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绪说

Introduction

我等众生，从无始旷劫以来，迷失自己本来面目，认妄为真，唤奴作郎，妄起贪嗔，造业受报，如春蚕作茧，自缠自缚，无解脱时。愚者无知，安受困苦，不求解脱；智者虽知生死事大，苦海无边，欲求解脱而苦无其门。	We sentient beings, since beginningless kalpas, have lost sight of our own Original Face. Taking the false for the true and calling a servant master, we give rise to greed and anger, create karma, and undergo retribution. Like spring silkworms spinning cocoons, we bind ourselves and fetter ourselves, with no opportunity for liberation. The foolish, being ignorant, quietly endure their hardship and do not seek liberation. Though the wise know that birth and death is a great matter and that the sea of suffering is boundless, they suffer from not knowing the gate through which liberation may be sought.
如古之外道六师，探宇宙万有之缘起，不曰神我，即谓冥谛、断灭；今之科学、哲学，究人生万物之根源，不言二元，即言一元，虽各言之凿凿，极尽玄妙，然皆如盲人摸象，无有是处。	For example, the six ancient non-Buddhist teachers investigated the origin of the universe and all that exists. Some spoke of a divine self; others of primordial matter or annihilation. Modern science and philosophy, in probing the source of human life and all things, speak either of dualism or monism. Though each presents its claims with great certainty and elaborates them to the utmost subtlety, all are like blind people feeling an elephant: none is correct.

释迦文佛，悲悯众生，出苦无由，应现世间，教化众生。四十九年随顺时节机宜，说大、说小，说偏、说圆，说顿、说渐，披肝沥胆，委曲开示二种根本：一者无始生死根本，二者菩提涅　原清净体，以阐明人生宇宙之奥秘，揭示生死轮回之根由，俾众生识自本心，见自本性，回复真常，出离生死，息灭苦轮。	Śākyamuni Buddha, out of compassion for sentient beings who had no way out of suffering, manifested in the world to teach and transform them. For forty-nine years, adapting to the times and to beings' capacities, he taught the great and the lesser, the partial and the perfect, the sudden and the gradual. With utter sincerity, he expounded in various ways the two fundamental roots: first, the root of beginningless birth and death; second, the originally pure essence of bodhi and nirvāṇa. Thus he elucidated the mysteries of human life and the universe, revealed the causes of birth and death and rebirth, and enabled sentient beings to recognize their own original mind, see their own intrinsic nature, return to true permanence, leave birth and death behind, and bring the wheel of suffering to rest.
我等众生，本具如来智慧德相，灵明空寂，与佛无殊。只因无明不觉，颠倒妄执，动乱不已，造业受报，才由共业感现山河大地，复由别业招来十二类生。由是周而复始，循环不已，故而生死轮回不息。今欲回复本来，出离生死，首须觉破无明。以无明不破，迷己逐物，见境生心，生死绝不能了。	We sentient beings inherently possess the Tathāgata's wisdom and virtuous characteristics. Luminous in awareness, empty, and quiescent, we are no different from the Buddha. Yet because ignorance leaves us unaware, we cling to inverted delusions, remain ceaselessly agitated, create karma, and undergo retribution. Through collective karma, mountains, rivers, and the great earth appear; through individual karma, we take birth among the twelve classes of living beings. Thus the cycle begins again and again without end, and birth and death and rebirth never cease. If we now wish to return to our original nature and leave birth and death behind, we must first awaken to and break through ignorance. Unless ignorance is broken through, we remain deluded about ourselves and pursue things; on encountering circumstances, thoughts arise, and birth and death can never be transcended.
以是一切经论，所有法门，无不围绕着这一中心——明心见性——来阐扬发明，使人们得以觉破迷情，消除无明，离妄返真，就路归家。佛教之所以异于他教，超越外道者，其原因即在切中众生生死与还灭之根源，而此根源又在明心见性与否。故明心见性，实乃佛教之精髓，超生脱死之重要关键也。	For this reason, all sūtras, treatises, and dharma gates expound and elucidate this central point—realizing the mind and seeing one's true nature—so that people may awaken from deluded feelings, eliminate ignorance, leave falsity behind and return to truth, and return home by the path before them. What distinguishes Buddhism from other religions and enables it to surpass non-Buddhist paths is

	precisely that it directly addresses the root of sentient beings' birth and death, and of their return to cessation. That root lies in whether or not one realizes the mind and sees one's true nature. Thus, realizing the mind and seeing one's true nature is truly the essence of Buddhism and the crucial key to transcending birth and death.
因是之故，经论虽多，阐述评唱，纵或有异，而宗旨是一；法门虽广，设施手段，容有不同，而目的无殊。所谓方便有多门，归元无二路也。	Therefore, although the sūtras and treatises are many, and their expositions and commentaries may differ, their fundamental purpose is one. Although dharma gates are extensive, and their methods and expedient means may vary, their aim is no different. As it is said, "Expedient means have many gates, but the return to the source has no second road."
奈何降及近世末法时代，教内学者大为走样，他们非但不敢提倡弘扬"明心见性"这一代时教的伟大宏深之旨与精髓之所在，反而有似谈虎色变，连"明心见性"一词也不敢形于口吻，见于著述，广为宣传了。细细推究起来，其原因不外下列数端：	Yet in these recent times of the Dharma-ending age, scholars within Buddhism have gone greatly astray. Not only do they not dare to advocate and propagate "realizing the mind and seeing one's true nature"—the profound and far-reaching intent, the very essence, of the Buddha's entire body of teachings—they blanch at it as one blanches at the mere mention of a tiger. They do not even dare to utter the phrase, set it down in writing, or promote it widely. Upon close examination, the reasons are no more than the following several points:
（一）禅宗行人因缺乏师资，用功时无人指引，相机提示，痛下钳锤剿绝粘缚，于紧要关头更无人为之点开正眼，亲见本来。大都抱定一则千篇一律的死煞话头——念佛是谁，苦参几十年，了无消息。因而以见性为甚深难事，高不可攀，乃高推圣境，不敢企求，更不敢弘扬提倡了。	(I) Chan practitioners lack qualified teachers. When they apply themselves, no one guides them, gives them timely pointers, or forcefully cuts off their attachments and bonds; at critical junctures, no one opens their true eye so that they may directly see their original nature. Most cling to the same lifeless huatou—"Who is reciting the Buddha's name?"—and struggle with it for decades without any sign of awakening. They therefore regard seeing one's true nature as something exceedingly profound and difficult, beyond their reach. They exalt it as a state reserved for sages, dare not aspire to it, and still less dare to promote it.
（二）净宗行人绝大多数都说净土宗的修法与众不同，它是主张横超生西的，不用明心见性。殊不知净土是三根普摄的大教，对下根虽不明言明心见性，只强调横超	(II) The vast majority of Pure Land practitioners say that the Pure Land school's practice is different from others: it advocates horizontal transcendence and rebirth in the Western Pure Land, without the

生西，但事实上早将明心见性的要义，暗暗含藏在修法内了。	need to realize the mind and see one's true nature. They do not realize that the Pure Land school is a great teaching that universally embraces practitioners of all three capacities. Although it does not explicitly speak of realizing the mind and seeing one's true nature for those of lesser faculties, but only emphasizes horizontal transcendence and rebirth in the Western Pure Land, in fact it has already implicitly incorporated the essential meaning of realizing the mind and seeing one's true nature within its practice.
请试看它的修法：念佛时要“都摄六根，净念相继。	Consider its method of practice: when reciting the Buddha's name, one must gather in the six sense faculties and sustain uninterrupted pure mindfulness.
”请问这都摄六根，不即是一切放下吗？一切不放下，能六根门头紧闭，将见闻觉知都摄在一句佛号上吗？这净念相继四字，含义深广，留待下面来详加解释，今只从文字的表面来讲，以清净心，继续不断地念佛，不就是教人用	Does gathering in the six sense faculties not mean letting go of everything? Unless one lets go of everything, can one tightly close the gates of the six sense faculties and gather seeing, hearing, awareness, and knowing into a single Buddha-name? The four Chinese characters translated as “uninterrupted pure mindfulness” have deep and broad significance, which will be explained in detail below. For now, speaking only from the surface meaning of the words, does not reciting the Buddha's name continuously with a pure mind show people how to work with their thoughts?
佛念来密密转移妄念吗？因为人不能无念，不念佛法僧，即念贪嗔痴，今善巧方便地用一句佛号来代替妄念，使人于不知不觉中将妄心转换为佛心。所谓“佛号投于乱心，乱心不得不佛！”请问佛是什么？不是明心见性又是什么？	It teaches them to use Buddha-remembrance to steadily redirect deluded thoughts. For people cannot be without thoughts: if they are not mindful of Buddha, Dharma, and Saṅgha, they are thinking of greed, anger, and ignorance. Thus, by skillfully using a single Buddha-name to replace deluded thoughts, people imperceptibly transform their deluded mind into Buddha-mind. As it is said, “When the Buddha-name is cast into a confused mind, that confused mind cannot but become Buddha!” What is Buddha? What else is it but realizing the mind and seeing one's true nature?
该宗更进一步说：“入三摩地，斯为第一。”请问什么是三摩地？三摩地即三昧也。念佛证到三昧，即能念之心与所念之佛，一时脱落，也即是根尘脱落、能所双亡的时节。念佛念到这步田地，即是宗下桶底脱落，明心	This school further says, “Entering samādhi is foremost.” What is samādhi? Sanmodi (　　) and sanmei (　) are Chinese transcriptions of the same Sanskrit term, samādhi. When Buddha-recitation

见性的时节。到这里还有什么净和禅呢？所以说净就是禅，禅就是净，禅净不分家也。	reaches samādhi, the mind that recites and the Buddha who is recited both fall away at once. This is also the time when the sense faculties and their objects fall away, and subject and object both vanish. When Buddha-recitation reaches this point, it is the time when, in the Chan school, the bottom drops out of the bucket—the time of realizing the mind and seeing one's true nature. At that point, what Pure Land and Chan remain? Therefore, Pure Land is Chan, Chan is Pure Land, and Chan and Pure Land are inseparable.
对下根人，不须和他多说甚深禅理，只教他放舍身心，秉直念去，念到情亡心空，自然证得。若上根人一闻即悟，更不消多说。故净宗唯下根与上根人最容易成就也。盖中根人似聪明而非真聪明，似愚笨而又非真愚笨。非真聪明，不易看破世情，一切放下；非真愚笨，又不肯脚踏实地，恳恳切切地老实念佛，所以不易成就也。	For those of lesser faculties, there is no need to speak much of profound Chan principles. Simply teach them to relinquish body and mind and recite straightforwardly. When emotional attachment vanishes and the mind becomes empty, realization naturally follows. Those of superior faculties awaken as soon as they hear, and need no further explanation. Thus, practitioners of lesser and superior faculties in the Pure Land school most readily attain accomplishment. Those of middling faculties seem intelligent but are not truly intelligent; they seem foolish but are not truly foolish. Because they are not truly intelligent, they cannot easily see through worldly affairs and let go of everything; because they are not truly foolish, they are unwilling to recite the Buddha's name sincerely, earnestly, and with steady dedication. Therefore, they do not easily attain accomplishment.
复次，晚近净宗行人，大都只图省力，单独依靠阿弥陀佛接引生西。自己不肯努力用念佛功夫扫荡妄心习染，改造自己，而美其名曰：“我们是他力法门，靠他力修行。	Furthermore, most recent Pure Land practitioners seek only to spare themselves effort, relying solely on Amitābha Buddha to guide them to rebirth in the Western Pure Land. They are unwilling to apply themselves in Buddha-recitation to sweep away their deluded minds and habitual defilements and to transform themselves, yet they call this “a dharma gate of other-power, relying on other-power for practice.”
”及闻“一心不乱”，便连连摇首，说：“不消不消！净土只须有信愿，自有弥陀接引，行得力与不得力无关重要。”他们哪里需要什么“明心见性”哩！又哪里知道“一心不乱，花开见佛悟无生”乃是明心见性的同义词哩！	When they hear “one-pointedness of mind without distraction,” they repeatedly shake their heads and say, “No need, no need! Pure Land practice requires only faith and vows; Amitābha will naturally guide us. Whether one's practice is effective or ineffective

	is unimportant." Why would they need "realizing the mind and seeing one's true nature"? And how could they know that "one-pointedness of mind without distraction; when the lotus opens, one sees the Buddha and awakens to the unborn" is simply another expression for realizing the mind and seeing one's true nature?
（三）密宗行人又大都趋向神通玄妙，有的还炫耀于世人而满足其名闻利养，根本不注重证体悟道、了生脱死的功夫。把个大好密宗弄得妖气十足。密宗所标榜的即生或即身成佛——即明心见性，早抛到九霄云外去了。	(III) Esoteric Buddhist practitioners, for the most part, incline toward spiritual powers and mysterious marvels. Some even display these before the world, thereby satisfying their desire for fame and profit. They pay no attention at all to the work of realizing the essence, awakening to the Way, and transcending birth and death. They have turned this excellent Esoteric Buddhism into something thoroughly tainted with a sinister air. Its proclaimed attainment of Buddhahood in this very life or in this very body—that is, realizing the mind and seeing one's true nature—has long been cast beyond the clouds.
我国现有三大宗派萎靡凌乱如此，其他有名无实的宗派，也就不言而喻，可想而知了。以是整个辉煌灿烂的佛教，被它不长进的后代子孙糟蹋得如此乌烟瘴气，狼狈不堪，后进者哪里知道佛教的精神所在！又哪里能修身养性，回复天真，了脱生死呢？言之，怎不令人痛心疾首！	The three major schools now existing in our country are so dispirited and disordered; as for the other schools that have name but no substance, their condition is self-evident and readily imagined. Thus the whole splendid and radiant Buddhist tradition has been so ruined by its descendants who have failed to uphold it that it has become a state of confusion and corruption, utterly wretched. How could later learners know where the spirit of Buddhism lies? How could they cultivate themselves and nurture their nature, recover their original naturalness, and be liberated from birth and death? How can one speak of this without profound grief and indignation?
尤有进者，佛教是教育人们明白真理，舍弃妄见，改恶向善，去邪归正，改造人类的大教；是使人们从迷梦中觉醒，不贪著，不自私，尽一己之力为大众服务，为群生谋福利——普利群生的善法；更是使众生去惑证真，卸下重担（心中所粘附的事物），生活得轻松愉快，有意义，有价值，得真实受用的妙法。	What is more, Buddhism is a great teaching that educates people to understand truth, abandon false views, turn from evil toward good, leave the deviant and return to the right, and transform humanity. It is a wholesome dharma that awakens people from deluded dreams, teaches them not to cling or be selfish, and encourages them to use all their strength to serve the public and seek the welfare of all living beings—benefiting all sentient beings universally. More than this, it is a wondrous

	dharma that enables sentient beings to leave delusion behind and realize truth, lay down their heavy burdens—the things to which their minds cling—and live with ease, joy, meaning, value, and genuine benefit.
因之，它是对社会和国家具有莫大现实积极意义的伟大宗教。因为举凡社会的不安和国家的动乱，莫不由人们的贪、嗔、痴这三大劣根性在作祟。人由于物欲炽盛，贪心高涨，才不择手段地去干那贪赃枉法，投机倒把，走私受贿，甚至阴谋叛乱，结党营私等等的罪行。而佛教正是向这三大毒根——贪、嗔、痴开刀的。	Consequently, it is a great religion of immense practical and positive significance for society and the nation. For every social unrest and national upheaval is caused by the mischief of greed, anger, and ignorance, the three great evil dispositions in people. Because material desires blaze fiercely and greed rises high, people resort to every means to commit such crimes as corruption, violation of the law, profiteering, smuggling, bribery, even plotting rebellion and forming factions for private gain. Buddhism is precisely directed against these three poisonous roots—greed, anger, and ignorance.
至如世界的运行和人类的遭遇，都是由于人们自己无明妄动，著境造业所感召的果报。换句话说，都是人们自作自受，非干鬼神之事。而且只要人们迅猛觉醒，识自本心，见自本性，人人都能成佛。佛是主张一切平等，无有阶级差别的广博大教。因之，很多人主张佛教是非宗教的。	As for the operation of the world and the circumstances encountered by humankind, they are all karmic results summoned by people's own ignorant and deluded activity, their attachment to circumstances, and their creation of karma. In other words, people bring them upon themselves and undergo them themselves; they are not the work of ghosts or spirits. Moreover, as soon as people swiftly awaken, recognize their own original mind, and see their own intrinsic nature, everyone can become a Buddha. Buddhism is a broad and great teaching that advocates complete equality and admits no distinctions of class. For this reason, many people maintain that Buddhism is not a religion.
复次，从佛教的宗旨来看，圆顿教从最究竟处着眼，说无生死可了，无涅　可证，无佛无众生，法法皆空。起心动念，即乖自宗。所谓“举心即错，动念即乖”，它是以无所宗为宗的。	Furthermore, viewed from Buddhism's fundamental purpose, the perfect and sudden teaching takes its standpoint from the most ultimate level. It says that there is no birth and death to be transcended, no nirvāṇa to be realized, no Buddhas and no sentient beings, and that all dharmas are empty. To raise the mind or stir a thought is already to depart from its own tenet. As it is said, “Raise the mind and you are already wrong; stir a thought and you have already gone astray.” It takes non-adherence as its tenet.

无所宗为宗是佛教的真宗，以有所宗，即落偏见故。所以也有很多人以此称佛教为非宗教者。但他们似乎忘记了佛教虽以无所宗为宗，但非无主，还有个无宗之宗在，所以又非不宗教者。	Taking non-adherence as its tenet is Buddhism's true tenet, for to adhere to some tenet is to fall into a biased view. Therefore, many people also call Buddhism nonreligious on this basis. Yet they seem to forget that although Buddhism takes non-adherence as its tenet, it is not without a guiding principle: there still remains the tenet of having no tenet. Thus it is not nonreligious either.
佛教所讲的是辩证的真理，以无所宗故，不应言是宗教；以无所宗为宗故，不应言非宗教。非空非有，非有非空，乃佛教不立二边中道之的旨，要会此的旨，非明心见性不可！由此可见，明心见性是学佛者至关重要的课题了。	Buddhism teaches dialectical truth. Because it adheres to no tenet, it should not be called a religion; because it takes this non-adherence as its tenet, it should not be called nonreligious. Neither empty nor existent, neither existent nor empty: this is Buddhism's essential meaning of the Middle Way, which does not establish the two extremes. To comprehend this essential meaning, one cannot do without realizing the mind and seeing one's true nature. From this it is clear that realizing the mind and seeing one's true nature is a matter of utmost importance for Buddhist practitioners.
明心见性对学佛者如此重要，那末，明心见性的内容究竟是怎么回事？怎样才能证取它？证到时是什么境象（界）？证到后又有什么功用？这许多问题，都是学佛者所想（应）明白，而亟待研究的问题，兹为能明白易晓，以便于读者证取起见，分别略述于后。	Since realizing the mind and seeing one's true nature is so important for Buddhist practitioners, what exactly does it mean? How can it be realized? What state is experienced when it is realized? And what functions does it have after realization? These are all questions that Buddhist practitioners wish, and ought, to understand, and that urgently require investigation. In order to make them clear and easy to understand, and to facilitate readers' realization, they will be briefly set forth separately below.

明心见性之意义

The Meaning of Realizing the Mind and Seeing One's True Nature

明心见性一词简约总括地解释起来，就是：从究明人们的“心”（本心）的形相与作用，而彻见、领悟、神会生命的根源——“性”（本性）之妙体与真理，以觉醒迷梦，而了生脱死，证大涅　。它的意义详细分析起来，至为深广，因为它是这一代时教的精髓所在，可以说三藏十二部都是它的注脚。现在我们只能择其精要者约略言之。	The term “realizing the mind and seeing one's true nature,” stated concisely and comprehensively, means this: by thoroughly investigating the form and functioning of people's “mind” (the original mind), one completely sees, realizes, and directly apprehends the wondrous essence and truth of “nature” (original nature), the source of life; thus one awakens from the dream of delusion, transcends birth and death, and realizes great nirvāṇa. An analysis of its meaning in detail is exceedingly profound and vast, for it is the essence of the whole body of teachings delivered by the Buddha during his lifetime. It may be said that the Tripiṭaka and the twelve divisions of scripture are all annotations on it. For now, we can only select its essentials and speak of them briefly.
在未讨论明心见性的内容与如何明心见性之前，首先让我们来把心性的轮廓勾勒一下，以便易于着手分析讨论明心见性的意义。	Before discussing the content of realizing the mind and seeing one's true nature, and how to realize the mind and see one's true nature, let us first sketch an outline of mind and nature, so that we may more easily begin to analyze and discuss the meaning of realizing the mind and seeing one's true nature.
那么心是什么？性又是何物呢？原来所谓心者，并不是我们胸膛里的肉团心，而是我们对境生起来的念头和思想，佛经称为六尘缘影，就是色、声、香、味、触、法落谢的影子，简称曰集起为心。	Then what is mind? And what is nature? What is called mind is not the fleshly organ within our chest. Rather, it is the thoughts and ideas that arise when we encounter objects. Buddhist scriptures call these the reflections of conditions constituted by the six sense objects: the lingering images left by forms, sounds, odors, tastes, tactile objects, and mental objects. In brief, this gathering and arising is called mind.
意思是说，我们本来没有心——思想和念头，而是由于有色等境在，才从各别的境缘上领受它的形象，产生认识，分别它的同异，安立名字，发生爱　、取舍、造作，才生出种种心念。	That is to say, originally we have no mind—that is, no thoughts or ideas. It is only when objects such as forms are present that we receive their images through the respective conditions of the objects, generate cognition, distinguish their sameness and difference, assign them names, give rise to attachment and aversion, acceptance and rejection,

	and volitional activity, and thereby produce all manner of thoughts.
这心是和环境集合起来而生出的，不是片面单独起的，所以称为集起为心，也就是现代学说所谓“思想是客观环境的反映。”要详细谈它的形象和内容，法相宗《成唯识论》说得很清楚，它可以分为八大心王和五十一心所。这里为了节省时间和篇幅，不详细说它了，请读者自己去研读《成唯识论》吧。	This mind arises through its conjunction with the environment; it does not arise independently on one side alone. Therefore, it is called the gathering and arising that is mind. This is what modern theories describe as “thought is a reflection of the objective environment.” As for a detailed account of its forms and contents, the Dharma Characteristics School’s Demonstration of Consciousness Only explains them very clearly: they may be divided into eight primary consciousnesses and fifty-one mental factors. To save time and space, I shall not discuss them in detail here. Readers are invited to study the Demonstration of Consciousness Only for themselves.
心既如斯，性又是何物呢？性是生起心的根本，是心的本原。现代学说认为，它是生起心的能量。没有它，对境生不起心来。我们之所以能对境生心，全是它的作用。	If mind is thus, then what is nature? Nature is the root from which mind arises; it is the source of mind. Modern theories regard it as the energy that gives rise to mind. Without it, mind could not arise in response to objects. Our ability to give rise to mind in response to objects is entirely its functioning.
它是无形无相的，所以眼不能见，但它能起种种作用，故确实是有。古人比为色里胶青，水中盐味，虽不可目睹，但事实上确实在起作用，在佛经上它有很多异名，如一真法界、真如、如来藏、佛性、真心、大圆胜慧等等。	It is without form or appearance, so the eyes cannot see it. Yet it can perform all kinds of functions, and thus it truly exists. The ancients compared it to the blue coloring in dye or the flavor of salt in water: though it cannot be seen with the eyes, it is in fact functioning. In Buddhist scriptures it has many different names, such as the One True Dharma Realm, suchness, tathāgatagarbha, Buddha-nature, true mind, great perfect supreme wisdom, and so forth.
只因众生迷而不觉，不知有此妙体，无始以来，只与生灭和合，变为妄心。故心性原是一物，如水之与波，不是两回事。	Because sentient beings are deluded and unaware, they do not recognize this wondrous essence. From beginningless time, it has mingled with arising and ceasing, becoming deluded mind. Thus mind and nature are originally one thing, like water and its waves; they are not two separate matters.

现在世界得以飞跃前进，全靠自动化，而自动化又靠热能，无有热能，即无动力；无有动力，一切都是静止的、死的。同样，我人之所以能思考、工作、创造发明等，也靠体内的动力，而这动力就是性的作用。	The world is now able to advance by leaps and bounds entirely through automation, and automation in turn depends on thermal energy. Without thermal energy, there is no motive power; without motive power, everything is still and lifeless. Likewise, our ability to think, work, create, and invent depends upon an inner motive power, and this power is the functioning of nature.
所以性虽不能眼见，但确实在起一切作用，犹如电虽不能目见，而一切照明、发动等等都是它在起作用。佛经内称性是体，心是用；性是理，心是事。但宗下常两者混用，称心为性，称性为心，我们只要洞悉它们的底蕴，搞清它们的分野，也就不至为之混淆惑乱了。	Therefore, although nature cannot be seen with the eyes, it truly performs every function. It is like electricity: though it cannot be seen, all illumination, operation, and so forth are its functioning. Buddhist scriptures call nature the essence and mind the function; nature is principle, and mind is phenomena. Yet within the Chan school, the two are often used interchangeably: mind is called nature, and nature is called mind. So long as we thoroughly understand their underlying meaning and clearly distinguish their boundaries, we will not be confused or perplexed by them.
明白了心和性的形貌和定义，就须进一步探讨“性”——生命的根源——何由缘境而生心？境又因何而生起，以致生死缠绵不断？更须明白，明心见性的含义包括些什么？怎样才可以明它、见它，出离生死？现在让我们分为五节，详细讨论一下。	Having understood the forms and definitions of mind and nature, we must further inquire: why does “nature”—the source of life—give rise to mind in dependence upon objects? And why do objects arise, so that birth and death continue in unbroken entanglement? We must also understand what the meaning of realizing the mind and seeing one’s true nature includes, and how we may realize it, see it, and escape birth and death. Let us now divide the discussion into five sections and examine it in detail.

息下狂心见真性

Still the Frenzied Mind and See True Nature

（一）明心见性者，明心虚妄不可得，息下狂心见真性也。	(I) To realize the mind and see one’s true nature is to realize that the deluded mind is unobtainable; when the frenzied mind comes to rest, one sees the true nature.

我人欲了脱生死，先须知道生死之由来。如欲断其流者，先须识知源之所在，而后方可塞其源、断其流，逍遥于生死之外。	If we wish to be liberated from birth and death, we must first know their origin. If we wish to cut off a current, we must first identify its source; only then can we dam the source and cut off the current, wandering freely beyond birth and death.
那么芸芸众生在六道内头出头没地轮回不已，究竟何由而起呢？释迦佛用两句简约的话告诉我们：“三界唯心，万法唯识。	Why do innumerable sentient beings endlessly cycle through the six realms, emerging and sinking again and again? Śākyamuni Buddha tells us in two succinct sentences: “The three realms are mind-only; all phenomena are consciousness-only.”
”分析起来，乃是说，一切众生本具如来藏性，它是不生不灭、不垢不净、不来不去、无相灵敏之万能体；它不属迷悟，体绝凡圣。只以众生不觉，无有经验，不知妙体本明，而生一念认明，以本有之妙觉智光，幻为妄明所明。	An analysis of this means that all sentient beings inherently possess the tathāgatagarbha nature. It neither arises nor ceases, is neither defiled nor pure, neither comes nor goes, and is a formless, numinously responsive, all-capable essence. It belongs neither to delusion nor awakening, and in its essence transcends both ordinary beings and sages. Yet because sentient beings are unaware and lack direct experience, they do not know that this wondrous essence is originally luminous. Thus a single thought of mistaking luminosity for an object arises, and the originally inherent wondrous light of awakened wisdom is illusorily transformed into a deluded luminosity and that which it illuminates.
将原为一体之觉明——觉即明，明即觉，非有二致，分为觉明相对——觉外有明，明外有觉，觉为明所明，明为觉所觉，而成能所双立。即《楞严经》所谓“性觉必明，妄为明觉”也。	The luminosity of awareness, originally one—awareness is luminosity, and luminosity is awareness; they are not two—is divided into the opposition of awareness and luminosity: outside awareness there is luminosity, and outside luminosity there is awareness; awareness is illuminated by luminosity, and luminosity is apprehended by awareness. Thus subject and object are both established. This is what the Śūraṅgama Sūtra calls: “The nature of awareness necessarily seeks luminosity, and delusion makes luminosity into awareness.”
由此无明故（此明觉即吾人通常所说的无明），迷本圆明，将本有无相之真如，转为阿赖耶识（如正常人吃醉了老酒相似）。	Because of this ignorance (this luminous awareness is what we ordinarily call ignorance), one loses sight of the originally perfect luminosity and transforms the originally formless suchness into ālaya consciousness (ālaya-vijñāna)—just as a normal

	person becomes intoxicated after drinking strong wine.
于是灵明真空变为顽空，复于顽空中，无明妄动，凝结成四大妄色（如来藏性本具之性能地、水、火、风四大种因，因妄动而显相，世界即此四大所凝成）。此即《楞严经》所谓“迷妄有虚空，依空立世界”也。	Thus luminous true emptiness becomes inert emptiness. Then, within that inert emptiness, ignorance stirs delusively and congeals into the deluded forms of the four elements. The tathāgatagarbha nature inherently possesses the potential for the four great elements—earth, water, fire, and wind—which manifest as forms through this deluded stirring; the world itself is formed from the congealing of these four elements. This is what the Śūraṅgama Sūtra calls: “Deluded confusion gives rise to empty space; dependent on empty space, the world is established.”
由有四大妄色，则本有之智光转为妄见，复以彼妄色为所见之境。妄见既久，更抟取少分四大为我，于是妄见托彼四大以为我身——即无明裹定八识潜入身根，四大本是无知，因妄见执受而有知。真心无量，今被无明封固，潜入四大以为心。即所谓色杂妄想，想相为身，是为五蕴之众生。亦《楞严经》所说“想澄成国土，知觉乃众生”也。	Once the deluded forms of the four elements exist, the originally inherent light of wisdom turns into deluded seeing, and those deluded forms become the objects seen. Once deluded seeing has persisted for a long time, it further appropriates a small portion of the four elements as a self. Deluded seeing then relies on those four elements as one’s body—that is, ignorance encloses and fixes ālaya consciousness (ālaya-vijñāna), which enters covertly into the bodily faculties. The four elements are originally insentient, but through their appropriation by deluded seeing they become sentient. The true mind is immeasurable, but is now sealed and confined by ignorance, entering the four elements and taking them as mind. This is what is meant by “form mingled with deluded thought, with thought and form constituting the body”: this is a sentient being of the five aggregates. It is also what the Śūraṅgama Sūtra describes: “Thought, clarified and settled, becomes lands; conscious awareness becomes sentient beings.”
由此可见，身心世界之所妄起，实系一念认明（即无明）之过咎。众生既迷失本性，而认物为己，于是追逐物境，迷著不舍，造业受报，轮回不息！经云：“心生则种种法生，法生则种种心生。	From this we can see that the deluded arising of body, mind, and world is truly the fault of a single thought that mistakes luminosity for an object—that is, ignorance. Once sentient beings have lost their original nature and mistake things for themselves, they pursue external objects, cling to them in delusion, create karma and undergo karmic retribution, and cycle endlessly through

	rebirth. A sutra says that when mind arises, all kinds of dharmas arise; when dharmas arise, all kinds of minds arise.
”种子起现行，现行复熏种子，由因成果，果复感因，因因果果，果果因因，周而复始，循环不已。因是众生从无生死中，枉受生死轮回之苦，不得停息！	Karmic seeds give rise to manifest activity, and manifest activity in turn perfumes karmic seeds. Causes produce results, and results in turn condition causes; causes and results, results and causes, revolve again and again without cease. Thus sentient beings, though originally without birth and death, vainly undergo the suffering of cyclic birth and death without respite.
所以说，我人的心是虚幻不实的。它只是六尘落谢的影子，而六尘（即世界万物）又由无明妄结而幻现，本不可得。佛经所谓不自生，不他生，不共生，不无因生。那么，由它生起的妄心，更是虚幻中之虚幻了。	Therefore, our minds are illusory and unreal. They are merely shadows left behind by the six sense objects, while the six sense objects—the myriad things of the world—are themselves illusorily manifested through the deluded congealing of ignorance and are originally unobtainable. As the Buddhist scriptures say, they do not arise from themselves, from another, from both together, or without a cause. The deluded mind that arises from them is therefore an illusion within illusion.
现代的哲学家们也说“心”是客观物质的反映，但他们只说心由物产生，没有道出物何由而产生，不及佛经说得全面。佛说：“心不自心，因物故心；物不自物，因心故物。”这就将心物互为因果而虚幻生起的道理，说得一清二楚了。	Modern philosophers likewise say that the “mind” is a reflection of objective matter. Yet they say only that mind arises from matter; they do not explain how matter itself arises, and thus their account is less comprehensive than that of the Buddhist scriptures. The Buddha said: “Mind is not mind in itself; because of things, there is mind. Things are not things in themselves; because of mind, there are things.” This makes perfectly clear the principle that mind and matter are mutually cause and effect and arise illusorily.
心物既俱虚幻而不可得，我人一旦梦醒了得身心世界本空，这就是明心。于本空处，非如木石不知无觉，而是虚明了了，虽了了虚明而寂然不动，一念不生，这是什么？这奇伟而又平淡的景象，非吾人不生不灭，亘古长存之真如自体，又是何物！当此自体豁然显露时一把擒来，即谓之亲证本来面目，亦谓之见性。	Since both mind and matter are illusory and unobtainable, when we awaken from the dream and realize that body, mind, and world are originally empty, this is realizing the mind. Yet this original emptiness is not like wood or stone, devoid of awareness and knowing; rather, it is empty and luminous, with clear knowing ever present. Though empty and luminous with clear knowing, it remains still and unmoving, and not a single thought arises. What is this? What else could this extraordinary yet ordinary scene be but the suchness itself of our

	unborn and undying nature, enduring from time without beginning? When this self-nature suddenly reveals itself and one seizes it directly, this is called directly realizing the Original Face; it is also called seeing one's true nature.
所谓见性，并不是用眼睛去看见什么东西，而是心地法眼亲切深彻的体会与神领。经云：“见见之时，见非是见。”故明心见性，乃于打破妄知妄见，狂心息处，身心消殒时，彻见真性也。	What is called seeing one's true nature does not mean seeing some object with one's eyes. It is the intimate, profound realization and intuitive apprehension of the dharma eye of the mind-ground. A sutra says: "When seeing sees seeing, that seeing is not true seeing." Thus, realizing the mind and seeing one's true nature means thoroughly seeing the true nature where deluded knowledge and deluded views have been shattered, the frenzied mind has come to rest, and body and mind have dissolved.
如二祖神光大师，见初祖达摩曰：“学人心不安，乞师安心。”祖曰：“将心来，与汝安。”师良久曰：“觅心了不可得。”祖乃顺水推舟曰：“与汝安心竟！”师于言下大悟。	For example, Chan Master Shenguang, the Second Patriarch, went to Bodhidharma, the First Patriarch, and said, "This student's mind is not at peace. I beg the Master to pacify it for me." The Patriarch said, "Bring me your mind, and I will pacify it for you." After a long while, Shenguang said, "I have searched for the mind, but cannot find it." The Patriarch then followed the course of events and said, "I have already pacified your mind for you!" Shenguang was greatly awakened at these words.
此即于觅心了不可得处（前念断，后念未起时）而彻见这不落断灭（当时念虽断，但非如木石无知）了了灵知的性。这则公案的妙处，即在心是集起虚妄的，并无真实来处，一经追问，即便化为乌有。	Here, precisely where the mind cannot be found—when the preceding thought has ceased and the following thought has not yet arisen—one thoroughly sees this nature of clear, numinous knowing, which does not fall into annihilation. Although the thought has ceased at that moment, it is not, like wood or stone, devoid of awareness. The wonder of this koan lies in the fact that mind is an accumulated delusion and has no real point of origin; once it is investigated, it immediately vanishes into nothing.
但念虽息空而能（即性）不灭，会者即于此际，猛著精彩，回光荐取，即为见性。关于能量不灭，现代科学家都承认。而能量最大者，莫过于性能。	Yet although thoughts cease, the empty yet capable nature—that is, one's true nature—does not perish. Those who understand seize this very moment with full vigor, turn the light inward, and directly recognize it; this is seeing one's true nature. Modern scientists all acknowledge that energy is

	indestructible. But no energy is greater than the innate capacity of one's true nature.
因性无形无相，至大至坚，大而无外，小而无内，能摧一切，一切不能摧它，故无法衡量，无可比度。投生六道，受罪享福的是它，了生脱死，逍遥化外的也是它，所以要了脱生死，必须明心见性也。	Because this nature is formless and without characteristics, supremely vast and supremely firm—so great that nothing lies outside it, so small that nothing lies within it—it can overcome everything, while nothing can overcome it. Therefore it cannot be measured or compared. It is this that takes birth in the six realms, undergoes suffering, and enjoys blessings; it is also this that transcends birth and death and wanders freely beyond all conditioned realms. Therefore, to be liberated from birth and death, one must realize the mind and see one's true nature.

从用见体，从流得源

Seeing the Essence Through Function, Finding the Source Through the Stream

（二）明心见性者，乃明白心之妙用，皆依性体而起；从用见体，从流得源也。	(II) To realize the mind and see one's true nature is to understand that the mind's wondrous functioning all arises in reliance on the essence of one's nature. From its functioning one sees its essence; from the stream one reaches its source.
古德云：体无形相，非用不显；性无状貌，非心不明！起用正以显体，明心方可见性。这就是说要见性须从明心上下手，离心无性可见。因为性体无形象，不可见，而心是用，用无相不显，从有相之心用，方可得见无相之性体。	An ancient worthy said: "The essence has no form or appearance; without function, it does not become manifest. Nature has no shape or features; without the mind, it cannot be made clear." Functioning arises precisely to reveal the essence; only by realizing the mind can one see one's true nature. This means that, to see one's nature, one must begin with realizing the mind; apart from the mind, there is no nature to be seen. Since the essence of one's nature is formless and cannot be seen, while the mind is its function, and function cannot manifest without appearances, it is only through the mind's functioning, which has appearances, that one can see the formless essence of one's nature.
上面说过，我人之思想、工作、创造、发明，乃至今日世界之文明，皆是心之作用。要见性，即须从这些作用上来见，离开作用，即无性可见。犹如世间之理与事，事无理不成，理无事不显；理立正所以成事，事成正所	As stated above, our thoughts, work, creations, inventions, and even the civilization of today's world are all functions of the mind. To see one's true nature, one must see it through these

以显理，理即事，事即理，理事不分，故见理须从事上见，离事亦无理可见也。	functions; apart from functioning, there is no nature to be seen. This is like principle and phenomena in the world: phenomena cannot come about without principle, and principle cannot be made manifest without phenomena. Principle is established precisely so that phenomena may come about, and the coming about of phenomena precisely makes principle manifest. Principle is phenomena, and phenomena are principle; principle and phenomena are inseparable. Therefore, to see principle, one must see it through phenomena; apart from phenomena, there is no principle to be seen.
如昔异见王问婆罗提尊者曰：“如何是佛？”尊者曰：“见性是佛！”王曰：“师见性否？”尊者曰：“我见佛性。”王曰：“性在何处？”尊者曰：“性在作用！”王曰：“是何作用？我今不见。	Long ago, King of Divergent Views asked Venerable Bharati, “What is the Buddha?” The Venerable replied, “Seeing one’s true nature is Buddha.” The king asked, “Has the master seen his true nature?” The Venerable replied, “I have seen Buddha-nature.” The king asked, “Where is this nature?” The Venerable replied, “Nature is in its functioning.” The king asked, “What functioning is this? I do not see it now.”
”尊者曰：“昭昭作用，王自不见！”王曰：“于我有否？”尊者曰：“王若作用，无有不是；王若不用，体亦难见。”王曰：“若当用时，几处现出？”尊者曰：“若出现时，当有其八。”王曰：“其八出现，当为我说。	The Venerable replied, “Its functioning is brilliantly evident, yet Your Majesty does not see it.” The king asked, “Does it exist in me?” The Venerable replied, “Whenever Your Majesty functions, there is nothing that is not it. When Your Majesty does not function, its essence is also difficult to see.” The king asked, “When it is functioning, in how many places does it appear?” The Venerable replied, “When it appears, it is present in eight.” The king said, “When these eight appear, please explain them to me.”
”尊者曰：“在胎曰身，处世曰人，在眼曰见，在耳曰闻，在鼻辨香，在舌谈论，在手执捏，在足运奔；遍现俱该法界，收摄在一微尘；识者知是佛性，不识者唤作精魂！”王闻即开悟。	The Venerable replied, “In the womb it is called the body; in the world it is called a person. In the eyes it is called seeing; in the ears, hearing; in the nose, discerning fragrances; on the tongue, speaking; in the hands, grasping and holding; in the feet, moving and running. When pervasively manifest, it encompasses the dharma realm; when gathered in, it resides within a single mote of dust. Those who recognize it know it as Buddha-nature; those who do not recognize it call it the vital spirit.” Upon hearing this, the king immediately awakened.

