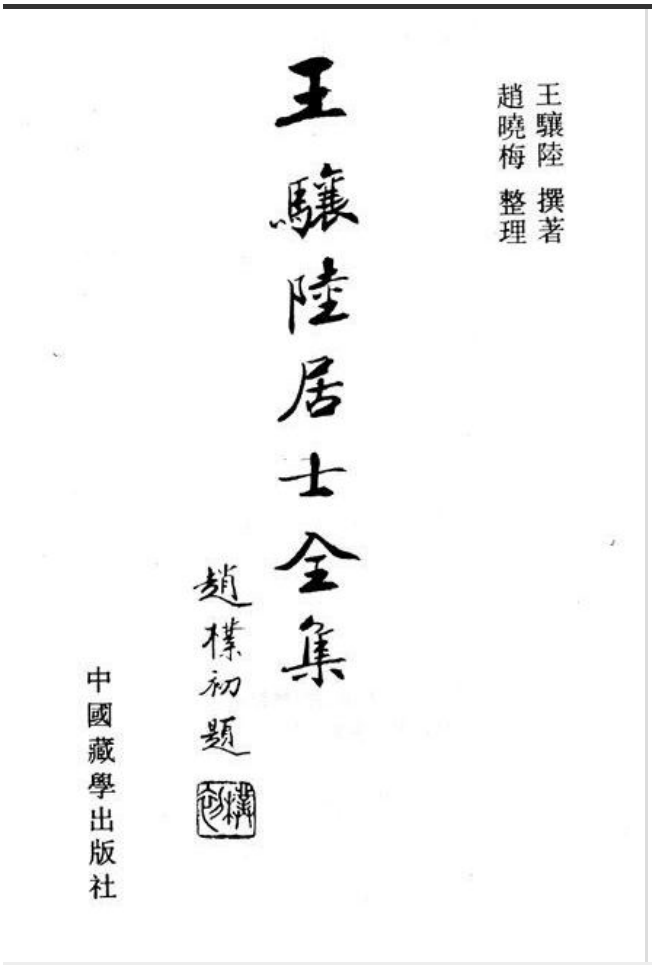
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赵朴初居士题词

Inscription by Lay Practitioner Zhao Puchu



王骧陆居士墨迹

Calligraphy of Lay Practitioner Wang Xianglu



序

Preface

达摩西来，拈花印心，教外别传，不立文字，直指人心，见性成佛之禅旨，由于我中华民族人文优秀，品质高超，兼具有儒、道二教之广博基础，经师师相授，洗练发扬，于唐、宋间大放异彩，腾辉灿烂，蔚为我中华佛教之奇葩。

The Chan teaching associated with Bodhidharma's coming from the West—holding up a flower to seal the mind, a special transmission outside the teachings, not founded on words and letters, directly pointing to the human mind, and seeing one's nature to attain Buddhahood—was, owing to the outstanding humanistic cultivation and noble qualities of our Chinese people, together with the broad foundations of Confucianism and Daoism, transmitted from master to master, refined and developed, and came to shine brilliantly during the Tang and Song dynasties. It became a splendid and singular flower of Chinese Buddhism.

殆南宋以降，去圣时遥，人心不古，道基渐薄，于直指之机，不甚相应，宗下大法，为顺应时机，乃一变宗风，改直指为参话头，藉疑情之便，遮断妄念而爆发真机，彻见本真，用心亦良苦矣。	From about the Southern Song dynasty onward, however, the time since the sages grew remote, people's hearts were no longer as they had been, and the foundations of the Way gradually weakened. People were not greatly suited to direct pointing. To accord with the times, the great Dharma of the Chan school therefore changed its style, replacing direct pointing with investigation of the huatou (critical phrase). By means of the sense of doubt, it cut off deluded thoughts, causing the true potential to burst forth and enabling direct vision of the original reality. What painstaking care this entailed!
降及近代众生障重而根劣，虽亦孜孜参究话头，争奈疑情难起，退而重于默念话头，致二三十年不得消息，使一时磅礴高峻、门风雄异之禅宗日渐衰颓而至于奄奄一息。即今仅存之临济宗，也多以法卷传法，而不能于悟道明心后传付衣钵，良可慨也。	By modern times, sentient beings' obstructions had grown heavy and their faculties dull. Although they diligently investigated the huatou, they found it difficult to arouse a sense of doubt, and so retreated into silently repeating the huatou. As a result, even after twenty or thirty years, they gained no insight. Thus the Chan school, once so magnificent and lofty, with a powerful and distinctive tradition, gradually declined until it was barely alive. Even the Linji school, which alone now remains, mostly transmits the Dharma by issuing Dharma certificates and is unable to base the transmission of the robe and bowl on awakening to the Way and realizing the mind. This is deeply lamentable.
我大愚阿阇黎于庐山东林寺，坚苦卓越，修般舟三昧，历尽艰辛，深入禅定时，感普贤菩萨现身灌顶、授法。	At Donglin Monastery on Mount Lu, our Acharya Dayu cultivated the Pratyutpanna Samādhi with extraordinary perseverance amid hardship. Having endured every difficulty, he entered deeply into meditative absorption, where Samantabhadra Bodhisattva appeared before him, conferred empowerment upon him, and transmitted the Dharma.
谓密藏内有心中心无相上乘密法，合应末法时代众生之机，藉佛、菩萨加持之力，以证本真，可收事半功倍之效，用以补禅宗仅恃自力修行之不足，最合时代机宜。	Samantabhadra told him that within the Esoteric Treasury there was the Heart-of-Heart Dharma, a formless supreme esoteric practice suited to the capacities of sentient beings in the Dharma-ending age. Through the power of the blessings of Buddhas and bodhisattvas, it enabled practitioners to realize their original reality, achieving twice the result with half the effort. It could remedy the