又如《金刚经》，世尊于说法之前为什么先插一段著衣、持钵、入城、乞食，直至敷座而坐呢？盖欲启大众无形般若之机，不得不借用六波罗蜜有相之形也。因无体不能成用，眼前一切相用，在在皆在反显般若无相之体。奈我人不识，故佛特借用有相之事行，以密示无形之妙体，令我人证入般若波罗密也。	Consider also the Diamond Sūtra. Why, before expounding the Dharma, did the World-Honored One first include an account of donning his robe, taking up his bowl, entering the city, seeking alms, and finally arranging his seat and sitting down? It was because, in order to awaken the assembly's capacity for formless prajñā, he had no choice but to make use of the forms of the six pāramitās. Without essence, function cannot arise. All the appearances and functions before our eyes everywhere reflect and reveal the formless essence of prajñā. Yet we do not recognize this, so the Buddha deliberately used activities possessing form to secretly indicate the wondrous, formless essence, enabling us to enter into and realize the prajñā-pāramitā.
性固不无，但不可以耳闻，不可以目睹，不可以知知，不可以识识，但可以慧照，可以妙观，可以领悟，可以神会。故曰“如是悟会，悟会如是”而已。六波罗密之密行，乃世尊不开口之说法。如是般若放光，独空生（须菩提）当下契会，应机缘起，出座请问，乃成就一部《金刚般若》妙经。	True nature is certainly not nonexistent, yet it cannot be heard by the ears, seen by the eyes, known through conceptual knowing, or recognized through consciousness. It can, however, be illuminated by wisdom, subtly contemplated, directly understood, and intuitively apprehended. Thus it is said, “Such is awakening and understanding; awakening and understanding are such.” The hidden practice of the six pāramitās was the World-Honored One's teaching of the Dharma without opening his mouth. When prajñā thus radiated its light, only Kongsheng (Subhūti) immediately accorded with it. In response to the conditions, he rose from his seat and asked questions, thereby bringing to completion the wondrous scripture of Diamond Prajñā.

明心本无，见性本有

The Mind Is Originally Without; Seeing One's Nature Is Originally Having

（三）明心见性者，明心本无，见性本有也。	(III) To realize the mind and see one's true nature is to realize that the mind is fundamentally nonexistent and to see that intrinsic nature is inherently present.
上面说过，心性有如事用与理体。事用虽有形相，可以眼见，但似有实无，以缘起性空故；理体虽无相可见，	As stated above, mind and intrinsic nature are like phenomenal function and principle-essence.

但似无实有，以性空缘起故。二者相辅相成，离体无相，离相无体，故曰：非空非有，亦空亦有，即空即有。吾人非但于一切事相不可执著，倒于一边，尚须透过幻起之事相，明见本真的性体。	Although phenomenal function has forms that can be seen with the eyes, it only seems to exist and is in fact without real existence, because dependent arising is empty of intrinsic nature. Although principle-essence has no form that can be seen, it only seems not to exist and is in fact truly present, because emptiness of intrinsic nature gives rise to dependent arising. The two support and complete each other: apart from essence there are no forms, and apart from forms there is no essence. Hence it is said: neither empty nor existent; both empty and existent; emptiness itself is existence. Not only must we not cling to any phenomenal appearances and fall to one side; we must also see through these illusorily arisen appearances and clearly behold the true essence of intrinsic nature.
《楞严经》云：“性色真空，性空真色。”性体是真空，无有形相；无相之真空方是性体。一切有相之色，俱是妄色。妄色无体，犹如空花水月不可得，但妄想而已。	The Śūraṅgama Sūtra says: “The nature of form is true emptiness; the nature of emptiness is true form.” The essence of intrinsic nature is true emptiness, without any form; only true emptiness without form is the essence of intrinsic nature. All forms are delusive forms. Delusive forms have no substance; like flowers in empty space and the moon reflected in water, they cannot be grasped. They are nothing but deluded thoughts.
故《心经》说，一切皆无，既无世法之眼耳鼻舌身意与色声香味触法，亦无声闻缘觉之苦集灭道与十二因缘，更无菩萨之智与得，于一切不可得处乃得阿耨多罗三藐三菩提。此即揭示吾人于明心本无处而彻见本有之性体也。	Thus, the Heart Sūtra says that all is nonexistent: there are neither the eyes, ears, nose, tongue, body, mind, nor forms, sounds, smells, tastes, tactile objects, and dharmas of worldly dharmas; neither are there the Four Noble Truths and the twelve links of dependent origination of the śrāvakas and pratyekabuddhas; still less are there the wisdom and attainment of bodhisattvas. It is precisely where nothing whatsoever can be attained that anuttara-samyak-saṃbodhi is attained. This reveals that, where the mind is clearly seen to be fundamentally nonexistent, we thoroughly behold the inherently present essence of intrinsic nature.
此在宗下谓之泯绝无寄宗，如庞居士问马祖：“不与万物为侣者，是什么人？”祖曰：“待汝一口吸尽西江水，再向你道！”心念泯绝，空有销殒，真空妙体自然显现。又如近代之楚泉禅师，参见赤山法祖。	In the Chan school, this is called the school of extinguishing all traces and leaving nothing to rely upon. When Layman Pang asked Mazu, “Who is the person who does not keep company with the myriad things?” the Patriarch replied, “When you

	have swallowed all the water of the West River in one gulp, I will tell you!" When thoughts are extinguished and emptiness and existence both vanish, the wondrous essence of true emptiness naturally appears. Similarly, the modern Chan Master Chuquan went to study with Dharma Patriarch Chishan.
一日祖问曰："法华开示悟入佛知见，历代祖师各有开示。但皆是各位祖师自己的，非关子事。今欲子从自己胸襟中道将来，如何开示悟入佛知见？"师无语。祖叹曰："如是参禅，只是徒丧光阴，有何益处？"罚令跪参。	One day, the Patriarch asked, "The Lotus Sūtra speaks of opening, revealing, awakening to, and entering the Buddha's knowledge and vision. The patriarchs of every generation have each given their own explanations, but those are the explanations of the individual patriarchs and have nothing to do with you. Now I want you to speak from your own realization: how would you open, reveal, awaken to, and enter the Buddha's knowledge and vision?" The master had no reply. The Patriarch sighed, "To investigate Chan in this way is merely to waste one's time. What benefit can there be?" He punished him by ordering him to investigate Chan while kneeling.
连参三枝香，听维那打开静板响，忽然省悟！祖考问曰："如何开佛知见？"答曰："开出本有（即本有之自性理体也）。	After investigating for three incense periods in succession, he heard the cantor strike the board marking the end of the sitting and suddenly awakened. The Patriarch examined him, asking, "How does one open the Buddha's knowledge and vision?" He answered: "Reveal what is inherently present—that is, the principle-essence of intrinsic nature that is inherently present."
"进问曰："如何示？"答曰："示出本无（即一切心用事相皆不可得，从不可得之心用上以示本真性体也）。"再问曰："如何悟？"答曰："悟无有无（消灭其迷悟痕迹也）。"更问曰："如何入？"答曰："入出无碍（得大受用，语默动静自在无碍也）。"	He then asked, "How does one reveal it?" He answered: "Reveal what is fundamentally nonexistent—that is, all the phenomenal functions and appearances of mind are unobtainable; through these unobtainable functions of mind, reveal the true essence of intrinsic nature." He asked again, "How does one awaken?" He answered: "Awaken to there being neither existence nor nonexistence—thus eradicating all traces of delusion and awakening." He further asked, "How does one enter?" He answered: "Enter and emerge without obstruction—thus gaining great benefit and being free and unimpeded in speech and silence, activity and stillness."

即心即性，即性即心

Mind Is Nature; Nature Is Mind

（四）明心见性者，明悟即心即性，即性即心也。	(IV) Those who realize the mind and see their true nature understand that mind is precisely nature, and nature is precisely mind.
真觉禅师云：心性虽似有体用理事之分，但考其实际，则非一非异。以从事相说来，妙用随缘，应显万类，似有形象，而妙体不动，绝诸对待，离一切相，故非一。但用从体发，用不离体；体能发用，体不离用。	Chan Master Zhenjue said: “Although mind and intrinsic nature seem to be divided into essence and function, principle and phenomena, when examined in actuality they are neither one nor different. Speaking in terms of phenomena, wondrous functioning accords with conditions and responds by manifesting the myriad kinds of things, seeming to possess forms and appearances. Yet the wondrous essence remains unmoved, transcends all oppositions, and is free from every appearance; thus they are not one. But function arises from essence and does not depart from it; essence can give rise to function and does not depart from function.”
从此不相离背说来，故非异。经云：“一切事相，皆性之显现。”事相虽殊，分门别类，各有不同，但其性则一。故曰：“无不从此法界流，无不还归此法界。”	From the standpoint that they never depart from one another, they are therefore not different. A sūtra says: “All phenomenal appearances are manifestations of nature.” Although phenomenal appearances differ, being distinguished and classified in many ways, their nature is one. Thus it is said: “Nothing does not flow forth from this dharma realm, and nothing does not return to this dharma realm.”
明镜无不现影，无影不为明镜；现影皆从明镜，无镜不能现影。心性亦复如是，性是真空妙体，心是有形相用。故有性体必有相用，无相无从显体。是则相即性，性即相；相外无性，性外无相。非如顽空，冥顽不灵，死寂无知，落于断灭也。	A clear mirror reflects every image, and no image exists apart from a clear mirror. All reflected images arise from the clear mirror; without a mirror, images cannot appear. Mind and intrinsic nature are likewise. Nature is the wondrous essence of true emptiness, while mind is the function of appearances. Therefore, where there is the essence of nature, there must be appearances and function; without appearances, there is no way for essence to manifest itself. Thus, appearances are nature, and nature is appearances; apart from appearances there is no nature, and apart from nature there are no appearances. This is not like

	inert emptiness—dull and unresponsive, lifelessly still and without awareness, falling into annihilationism.
众生迷头认影，执相造业，故招五浊秽土；诸佛见性遣相，清净无染，故感净土庄严。其真、妄、净、秽虽殊，而现相之性体则一。吾人只须将认影遣镜之误，转换为认镜遣影，则秽土当下即是净土，并不待死后始得往生也。经云：“随其心净，即佛土净；欲净其土，先净其心。”良有以也。	Sentient beings, deluded by taking reflections for the mirror, cling to appearances and create karma; thus they bring about an impure land of the five turbidities. All Buddhas see nature and relinquish appearances; pure and undefiled, they thus evoke the adornments of a Pure Land. Though truth and delusion, purity and impurity, differ, the nature-essence that manifests appearances is one. We need only transform the error of recognizing reflections while rejecting the mirror into recognizing the mirror while relinquishing reflections. Then this impure land is, at this very moment, the Pure Land; there is no need to wait until after death to attain rebirth. A sūtra says: “As the mind is pure, so the Buddha-land is pure; if one wishes to purify one’s land, one must first purify one’s mind.” This is indeed well founded.
真空妙有者，拣非顽空，从体起用也。以真空故，能随缘；以妙有故，能起用。妙有真空者，拣非实有，摄用归体也。以随缘起用，现诸幻相，故《弥陀经》说佛土庄严；以体性清净无染，不沾一法，故《金刚经》说一物不立。一物不立，正是佛土庄严，佛土庄严，正是一物不立，故《金刚》即《弥陀》，《弥陀》即《金刚》，非有二般。	“True emptiness and wondrous presence” distinguishes this from inert emptiness: function arises from essence. Because it is true emptiness, it can accord with conditions; because it is wondrous presence, it can give rise to function. “Wondrous presence and true emptiness” distinguishes this from substantial existence: function is gathered back into essence. Because function arises in accordance with conditions, all illusory appearances manifest; thus the Amitābha Sūtra speaks of the adornments of the Buddha-land. Because its essential nature is pure and undefiled, unstained by a single dharma, the Diamond Sūtra says that not a single thing is established. Not a single thing being established is precisely the adornment of the Buddha-land, and the adornment of the Buddha-land is precisely not a single thing being established. Thus the Diamond Sūtra is the Amitābha Sūtra, and the Amitābha Sūtra is the Diamond Sūtra; they are not two different things.
心性相体，看来有异，其实如一，如水之与波，水以湿为体，波以动为相。水性波相，看来非一，但波即水，水即波，湿性非异。故真见性者，非但心地法眼可以见	The appearances and essence of mind and intrinsic nature may seem different, but in truth they are as one, like water and waves. Water has wetness as its

道，肉眼亦能彻见真性。以性即相，相即性也。古德云：“万象丛中独露身！”又云：“山河及大地，尽露法王身！”即指此世界万有皆我性体所显现也。	essence, while waves have movement as their appearance. The nature of water and the appearance of waves may seem not to be one, yet waves are water and water is waves; their wet nature is not different. Therefore, for one who truly sees one’s nature, not only can the dharma eye of the mind-ground see the Way, but the physical eyes can also thoroughly see true nature. This is because nature is appearances, and appearances are nature. An ancient worthy said, “Amid the myriad forms, the one body stands revealed!” Another said, “Mountains, rivers, and the great earth all reveal the Dharma King’s body!” This means that all things in this world are manifestations of the essence of our own nature.
《金刚经》云：“若见诸相非相，即见如来！”我人果能彻究斯理，于日常生活中，即相而见性，任何尘缘境相，不作尘缘境相会，则当下超越诸有，逍遥于三界外矣！生公说法，顽石点头，情与无情，同圆种智。	The Diamond Sūtra says: “If one sees all appearances as non-appearances, one sees the Tathāgata!” If we can thoroughly investigate this principle, then in daily life, seeing nature within appearances and not taking any conditioned circumstance or appearance as such, we will at once transcend all states of existence and roam freely beyond the three realms. When Master Daosheng expounded the Dharma, even stubborn stones nodded their heads; sentient and insentient alike perfect the wisdom of all seeds.
目之所及，耳之所闻，无一非佛也。此在宗下谓之直指心性。如大梅问马祖：“如何是佛？”祖曰：“即心即佛！”大梅于言下大悟。又如灵训问归宗和尚：“如何是佛？”宗云：“我今向汝道，恐汝不信！”训云：“和尚诚言，某焉敢不信！”宗云：“即汝便是！”训于言下有省。请看，何等果断！何等便捷！何等庆快！	Whatever the eye sees and the ear hears, nothing is other than Buddha. In the Chan school, this is called direct pointing to mind and intrinsic nature. For example, Damei asked Mazu, “What is Buddha?” The Patriarch replied, “Mind itself is Buddha!” Damei attained great awakening upon hearing these words. Again, Lingxun asked Chan Master Guizong, “What is Buddha?” Guizong said, “If I tell you now, I fear you will not believe it.” Lingxun said, “The venerable monk speaks sincerely; how could I dare not believe?” Guizong said, “You yourself are Buddha!” Lingxun gained realization upon hearing these words. Just look—what decisiveness! What directness! What exhilaration!

一物不立，归无所得

Nothing Is Established; Nothing Is Attained

（五）明心见性者，明心性无住，一物不立，归无所得也。	(V) To realize the mind and see one's true nature is to realize that the nature of mind is non-abiding, that not a single thing is established, and that one returns to nothing whatsoever to be attained.
心性本自空灵无住，方成妙用，一有所住便成窠臼；心性本来无有一物，说空说有，说迷说悟，说真说妄，俱是相对立说，均系戏论。所谓但有言说，均无实义。	The nature of mind is inherently empty, numinous, and non-abiding; only thus can it function wondrously. Once it abides in anything, it becomes a fixed rut. The nature of mind has originally not a single thing: to speak of emptiness or existence, delusion or awakening, truth or falsity, is all to speak in relative oppositions and is mere idle speculation. As it is said, wherever there is verbal expression, there is no real meaning.
如彻悟心源，明见真性，迷妄既无，悟从何立？不立亦不立，了无一法可得。故云：人我空非真空，须法我空，更复空空，方真到家稳坐。亦即古人所谓无所成、无所得、无所修、无所证方真成、真得、真证也。	If one thoroughly awakens to the source of mind and clearly sees one's true nature, then, since delusion no longer exists, on what basis can awakening be established? Even non-establishment is not established; there is utterly no dharma to be attained. Thus it is said: emptiness of the personal self is not true emptiness; one must also empty the dharma-self, and then empty even that emptiness. Only then has one truly arrived home and taken a secure seat. This is also what the ancients meant by saying that only where there is nothing accomplished, nothing attained, nothing cultivated, and nothing realized is there true accomplishment, true attainment, and true realization.
如认自己有法可得、有道可成，则正堕在圣位法执里。小则生死不了，纵或了得分段生死，绝不能了变易生死，以法执即变易生死之障故；大则发狂成魔，后果不堪设想！	If one believes that one has a dharma to attain or a Way to accomplish, one has fallen precisely into attachment to dharmas at the level of the noble ones. At the lesser extreme, one will fail to transcend birth and death; even if one succeeds in transcending segmented birth and death, one can never transcend transformational birth and death, for attachment to dharmas is itself the obstacle to transformational birth and death. At the greater extreme, one may go mad and become a demon; the consequences are beyond imagining!

关于无修无得无证之说，即是彻悟到家人之了脱语，亦是最初理解如来密因人之因地法语。以众生本来是佛，不因修成。只因不觉，迷己逐物，追逐外境，沦为众生。今如凛觉醒悟，如千年暗室，一灯能明。	The teaching of no cultivation, no attainment, and no realization is the language of those who have thoroughly awakened and arrived at the ultimate. It is also a teaching for those at the causal stage who are beginning to understand the Tathāgata's secret cause. Sentient beings are originally Buddhas; they do not become Buddhas through cultivation. It is only because they fail to awaken, become deluded about themselves, and chase after things and external circumstances that they sink into the condition of sentient beings. Now, if they suddenly awaken, it is like a lamp illuminating a dark room that has been dark for a thousand years.
便恢复本性，有何修证之可言？故云不假劬劳、肯綮修证也。但如习染浓厚，妄执深重，虽明斯理而历境心生，则不无辛勤绵密扫荡之功！又如仅明众生本来是佛之理，并未亲见自性，只为将来成佛之因，则更须勤恳修习，以期亲证。切不可开大口，说大话，自欺欺人，拨无修证，而致莽莽荡荡遭秧祸也。	They then recover their original nature—so what cultivation or realization can be spoken of? Hence it is said that no arduous, laborious process of cultivation and realization is required. Yet if one's habitual defilements are thick and one's deluded attachments deep, then, although one understands this principle, when encountering circumstances the mind may still stir; in that case, painstaking and continuous work of clearing them away is still needed. Further, if one merely understands the principle that sentient beings are originally Buddhas but has not personally seen one's own nature, this understanding serves only as a cause for future Buddhahood. One must then cultivate diligently in the hope of direct realization. One must certainly not boast loudly and make grand claims, deceiving oneself and others by dismissing cultivation and realization, thereby drifting blindly into calamity.
彻悟心性，一法不立，无佛无众生，整日如痴如呆，任运随缘，皆是佛事。所谓嬉笑怒骂、謦　掉臂，皆是海印放光；穿衣吃饭、运水搬柴，无非神通妙用！其间无所取舍，无所倚重，故谓之归无所得也。	When one thoroughly awakens to the nature of mind, not a single dharma is established: there are no Buddhas and no sentient beings. All day long, one is as if foolish or dazed, functioning spontaneously in accord with conditions; all is Buddhist activity. As it is said, laughter and scolding, clearing one's throat and swinging one's arms—all are the Ocean-Seal radiating light; putting on clothes and eating, carrying water and hauling firewood—none is other than the wondrous functioning of spiritual powers. Within this there is nothing to accept or reject, nothing on which to

	rely; thus it is called returning to nothing whatsoever to be attained.
才有所重，便障自悟门，故宗下大德，皆善为人解粘去缚，即令学人放下重担，打开悟门也，如马祖见有人堕在前答“即心即佛”处，故于有僧更问“如何是佛”时，又答“非心非佛！”临济祖师恐人落在“赤肉团上无位真人”	The moment one gives weight to anything, one obstructs one’s own gate of awakening. Therefore, the great Chan masters were skilled at freeing people from attachments and bonds, causing students to lay down their heavy burdens and open the gate of awakening. Seeing that someone had become attached to his earlier answer, “Mind itself is Buddha,” Mazu later replied, when a monk again asked, “What is Buddha?”: “Neither mind nor Buddha!” Patriarch Linji feared that people would become attached to the phrase “the True Person of No Rank within this lump of red flesh.”
上，当有僧更问“如何是赤肉团上无位真人”时，托开其僧云：“无位真人值什么干屎橛？”又如第四节所述第二则公案，灵训于言下有省时进问云：“如何保任？”归宗云：“一翳在目，空花乱坠！”这些例子都很好说明真性是无所住、一物不立的。所以我们要彻底悟真心，既不能着佛求，更不能着神通玄妙！	Thus, when a monk again asked, “What is the True Person of No Rank within this lump of red flesh?” he pushed the monk aside and said, “What use is a True Person of No Rank—a dried shit-stick?” Again, as related in the second koan of the fourth section, when Lingxun had an awakening upon hearing these words, he asked, “How should one safeguard realization?” Guizong replied, “A single speck in the eye, and flowers in empty space fall everywhere.” These examples clearly show that true nature is non-abiding and that not a single thing is established. Therefore, we must thoroughly awaken to the true mind: we must neither seek Buddha with attachment nor become attached to spiritual powers and mysterious marvels!
赵州云：“佛之一字，吾不喜闻！”后人虽有嫌其尚有“不喜在”之落处，但赵州之意在了法见，示人无一法可得、无所倚重，不在喜不喜也。至于立言之弊，以但有言说不无痕迹！如灵龟摆尾，扫其行迹，行迹虽去，又落扫迹。以故宗下大德说到末后，无法开口，即拂袖归方丈，以示末后也。	Zhaozhou said, “I do not like to hear even the word ‘Buddha’!” Later generations have criticized him for still retaining the position of “not liking,” but Zhaozhou’s intention was to end views of dharmas and show people that not a single dharma can be attained and that there is nothing on which to rely; it was not a matter of liking or disliking. As for the drawbacks of establishing words, wherever there is verbal expression, traces inevitably remain. It is like a spirit turtle swishing its tail to sweep away its tracks: although the tracks are gone, one has again left the trace of sweeping them away. Therefore, when the great Chan masters came to the final point, they could not open their mouths; they

	simply brushed their sleeves and returned to the abbot's quarters, thereby indicating the final point.
综上所述，明心见性，实为佛教之纲宗，学佛者之圭臬！我人如真欲出生死、成大道，不问修习何宗，均须向明心见性这一伟大目的奋斗、前进！决不可畏难而退！以一切宗派的门庭设施，修习方法，无一非息心止念之手段，而这些手段又莫不以明心见性为目的。	To summarize, realizing the mind and seeing one's true nature is truly the central principle of Buddhism and the guiding standard for Buddhist practitioners. If we genuinely wish to transcend birth and death and accomplish the great Way, then, regardless of the tradition we practice, we must strive and advance toward the great goal of realizing the mind and seeing our true nature. We must never retreat out of fear of difficulty. For the institutional forms and methods of practice of every school are all means for calming the mind and stilling thoughts, and every one of these means takes realizing the mind and seeing one's true nature as its goal.
故明心见性为佛教各宗派之总纲，如不依此总纲修习，则非佛教徒矣！复次我人之有生死，因无明不觉，今如不觉破无明，挥发智光，如何能了生死？故明心见性为了生死之要关，证大道之枢纽，任何宗派之佛教徒，非但不可漠视它、否定它、偏离它，而且要竭尽自己之智勇与精力，为实现这一宏伟目的而努力奋斗！	Therefore, realizing the mind and seeing one's true nature is the overarching principle of all Buddhist schools. If one does not cultivate in accordance with this overarching principle, one is not a Buddhist practitioner. Furthermore, we undergo birth and death because ignorance prevents awakening. If we do not now awaken, break through ignorance, and bring forth the light of wisdom, how can we transcend birth and death? Thus, realizing the mind and seeing one's true nature is the essential gateway to transcending birth and death and the pivotal hinge for realizing the great Way. Buddhist practitioners of every school must not merely refrain from neglecting, denying, or deviating from it; they must also devote all their wisdom, courage, and energy to striving for the realization of this magnificent goal.

明心见性之证成

Verification of Realizing the Mind and Seeing One's True Nature

经过详细讨论明心见性的意义，我们深切知道它关系佛教至钜。如果佛教徒都来奉行弘扬，加以提倡，佛教即能昌盛兴隆。反是，佛教即将奄奄一息，一蹶不振。	Having discussed in detail the significance of realizing the mind and seeing one's true nature, we know deeply that it is of the utmost importance to Buddhism. If all Buddhists practice, propagate, and promote it, Buddhism can flourish and prosper. Otherwise, Buddhism will be left gasping for breath, unable to recover from its collapse.
因为一个宗教兴亡盛衰，系于它的精神实质如何，如果只有形貌，而无精髓内容，这个宗教一定渐趋衰亡。	For the rise or decline, prosperity or decay, of a religion depends on the quality of its spiritual substance. If it has only an outward form and lacks essential content, that religion will inevitably decline and perish.
明心见性是佛教的总纲，精髓所在！故一切宗派，任何法门无不环绕它而善巧方便地随顺众生不同的习性与各别的根器，建立多种多样的修习方法，以资发扬光大。方法虽多，目的则一。	Realizing the mind and seeing one's true nature is the overarching principle and essential core of Buddhism. Therefore, every school and every dharma gate revolves around it, skillfully adapting to sentient beings' differing dispositions and individual capacities to establish a great variety of methods of cultivation, thereby allowing it to be developed and spread. Though the methods are many, their purpose is one.
行人如不按照各该宗派所订的仪轨与所建的法门，虔诚勤恳地努力修习，仅以烧香礼拜，求些福报为事，则不能得各该宗派之的旨——明心见性。不能明心见性，也自然达不到学佛的真正目的。	If practitioners do not follow the ritual procedures prescribed and the dharma gates established by their respective schools, diligently and sincerely applying themselves to cultivation, but merely burn incense, make prostrations, and seek a little blessing, they cannot attain the essential purport of those schools—realizing the mind and seeing one's true nature. Without realizing the mind and seeing one's true nature, they naturally cannot attain the true purpose of studying Buddhism.
佛教的精神目标不能显扬，怎么能够不萎靡不振，日趋衰颓呢？所以我们要振兴佛教，非提倡明心见性不可！那么，我们用什么方法才能达到明心见性的目的呢？又有什么方法最快速最简易可行呢？为了适应上中下三根修行人的	If Buddhism's spiritual goal cannot be made manifest, how could it fail to languish and decline day by day? Therefore, if we are to revitalize Buddhism, we must promote realizing the mind and seeing one's true nature. What method, then, can enable us to attain this goal? And what method is the quickest, simplest, and most practicable? In

	order to accommodate practitioners of the highest, middling, and lowest capacities,
爱好和便利不同习气的人迅速入门起见，兹择禅、净、密三宗中最简单、最迅速、最方便的修习方法，详细介绍如下。至于其他宗派，上面说过，只有其名，而无其实，无有真正修习之人。	and to enable people of differing habitual tendencies to enter the path swiftly, we shall now select from the three traditions of Chan, Pure Land, and Esoteric Buddhism the simplest, quickest, and most convenient methods of cultivation, and introduce them in detail below. As for the other schools, as stated above, they retain only their names and lack their actual substance; there are no people who genuinely practice them.
如天台宗，虽有止观法门，而今行人皆修净土；华严宗虽有华严三观，但修行者不入禅即入净，不复修观；法相宗也有唯识观，但该宗行人，今则讨论教义，分析名相，作佛学研究，而不入观，至与性宗分河饮水，争论纷纷。其余如“三论”等宗，更连名义亦渐使人淡忘，故今暂置一边不去讨论它了。	For example, although the Tiantai school has the dharma gate of calming and contemplation, its practitioners today all cultivate the Pure Land path. Although the Huayan school has the three Huayan contemplations, its practitioners either enter Chan or Pure Land practice and no longer cultivate contemplation. The Dharma Characteristics School also has Consciousness-Only contemplation, but its practitioners now discuss doctrine, analyze technical terms and characteristics, and engage in Buddhist studies rather than contemplation; they have even divided from the Nature School into separate camps, with disputes arising in profusion. The remaining schools, such as the Three Treatises school, have gradually become so forgotten that even their names and teachings are fading from memory; therefore, we shall set them aside for the present and not discuss them.

禅宗

Chan school

讲到明心见性，最简便、最迅速的方法，莫过于禅宗了。因为禅宗是教外别传，不立文字，直指人心，见性成佛的。不像其他宗派，转弯抹角地建立许多仪轨法则，让行人按部就班渐次修习，慢慢证成。譬如欲深入宝所，禅宗只一道门，一打开，即能进入，而其他宗派，最少者亦有二道门，多者就不止三四道门了。	When it comes to realizing the mind and seeing one’s true nature, no method is simpler or swifter than the Chan school. For Chan is a special transmission outside the teachings: it does not rely on written words, but points directly to the human mind, so that one sees one’s nature and becomes a Buddha. Other schools, by contrast, establish many rituals and rules by roundabout means, requiring practitioners to cultivate step by step and gradually attain realization. To enter a treasure store, for

	example, Chan has only one door: once it is opened, one may enter. Other schools have at least two doors, and some have more than three or four.
所以禅宗是佛教的正宗，它门风高峻，气势磅礴，人才辈出，气象万千，独称宗门。中国佛教之兴隆昌盛，端赖此宗作中流砥柱，独挑大梁。但可惜降及近世，这仅有的一道无门之门，似乎已经堵死了。	Thus Chan is the orthodox tradition of Buddhism. Its style is lofty and formidable, its momentum vast and majestic; it has produced generation after generation of outstanding people and displayed innumerable aspects, and alone is called the school of the patriarchs. The flourishing and prosperity of Chinese Buddhism depended chiefly on this school as its central pillar, bearing the main burden alone. Yet regrettably, by modern times, this sole gateless gate seems already to have been blocked.
此宗非但人才寥落，绝无过去诸大宗师生龙活虎般的气派，纵擒活杀为人的手段，且亦不具相机提示，逢缘点化的妙手。	Not only does this school now have few capable people; it entirely lacks the vigorous bearing of the great masters of old, their methods of freely restraining and liberating people, and their marvelous skill in giving timely hints and guiding beings according to circumstances.
晚近的所谓禅宗，从南到北，由东到西，走遍天下，只是教人参一句刻板死煞话头——“念佛是谁？”你如请他于念佛是谁外别示方便。	The so-called Chan school of recent times, from south to north and east to west, wherever one travels in the country, merely teaches people to investigate the rigid, lifeless huatou: “Who is reciting the Buddha’s name?” If you ask them to indicate another expedient method besides “Who is reciting the Buddha’s name?”
他在无法开脱下，只说禅要自己参，不须问人，而不能别出手眼善巧露布，使学人当下悟去。以致禅宗行人苦参几十年了无消息，所谓明心见性者，将视为历史的陈迹而束之高阁了。	Unable to evade the question, they merely say that Chan must be investigated for oneself and that there is no need to ask others. They cannot reveal some other skillful means to enable students to awaken on the spot. As a result, Chan practitioners investigate painfully for decades without any sign of awakening; realizing the mind and seeing one’s true nature is treated as a relic of history and set aside.
太虚大师无限感慨地说：“现在禅宗儿孙，都是法眷传法，而不是明心见性后传法，所谓临济宗几世孙，皆一张空纸而已，何曾悟心来！”言之，能不令人痛心！	Master Taixu said with boundless sorrow: “The descendants of the Chan school today transmit the Dharma merely among Dharma relatives; they do not transmit it after realizing the mind and seeing their true nature. Those called several generations of descendants of the Linji school are all but blank sheets of paper—when have they ever awakened

	to the mind!" How can these words fail to cause pain?
禅宗最重要的是师资。	The most important thing in the Chan school is qualified teachers.
学人之所以能迅速开悟，全赖明眼老师从旁拶逼锤炼，相机提示点破，否则业障众生，玄关紧闭，识锁难开，自力参取谈何容易！但是现在师资如此缺乏，哪里去寻这大手笔宗师来赤诚善巧为人？所以一些野狐精都用一句人云亦云的刻板话头——念佛是谁？——来藉以藏身。	The reason students can awaken quickly is entirely that clear-eyed teachers guide and rigorously train them, offering timely hints and breaking through their delusions. Otherwise, for sentient beings burdened by karmic obstacles, with the mysterious gate tightly closed and the lock of consciousness difficult to open, how easy is it to investigate and attain realization through one's own power? Yet qualified teachers are now so scarce—where can one find great masters of such stature, sincerely and skillfully working for others? Therefore, certain wild-fox spirits use the stereotyped huatou repeated by everyone else—"Who is reciting the Buddha's name?"—as a hiding place.
你如问他："如何是佛？"他叫你去参"念佛是谁？"你问他："不是心，不是物，不是佛是什么？"他也叫你自己参"念佛是谁？"总之，离开念佛是谁，即无有开示。就这样上行下效，把个禅宗搞得徒具虚名，一团污糟，宁不痛惜！	If you ask them, "What is Buddha?" they tell you to investigate "Who is reciting the Buddha's name?" If you ask, "What is neither mind, nor thing, nor Buddha?" they again tell you to investigate "Who is reciting the Buddha's name?" In short, apart from "Who is reciting the Buddha's name?" they have no instruction to offer. In this way, those below imitate those above, until the Chan school is reduced to an empty name and a complete mess. Is this not lamentable?
假如这也叫你自己参，那也叫你自己参，要你宗师何用？其实说穿了，不值一笑。	If, whenever this is asked, one is told to investigate for oneself, and whenever that is asked, one is likewise told to investigate for oneself, what use is there for a Chan master? Frankly speaking, it is not worth a laugh.
原来所谓宗师者，自己并未豁开正眼，也是个睁眼瞎，你叫他方便善巧为人，岂不是叫瞎子去做俏媚眼吗？如果有一二位明眼人说，不用如此参，可改用直指法，直指他如何是本来面目，叫他当下见性。他又毁谤你是野狐禅。	The truth is that such so-called masters have not themselves opened the true eye; they are blind people with their eyes open. To ask them to use expedient and skillful means for others—is that not like asking a blind person to make coquettish eyes? If one or two clear-eyed people say that there is no need to investigate in this manner, but that one may instead use direct pointing—directly pointing out what the Original Face is, so that one sees one's

	nature on the spot—they slander you as practicing wild-fox Chan.
因为他自己用功数十年，没有消息，就疑惑他人亦不能见性。更或还要说，祖庭所传，参禅要“参念佛是谁”，哪有用什么直指的？这叫己既不能，又疑他人，禅宗如何能不衰颓消沉呢？	Because they themselves have practiced for decades without any sign of awakening, they doubt that others can likewise see their true nature. They may even say, “The ancestral halls have transmitted that Chan investigation requires investigating ‘Who is reciting the Buddha’s name?’ How could there be any direct pointing?” This is being unable to do it oneself and doubting others as well. How could the Chan school fail to decline and languish?
其实禅宗古来本不须参什么话头而系直接指示的。如傅大士云：“夜夜抱佛眠，朝朝还共起。起坐镇相随，语默同居止。纤毫不相离，如身影相似。欲识佛去处，只这语声是。”	In fact, from ancient times the Chan school did not originally require investigation of any huatou, but gave direct instruction. As Layman Fu said: “Night after night, I sleep holding the Buddha; morning after morning, I rise together with him. Rising and sitting, we are always together; in speech and silence, we dwell together. We are not separated by even a hair’s breadth, like body and shadow. If you wish to know where the Buddha is, it is precisely this voice that speaks.”
宝志公《大乘赞》并《十二时颂》，俱系直指。其《十二时颂》末二句云：“未了之人听一言，只这如今谁动口。”更为径捷明快。	Master Baozhi’s Praise of the Mahāyāna and Hymns for the Twelve Hours are both direct pointing. The final two lines of his Hymns for the Twelve Hours say: “Those who have not understood, listen to one word: who is it, right now, that moves the mouth?” This is even more direct, swift, and lucid.
南岳慧思大师偈曰：“天不能盖地不载，无去无来无障碍。无长无短无青黄，不在中间及内外。超群同众太虚玄，指物传心人不会。”布袋和尚偈云：“只个心心心是佛，十方世界最灵物；纵横妙用可怜生，一切不如心真实。	Master Huisi of Nanyue wrote: “Heaven cannot cover it; earth cannot support it. It neither goes nor comes and has no obstruction. It has neither length nor shortness, neither blue nor yellow; it is not in the middle, nor within or without. Transcending the multitude while together with the multitude, it is as mysterious as vast empty space; it points to things and transmits mind, yet people do not understand.” The verse of Monk Budai says: “This very mind—mind, mind—is Buddha, the most numinous thing in the worlds of the ten directions. Its wondrous functions, extending in every direction, are wondrous indeed; nothing is as true as mind.”
”又云：“吾有一躯佛，世人皆不识，不塑又不装，不雕亦不刻。无一滴灰泥，无一点彩色。人画画不成，贼	He also said: “I have a Buddha in this one body, yet people of the world do not recognize it. It is neither

偷偷不得。体相本自然，清净非拂拭。”类此语句多不胜举。	molded nor adorned, neither carved nor engraved. It has not a drop of clay nor a trace of color. A painter cannot paint it, and a thief cannot steal it. Its substance and marks are naturally so; its purity requires no wiping.” There are too many such sayings to enumerate.
即祖师禅也不过只就来机问处下搭，去其住着，于妄心不行处，逼令回光返照，彻见本来。因为禅是正法眼藏，涅　妙心，系圆顿法门，属悟不属修。	Even patriarchal Chan merely responds to the question brought by the person who comes, removes that person’s attachments, and, where the deluded mind cannot function, presses the person to turn the light inward and thoroughly see what is original. For Chan is the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa; it is a perfectly sudden dharma gate, belonging to awakening rather than cultivation.
古来大德，均言下得旨，句前荐机，见性成道，没有一个是参话头，积久开悟的。如六祖闻人诵《金刚经》，即便开悟。得五祖开示证明后，为惠明说法，亦只说：“不思善，不思恶，正与么时，那个是明上座本来面目。”惠明即于言下大悟。不闻教参什么话头！	The great worthies of old all attained the essential meaning upon hearing a word, recognized the opportunity before a phrase was spoken, and saw their true nature and realized the Way. Not one attained awakening by investigating a huatou for a long time. When the Sixth Patriarch heard someone reciting the Diamond Sūtra, he immediately awakened. After receiving the Fifth Patriarch’s instruction and confirmation, he spoke to Huiming only thus: “Do not think of good; do not think of evil. At just such a moment, what is the Original Face of Venerable Ming?” Huiming greatly awakened upon hearing these words. There is no account of his being taught to investigate any huatou.
提起这则惠明公案，也曾闹过一场纠纷。有人说：“这是六祖直指。不思善，不思恶，一念不生时，而了了分明不落断灭的那个，即是本来面目，那个应作that解。	This Huiming koan once gave rise to a dispute. Some said: “This is the Sixth Patriarch’s direct pointing. When one neither thinks good nor thinks evil, that which is clear and distinctly aware, without falling into annihilation, is the Original Face. Nage (　) should be understood as ‘that’.”
”有人说：“不对，那个应作what解，叫他自己参，不是直接告知。”双方各执一词，打了多少笔墨官司，还是不见分晓。其实依愚见，作that或what解，均在当人。	Others said: “No. Nage (　) should be understood as ‘what’: he was told to investigate it himself, not directly informed.” Both sides clung to their own position and fought many battles of ink, yet still reached no conclusion. In my humble view, however, whether it is understood as that or what depends entirely on the person concerned.