	inadequacy of Chan practice, which relies solely on one's own efforts, and was especially suited to the needs of the age.
愚公于感激涕零之余，奋志苦修七年，彻证本真后，下山弘法，一时轰动大江南北，望风皈依受法者，不下数万人，入室弟子亦有二百余人。嗣因广大信众重神通而不重道，愚公乃易装归隐，嘱得其心髓之弟子王公骧陆嗣法传道，后人尊为印心宗第二祖。	Moved to tears of gratitude, Master Dayu practiced with determination for seven arduous years. After thoroughly realizing his original reality, he descended the mountain to propagate the Dharma, causing a great stir throughout north and south China. No fewer than tens of thousands came in admiration to take refuge and receive the teaching, and he had more than two hundred close disciples. Later, because his many followers valued spiritual powers rather than the Way, Master Dayu changed his attire and went into seclusion. He instructed Wang Xianglu, the disciple who had grasped the marrow of his teaching, to succeed to the Dharma and transmit the Way. Later generations honored him as the second patriarch of the Mind-Seal school.
骧公嗣法后，接引后进，不遗余力，先后于天津和上海建立印心精舍，广传心中心大法，授徒亦不下万余人，信而有徵，修而有得者，亦有数百人。公于说法之暇，将历年心得和布道经验，述以文字，以传后世而广弘扬。	After succeeding to the Dharma, Wang received and guided later students without sparing any effort. He successively established Mind-Seal Viharas in Tianjin and Shanghai, widely transmitted the great Heart-of-Heart Dharma, and accepted no fewer than ten thousand disciples. Several hundred found their faith confirmed and gained realization through practice. In the intervals between teaching the Dharma, he set down in writing the insights he had gained over the years and his experience in propagating the Way, so that they might be transmitted to future generations and widely disseminated.
其一生著作，种类繁多，不拘一格，皆是劝导世人崇道为善，勉励青年努力向上，敦促佛子精进取证，与阐述佛经幽隐含义，以助修道人圆证菩提，迅登彼岸者，其有利于个人修养，社会安宁，国家富强，自不待言矣。	His writings throughout his life were numerous and varied, without confinement to any single style. All urged people to honor the Way and do good, encouraged young people to strive for self-improvement, exhorted Buddhist disciples to cultivate diligently and attain realization, and elucidated the profound and hidden meanings of the Buddhist scriptures in order to help practitioners fully realize bodhi and swiftly reach the other shore. Their benefit to personal cultivation, social peace, and national prosperity needs no further explanation.