如能当下领会六祖的提示，what即是that；如颟顸笼统，莫知所以，that即是what了。何必定分that和what呢？因为禅宗的法语，本是两面刃，一面杀，一面活，不可执定一面看。更何况古来大德常用直指法呢！	If one can immediately grasp the Sixth Patriarch's hint, "what" is "that"; if one is muddled and confused, not knowing why, "that" is "what." Why insist on distinguishing "that" from "what"? Chan sayings are originally double-edged blades: one edge kills, the other brings to life; they cannot be fixed upon and viewed from only one side. Moreover, the great worthies of old often used direct pointing.
如临济禅师示众云："赤肉团上有一无位真人。要识这无位真人么？即今说法、听法者是。	For example, Chan Master Linji instructed the assembly: "Within this lump of red flesh is the True Person of No Rank. Do you wish to recognize this True Person of No Rank? It is the one who, at this very moment, speaks the Dharma and hears the Dharma."
"又如僧问慧海："如何是佛？"海云："清谈对面，非佛而何？"更如前面所举僧问归宗："如何是佛？"宗曰："即汝便是！"等等，不胜枚举。	Again, when a monk asked Huihai, "What is Buddha?" Hai said, "We are clearly conversing face to face—if this is not Buddha, what is?" Or, as in the earlier example, when a monk asked Guizong, "What is Buddha?" Zong said, "You yourself are it!" Such examples are too numerous to list.
此等指示，多少直捷，多少痛快！假如我们也用直指法指示学人，不教参什么话头，不是也能造就些人才吗？但不幸的是，有很多人非议直指说，直指一法，远在石头下，药山禅师即否定其存在。	How direct and exhilarating such instructions are! If we too used direct pointing to instruct students, rather than teaching them to investigate some huatou, could we not also produce capable people? Unfortunately, many criticize direct pointing, saying that Chan Master Yaoshan, a disciple of Shitou, had already denied the validity of this method.
如于岫大夫问紫玉禅师："如何是佛？"玉召大夫云："大夫！"岫应诺。玉云："即此是，无别物。"大夫有省。宁非直指！但药山闻之曰："于岫大夫埋向紫玉山中了也。	For example, when Official Yu Xiu asked Chan Master Ziyu, "What is Buddha?" Yu called out, "Official!" Xiu answered. Yu said, "This itself is it; there is nothing else." The official gained realization. Is this not direct pointing? Yet when Yaoshan heard of it, he said, "Official Yu Xiu has been buried in Purple Jade Mountain."
"岂不是不肯直指吗？后于岫大夫闻药山语而大疑，复往参药山。山曰："有疑但问。"大夫问云："如何是佛？"山亦召云："大夫！"大夫应诺。山抓住时机追问云："是什么？！"大夫大悟。你看这问语多有力量！这种大悟的效果，岂是直指所能达到的！	Does this not show that he did not approve of direct pointing? Later, when Official Yu Xiu heard Yaoshan's words, he was greatly perplexed and again went to consult Yaoshan. Yaoshan said, "If you have doubts, simply ask." The official asked, "What is Buddha?" Yaoshan too called out, "Official!" The official answered. Seizing the moment,

	Yaoshan pressed him: “What is it?!” The official greatly awakened. See how powerful this question was! How could the effect of such great awakening be achieved by direct pointing?
余闻之，不禁笑云：君等但知其一，不知其二。直指一法，变化多端，不是千篇一律的。药山之所以不肯紫玉，乃试试于岫大夫是否脚跟真正点地，如真悟者，虽佛出兴于世，亦如不闻不见。若非真悟，即不免随人脚跟转。	When I heard this, I could not help laughing: you gentlemen know only one side and not the other. The method of direct pointing takes many changing forms; it is not uniform. Yaoshan’s reason for not approving of Ziyu was to test whether Official Yu Xiu’s heels were truly planted on the ground. If he had truly awakened, then even if a Buddha appeared in the world, it would be as though he neither heard nor saw. If he had not truly awakened, he could not avoid following at another person’s heels.
如马祖示大梅即心是佛后，亦曾遣侍者说非心非佛往试大梅。故药山试垂一语以钓大夫看他是否上钩。不料于岫脚跟未曾点地，一闻即便生疑，不似大梅彻悟无疑，于侍者来试时，反呵马祖：“这老汉淆惑人心！”毫不动摇。	After Mazu had instructed Damei that mind itself is Buddha, he also once sent an attendant to test Damei by saying, “Neither mind nor Buddha.” Thus Yaoshan deliberately offered a remark to fish for the official, to see whether he would take the bait. Unexpectedly, Yu Xiu’s heels had never touched the ground: as soon as he heard it, doubt arose. He was unlike Damei, who had awakened thoroughly and was without doubt. When the attendant came to test him, Damei instead rebuked Mazu: “That old fellow confuses people’s minds!” He was wholly unmoved.
于岫既到药山，复如前问。山为不辜其问，变换一下直指的手法，暗示他这应诺的即是佛，使其领悟。盖于岫所问：“如何是佛？”所答当不离问处，即答应他啥样才是佛，而不可答他别样事物。否则，即答非所问。	Once Yu Xiu had arrived at Yaoshan’s, he again asked as before. Not wishing to disappoint his question, Yaoshan changed the manner of direct pointing and hinted that this response was Buddha, enabling him to comprehend. Since Yu Xiu had asked, “What is Buddha?” the answer should not depart from the question; it should answer what Buddha is, and not answer with some other matter. Otherwise, it would not answer the question asked.
故于大夫应诺后，山追问：“是什么？”不就等于明白告诉他，这答应的便是佛吗！所以这种问话式的答话是直指的另一种暗示手法，看起来似问语，但和上下文连贯起来看，就等于是肯定语了。	Therefore, after the official answered, Yaoshan pressed him, “What is it?” Is this not equivalent to clearly telling him that this very response is Buddha? Thus, this question-shaped response is another suggestive method of direct pointing. It appears to be a question, but when read in

	continuity with what precedes and follows, it is equivalent to an affirmative statement.
紫玉、药山语式虽异，手法是一。如无紫玉肯定语在前，朦胧者仅闻药山“是什么”的问话式答语，恐又将作疑问会矣！降至后世，这些手法为什么不用，而改为参话头呢？因为人心向后险恶、浮滑，根基日渐薄劣、浅陋。	Though the phrasing of Ziyu and Yaoshan differs, their method is the same. If Ziyu’s affirmative statement had not come first, someone unclear about the matter, on hearing only Yaoshan’s question-shaped response, “What is it?”, might again take it as a question to be investigated. Why, in later generations, were these methods no longer used, and investigation of huatou adopted instead? Because people’s minds became increasingly dangerous and frivolous, while their capacities gradually grew weaker and shallower.
如用直指，聪明伶俐者虽能领悟，但以得来太不费事，太轻松便当，不予重视。有如纨绔子弟，得父祖遗产，自己未经辛勤流汗劳动，不知来处艰难，狂花滥用，结果贫困潦倒，客死他乡。	With direct pointing, those who are clever and quick may indeed comprehend. Yet because it comes without much effort and is so easy and convenient, they do not value it. It is like the spoiled sons of wealthy families who inherit the property of their fathers and grandfathers: having never labored and sweated themselves, they do not know how difficult it was to acquire. They squander it recklessly, and in the end become impoverished and destitute, dying as strangers in another land.
故此等人不能体会祖师赤诚为人之悲心，反而等闲轻易视之，不能遵守教导，绵密保任，守道养性，证成正果。愚昧者，虽经百般指点开示，但以未见任何奇特神通玄妙，以为不是，不肯承当，总向心外求法，以期神效。	Therefore, such people cannot appreciate the patriarchs’ heartfelt compassion for others. Instead, they take it lightly and casually, cannot follow the teachings, safeguard their realization continuously and closely, uphold the Way and nurture their intrinsic nature, and realize the true fruition. Though the ignorant may receive every kind of instruction and exposition, because they see no extraordinary spiritual powers or mysterious marvels, they assume it is not the true teaching. They refuse to take it up themselves and always seek the Dharma outside the mind, hoping for miraculous effects.
主法者虽悲心痛切，欲大家都能当下见性，成佛证果，但不能按牛头吃草，代伊承当。故不得已由宋大慧宗杲禅师，改为参话头（以前虽亦有参话头，但尚未蔚然成风）。用一则无义味的话头，安在学人心上，生起大疑情。	Although the Dharma teacher feels profound and urgent compassion and wishes everyone could immediately see their nature, attain Buddhahood, and realize fruition, he cannot force an ox to eat grass or undertake realization on another’s behalf. Thus, Master Dahui Zonggao of the Song dynasty was compelled to change the method to

	investigating huatou (although huatou had previously been investigated, the practice had not yet become widespread). A huatou without rational meaning was placed in the student's mind to give rise to a great sense of doubt.
如吞栗棘蓬相似，吞又吞不下，吐又吐不出，使整个身心拶入疑团内，行不知行，坐不知坐，所有妄念情想于不知不觉中完全化为疑情。	It is like swallowing a thorny chestnut burr: one cannot swallow it, yet cannot spit it out. The entire body and mind are pressed into the mass of doubt; walking, one does not know one is walking, and sitting, one does not know one is sitting. All deluded thoughts and emotional imaginings imperceptibly dissolve completely into the sense of doubt.
时节因缘到来——即功夫成熟，桶底脱落，如十字街头，撞着亲爹相似，方知以前所为，皆如白日作梦！浑浑噩噩，争名夺利，好不羞惭！悟心后，方知辛勤参究亦是多此一举，以佛性天真，不属修证。	When the right time and conditions arrive—that is, when one's practice matures—the bottom of the bucket drops out. It is like meeting one's own father at a crossroads: only then does one realize that all one formerly did was like dreaming in broad daylight. How muddled and foolish it was to struggle for fame and profit—what shame! After awakening to the mind, one realizes that painstaking investigation, too, was superfluous, for Buddha-nature is naturally genuine and does not belong to cultivation or realization.
但不走此一段冤枉路怎得打开这紧闭的识锁玄关，见到本来面目？路虽多走一段，看似冤枉，但脚劲总练出来了，不比光读佛经、语录，空谈理论者虽亦相似明悟，能通佛理，但遇事不得力，常为境转。大慧呆呵为药水汞，遇火即飞！此祖师痛切为人，因时制宜，方便变迁，不得已之苦衷也。	Yet without taking this seemingly wasted detour, how could one unlock the tightly sealed mysterious gateway of consciousness and see one's Original Face? Though the road may be longer and appear pointless, one has nevertheless developed strength along the way. This differs from those who merely read Buddhist scriptures and recorded sayings and engage in empty theoretical discussion. Although they may seem similarly awakened and understand Buddhist principles, when circumstances arise they are ineffective and are constantly turned by circumstances. Dahui rebuked them as "medicinal mercury: when it meets fire, it immediately flies away." This was the patriarch's painful concern for others: adapting expedient means to the time and circumstances, out of unavoidable necessity.
祖师虽创立参话头门庭，但绝非教大家千篇一律地参一则刻板话头，而是因人施教，就不同的来机，参不同的话头。因话头的得力处在起疑情，如疑情起不起，即毫	Although the patriarchs established the school of investigating huatou, they certainly did not teach everyone to investigate the same rigid huatou.

无作用。故宗下有大疑大悟、小疑小悟、不疑不悟之语。	Rather, they taught according to the individual, assigning different huatou in response to different capacities. The effectiveness of a huatou lies in arousing a sense of doubt; if no doubt arises, it is utterly useless. Thus there is a saying in the school: “Great doubt brings great awakening; small doubt brings small awakening; no doubt brings no awakening.”
而且有的话头只能破初关或重关，不能一线到底打破牢关。故决不是用一则话头，可以教导一切人的。所以参话头须老师的慧眼来识别来机，施与恰当适应的话头，令其一参，即能生起疑情，方能受益。	Moreover, some huatou can only break through the first barrier or the second barrier; they cannot carry one all the way through to break the final barrier. Therefore, one huatou certainly cannot teach everyone. To investigate huatou, one requires a teacher’s discerning eye to recognize the student’s capacity and provide an appropriate huatou, so that upon investigating it the student can give rise to doubt and thereby benefit.
否则，徒然唐丧光阴，不起作用。复次，于参究时，更须老师时刻留意，缜密察看学人进展的情况，从旁推进；尤须抓紧与学人所参话头有关的时节因缘，拶逼提示，俾能当下有省，识自本心，见自本性。	Otherwise, one merely wastes time, and it has no effect. Furthermore, during the investigation the teacher must constantly pay attention, carefully observe the student’s progress, and press the student forward from the side. Above all, the teacher must seize the timely conditions connected with the huatou the student is investigating, pressing and prompting the student so that they may awaken immediately, recognize their own original mind, and see their own intrinsic nature.
如黄山谷参晦堂，堂令参“二三子以吾有隐乎？吾无隐乎尔！”孔老夫子教导弟子的一则话头，山谷久参未悟。一日山谷与晦堂游山次，一阵风吹来桂花香味，山谷脱口曰：“好一阵木樨香味！”晦堂即应机点示云：“吾无隐乎尔！”山谷于言下大悟。由此看来，禅宗的师资多么重要，而现在又哪里去寻这种明眼的大宗师哩！	For example, when Huang Shangu was studying with Huitang, Huitang instructed him to investigate Confucius’s saying to his disciples: “Do I have anything hidden from you, my disciples? I have nothing hidden from you.” Shangu investigated it for a long time without awakening. One day, while Shangu and Huitang were walking in the mountains, a gust of wind brought the fragrance of osmanthus blossoms. Shangu blurted out, “What a wonderful fragrance of osmanthus!” Huitang immediately responded in accordance with the occasion, saying, “I have nothing hidden from you.” Shangu attained great awakening at those words. From this we can see how important the teacher-student relationship is in the Chan school. But where now can one find such a great master with clear vision?

禅宗既因墨守陈规而死气沉沉，日趋衰亡。为今之计，似又须改弦易辙，另走捷径，以资打开僵局，复兴禅宗。从现阶段的禅机因缘看来，愚意似应改为直示本来面目，不要再守一则刻板死煞话头，以利学人迅速开悟。	Since the Chan school has become lifeless through rigid adherence to old rules and is steadily declining, perhaps the present course must again be changed and another shortcut taken, in order to break the impasse and revive Chan. Judging from the capacities and conditions for Chan at the present stage, I believe that one should instead directly point out the Original Face, rather than continue to adhere to a single rigid and lifeless huatou, so that students may awaken swiftly.
为师者只就来人询问处下搭，逼其于意识不行时，回光自见，然后再嘱其善自绵密保任，销除妄习，圆成道果。此等直示方法，古来有很多好例子。如问：如何是佛？答曰：问者是谁？！曰：是我。	A teacher need only take up the point at which a visitor asks a question and press that person until discursive consciousness can no longer function and they turn the light inward to see for themselves. The teacher should then instruct them to safeguard this realization continuously and closely, eliminate deluded habits, and perfect the fruition of the Way. There have been many excellent examples of such direct pointing throughout history. For instance, someone asks, “What is Buddha?” The answer is, “Who is asking?” “I am.”
难曰：唤什么作我？曰：见闻觉知是我，身是我！难曰：身是汝！知身是汝者又是谁？曰：亦是我。	The teacher challenges, “What do you call ‘I’?” The person replies, “Seeing, hearing, awareness, and knowing are I; this body is I.” The teacher asks, “The body is you; then who is it that knows the body is you?” “That too is I.”
难曰：身与知俱是汝，岂非有二个汝？曰：如身与知俱非我，岂不落断空？！因唤彼云：某甲！答曰：诺！直指云：是什么？！是断空吗？（这个无身亦无知，又不落断空的了了灵知不是佛是什么？！）彼乃恍然大悟。	The teacher asks, “If both the body and that which knows are you, does this not make two yous?” The person replies, “If both the body and knowing are not I, would that not fall into annihilationist emptiness?” The teacher then calls, “So-and-so!” The person answers, “Yes!” The teacher points directly and asks, “What is this? Is it annihilationist emptiness?” (This clear, numinous knowing—which has neither body nor ordinary cognition, yet does not fall into annihilationist emptiness—what is it if not Buddha?) Thereupon the person suddenly attains great awakening.
又如问：本来面目可得见否？答曰：不可得见！问曰：为什么不可得见？答曰：本来面目是汝自己，汝自己又要见过本来面目，岂非两个本来面目耶？如眼岂能自	Again, someone asks, “Can the Original Face be seen?” The answer is, “It cannot be seen.” The questioner asks, “Why can it not be seen?” The answer is, “The Original Face is you yourself. If you

见？曰：然则本来面目是无耶？答曰：眼虽不能自见，眼却非无！	yourself were to see the Original Face again, would that not make two Original Faces? How could an eye see itself?" The questioner asks, "Then is the Original Face nonexistent?" The answer is, "Although the eye cannot see itself, the eye is not nonexistent."
汝今不思善、不思恶时，还有妄念否？答曰：一念不生！问曰：一念不生，如木石无知否？曰：了了常知！直指曰：即此非有无之了了常知是什么？是不是汝本来面目！又如问：如何是我自己？答曰：即今问者岂非汝自己？！问	"When you are not thinking good and not thinking evil, are there still deluded thoughts?" The answer is, "Not a single thought arises." The teacher asks, "When not a single thought arises, are you like wood or stone, without knowing?" The answer is, "There is clear, ever-present knowing." The teacher points directly: "What is this clear, ever-present knowing, which is neither existent nor nonexistent? Is it not your Original Face?" Again, someone asks, "What is my own self?" The answer is, "Is not the one now asking you yourself?" The questioner then asks:
曰：即将此问者为我自己可否？答曰：不可！问曰：为甚不可？答曰：问者虽是汝自己，若认着自己，即成二个自己了。谓问者是汝自己，又认着问者为自己，岂非二个自己耶？彼乃释然大悟。	"May I take this questioner as my own self?" The answer is, "No." The questioner asks, "Why not?" The answer is, "Although the questioner is you yourself, if you recognize yourself as an object, you make two selves. You say that the questioner is you yourself, and yet recognize the questioner as yourself; does that not make two selves?" Thereupon the person is released and attains great awakening.
如斯随机直指，令其当下开悟，岂不快便？较之辛勤参究数十年了无消息者，相去奚啻霄壤！或曰：如是指悟者遇事恐不得力。	If one points directly according to the occasion in this way and enables someone to awaken immediately, is that not swift and convenient? Compared with those who laboriously investigate for decades without any sign of awakening, the difference is as vast as that between heaven and earth. Someone may say, "Those awakened through such direct pointing may be ineffective when circumstances arise."
曰：彼如真个自肯承当，纵令习染深厚，一时恐不无走着，但如能绵密保任，如古人悟后牧牛相似，二六时中抓紧牛绳鞭索，看令不许走着，二三年后，功夫不患不能成片、不达炉火纯青之境。	The reply is: "If they truly accept it for themselves, then even if their habitual defilements are deep and they may at first still go astray, if they can safeguard their realization continuously and closely—like the ancients herding an ox after awakening, holding tightly to the rope and whip throughout the twenty-four hours and not allowing it to stray—

	then after two or three years, there need be no fear that their practice will fail to become continuous and undivided or to reach complete maturity.”
最忌浮滑禅流，似是而非，浮光掠影，口头虽似圆滑，但心性实未明悟。	What must be most avoided are superficial Chan practitioners who are specious and shallow, merely skimming the surface. Though their speech may sound smooth and comprehensive, they have not truly awakened to mind and intrinsic nature.
又复不肯脚踏实地，在事上历境练心，绵密保任，任其流浪走着，则终成败坏！虽然，如能于茫茫人海中，捞一个半个豁开正眼，为人天眼目，亦较数十年苦参了无消息，无人继承法统，而不得不沦为法卷传法者，又不知好多少倍了。	They are also unwilling to practice with both feet on the ground, tempering the mind through circumstances and safeguarding realization continuously and closely. If they allow themselves to wander and stray, they will ultimately be ruined. Yet if, amid the vast sea of people, one can bring even one or two persons to open the true eye and become guides for humans and devas, this is far better than having people laboriously investigate for decades without result, leaving no one to inherit the Dharma lineage, so that one is forced to transmit the Dharma merely by means of lineage documents.
另外揆诸古德令人参话头的用意，不过是叫人于心念行不得处回光自见。但现时人根陋劣，被这闷棍一打，即死于棍下，活不转来。何如直指，令伊自肯承当，进而保任圆成，较为得计哩！	Furthermore, the intention of the ancient worthies in having people investigate huatou was simply to make them turn the light inward and see for themselves where mental activity could no longer proceed. But people today have inferior capacities: struck by this muffled blow, they die beneath the staff and cannot come alive again. How much better to point directly, enabling them to accept it for themselves and then safeguard and perfect their realization.
复次，禅是正法眼藏，涅　妙心，一切不着，无用心处。而参话头正是有用心处。有处用心皆是着相；无用心处，方是正用心。	Furthermore, Chan is the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa: it clings to nothing, and there is nowhere to apply the mind. Yet investigating huatou is precisely a place where the mind is applied. Wherever the mind is applied, there is attachment to appearances; where there is nowhere to apply the mind, that is the proper application of mind.
如僧问古德：本来面目如何用心参耶？答曰：本来面目无你用心处！“参”正是用心处！问曰：如是无用心处，如何用心耶？答曰：无处用心，方是正用心；有处	For example, a monastic asked an ancient worthy, “How should one apply the mind to investigate the Original Face?” The answer was, “There is nowhere in the Original Face for you to apply the mind.

用心，皆是着相！问曰：无处用心，岂不落空耶？答曰：知落空者是谁？曰：是我也。	‘Investigating’ is precisely a place where the mind is applied.” The monastic asked, “If there is nowhere to apply the mind, how should one apply it?” The answer was, “Where there is nowhere to apply the mind is the proper application of mind; wherever the mind is applied, there is attachment to appearances.” The monastic asked, “If there is nowhere to apply the mind, does that not fall into emptiness?” The answer was, “Who is it that knows it falls into emptiness?” “It is I.”
曰：此既是你，岂落空耶？问曰：即将此知落空者为我可否？答曰：不可！问曰：为甚不可？答曰：金屑虽贵，落眼成翳！禅宗的门庭设施，是由伟大的祖师视众生的机感与时节因缘而随宜制定的，并无一定的楷模。	The teacher said, “Since this is you, how could it fall into emptiness?” The monastic asked, “May I take this one who knows it falls into emptiness as I?” The answer was, “No.” The monastic asked, “Why not?” The answer was, “Though gold dust is precious, if it falls into the eye, it becomes an obstruction.” The institutions and methods of the Chan school were established appropriately by great patriarchs in response to beings’ capacities, sensitivities, and timely conditions; there is no fixed model.
过去既可由直指而改为参话头，现在又何不可由参话头改为问答逼拶见性呢？因为现在参话头，时久弊生，流为一则刻板死话头，大家生不起疑情，以致苦参数十年而了无消息，加以现在环境不同，大家都很忙，没有人能像过去那样用几十年的时间来专为参禅而参禅；就是有这种苦心孤诣的人，肯花冗长的时间来苦参，亦为时代所不许。	Since the past could change from direct pointing to investigating huatou, why can the present not change from investigating huatou to seeing one’s nature through pressing questions and answers? For prolonged investigation of huatou now breeds abuses: it has become a single rigid and lifeless huatou that cannot arouse doubt in anyone, with the result that people investigate painfully for decades without any sign of awakening. Moreover, circumstances are now different. Everyone is busy, and no one can devote decades exclusively to Chan investigation as people once did. Even those who possess such single-minded resolve and are willing to spend a long time in arduous investigation are not permitted to do so by the age in which we live.
更何况禅属智悟，是用极强的智慧打开识锁玄关的，不是由定功积累而开悟的。现在如改用直指法，指示学人当下见性，再用牧牛法保任除习以资圆证，是较合时宜，而且也不违背禅宗的宗旨。	Moreover, Chan belongs to awakening through wisdom: it uses extremely powerful wisdom to open the mysterious gateway of consciousness. Awakening does not arise from the accumulation of meditative concentration. If direct pointing is now adopted to show students their nature immediately, followed by the ox-herding method of safeguarding realization and removing habitual tendencies to support perfect realization, this

	better accords with the times and does not violate the principle of the Chan school.
因为禅即是明心见性，而用以明心见性的方法，古来就很多直指法，并非今天新创，有什么不可呢？兹为加深读者的信心起见，再举一则便捷、轻快的直指禅法于下，以示余言不谬。	For Chan is precisely realizing the mind and seeing one's true nature, and throughout history there have been many methods of direct pointing for realizing the mind and seeing one's true nature. They are not inventions of today, so what objection can there be? To strengthen readers' confidence, I will cite below another convenient and swift method of direct-pointing Chan, demonstrating that my words are not mistaken.
真觉禅师与侍者同阅《楞严经》次，至“我若按指，海印放光”处，侍者问云：此意作么生？师云：释迦老子好与三十棒！侍者云：有何过患，要吃三十棒？师云：要按指作么？！侍者云：争奈暂时举心，尘劳先起！师大喝云：亦是海印放光！侍者大悟云：啊！多年来只以心起便是尘劳妄念，不知原是海印放光！	Chan Master Zhenjue was reading the Śūraṅgama Sūtra together with his attendant. When they reached the passage, “When I press my finger, the ocean-seal emits light,” the attendant asked, “What does this mean?” The master said, “That old Śākyamuni deserves thirty blows with a stick!” The attendant said, “What fault has he committed that he deserves thirty blows?” The master said, “Why press the finger at all?!” The attendant said, “But whenever the mind is momentarily stirred, the dusts and toils of affliction arise first.” The master gave a great shout: “That too is the ocean-seal emitting light!” The attendant attained great awakening and said, “Ah! For many years, I thought that whenever the mind arose, it was an afflictive, deluded thought. I did not know that it was originally the ocean-seal emitting light!”
诸位请看，此等直指开示，多么痛快，多么清晰，又多么便捷！闻者于言下悟去，能不庆快生平，欢喜无量哉！关于妄念和放光——即妙用之别，原来在于日用、应缘、接物时粘着不粘着。	Everyone, please consider how forthright, clear, and swift such direct instruction is. Those who hear it awaken at the words themselves; how could they not rejoice throughout their lives, with boundless joy? As for the distinction between deluded thoughts and the emission of light—that is, wondrous functioning—it lies in whether one clings or does not cling in everyday activity, in responding to conditions, and in engaging with things.
若粘着，海印放光即变成尘劳妄念；若不粘着，尘劳妄念即是海印放光。六祖云：“若于转处不留情，繁兴永处那伽定。”憨山大师释云：“所言转识成智者，别无妙术。	If one clings to it, the Ocean-Seal's radiance becomes the deluded thoughts of worldly toil; if one does not cling to it, the deluded thoughts of worldly toil are themselves the Ocean-Seal's radiance. The Sixth Patriarch said: “If, amid transformation, one leaves no emotional

	attachment, then amid manifold arising one ever abides in Nāga samādhi.” Master Hanshan explained: “To transform consciousness into wisdom requires no other wondrous technique.
但于日用念念流转处，若留情念系着，即智成识；若念念转处，心无系着，不结情根，即识成智。则一切时中常居那伽大定矣！”又憨山大师梦升兜率，弥勒为说唯识曰：“分别是识，无分别是智。依识染，依智净。	In the ongoing flow of each thought in daily life, if emotional thoughts remain attached and entangled, wisdom becomes consciousness. But if, in the transformation of each thought, the mind has no attachment and forms no root of emotional clinging, consciousness becomes wisdom. Then, at all times, one constantly abides in the great Nāga samādhi!” Master Hanshan also dreamed that he ascended to Tuṣita, where Maitreya explained Consciousness-Only to him: “Discrimination is consciousness; non-discrimination is wisdom. Relying on consciousness brings defilement; relying on wisdom brings purity.
染有生死，净无诸佛。”这些言句，何等简练明畅，如倾甘露于焦渴喉中。吾人得闻，幸何如之！不于当下拨开迷雾，明见佛性，于日用中保任圆成，还疑个什么呢?	Defilement entails birth and death; purity has no Buddhas.” How concise and lucid these words are, like pouring sweet dew into a parched throat. How fortunate we are to hear them! If we do not now dispel the mists of delusion, clearly see the Buddha-nature, and safeguard realization in daily life until it is complete, what is there still to doubt?
或者有人说：参禅参禅，要经过一番艰苦参究开悟，方能大用现前。直指顿悟见性之禅，只是口头禅、文字禅，乃至野狐禅，不派用场。更或认为其他宗派虽修至见性时亦不是禅，唯有参话头，才是嫡传的教外别传之禅。	Perhaps someone may say: “To practice Chan, one must undergo arduous investigation and attain awakening before great function can manifest. Chan that directly points to sudden awakening and seeing one’s nature is merely verbal Chan or literary Chan, even wild-fox Chan, and is of no use.” Others may further believe that, even when practitioners of other schools cultivate to the point of seeing their nature, this is not Chan; only investigating a huatou is the authentic Chan of the special transmission outside the teachings.
他们似乎忘记了禅宗的初祖摩诃迦叶接佛心印时，是经过一番艰苦参究话头才开悟接法的，还是于释迦佛拈花示众时微笑印心的。须知禅就是涅　妙心，真如佛性，只要明悟不疑就是，不在用什么法上。	They seem to have forgotten that when Mahākāśyapa, the First Patriarch of the Chan school, received the Buddha’s Mind-Seal, he did not attain awakening and receive the Dharma through arduous investigation of a huatou. Rather, when Śākyamuni Buddha held up a flower before the assembly, he smiled and received the Mind-Seal. One should know that Chan is precisely the

	wondrous mind of nirvāṇa and the Buddha-nature of suchness. So long as one realizes it clearly and without doubt, that is enough; it does not depend on any particular method.
一切方法只是明见它的手段，不是真伪的分别。而这些手段须视时代之不同，根器的优劣，随时制宜，不可泥执成见，墨守陈规。	All methods are merely means for clearly seeing it; the method used does not determine whether the Chan is genuine or false. Such means must be adapted to differing times and to the superior or inferior capacities of practitioners. They should be adjusted as circumstances require; one must not stubbornly cling to fixed views or rigidly adhere to old rules.
否则甚难造就人才，绍隆佛种！相反，因为西天二十八祖和东土六祖都不是用参话头开悟的，而是直指人心，见性成佛的，所以说禅只到六祖为止，以后只是教，不是禅的，亦大有人在！故禅之为禅，绝不在某种传统方法上。	Otherwise, it is very difficult to train capable people and perpetuate the Buddha's lineage. Conversely, many people say that, because the twenty-eight patriarchs of India and the six patriarchs of China did not awaken through investigating huatou, but through directly pointing to the mind and seeing their nature to attain Buddhahood, Chan ended with the Sixth Patriarch, and everything afterward is merely teaching rather than Chan. Therefore, what makes Chan Chan most certainly does not lie in any particular traditional method.
至于说大用现前，不知果何所指？如以为显发神通，才算大用现前，那未免太执相，太狭隘了。	As for the claim that great function must manifest, what exactly does that mean? If it means that spiritual powers must appear before great function can be said to manifest, that is far too attached to appearances and much too narrow-minded.
须知宗下所谓大机大用，乃指胸襟磊落，意气风发，慷慨激昂，豪迈不群的处世为人的风格；不受一切受，遇事不粘，明见机先的作风，所谓“泰山崩于前而色不变，麋鹿兴于左而目不瞬”，不是什么显发神通不显发神通。	What the Chan school calls great capacity and great function refers to a manner of conducting oneself in the world that is open-hearted, high-spirited, impassioned, magnanimous, and outstanding; to a style of being unaffected by anything one encounters, not clinging when events arise, and clearly discerning the critical moment in advance. As the saying goes, “Though Mount Tai collapses before one, one's expression does not change; though deer suddenly spring up on one's left, one's eyes do not blink.” It does not refer to whether spiritual powers manifest.
如说神通，难道穿衣吃饭、发明创造，不是神通吗？如说不是，为什么庞居士说“神通与妙用，运水与搬柴”哩！可见你轻视日常运用不是神通，乃是你着相求神	If we speak of spiritual powers, are dressing, eating, invention, and creation not spiritual powers? If you say they are not, why did Layman Pang say,

奇、好玄妙的劣根性在作怪！换一句话说，你的心根本不曾空，不曾见性，还是着相以求。	“Spiritual powers and wondrous functioning: carrying water and hauling firewood”? Clearly, your contempt for everyday activity as not being spiritual power is caused by your inferior disposition of clinging to appearances, seeking marvels, and delighting in the mysterious. In other words, your mind has fundamentally never become empty and has never seen its nature; you are still seeking through attachment to appearances.
这样下去，即便发了神通，亦成魔道，因粘着未断在。持这种见解的人很多，兹再举一例，以示寻常日用即神通妙用，不可另求玄奇神妙，以免弄精魂而入魔道。麻谷等五位大德悟道后，行脚参方，以资增益。	If one continues in this way, then even if spiritual powers manifest, one will enter a demonic path, because clinging has not been severed. Many people hold such views. Let us give another example to show that ordinary daily activity is itself spiritual power and wondrous functioning, and that one must not seek extraordinary marvels elsewhere, lest one trouble one’s spirit and enter a demonic path. After Magu and four other great adepts realized the Way, they traveled about visiting teachers in order to deepen their understanding.
时天热口渴，见路旁有一婆婆卖茶，乃唤婆云：请来五杯茶。婆见来五位和尚，乃问云：大德何往？曰：参善知识。	At that time, the weather was hot and they were thirsty. Seeing an old woman selling tea by the roadside, they called to her, “Please bring us five cups of tea.” Seeing that five monks had come, the old woman asked, “Where are you, venerable ones, going?” They replied, “To visit a spiritual friend.”
婆送上茶后曰：我这里茶要有神通才能喝，无神通不能喝！五位大师虽已开悟，但神通未发，面面相觑，不敢举杯饮茶。婆见状哈哈大笑云：五个呆鸟看老婆子逞神通喝茶！举起杯来，一一饮尽。	After serving the tea, the old woman said, “To drink tea here, one must have spiritual powers; without spiritual powers, one may not drink it!” Although the five masters had already awakened, their spiritual powers had not yet manifested. They looked at one another and did not dare lift their cups to drink. Seeing this, the old woman burst into laughter and said, “Five foolish birds, watching this old woman display spiritual powers as she drinks tea!” She raised the cups and drank them one by one.
五人看罢恍然大悟，齐声道：今日才是我等真正悟道时！我等时时在神通中，不知是神通，还向外驰求。今日不逢婆婆，又几错过一生！这虽是观世音菩萨化身指点彼等，又何尝不是指示我们的迷津哩！	When the five saw this, they suddenly awakened. In unison they said, “Today is the time when we have truly realized the Way! We are always amid spiritual powers, yet do not know they are spiritual powers and still race outward in search of them. Had we

	not encountered this old woman today, we might again have missed them for an entire lifetime!” Although this was an incarnation of Avalokiteśvara Bodhisattva giving them guidance, was it not also showing us the way out of our confusion?
达摩大师云：迷时色摄识，悟时识摄色；但得本，不愁末。直指见性，如自真肯不疑，必然通身放下，寓定于慧，于日用中死心贴贴地毫无粘滞。	Bodhidharma said: “When deluded, form encompasses consciousness; when awakened, consciousness encompasses form. Once the root is attained, there is no need to worry about the branches.” With direct pointing and seeing one’s nature, if one truly accepts it without doubt, one will naturally let go completely, embody samādhi within wisdom, and remain in daily life utterly free of attachment.
纵或习染深厚，一时不能净尽，遇个别境缘尚有起心动念处，但前念才起，后念即觉，不至徘徊不去，留连忘返。再经绵密打磨，不断锤炼，必然“皮肤脱落尽，惟露一真实”，不愁不神通大发。至于将信将疑、犹豫不决者，又当别论矣。	Even if one’s habitual defilements are deep and cannot be wholly purified at once, so that particular circumstances still give rise to thoughts and feelings, as soon as a preceding thought arises, the following thought immediately recognizes it. One does not linger there or become reluctant to leave. With further continuous and meticulous polishing and unceasing tempering, one will surely reach the point where “the skin has entirely fallen away, leaving only the one reality exposed,” and there will be no need to worry that great spiritual powers will not manifest. Those who are half-believing and half-doubting, still hesitant and indecisive, are another matter.
如说其他宗派修至见性时亦不是禅，为什么经文分明说“若人但念阿弥陀，是名无上深妙禅”呢？净土宗人念佛念到“一心不乱”、“花开见佛悟无生”，不是即与禅宗合辙了吗？所以古德说：“禅是净土之禅，净土是禅之净土。	If one says that practitioners of other schools who cultivate to the point of seeing their nature are still not practicing Chan, why do the scriptures clearly state: “If a person merely keeps Amitābha Buddha in mind, this is called unsurpassed profound and wondrous Chan”? When practitioners of the Pure Land school recite the Buddha’s name until they attain one-pointedness of mind without distraction and, when the lotus opens, see the Buddha and awaken to the unborn, do they not then converge with the Chan school? Thus the ancient worthies said: Chan is the Chan of Pure Land, and Pure Land is the Pure Land of Chan.
”“禅即净，净即禅，禅净不分家。	Chan is Pure Land, Pure Land is Chan; Chan and Pure Land are inseparable.

”禅与净的关系既如此，其他宗派又何尝不如此呢？因为同是佛说，同是明心见性，同是了生死的呀！为什么偏偏要分宗裂派，你呵斥我，我责骂你，兄弟阋墙哩！上面说过，有人说：“禅属悟，不属修；禅是顿，不是渐。	Since the relationship between Chan and Pure Land is thus, how could it be otherwise for other schools? For they are all spoken by the Buddha, all clarify the mind and see one’s nature, and all transcend birth and death. Why insist on dividing into schools and factions, denouncing one another and quarreling like brothers within the same household? As stated above, some say: “Chan belongs to awakening, not cultivation; Chan is sudden, not gradual.
禅之为禅，只到六祖为止，以后只是教，不是禅了。”因为教是讲渐修的，一步一个脚印，历阶上升，有修、有得、有证的；而禅是一悟便休，一切时、一切处只随缘放旷、任运逍遥，无修、无得、无证的。六祖以后，诸方禅德都讲渐修，研讨取证，所以只是教而非禅了。	Chan as Chan ended with the Sixth Patriarch; everything afterward is merely teaching, not Chan.” This is because teaching expounds gradual cultivation: one step at a time, ascending level by level, with cultivation, attainment, and realization. Chan, on the other hand, is complete as soon as one awakens; at all times and in all places, one simply follows conditions freely and acts with spontaneous ease, with no cultivation, attainment, or realization. After the Sixth Patriarch, Chan masters everywhere taught gradual cultivation and investigated realization; therefore, they were merely teaching and not Chan.
这些说话，听来很觉高妙，但究其实际，恐无是处。因宗与教固有顿、渐、悟、修之分，但所分在入处之不同，而不在证境之速与慢。从研究教理而大开圆解，证见本性者谓之教下；从直指人心，见性成佛者谓之宗下。	These statements sound lofty and subtle, but upon examination, they may have no sound basis. The Chan school and doctrinal teaching do indeed differ as to suddenness and gradualness, awakening and cultivation, but the difference lies in their distinct points of entry, not in the speed or slowness of realization. Those who attain a broad and complete understanding through studying doctrinal principles and directly realize their inherent nature are called followers of the teachings; those who directly point to the mind and see their nature to attain Buddhahood are called followers of the Chan school.
及至到达目的地，彼此无殊，都是一样。故古人说：教是有声之禅，禅是无声之教。不能因当今习禅者根器渐劣，悟后习染不净，须假渐修，以了余习，便谓是教非禅。如果必谓一悟便彻，更不待保任、牧牛、打扫余习，即便归家稳坐，毫无走着，方是禅宗，那么六祖悟后，还有十余年隐藏猎人队中韬光养晦的功夫，也算不得禅了。	Once they reach the destination, however, there is no difference between them; they are the same. Therefore, the ancients said: teaching is Chan with sound, and Chan is teaching without sound. We cannot say that contemporary Chan practitioners, whose capacities are gradually inferior and whose habitual defilements remain unpurified after awakening, must rely on gradual cultivation to

	eliminate residual habits, and are therefore practicing teaching rather than Chan. If one insists that only immediate and complete awakening, without the need for safeguarding realization, herding the ox, or clearing away residual habits, followed by simply returning home to sit securely with nothing further to do, is Chan, then the more than ten years that the Sixth Patriarch spent concealing his light and cultivating himself among hunters after his awakening could not count as Chan either.
故不能这般武断地说：“一悟便休方是禅，悟后渐修便是教。”因为我们历劫多生颠倒妄动，执着惯了，积为习气，深着八识田里。今虽醒悟，怎奈习染深厚，影响难消。	Therefore, one cannot so arbitrarily declare that only immediate completion upon awakening is Chan, while gradual cultivation after awakening is teaching. Through countless kalpas and lives, we have acted in inverted and deluded ways and become accustomed to attachment. These tendencies have accumulated into habitual patterns deeply embedded in the field of ālaya consciousness (ālaya-vijñāna). Though we may now awaken, our deeply rooted habitual defilements still exert an influence that is difficult to dispel.
犹如臭粪桶积粪多年，一旦倒尽，但臭气深入木里，绝不能一下消尽，须待久久泡洗扫刷，方能渐渐除尽余臭。故真正脚踏实地的修行者，深知其中甘苦，不敢狂言乱语，于稍有悟入处，谬赞自己已无修、无得、无证。	It is like a foul bucket that has held excrement for many years. Once it is emptied, the stench has nonetheless penetrated the wood and cannot possibly be removed all at once; it must be soaked, washed, scrubbed, and scoured for a long time before the remaining odor can gradually disappear. Therefore, genuine practitioners who keep their feet firmly on the ground know well the sweetness and bitterness involved. They do not dare speak wildly and, upon gaining the slightest entry into awakening, falsely praise themselves as having no cultivation, attainment, or realization.
至于一悟便至无修、无得、无证者当然不能说绝无其人，但究竟少数，非人人可冀。况且这种绝顶上根人，今日之所顿悟、顿证，与昔日之渐修、渐证不无关系。古德云：今日之顿正是昔日之渐。	Of course, one cannot say that there are absolutely no people who, upon a single awakening, arrive at no cultivation, attainment, or realization. Yet they are ultimately few, not something everyone can hope for. Moreover, the sudden awakening and sudden realization of such people of the very highest capacities today are not unrelated to their gradual cultivation and gradual realization in the past. An ancient worthy said: today’s suddenness is precisely yesterday’s gradualness.