骧公一生著作，不下数百万言，惜于“文革”时，毁灭殆尽。今由其孙女明真居士发大愿心，重整付梓，以承先人之遗绪而广接来者。经向各方搜求，仅得其中部份，其重要著作如《心　》、《金刚寿》等，皆求之不得，深以为憾焉。	Wang’s writings over the course of his life amounted to several million Chinese characters. Regrettably, nearly all were destroyed during the Cultural Revolution. Now his granddaughter, the lay practitioner Mingzhen, has made a great vow to collect them again for publication, carrying forward her grandfather’s legacy and guiding future students. After searching in every direction, only part of them has been recovered. Important works such as Xinhuang and Vajra Longevity could not be found, a matter of deep regret.
今就现所得者分为三部份付梓。第一部份为各种经文之抉隐、述意与白话解释；第二部份为《乙亥讲演录》、《入佛明宗答问》及其他讲述手稿；第三部份为印心法要及随录。	The works now recovered are being prepared for publication in three parts. The first consists of uncovering hidden meanings in various scriptures, explaining their intent, and providing vernacular expositions. The second consists of Records of the Yihai Lectures (1935), Questions and Answers on Entering Buddhism and Understanding Its Essential Principle, and other lecture manuscripts. The third consists of essential instructions of the Mind-Seal Dharma and miscellaneous records.
经文抉隐和解说，对今后学者具有莫大帮助。一因佛学名词繁多，二因古文艰深难明，三因繁体字不识，致青年学子读经困难重重，不得其门而入。今得此一卷在手，则一切障难顿释。	The elucidation and explanation of the scriptures will be of immense help to future students. First, Buddhist terminology is abundant; second, classical Chinese is profound and difficult to understand; third, many people cannot read traditional characters. Consequently, young students encounter countless difficulties in reading the scriptures and cannot find an entryway. With this volume in hand, all such obstacles and difficulties are immediately dispelled.
且经文内涵意义幽深，非有真实修证者，卒难明其万一。今骧公将经文内含之幽隐奥义剖析披露无遗，诚可谓发前人之未发，集今贤之大成，实非一般经文注解可比。且所释经文皆宗下要典和世人喜读之了义经。如《心经》、《金刚经》、《圆觉经》、《六祖坛经》和《阿弥陀经》等。学者得之，福德诚无量也。	Moreover, the meanings contained in the scriptures are profound and subtle; without genuine cultivation and realization, it is difficult to understand even a fraction of them. Wang has analyzed and fully disclosed the hidden and profound meanings contained in the scriptures. He may truly be said to have revealed what earlier generations had not revealed and to have gathered the great accomplishments of contemporary worthies. His work is indeed beyond comparison with ordinary scriptural commentaries. The scriptures he explains are all essential classics of the Chan school and sūtras of definitive meaning

	beloved by the public, such as the Heart Sūtra, Diamond Sūtra, Sūtra of Perfect Enlightenment, Platform Sūtra of the Sixth Patriarch, and Amitābha Sūtra. For students who obtain them, the merit and virtue are truly immeasurable.
《乙亥讲演录》系学佛者自始至终由发心而正修至证道起用的有系统的修证著作。在佛学著作中，大多说理，申述教义和仪轨者多，谈修法与证道过程者少。至于说法身向上、证体起用者，可谓绝无仅有。今此录将各关键过程，毫无隐秘的公诸世人，令后之学者，对此书称道赞仰不绝。	Records of the Yihai Lectures (1935) is a systematic work on cultivation and realization for Buddhist practitioners, beginning with arousing the resolve, proceeding through right cultivation, and culminating in realization of the Way and the expression of awakened functioning. Among Buddhist writings, most expound principles, doctrines, and ritual forms; few discuss methods of practice and the process of realizing the Way. Works that speak of what lies beyond the dharmakāya, or of realizing the essence and bringing forth its functioning, are almost nonexistent. This record discloses every crucial stage to the public without concealment, and later students have praised and revered it without end.
《入佛明宗答问》为导致学人入佛门，明宗旨的力作。以学佛不明宗旨，非但不能入道，且有分门别户之嫌，道此长彼短之咎，更有入魔之虞。	Questions and Answers on Entering Buddhism and Understanding Its Essential Principle is a powerful work intended to lead students into the gate of Buddhism and clarify its essential principle. If those who study Buddhism do not understand its essential principle, not only will they be unable to enter the Way, but they may also become attached to sectarian divisions, fault one school while praising another, and even risk entering demonic paths.
能明宗，则知方便虽多门，而归元无二路；既消门户之见，长短之争，又免入歧途，而得归家稳坐，无复入魔之过。此文以问答体，将学人在修行过程中所遇到的疑难问题，将发生之障难和如何处理定境中出现的种种现相，又怎样掌握开悟的时机，以亲见本真等，皆一一详加说明，诚学佛者之指南，入道之要津也。	When one understands the essential principle, one knows that although skillful means have many gates, there are not two paths for returning to the source. One then dispels sectarian views and disputes over superiority and inferiority, avoids entering wrong paths, and can return home and sit securely, free from the error of entering demonic ways. In question-and-answer form, this work explains in detail the difficult questions students encounter in cultivation, the obstacles that may arise and how to address them, the various appearances that occur in meditative states, and how to grasp the opportunity for awakening so as to directly see one’s original reality. It is truly a

	guide for Buddhist practitioners and an essential ford for entering the Way.
印心法语及随录，系骧公有感于今人修法之因地不正，或道德沦丧，社会风气不良，而有以矫正者；或有志学子欲进修而不知从何下手和不明心与性之区分和联系，而为之启示者；或虽修习多时，但不明何由明心见性，于见性后	The Mind-Seal Dharma sayings and miscellaneous records were written by Wang to correct mistaken starting points in practice, moral decline, and unhealthy social customs; to guide aspiring students who wish to progress but do not know where to begin or how mind and nature differ and relate; and to instruct those who have practiced for a long time yet do not understand how to realize the mind and see their true nature.
，又如何更向上起用而打成一片而为之指点、教导者……种种有益身心、穷理尽性之要语，不一而足，读者幸垂察焉。	He also offers guidance on how, after seeing one's true nature, to bring forth functioning at a higher level until practice becomes continuous and undivided. Such essential teachings, beneficial to body and mind and concerned with fully fathoming principle and realizing one's nature, are too numerous to list. Readers are urged to consider them carefully.
综观《全集》，无一非维护世道人心，国富民强之文；修心养性之章，了道证果之句。字字珠玑，语语珍璞；言简意赅，精练允当，斯我骧公呕心沥血之杰作也夫！	Surveying the Complete Works as a whole, one finds that every piece upholds social morality, nurtures people's hearts, and supports a prosperous nation and a strong people; every chapter cultivates the mind and nurtures one's nature; every sentence points toward realizing the Way and attaining its fruition. Every character is a pearl; every phrase, precious jade. Concise yet comprehensive, refined and fitting, these are truly the masterpieces into which our Master Xianglu poured his heart and lifeblood.
是为序。	This serves as the preface.
癸酉初科弟子李钟鼎敬叙	Respectfully written by Li Zhongding, a disciple of the first class of the Guiyou year

王骧陆居士传略

A Brief Biography of Lay Practitioner Wang Xianglu

王骧陆居士讳宰基，字骧陆（相六），号“仁知居士”，著作署名：“菩萨戒多杰海盐王骧陆”、“浙西菩萨戒优婆塞王骧陆”。祖籍浙江海盐县，父辈迁入海宁县（今浙江海宁市盐官镇）。	The lay practitioner Wang Xianglu's personal name was Zaiji; his courtesy name was Xianglu (also written Xiangliu), and his sobriquet was “Lay Practitioner Renzhi.” He signed his writings “Dorje,

	Wang Xianglu of Haiyan, holder of the bodhisattva precepts” and “Upāsaka Wang Xianglu of Western Zhejiang, holder of the bodhisattva precepts.” His ancestral home was Haiyan County, Zhejiang; his father’s generation moved to Haining County (present-day Yanguan Township, Haining, Zhejiang).
上师生于一八八五年三月二日戌时，圆寂于一九五八年十二月十六日戌时，乃二十年代崛起之“印心宗”——无相密心中心法第二代传人，世人尊称“印心宗二祖”。	The Master was born at the hour of xu on March 2, 1885, and passed away at the hour of xu on December 16, 1958. He was the second-generation lineage holder of the Mind-Seal school—the formless esoteric Heart-of-Heart Dharma—which emerged in the 1920s, and was revered as the school’s Second Patriarch.
上师为浙江海宁望族“有怀堂”王欣甫公之六子，其父一生正直，因守正而去官。其母蒋氏母家亦为海宁硖石望族，笃信佛教，好惠施善，智慧过人，擅国画，尤长于兰花，号称“砚香老人”。	The Master was the sixth son of Wang Xinfu of the prominent Youhuai Hall Wang family of Haining, Zhejiang. His father was upright throughout his life and left office because he upheld principle. His mother, née Jiang, also came from a prominent family in Xiashi, Haining. She was a devout Buddhist, enjoyed giving generously and doing good, possessed exceptional wisdom, and excelled in traditional Chinese painting, especially paintings of orchids. She was known as “Elder Yanxiang.”
上师诞生时呈瓜胎，时人视为瑞兆，赋性天聪，超群拔众，孩提时即能诵读金刚经，背诵心经如流。少年时多次随母朝拜普陀圣山，观音大悲宏愿深印其心，菩提心根已深扎矣。	The Master was born with a caul, which people at the time regarded as an auspicious sign. He was endowed with extraordinary intelligence and surpassed his peers. Even as a child, he could recite the Diamond Sūtra and fluently chant the Heart Sūtra from memory. In his youth, he often accompanied his mother on pilgrimages to the sacred mountain of Putuo. Avalokiteśvara’s great vows of compassion were deeply impressed upon his mind, and the roots of his bodhicitta had already taken deep hold.
上师青少年时期发愤读书，熟通经史，十八岁中晚清秀才，后在上海圣约翰大学攻读英文。一九〇七年（光绪三十三年），时年二十二岁，任翻译官随钦差大臣赴印度南洋一带考察。	During his youth, the Master applied himself diligently to study and became thoroughly versed in the classics and histories. At eighteen, he attained xiucai status under the late Qing examination system. He later studied English at St. John’s University in Shanghai. In 1907, the thirty-third year of the Guangxu reign, at the age of twenty-two, he served as an interpreter accompanying an imperial