所以不能一笔抹杀渐修、渐悟、渐证的人，说他们不是禅。况且这种悟后渐修的人，从上禅宗说来，也是绝大多数。连顶顶大名的禅宗大德赵州和尚也有“八十犹行脚”之说，何况他人！	Therefore, one cannot dismiss with a single stroke those who cultivate, awaken, and realize gradually, claiming that they are not practicing Chan. Moreover, from the perspective of the Chan school throughout its history, those who cultivate gradually after awakening have constituted the great majority. Even the immensely renowned Chan master Zhaozhou was said to have continued traveling on pilgrimage at the age of eighty, much less anyone else.
从前有一秀才，读了几本禅宗祖师的语录，便谓已大彻大悟。去参归宗禅师，说自己已到无修、无得、无证了。宗只含笑唯唯。	Long ago, a scholar who had read several recorded sayings of Chan patriarchs claimed that he had attained great and thorough awakening. He went to visit Chan Master Guizong and said that he had arrived at no cultivation, attainment, or realization. Guizong merely smiled and assented.
俟其告辞而去、送至门首告曰：阁下锦袍后背何来一大洞？秀才慌忙问云：在哪里？在哪里？宗呵云：好个无修、无得、无证！秀才面赤惶愧而去。这不是给我们一个自诩无修、无得、无证者出乖露丑的曝光写照吗？	When the scholar took his leave and Guizong saw him to the gate, he said, “How did that large hole come to be in the back of your brocade robe?” The scholar anxiously asked, “Where? Where?” Guizong shouted, “So much for no cultivation, attainment, or realization!” The scholar’s face flushed with embarrassment, and he departed. Is this not a revealing portrait of those who boast of having no cultivation, attainment, or realization, only to expose their own folly?
综上所述，我人于不思善、不思恶——前念已断，后念未起时，虽空寂无念，而非如木石，蓦然回首，荐取此了了灵知即本来面目；既无有乱，亦无有定，随缘应用，毫无粘滞，即为明心见性。	To sum up: when we neither think good nor think evil—when the preceding thought has ceased and the following thought has not yet arisen—there is empty quiescence without thought, yet we are not like wood or stone. Suddenly turn the light back and directly recognize this clear, numinous knowing as the Original Face. With neither confusion nor meditative fixation, responding to conditions without the slightest attachment, this is realizing the mind and seeing one’s true nature.
复次，性是真空妙有，非是顽空，以真空故必有相用，有相用故方是真空。故性即相、相即性。	Furthermore, intrinsic nature is true emptiness and wondrous presence, not inert emptiness. Because it is true emptiness, it necessarily has characteristics and function; because it has characteristics and function, it is true emptiness. Therefore, nature is characteristics, and characteristics are nature.

我人能于日用中，透过相见性，不为相所转；识得一切事物、任何相用俱是性的显现、心的妙用，只利物之用，而不为物所用，即为明心见性。古德云：拈一根草，即丈六金身，即是悟后的注脚，切不可作奇特玄妙想。	When, in daily life, we can see intrinsic nature through appearances and are not turned by appearances; when we recognize that all things, and every appearance and function, are manifestations of intrinsic nature and the mind's wondrous functioning; when we avail ourselves of what things can do without being controlled by them—this is realizing the mind and seeing one's true nature. An ancient worthy said, "Pick up a blade of grass, and it is a sixteen-foot golden body." This is an illustration of the state after awakening; one must not imagine it to be something extraordinary or mysterious.
因奇特玄妙本身即是妄想，非但障自悟门，不得明心见性，而且有入魔之虞。须知一切神通玄妙，均以明心见性为基础。只要于悟后，勤除五盖，即财、色、名、食、睡，不受一切受，自然水到渠成，六通齐发。有如大鹏一翅数万里，全仗脚下一点劲，如脚不点地一下，亦无由飞起。	For extraordinary and mysterious things are themselves deluded thoughts. Not only do they obstruct one's own gateway to awakening, preventing one from realizing the mind and seeing one's true nature; they also carry the danger of falling into demonic states. One must know that all spiritual powers and mysteries are founded on realizing the mind and seeing one's true nature. So long as, after awakening, one diligently removes the five hindrances—wealth, sex, fame, food, and sleep—and is not affected by any sensations, the result will come naturally: the six supernormal powers will all manifest. It is like the great roc, which flies tens of thousands of miles with one flap of its wings: it relies entirely on a small thrust from its feet below. If its feet did not push off from the ground, it could not take flight.
如或不然，经此番叙述，仍不敢咬定，不肯承当，又想明心见性者则莫如习密，由密过渡到禅，比较省力稳当。以密仗佛力加持，似比禅宗自力参究快速省便得多。	If this is not so—if, after this explanation, one still does not dare to affirm it with certainty or accept responsibility for it, yet wishes to realize the mind and see one's true nature—then there is nothing better than practicing Esoteric Buddhism and proceeding from it to Chan; this is comparatively easier and more reliable. Relying on the empowering blessings of the Buddhas in Esoteric Buddhism seems much faster and more convenient than the Chan school's self-reliant investigation.

尤有进者，密宗有异胜方便，假多种力量接引，不似参禅，除老师逼拶指示外，别无他法，故成就较禅宗殊胜快速。如人乘车或飞机，自比步行者省力迅速。但密宗法门深广，仪轨繁多，学者一时不易窥其全貌。	Moreover, Esoteric Buddhism has exceptionally effective skillful means, drawing upon various powers to guide practitioners. Unlike Chan meditation, which has no other method apart from a teacher's pressing guidance and instruction, it therefore brings accomplishment more swiftly and effectively than the Chan school. It is like traveling by car or airplane, which is naturally less arduous and faster than walking. Yet the dharma gates of Esoteric Buddhism are profound and vast, and its ritual procedures are numerous; students cannot easily grasp its full scope all at once.
择其简速易行，与禅相近者又莫如“心中心密法”，以该法是无相密，无有繁复仪轨，不须建立坛场，任何人随时随地俱可修习，而且不用转弯抹角，修持加行，从有相过渡到无相，可以直接证体起用。故世人尝赞之为禅密，语虽不当，义有足多者。至于它的修法留待下面“密宗”里再谈。	Among its practices, the simplest, quickest, and easiest to undertake, and the one closest to Chan, is the Heart-of-Heart Dharma. This practice is formless esoteric practice: it has no complex ritual procedures, requires no establishment of a maṇḍala, and may be practiced by anyone at any time and in any place. Nor does it require detours, preliminary practices, or a progression from form-based to formless practice; one can directly realize the essence and bring forth its function. Thus people often praise it as Chan-Esoteric Buddhism. Though the expression is not quite appropriate, there is much to commend in its meaning. Its method of practice will be discussed later under “Esoteric Buddhism.”

净土宗

Pure Land School

净土一宗，法门深广，普被三根，圆该八教。盖心即土、土即心，心外无土、土外无心，故经云：欲净其土，先净其心；随其心净，即佛土净。土即是心，而心又是宇宙间最大的能量，大而无外，小而无内的，无有一物超越心量之外，故也无有一宗能超乎净土之外了。所以净土能高能下，可深可浅。	The Pure Land school has a dharma gate profound and vast, universally embracing practitioners of all three capacities and comprehensively encompassing the eight teachings. For mind itself is the land, and the land itself is mind; apart from mind there is no land, and apart from the land there is no mind. Hence the sūtra says: “If you wish to purify your land, first purify your mind; as your mind is purified, so is the Buddha-land purified.” The land is mind, and mind is the greatest energy in the universe: vast, with nothing beyond it; minute, with nothing within it. Nothing whatsoever lies

	beyond the capacity of mind; therefore, no school can transcend the Pure Land. Thus, the Pure Land can be lofty or humble, profound or elementary.
如就净土的本义说来，修行人的心清净了，则一切土、一切处无不清净、无不自在，十方世界无不同时化为净土。心如不净，即便在庄严佛土，亦复颠倒烦恼。古德云：心净阿鼻即为净土，心秽净土即为阿鼻。至于西方乃表日升于东落于西，结果圆成之意，故普贤大士以十大愿王求生西方净土，以圆成佛果也。	According to the fundamental meaning of the Pure Land, when a practitioner's mind is pure, every land and every place is pure and free; the worlds of the ten directions are all simultaneously transformed into Pure Lands. If the mind is impure, then even in an adorned Buddha-land one remains inverted and afflicted. The ancient worthies said: “When the mind is pure, Avīci itself is a Pure Land; when the mind is defiled, a Pure Land itself is Avīci.” As for the West, it signifies that the sun rises in the east and sets in the west—the completion and fulfillment of the result. Therefore, the great being Samantabhadra sought rebirth in the Western Pure Land through the Ten Great Vows, in order to perfect Buddhahood.
真修净土者，时时观照心念——或用念佛观，或用净土庄严和阿弥陀佛圣像作观，更或观自身即弥陀等，不令攀缘住着。才有念起，即凛觉转空，或提起佛念，化去妄念，不使相续。	Those who truly cultivate the Pure Land constantly contemplate their thoughts: they may practice contemplation through Buddha-remembrance, contemplate the adornments of the Pure Land and the sacred image of Amitābha Buddha, or contemplate that they themselves are Amitābha. They do not allow the mind to pursue conditions or abide in attachments. As soon as a thought arises, they keenly recognize it and turn it to emptiness, or raise up the thought of the Buddha to dissolve the deluded thought, preventing it from continuing.
久久专注，努力用功，时节因缘到来，忽然能观与所观、能念所念，顿时脱落，弥陀真性，灼然现前，亲见法身，即当下现生净土。这在禅宗谓之明心见性，在净宗谓之“花开见佛悟无生”，语虽异而义则一，故禅净不分家也。	After long, single-minded concentration and diligent practice, when the proper time and conditions arrive, the one who contemplates and what is contemplated, the one who recollects and what is recollected, suddenly fall away. Amitābha's true nature then clearly appears before one; one directly sees the dharmakāya and is, at that very moment, reborn in the Pure Land in this present life. In the Chan school, this is called realizing the mind and seeing one’s true nature; in the Pure Land school, it is called “When the lotus opens, one sees the Buddha and awakens to the unborn.” Though the expressions differ, their meaning is one. Thus Chan and Pure Land are inseparable.

欲真生净土，正不待死后往生。必须现生努力，当下能生，方有把握。《弥陀经》所说之“临命终时”一般皆解作“等到气断死亡的时候”，其实这都是依文解义。	To be truly reborn in the Pure Land does not mean waiting for rebirth after death. One must strive diligently in this present life and be able to be reborn at this very moment; only then can one be certain. The phrase “at the time of death” in the Amitābha Sūtra is generally interpreted as “when the breath ceases and one dies,” but this is merely an interpretation based on the literal wording.
如按经的精义来说，盖所谓临命终时者，不是死下来的时候，而是“等到生死命根终断的时候”。什么是生死命根哩？就是我人的颠倒妄想啊！所以《弥陀经》在临命终时接下来就说心不颠倒，彼佛现前。	According to the sūtra's essential meaning, “at the time of death” does not mean when one physically dies; it means “when the root of birth and death is finally severed.” What is this root of birth and death? It is our inverted deluded thoughts. Thus, immediately after speaking of the time of death, the Amitābha Sūtra says: “the mind is not inverted, and that Buddha appears before them.”
当我们用功作观或念佛，用到着力时，行不知行，坐不知坐，孜孜兀兀，除佛念外，别无他念，这生死命根——妄念，即将终断。到最后忽然根尘脱落，一心不乱，当下即亲见真佛，生到净土了。	When we exert ourselves in contemplation or Buddha-recitation, we may reach the point where, walking, we do not know that we are walking, and sitting, we do not know that we are sitting. We apply ourselves with unremitting diligence; apart from the thought of the Buddha, there are no other thoughts. Then this root of birth and death—deluded thought—is about to be severed. Finally, the sense faculties and their objects fall away, and one-pointedness of mind without distraction is attained. At that very moment, one directly sees the true Buddha and is reborn in the Pure Land.
到那时，方知娑婆即是极乐，极乐即是娑婆，平日分东分西、说净说秽，皆如白日做梦。故云真生净土者，生而无生，去而不去也。如果仍有娑婆、极乐之分，净土、秽土之别，正是心未清净、妄念未尽也。	Only then does one know that Sahā is precisely Ultimate Bliss, and Ultimate Bliss precisely Sahā. The ordinary distinctions between east and west, and talk of purity and defilement, are all like dreaming in broad daylight. Hence, those truly reborn in the Pure Land are reborn without birth; they go without going. If one still distinguishes Sahā from Ultimate Bliss, or Pure Land from defiled land, this is precisely because the mind has not yet been purified and deluded thoughts have not yet been exhausted.
可惜现阶段一般修习净土者，眼光均向最下层看，修行从最低处着手，异口同声说：“我们修净土宗，以生西为目的，而生西是仗佛慈力接引的，是他力修行，不是自力修禅宗，不要明心见性。	Regrettably, most present-day Pure Land practitioners direct their vision toward the lowest level and begin practice from the most elementary point. They all say that they practice the Pure Land

	school with rebirth in the West as their aim, and that rebirth in the West depends on the Buddha's compassionate power to receive and guide them; it is practice based on other-power, not self-power like Chan practice, so there is no need to realize the mind and see one's true nature.
”如问他：“一心不乱”是什么？为什么《弥陀经》要说“执持名号，一日乃至七日一心不乱”呢？他便连说不须不须。灵峰藕益大师说过：“得生与否，全由信愿之有无。”我们只要具真信切愿，临终自有阿弥陀佛接引生西。	But if they are asked, “What is one-pointedness of mind without distraction? Why does the Amitābha Sūtra say, 'hold fast to the name for one day, or for as long as seven days, with one-pointedness of mind without distraction'?” they repeatedly say that it is unnecessary. Master Ouyi of Lingfeng said: “Whether one attains rebirth depends entirely on whether one has faith and vows.” So long as we possess true faith and earnest vows, Amitābha Buddha will naturally receive and guide us to rebirth in the West at the end of life.
只要能生西，就是下品下生，纵或边地疑城，于愿亦足矣。因为既到西方，成佛不过时间快慢长短而已，终得一生补处预期成佛。比在娑婆沉沦六道者，不知好万千倍了。	So long as one can be reborn in the West, even rebirth in the lowest grade of the lowest rank, or even in the borderland or city of doubt, is sufficient for one's vows. For once one has reached the West, becoming a Buddha is only a matter of sooner or later; one will ultimately be assured of Buddhahood in one more lifetime. How many thousands of times better this is than sinking in the six realms in Sahā!
因有此如意算盘好打，于是有些善男信女往往把生西的责任推到阿弥陀佛身上，自己不肯努力修持，勇猛精进。	Because this calculation seems so advantageous, some faithful men and women often shift responsibility for rebirth in the West onto Amitābha Buddha, while they themselves are unwilling to cultivate diligently and advance with courageous vigor.
早晚除作二时课诵外，一点也不遵照古人修持的方法，绵密提持佛号，用以打扫妄念、改造习气，净其心地、储备往生资粮。他们哪里知道藕益大师的说话是二句对合语，绝不可切开来断章取义。	Apart from performing the morning and evening services, they do not at all follow the methods of cultivation taught by the ancients: continuously sustaining the Buddha's name to sweep away deluded thoughts and transform habitual tendencies, purify the mind-ground, and accumulate provisions for rebirth. How could they know that Master Ouyi's words form two corresponding clauses and absolutely must not be severed and interpreted out of context?

因为信、愿、行是净土宗修持三要诀，缺一不可。关于此理，净土大德说得很清楚，无信愿即不能与佛慈愿力相接而生西，无行非但无从表示信真愿切，更不能完成信愿。	For faith, vows, and practice are the three essential principles of Pure Land cultivation; not one of them may be lacking. Pure Land masters have explained this very clearly: without faith and vows, one cannot connect with the Buddha's compassionate power of vows and be reborn in the West; without practice, not only can one not demonstrate that one's faith is genuine and one's vows earnest, one cannot even fulfill one's faith and vows.
故大师在上面说了信愿，接下来就说：“品位高下，全由持名之深浅。”就是说要上品上生固要甚深之修持功行，即下品下生亦须相当之修持，方得往生，因修行不力，正是信不真，愿不切也。并不是阿猫阿狗口里念佛而心不净的人都能往生的。更何况大师之有上语，是针对当时以念佛求定，不思生西的人说的哩。	Therefore, after speaking above of faith and vows, the master goes on to say: “The rank of rebirth depends entirely on the depth of holding the name.” This means that rebirth in the highest grade of the highest rank certainly requires very deep cultivation and practice; even rebirth in the lowest grade of the lowest rank requires a corresponding degree of practice before rebirth can be attained. For lack of strength in practice is precisely evidence that one's faith is not genuine and one's vows are not earnest. It is not the case that every person whose mouth recites the Buddha's name while their mind remains impure can attain rebirth. Moreover, the master's preceding statement was directed at those of his time who sought meditative stability through Buddha-recitation but gave no thought to rebirth in the West.
永明寿大师说：“行人净业成熟，心地清净，与佛相应，方见佛现前，接引生西。”佛虽现前，实无来去。如月在天，千江万水，一时俱现。而月实无分，心犹水也，如心不净，犹水混浊，月虽在天，而不现影。故心颠倒混乱者，佛虽放光接引，犹生盲不能见日。	Master Yongming Shou said: “When a practitioner's pure karma has matured, the mind-ground is purified and accords with the Buddha; only then does one see the Buddha appear before one and guide one to rebirth in the West.” Although the Buddha appears before one, there is in fact no coming or going. It is like the moon in the sky, reflected at once in a thousand rivers and myriad waters, though the moon itself is not divided. Mind is like water: if the mind is impure, it is like turbid water. Though the moon is in the sky, its reflection does not appear. Thus, for those whose minds are inverted and confused, even if the Buddha emits light to receive and guide them, they are like those born blind, unable to see the sun.
如照密宗的说法，阿弥陀佛是兴无缘大慈，无人不接、无生不救的。不问什么众生，于命终时，都一视同仁，放光普照，接他们生西。只以众生障重，不能相接。甚	According to Esoteric Buddhist teaching, Amitābha Buddha arouses unconditioned great compassion: there is no one whom he does not receive and no

者，因佛光炽盛，畏而逃避，窜入恶道，宁不可悲可叹！	being whom he does not save. Regardless of what kind of sentient being it is, at the time of death he treats all equally, emitting light everywhere and receiving them for rebirth in the West. It is only because sentient beings' obstacles are heavy that they cannot connect with him. Some, moreover, fear the blazing brilliance of the Buddha's light, flee from it, and rush into the evil realms. Is this not tragic and lamentable?
所以我们要真正生西，非脚踏实地努力用功不可，绝不能贪便宜怕吃苦，把生西的责任单单推到阿弥陀佛的身上。不然，《观经》为什么教我们种种入观的方法，《弥陀经》又教我们执持名号，至一心不乱哩?	Therefore, if we truly wish to be reborn in the West, we must practice diligently, earnestly, and steadily. We must never seek an easy way and fear hardship, shifting sole responsibility for rebirth in the West onto Amitābha Buddha. Otherwise, why does the Contemplation Sūtra of Amitāyus Buddha teach us various methods of contemplation, and why does the Amitābha Sūtra teach us to hold fast to the name until one-pointedness of mind without distraction is attained?
观想或观相比较心细，功夫较持名念佛难，故晚近净土行人都只修持名。现在我们就持名念佛法门来谈一谈它的修法与奥妙。	Visualization and contemplation of forms require a subtler mind, and the practice is more difficult than Buddha-recitation by holding the name. Therefore, in recent times Pure Land practitioners have generally cultivated only the practice of holding the name. We shall now discuss the method and subtleties of this dharma gate of Buddha-recitation by holding the name.
释迦文佛默察末法众生垢染深重，难以打开玄关识锁，离苦得乐，从悲心中运用广大智慧，巧妙地设一念佛法门，将一粒清净佛珠——万德洪名——安放在众生妄染心中，密密转移其颠倒妄想，从切近处断其生死根株，而得心花开敷，见弥陀佛性，往生净土。	Śākyamuni Buddha silently observed that sentient beings in the Dharma-ending age are deeply stained by defilement and find it difficult to open the mysterious gate and unlock the consciousness, to be free from suffering and attain happiness. From compassion, he employed vast wisdom and skillfully established the dharma gate of Buddha-recitation, placing a pure Buddha-pearl—the great name containing myriad virtues—within sentient beings' deluded and defiled minds. In secret, it redirects their inverted deluded thoughts and severs the root of birth and death at its nearest point, so that the flower of mind opens, Amitābha's Buddha-nature is seen, and rebirth in the Pure Land is attained.

一切唯心造，而人不能无念，不念佛、法、僧，必念贪、嗔、痴。念贪、嗔、痴则杀、盗、淫恶业起，恶业起，生死轮回无有止息。	Everything is created by mind alone, yet people cannot be without thoughts. If they do not recollect the Buddha, Dharma, and Saṅgha, they will surely think of greed, anger, and ignorance. When they think of greed, anger, and ignorance, the evil karma of killing, stealing, and sexual misconduct arises; once evil karma arises, the cycle of birth and death does not cease.
佛乃因势利导，抓住众生不能无念的习气，善巧方便地用一佛念来代替妄念，使人于不知不觉中将妄念转为佛念，染心换为净心，从而轻而易举地往生净土，出离生死。	The Buddha therefore adapts his guidance to circumstances. Seizing upon sentient beings' habitual inability to remain without thoughts, he skillfully and expediently uses a single thought of the Buddha to replace deluded thoughts, enabling people, without realizing it, to transform deluded thoughts into thoughts of the Buddha and exchange a defiled mind for a pure mind. Thus they may easily attain rebirth in the Pure Land and leave birth and death behind.
古德云：“清珠下于浊水，浊水不得不清；佛号投于乱心，乱心不得不佛。”莲池大师云：“念佛就是于众生生死切近处（妄心）作最亲切、最简易的转换。	The ancient worthies said: “When a clear pearl is placed in muddy water, the muddy water cannot but become clear; when the Buddha's name is cast into a disordered mind, the disordered mind cannot but become Buddha.” Master Lianchi said that Buddha-recitation is the most intimate and simplest transformation made at the point most closely connected with sentient beings' birth and death—the deluded mind.
”我们如果不体察佛祖的深心和伟大的教导，认真以念佛的功行来改造自己，单靠依赖弥陀之愿力接引往生，又怎么能达到目的呢？古德云：单修（单靠弥陀愿力）生西难，双修（自己用功和佛力相应）生西易。真是不朽的名言！	If we do not understand the deep intention and great teaching of the Buddhas and patriarchs, and do not earnestly transform ourselves through the practice of Buddha-recitation, how can we attain our aim merely by relying on Amitābha's power of vows to receive us for rebirth? The ancient worthies said: “With single cultivation—relying only on Amitābha's power of vows—rebirth in the West is difficult; with dual cultivation—one's own effort in accord with the Buddha's power—rebirth in the West is easy.” Truly, these are immortal words.
我们明白了念佛的作用和生西的道理，就知道大势至菩萨教导我们念佛的方法“都摄六根、净念相继”是确切不移、无可改变的至理名言了。	Having understood the function of Buddha-recitation and the principle of rebirth in the West, we know that Mahāsthāmaprāpta Bodhisattva's instruction on Buddha-recitation—“gather in the six sense faculties, and sustain uninterrupted pure

	mindfulness”—is an unerring and immutable maxim of supreme truth.
上中下三根，不问哪种人，都须遵照这确切的指示，内而身心、外而世界，一切放下，将眼耳鼻舌身意这六根统统摄在一句佛号上，绵密提持不绝，自然于不知不觉中将妄心转化为佛心，与西方弥陀感应道交，打成一片。所以古人说：“万修万人去。”	Practitioners of all three capacities, whatever kind of person they may be, must follow this precise instruction. Inwardly, let go of body and mind; outwardly, let go of the world. Gather the six faculties of eye, ear, nose, tongue, body, and mind entirely into a single Buddha-name, sustaining it continuously and without interruption. Naturally, without realizing it, one transforms the deluded mind into the Buddha-mind, enters into responsive communion with Amitābha in the West, and becomes continuous and undivided. Thus the ancients said: “Of ten thousand who practice, ten thousand attain rebirth.”
念佛时，既不能操之过急，追求次数，以免伤气耗血，亦不能疏漏缓慢，让妄念有空可钻；既不可追求一心不乱，以免妄上加妄，更不可认念佛成片为难，畏惧不前。	When reciting the Buddha's name, one must neither be too hasty and pursue a numerical count, lest this injure one's vital energy and deplete the blood, nor be lax and slow, allowing deluded thoughts an opening to enter. One must neither seek one-pointedness of mind without distraction, lest delusion be added to delusion, nor regard continuous Buddha-recitation as difficult and shrink back in fear.
我人果真看破红尘，知一切是幻，毫无系念，定能死心塌地地抓紧一句佛号，着力提持，而不致口念心乱，妄念翻滚不歇。	If we truly see through the red dust of the world, know that everything is illusory, and have no lingering attachments, we will certainly be able to grasp firmly a single Buddha-name and sustain it with effort, without merely reciting with the mouth while the mind is confused and deluded thoughts surge without rest.
念佛如能像推重车上山一样用力，句句相接，字字分明，虽下下根人亦不怕佛念不能成片，心不开悟！因念佛功夫，不在懂得深奥玄妙的道理，而贵专一。心不外驰，便能一切放下，死心塌地地一心念佛，久久功纯，妄心何患不融，佛性何患不见！故云：下下根人有上上智。盖看破红尘，一切放下，专心念佛，即上上智也。	If, in Buddha-recitation, one can exert oneself as though pushing a heavily laden cart up a mountain, each phrase following the next and every syllable clear, then even those of the very lowest capacity need not fear that Buddha-recitation will fail to become continuous and that the mind will fail to awaken. The efficacy of Buddha-recitation does not lie in understanding profound and abstruse principles, but in single-mindedness. When the mind does not run outward, one can let go of everything and recite the Buddha's name single-mindedly with wholehearted resolve. After a long

	time, when the practice becomes pure, why fear that the deluded mind will not dissolve or that Buddha-nature will not be seen? Hence it is said: “Those of the very lowest capacity possess the highest wisdom.” To see through the red dust of the world, let go of everything, and recite the Buddha's name with focused mind—this is the highest wisdom.
净宗大德嘱人，不要管他是否一心不乱，也不要问他明心见性与否。只安详稳步秉直念去，自然水到渠成。	Pure Land masters advise people not to concern themselves with whether they have attained one-pointedness of mind without distraction, nor to ask whether they have realized the mind and seen their true nature. Simply recite straightforwardly, calmly, steadily, and at an even pace; the result will naturally follow as practice matures.
一是怕我们要求一心不乱或明心见性而妄上加妄，反自误事；二是恐要求过高，胆怯众生望而生畏，知难而退，不敢进修。并不是说念佛法门不要一心不乱，或与明心见性无关。	First, the masters fear that by demanding one-pointedness of mind without distraction or realization of the mind and seeing one’s true nature, we may add delusion upon delusion and thereby hinder ourselves instead. Second, they fear that setting the bar too high may intimidate sentient beings, causing them to recoil from the difficulty and not dare to undertake cultivation. This does not mean that the dharma gate of Buddha-recitation does not require one-pointedness of mind without distraction, or that it is unrelated to realizing the mind and seeing one’s true nature.
净宗是寓高深之理于平易践履之中，于真实行处而暗合道妙。故上、中、下三根人遵其所教，平实念佛，俱能见性。不似禅宗，只接上根利智，中下根人无从问津，故法门深广也。	The Pure Land school embodies profound principles within practices that are simple and accessible, and through genuine practice secretly accords with the subtlety of the Way. Therefore, people of superior, middling, and lesser capacities who follow its teachings and recite the Buddha’s name straightforwardly may all see their true nature. It is unlike the Chan school, which receives only those of superior capacity and sharp intelligence, while those of middling and lesser capacities have no way to enter. Thus, this dharma gate is profound and vast.
或者有人说，这是禅宗的说法，不合净宗的轨则。兹为增进读者信心起见，节录一段印光大师《念佛三昧》如下，以证余言不谬：	Some may say that this is Chan teaching and does not accord with the principles of the Pure Land school. In order to strengthen the reader’s confidence, I excerpt below a passage from Master

	Yinguang's Buddha-Recitation Samādhi to demonstrate that my words are not mistaken:
“若论证三昧之法，必须当念佛时，即念返观，专注一境，毋使外驰。念念照顾心源，心心契合佛体。返念而念，返观而观；即念即观，即观即念。务使全念即观，全观即念；观外无念，念外无观。	“As for the method of realizing samādhi, when reciting the Buddha's name, one must turn awareness back upon the recitation itself, concentrating exclusively on a single object and not allowing the mind to race outward. With every thought, attend to the source of mind; with every moment of mind, accord with the Buddha's essence. Recite while turning the recitation back; contemplate while turning contemplation back. In reciting, contemplate; in contemplating, recite. One must make the whole of recitation contemplation, and the whole of contemplation recitation; apart from contemplation there is no recitation, and apart from recitation there is no contemplation.
观念虽同水乳，尚未鞠到根源！须向着一念南无阿弥陀佛上重重体究，切切提撕，越究越切，愈提愈亲，及至力极功纯，豁然和念脱落，证入无念无不念境界。所谓‘灵光独耀，迥脱根尘。	Although contemplation and recitation may be as inseparable as water and milk, one has still not probed to their source. One must repeatedly investigate and vigilantly sustain the thought of 'Namo Amitābha Buddha.' The more one investigates, the more incisive it becomes; the more one sustains it, the more intimate it becomes. When one's strength reaches its limit and one's practice becomes pure, recitation suddenly falls away together with all thought, and one realizes the state of no deliberate recitation, yet nothing apart from recitation. As it is said: 'The numinous light shines alone, far transcending faculties and objects.
体露真常，不拘文字，心性无染，本自圆成，但离妄念，即如如佛。’此之谓也。功夫至此，念佛得法，感应道交，正好着力。其相如云散长空，青天彻露。亲见本来，本无所见，无见之见，是名真见。	The essence reveals true constancy, unconstrained by words and letters. The nature of mind is unstained and inherently complete; merely depart from deluded thoughts, and you are the Buddha of suchness.' This is what it means. When practice reaches this point, one has attained the method of Buddha-recitation; there is communion of response between oneself and the Buddha, and this is precisely the time to exert oneself. Its signs are like clouds dispersing from the vast sky, revealing the clear blue heavens completely. One personally sees the original nature, yet originally there is nothing to see; seeing without seeing is called true seeing.

到此则溪声山色，咸是第一义谛；鸦鸣鹊噪，无非最上真乘。活泼泼应诸法相而不住一法；光皎皎照了诸境而了无一物。语其用，如旭日东升，圆明朗彻；语其体，犹皓月西落，清净寂然。	At this point, the sound of streams and the colors of mountains are all the ultimate truth; the cawing of crows and chattering of magpies are nothing other than the supreme true vehicle. One responds freely to the appearances of all dharmas without abiding in a single dharma; one shines brightly upon all objects, yet there is not a single thing at all. Speaking of its function, it is like the rising sun, perfectly bright and radiant; speaking of its essence, it is like the setting moon, pure and still.
即照即寂，即寂即照，双存双泯，绝待圆融，譬若雪覆千山，海吞万象，唯是一色，了无异味。论其益，现在未离娑婆，常预海会，临终则一登上品，顿证佛乘。唯有家里人，方知家里事，语于门外汉，遭谤定无疑！”	In illumination there is stillness, and in stillness there is illumination; both are retained and both fall away, beyond all relativity and perfectly interpenetrating. It is like snow covering a thousand mountains or the ocean containing the myriad forms: there is only one color, with no differing flavor at all. Speaking of its benefits, though one has not yet left the Sahā world, one constantly participates in the ocean-wide assembly; at death, one immediately ascends to the highest grade and suddenly realizes the Buddha vehicle. Only those within the household know its affairs; if one speaks of them to outsiders, slander is certain!”
诸位，请看这一段说话，岂不尽与禅宗同出一辙？念佛时，非但要观念一致，还要在阿弥陀佛这一佛念上重重体究，切切提撕，岂不即是禅宗参话头的功夫？及至越究越切，愈提愈亲，力极功纯，豁然脱落，证入无念无不念的境	Everyone, look at this passage. Does it not follow exactly the same course as the Chan school? When reciting the Buddha’s name, one must not only unify contemplation and recitation, but also repeatedly investigate and vigilantly sustain the thought of Amitābha Buddha. Is this not precisely the Chan practice of investigating a huatou? As one’s investigation becomes ever more incisive and one’s sustaining ever more intimate, until one’s strength reaches its limit and one’s practice becomes pure, all suddenly falls away and one realizes the state of no deliberate recitation, yet nothing apart from recitation.
界与下面一大段所描绘的悟后境相，岂不即是禅宗参究豁开本来面目、明心见性的境界？我们现在对一般人不说参究提撕，只说心念耳闻，观念一致，极力追究，功夫纯熟，自能豁然脱落，证入三昧，与禅宗明心见性，完全无二。但不能像现在一般人，仅以做早晚功课为完事。	Is this state, together with the extensive passage below depicting the state after awakening, not precisely the state in which Chan investigation suddenly opens one’s Original Face and one realizes the mind and sees one’s true nature? At present, we do not speak to ordinary people of investigation and vigilant sustaining. We speak only of the mind reciting and the ears hearing, of

	unifying contemplation and recitation, and of investigating with utmost effort. When practice becomes mature, one will naturally have a sudden release and realize samādhi, which is entirely no different from the Chan school's realization of the mind and seeing of one's true nature. But one cannot be like most people today, who regard merely performing the morning and evening services as sufficient.
说到此，真难立言！连德高望重的印光大师末后还要慨叹地说一句：“语于门外汉，遭谤定无疑！”何况他人！法华会上佛说法，尚有五千人退席，遑论末法时代，要人人信入，不生疑谤，又怎么能做到哩？！	Having said this, it is truly difficult to speak! Even the highly virtuous and greatly revered Master Yinguang, at the end, had to sigh, “If one speaks of them to outsiders, slander is certain!” How much more so for others! When the Buddha taught at the assembly of the Lotus Sūtra, five thousand people still left their seats; how much less can one expect, in this Dharma-ending age, that everyone will accept it in faith and give rise to neither doubt nor slander? How could that possibly be achieved?

密宗

Esoteric Buddhism

密宗是诸佛于末法时代度生的最方便、最完备、最当机的法门，也是一切宗派不能偏离的法门。它从体到用、从小至大、由浅到深、由末到本，样样具备无不完善。	Esoteric Buddhism is the most expedient, most complete, and most appropriate dharma gate through which all Buddhas liberate sentient beings in the Dharma-ending age; it is also a dharma gate from which no school can depart. From essence to function, from small to great, from shallow to profound, and from the branches to the root, it lacks nothing and is complete in every respect.
可惜近代学佛者，不务正修，证体成道，仅学些皮毛、起用之法，弄玄虚、逞神通，搞得妖气十足，为达人正直君子所不齿。如弘一大师亦曾因不明密宗真相，为外形所惑，而毁谤密宗。	Regrettably, modern Buddhist practitioners do not attend to proper cultivation and realization of the essence in attaining the Way. They merely learn superficial methods for manifesting function, indulge in mystification and displays of spiritual powers, and become thoroughly tainted with bizarre airs—something that upright persons of attainment disdain. Even Master Hongyi, not understanding the true nature of Esoteric Buddhism and being misled by its outward forms, once slandered it.