	commissioner on an investigative tour of India and Southeast Asia.
幼时即铭记玄奘不畏险苦赴天竺取经精神，今亲访佛土因缘殊胜，遂一一朝拜释迦佛祖修行圣地，谒高僧，求佛法，并拜师学习梵文，立志为弘扬正法，利益众生实学苦修。访印期间，长女出世，为纪念此行，遂取名“佛宝”。	From childhood, he had kept in mind Xuanzang’s spirit of braving hardships and dangers to travel to India in search of the scriptures. Now, having the exceptional karmic opportunity to visit the land of the Buddha in person, he paid homage at each of the sacred sites where Śākyamuni Buddha had practiced, visited eminent monastics, sought the Buddhadharma, and studied Sanskrit under a teacher. He resolved to study and practice diligently in order to propagate the true Dharma and benefit sentient beings. During his visit to India, his eldest daughter was born. To commemorate the journey, he named her “Fobao” (“Buddha Jewel”).
回国后上师供职北洋政府交通部，初修净土，皈依霞光和尚，布施济贫，广结善缘。其时学佛，正如上师自述：“虽痛切学佛，皇皇若恐不及：虽未能发明心地，然已知不可限于一宗矣。”此后多方请教，广求各宗，进而修禅，研究佛法，却不敢自信有把鼻。	After returning to China, the Master served in the Ministry of Communications of the Beiyang government. He initially practiced the Pure Land path, took refuge with Monk Xiaguang, gave generously to relieve the poor, and formed many wholesome affinities. Concerning his Buddhist study at that time, the Master later said: “Although I studied Buddhism with deep urgency, anxiously fearing that I would not have time enough, I had not yet realized the mind-ground; nevertheless, I already knew that one could not be confined to a single school.” Thereafter, he consulted widely, sought teachings from many schools, went on to practice Chan, and studied the Buddhadharma, yet did not dare assume that he had found its essential point.
二十年代上师任川、康、藏、黔、滇五省电政督办，设督办衙门于成都，与四川军阀刘湘等周旋数年，目睹军阀火并荼毒黎民，遂看破仕宦浮沉，放弃高官厚禄，离川，返京后拜庐山东林寺高僧大愚阿阇黎为师，虔修无相密乘心中心大法，终于深得三昧，明心见性，为大愚师祖门下得心髓之大弟子。	During the 1920s, the Master served as superintendent of telecommunications for the five provinces of Sichuan, Xikang, Tibet, Guizhou, and Yunnan. He established his superintendent’s office in Chengdu and spent several years dealing with Sichuan warlords such as Liu Xiang. Witnessing the internecine warfare of the warlords and the suffering it inflicted upon the common people, he saw through the vicissitudes of official life, abandoned his high position and generous salary, and left Sichuan. After returning to Beijing, he took the eminent monk Acharya Dayu of Donglin Monastery on Mount Lu as his teacher. He devoted