后深研密宗教观，始知密宗深广难思，法门完善无不具备，而深自忏悔，告诫后学，勿因误解密乘仪轨而疑谤，应先深入研讨密宗教典，精通教义后，再行探讨仪轨之修持。	Later, after deeply studying the teachings and contemplative methods of Esoteric Buddhism, he came to know its inconceivable depth and breadth and the completeness of its dharma gates. He deeply repented and warned later students not to doubt or slander the Vajrayāna because they misunderstood its rituals. They should first thoroughly study the scriptures of Esoteric Buddhism and master its teachings before investigating the cultivation of its rituals.
正因为密宗学人不务正修之故，习禅修净者皆远避密宗，恐怕沾上妖气，其实这是多余的，不必要的。	Precisely because students of Esoteric Buddhism do not attend to proper cultivation, those who practice Chan or Pure Land keep far away from Esoteric Buddhism, fearing that they may be tainted with bizarre airs. In fact, this is superfluous and unnecessary.
因为密乘是诸佛心印，三世诸佛也不能离开它成佛，何况禅净等宗的后学者！你要离开它，逃避它，犹如日中逃影，徒益自劳！比如净土宗，虽然不主张明心见性，但为消除业障，确保生西起见，须持《楞严咒》、《大悲咒》、	For the Vajrayāna is the mind-seal of all Buddhas. Even the Buddhas of the three times cannot attain Buddhahood apart from it, much less later students of such schools as Chan and Pure Land. To try to leave it or evade it is like fleeing one's shadow in the sunlight: one only increases one's own toil. Take the Pure Land school, for example. Although it does not advocate realizing the mind and seeing one's true nature, in order to eliminate karmic obstacles and ensure rebirth in the Western Pure Land, it is necessary to uphold the Śūraṅgama Mantra, the Great Compassion Mantra,
《往生咒》以及十小咒等，请问这许多咒是不是密法？参禅者参至种子翻腾，进不能进，退不可退，闷恼欲绝，无可奈何时，不假密咒佛菩萨加持之力，即不能过此难关而打破疑团，亲证本来。	the Rebirth Mantra, and the Ten Minor Mantras. Are not these many mantras Esoteric Dharma? When Chan practitioners investigate until their karmic seeds churn and they can neither advance nor retreat, becoming so distressed that they feel they cannot bear it, they cannot pass this difficult barrier, break through the sense of doubt, and directly realize their original nature without relying on the empowering strength of the mantras and of the Buddhas and bodhisattvas.
憨山大师云：“历代禅宗大德，均密持神咒，潜假佛力，但秘而不宣。我今为诸仁公开指呈：参禅参至无始无明种子翻腾烦闷欲绝时，须迅速加持《楞严咒心》，仗佛慈力，方可渡过难关。”如斯自诩自力修证，高榜	Master Hanshan said: “The great Chan masters of every generation all secretly upheld sacred mantras and covertly relied on the Buddha's power, but kept this unspoken. I now openly point this out to you all: when, in investigating Chan, the seeds of

门风高峻，教外别传，直指见性之禅，也不离开密乘，何况其他法门哩！	beginningless ignorance churn and you are so vexed that you feel unable to bear it, you must promptly invoke the Śūraṅgama Mantra Heart. Only by relying on the Buddha's compassionate power can you cross this difficult barrier." Even Chan, which prides itself on realization through one's own power, proclaims the loftiness of its lineage style, and is a special transmission outside the teachings that directly points to seeing one's true nature, does not depart from the Vajrayāna—how much less can other dharma gates do so!
据日本《密教纲要》云：天皇曾诏各宗派大德至皇宫开法会，讨论何宗最优，证道最快，以资选择而从之修习。	According to the Japanese Outline of Esoteric Buddhism, an emperor once summoned the great masters of the various schools to the imperial palace to hold a Dharma assembly and discuss which school was best and enabled the swiftest realization of the Way, so that he might choose one to practice.
各宗祖师各自呈本宗优点并自诩为最优、最快、最完善后，密宗弘法大师白帝曰：诸宗皆好，各有优点，但均离不开密，离密即无诸宗。以密乃诸佛心印，离佛心何有诸宗，故密实集诸宗之长，为最完善、最方便、最迅捷之法门，为三世诸佛成道必由之径。天皇深肯之，故日本密宗独盛也。	After the patriarchs of the various schools had each presented the strengths of their own tradition and proclaimed it the best, swiftest, and most complete, the Esoteric master Kūkai addressed the emperor: "All the schools are good, and each has its strengths, but none can be separated from Esoteric Buddhism. Apart from Esoteric Buddhism, there are no schools. Since Esoteric Buddhism is the mind-seal of all Buddhas, how could there be any schools apart from the Buddha-mind? Thus Esoteric Buddhism truly gathers the strengths of all schools. It is the most complete, most expedient, and swiftest dharma gate, and the necessary path by which the Buddhas of the three times attain the Way." The emperor deeply approved, and thus Esoteric Buddhism alone flourished in Japan.
密宗以《大日经》与《金刚顶经》为依。立十种心，统摄诸教，建立曼荼罗，身、口、意三密相应，即凡成圣。其不思议力用，惟佛能知，非因位菩萨所能测度，深密秘奥，又为对未灌顶人不许显示之教法，故云密宗。其教派法门繁多，非今论所及，故不详赘，兹仅就与明心见性有关的，择其重要者，约略言之。	Esoteric Buddhism relies upon the Mahāvairocana Sūtra and the Vajraśekhara Sūtra. It establishes ten kinds of mind, encompasses all teachings, and sets forth maṇḍalas; when the three mysteries of body, speech, and mind correspond, ordinary beings become sages. Only Buddhas can know its inconceivable powers and functions; bodhisattvas at the causal stages cannot fathom them. Its profound esoteric mysteries are also teachings not permitted to be shown to those who have not

	received empowerment; hence it is called Esoteric Buddhism. Its schools and dharma gates are numerous and lie beyond the scope of the present discussion, so they will not be detailed here. I shall only briefly discuss the important points related to realizing the mind and seeing one's true nature.
讲到密宗，似乎就是神变，以是唐武宗皇帝深恐密宗行人搞神通把他的江山搞掉，把帝位搞垮了，下令取缔密宗。至明朱元璋皇帝更忌密宗，严加禁止，密宗因之绝迹于中国。	When Esoteric Buddhism is mentioned, people seem to think only of miraculous manifestations. Thus Emperor Wuzong of the Tang deeply feared that Esoteric practitioners would employ spiritual powers to overthrow his realm and topple his throne, and he ordered Esoteric Buddhism suppressed. Later, Emperor Zhu Yuanzhang of the Ming was even more wary of Esoteric Buddhism and strictly prohibited it; as a result, Esoteric Buddhism disappeared from China.
后来反向日本及西藏地区就学，称为东密、藏密，宁不可叹！降至今日，学佛者更是不重道，只重神通，误以为明心见性即发大神通，如未发神通即非明心见性。此种邪见，非唯自误，兼亦误他。	Thereafter, people instead went to Japan and Tibet to study it, calling these Eastern Esoteric Buddhism and Tibetan Esoteric Buddhism. Is this not lamentable? Down to the present day, Buddhist practitioners value the Way still less and spiritual powers all the more. They mistakenly believe that realizing the mind and seeing one's true nature means manifesting great spiritual powers, and that without such powers one has not realized the mind and seen one's true nature. This wrong view misleads not only oneself but others as well.
殊不知明心见性所悟之理，虽与诸佛无异，但历劫多生，习染深厚，卒难顿消。此时只为因地佛，如初生之婴儿，虽亦是人，但不能起用，有待依悟而修，勤除习气，长养圣胎，神通方始薰发。	They do not realize that, although the principle awakened to through realizing the mind and seeing one's true nature is no different from that realized by all Buddhas, the habitual defilements accumulated through kalpas and many lives are deep and cannot suddenly be eliminated. At this point, one is only a Buddha at the causal stage, like a newborn infant: though also a human being, it cannot yet function. One must cultivate on the basis of awakening, diligently eliminate habitual tendencies, and nurture the sacred embryo; only then do spiritual powers begin to develop.
《楞严经》云：“理属顿悟，乘悟并销；事则渐除，因次第尽。”《大日经》云：“菩萨住此，勤除五盖，不久即五通齐发。”可惜众多佛子不明此理，但务神通，投众所好，以逞己能。以致学密者群起效尤，但为枝末	The Śūraṅgama Sūtra says: “In principle, awakening is sudden, and through awakening one simultaneously eliminates it; in phenomena, one removes it gradually, exhausting it according to

起用神变之法，置根本证体、了生死之大法于不顾，良可慨也！	stages." The Mahāvairocana Sūtra says: "When a bodhisattva abides here and diligently removes the five obscurations, the five supernormal powers will soon all manifest." Regrettably, many children of the Buddha do not understand this principle. They seek only spiritual powers, cater to popular tastes, and flaunt their own abilities. Consequently, students of Esoteric Buddhism rise en masse to imitate this error, attending only to methods for peripheral manifestations and miraculous transformations while disregarding the great Dharma of realizing the fundamental essence and transcending birth and death. This is truly lamentable!
密法中各派有其各自最高殊胜之法，力用均不可思议，依法修持，均得真实受用，证成圣果。但其中最圆满、最完善、最殊胜者，莫如红教之大圆满法。其法为九乘次第之最高法门，无有凌其上者。	Each school within Esoteric Buddhism has its own supreme and excellent Dharma, whose powers and functions are all inconceivable. Practicing according to them, one can gain genuine benefit and realize the fruition of sagehood. Yet among them, none is more complete, perfect, or excellent than the Dzogchen (Great Perfection) teaching of the Red School. It is the highest dharma gate in the stages of the nine vehicles, with none above it.
此法之前趋——恒河大手印法，即等于禅宗之直示心法，且较禅宗完整。大圆满之前半"彻却"修法，三空相印，即禅宗之见性；其后半之"妥噶"，身化虹光，即禅宗之向上。	The preliminary approach to this teaching—the Mahāmudrā of the Ganges—is equivalent to the Chan school's direct instruction in mind Dharma, though more complete than Chan. The first half of Dzogchen, the practice of Trekchö (cutting through), with its seal of the three emptinesses, is equivalent to Chan's seeing one's true nature; its latter half, Tögal, in which the body transforms into a rainbow body, is equivalent to Chan's further ascent.
但禅宗唯靠自力修证，无甚方便接引，收效甚慢；而密宗除自力外，复得佛加持之力，且有种种异方便接引。其接引之殊胜，有如现代激光之理，非常科学化，故收效速，得力快。	Chan, however, relies solely on realization through one's own power, has few expedient means for guiding practitioners, and yields results slowly. Esoteric Buddhism, in addition to one's own power, also gains the empowering strength of the Buddhas and has various extraordinary expedient means for guidance. The excellence of its guidance resembles the principle of modern lasers and is highly scientific; thus its results come quickly and its benefits are swiftly obtained.

密宗大法，虽已有少许纳入禅净法中，行人如能于禅净外加修密法以补禅净之不足，则进步更快，收效更宏。憨山大师云：“念佛不得力者，可以持明（即持咒），仗佛心印之力，可收事半功倍之效。	Although some elements of the great Dharma of Esoteric Buddhism have already been incorporated into Chan and Pure Land practices, if practitioners also cultivate Esoteric Dharma in addition to Chan and Pure Land, thereby making up for their deficiencies, they will progress more quickly and achieve greater results. Master Hanshan said: “Those whose Buddha-recitation lacks efficacy may practice mantra recitation (that is, reciting mantras). By relying on the power of the Buddha’s mind-seal, they can achieve twice the result with half the effort.”
”尤其禅宗行人，参一句刻板话头，无明师锤炼拶逼，而了无消息，白费精力，莫如改修密法，仗佛慈力，易于开悟成就。但如修法者厌仪轨之繁复，观想之繁琐，加行之缓慢，又莫如修心中心密法。	Chan practitioners in particular may investigate a rigid huatou without the hammering and pressing guidance of a true master, receive no response at all, and waste their energies. It is better to switch to Esoteric practice and rely on the Buddha’s compassionate power, whereby awakening and accomplishment are easier. Yet if practitioners find the complexity of ritual, the intricacy of visualization, and the slowness of preliminary practices burdensome, nothing is better than practicing the Heart-of-Heart Dharma.
以大圆满虽完满无缺，但修法之前，先须修加行，修彻却时，又须作种种有相之观想，繁琐复杂，不若心中心密法简捷易行。	Although Dzogchen is complete and without deficiency, one must first undertake preliminary practices before practicing it; and when practicing Trekchö, one must also perform various form-based visualizations. It is complex and elaborate, unlike the Heart-of-Heart Dharma, which is simple, direct, and easy to practice.
以心密乃无相密，直接痛快，不须从有相过渡到无相，既不须修加行，又勿须作观想，直证无相心源，实系密宗中至简至易、最速最妙之法。但如性近观想，喜从有相——本尊、种子、三脉五轮等入手者，则以修大圆满为宜。	The Heart-of-Heart Dharma is formless esoteric practice: direct and straightforward, requiring no transition from form-based to formless practice. It requires neither preliminary practices nor visualizations, and directly realizes the formless source of mind. It is truly the simplest, easiest, swiftest, and most wondrous Dharma within Esoteric Buddhism. But for those whose disposition inclines toward visualization and who prefer to begin with forms—such as the yidam, seed syllables, and the three channels and five chakras—Dzogchen is more suitable.

心中心法系藏密红教之法，东密也有传承。昔诺那上师曾在上海授与袁希廉。惜以该法系密部中上乘无相密法，在西藏须修二三十年有相密后，方可传习，故未广传。大法几将湮没无闻。	The Heart-of-Heart Dharma belongs to the Tibetan Red School and also has a transmission in Eastern Esoteric Buddhism. In the past, the master Nona transmitted it in Shanghai to Yuan Xilian. Regrettably, because this Dharma belongs to the higher formless esoteric teachings and, in Tibet, could be transmitted only after twenty or thirty years of form-based esoteric practice, it was not widely propagated. This great Dharma nearly vanished without trace.
今该法得以广布，端赖大愚阿阇黎于庐山修般舟三昧，备受艰辛，深入禅定，感普贤菩萨现身灌顶传授，并告以日本《大正新修大藏经》密部内有《佛心经品亦通大随求陀罗尼》，乃该法之法本，可详为参阅。	This Dharma is now able to be widely disseminated entirely because Acharya Dayu practiced the Pratyutpanna Samādhi on Mount Lu, endured great hardships, and entered deeply into samādhi. Samantabhadra Bodhisattva appeared to him, conferred empowerment, and transmitted the teaching, telling him that The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, found in the Esoteric section of Japan's Taishō Revised Tripiṭaka, was this Dharma's root text and could be consulted in detail.
愚公得法，修习有成，深感佛法衰微，佛恩难报，不辞辛劳，下山广传。随后王公骧陆接法传授，受法弟子，几遍全国，法始大兴于世。该法简便快捷，学者咸称禅密，语似不当，义实相侔。其亦时节因缘到来，法当出兴宇内，以利广大有情乎！	Having received the Dharma and succeeded in its practice, Master Dayu deeply felt the decline of the Buddhadharma and the difficulty of repaying the Buddha's kindness. Sparing no effort, he descended the mountain and transmitted it widely. Thereafter, Master Wang Xianglu received the Dharma and transmitted it, and disciples who received it spread throughout nearly the whole country; thus the Dharma began to flourish in the world. This Dharma is simple and swift. Students all call it Chan-Esoteric Buddhism; the expression may seem inappropriate, but its meaning is indeed comparable. Perhaps the proper time and conditions had arrived, and the Dharma was meant to arise and flourish throughout the land for the benefit of vast numbers of sentient beings.
心中心密法，以六印合一咒，三密加持，设不设坛场均可。修时，手结印，口持咒，不作观想，但返闻心持密咒无音之声，有如念佛观。持咒时作金刚持，但唇动口不出声，绵绵不断，以得佛力加持故，入定至为迅速。	The Heart-of-Heart Esoteric Dharma employs six mudrās and one mantra, empowered by the three mysteries; it may be practiced with or without setting up an altar. During practice, the hands form mudrās and one recites the mantra. One does not visualize, but turns hearing inward to uphold in the mind the soundless sound of the secret mantra,

	much like Buddha-recitation contemplation. When holding the mantra, one performs vajra recitation: the lips move but no sound comes from the mouth, continuously and without interruption. Because one receives the Buddha's empowering strength, entering samādhi is extremely swift.
这样修持既不伤气，又不伤血，且系养身妙法。以出声即伤气，默念即伤血，今作金刚持，心念耳闻，意不外驰，一线连绵不绝，心澄志凝，气血调和，安然入定，精神朗健，躯体安康，明心见性之基础即建于斯矣！	Such practice neither harms the vital energy nor injures the blood; indeed, it is a marvelous method of nourishing the body. Vocal recitation harms the vital energy, while silent recitation harms the blood. But in vajra recitation, the mind recites and the ears hear; attention does not race outward, but continues in one unbroken thread. The mind becomes clear and the will concentrated, vital energy and blood are harmonized, one enters samādhi peacefully, and one's spirit is bright and robust and one's body healthy. Herein is established the foundation for realizing the mind and seeing one's true nature.
此法每日修一座或二座均可，另有打七与九座之法。每座修二小时，手结印不散，口持咒不停，不可半途散印下座，否则不算，须从头修起。如根性相当，能连续修持，绝不中断，修满千座，决定可以明心见性。见性后，从体起用，磨练习气，即与禅宗合辙。如再藉大圆满妥噶修习之法勤苦修习，身化虹光，证成佛果，亦非难事！	This Dharma may be practiced in one or two sessions daily; there are also methods of seven-day retreats and nine-session retreats. Each session lasts two hours. The hands must maintain the mudrā without releasing it, and one must recite the mantra without stopping. One must not release the mudrā and leave the seat midway; otherwise, the session does not count and must be begun again from the start. If one's capacity is suitable and one can practice continuously without interruption, then after completing one thousand sessions one will certainly realize the mind and see one's true nature. After seeing one's true nature, one manifests function from the essence and tempers habitual tendencies, thereby following the same course as Chan. If one further diligently practices Tögal of Dzogchen, transforming the body into a rainbow body and realizing the fruition of Buddhahood is not difficult.
以上心中心、大圆满等法，以系密法，未经灌顶不可公开传示，故不详言修法。有志者请觅师灌顶传授，依之修习，自有是处。	Because the Heart-of-Heart and Dzogchen teachings discussed above are Esoteric Dharma, they may not be publicly taught or shown without empowerment; therefore, their methods of practice will not be explained in detail. Those with aspiration should seek a master for empowerment

	and transmission, then practice accordingly; there will naturally be a proper way forward.
一切众生，本来是佛，本不用修法以证佛果，只以积垢深重，虽遇明眼人直示心性，又不肯自信承当，故不得不假法修行，以作黄叶止啼之举。而诸修法中又以善巧方便不同，修习即有快慢迟速之殊。	All sentient beings are originally Buddhas and fundamentally need not practice any Dharma to realize Buddhahood. Yet because their accumulated defilements are deep and heavy, even when a person of clear insight directly points out the nature of mind, they are unwilling to trust and take it up themselves. Thus they cannot avoid relying on Dharma practice, as one uses yellow leaves to stop a child from crying. Among the various practices, moreover, differences in skillful and expedient means result in differences of speed.
参禅动辄数十年始能得个消息，甚或迷闷终身而不悟。修其他宗派者，又多不敢言明心见性，此以净土宗尤甚。	Those who investigate Chan often require several decades before gaining some response; some even remain confused and distressed throughout their lives without awakening. Practitioners of other schools likewise often do not dare speak of realizing the mind and seeing one's true nature; this is especially so in the Pure Land school.
上述之心中心密法，可谓方便快捷多矣，亦复要修千座，约须三年之久，方能亲见本来面目（此就最慢者言，根利速成者并不须坐满千座）。克实言之，这都是无辜而披枷带锁，无事而走冤枉路。等到打开桶底，见到本来，方知本来现成，多此一举。	The Heart-of-Heart Esoteric Dharma described above may indeed be called most expedient and swift; nevertheless, one must still undertake a thousand meditation sessions, requiring about three years, before directly seeing one's Original Face. This is speaking of the slowest cases; those of sharp faculties who attain realization quickly need not complete all one thousand sessions. To speak frankly, this is like an innocent person being put in shackles, or taking a needless detour when there is no need to travel at all. Only when the bottom drops out of the bucket and one sees one's original nature does one realize that it was present and complete from the very beginning, and that this was an unnecessary extra step.
一念回光见性者，修心中心法一千座见性者与参禅数十年见性者，其时间之快、慢、迟、速，曾不可以道里计。但多走冤枉路者亦不无补偿、值得之处。以冤枉路多走后，脚劲毕竟锻炼出来了。	For one who sees the nature through a single thought turning the light inward, one who sees the nature after practicing the Heart-of-Heart Dharma for a thousand sessions, and one who sees the nature after investigating Chan for decades, the difference in the time required is immense. Yet taking more needless detours is not without its

	compensations and benefits. After traveling many such detours, one's legs have, after all, been strengthened.
彼未走过冤枉路者，脚劲虚弱，一经上路——即对境遇缘时，即觉力有未逮！何以故？因上述三种人所悟之理虽无二样，但在力用上大有差别。	Those who have not taken such needless detours have weak legs. Once they set out on the road—that is, when they encounter circumstances and conditions—they immediately find that their strength falls short. Why is this? Although the principle realized by the three kinds of people mentioned above is no different, there is a great difference in the power of its application.
一则以悟来甚易，未经习定磨练，心恒随境动摇，不能自主，故力量不足；一则久经打坐，习定功深，参究锤炼提撕观照，一旦开悟，故能洒脱自如，不为尘境所左右。古德所谓："功不唐捐，法不浪施！"雪窦云："数十年来曾辛苦，为君几下苍龙窟，屈！屈！堪述，明眼衲僧莫轻忽！"即颂此也。	In one case, realization comes very easily. Having undergone no training in meditative stability, the mind constantly wavers with circumstances and cannot master itself; therefore, its power is insufficient. In the other case, one has long practiced sitting meditation and has deeply cultivated meditative stability, investigation, tempering, vigilant awareness, and contemplation. Once awakening occurs, one can be free and at ease, without being swayed by the defiling circumstances of the world. As the ancient worthies said, "Effort is never wasted, and the Dharma is never bestowed casually!" Xuedou said: "For decades I have endured hardship, entering the blue dragon's cave time and again for you. What hardship! What hardship! It is worth recounting. Clear-eyed monastics, do not take it lightly!" This verse expresses precisely this point.
修心中心法约用三年的时间，仗佛力加持，可以开悟，虽较一念回光者多花了些时间，但比三十年勤苦参禅者省去了十倍的辛劳，而且可以得到同样的力用和效果。我们这些末法时代的子孙，除了深自庆幸何来如此福德遇此大法，和深切感谢佛菩萨的慈悲恩德外，还有什么话可说哩！	Practicing the Heart-of-Heart Dharma for approximately three years, and relying on the Buddha's empowering support, one can awaken. Although this takes somewhat more time than seeing the nature through a single thought turning the light inward, compared with those who labor diligently in Chan investigation for thirty years, it requires only one-tenth of the effort while yielding the same power of application and results. We descendants living in this Dharma-ending age, apart from deeply rejoicing at the blessings and virtues that have enabled us to encounter this great Dharma, and profoundly thanking the Buddhas and bodhisattvas for their compassionate grace, what more is there to say?

复次，心中心法除了可以明心见性，即生成就外，还可以发愿求生西方极乐世界。如念佛不得力、圣境不能现前者，可假此法修习，以证三昧，往生西方极乐世界即有十足把握。此法虽名密法，实际是熔禅净于一炉的圆妙大法！有志者应探求修之！	Furthermore, besides enabling one to realize the mind, see one's true nature, and attain accomplishment in this very life, the Heart-of-Heart Dharma also enables one to make vows for rebirth in the Western Land of Ultimate Bliss. If one's Buddha-recitation lacks efficacy and sacred visions do not appear, one may rely on this Dharma for practice in order to realize samādhi; then rebirth in the Western Land of Ultimate Bliss is assured. Although this Dharma is called Esoteric Buddhism, it is in fact a perfectly wondrous great Dharma that unites Chan and Pure Land in a single practice. Those with aspiration should investigate and practice it.
最后，奉劝修密的同仁，慎勿以密法作犯罪的勾当，而遭惨重的罪谴。密法固有种种奥秘的神通妙用，但须知任何妙法修得之通，俱非真通，与漏尽慧光显发所证之通，不可同日而语。	Finally, I earnestly advise fellow practitioners of Esoteric Buddhism: never use esoteric practices for criminal activities and thereby incur grave punishment for your offenses. Esoteric Buddhism does indeed possess various profound and mysterious supernormal powers and wondrous functions. But one must understand that any powers acquired through the practice of even the most wondrous Dharma are not true powers; they cannot be compared with the powers realized through the manifestation of the wisdom-light that exhausts the outflows.
此种依法修得之通，只是依通，与外道之法术相似，只能取悦炫耀于无知宵小之流，不登大雅之堂。纵能冒充神圣于一时，谋取些少名闻利养，及至眼光落地，非但神通消失无依，亦将随业受惨厉恶报。	Such powers acquired through practice according to a Dharma are merely dependent powers. Like the occult arts of non-Buddhist paths, they can only please and impress ignorant petty people and cannot enter refined society. Even if one can pass oneself off as holy for a time and gain a little fame, reputation, profit, and offerings, when death comes, not only will those supernormal powers vanish, leaving one without support, but one will also undergo terrible and severe karmic retribution in accordance with one's karma.

悟后真修

True Cultivation After Awakening

明心见性以前，任你修什么法门，如何用功，都跳不出“盲修瞎炼”的范畴！以未悟真心，于修法即不能无疑。虽亦努力用功，但有疑虑留碍胸中，不安之相即无法避免。而此不安之相即是生死根本，故虽对治功深，不为真修。	Before realizing the mind and seeing one’s true nature, whatever dharma gate you cultivate or however diligently you exert yourself, you cannot escape the category of “blind cultivation and aimless practice.” Without awakening to the true mind, one cannot be free of doubt about the practice. Though one may strive diligently, doubts remain as inner obstructions, and the appearance of unease cannot be avoided. This appearance of unease is itself the root of birth and death; therefore, however deep one’s counteractive practice may be, it is not true cultivation.
普照禅师《修心诀》云：“修在悟前，虽则努力用功，不忘念念薰修，但亦着着生疑，未能无碍，如有一物碍在胸中，不安之相，常现在前。日久月深，对治功熟，则身心客尘，恰似轻安。虽复轻安，疑根未断，如石压草，犹于生死界不得自在。”故云：“修在悟前，非真修也。”	Chan Master Puzhao says in Secrets of Cultivating the Mind: “Practice before awakening, though one strives diligently and never forgets to cultivate and permeate oneself thought after thought, still gives rise to doubt at every turn and cannot be free of obstruction. It is as though something were lodged in the breast; the appearance of unease is always before one. As time passes and the counteractive practice matures, one seems to experience lightness and ease amid the adventitious defilements of body and mind. Yet despite this ease and lightness, the root of doubt has not been cut off. Like grass pressed beneath a stone, one still cannot be at ease within the realm of birth and death.” Therefore it is said: “Practice before awakening is not yet genuine practice.”
但任何人都免不了有此一段盲修瞎炼的过程。待打开桶底明识本来后，就路还家，随缘了习，任运双修定慧，天真无作，动静常禅，方是无修之真修。	Yet no one can avoid passing through this period of blind cultivation and aimless practice. Once the bottom of the bucket has been knocked out and one clearly recognizes one’s original nature, one returns home by the way itself. According with conditions, one brings habitual tendencies to an end; naturally cultivating samādhi and wisdom together, one is spontaneous and uncontrived, with activity and stillness alike Chan. Only then is this true cultivation without cultivation.

《修心诀》云：“即或劣机，见性后烦恼浓厚，习染深重，对境而念念生情，遇缘而心心作有，甚或被境缘昏乱淆惑，昧却本来者，虽亦藉种种对治方便，除其劣习，去其污染，不无有功之修，但以念念无疑，不落留碍，日久月深，力极功纯，自然契合天真妙性，任运寂知，与前胜机，更无差别。	Secrets of Cultivating the Mind says: “Even those of inferior capacity, after seeing their nature, may have dense afflictions and deeply rooted habitual defilements. In encountering circumstances, feelings arise with every thought; when conditions are met, they take each thought as something real. They may even be confused and deluded by circumstances and conditions, thereby obscuring their original nature. Although they employ various skillful countermeasures to remove inferior habits and eliminate defilements, and their cultivation still involves deliberate effort, thought after thought they remain free from doubt and do not fall into lingering obstruction. As time passes, and their strength reaches its utmost and their practice becomes pure, they naturally accord with the wondrous nature of spontaneity, resting in naturally occurring quiescent knowing. In this, they are no different from those of superior capacity.”
”故学佛者，必先以明心见性为期，待明心后除断习气，方为真修。亦余之所以大声疾呼，不须参究刻板死煞话头，只由师家直接指示心性，令学人当下悟去，再着手真修，以免唐丧光阴也。	Therefore Buddhist practitioners must first take realizing the mind and seeing one’s true nature as their aim. Only after realizing the mind and then eliminating habitual tendencies does one engage in true cultivation. This is also why I urgently proclaim that there is no need to investigate rigid, lifeless huatou. Instead, a teacher should directly point out mind and intrinsic nature, enabling students to awaken immediately; only then should they begin true cultivation, so as not to squander their time in vain.
或曰：明心见性，即是圣人，非但不须再事修习，还要现种种神通变化，大异常人，所谓大机大用，神变莫测，今何故反谓悟后方是真修?	Someone may ask: “To realize the mind and see one’s true nature is to become a sage. Not only would one no longer need further cultivation, but one should also manifest all manner of spiritual powers and transformations, greatly differing from ordinary people—the so-called great capacity and great functioning, with transformations unfathomable. Why, then, do you instead say that only after awakening does one truly cultivate?”
答曰：今时学道人有二种过错：一者以为悟后即是圣人，应现种种神变。如不能变现，即为非悟，只是口头禅，空说真理而已。因之心生退屈，反堕无分之失者，比比皆是。	I reply: “Practitioners of the Way today have two errors. First, they think that after awakening one is already a sage and should manifest all kinds of spiritual transformations. If one cannot manifest them, they conclude that one has not awakened,

	but engages in mere verbal Chan, speaking emptily about truth. Consequently, their minds become discouraged and they fall into the error of believing themselves to have no share in it. Such people are everywhere.”
二者，则谓宗下原本无修无得无证，一悟便休，何须再事修治？以致虽已理悟，而习气依旧，日久月深，依前流浪生死，未免六道轮回。关于这一点，前面本已谈过，似不须再讲，但以关系修道人成败至钜，且又系眼下学道者错会病根所在，故不嫌辞费，再详论之。	Second, they say that the Chan school originally teaches no cultivation, no attainment, and no realization; once awakened, one is finished, so why cultivate and refine oneself further? Thus, although they may have awakened at the level of principle, their habitual tendencies remain unchanged. As the days and months pass, they continue as before to wander in birth and death and inevitably undergo rebirth in the six realms. This point has already been discussed, and it may seem unnecessary to say more. Yet because it bears immensely on a practitioner’s success or failure, and because it is precisely the root of the present-day practitioner’s misunderstanding, I do not begrudge the extra words but shall explain it further.
《修心诀》云：“入道多门，以要言之，不出顿悟渐修二门。”又云：“此顿渐二门是千圣轨则，以上诸圣，莫不先悟后修，因修乃证。所谓神通变化依悟而修，渐薰所现。非谓悟时即发现也。”	Secrets of Cultivating the Mind says: “There are many gates of entry into the Way, but in essentials they do not go beyond the two gates of sudden awakening and gradual cultivation.” It also says: “These two gates of sudden and gradual are the standards followed by a thousand sages. All the sages of the past first awakened and then cultivated; through cultivation they realized. Spiritual powers and transformations arise through cultivation based on awakening, manifesting gradually through repeated permeation. This does not mean that they appear at the moment of awakening.”
圭峰禅师云：“识冰池而全水，藉阳气以消融。悟凡夫而即佛，资法力以薰修。冰消则水流润，方显溉涤之功；妄尽则心虚通，始发通光之用。事上神通变化，非一日之功可成，乃渐薰而发现也。”	Chan Master Guifeng said: “Recognizing that an ice pond is wholly water, one relies on the sun’s warmth to melt it. Realizing that an ordinary being is precisely a Buddha, one relies on the power of the Dharma to cultivate and permeate oneself. When ice melts, the water flows and moistens, and only then does its power to irrigate and cleanse become evident. When delusion is exhausted, the mind becomes empty and unobstructed, and only then does the function of spiritual illumination emerge. Spiritual powers and transformations in

	practical affairs cannot be accomplished in a single day; they manifest through gradual permeation.”
仰山示众云：“我今分明向汝说，且莫凑泊，但向自己性海如实而修，不要三明六通。何以故？此是圣末边事。如今只要识心达性，但得其本，莫愁其末；他日后时，自在具足。若未得本，总将情学他，终不可得，得亦不真，将来成魔有份。”	Yangshan instructed the assembly: “I now tell you plainly: do not try to grasp this through concepts. Simply cultivate in accordance with reality within the ocean of your own nature. Do not seek the three insights and six supernormal powers. Why not? These are peripheral matters for sages. At present, you need only recognize the mind and penetrate intrinsic nature. Once you attain the root, do not worry about the branches; later, in due time, they will be naturally complete. If you have not attained the root, but merely imitate others with discriminating feelings, you will ultimately gain nothing. Even if you gain something, it will not be genuine, and you will be liable to become a demon.”
以上所引，可知顿悟是：凡夫迷时，妄执四大为身，妄想为心。不知自性是真法身，自己灵知是真佛，常于心外觅佛，东奔西走，忽被善知识指个入处，一念回光，见自本性，识自本心。而此心性，原无烦恼，原无生灭，本自圆成，本自具足，与诸佛无殊无别，而且由凡夫至佛位，更无阶级次第，故云顿悟。	From the passages cited above, we may understand sudden awakening as follows: when ordinary beings are deluded, they falsely take the four great elements to be the body and deluded thoughts to be the mind. They do not know that their intrinsic nature is the true dharmakāya, or that their own numinous knowing is the true Buddha. Ever seeking the Buddha outside the mind, they run east and west. Then they suddenly receive from a good spiritual friend an entranceway; in a single thought, they turn the light inward, see their own original nature, and recognize their own original mind. This mind and intrinsic nature are originally without afflictions, originally without arising or ceasing, inherently complete and inherently sufficient, no different from all Buddhas. Moreover, from ordinary being to Buddhahood there are no stages or gradations. Therefore it is called sudden awakening.
虽云顿悟，但属理边，事上习染，多生历劫，生来死去，执着坚固，卒难顿除。故须依悟而修，渐除习气，直至妄尽，神通方显，绝非于顿悟理时即现神通。故修道者，须明过程，识别先后，切不可因未通而自疑，更兼疑他人。以为均不能悟道，而另走蹊径，误入歧途，纵经尘劫，亦不能成道。	Although it is called sudden awakening, this pertains to the level of principle. Habitual defilements in practical affairs have accumulated over many lives and kalpas, through birth and death; attachment is firmly entrenched and cannot suddenly be eliminated. Therefore one must cultivate in accordance with awakening and gradually remove habitual tendencies. Only when

	delusion is exhausted do spiritual powers manifest. They certainly do not appear at the moment of suddenly awakening to principle. Thus practitioners of the Way must understand the process and distinguish what comes first from what comes later. They must never doubt themselves because supernormal powers have not yet developed, much less doubt others. If they conclude that no one can realize the Way and seek another path instead, they will enter a mistaken road; even after kalpas as numerous as motes of dust, they will be unable to realize the Way.
况且发通与否，不足说明是否悟道。一者，通有多端，有藉密法修得者，有依神鬼附身告知者，有靠夙世薰修报得者，等等不一，不可谓是等人均已悟道。	Moreover, whether or not spiritual powers manifest is insufficient evidence of whether one has realized the Way. First, there are many kinds of such powers: some are acquired through Esoteric Buddhism; some are conveyed through possession by spirits or ghosts; some are karmic rewards from cultivation and permeation in past lives; and so forth. One cannot say that all such people have realized the Way.
因此等神通，或有所依，不是真通，或仅相似通，一旦色身败坏，失其所依，即消灭无有。二者，古德谓有先悟后通和先通后悟之别，不可谓一经发通，即系悟道。	Such spiritual powers may depend upon something and thus not be genuine powers, or they may merely resemble true powers. Once the physical body decays and what they depend on is lost, they disappear. Second, the ancient worthies spoke of the distinction between awakening first and then developing powers, and developing powers first and then awakening. One cannot say that the development of powers itself constitutes realization of the Way.
如明破山禅师在天童修道时，未发悟前，即能出神偷乡人之鸭，作游戏三昧。后事发，被密云悟禅师诃曰：“子游戏神通虽不无，但佛法未梦见在！”破山跪请开示，再经力参，方始开悟。	For example, before Chan Master Poshan of the Ming dynasty awakened while practicing the Way at Tiantong, he was able to send forth his spirit and steal ducks from local villagers, roaming freely in playful samādhi. Later, when this came to light, Chan Master Miyun Wu rebuked him: “Though you are not without playful spiritual powers, you have not even dreamed of the Buddhadharma!” Poshan knelt and requested instruction. After further vigorous investigation, he finally awakened.
降及近代，众生根器更劣，习障更重，欲先通后悟，千万人中不得一人。故我人须于悟后，依悟而修，渐除习	In modern times, sentient beings’ capacities have become still more inferior and their habitual

气，渐发神通。以上先圣历代祖师，无不如是。故顿悟渐修二门是佛徒的轨范，各宗行人俱应奉行遵守！	obstacles still heavier. Of those who wish to develop powers first and awaken later, not one person in ten million succeeds. Therefore, after awakening, we must cultivate in accordance with awakening, gradually remove habitual tendencies, and gradually develop spiritual powers. All the former sages and patriarchs through the ages were thus. Therefore, the two gates of sudden awakening and gradual cultivation are the standards for Buddhist disciples, which practitioners of every school should uphold and observe.
或曰：理即事，事即理，理事不二。理如顿悟，事即相应，如事上不能透过，尚有留碍，如何能说已悟真理！	Someone may say: “Principle is precisely phenomena, and phenomena are precisely principle; principle and phenomena are nondual. If one suddenly awakens to principle, phenomena should correspond. If one cannot penetrate matters in actual practice and lingering obstructions remain, how can one claim to have awakened to true principle?”
答曰：理事非一非异。事以理成，理以事显；理不离事，事不离理，约此不相离理，故非异。但真理无形，而妙用随缘，应诸万类，妄立虚相，不无形状，约此有相无相，故非一。	I reply: “Principle and phenomena are neither one nor different. Phenomena are established through principle, and principle is revealed through phenomena; principle does not depart from phenomena, nor do phenomena depart from principle. In terms of this inseparability, they are not different. Yet true principle is formless, while wondrous functioning accords with conditions and responds to the myriad kinds of beings. Delusion falsely establishes empty appearances, which nevertheless have forms. In terms of form and formlessness, therefore, they are not one.”
今悟道，虽已明悟自己空寂之灵知即是真佛，但以多生习染深厚，一下不能顿除，遇事尚还生心，见境卒难无念，但于生心动念时，非如盲目者，不知尘境本空，粘着攀缘，流浪忘返。而能于前念动时，后念即觉，顿时扫空。	Now, although one who has realized the Way clearly understands that one’s own empty and quiescent numinous knowing is the true Buddha, habitual defilements accumulated through many lives are deep and cannot be suddenly eliminated. When matters arise, the mind may still stir; when circumstances are encountered, it is difficult to be instantly without thoughts. Yet when thoughts and mental movements arise, such a person is not like one who is blind: unaware that the objects of the senses are fundamentally empty, clinging and grasping, wandering and forgetting the way back.

	Rather, when a preceding thought moves, the following thought immediately recognizes it and at once sweeps it away.
不过较全不动心者有生灭的痕迹，力量稍差而已。但能绵密保任，时时觉照，日久功深，自能打成一片。历代祖师之牧牛行，即此悟后用功之楷模也。	Such a person merely bears traces of arising and ceasing compared with one whose mind does not stir at all, and their strength is somewhat weaker. But if they continuously safeguard realization and remain aware and illuminating at every moment, then as time passes and their practice deepens, they will naturally become continuous and undivided. The ox-herding practice of the patriarchs throughout the ages is the model for such post-awakening cultivation.
古德云：顿悟虽同佛，多生习气深；风停浪犹涌，理现念犹侵！故悟后常须照察。妄念若起，都不随之，损之又损，以至无为，方始究竟。天下善知识其能于事上发神通变化者，均非一日之功，乃渐薰而发现。	An ancient worthy said: “Though sudden awakening is equal to Buddhahood, habitual tendencies from many lives are deep. Though the wind has ceased, the waves still surge; though principle is manifest, thoughts still intrude!” Therefore, after awakening one must constantly observe and examine. Whenever deluded thoughts arise, do not follow them at all. Diminish them again and again until reaching non-contrivance; only then is it ultimate. Among the good spiritual friends of the world, those able to manifest spiritual powers and transformations in practical affairs have not acquired them in a single day; they manifest through gradual permeation.
况神通为圣末边事，于达人份上，并不看重。虽或发现，并不欲用。如未得本——明心见性，但求其末——发神通，非惟不能成道，抑且着魔有份，故不可不慎！	Moreover, spiritual powers are peripheral matters for sages, and those of profound realization do not value them greatly. Even if such powers manifest, they do not wish to use them. If one has not attained the root—realizing the mind and seeing one’s true nature—but seeks only the branches—the development of spiritual powers—then not only will one fail to realize the Way, but one will also be liable to become a demon. Thus one must be careful.
今之佛徒，恒以神通衡量他人。妄以为一念悟时，即随现无量妙用，神通变化。若无神通变化，虽道眼通明，亦为非悟，此等人真所谓不知本末、不明先后痴迷之徒。既自生退屈，亦不信他，断佛种性，莫此为甚，良可悲也。	Buddhist disciples today often measure others by spiritual powers. They mistakenly suppose that at the instant of awakening, immeasurable wondrous functions, spiritual powers, and transformations should immediately appear. If no spiritual powers or transformations appear, then even someone

	with a clear and penetrating dharma eye is judged not to have awakened. Such people are truly deluded persons who know neither root nor branch and understand neither what comes first nor what comes later. They become discouraged themselves and also disbelieve others, thereby cutting off the seed-nature of Buddhahood. Nothing could be more grievous or sorrowful.
关于第二种时病，以为一悟便休，无修无得无证者，较上述以为一悟便发通者，虽似有悟，但以见地未彻，误入歧途，与前未悟者所失无异，且或为害更甚。盖前者只自生退屈，不自信兼不信他，一旦时节因缘到来，尚可打破痴迷，步入正轨。而后者自以为有悟，邪见根深，免置后修，依前流浪，深入轮回，无以自拔！	As for the second contemporary error—the belief that once awakened, one is finished, with no cultivation, no attainment, and no realization—compared with the view that spiritual powers arise as soon as one awakens, it may seem to involve some awakening. Yet because its understanding is not thorough, it enters a mistaken path. Its error is no different from that of those who have not awakened, and may even be more harmful. The former merely become discouraged, distrust themselves, and distrust others; once the proper time and conditions arrive, they may still break through their delusion and enter the correct path. But the latter suppose themselves awakened. Their wrong views are deeply rooted; they dispense with later cultivation, continue wandering as before, and sink ever deeper into saṃsāra, unable to free themselves.
上面说过，无修、无得、无证乃理边事，亦为到家人最后了手语，绝非于一念悟时，即臻无修、无得、无证之境。尤其今代末法时人，根陋障重，更不能悟后未经进修，即臻无功用地。其言不须修治，一悟便休者，非狂即痴，实不可信也。	As stated above, no cultivation, no attainment, and no realization pertain to the level of principle, and are also the final words of one who has arrived home. They are certainly not a state reached at the instant of awakening. Especially in this latter age of Dharma decline, people have inferior capacities and heavy obstacles; still less can they reach the stage of effortless functioning without further cultivation after awakening. Those who say that no further cultivation is needed and that one is finished as soon as one awakens are either mad or foolish; they truly cannot be trusted.
盖一切众生本具如来智慧德性，只以迷妄不知，认假作真，造业受报，流转六道，沦为众生。	All sentient beings inherently possess the Tathāgata’s wisdom and virtues. Yet because they are deluded and unaware, they take the false for the true, create karma and undergo retribution, revolve through the six realms, and become sentient beings.

虽在众生而本性不失，只一凛悟，便与诸佛无殊，不假修成，故云无修；凡所有相皆是虚妄，本来空寂，无有一法，故云无得；证至极地佛亦不立，故云无证。但当妄习未除，攀缘执着，流转生死时，又非不众生。	Though among sentient beings, intrinsic nature is never lost. With a single awakening, one is no different from all Buddhas and does not depend on cultivation for completion; therefore it is said that there is no cultivation. All appearances are false and illusory; fundamentally there is empty quiescence and not a single dharma; therefore it is said that there is no attainment. At the ultimate stage, even Buddhahood is not established; therefore it is said that there is no realization. Yet while deluded habits have not been removed, and one grasps at conditions and clings to them, revolving in birth and death, one is still not other than a sentient being.
故须念念薰修，心心觉照，于大悟后，于恶断断而无断，于善修修而无修，登堂入室归家稳坐，所谓绝学无为闲道人，方是无修无得无证的时节。未到此地步，即高谈无修无得无证，宁非欺贤诳圣，自贻伊戚！	Therefore, one must cultivate and permeate oneself thought after thought, remaining aware and illuminating mind after mind. After great awakening, one cuts off evil while not cutting it off, cultivates good while not cultivating it, enters the hall and the inner chamber, returns home and sits securely. Only then is one, as it is said, “A carefree person of the Way, beyond learning and contrivance,” and this is the proper time for no cultivation, no attainment, and no realization. Before reaching this stage, to speak grandly of no cultivation, no attainment, and no realization—is this not deceiving the worthy and deluding the sages, thereby bringing sorrow upon oneself?
或曰：顿悟顿修顿证，自古有之，难道此等人不是一悟便休吗？又难道此等人也要悟后渐修吗？假如自古有之，今时当然也不无了。	Someone may ask: “There have been, since ancient times, those who awaken suddenly, practice suddenly, and realize suddenly. Do such people not simply cease after one awakening? Must they too cultivate gradually after awakening? If there were such people in ancient times, surely there must still be some today.”
答曰：顿悟顿修顿证者，非上上根人，不能得入。核实言之，此等人根机之所以高上深厚，皆过去依悟而修，渐薰积累而来，至于今生机缘成熟，故能闻即发悟，一时顿毕。	Answer: Only persons of the very highest capacities can enter through sudden awakening, sudden practice, and sudden realization. Examined carefully, the lofty and profound capacities of such people arise because, in past lives, they practiced on the basis of awakening and gradually accumulated the effects of that practice. When the causes and conditions mature in this life, they can

	awaken as soon as they hear, completing everything at once.
表面看来，似乎是顿悟顿修顿证，实际上亦是先悟后修之机也。古德云：今日之顿，亦昔日之渐也。至于今世，学人根性陋劣，如非大菩萨再来，实难顿悟顿修顿证。纵有一二大根人一闻千悟，一悟顿毕，亦不能无修无得无证。盖无明习染，非一生可毕，更何况说个无修无得无证，早落在有修有得有证里边了也。	On the surface, this may appear to be sudden awakening, sudden practice, and sudden realization; in fact, it too is a capacity of practice after prior awakening. An ancient worthy said, “Today’s suddenness was also yesterday’s gradualness.” As for students today, their capacities are meager and inferior. Unless they are great bodhisattvas returned to this world, it is truly difficult for them to awaken suddenly, practice suddenly, and realize suddenly. Even if one or two persons of great capacity attain a thousand awakenings upon hearing once, and complete everything in a single awakening, they still cannot be without practice, attainment, and realization. For the habitual influences of ignorance cannot be exhausted in one lifetime. Moreover, the moment one speaks of “no practice, no attainment, and no realization,” one has already fallen into practice, attainment, and realization.
《修心诀》云：“凡夫无始劫来，流转六道，坚执我相，妄想颠倒，无明种习，久已成性，虽到今生顿悟自性，本来空寂，与佛无异。而此旧习，卒难除断，故逢顺逆境，嗔喜是非，炽然起灭，客尘烦恼，与前无异，若不以般若着力薰修，焉能对治净明，得到大休大息之地？”	Secrets of Cultivating the Mind says: “Since beginningless kalpas, ordinary beings have revolved through the six realms, tenaciously clinging to the appearance of self. Their deluded thoughts are inverted, and the seeds and habits of ignorance have long become their nature. Although in this life they may suddenly awaken to their own nature—originally empty and quiescent, no different from the Buddha—these old habits are difficult to cut off all at once. Thus, when they encounter favorable or adverse circumstances, anger and delight, judgments of right and wrong, blaze up and cease as before. Adventitious defilements and afflictions are no different from what they were previously. If one does not diligently cultivate through the imbibing influence of prajñā, how can one counteract them, purify and clarify them, and reach the place of great rest and complete cessation?”
大慧杲禅师云：“往往利根之辈，不费多力，打发此事，便生容易之心，更不修治，日久月深，依前流浪，未免轮回。岂可以一期所悟，便免置后修？”	Chan Master Dahui Zonggao said: “People of sharp faculties often settle this matter without expending much effort, and then give rise to a complacent mind, no longer cultivating or refining themselves.

	As the days and months pass, they drift about as before and cannot avoid rebirth in saṃsāra. How can one, on the basis of one occasion of awakening, dispense with subsequent practice?”
是以悟后，常须照察，不可玩忽，妄念忽起，或一凛觉，或提佛念，以至无为，方始究竟。故顿悟渐修之义，如车二轮缺一不可也。	Therefore, after awakening one must constantly observe and examine oneself, never treating this lightly or negligently. When a deluded thought suddenly arises, one may become sharply alert or bring forth Buddha-remembrance, until one reaches non-contrivance; only then is it ultimate. Thus, the principle of sudden awakening followed by gradual cultivation is like the two wheels of a cart: neither can be absent.
顿悟渐修既是佛徒之修行轨则，成道津梁，应如何修而后可？与悟前之修，又有何差别，试申论如下：	Since sudden awakening followed by gradual cultivation is the rule of practice and the bridge to realizing the Way for Buddhist disciples, how should one practice? And how does this differ from practice before awakening? Let us explain as follows:
一、悟后之修，不可一概而论，须视学人妄习深浅，烦恼重轻而定，习障浅者，不用对治，惟随缘照察，念起即觉，觉即转空。念念如是修习，自然渐得百千三昧。	1. Practice after awakening cannot be discussed in a single, uniform way; it must be determined according to the depth or shallowness of the student’s deluded habits and the weight or lightness of afflictions. Those whose habitual obstructions are slight need not apply countermeasures. They need only observe and examine in accordance with circumstances: when a thought arises, immediately become aware of it; upon awareness, turn it into emptiness. By practicing in this way thought after thought, they will naturally and gradually attain hundreds and thousands of samādhis.
如《修心诀》云：“但照惑无本，念念不住；空花三界，如风卷烟；幻化六尘，如汤销冰。客尘烦恼，自然俱成醍醐。”学者如能如是念念修习，不忘照顾，定慧等持，则爱恶自然淡薄，智慧自然增发。若微细流注永断，圆觉大智朗然独存，即现千百亿化身，于十方国土中应机赴感而无留碍矣。	As Secrets of Cultivating the Mind says: “Simply observe that delusion has no basis, and do not abide in thought after thought. The three realms are flowers in empty space, like smoke swept away by the wind; the illusory six sense objects are like ice melted by boiling water. Adventitious defilements and afflictions will naturally all become clarified butter.” If students can practice in this way thought after thought, without forgetting this care and with samādhi and wisdom held equally, attachment and aversion will naturally grow faint,

	and wisdom will naturally increase and unfold. If the subtle continuous stream is cut off forever, and the great wisdom of perfect enlightenment alone remains bright and clear, they will manifest countless transformation bodies, responding to potentials and answering calls throughout the lands of the ten directions without hindrance or obstruction.
《修心诀》云：“虽修万行，唯以无念为宗。天下善知识，悟后牧牛行，虽有后修，已先顿悟，妄念本空，心性本净，虽除断恶习而无恶习可除，虽勤修福慧而无福慧可修；修而无修，除而无除，斯乃真修真除矣。”	Secrets of Cultivating the Mind says: “Though one cultivates the myriad practices, take only no-thought as the principle. The conduct of herding the ox after awakening, taught by good spiritual friends throughout the world, involves subsequent practice only after sudden awakening has already occurred. Deluded thoughts are originally empty, and mind-nature is originally pure. Though one eliminates evil habits, there are no evil habits to eliminate; though one diligently cultivates merit and wisdom, there is no merit or wisdom to cultivate. To practice yet be without practice, to eliminate yet be without elimination—this is true practice and true elimination.”
又云：“见色闻声时但伊么（即见色闻声，但如明镜照物，风过树时，不作他想），着衣吃饭时但伊么，屙屎放尿时但伊么，对人接物时但伊么，乃至行、住、坐、卧，或语或默，或喜或怒，一切时中，一一如是；似虚舟驾浪，随高随下，而念念不住；如流水转山，遇曲遇直，而心心无知。	It further says: “When seeing forms and hearing sounds, simply be thus (that is, when seeing forms and hearing sounds, simply be like a bright mirror reflecting things, or wind passing through trees, without entertaining other thoughts). When putting on clothes and eating, simply be thus; when defecating and urinating, simply be thus; when dealing with people and things, simply be thus. Even in walking, standing, sitting, and lying down; whether speaking or silent, joyful or angry—at all times, in every single instance, be thus. Like an empty boat riding the waves, rising and falling with them, yet not abiding in thought after thought; like running water winding around mountains, meeting bends and straights, yet with each moment of mind without knowing.
今日腾腾任运，明日任运腾腾，随顺众缘，无障无碍。质直无伪，视听寻常，则绝一尘而作对，何劳遣荡之功；无一念而生情，不假忘缘之力矣。”	Today, at ease and allowing things to take their course; tomorrow, allowing things to take their course and at ease. Follow all conditions, without obstruction or hindrance. Be straightforward and without artifice; let seeing and hearing be ordinary. Then no speck of dust remains to become an object

	of opposition, so what need is there for the labor of dispelling and clearing? No single thought gives rise to emotional attachment, so there is no need to rely on the power of forgetting conditions.”
似此任运寂知，原本无为之修，实等于无修。既无须另起炉灶，执法修持，亦不用冥存观想，取静为行，与悟前不明所以，坚执法相，牢持仪轨，贪取功德，追赶任务，披枷带锁之修，宁不大相径庭！	This effortless, quiescent knowing is originally cultivation in non-contrivance and is in truth equivalent to no cultivation. There is no need to start afresh and cling to a method of practice; nor is there any need to mentally maintain visualizations or take stillness as one’s practice. How vastly different this is from the practice before awakening, when one does not understand the reason, stubbornly clings to dharma appearances, rigidly adheres to ritual forms, greedily seeks merit and virtue, pursues assigned tasks, and practices as though wearing cangues and shackles!
二、至于习染深厚，无明力大，于善恶顺逆境界未免被动静互换，心不恬淡者，则不无妄缘遣荡、对治之功。	2. As for those whose habitual defilements are deep and whose power of ignorance is great—whose minds cannot help being stirred and shifted by favorable and adverse states, good and evil circumstances, and who lack tranquil composure—there must be effort in dispelling deluded conditions and applying countermeasures.
对治法中，若掉举盛者，则以相应之定功摄散；若昏沉盛者，则以慧门观空（至于用何种功夫为宜，请阅下章“十种修行法门”），务令定慧等持，动静相亡，入于无为，方始究竟。	Among the counteractive methods, if restlessness is strong, use the corresponding power of samādhi to gather in the scattered mind; if dullness is strong, use the gate of wisdom to contemplate emptiness (for the appropriate practice, see the following chapter, “Ten Dharma Gates of Practice”). One must ensure that samādhi and wisdom are held equally, that movement and stillness both vanish, and that one enters non-contrivance; only then is it ultimate.
《修心诀》云：“先以定门摄掉举，使心不随缘，契乎本寂；次以慧门警昏沉，择法观空，契乎本知。以定治乎乱想，以慧治乎无记。昏乱相亡，对治功终，则对境而念念归宗，遇缘而心心契道，任运双修，方为无事。”	Secrets of Cultivating the Mind says: “First use the gate of samādhi to gather in restlessness, so that the mind does not follow conditions and accords with original quiescence. Next use the gate of wisdom to awaken one from dullness: discriminate dharmas and contemplate emptiness, thereby according with original knowing. Use samādhi to treat confused thoughts and wisdom to treat indeterminate states. When dullness and confusion both vanish, and the work of counteraction is

	complete, then in the face of objects, thought after thought returns to the principle; when encountering conditions, moment after moment the mind accords with the Way. Only when the two are cultivated effortlessly is one truly without affairs.”
或曰：如此对治修习，与悟前劣机之渐修，一般无二，还讲什么顿悟呢？	Someone may ask: “Such counteractive cultivation is no different from the gradual practice of inferior capacities before awakening. Why then speak of sudden awakening?”
答曰：以此等人机劣习重，障深垢厚，虽亦悟自性清净空寂，具足万德，与佛无异，其奈对境生情，遇缘成滞，被它昏乱转换，昧却寂然常知，不藉对治之功，均调昏乱，非但不能入于无为，而反堕“悟后迷”中，是不可不慎也。	Answer: Such people have inferior capacities and heavy habitual tendencies, with deep obstructions and thick defilements. Although they too awaken to the fact that their own nature is pure and empty-quiescent, complete with all virtues and no different from the Buddha, when confronted with circumstances they give rise to emotional attachment; when they encounter conditions, they become obstructed. Dullness and confusion shift them about, obscuring their clear, quiescent, ever-present knowing. Without the effort of counteraction to harmonize dullness and confusion, not only can they not enter non-contrivance, but they instead fall into “delusion after awakening.” This is something of which one must be especially careful.
兹举一二悟后迷的公案，以资悟后又不务实修者警惕：	Here are one or two koans of delusion after awakening, to warn those who, after awakening, do not diligently undertake actual cultivation:
一、负师	1. Betraying One’s Teacher
暹道者久参雪窦，得法后，窦拟举往金鹅为方丈，而暹不从，后出世开堂，因德山远和尚声势、名望均高于雪窦，即改而承嗣远和尚。令使者通书各山，山前婆子欣然问曰：“暹首座出世为谁烧香？”专使曰：“德山远和尚。”婆子诟骂曰：“雪窦抖擞尿肠，为你说禅，始有今日，你得恁么辜恩负德！”	The practitioner Xian had long studied under Xuedou. After receiving the Dharma, Xuedou intended to appoint him abbot of Jin’e, but Xian refused. Later, when he emerged to establish a teaching hall, he saw that the reputation and influence of Venerable Yuan of Deshan surpassed those of Xuedou, and so changed his lineage affiliation to inherit from Venerable Yuan. When he sent messengers bearing letters to the various mountains, an old woman at the foot of a mountain happily asked, “For whom does Head Seat Xian burn incense now that he has emerged to teach?” The special messenger replied, “Venerable Yuan of

	Deshan.” The old woman cursed him: “Xuedou poured out his guts teaching Chan to you, and only then do you have what you have today. How can you so repay kindness with ingratitude and betray virtue?”
和州开盛觉老，初参长芦夫铁脚，久无所得。后造东山五祖演席下得法。出世住开盛，见长芦法席大盛，乃改嗣夫，不源所得。拈香时，忽觉胸前如捣，遂于痛处发痈成窍。以乳香作饼塞之，久而不愈，竟卒！	Elder Shengjue of Kaisheng in Hezhou first studied under Tiejiao Fu of Changlu for a long time, without attaining anything. Later he went to the seat of Wuzu Yan at Dongshan and received the Dharma. When he emerged to teach and resided at Kaisheng, he saw that the Dharma seat at Changlu was flourishing, and so changed his lineage affiliation to Fu, without acknowledging the source of his realization. While offering incense, he suddenly felt as though his chest were being pounded. An abscess then formed at the painful spot and opened into a hole. He made a plug of frankincense cakes to fill it, but it did not heal over time, and he eventually died.
二、卖友	2. Betraying a Friend
庆藏主，蜀人，丛林知名。一日与秀大师同行入都城参法云圆通禅师。到法云，秀得参堂挂单，而庆藏主未获允准。庆在智海，偶卧病，秀欲诣问病况，而山门无假，乃潜往智海见庆。庆反以书白圆通，道秀越规矩出入。	Qing, the monastery librarian and a native of Shu, was well known in Chan monasteries. One day he and Master Xiu traveled together to the capital to visit Chan Master Yuantong of Fayun. Upon arriving at Fayun, Xiu was permitted to enter the hall and register as a resident, but Qing was not granted permission. Qing was at Zhihai when he happened to fall ill. Xiu wished to visit him, but no leave was granted at the mountain gate, so he secretly went to Zhihai to see Qing. Qing instead wrote to inform Yuantong that Xiu had gone in and out in violation of the rules.
圆通知之，夜参大骂云：“彼以道义故，拼出院来问汝疾，反以书告讦，岂端人正士所为？”庆闻之，遂掩息。丛林尽谓庆遭圆通一诟而卒。	When Yuantong learned of this, he fiercely rebuked him during the evening assembly: “For the sake of Dharma friendship, he risked leaving the monastery to inquire after your illness, yet you instead wrote a letter accusing him. How could this be the conduct of an upright and honorable person?” On hearing this, Qing stopped breathing. Everyone in the Chan monasteries said that Qing died after a single rebuke from Yuantong.
三、叛师	3. Rebelling Against One’s Teacher

大阳平侍者，洞宗明安禅师之高足。一日琅琊广照禅师来访，明安与之云：“兴洞上一宗者，非远即觉也。”照云：“有平侍者在。”安云：“平旧习深厚。”并以手指胸云：“此处更不佳。	Attendant Ping of Dayang was an outstanding disciple of Chan Master Ming’an of the Caodong school. One day Chan Master Guangzhao of Langya came to visit. Ming’an said to him, “The one who will revive the Caodong lineage will be either Yuan or Jue.” Guangzhao said, “There is Attendant Ping.” Ming’an replied, “Ping’s old habits are deep,” and pointed to his chest, saying, “This place is not good either.”
”又捏拇叉中示之云：“平向后当死于此。”暨明安圆寂，平居大阳，拟谋取师生前李和文都尉所施黄白物，不惜毁师灵塔。虽经山中耆宿切陈，亦不听之。发塔，镢师颜面貌如生，薪尽俨然。	He then pinched the space between his thumb and forefinger and showed it, saying, “Ping will later die here.” After Ming’an passed away, Ping lived at Dayang and planned to seize the gold and silver objects that Li Hewen, a military commissioner, had offered to his teacher during his lifetime. He did not hesitate to destroy his teacher’s stūpa. Although the senior elders of the mountain earnestly remonstrated with him, he would not listen. When the stūpa was opened, his teacher’s appearance was as lifelike as ever, and though the firewood had been exhausted, his body remained solemn and unchanged.
众皆惊异，平更镢破师脑，益油薪，俄成灰烬。众以其事闻于官，坐平谋塔中物，不孝还俗。诸方以其人品格不端，皆弃之不顾。平流浪无所依。后于三叉路口遭大虫食之。竟不免明安丫叉之记，悲哉！	Everyone was astonished, but Ping further broke open his teacher’s skull, added oil and firewood, and before long reduced him to ashes. The community reported the matter to the authorities, and Ping was convicted of plotting to take the objects in the stūpa, of filial impiety, and was returned to lay status. Since his character was improper, all the monasteries abandoned him and would have nothing to do with him. Ping wandered without support. Later, at a three-way crossroads, he was eaten by a tiger. In the end, he could not escape Ming’an’s prediction conveyed by the fork-shaped gesture. How tragic!
此类公案亦不胜枚举，皆悟后不借对治精修，积习深厚，昧却天良，见利动心，忘恩负义，有以致之也。虽然，人固可以逞其凶顽奸诈之智，其奈护法神不予宽容何？其不得善终也，宜矣！	Such koans are too numerous to enumerate. All concern those who, after awakening, did not rely on countermeasures and diligent cultivation. Their accumulated habits were deep; they obscured their innate moral sense, became moved by profit, and forgot kindness and betrayed righteousness—hence these outcomes. Yet although people may indulge their violent, stubborn, treacherous, and cunning intelligence, how can they expect the

	Dharma-protecting deities to be lenient with them? That they do not meet a good end is only fitting.
须知虽藉对治功夫，暂调习气，以先顿悟心性本净，烦恼本空，即不执法修行，落于有修有得有证之劣见，故能念念归宗，心心契道，不失顿悟之旨。反之，修在悟前，以未见性故，虽念念薰修，但着着生疑。	One should understand that although one temporarily regulates habitual tendencies through counteractive practice, one has first suddenly awakened to the fact that mind-nature is originally pure and that afflictions are originally empty. Therefore, one does not cling to methods in practice and fall into the inferior view of practice, attainment, and realization. Thus, thought after thought returns to the principle, and moment after moment the mind accords with the Way, without losing the intent of sudden awakening. Conversely, when practice comes before awakening, because one has not seen one's true nature, even though one cultivates steadily, thought after thought, doubt arises at every step.
不能自在无碍，同时粘着法相，搏取功德，生死不了。故同样用对治法门，于悟人份上，如假道暂宿。一时方便，不落法执，日久月深，自然契合道妙，成就无上菩提。与前胜机习浅，修而无修，无修而修者，更无差别，是又不可不知也。	One cannot be free and unhindered; at the same time, one clings to dharma appearances, grasps at merit and virtue, and cannot transcend birth and death. Thus, although the same counteractive dharma gates are used, for one who has awakened they are like lodging temporarily on a journey—a provisional expedient. One does not fall into attachment to dharmas; as time passes, one naturally accords with the wonder of the Way and accomplishes unsurpassed bodhi. This is no different from those of superior capacity with shallow habits, who practice without practice and do not practice yet practice. This too must be understood.
又如修净土念佛者，未开悟前，不知念念归宗，只向外驰求，着相修行。甚者，着功德相，以多为胜，赶念经咒，反致生病。	Consider also those who cultivate Pure Land Buddha-recitation. Before awakening, they do not know that thought after thought returns to the principle; they merely race outward in search, practicing while clinging to appearances. Some even cling to the appearance of merit and virtue, regarding greater quantity as superior, rushing to recite sūtras and mantras and thereby bringing on illness instead.
及开悟后，方知心即是佛，佛即是心，念佛即是念心，念心便是念佛；念念念佛，念念唤醒本心，所谓心佛道交，打成一片。	After awakening, they then know that mind itself is Buddha and Buddha itself is mind; Buddha-remembrance is mindfulness of mind, and

	mindfulness of mind is Buddha-remembrance. Thought after thought, they remember the Buddha; thought after thought, they awaken their original mind. This is what is meant by communion between mind and Buddha, becoming continuous and undivided.
故古德谓，一句佛号，明心见性后，方能全提，以未悟前，既不知念佛之落处，又复着着生疑，故不得真实受用。开悟后，识得心之本原，念亦得，不念亦得，无所谓念与不念；既不着相以求念，亦不避舍而不念。整日净裸裸、赤洒洒，逍遥自在，随缘无碍，到这时方才真正称得起净念相继，无一念不是佛念。	Therefore, the ancient worthies said that only after realizing the mind and seeing one's true nature can one fully take up a single Buddha-name. Before awakening, one neither knows where Buddha-recitation comes to rest nor ceases to give rise to doubts at every turn, and thus cannot receive its true benefit. After awakening, one recognizes the mind's original source: to recite is all right, and not to recite is all right; there is no longer any question of reciting or not reciting. One neither clings to forms in seeking to recite nor deliberately avoids them by not reciting. All day long, one is utterly bare and unencumbered, carefree and at ease, adapting to conditions without hindrance. Only then can this truly be called uninterrupted pure mindfulness: not a single thought is other than a Buddha-thought.
关于“净念相继”一语，其中大有学问，它和禅宗悟后的保任功夫完全无异，它是念佛人修行进程的指标。兹不嫌辞费，略述于下：	There is much to learn from the expression “uninterrupted pure mindfulness.” It is no different from the practice of safeguarding realization after awakening in the Chan school, and it is an indicator of the progress of those who practice Buddha-recitation. Though this may seem verbose, I shall briefly explain it below:
盖“净念”二字非如一般人所想像的以清净心念佛，即为净念，而是念佛功纯，能念之心与所念之佛，一时脱落，能所双亡，空有皆泯之正念，始为净念。	The two words “pure mindfulness” do not mean, as people generally imagine, that reciting the Buddha's name with a pure mind is itself pure mindfulness. Rather, only when one's Buddha-recitation has become thoroughly refined, so that the mind that recites and the Buddha who is recited both fall away at once, subject and object are both gone, and emptiness and presence alike are dissolved—only then is this right mindfulness called pure mindfulness.
至于“相继”，则又分静中相继、动中相继与动静一如等功夫深浅的差别。兹分析如下：	As for “uninterrupted,” there are further distinctions in depth of practice: continuity in stillness, continuity in activity, and being equally at

	ease in stillness and activity. These are analyzed below:
一、静中相继。念佛人念至能所双亡，本性显发时，为初显净念。嗣后，因无始旷劫着相习气深厚，不能每坐皆显，须隔数周、数月甚或一年再现，此全视行人的根基与修行的疏密而定。	1. Continuity in stillness. When practitioners of Buddha-recitation reach the point at which subject and object both fall away and their intrinsic nature manifests, this is the initial manifestation of pure mindfulness. Thereafter, because their beginningless, age-long habitual tendency to cling to forms is deeply entrenched, it cannot manifest in every sitting. It may reappear only after several weeks, several months, or even a year. This depends entirely on the practitioner's capacity and on whether their cultivation is frequent or infrequent.
此时，行者须加劲精勤用功，使相隔时间渐渐缩短。由一年而数月，而一月，而数日，最后座座皆现；此为静中相继，相当于禅宗的“保”字功夫的第一阶段，是为理一心。	At this time, practitioners must exert themselves diligently, so that the interval gradually shortens: from a year to several months, then to one month, then to several days, until it manifests in every sitting. This is continuity in stillness. It corresponds to the first stage of the Chan practice of “safeguarding,” and is called one-mindedness in principle.
二、动中相继。静中能时时相继，遇境缘动乱时，又复打失，不能称为真相继。须在日常动用中磨练，上而至于纵横无碍，顺逆无拘，如在静中一样，仍旧孤明历历，无有走着，方为动中相继。但有时偶而忘却，遇境而动，马上即觉而归空。此相当禅宗的“保”字功夫的第二阶段功夫，是为事一心。	2. Continuity in activity. If one can sustain continuity at all times in stillness but loses it again when disturbed by circumstances and conditions, this cannot be called true continuity. One must temper oneself amid everyday activity until, moving freely in every direction without obstruction and remaining unbound by favorable or adverse circumstances, one is just as in stillness: solitary luminosity remains clear and distinct, without any straying. Only then is there continuity in activity. Yet if one occasionally forgets oneself and is stirred by circumstances, one immediately becomes aware of it and returns to emptiness. This corresponds to the second stage of the Chan practice of “safeguarding,” and is called one-mindedness in phenomena.
三、动静一如。不管动中静中，俱无走着，且无守住之心，纯任自然。此相当禅宗的“任”字功夫的第一阶段，是为理事一心。	3. Being equally at ease in stillness and activity. Whether in activity or stillness, there is no straying, nor is there any thought of holding on. One simply lets things function naturally. This corresponds to the first stage of the Chan practice of “letting be,”

	and is called one-mindedness of principle and phenomena.
四、相继亦不可得，不守之心亦无，昔日所有玄妙奇特，一扫而空，镇日如痴如呆，淡而无味，然无味中有至味在焉。此相当禅宗的“任”字功夫的第二阶段，是为事事一心。斯真净念相继者也。	4. Even continuity is unobtainable, and even the thought of deliberately not guarding the mind is gone. All the former mysterious and extraordinary experiences are swept away. One passes the whole day seeming foolish and dull, plain and without flavor; yet within this flavorlessness is the supreme flavor. This corresponds to the second stage of the Chan practice of “letting be,” and is called one-mindedness among phenomena. This is genuine uninterrupted pure mindfulness.
兹为便于后学择法修行起见，将元知讷禅师所说十种修行法门摘录于下，供大家参考：	For the convenience of later students in selecting a method for practice, I excerpt below the ten methods of cultivation taught by Chan Master Yuan Zhi'ne, for everyone’s reference:
问曰：未审宗门，以何法治心？曰：以无心法治妄心。问曰：人若无心，便同草木。无心之说，请施方便。曰：今云无心，非无心体，名为无心。但心中无物，名曰无心。如言空瓶，瓶中无物，名曰空瓶，非无瓶体，名空瓶也。	Question: In the Chan school, what method is used to treat the mind? Answer: The method of no-mind is used to treat the deluded mind. Question: If a person has no mind, then they are no different from grass and trees. Please explain the teaching of no-mind by means of an expedient. Answer: By “no-mind” here, we do not mean that there is no substance of mind; it is called no-mind only because there is nothing in the mind. It is like calling a bottle empty: because there is nothing in the bottle, it is called an empty bottle, not because the bottle itself does not exist.
故祖师云：汝但于心无事、于事无心，自然虚而灵、寂而妙，是此心的旨也。据此，则以无妄心，非无真心妙用也。从来诸师说做无心功夫，类各不同，今总大义，略明十种。	Therefore, the patriarchs said: “Simply have no affair in the mind, and no clinging mind in affairs. Then you will naturally be empty yet numinous, still yet wondrous.” This is the essential point of this mind. Accordingly, no-mind means the absence of a deluded mind; it does not mean the absence of the wondrous functioning of the true mind. The methods taught by masters throughout the ages for cultivating no-mind have differed in kind. I shall now summarize their general purport and briefly clarify ten methods.
一曰觉察。谓做功夫时，平常绝念，提防念起，一念才生，即便与觉破，前念觉破，后念不生，此之觉智，亦不须用。妄觉俱忘，名曰无心。故祖师云：不怕念起，	First is awareness. When practicing, ordinarily cut off thoughts and guard against their arising. The moment a thought arises, immediately illuminate and break through it. Once the preceding thought

只恐觉迟。又偈云：不用求真，唯须息见。此觉察息妄功夫也。	is illuminated and broken through, the following thought does not arise. Even this awareness and wisdom need not be applied. When both delusion and awareness are forgotten, this is called no-mind. Therefore, the patriarchs said: “Do not fear thoughts arising; fear only that awareness comes too late.” Another verse says: “Do not seek the true; only cease views.” This is the practice of awareness that ceases delusion.
二曰休息。谓做功夫时，不思善，不思恶，心起便休，遇缘便歇。故云一条白练去，冷湫湫地去，古庙里香炉去！直得绝廉纤、离分别，如痴如呆，方有少分相应。此休息妄心功夫也。	Second is rest. When practicing, think neither of good nor of evil. When a thought arises, let it rest; when circumstances arise, let them cease. Thus it is said: “Go on like a single strip of white silk; go on cool and solitary; go on like an incense burner in an ancient temple.” Only when one has utterly cut off all fine discriminations and distinctions, becoming as if foolish and dull, is there a small measure of correspondence. This is the practice of resting the deluded mind.
三曰泯心存境。谓做功夫时，于一切妄念俱息，不顾外境，但自息心。妄心已息，何害外境？即古人夺人不夺境法门也。庞公云：但自无心于万物，何妨万物常围绕！此泯心存境息妄功夫也。	Third is to dissolve the mind while preserving circumstances. When practicing, let all deluded thoughts cease. Do not attend to external circumstances; simply still the mind itself. Once the deluded mind has ceased, what harm can external circumstances do? This is the ancient method of taking away the person without taking away the circumstances. Layman Pang said: “Simply be without mind toward the myriad things; what harm if the myriad things constantly surround you?” This is the practice of dissolving the mind while preserving circumstances in order to cease delusion.
四曰泯境存心。谓做工夫时，将一切内外诸境，悉观为空寂，只存一心，孤标独立。所以古人云：不与万物为侣，不与诸尘作对，心若着境，心即是妄，今既无境，何妄之有？即古人夺境不夺人法门也。故云：上苑花已谢，车马尚骈阗。此是泯境存心息妄功夫也。	Fourth is to dissolve circumstances while preserving the mind. When practicing, contemplate all inner and outer circumstances as empty and quiescent, preserving only the one mind, standing alone and distinct. Thus the ancients said: “Do not keep company with the myriad things; do not stand in opposition to the various sense objects.” If the mind clings to circumstances, the mind is deluded; now that there are no circumstances, what delusion can there be? This is the ancient method of taking away circumstances without taking away the person. Thus it is said: “The flowers in the royal

	garden have already faded, yet carriages and horses are still crowded together." This is the practice of dissolving circumstances while preserving the mind in order to cease delusion.
五曰泯心泯境。谓做功夫时，先空寂外境，次灭内心，既内外心境俱寂，毕竟妄从何有？故灌溪云：十方无壁落，四面亦无门。即祖师人境两俱夺法门也。故有语云：云散水流去，人寂天地空！此泯心泯境息妄功夫也。	Fifth is to dissolve both mind and circumstances. When practicing, first empty and quiet the external circumstances, then extinguish the inner mind. Once both inner and outer mind and circumstances are quiet, where could delusion ultimately arise? Therefore, Guanxi said: "In the ten directions there are no walls; on all four sides there are no doors." This is the patriarchs' method of taking away both person and circumstances. Thus there is a saying: "Clouds scatter and waters flow away; people are still, and heaven and earth are empty." This is the practice of dissolving both mind and circumstances in order to cease delusion.
六曰存境存心。谓做功夫时，心住心位，境住境位。有时心境相对，则心不趣境，境不临心，各不相到，自然妄念不生，于道无碍。故经云：是法住法位，世间相常住。即祖师人境俱不夺法门也。故有语云：一片月生海，几家人上楼！此是存境存心灭妄功夫也。	Sixth is to preserve both circumstances and mind. When practicing, the mind abides in its own place and circumstances abide in their own place. When mind and circumstances stand in relation to one another, the mind does not pursue circumstances, and circumstances do not impinge upon the mind. Neither reaches the other, so deluded thoughts naturally do not arise and there is no hindrance to the Way. Therefore, the sūtra says: "Each dharma abides in its own dharma-position; the characteristics of the world ever abide." This is the patriarchs' method of taking away neither person nor circumstances. Thus there is a saying: "A single moon rises over the sea; in how many homes do people ascend their towers?" This is the practice of preserving both circumstances and mind in order to eliminate delusion.
七曰内外全体。谓做功夫时，于山河大地，日月星辰，内身外器，一切诸法，同真心体，湛然虚明，无一毫异，大千沙界，打成一片，更于何处得妄心来！所以肇法师云：天地与我同根，万法与我同体。此是内外全体灭妄功夫也。	Seventh is the totality of inner and outer. When practicing, regard mountains, rivers, the great earth, the sun, moon, and stars, the inner body and external objects, and all dharmas as being of one substance with the true mind—clear, empty, and luminous, without the slightest difference. The great thousandfold world and worlds as numerous as sands form an unbroken whole. From where, then, could a deluded mind arise? Thus Dharma Master Sengzhao said: "Heaven and earth have the

	same root as I; the myriad dharmas are one body with me." This is the practice of the totality of inner and outer in order to eliminate delusion.
八曰内外全用。谓做功夫时，将一切内外身心器界诸法及一切动用施为，悉观作真心妙用，一切心念才生，便是妙用现前。既一切皆是妙用，妄心向甚处安着？故永嘉云：无明实性即佛性，幻化空身即法身。此是内外全用息妄功夫也。	Eighth is the total functioning of inner and outer. When practicing, regard all inner and outer body, mind, objects, and realms, as well as every movement, activity, and undertaking, as the wondrous functioning of the true mind. The moment any thought arises, this is the wondrous functioning appearing before one. Since everything is wondrous functioning, where can the deluded mind find a place to settle? Therefore, Yongjia said: "The actual nature of ignorance is none other than Buddha-nature; this illusory, empty body is itself the Dharma body." This is the practice of the total functioning of inner and outer in order to cease delusion.
九曰即体即用。谓做功夫时，虽冥合真体，一味空寂，而于中内隐灵明，乃体即用也；灵明中，内隐空寂，用即体也。故永嘉云：惺惺寂寂是，惺惺妄想非，寂寂惺惺是，寂寂无记非。既寂寂中不容无记，惺惺中不用乱想，所有妄心如何得生？此是即体即用灭妄功夫也。	Ninth is essence itself as function, and function itself as essence. When practicing, although one merges indistinguishably with the true essence, wholly empty and still, within it there is concealed numinous luminosity: this is essence itself as function. Within numinous luminosity, empty stillness is concealed: this is function itself as essence. Therefore, Yongjia said: "Awake and still—this is so; awake with deluded thoughts—this is not so. Still and awake—this is so; still in blank unconsciousness—this is not so." Since blank unconsciousness has no place within stillness, and scattered thinking is unnecessary within wakefulness, how could any deluded mind arise? This is the practice of essence itself as function and function itself as essence in order to eliminate delusion.
十曰透出体用。谓做功夫时，不分内外，亦不辨东西南北，将四面八方只作一个大解脱门。圆陀陀地体用不分，无分毫渗漏，通身打成一片。其妄何处得起？古人云：通身无缝罅，上下成团圆，是乃透出体用灭妄功夫也。	Tenth is to penetrate beyond essence and function. When practicing, do not distinguish inner from outer, nor discern east, west, south, or north. Regard the four sides and eight directions as a single great gate of liberation. Perfectly round and complete, essence and function are undivided; there is not the slightest gap or leakage, and the whole body forms an unbroken whole. Where, then, could delusion arise? The ancients said: "The whole body is without seam or fissure; above and

	below form one perfect roundness." This is the practice of penetrating beyond essence and function in order to eliminate delusion.
以上十种功夫，不须全做，但得一门成就，其妄自息，真心即现。随宿根曾与何法有缘，即便习之。此之功夫乃无功之功，非有心功力也。即使未悟真心者修之，亦易当下得见。此休息妄心法门，对学道人最关紧要，故不厌求详，录示后学，切勿以画蛇添足视之！	Of these ten practices, one need not undertake them all. If one achieves success in a single gate, delusion will cease of itself and the true mind will appear. Whichever method accords with one's past roots and affinities, one should practice it. This practice is effortless effort, not effort exerted by a deliberate mind. Even those who have not realized the true mind can readily see it directly by practicing in this way. This dharma gate of resting the deluded mind is of the utmost importance for students of the Way. Therefore, without begrudging the detail, I have recorded it for later students. Do not regard it as superfluous, like drawing legs on a snake.
以上十种功夫，俱在行、住、坐、卧处着力，须于穿衣吃饭时，屙屎放尿时，对话工作时，一切时、一切处，绵密觉察观照，不消打坐参究。其或习障深厚，力有未逮，仍须打坐用功者，即仍听之，但须于下坐后，将定中功夫，推在境上，在动中着力锻炼，庶几可以早日打成一片，而臻无功之大功，圆成菩提大道。	These ten practices are to be applied in walking, standing, sitting, and lying down. While dressing and eating, defecating and urinating, conversing and working—at all times and in all places—maintain continuous and seamless awareness and contemplation. There is no need to sit in meditation and investigate. If, however, one's habitual obstacles are deep and one's strength has not yet reached this point, one may still practice in seated meditation. But after leaving the cushion, one must extend the practice of meditative stability into circumstances and exert oneself in training amid activity. In this way, one may perhaps soon become continuous and undivided, attain the great accomplishment of effortlessness, and perfectly fulfill the great Way of bodhi.
至于密宗，悟后更须密修，以期即"身"成就。其修法之广，方便之多，远非显宗可比。但密法贵师承灌顶传授，不可公开露布，故从略。	As for Esoteric Buddhism, after awakening one must further cultivate it secretly, in the hope of attaining accomplishment in this very body. Its practices are extensive and its expedient means numerous, far beyond those of Exoteric Buddhism. Yet Esoteric Dharma places great value on transmission from a master and the conferral of empowerment, and it cannot be openly disclosed. Therefore, this account is brief.