	himself earnestly to the formless esoteric Heart-of-Heart Dharma, ultimately attaining deep samādhi and realizing the mind and seeing his true nature. He became a leading disciple of Patriarch Dayu, having received the essence of his teaching.
印心宗——无相密心中心法，乃本世纪廿年代行于世之密法。	The Mind-Seal school—the formless esoteric Heart-of-Heart Dharma—was an esoteric teaching that came into public circulation during the 1920s.
以法而论属于密部，惟可使行者直证心田而又通乎禅净，其宗融禅、净、密于一炉，破一切法见至极究竟地，仪轨简单，不必设备种种供养，不分男女老幼富贵贫贱，只要能坐二小时者即可修持，确为初学人修行最广大殊胜圆满具足的大法。	In terms of its teaching, it belongs to Esoteric Buddhism, yet it enables practitioners to directly realize the mind-ground and is also connected with Chan and Pure Land practice. Its tradition fuses Chan, Pure Land, and Esoteric Buddhism into one, breaking through all fixed views of the Dharma to reach the ultimate. Its ritual procedures are simple and require no elaborate offerings. It makes no distinction between men and women, young and old, rich and poor: anyone able to sit for two hours may practice it. It is indeed a vast, excellent, complete, and fully endowed Dharma for beginning practitioners.
此宗以见性明心为主，成就无相悉地。印心宗之开山初祖为大愚，二十年代初，大愚初祖目睹世界大战后民苦动乱，社会动荡，恐怖不安，天灾人祸，修行条件极差，且修行者不得要领，信心动摇。	This school takes realizing the mind and seeing one's true nature as its primary aim, thereby accomplishing formless siddhi. The founding First Patriarch of the Mind-Seal school was Dayu. In the early 1920s, Patriarch Dayu saw the suffering and turmoil that followed the World War: social disorder, fear and insecurity, natural disasters and human-made calamities, extremely poor conditions for practice, and practitioners who lacked the essential points and whose faith was wavering.
为济世救苦，大愚初祖苦修七年，于定中得普贤大士灌顶传授，开此法门，此乃直证心田之妙法，为密部最高之第四真如门，此密不取于相，而亦不离于相，三分之二为佛力，三分一为自力，先从八识修起，首破无明，后降盖障，于短期内必可使行者证入无念时之本来面目，求得根本。	In order to aid the world and relieve suffering, Patriarch Dayu practiced austerities for seven years. In samādhi, he received empowerment and transmission from the great bodhisattva Samantabhadra, thereby opening this Dharma gate. It is a wondrous method for directly realizing the mind-ground, the highest Fourth Gate of Suchness within Esoteric Buddhism. This esoteric practice neither relies upon appearances nor departs from them. Two-thirds depends on the power of the Buddha, and one-third on one's own power. It begins with cultivation of the eight

	consciousnesses, first breaking through ignorance and then subduing obscurations. In a short time, it can surely enable practitioners to realize their Original Face at the time when no thought arises and to attain the root.
先破无明，开悟后再除习气，悟后修是此印心宗的特点。一切修法，皆大愚初祖庐山亲证后所特定，故后人依之而修，必可二三年内证入。	It first breaks through ignorance; after awakening, it then removes habitual tendencies. Cultivation after awakening is a distinctive feature of this Mind-Seal school. All its methods of practice were specifically established by Patriarch Dayu after his direct realization on Mount Lu. Therefore, later practitioners who follow them can surely attain realization within two or three years.
为使世人知有如此善巧方便法门，大愚初祖下山后，所到之处略显神通，即轰动大江南北，求法者六七万人，入室弟子近二百人，但求法者重神通而不重道者甚多，大愚初祖乃易装归隐四川，特选得其传心大弟子王骧陆居士嗣法传道，后人尊为印心宗第二祖。	To let people know of such a skillful and expedient Dharma gate, Patriarch Dayu, after descending the mountain, displayed a few spiritual powers wherever he went, causing a sensation throughout the country. Sixty or seventy thousand people sought the Dharma from him, and nearly two hundred became his close disciples. Yet many who sought the Dharma valued spiritual powers rather than the Way. Patriarch Dayu therefore changed his attire and retired into seclusion in Sichuan. He specially selected his principal disciple who had received the mind transmission, Lay Practitioner Wang Xianglu, to succeed to the Dharma and transmit the Way. Later generations revered him as the Second Patriarch of the Mind-Seal school.
二十年代至三十年代，上师修心中心印入心地后重新研究佛经，方知明心后学经与已往截然不同，遂对金刚经、心经、六祖坛经、圆觉经，阿弥陀经等详加注释，并创办“学佛研究会”（后改为“印心精舍”）开坛讲经传法。	From the 1920s through the 1930s, after the Master had cultivated the Heart-of-Heart Dharma and received its seal in the mind-ground, he returned to the study of the Buddhist scriptures. Only then did he understand that studying the scriptures after realizing the mind was entirely different from studying them previously. He therefore wrote detailed commentaries on the Diamond Sūtra, Heart Sūtra, Platform Sūtra of the Sixth Patriarch, Sūtra of Perfect Enlightenment, Amitābha Sūtra, and other works. He also founded the Buddhist Study and Research Association, later renamed Mind-Seal Vihara, where he established a teaching seat to expound the scriptures and transmit the Dharma.