证体启用

Realizing the Essence and Activating Its Function

关于证体之景相，古人多不详言。一者，以此证境，非言思能及，一落言诠，即嫌住着。二者，真证得者，归无所得，不欲炫耀于人。三者，恐未悟者窃为己有，以迷惑他人。四者，恐人着境以求，反障悟门。	The ancients often did not speak in detail about the manifestations of realizing the essence. First, this realm of realization cannot be reached by words or thought; once it falls into verbal formulation, it risks becoming an object of attachment. Second, those who have truly realized it return to having nothing attained and do not wish to display it before others. Third, they fear that those not yet awakened may secretly claim it as their own and thereby mislead others. Fourth, they fear that people may seek it by clinging to such states, thereby obstructing the gate of awakening.
五者，各人经过境界，亦非完全一致。以是等等原因，故只以“云散长空，青天澈露”、“万里无云之晴空”、“心月孤圆，光含万象”、“非光非昧，非大非小，非青非黄”，更或以“圆团团，光灿灿”等约略描绘之。	Fifth, the states that individuals pass through are not entirely the same. For these and other reasons, they merely describe it in approximate terms: “clouds dispersing across the vast sky, revealing the clear blue heavens”; “a cloudless sky stretching ten thousand miles”; “the solitary full moon of mind, its light containing the myriad forms”; “neither bright nor dim, neither large nor small, neither blue nor yellow”; or simply, “perfectly round and radiant.”
余今似亦不例外，况余并无所证，亦无所得，更无能为言，只得拾几句现成公案，以飨读者。至于详细情形，只有留待读者自己努力用功证取体会了。	I seem to be no exception. Moreover, there is nothing I have realized or attained, and nothing I can put into words. I can only gather a few ready-made koans to offer my readers. As for the details, readers must await their own diligent practice, realization, and understanding.
当我人修法修至能所双忘，心法双泯时，不管修什么宗，都是卒地折、爆地断，有如爆炸物，忽然爆破，内而身心，外而世界，乃至虚空，一时脱落、粉碎，化为乌有，连乌有也乌有。	When we practice to the point that subject and object are both forgotten, and mind and phenomena both fall away, then, regardless of which school we practice, it suddenly breaks with a snap and bursts apart with a bang. It is like an explosive suddenly detonating: inwardly, body and mind; outwardly, the world; and even empty space—all at once fall away and are shattered into nothing. Even that nothingness becomes nothing.
所谓大地平沉，虚空粉碎，当斯时也，虽一无所有，但虚明凝寂、一灵不昧，了了常知非如木石。虽了了而无	This is what is meant by “the great earth sinks level and empty space is shattered.” At that time, although there is nothing at all, one is empty and

能知与所知，以此了了全体是一片虚明灵知，不能再有能知与所知，再有知，便是头上加头，即非是了。	luminous, utterly still; the numinous awareness is never obscured, and there is clear, ever-present knowing, unlike wood or stone. Although there is such clear knowing, there is no knower and nothing known, for this clear knowing in its entirety is one expanse of empty, luminous, numinous awareness. There can no longer be a knower or an object known. To posit further knowing is to put another head atop one's head; that is no longer true knowing.
我人证此真境后，回过头来，方才识知这个“灵知”不在别处，整日在六根门头上放光，与我人无丝毫离异、无些许间隔，一切言行动作，无不是“它”的灵妙神用。	After realizing this true realm, we look back and recognize that this “numinous awareness” is nowhere else. All day long it shines forth at the gateways of the six sense faculties, without the slightest separation or interval from us. Every word, action, and movement is its wondrous and spiritual functioning.
从前为它千辛万苦，百般追求探索，原来只在目前不识，反而污糟它、屈辱它，在六道内轮回受苦，宁不冤苦！古德谓“声前一句，千圣不传，面前一丝，亘古无间！”又谓“踏破铁鞋无觅处，得来全不费工夫。”即指此也。	Formerly, we endured great hardship and sought and explored it in every way. Yet it was right before us, and we did not recognize it. Instead, we defiled and humiliated it, revolving and suffering in the six realms. How unjustly we have suffered! The ancient worthies said: “The phrase before sound is not transmitted by a thousand sages; the thread before one's face has never been interrupted throughout the ages.” They also said: “After wearing out iron shoes in searching, one finds it without any effort at all.” This is precisely what they meant.
但这只是素法身，尚须辛勤打磨，绵密除习，始能大放光明。功夫纯熟，即便熟睡，顶上亦如一轮中秋明月朗照。待光明精纯，宽阔天眼自然豁开，十方世界一时齐彰，我入入我有如因陀罗网，重重交参，妙用无尽。	Yet this is only the bare dharmakāya. It still requires diligent polishing and the continuous, careful removal of habitual tendencies before it can shine with great brilliance. When one's practice is fully mature, even in deep sleep the crown of the head is illuminated like a bright mid-autumn moon. When this luminosity becomes pure and refined, the vast heavenly eye naturally opens wide, and the worlds of the ten directions all appear at once. I enter them and they enter me, like Indra's net, interpenetrating layer upon layer, with inexhaustible wondrous functioning.
或谓此种景相是禅宗或密宗行人所证，至于净土宗念佛人不应如此，因彼等以生西方净土为目的，应于定中见	Some may say that such manifestations are realized by practitioners of the Chan school or Esoteric Buddhism. They may hold that those in the

阿弥陀佛和西方圣境，不可一无所见。假使一无所见，如何得生净土？	Pure Land school who practice Buddha-recitation should not experience this, since their aim is rebirth in the Western Pure Land. They should see Amitābha Buddha and the sacred realm of the West in samādhi; they should not see nothing at all. If they see nothing at all, how could they be reborn in the Pure Land?
答曰：君不见前录之印光大师念佛三昧么？印光大师是极力主张仗佛慈力，接引生西的。他为何在念佛三昧中也说，无见之见是真见，真见无所见呢？盖真如佛性无形无相，一尘不染，一丝不挂，说似一物即不中。	The answer is: Have you not read the passage from Master Yinguang's Buddha-Recitation Samādhi quoted above? Master Yinguang strongly advocated relying on the compassionate power of the Buddha to guide one to rebirth in the West. Why, then, did he also say in that text that seeing without anything seen is true seeing, and that true seeing sees nothing? This is because suchness and Buddha-nature are formless and without characteristics, unstained by a single speck of dust and without a single thread; to speak of them as any one thing is already wrong.
故真佛，实在无言可说、无形可见。但此无形之佛性，不是顽空，故能随缘现相起用，但相以随缘现起故，只是假名，非是实体。故见有相之佛不是真佛。古德云：报化非真佛，亦非说法者。《法华经》谓为化城，非是宝所。	Thus, of the true Buddha there is in fact nothing that can be said and no form that can be seen. Yet this formless Buddha-nature is not a dead emptiness; it can manifest appearances and function in accordance with conditions. But because such appearances arise in accordance with conditions, they are only provisional names, not real entities. Therefore, to see a Buddha with form is not to see the true Buddha. An ancient worthy said: "The sambhogakāya and nirmāṇakāya are not the true Buddha, nor are they the one who teaches the Dharma." The Lotus Sūtra calls them a phantom city, not the treasure land.
欲上品上生西方净土，须透有相之小歇场，证到无相之真佛妙体，方能如愿以偿。反是，执有形之佛与有相之净土，只能下品下生，此乃无可移易之真理。	To attain the highest grade of the highest rebirth in the Western Pure Land, one must pass beyond the temporary resting place of form and realize the wondrous essence of the true Buddha, which is without form. Only then can one fulfill one's aspiration. Conversely, if one clings to a Buddha with form and a Pure Land with characteristics, one can attain only the lowest grade of the lowest rebirth. This is an unalterable truth.
故印光大师说到念佛最高之境界——念佛三昧时，亦不得不说无所见之见乃真见了。以证到如此高深境界，心	Therefore, when Master Yinguang spoke of the highest state of Buddha-recitation—Buddha-

土打成一片，心即土，土即心。发愿生西即是生自心之净土，生无所生，还怕不上品上生吗?	recitation samādhi—he too had to say that seeing without anything seen is true seeing. Upon realizing such a profound state, mind and land become continuous and undivided: mind itself is the land, and the land itself is mind. To vow to be reborn in the West is to be reborn in the Pure Land of one's own mind. Since there is birth with no place of birth, need one fear not attaining the highest grade of the highest rebirth?
见性之后，若死守空境，或耽着静居，而不知于境上起用，犹如贫子发了财后，不知其用，终如贫穷一样。而且不于事境上锻炼，不得理事双融之大定，更毋臻事事无碍之境而圆成佛道之大功。	After seeing one's true nature, if one stubbornly clings to a state of emptiness, or indulges in dwelling in quiet seclusion without knowing how to function amid circumstances, one is like a poor man who becomes wealthy but does not know how to use his wealth, and thus remains as poor as before. Moreover, without tempering oneself amid the circumstances of phenomena, one cannot attain the great samādhi in which principle and phenomena interpenetrate, much less reach the state of the nonobstruction among phenomena and perfect the great work of Buddhahood.
故必以所悟之理于事境上磨练，去其棱角，方臻圆妙。但初悟之人，往往不知起用之方，更不明其过程，甚或因力量一时不够，遇事而有波动时，又疑所悟为非而动摇根本。惶惑不知所措，甚为可惜！兹将先师骧陆公所著《证体起用之过程》择其要者，节录于后，以助读者于悟后启发般若之用，而成绝顶无为之功，亦幸甚矣！	Therefore, one must temper the principle one has realized amid the circumstances of phenomena, smoothing away its sharp edges, before attaining complete perfection. Yet those newly awakened often do not know how to function, still less do they understand the process. Sometimes, because their strength is temporarily insufficient and they are stirred by events, they again doubt whether what they realized was correct and thereby shake their foundation. Bewildered and at a loss, they are truly to be pitied. I shall now select and excerpt the essential portions of my late teacher Xianglu's Process of Realizing the Essence and Bringing It into Function, in order to help readers bring prajñā into function after awakening and accomplish the supreme work of non-contrivance. How fortunate that would be!
实相妙体本有无住妙用，学人须将所证得之清净自在光景，移用于人事颠倒之时，而化有归空，化颠倒为清净，化烦恼为自在，非但灭却自己之苦，且可以灭他人之苦，此即名度生。	The wondrous essence of true reality inherently possesses the wondrous functioning of non-abiding. Students must apply the pure, free state they have realized when human affairs become inverted and confused, transforming existence back into emptiness, inversion into purity, and

	afflictions into freedom. In this way, they not only eradicate their own suffering but may also eradicate the suffering of others. This is called liberating sentient beings.
功夫越深，习气发动亦越多越快，学人不必害怕，此第八识性田中自然翻出之种子，发动虽快，但去亦甚快，发动可能较平日为大，但发一次，小一次，短一次，少一次，不复再增长了。	The deeper one's practice, the more numerous and rapid the arising of habitual tendencies. Students need not be afraid. These are seeds naturally turning over and emerging from the field of ālaya consciousness (ālaya-vijñāna). Though their arising may be rapid, their disappearance is also very rapid. They may arise more forcefully than usual, but with each arising they become smaller, shorter, and fewer; they no longer continue to increase.
功夫越深，胆子越大。如忽然遇惊，亦只一惊，不复再惊，而且力量愈用愈强。	The deeper one's practice, the greater one's courage. If one is suddenly startled, one is startled only once and is not startled again; moreover, the more one applies one's strength, the stronger it becomes.
功夫越深，忽而忘记性大，又忽而记忆力甚强，且日见敏捷；感觉力亦强，往往不假思索即与物相应，此通之先兆也。	The deeper one's practice, the more one may suddenly become forgetful, yet one may also suddenly have a very strong memory, which grows ever more agile by the day. One's powers of perception also become strong, and one often responds to things without deliberation. This is a preliminary sign of supernormal power.
常观此本来而默契之，习气一来，即便觉察，觉即转空，同时以般若扫荡此空，更以般若扫荡此扫荡，扫至无可扫时，斯合本来，斯合般若大空之旨。	Constantly contemplate this original nature and silently accord with it. Whenever habitual tendencies arise, immediately become aware of them; awareness itself transforms them into emptiness. Then use prajñā to sweep away this emptiness, and further use prajñā to sweep away the very sweeping-away. When there is nothing left to sweep away, one accords with the original nature and with the intent of prajñā's great emptiness.
做功夫要准、要狠、要省、要等、要平、要稳。准者，看准方向，无所疑退。狠者，克制自己，丝毫不留情，对自己点滴过错，也不能姑息。省者，常常反躬自省也。等者，等时候也。非有相当时间，其力不能充足。	In practice one must be accurate, resolute, reflective, patient, equanimous, and steady. To be accurate is to see the direction clearly, without doubt or retreat. To be resolute is to discipline oneself, showing not the least leniency; one must not excuse even the slightest fault in oneself. To be reflective is constantly to examine oneself. To be patient is to wait for the proper time. Without a

	sufficient period of time, one's strength cannot become adequate.
平者，观一切平等。以不论何种挂碍，皆由心不平等，分别得失而起。不知法本不生，何患乎得；法本不灭，何患乎失？能平则自然不惊、不怖、不畏，超然入自在之境。	To be equanimous is to regard all things equally. Whatever one's attachments, they all arise because the mind lacks equanimity, discriminating gain and loss. One does not realize that dharmas are originally unborn—so why worry about gain? Dharmas are originally unceasing—so why worry about loss? When one can remain equanimous, one naturally does not startle, fear, or dread, but transcends all this and enters a state of freedom.
人往往有时间相、得失相、成败相，诸种习气来时，不能打破，此即定不足，慧不充也，亦即般若力不强也。故要等，等到其间，力自充足，譬如行路，贵在方向不错，按步而进，不在迟速。稳者，如是稳定永不退转也。	People often have conceptions of time, gain and loss, and success and failure. When various habitual tendencies arise, they cannot break through them. This means that samādhi is insufficient, wisdom is inadequate, and the power of prajñā is weak. Therefore one must be patient and wait until the proper time, when one's strength will naturally become sufficient. It is like walking a road: what matters is that the direction is right and one proceeds step by step, not whether one is fast or slow. To be steady is to remain stable in this way and never regress.
明心见性一事，为了无量劫生死，何等重大！绝不可以单单理解，即为算数。以由理解而得，毫无定力，则起狂慧颠倒，终不名明心。兹分七种过程：一、以极强之慧力，见到本来，由此得少分之定，如禅宗入者。	Realizing the mind and seeing one's true nature is a matter of transcending the birth and death that have continued through immeasurable kalpas; how immensely important it is! One absolutely must not take mere intellectual understanding as sufficient. Understanding alone brings no meditative strength, and thus gives rise to wild wisdom and confusion; in the end, this cannot be called realizing the mind. There are seven stages. First, through extremely powerful wisdom, one sees the original nature and thereby gains a small measure of samādhi, as in those who enter through Chan.
或由定力强，启发般若，见到本来，如心中心密法之修入者。二、见到后，必深信勿疑，以承当为第一。三、见本性周遍法界，则法界一切一切无非是性。说幻，即一切幻；说真，即一切真。	Or one may, through strong meditative stability, awaken prajñā and see the original nature, as do those who enter through the practice of the Heart-of-Heart Dharma. Second, after seeing it, one must have deep faith and no doubt; taking responsibility for it is paramount. Third, one sees that intrinsic nature pervades the dharma realm, and thus everything in the dharma realm is none other than

	intrinsic nature. Call it illusory, and all is illusory; call it real, and all is real.
究其真幻统属假名，非有实体，心能不为所拘，是名无住。四、一切无住，虽空而不落断灭，妙用宛在。幻心非无，是名无生。五、虽名无住，但于善恶非不了知、非不分别，只是分别而不住，入于平等不二之境。	Upon investigation, both real and illusory are merely provisional names, not real entities. When the mind is not constrained by them, this is called non-abiding. Fourth, although all is non-abiding and empty, one does not fall into annihilationist emptiness; wondrous functioning remains clearly present. The illusory mind is not nonexistent; this is called the unborn. Fifth, though this is called non-abiding, one is not unaware of or undiscerning regarding good and evil; one discriminates without abiding, entering the realm of equality and nonduality.
六、心既平等，自无挂碍恐怖，到处自在矣。七、力量每每旋进旋退，或定或慧，后则定慧不分，只进不退。此真明心理事双融者矣。	Sixth, once the mind is equal, it naturally has no attachments, fear, or dread, and is free everywhere. Seventh, one's strength repeatedly advances and retreats, at times samādhi and at times wisdom; later, samādhi and wisdom are no longer separate, and one only advances without retreating. This is the true realization of the mind, in which principle and phenomena interpenetrate.
明心后“我见”未能即除，习气未能即净。我见习气时时来，时时能转而化之，是真明心者。若转化之力小，此另一问题。只怕不知转、不知化，即不能转、不能化矣。故学佛第一在开觉知，如得财；第二在善用其觉知，如用财；第三，并觉知而亦空之；第四，无所谓空不空，本来如是。如真富贵人，自忘其多财也。	After realizing the mind, the view of self cannot be removed at once, nor can habitual tendencies be immediately purified. When views of self and habitual tendencies arise from moment to moment, and one can transform them from moment to moment, one is a person who has truly realized the mind. If one's power of transformation is weak, that is another matter. What is to be feared is not knowing how to transform; then one cannot transform. Therefore, in learning Buddhism, first one must awaken awareness, as if acquiring wealth; second, one must make good use of that awareness, as if using wealth; third, one must empty even awareness itself; fourth, there is no question of emptiness or non-emptiness—it is originally thus. A truly wealthy and honored person naturally forgets that they possess much wealth.
觉照一起，习气即消，但此中迟捷，各有不同，此有过程者十：一、境来而不觉。二、境来而再觉，惟起觉极费事。三、境来时，起觉不难。四、境来即觉，略有先	Once awareness and contemplation arise, habitual tendencies immediately dissolve. Yet the speed of this differs from person to person. There are ten stages in the process: first, circumstances arise and

后。五、境觉同时并起，而有时忘失。六、同起而可以勿忘。	one is unaware. Second, circumstances arise and one later becomes aware, but arousing awareness is very laborious. Third, when circumstances arise, arousing awareness is not difficult. Fourth, when circumstances arise, awareness immediately arises, though there is a slight sequence between them. Fifth, circumstances and awareness arise simultaneously, but one sometimes forgets. Sixth, they arise together and one can remain without forgetting.
七、觉先于境，但有时在后，或偶尔竟回到忘失时。八、常觉不动。九、觉尚未净。十、常寂而常照，并觉亦无住矣，此是力量真充足时。	Seventh, awareness precedes circumstances, though it sometimes comes afterward, or one may occasionally even return to a state of forgetting. Eighth, awareness remains constant and unmoving. Ninth, awareness is not yet fully purified. Tenth, one is constantly quiescent and constantly illumining, and even awareness is non-abiding. This is when one’s strength is truly sufficient.
从来大习气易去，小习气难除，还是不平等。是以仍有惊、怖、畏之果。其间忽上忽下，不得以退转名之。	From ancient times, great habitual tendencies have been easy to remove, while minor habitual tendencies have been difficult to eliminate; this is still a lack of equanimity. Thus there remain the consequences of startlement, fear, and dread. During this process, one may rise and fall repeatedly; this must not be called regression.
平时常用反观法，考察自己习性，不论好、坏、善、恶，凡不易化除者，即属生死之根，万不可固执为善而保留之。越不易化除，越要化除，常与自己逆，便是进功。	Regularly use the method of inward reflection to examine your own habitual tendencies. Whether good or bad, wholesome or unwholesome, whatever is not easily dissolved and removed is a root of birth and death. Never stubbornly preserve it merely because it seems good. The harder it is to dissolve and remove, the more one must do so. Constantly going against oneself is progress in practice.
除习气，犹如人天交战，此必百战而可克胜，原非一朝一夕之功。明心而后，方具可以交战之资格，此即起用，由小战而大战，小胜而大胜，而根本破敌，永无后患。	Removing habitual tendencies is like an inner struggle between personal desire and higher principle: only after a hundred battles can victory be won. It is never the work of a day or a night. Only after realizing the mind does one possess the qualifications to engage in this battle. This is the arising of function: from small battles to great ones, from small victories to great victories, until the

	enemy at its root is defeated and there will be no further trouble.
用功夫，切切压制不得、躲避不得。如贪嗔之根，必拔除之、化解之。若但知守住戒定慧，用以对治贪嗔痴，则善恶二见，留影于心。如敌来守城，虽一时敌不得入，敌终未去，乘机仍可入城，非究竟也。故勿压制、勿躲避，以破除为妙，两不留影，心无所染，敌我同化，即入大定。	In practice, one must by no means suppress or evade anything. The roots of greed and anger, for example, must be uprooted and dissolved. If one merely holds to precepts, samādhi, and wisdom in order to counter greed, anger, and ignorance, the dual view of good and evil will leave its trace in the mind. It is like defending a city when the enemy attacks: although the enemy cannot enter for the moment, it has not departed and may still seize an opportunity to enter the city. This is not ultimate. Therefore, do not suppress or evade; it is best to break through them, leaving no traces of either side. When the mind is unstained and both enemy and self are dissolved, one enters great samādhi.
境来不理，亦不起念，但不断灭，此静中定也；对境不惑，依然应付，动而不动，此动中定也；至动静一如，无可无不可时，则大定矣。	When circumstances arise, do not attend to them and do not give rise to thoughts, yet do not fall into annihilation; this is samādhi in stillness. When confronting circumstances, remain undeluded and respond as usual; active yet unmoved, this is samādhi in activity. When one is equally at ease in stillness and activity, with no fixed insistence on accepting or rejecting, that is great samādhi.
练心要练机，此在洞明因果之理。时时起观，功夫纯熟，大机大用起矣。一切烦恼，都由情见。情为我爱，见为我执，情见坚固，则成覆障，观因达果之机即不灵，此机用之所以不起也。	To train the mind, one must train one's responsiveness; this lies in thoroughly understanding the principle of cause and effect. Constantly arouse contemplation, and when practice is fully mature, great responsiveness and great function will arise. All afflictions arise from emotional attachment and views. Emotional attachment is self-love, while views are attachment to self. When attachment and views are firmly entrenched, they become obscurations, and the capacity to discern causes and comprehend effects ceases to function keenly. This is why this function does not arise.
得他心通者，端赖观因达果之机灵速，是以理事圆通，不待思索，历历如见。全在定慧双资、功夫纯熟。此便是神通，并无何种神妙之可求。	Those who attain the power of knowing others' minds depend entirely on the swift and keen capacity to discern causes and comprehend effects. Thus, principle and phenomena are thoroughly integrated; without waiting for thought, everything is seen with perfect clarity. It all depends on

	samādhi and wisdom supporting each other, and on practice becoming fully mature. This is spiritual power; there is no particular marvel to seek.
肯做不屑做之事，肯说不愿说之话，肯接不愿交之人，其去平等智光不远矣。见他人过在，不独难入不二，亦障自己圣道而起骄慢，修道人所最忌！	If one is willing to do what one disdains doing, willing to say what one does not wish to say, and willing to receive people with whom one does not wish to associate, one is not far from the light of equalizing wisdom. To see only others' faults not only makes it difficult to enter nonduality, but also obstructs one's own noble path and gives rise to arrogance. This is what practitioners must avoid most.
用功痛切时，必有一度不通世故人情时，故曰如丧考妣。盖痛切之至，必失于礼节威仪也。人每不谅，谓之骄慢自大，或疑为狂。此人人必经之过程，难为辩也。	When one applies oneself to practice with intense earnestness, there will inevitably be a period when one is insensitive to worldly conventions and human feelings; hence the saying, "as though bereaved of one's parents." At the height of such earnestness, one will inevitably fall short in etiquette and deportment. Others often fail to understand, calling one arrogant and self-important, or suspecting one of madness. Everyone must pass through this stage, and it is difficult to explain.
用功忽勤忽惰，若进若退，切勿疑忌，此是进功时，万勿性急而懊丧。	When diligence in practice suddenly alternates with laziness, seeming now to advance and now to retreat, do not become doubtful or apprehensive. This is a time of progress in practice. Do not be impatient or disheartened.
喜静厌乱，即是不平等，切切不可，须知静乱乃我心之分别，与境无关。	To enjoy quiet and dislike disturbance is itself a lack of equanimity, and it must never be so. Know that quiet and disturbance are distinctions made by one's own mind; they have nothing to do with circumstances.
修道人自赞毁他，抑人自大，最为可耻可笑，慎勿为识者所讥！	For a practitioner to praise oneself and disparage others, to suppress others and exalt oneself, is most shameful and ridiculous. Be careful not to invite the ridicule of those with understanding.
发愿不轻率，以发愿易而行愿难也。发愿欲大而坚，自心中掺不得一丝情见。	Do not make vows lightly, for making vows is easy while fulfilling them is difficult. One's vows should be great and firm, and not a trace of emotional attachment or views may be mixed into one's own mind.

八风不动中，四风易守，四风难防，逆者易知，顺者往往入其彀中而不自知，故于顺心如意之事，更须警惕，防其卷入境中。	Among the eight worldly winds, four are easy to guard against and four are difficult to defend against. Adverse circumstances are easily recognized, but favorable ones often draw us into their snare without our knowing it. Therefore, in matters that go as one wishes, one must be especially vigilant and guard against being swept up in circumstances.
此中无有奇特事，但除习气，莫作圣解！所谓玄妙神变者亦稀松寻常，只缘少见，因而多怪，认为玄妙，忘却本来，入于魔道，宁不可惜！	There is nothing strange or extraordinary here: simply remove habitual tendencies, and do not construe this as attainment of sagehood. So-called mysterious marvels and transformations are also ordinary enough; because they are seldom seen, people regard them as strange and mysterious. They forget the original nature, enter a demonic path, and how regrettable that is!
用功切勿与人较量短长，应默察而自省之。	In practice, never compare your strengths and weaknesses with those of others. Instead, observe silently and reflect upon yourself.
修法为一时之权宜，切勿执取于法。贪法等于贪名利，同一生死。所谓成佛者，成如佛之性空也。心有所执，顿失本来，即离佛境，故宜时时凛觉。	Methods of practice are expedient means for a time; never become attached to dharmas. Craving dharmas is equivalent to craving fame and profit; both belong to birth and death. So-called becoming a Buddha means realizing emptiness of nature as the Buddha does. Once the mind has an attachment, it immediately loses its original nature and departs from the realm of Buddhahood. Therefore, one should remain constantly vigilant and aware.
除习气亦在因缘，此有迟速之不同。明心后，保任绵密（所谓保任，切勿压心不起，只要能转化不住），经过相当时期，习气有忽然消除之妙。	The removal of habitual tendencies also depends on causes and conditions, and thus may be rapid or slow. After realizing the mind, safeguard realization continuously and seamlessly—so-called safeguarding realization does not mean suppressing the mind so that no thoughts arise, but simply being able to transform without abiding. After a considerable time, habitual tendencies may wonderfully disappear all at once.
众生万般苦恼，只缘一乱字，乱由比量而起，见性人见闻觉知了了，不动念时心对境是现量，及至动念分别时，动而不动，虽比量而亦现量矣。常能如是者，名打成一片。	The myriad sufferings and troubles of sentient beings arise solely from confusion. Confusion arises through inferential cognition. For one who has seen one’s true nature, seeing, hearing,

	awareness, and knowing are clear and ever-present. When no thoughts arise, the mind's encounter with circumstances is direct perception. When discriminating thoughts arise, one is active yet unmoved; though there is inferential cognition, there is also direct perception. To be constantly thus is called becoming continuous and undivided.
方便力之大小随慧力而转，慧力之大小，在观照之圆不圆。圆斯通矣，通斯圆矣。所言通者，心无碍是也；碍者，以心碍心也。心如明圆不惑则通，此名无碍慧，发于大悲心陀罗尼中。陀罗尼者，心之至空至密地也。	The extent of one's power of skillful means varies with the power of wisdom, and the extent of wisdom depends on whether contemplation is complete. When it is complete, there is penetration; when there is penetration, it is complete. What is meant by penetration is that the mind is unobstructed. Obstruction means that the mind obstructs itself. When the mind is bright, whole, and free from delusion, there is penetration. This is called unobstructed wisdom, arising from the dhāraṇī of the great compassionate mind. Dhāraṇī is the mind's most empty and most profound ground.
练心之法，只于有碍中忍得过。比如一切习惯，本无定义，本无不可。苦在自己养成习惯，非如此不可，遂不忍与自己逆，此碍之所以立也。倘忍得过，即无碍矣。因本来无碍也。	The method of training the mind lies simply in enduring what is difficult amid obstructions. Take all habits as an example: inherently, none imposes a fixed rule, and none is indispensable. The trouble is that we cultivate habits ourselves, believing that things cannot be otherwise, and consequently cannot bear to go against ourselves. This is how obstruction is established. If one can endure it, there is no obstruction, for originally there is no obstruction.
比如面子事，本属虚幻不实，充其量，不过失去一虚幻面子耳！且看伊究竟碍不碍，此不过一时之不舒服，到底克胜过去，所得之无碍慧力，岂万金可买得哉！故学佛乃大丈夫事，能忍得，能放得下，不与世俗同流，亦不与世俗忤，所谓和而不同，即超然入圣矣。	Take matters of face and reputation: they are inherently illusory and unreal. At worst, one merely loses face, which is itself illusory. See whether it truly obstructs you or not. This discomfort is only temporary; once you overcome it, could the unobstructed power of wisdom that you gain be bought even with ten thousand pieces of gold? Therefore, studying Buddhism is the work of a true person of great resolve: one must be able to endure and to let go, neither drifting along with worldly customs nor opposing them. This is what is meant by harmony without conformity; then one rises above them and enters the sacred.

梦中所现之景，可以考察功夫之深浅。凡用功至密切时，心感于梦，梦中能有主张者，即不入三恶道之证。以入三恶道者，必心失其主为因，有随力而无主力，随业高下，入之而不觉。且如梦中有一分力量，必醒时有十分力量。心之与身，梦时为半离，死则为全离，死与梦无大异也。	The scenes that appear in dreams can be used to assess the depth or shallowness of one's practice. Whenever practice becomes most intimate and earnest, the mind responds in dreams. If one can retain self-mastery in a dream, this is evidence that one will not enter the three lower realms. Those who enter the three lower realms do so because the mind has lost its mastery: one has the force of being carried along, but not the power of self-mastery, and follows the higher or lower course of karma into them without awareness. If one has one part of such strength in a dream, one must have ten parts of strength while awake. In dreams, mind and body are half separated; in death, they are wholly separated. Death is not greatly different from dreaming.
一切妙用，不离世觉故，明心见性后，须于人情世故，在在留心，练习通达，用以互除习气。熟于因果之理，方得机先，起大机用。	Because all wondrous functioning does not depart from awareness of worldly affairs, after realizing the mind and seeing one's true nature, one must attend carefully to human feelings and worldly affairs everywhere, training oneself to understand and respond to them fully, and using them to remove habitual tendencies in mutual fashion. Only when one is thoroughly familiar with the principle of cause and effect can one anticipate circumstances and bring forth great responsiveness and great function.
《大日经·住心品疏》云：菩萨初发明道，即生获除盖障三昧，即与佛菩萨同住，发五神通，获知一切众生语言陀罗尼，能知一切众生心行，作诸佛事而广度之云云。明道者，见性成佛也；除盖障者，除习气也。	The Commentary on the Chapter "Abiding Mind" of the Mahāvairocana Sūtra says: "When bodhisattvas first illuminate the Way, they immediately attain the samādhi of removing obscurations and abide together with Buddhas and bodhisattvas. They develop the five supernormal powers, attain the dhāraṇī for knowing the languages of all sentient beings, are able to know the mental activities of all sentient beings, perform the works of the Buddhas, and liberate them extensively," and so forth. To illuminate the Way is to see one's true nature and become a Buddha; to remove obscurations is to remove habitual tendencies.
习气何时净，五神通何时开发，非可先求也。得神通后，以他心通方便度脱众生。此为证体起用之过程，不依此道而入者，是为外道。	Whenever habitual tendencies are purified, the five supernormal powers unfold; they cannot be sought in advance. After attaining spiritual powers, one uses the power of knowing others' minds as an

	expedient to liberate sentient beings. This is the process by which function arises from realized essence. Those who enter by a path other than this are following a non-Buddhist path.
明道后，五神通虽一时未能全发，但已非同常人，以证得根本，所有除盖障发神通，均同时开发，只力微耳。	After illuminating the Way, although the five supernormal powers may not all manifest at once, one is no longer like an ordinary person. Having realized the root, the removal of obscurations and the development of supernormal powers begin simultaneously; only their strength is still slight.
悟了还同未悟时，不到平淡，炉火不能纯青。所谓大智若愚，整日如痴如傻，打成一片矣。	After awakening, one is still the same as before awakening. Until one reaches plainness and ordinariness, the fire of practice cannot attain complete maturity. So-called great wisdom appears foolish: one may seem dazed and foolish all day long, having become continuous and undivided.
以上所录，实为明心见性后，启发般若妙用之津梁。学者果能信入不疑，于证体后，刻刻提撕，在人情世故上，磨练自己，深谙众生心行，熟悉因果之理，则除盖障，发五神通，大机大用起矣。	The passages recorded above are truly a bridge for bringing forth the wondrous function of prajñā after realizing the mind and seeing one's true nature. If students can indeed enter this teaching with faith and without doubt, then after realizing the essence, maintain vigilant awareness at every moment, temper themselves in human feelings and worldly affairs, deeply understand the mental activities of sentient beings, and become familiar with the principle of cause and effect, they will remove obscurations, develop the five supernormal powers, and bring forth great responsiveness and great function.

归宿问题

The Question of Ultimate Destination

客有问明心见性人，圆寂后归往何处者；亦有问六祖大师入寂时云：“我自知去处”，但未言明去处，是知而不言，抑不明去处而不言欤?	Some have asked where those who have realized the mind and seen their true nature go after passing away. Others have asked: when the Sixth Patriarch was about to pass away, he said, “I myself know where I am going,” yet did not state where that was. Did he know but not say, or did he not know where he was going and therefore not say?

命终往生何所，确是修行人一大关键问题。如不把它搞清楚，对修行进程即大有妨碍，于将来的证果，亦将遭迂曲。	Where one goes upon death and rebirth is indeed a crucial question for practitioners. If it is not clearly understood, it will greatly hinder the progress of practice and lead to detours in one's future realization of fruition.
一般说来，芸芸众生在六道中头出头没，轮回不息，生来死去，不知所以。今既开悟，识自本心，见自本性，当明生从何来，死归何所。如亦颟顸不知，岂非狂妄自负，未悟为悟？	Generally speaking, the multitude of sentient beings bob up and down in the six realms, ceaselessly revolving in saṃsāra, born and dying without knowing why. Now that one has awakened, recognized one's own original mind, and seen one's own true nature, one should understand where birth comes from and where death returns. If one remains muddleheaded and does not know, is this not arrogant self-deception—mistaking nonawakening for awakening?
但所谓生死去来者，乃对迷人着相时说。在悟人份上，既豁开正眼，彻见真心，则三界六道，皆非实有；十方净土，宛如水月。本既不生，如何有灭？本自不灭，缘何有生？生灭既无，何有去来？更何有方所？	Yet such talk of birth and death, coming and going, is spoken in relation to deluded people who cling to appearances. For one who has awakened, who has opened the true eye and thoroughly seen the true mind, the three realms and six realms are all not truly existent, and the Pure Lands of the ten directions are like the moon reflected in water. Since there is originally no birth, how can there be cessation? Since there is originally no cessation, why should there be birth? Once arising and ceasing are absent, how can there be coming and going? And how could there be any fixed location?
六祖大师悟道后云：“何期自性本自清净；何期自性本不生灭；何期自性本自具足；何期自性本无动摇；何期自性能生万法。	After realizing the Way, the Sixth Patriarch said: “Who would have expected that self-nature is originally pure? Who would have expected that self-nature is originally neither arising nor ceasing? Who would have expected that self-nature is originally complete in itself? Who would have expected that self-nature is originally unmoving? Who would have expected that self-nature can give rise to all phenomena?”
”所谓明心见性者，即见此不动不摇、不来不去、不生不灭而又能随缘现相，生起种种妙用之真空妙有之实性。既明见自性不生不灭，不来不去，缘何又从中取来去生灭之相而有所归呢？所以如说有命终、有往生，则实未开悟见性也。	What is meant by realizing the mind and seeing one's true nature is precisely seeing this true nature that is unmoving, neither coming nor going, neither arising nor ceasing, yet able to manifest appearances in accordance with conditions and give rise to all manner of wondrous functioning—the true nature that is true emptiness yet

	wondrous presence. Having clearly seen that one's true nature neither arises nor ceases, neither comes nor goes, why then grasp at the appearances of coming and going, arising and ceasing, and posit somewhere to which one returns? Thus, if one takes death and rebirth to be ultimately real, one has not truly awakened and seen one's true nature.
六祖说“我自知去处”者，拈黄叶止小儿啼也。不明言去处者，实无去处也。以此性如虚空，虚空何有归处？若见有去处，则落实，则着相。落实着相，则生死不了。无去处，则处处可去，处处可去而未尝去。所谓归即无归，无归即归；处处皆归，到处即归也。	When the Sixth Patriarch said, “I myself know where I am going,” he was holding up a yellow leaf to stop a child's crying. He did not explicitly state the destination because there is in fact no destination. This nature is like empty space; where could empty space return? If one sees a destination, one reifies it and clings to appearances. To reify and cling to appearances is not to be free of birth and death. Having no destination, one may go everywhere; one may go everywhere without ever having gone. What is called returning is nonreturning, and nonreturning is returning; everywhere is a return, and every place is a return.
复次，妙有真空者，以妙有故，否则即是顽空；真空妙有者，以真空故，否则便成妄有。故彻悟心性者，融会色空，冥合体用，既不偏空，亦不执有，于无生灭处，不妨示现生灭，虽生而无生，无生而无不生。	Furthermore, wondrous presence is true emptiness because it is wondrous presence; otherwise, it would be inert emptiness. True emptiness is wondrous presence because it is true emptiness; otherwise, it would become delusive existence. Therefore, those who thoroughly awaken to mind and intrinsic nature integrate form and emptiness and unite essence and function. They neither incline toward emptiness nor cling to existence. Where there is no arising or ceasing, they may nonetheless manifest arising and ceasing: though birth is manifested, there is ultimately no birth; though birthless, it excludes no manifestation of birth.
故天上地下，四生六道，乃至十方净土无不可生。于无来去处，不妨头出头没，虽处处现身而实无来去，无来去而正常来常去，非枯死不动，坐在黑山背后，而谓无生灭来去也。	Thus, there is nowhere—in heaven or on earth, among the four modes of birth and the six realms, or even in the Pure Lands of the ten directions—where one cannot be born. Where there is no coming or going, one may nonetheless bob up and down; though manifesting bodies everywhere, there is in truth no coming or going. Without coming or going, one nevertheless ordinarily comes

	and goes. This is not the dead stillness of sitting behind a dark mountain and calling that freedom from arising, ceasing, coming, and going.
庞居士《无生颂》云：“有男不婚，有女不嫁；合家团　圆，共说无生话。”	Layman Pang’s “Hymn of the Unborn” says: “There is a son who does not marry, and a daughter who does not wed; the whole family gathers round to speak of the unborn.”
禅师和云：“无男可婚，无女可嫁；大众团　圆，说甚无生话！”	A Chan master responded in verse: “There is no son to marry, no daughter to wed; the assembly gathers round—what talk is there of the unborn?”
余试和云：“有男亦婚，有女亦嫁；子子复孙孙，是说无生话。”	I tried a responding verse: “If there is a son, he marries; if there is a daughter, she weds. Children and grandchildren, generation after generation—this is talk of the unborn.”
三颂合来正显此真空妙有之性，无生无不生，无在无不在也。	Taken together, these three verses precisely reveal the nature of true emptiness and wondrous presence: unborn yet not excluding birth, nowhere present yet nowhere absent.
真见性者，随缘自在，丝毫不着相，无净秽凡圣之别、四生六道之殊。所谓生灭来去，皆游戏三昧，不落实有。审如斯，何用指实去处哉?	Those who truly see their nature are at ease in accordance with conditions and do not cling to appearances in the slightest. They make no distinction between purity and defilement, ordinary beings and sages, or between the four modes of birth and the six realms. What are called arising and ceasing, coming and going, are all the free play of samādhi; they are not reified as real. If this is truly so, what need is there to specify an actual destination?
如僧问长沙：“南泉迁化向什么处去？”沙云：“东家作驴，西家作马！”又僧问：“南泉迁化向什么处去？”沙云：“要骑即骑，要下即下。”又一僧问：“南泉迁化向什么处去？”沙又曰：“石头做沙弥时参见六祖。	For example, a monk asked Changsha, “Where did Nanquan go after passing away?” Changsha replied, “In the eastern household he becomes a donkey; in the western household he becomes a horse!” Another monk asked, “Where did Nanquan go after passing away?” Changsha replied, “Ride when you wish to ride; dismount when you wish to dismount.” Yet another monk asked, “Where did Nanquan go after passing away?” Changsha again said, “When Shitou was a novice, he went to see the Sixth Patriarch.”
”又问，又曰：“教伊寻思去。”后又问三次，沙三次默然。赞得此真如妙性，如此神出鬼没，不可思议，无处捞摸！三圣（临济禅师之法嗣）闻后云：“长沙此答	When asked again, he said, “Let him go and ponder it.” Later, when asked three more times, Changsha remained silent on all three occasions. This praises

可谓空前绝后，今古罕闻！”于此可见灵知妙性无所不在。我们只要一切放下，丝毫无住，不求有在处，则处处皆在，随所寓而常乐矣。	the wondrous nature of suchness: so elusive and unfathomable, beyond conception, impossible to grasp anywhere! After hearing this, Sansheng, a Dharma heir of Chan Master Linji, said: “Changsha’s replies may be called unprecedented and unsurpassed, rarely heard in any age!” From this we can see that the wondrous nature of spiritual knowing is everywhere. We need only let go of everything, abide nowhere at all, and cease seeking a place in which to be; then we are everywhere, and wherever we dwell, we are always at ease.
但明悟自性的人，如旧习深厚，于日常运用中，不能顺逆无拘、声色无染，则分段生死未了，还不能如上所述逍遥自在，尚需七番或三番往返人天，方得自在。圭峰禅师于此，就功夫深浅，分为三种自在，敦促学人努力用功。	However, if those who have awakened to their own nature still have deep-rooted habitual tendencies and, in their daily functioning, cannot remain unconfined by favorable or adverse circumstances and unstained by sounds and forms, then their segmented birth and death is not yet ended. They cannot yet be as carefree and at ease as described above, but must still return to the human and deva realms seven times, or three times, before attaining freedom. Chan Master Guifeng, according to the depth of one’s practice, distinguished three kinds of freedom in order to urge students to apply themselves diligently.
第一，妄念若起，都不相随，临命终时，自然业不能系，虽有中阴，所向自由，天上人间，随意寄托。此为受生自在。第二，若爱恶之念已泯，即不受分段之身，自能易短为长、易粗为妙。此为变易自在。第三，若微细流注一切寂灭，唯圆觉大智朗然独存，即随机应现千百亿化身，度有缘众生，名之为佛。此为究竟自在。	First, whenever deluded thoughts arise, one does not follow them. At the time of death, karma naturally cannot bind one; even if there is an intermediate state, one is free to go where one wishes and may dwell at will in heaven or among humans. This is mastery over taking rebirth. Second, when thoughts of love and aversion have already vanished, one no longer receives a segmented body and can naturally transform the short into the long and the coarse into the sublime. This is mastery of transformation. Third, when the subtle continuous stream has entirely ceased, and only the great wisdom of perfect enlightenment remains brilliantly present, one can manifest countless transformation bodies in response to circumstances and liberate sentient beings with whom one has affinities. This is called Buddhahood. This is ultimate freedom.
诸位同参，我们于明悟本性后，应严加护持，力求上进，精勤不懈地尽除现业流识，以达究竟自在而臻极	Fellow practitioners, after awakening to our original nature, we should guard and sustain it rigorously,

果。切不可得少为足，停滞不前而趋下流。万一力不从心，因缘不就，也应努力做到变易自在。	strive to advance, and diligently and unremittingly eliminate the stream of consciousness driven by present karma, so as to attain ultimate freedom and realize the supreme fruition. We must never be satisfied with a little attainment, stagnate, and drift downward. Should our strength fail to match our aspirations and conditions not come together, we should at least strive to attain mastery of transformation.
假如这一点也做不到，那只有发愿往生西方极乐世界或兜率内院，以及其他佛国净土，以期了脱二死而证真常了。自明朝以来，好多禅师如莲池、彻悟等，均于悟后发愿往生西方净土，或许就是为了不能做到变易自在而不得不发愿往生净土。	If one cannot even accomplish this, one can only make vows for rebirth in the Western Land of Ultimate Bliss, the Inner Court of Tuṣita, or another Buddha-land and Pure Land, in the hope of being liberated from the two forms of birth-and-death—segmented and transformational and realizing true permanence. Since the Ming dynasty, many Chan masters, such as Master Lianchi and Chewu, made vows after awakening to be reborn in the Western Pure Land. Perhaps this was because they could not attain mastery of transformation and thus had no choice but to vow for rebirth in the Pure Land.
修心中心密法者如虑此生不能圆满成就，于修法外，每日加持弥勒菩萨根本真言四十九遍，为将来往生兜率作张本，而保有进无退，用心亦苦矣。	If practitioners of the Heart-of-Heart Dharma fear that they may not attain complete accomplishment in this life, then in addition to their practice they should recite Maitreya Bodhisattva's root mantra forty-nine times each day, thereby laying a foundation for future rebirth in Tuṣita and ensuring progress without regression. What painstaking care they take!
当然，大心凡夫为度众生故，不畏生死，堕三涂如堕四圣，毫无难色，斯真壮志凌云的大丈夫，人天所共仰，佛、菩萨所嘉护者，即不预此例矣。	Of course, great-resolve ordinary beings, for the sake of liberating sentient beings, do not fear birth and death. To them, falling into the three lower realms is like falling into the four noble realms, without the slightest dismay. Such are truly great persons of lofty resolve, admired by humans and devas alike and praised and protected by Buddhas and bodhisattvas; they do not fall within this category.

结论

Conclusion

以上拉拉扯扯讲了明心见性的意义和证取办法，又介绍了悟后真修的方便，更复述了证体起用的过程，其中还摘录了一些古近大德的著述。似乎对明心见性、顿悟渐修、一生成办的法门，已叙述得详尽无遗了。	The foregoing has gone on at length about the significance of realizing the mind and seeing one's true nature, and the means of attaining it. It has also introduced expedient means for true cultivation after awakening, restated the process of realizing the essence and giving rise to its function, and excerpted writings by eminent masters, ancient and modern. It may seem that the dharma gates of realizing the mind and seeing one's true nature, sudden awakening followed by gradual cultivation, and accomplishment within a single lifetime have been explained in exhaustive detail.
但彻底克实讲来这都是钝置众生的废话，不值一提，多此一举。以一切众生本来是佛，不用修，不用证，本自妙用无边、神通无碍，但自任运穿衣吃饭、应缘接物，无取无舍、无著无求，即如如佛。	Yet, to speak plainly and thoroughly, all this is needless words that merely encumber sentient beings—hardly worth mentioning, an entirely superfluous undertaking. For all sentient beings are originally Buddhas: there is no need for practice or realization. Their wondrous functioning is inherently boundless, and their spiritual powers unobstructed. Simply let things take their course in dressing and eating, responding to conditions and engaging with things, without grasping or rejecting, attachment or seeking; then one is the Buddha of suchness.
临济祖师云：你目前历历的勿一个形段孤明（即眼前有一个无形无相，而了然如空，历历无间断的绝对无偶的虚明）是活佛活祖。又云：你一念清净心光，是法身佛；一念无分别心光，是报身佛；一念无差别心光，是化身佛。又云：山僧见处与释迦不别，每日多般用处，欠少什么？六道神光（即六根作用）未曾间歇，非佛而何？	Patriarch Linji said: "The solitary luminosity, without form or aspect, that is clearly present before you—that is a living Buddha and a living patriarch." (That is, before one there is something without form or characteristics, lucid as empty space, clearly present without interruption: an absolute, nondual empty luminosity.) He also said: "The pure light of mind in a single thought is the dharmakāya Buddha; the non-discriminating light of mind in a single thought is the sambhogakāya Buddha; the non-differentiating light of mind in a single thought is the nirmāṇakāya Buddha." He further said: "My understanding is no different from Śākyamuni's. In our manifold daily functions, what is lacking? The spiritual radiance functioning through the six sense

	faculties never ceases—if this is not Buddha, what is it?”
我人果能于一切事缘上，无向、无背、无取、无舍，应付裕如，纵夺自在，则嬉笑怒骂，无不是神通妙用；行住坐卧，皆是海印放光。	If we can truly face all circumstances without turning toward or away from them, without grasping or rejecting, responding with ease and acting freely whether yielding or taking, then joking, laughing, showing anger, and scolding are all wondrous functions of spiritual powers; walking, standing, sitting, and lying down are all the radiance of the ocean-seal.
盖所谓神者，凡所施为，皆是真心神光起用，一切景象，既由它现起，一切事功，又无不由伊完成；所谓通者，无阻无碍，无滞无塞，即于事境上无憎无爱、无喜无忧。果如是，则身心轻快，超脱尘累，非心非佛，饥来吃饭，困来打眠，还用修个什么?	Here, shen ( ) refers to the wondrous functioning of the true mind: all one does is the functioning of its spiritual radiance. Every appearance arises through it, and every undertaking is accomplished by it. Here, tong ( ) means unobstructed and unhindered functioning, free of blockage or impediment; it means having neither aversion nor attachment, joy nor sorrow, amid circumstances and objects. If this is so, body and mind are light and at ease, freed from worldly encumbrances. Neither mind nor Buddha—when hungry, eat; when tired, sleep. What need is there for any further practice?
怎奈众生眼光不瞥地，不是趣景逐物，着相驰求，便是妄想重重、情见深厚，故累他诸佛被过，出兴于世，唠唠叨叨，说长道短；和泥合水，委身落草，以致欲被云门一棒打杀喂狗吃，而图天下太平。	But sentient beings lack penetrating insight. If they are not chasing after sights and pursuing things, grasping at appearances and seeking them, then they are beset by layer upon layer of deluded thoughts and deeply entrenched emotional views. Thus they burden all Buddhas with blame, causing them to appear in the world and chatter on endlessly, speaking at length. They mix with mud and water, lowering themselves into the weeds, only for Yunmen to threaten to strike them dead with a staff and feed them to dogs, all for the sake of peace under heaven.
但诸佛悲心痛切，不怕背黑锅，不畏打杀，还是浩浩而来，为众生布施头目骨髓，从无开口处，权说十二分教；向无下手处，建立八万四千法门，亦不过欲吾人觉醒迷梦，就路还家，恢复本来面目而已。其用心亦良苦矣!	Yet the Buddhas’ compassionate hearts are deeply earnest. Unafraid of bearing blame and undaunted by being beaten to death, they still come forth in great numbers, giving their heads, eyes, bones, and marrow for sentient beings. Where there was originally no opening for speech, they provisionally expounded the twelvefold teaching; where there was originally no point from which to begin, they

	established eighty-four thousand dharma gates. They sought only to awaken us from our deluded dream, so that we might return home by the road before us and recover our Original Face. What painstaking care they take!
假如吾人经此详明叙述，还是咬不准，不敢肯定“自心即佛”；甚或不解穿衣吃饭便是神通妙用，另着神奇玄妙者，非但要勤苦念佛参禅，还要更好虔修密法，以资从定开慧，契悟本来，方能进而保任除习，归家稳坐，了脱生死。切不可盲目地侈谈无修、无得、无证，而致贻误终身，殃及后世！更不要畏难不前，坐失良机。	If, after this detailed explanation, we still cannot grasp it firmly and do not dare affirm that “one’s own mind is Buddha”; or if we do not understand that dressing and eating are themselves wondrous functions of spiritual powers, but instead seek something miraculous and mysterious elsewhere, then not only must we diligently practice Buddha-recitation and investigate Chan, but we must also earnestly cultivate Esoteric Buddhism, so as to open wisdom through samādhi, awaken in accord with our original nature, and then proceed to safeguard realization and remove habitual tendencies. Only then can we sit securely at home and be liberated from birth and death. We must never blindly boast of no practice, no attainment, and no realization, thereby ruining an entire lifetime and bringing harm in future lives. Nor should we shrink from difficulty and fail to advance, thus losing this precious opportunity.
所谓神通变化，实亦寻常，以系本性所具之妙用，非从外来，只以平常为妄想所障而不显，今一旦妄尽显发，以少见故而多怪，以为神妙不可测！其实人人本具，人人都能，犹如穿衣吃饭一样，人人都会，有何奇特？古德谓堕入	What are called spiritual powers and transformations are in fact quite ordinary. They are wondrous functions inherently possessed by our intrinsic nature, not something that comes from outside. They ordinarily do not manifest because they are obscured by deluded thoughts; once delusion is exhausted, they manifest. Because they are seldom seen, people regard them as strange and think them unfathomably miraculous. In truth, everyone inherently possesses them, and everyone can exercise them. It is like dressing and eating: everyone can do it. What is so extraordinary about it? The ancient masters said that to fall into
三恶道，即是堕入四圣，十法界同是一样神通变化，有何可贵，有何奇怪！而且一着稀奇古怪，即入魔道，是又不可不慎也。	the three lower realms is precisely to fall into the four holy realms; throughout the ten dharma realms, spiritual powers and transformations are all alike. What is there to prize? What is there to find strange? Moreover, once one becomes preoccupied with strange and bizarre things, one

	enters the path of demons. This is something that requires caution.
至于做无念功夫，切不可压念不起，而须念起不随不攀缘，不住境相。人非木石，何能无念！成佛乃是大机大用，活泼玲珑的觉者，更何能不起心念！故《圆觉经》教导我们：“居一切时，不起妄念，于诸妄心亦不息灭。	As for cultivating no-thought, one must never suppress thoughts so that they do not arise. Rather, when thoughts arise, do not follow them or cling to conditions, and do not abide in appearances. Human beings are not wood or stone; how could they be without thoughts? To become a Buddha is to possess great capacity and great function, to be an awakened one who is lively and responsive—how could such a one fail to give rise to thoughts? Therefore, the Sūtra of Perfect Enlightenment teaches us: “At all times, do not give rise to deluded thoughts; yet, with regard to deluded mind, do not seek to extinguish it.”
”《金刚经》则云：“应无所住而生其心！”六祖大师救卧轮灭心偈亦云：“惠能没伎俩，不断百思想。	The Diamond Sūtra says: “Give rise to the mind without abiding anywhere!” The Sixth Patriarch’s verse correcting Wolun’s verse on extinguishing the mind likewise says: “Huineng has no special skills; he does not cut off the hundred thoughts.
对境心数起，菩提作么长！”故我人但时时心空，于一切事物无取无舍，不动情想，尽管应缘接物，不见有心起应，事完之后，更渺无用心痕迹。所以终日动而未尝动，镇日起念而一念未起。懒融禅师无心颂云：“恰恰用心时，恰恰无心用；无心恰恰用，常用恰恰无。”诚乃最好之无心写照也。	When encountering objects, thoughts repeatedly arise; how could bodhi grow?” Therefore, we need only keep the mind empty at all times, grasping and rejecting nothing in any matter and stirring no emotional thoughts. We may fully respond to conditions and engage with things, yet see no mind arising to respond; once a matter is complete, not even a trace of deliberate mental activity remains. Thus, though active throughout the day, we have never moved; though thoughts arise all day long, not a single thought has arisen. Chan Master Niutou Farong, also known as Lanrong, says in his “Ode to No-Mind”: “Just when mind is employed, no mind is employed; / No-mind functions at that very moment; / Though constantly employed, it is ever just no mind.” This is indeed the finest portrayal of no-mind.
复次，做无念功夫，也不是把前念断、后念未起的真空无念时间逐渐延长为进步，譬如今日无念只一分钟，慢慢延长为五分钟、十分钟，乃至一小时或二十四小时为成功。须知无念是活泼泼的，不是呆板如木石一块。	Furthermore, cultivating no-thought does not mean regarding progress as gradually extending the interval of true emptiness and no-thought between the cessation of the preceding thought and the arising of the next. For example, one might have no thoughts for only one minute today, gradually

	extending this to five minutes, ten minutes, then one hour or twenty-four hours, and take that as success. You must understand that no-thought is lively and vibrant; it is not rigid and inert like a block of wood or stone.
僧问赵州：如何是无念？州云：急水上打球子！后人下语云：念念不停留！所谓无念不是一念不生为无念，而是随起随息，无丝毫住相痕迹。故如上所述，正起念应缘时，亦不见念起，既无起又焉有灭？无生灭，故云无念。于不应缘接物时，虽一念不生，也只如虎尾春冰，遇缘即起，非如木石死寂无知也。	A monk asked Zhaozhou, “What is no-thought?” Zhaozhou said, “Hitting a ball on swift water!” A later master commented, “Thought after thought does not linger!” What is called no-thought does not mean that not a single thought arises. Rather, thoughts cease as they arise, leaving not the slightest trace of abiding in appearances. Therefore, as explained above, when thoughts are arising in response to conditions, one does not see thoughts arising; since there is no arising, how could there be cessation? Since there is no arising or ceasing, it is called no-thought. When one is not responding to conditions or engaging with things, although not a single thought arises, one is only as precarious as treading on a tiger’s tail or on spring ice: when conditions are encountered, thoughts arise at once. It is not the dead stillness and unconsciousness of wood or stone.
或问：今日如是详细阐述，亦深信一念不生时空寂之灵知，即我人真性。但如何宗下公案仍不能一一透脱？	Someone may ask: “After such a detailed explanation today, I deeply believe that the empty, quiescent spiritual knowing present when not a single thought arises is our true nature. But why am I still unable to penetrate and break free from each and every Chan koan?”
答曰：宗下公案，亦无甚奇特，只不过考试学人能否不上当，不被境夺；能否不立见，不被语句骗住；能否不落断灭，机用裕如而已。	The answer is: Chan koans are not especially extraordinary. They merely test whether students can avoid being deceived or carried away by circumstances; whether they can refrain from establishing views or being trapped by words and phrases; and whether they can avoid falling into annihilationism while responding and functioning with ease.
学者只须识得根本后，保任绵密，般若自然日渐开发，慧光自然日渐浑圆，不愁不解这些说话。	Once students recognize the root, they need only safeguard realization continuously and seamlessly. Prajñā will naturally unfold day by day, and the light of wisdom will naturally grow ever more complete. They need not worry that they will fail to understand such sayings.

所谓：“但得本，不愁末；只怕不成佛，不愁佛不解语！”宗下的言句不是故立奇特，玩弄玄虚，而是借以考验学者机之利钝，用以观察平日之证入与照顾本来之力量而已。	As the saying goes: “Once you have the root, do not worry about the branches; fear only that you will not become a Buddha, not that a Buddha will not understand speech!” The expressions of the Chan school are not deliberately made strange or used to play at mystery. They are simply employed to test the sharpness or dullness of students’ capacities and to observe the strength of their ordinary realization and care for their original nature.
故吾人只要平日锻炼功深，心若太虚，不上它机境的当，时时处处心空无住，应机自然敏捷。任何言句、公案，寓目即知其落处。	Therefore, if we train deeply in ordinary life, with minds like vast empty space, and do not fall for the traps of circumstances, remaining empty and non-abiding at all times and in all places, then our responses will naturally be quick and keen. Whatever sayings or koans come before our eyes, we will immediately know where they lead.
如沩山灵佑禅师示众云：“老僧百年后，在山下施主家投一头水牯牛，右胁注明‘沩山僧某甲’，唤我沩山僧，却是水牯牛，唤我水牯牛，又是沩山僧，唤我做什么？”这就是以水牯牛和沩山僧二名相换你眼光，看你上当不上当。	For example, Chan Master Weishan Lingyou instructed the assembly: “After this old monk has lived out his hundred years, he will be reborn as a water buffalo in the household of a donor below the mountain. On its right flank will be written, ‘The monk So-and-so of Weishan.’ If you call me the monk of Weishan, it is a water buffalo; if you call me a water buffalo, it is again the monk of Weishan. What should you call me?” This exchanges the two names, water buffalo and monk of Weishan, to test your insight and see whether you will be deceived.
你如心不空净，在名相上做活计，一定被他“牛”和“僧”骗住，在名相上立见解，那就上了它机境的当！故须用脱卸法，离开“牛”与“僧”下语方有出身之路。	If your mind is not empty and pure, and you work within names and appearances, you will certainly be deceived by his “buffalo” and “monk.” If you establish views upon names and appearances, then you have fallen for the trap of his circumstance. Therefore, you must use the method of casting off: only by responding apart from “buffalo” and “monk” is there a way out.
盖所谓僧也牛也，俱不过一时的假相假名，从真性说来，哪里有牛与僧，故从真处着眼，一物不立，即透出重围。当时沩山会上无人作答，后有一位老宿答得很好。	For what is called monk and what is called buffalo are no more than provisional false appearances and false names. From the standpoint of true nature, where are buffalo and monk? Therefore, look from the standpoint of truth: establish not a single thing, and you will break through the encirclement. At that time no one in Weishan’s

	assembly answered, but later an elder master gave an excellent reply.
他说：“师无异名！”他虽不说名而不离名；既说本来无名，而又可以任意取名；既不着僧与牛，又不离僧与牛，既透出名相，显示真如，而真如又不离这些名相而别有。	He said: “The Master has no other name.” Though he did not speak of names, he did not depart from names. He said that originally there are no names, yet names may be freely given; he neither clung to monk and buffalo nor departed from monk and buffalo. Having broken through names and appearances, he revealed suchness; yet suchness does not exist apart from these names and appearances.
确是双关妙语！但而今我们也可不让古人专美于前，另下一语，以酬古人。以本性妙用无边，尽可横拈竖弄，任意描绘，正不必局于一格也。上答是从体立言，我们现在不妨改从用下语：“闲名从来满五湖！”诸仁还会么？且道与上语是同是别？	This is indeed a marvelous double entendre. But now we need not let the ancients alone excel before us; we too may offer another saying in response to them. Since the wondrous functioning of intrinsic nature is boundless, we may take it up horizontally or wield it vertically, portray it as we please, and need not confine ourselves to any one pattern. The preceding answer spoke from the essence; let us now answer from the function instead: “Idle names have always filled the Five Lakes!” Do you all understand? Tell me: is this the same as the preceding saying, or different?
又如高峰禅师问学人：“大修心人为甚不守毗尼？”也是考验学人是否不为名相所拘。同样也只要以脱卸法答他：“为伊不识好恶！”因佛性清净无染、一丝不挂、无善无恶，有什么戒不戒、慧不慧？！说戒、说定、说慧，都是好肉上挖疮，徒自苦辛！	Again, Chan Master Gaofeng asked his students: “Why does a great cultivator not observe the Vinaya?” This too tested whether they were constrained by names and appearances. Likewise, one need only answer by the method of casting off: “Because he does not know good from bad!” Since Buddha-nature is pure and unstained, utterly bare, without good or evil, what precepts or non-precepts, wisdom or non-wisdom could there be? To speak of precepts, samādhi, and wisdom is like digging sores into healthy flesh, vainly causing oneself hardship!
复次，即或口头圆滑，下语玄妙，也须仔细勘过，方知是否真悟。因有些禅和子或从书本上看得几则公案，或从他人口边听来些许转语，窃为己有，播弄唇舌，偶尔合得一句合头语，便认为他已经开悟，那就大错特错了！	Furthermore, even if one is verbally fluent and gives profound replies, one must still be examined carefully before it can be known whether one has truly awakened. Some Chan practitioners read several koans in books, or hear a few turning phrases from others, secretly appropriate them as their own, and play with their tongues and lips. If they happen to produce a fitting reply, they take

	themselves to have awakened. That is a very grave mistake!
如雪峰义存禅师上堂示众曰：“要说这件事有如古镜相似，胡来胡现，汉来汉现。”玄沙出问云：“忽遇镜子来时如何？”师云：“胡汉俱隐！”沙云：“和尚脚跟不点地！”是不肯雪峰也。	For example, Chan Master Xuefeng Yicun addressed the assembly: “To speak of this matter, it is like an ancient mirror: when a Hu person comes, a Hu person appears; when a Han person comes, a Han person appears.” Xuansha came forth and asked, “What if the mirror itself comes?” The master said, “Hu and Han both disappear!” Xuansha said, “The monk’s heels do not touch the ground!” He did not approve of Xuefeng.
最近有一位参禅者说：“何不答他：‘打破镜来相见！’”语亦甚妙。但须勘他是否有真实见地，余乃追问曰：“镜子打破作么生相见？”彼即语塞，不能置答。可见这些合头语，不是从自己胸襟中流露出来，而是道听途说从外得来。归宗禅师所谓：蛤蟆禅，只跳得一跳。古德谓：“一句合头语，万世系驴橛！”可不惧哉！	Recently, a Chan practitioner said, “Why not answer him: ‘Break the mirror, and then meet face to face!’” This too is a fine saying. But one must examine whether he has genuine insight. I then asked, “Once the mirror is broken, how do you meet face to face?” He was immediately at a loss for words and could give no answer. This shows that such fitting replies did not arise from his own realization, but were acquired externally through hearsay. As Chan Master Guizong said, “Toad Chan can make only one jump.” An ancient master said: “One fitting phrase becomes a tethering stake for a donkey through ten thousand ages!” Is this not something to fear?
又如天童寺密云悟禅师，冬至时命侍者送棉衣与茅棚老宿御寒。一老宿语侍者云：“老僧自有娘生褂，不用寒衣。”侍者回报密云悟。悟云：“此僧似有悟处，恐未实，更于语下搜看。	For example, Chan Master Miyun Wu of Tiantong Monastery once instructed an attendant, at the winter solstice, to deliver cotton-padded garments to the elderly monks living in hermitages, so that they might ward off the cold. One old monk said to the attendant, “This old monk has his own robe, given him by his mother at birth; he has no need of winter clothing.” The attendant reported this to Miyun Wu. Wu said, “This monk seems to have some awakening, but I fear it is not genuine. Probe him further through his words.”
”因嘱侍者再去问：“娘未生前着何衣？”老宿不能置答。悟嘱其参究此语。后三年，僧圆寂，无答语。荼毗时，舍利无数，一众惊叹！悟云：“舍利十斛，不及转语一句，尔等试代答看。”众皆无语。	He therefore told the attendant to go back and ask, “What garment did you wear before your mother gave birth to you?” The old monk could not answer. Wu instructed him to investigate this saying. Three years later, the monk passed away, without having given an answer. At his cremation, innumerable relics were found, and the whole assembly

	marveled. Wu said, “Ten hu of relics cannot equal a single turning word. Try answering for him.” None of them could speak.
此则公案说明一句相似语不为真悟，火化有舍利，亦非证道。须真识自本心，见自本性，方如水面按葫芦，掀着便转，圆融无碍，活泼自在。兹为酬谢读者，了此公案，不嫌当阳扬丑，代下一语：当问“娘未生前着何衣？”只向他道：“才谢桃李嫩，又添菊梅新！”也免他悟禅师的探水一场。	This koan shows that a merely similar-sounding phrase is not true awakening, and that relics found after cremation are likewise not proof of realization of the Way. One must truly recognize one’s own original mind and see one’s own intrinsic nature. Then, like a gourd on water, it turns at the slightest touch—perfectly integrated and without obstruction, lively and free. To repay my readers, I shall now resolve this koan. Though I may make a fool of myself before everyone, I will offer an answer in his place: when asked, “What garment did you wear before your mother gave birth to you?” simply say, “The tender peach and plum have scarcely faded, and fresh chrysanthemums and plum blossoms appear anew!” This also spares Chan Master Wu the trouble of testing the water in vain.
我人不可强作解人，于理路上得个一知半解，便沾沾自喜，以为悟道，须于隐秘处切实做去。	We must not force ourselves into the role of those who understand. Having gained only a partial understanding through conceptual reasoning, we should not complacently rejoice and suppose that we have realized the Way. We must practice earnestly in the most subtle and hidden reaches.
纵或一时不会这些公案，亦无甚紧要，只要认得本来真切，严加护持，所谓心心不异，念念无差，勤除妄习，改造自己，不消三五年，定能“皮肤脱落尽，惟露一真实！”这些老和尚的舌头，不愁不七穿八穴，任你横拈竖弄，皆成妙谛。	Even if for a time you do not understand these koans, it is of no great consequence. You need only recognize the original nature with certainty and protect it strictly. As it is said, “Mind after mind does not differ; thought after thought is without disparity.” Diligently eliminate deluded habits and transform yourself. Within three to five years, you will surely find that “the skin has completely fallen away, leaving only one reality exposed!” You will surely penetrate these old masters’ words through and through; whether you take them up horizontally or wield them vertically, all will become wondrous truths.
以这些说话以及一切神通妙用，无一不是他自性心中闲家具，有何奇特倚重之处！而且真到家者，归无所得。	These words, together with all spiritual powers and wondrous functions, are nothing but idle furnishings within one’s own mind of intrinsic nature. What is there about them that is

	extraordinary or worth relying upon? Moreover, one who has truly reached the ultimate returns with nothing attained.
所谓无佛无众生、无证亦无得！如有些许玄妙，丝毫神奇，即着在境上，非但不能成佛，着魔倒有份在！可惜现在有些知名人士，也着在神通功用上，心未恬净。评论今古人物时，不说某人神通大，便说某人没本事，而不指出他们粘执附着处，使后学知所上进，以资策励。这正显示他们还有所重，堕在窠臼里，言之怎不令人感慨万端！	As it is said, there are no Buddhas and no sentient beings, no realization and no attainment. If there is even the slightest mystery or miracle, one is attached to objects. Not only will one be unable to become a Buddha; one may instead fall prey to demonic influence. Regrettably, some well-known people today are also attached to spiritual powers and their functions, and their minds are not tranquil and pure. When commenting on figures of past and present, they either say that someone possessed great spiritual powers or that someone was incapable, without pointing out where these people cling and attach. Thus later students are not shown how to advance and are given no encouragement. This precisely reveals that they still have something they value and have fallen into old molds. How can one speak of this without deep lamentation?
兹为便于后学识别真心与妄心，知所勇猛精进，不致误入歧途起见，再将知衲禅师所作《真心直说》辨别真妄一节摘录于后：	To help later students distinguish true mind from deluded mind, know how to apply themselves vigorously, and avoid mistakenly entering deviant paths, I will again excerpt below the section on distinguishing true from deluded in Chan Master Zhina's Direct Explanation of the True Mind:
“或曰：真心与妄心对境时，如何辨别耶？曰：妄心对境有知而知，于顺违境，起贪　心，又于中容境起痴心也。既于境上起贪　痴三毒，足见是妄心也。若真心者，无知而知。平怀圆照故，异于草木；不生憎爱故，异于妄心。	“Someone asked: When true mind and deluded mind encounter objects, how are they to be distinguished? The reply: When encountering objects, deluded mind knows through discriminating cognition. In favorable or adverse circumstances, it gives rise to minds of greed and anger; in neutral circumstances, it gives rise to a mind of ignorance. Since greed, anger, and ignorance—the three poisons—arise in response to objects, it is clearly deluded mind. True mind, however, is without knowing yet knows. Because it embraces all with impartial awareness, it differs from plants and trees; because it gives rise to neither hatred nor love, it differs from deluded mind.

即对境虚明，不憎不爱，无知而知者为真心。故《肇论》云：夫圣心者微妙无相，不可为有；用之弥勤，不可为无；乃至非有，故知而无知；非无，故无知而知。是以无知即知，无以言异于圣人心也。	When encountering objects, it is empty and luminous, neither hating nor loving; that which is without knowing yet knows is true mind. Therefore, the Treatise of Sengzhao says: 'The mind of a sage is subtle, wondrous, and without characteristics; it cannot be said to exist. Its functioning is ever more diligent; it cannot be said not to exist. Since it is not existent, it knows yet is without knowing; since it is not nonexistent, it is without knowing yet knows. Thus, without knowing is itself knowing; nothing can be said to distinguish it from the mind of a sage.'
又妄心在有着有，在无著无，常在二边，不知中道。永嘉云：舍妄心，取真理，取舍之心成巧伪，学人不了用修行，真成认贼将为子。若是真心，居有无，不落有无，常处中道。	Furthermore, deluded mind is attached to existence when there is existence and attached to nonexistence when there is nonexistence. It constantly abides in the two extremes and does not know the Middle Way. Yongjia said: 'Abandoning deluded mind and grasping true principle—the mind of grasping and rejecting becomes contrived falsity. If practitioners do not understand how to apply cultivation, they truly take a thief for their own son.' True mind, however, dwells amid existence and nonexistence without falling into either; it constantly abides in the Middle Way.
故祖师云，不逐有缘，勿住空忍，一种平怀，泯然自尽。《肇论》云：是以圣人处有不有，居无不无；虽不取于有无，然不舍于有无，所以和光同尘，周旋五趣，寂然而往，泊尔而来，恬淡无为，而无不为。	Therefore the patriarch said, 'Do not pursue conditioned circumstances; do not abide in an experience of emptiness. With one impartial mind, all fades away of itself.' The Treatise of Sengzhao says: 'Thus sages dwell in existence without being existent, and abide in nonexistence without being nonexistent. Although they do not grasp existence or nonexistence, neither do they abandon existence or nonexistence. Therefore, blending their light with the dust, they move freely through the five destinies; silently they go, quietly they come; serene and without contrivance, yet there is nothing they do not do.'
又真心乃平常心也，妄心乃不平常心也。或曰：何名平常心？曰：人人具有一点灵明，湛若虚空，遍一切处，对俗事假名理性，对妄识权号真心。无丝毫分别，遇事不昧；无一念取舍，触物皆周。	True mind is ordinary mind, whereas deluded mind is not ordinary mind. Someone asked: What is called ordinary mind? The reply: Everyone possesses a point of spiritual luminosity, clear and still like empty space, pervading every place. In relation to worldly affairs, it is provisionally called principle and intrinsic nature; in relation to deluded

	consciousness, it is provisionally called true mind. It has not the slightest discrimination, yet is not confused when matters arise; it has not a single thought of grasping or rejecting, yet responds comprehensively to all things.
不逐万境迁移，设使随流得妙，不离当处湛然，觅即知，君不见，乃真心也。或曰：何名不平常心？曰：境有凡圣、染净、断常、生灭、动静、去来、好丑、美恶等乃至万别千差，皆名不平常境。心随此不平常境而生灭，对前平常真心，故名不平常妄心也。或曰：真心平常不生耶？曰：真心有时施用，非逐境生，但妙用游戏，不昧因果！”	It does not shift with the myriad circumstances. Even if it accords with the stream and attains wondrousness, it never departs from the lucid stillness of the present place. Seek it and you will know it—do you not see? This is true mind. Someone asked: What is called not ordinary mind? The reply: Circumstances may be ordinary or sacred, defiled or pure, annihilationist or eternalist, arising or ceasing, moving or still, coming or going, good or ugly, beautiful or evil, and so forth, extending to ten thousand distinctions and a thousand differences. All these are called nonordinary circumstances. When the mind arises and ceases in accordance with these nonordinary circumstances, in contrast to the preceding ordinary true mind, it is called nonordinary deluded mind. Someone asked: Does ordinary true mind not arise? The reply: True mind at times exercises its function; it does not arise by following circumstances. It simply sports in wondrous functioning and is not deluded about cause and effect!”
学者幸于斯三致意焉！	Students are urged to reflect on this with the utmost care!
最后，还要向学者进一忠言，我人识取真心，证得本来后，尚需众善奉行，一则磨炼自己习气，以增慧光，二则积累福德，以作成佛资粮。以吾人真如体性虽净，而有无始旷劫习染未除，不以种种方便薰习，烦恼亦无得净。	Finally, I wish to offer students a word of sincere advice. After recognizing true mind and realizing the original nature, we must still practice all wholesome deeds. First, this tempers our habitual tendencies and increases the light of wisdom; second, it accumulates merit and virtue as provisions for attaining Buddhahood. Although our suchness-nature is pure, defiled habits from beginningless eons have not yet been eliminated. Without repeatedly permeating ourselves through various skillful means, afflictions cannot be purified.
而此烦恼垢染，遍一切处，故须修一切善行，以为对治。复次，佛是二足尊，智慧福德双圆，方能成佛。如	These defiled afflictions pervade every place, and so we must cultivate every kind of wholesome

仅有慧而无福，只不过是罗汉，不能成佛，故须广行诸善，积聚福德。切不可自恃天真，不习众善，以成懈怠，而误堕恶道，铸成大错！	conduct as their antidote. Furthermore, the Buddha is honored as perfect in both wisdom and merit; only when both are complete can one become a Buddha. If one has wisdom alone without merit, one is no more than an arhat and cannot become a Buddha. Therefore, one must widely practice all wholesome deeds and accumulate merit and virtue. Never rely complacently on one's natural endowment, neglect the cultivation of wholesome deeds, and thereby become lax, mistakenly fall into the evil realms, and commit a grave error!
但修善时，须与无心相应，不可取着福报，若取福报，便落凡夫人天报中，难证真如，不脱生死。若与无心相应，即为成佛方便。既能超脱生死，更兼具广大福缘。《金刚经》云：“菩萨无住相布施，其福德不可思量！”千金不易之谈也。	Yet when practicing wholesome deeds, one must accord with no-mind and must not grasp at karmic rewards. If one grasps at such rewards, one falls into the human and deva destinies of ordinary beings, finds it difficult to realize suchness, and cannot escape birth and death. If one accords with no-mind, this becomes a skillful means for attaining Buddhahood. One can then transcend birth and death while also possessing vast favorable conditions and merit. The Diamond Sūtra says, “When a bodhisattva gives without abiding in characteristics, that person's merit and virtue are inconceivable!” These are words beyond price.
末了，戏作和秦观及陶铸“郴州旅舍”《踏莎行》词一首，以作本文结束。昔日郴州环境荒凉，甚少人烟，为贬谪流放之地。	In closing, I have playfully composed a ci poem, in response to Qin Guan's and Tao Zhu's poems to the tune “Treading on Grass” on “Chenzhou Inn,” to conclude this essay. In former times, Chenzhou was desolate and sparsely populated, a place to which officials were demoted and exiled.
少游因变法之争，被谪居此，黯然神伤，词意因之多感伤悲苦、忆旧怀故之情；陶词因郴州现已建设得欣欣向荣，工业发达，环境秀丽，而心胸开朗，乃反其意而和之，故词意豪放、明朗、爽利、多姿。	Because Qin Guan (Shaoyou) was banished there amid disputes over political reform, he was sorrowful and dejected. His poem therefore is full of grief, suffering, nostalgia, and longing for old friends. Tao's poem, by contrast, was prompted by the fact that Chenzhou had become flourishing and prosperous, with developed industry and beautiful surroundings. His heart was open, and he wrote in response with the opposite meaning. Thus his poem is bold, bright, brisk, and varied.
二词俱见报载，一时传为美谈。兹合二词之意，更和一首，以示佛法不离世法，世法即是佛法之意。用助诸仁	Both poems appeared in newspapers and were for a time widely praised. Combining the meanings of

在事境上磨炼，去其习障，圆证菩提，在世法上大放异彩。不到之处，尚请读者多多指正。	the two poems, I have composed another in response, to show that the Buddhadharma does not depart from worldly dharmas, and that worldly dharmas are themselves Buddhadharma. May it help all of you temper yourselves amid circumstances, remove habitual obstacles, perfectly realize bodhi, and shine brilliantly in worldly life. Where it falls short, I ask readers to correct me generously.
雾失楼台，绿漫溪渡，桃源不离寻常处！	Mists obscure the towers; green spreads over the stream crossing—Peach Blossom Land is never apart from ordinary places!
境无好恶心有别，任运休将知见树！	Circumstances are neither good nor bad; the mind makes distinctions. Let things take their course—do not set up views!
桥跃长虹，鱼传尺素，风光本自无穷数！	The bridge leaps like a long rainbow; fish bear letters. The scenery is inherently inexhaustible!
随缘放旷任沉浮，甘作春泥群芳护。	At ease with conditions and open-hearted, let me drift and rise or sink; gladly I become spring mud to protect the multitude of flowers.
写至此，不觉哈哈大笑！忽听有人说道：笑什么，不怕开了口合不拢嘴吗？余振威喝曰：阿谁见余开口来！正是：	Having written this far, I could not help bursting into laughter! Suddenly I heard someone say, “What are you laughing at? Are you not afraid that once you open your mouth, you will be unable to close it?” I gave a mighty shout: “Who has ever seen me open my mouth?” Precisely so:
说尽云山海月情，	I have spoken fully of feelings as vast as clouds, mountains, seas, and moons;
唇吻未动心勿行。	Yet the lips have never moved, nor has the mind stirred.
玉兔怀胎蚌含月，	The jade rabbit carries a fetus; the clam holds the moon;
泥牛入海木龙吟！	The clay ox enters the sea; the wooden dragon chants!
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