上师讲经，乃悟后开示，有实体修证体会，深入佛理，精深通达。北京大学张东荪先生讲授哲学，每遇佛学问题必亲自登门请教，对上师精辟论解，甚是钦佩。上师对子女亦严格培养，务令共修心中心大法，六座必满。	The Master's scriptural lectures were teachings given after awakening, grounded in actual experience of cultivation and realization. He penetrated deeply into Buddhist principle and possessed profound and comprehensive understanding. Zhang Dongsun of Peking University lectured on philosophy and, whenever he encountered questions concerning Buddhist studies, would personally visit the Master to seek his guidance. He greatly admired the Master's incisive explanations. The Master was also strict in educating his children, requiring them all to practice the Heart-of-Heart Dharma together and to complete all six sessions.
上师三子科祥、侄子仁，幼女德华，至今提起随父修法情景尤感叹不已。上师宏法本欲出家，大愚初祖令以居士身份宏法，以此法以居士身份宏扬更为方便故。	The Master's third son, Kexiang, his nephew Ren, and his youngest daughter, Dehua, still speak with deep emotion of practicing the Dharma with their father. In propagating the Dharma, the Master originally wished to become a monastic, but Patriarch Dayu instructed him to propagate the Dharma as a lay practitioner, since it was more convenient to spread this teaching in that capacity.
自三十年代起，上师在天津、上海等处相继成立印心精舍，灌顶授法。仅一九三四年（甲戌年）、一九三五年（乙亥年）二年就在天津开讲座四百余次。当时皈依同人得明心、识本性者不可胜数。	Beginning in the 1930s, the Master successively established Mind-Seal Viharas in Tianjin, Shanghai, and other places, where he conferred empowerment and transmitted the Dharma. In the two years 1934, the Jiaxu year, and 1935, the Yihai year, he gave more than four hundred lectures in Tianjin alone. At that time, countless people who took refuge with him realized the mind and recognized their true nature.

此因上师传法强调“法之当机，乃名正修”。因各人之夙根不同，根有利钝，因人而异，故强调随其机之利钝而予以正法，使其先明心见性，证得根本智后再勤除习气，方可了生死。	This was because the Master emphasized in transmitting the Dharma that “only a Dharma suited to the recipient is called right cultivation.” Since people’s capacities developed through past cultivation differ, some being sharp and others dull, the teaching must be adapted to each individual. Thus he emphasized giving the true Dharma according to the sharpness or dullness of the recipient’s capacity, so that they might first realize the mind and see their true nature, attain fundamental wisdom, and then diligently remove habitual tendencies. Only then could they be liberated from birth and death.
故“本会传法先考虑其人之根器，地位、时间、体力等等，然后传法，以免中途疑退之弊”，“本会传法，不拘定何法，非净非密非禅，当机而授；亦戒亦定亦慧，自然而持。要以总持法识本性为体，般苦法启发方便为用，净土法证入圆觉为归，说戒体则重戒体而防戒病，说定则言正定而除邪见，说慧则证慧力而戒狂妄。”	Therefore: “When this association transmits the Dharma, it first considers a person’s capacity, social circumstances, available time, physical strength, and so forth, and only then transmits the Dharma, so as to avoid the drawback of doubt or retreating midway.” “In transmitting the Dharma, this association does not rigidly adhere to any particular teaching. It is neither exclusively Pure Land, nor Esoteric, nor Chan; it is transmitted according to the recipient’s capacity. Precepts, samādhi, and wisdom are all upheld naturally. It takes knowing one’s intrinsic nature through the dhāraṇī Dharma as its essence, and the Dharma of prajñā as its function of skillful inspiration; it takes the Pure Land Dharma’s realization of perfect enlightenment as its ultimate destination. In speaking of the essence of the precepts, it stresses the precept essence in order to prevent the sickness of attachment to precepts; in speaking of samādhi, it explains right samādhi in order to remove wrong views; and in speaking of wisdom, it calls for realizing the power of wisdom and cautions against arrogance and delusion.”
“我人所修，在于求得根本，目的是在印心，得真实受用。”对一味谤他宗分门之辈，上师谆谆告诫：已背净义，非佛弟子，断不能往生。而“分宗为便于专一起见，乃一门深入之意，因各人根器不同，有性所近者故立先后，及将到达彼岸，则同一归宗矣。”“各宗各法意在借用，必修到法空，归到心地本来面目，方得名了。”	“What we cultivate is the attainment of the root; our purpose is to seal the mind and gain genuine benefit.” To those who single-mindedly disparaged other schools and divided the teachings into sects, the Master repeatedly admonished: such people had already departed from the meaning of purity, were not disciples of the Buddha, and could never attain rebirth in the Pure Land. Yet, “the division

	into schools facilitates focused practice—that is, entering deeply through one gate. Because people differ in capacity and have differing natural affinities, an order of precedence is established; but when they reach the other shore, all return to the same source." "The intent of every school and every Dharma is to make use of provisional means. One must cultivate until dharmas are empty and return to the Original Face of the mind-ground; only then can one be said to have understood."
上师在天津十年，除灌顶授法外，曾完成许多释经著作，根据"印心精舍"刊印部分书名目录，计有《乙亥讲演录》、《入佛明宗答问》、《心　》、《金刚经分段贯释》、《心经分段贯释》、《学佛最初之决定》、《六字大明咒修法》、《修心要诀》、《金刚寿》、《我有烦恼吗》、《偈瑜珈焰口》等。	During his ten years in Tianjin, in addition to conferring empowerment and transmitting the Dharma, the Master completed many scriptural commentaries. According to the partial catalogue of works printed by Mind-Seal Vihara, these included Records of the Yihai Lectures (1935), Questions and Answers on Entering Buddhism and Understanding Its Essential Principle, Xinhuang, A Thorough Section-by-Section Explanation of the Diamond Sūtra, A Thorough Section-by-Section Explanation of the Heart Sūtra, The First Essential Determination in Studying Buddhism, Practice of the Six-Syllable Great Bright Mantra, Secrets of Cultivating the Mind, Vajra Longevity, Do I Have Afflictions?, and Gāthās for the Yogic Flaming-Mouth Rite.
抗战中期，上师应吴礼门、蔡楚昂、侯君陆等居士之邀由津赴上海传法，在海宁路锡金公所设"印心精舍"继续灌顶授法，开设道场，并经常去杭州、苏州、嘉兴、湖州、海宁等地传法，广收信徒，不辞劳苦，生活朴素，平等待	In the middle period of the War of Resistance against Japan, at the invitation of lay practitioners Wu Limen, Cai Chu'ang, Hou Junlu, and others, the Master went from Tianjin to Shanghai to transmit the Dharma. At the Xijin Guild Hall on Haining Road, he established Mind-Seal Vihara, where he continued to confer empowerment and transmit the Dharma, established a practice center, and frequently traveled to Hangzhou, Suzhou, Jiaxing, Huzhou, Haining, and other places to transmit the Dharma. He accepted many believers, spared no effort, lived simply, and treated all people equally.
人，尤其对劳苦民众，仁慈悲悯，选择弟子重德重修不求供养，总是谆谆告人：“凡人处于社会，讲究处世之道，无一个不应学佛，学佛是要认识自己，了达人生观，明白做人的所以然，简言之，就是明白做人的道理，此便是忠。	He was especially kind and compassionate toward working people. In choosing disciples, he valued virtue and cultivation and did not seek offerings. He would always earnestly tell people: "Everyone living in society must understand the way of conducting oneself; there is no one who should not study

	Buddhism. To study Buddhism is to know oneself, understand one's outlook on life, and comprehend the reasons for being human. In brief, it is to understand the principles of being human. This is loyalty.
拿这个道理去对别人，通达他人的一切心理，才能尽对人之道，此便是恕。一是为自，一是为人，社会上人与人的情感和事业，无一不臻于完美，可见佛法是人生最主要的学问，最重大的事业，不是消极自利。	"Apply these principles to others and penetrate all their mental states; only then can one fulfill the way of relating to others. This is reciprocity. One concerns oneself, and the other concerns others. Then human relationships and shared undertakings in society can all reach perfection. Thus it can be seen that the Buddhadharma is the most essential learning and the greatest undertaking in human life; it is not passive self-benefit.
消极自利，是佛所最不许的条件，因为佛法是救世的，救心的。"上师传法讲经，力求通俗易懂，一生致力济世度人，孜孜不倦，著述数百万字，文革中大量手稿被焚，实可痛惜！幸所出者，皆为诸弟子门生所存。	"Passive self-benefit is what the Buddha least permits, because the Buddhadharma saves the world and saves minds." In transmitting the Dharma and lecturing on the scriptures, the Master strove to make his teachings plain and easy to understand. Throughout his life, he devoted himself tirelessly to benefiting the world and liberating people. He wrote several million characters, but a great number of his manuscripts were burned during the Cultural Revolution, a matter of profound regret. Fortunately, the works that had been published were preserved by his disciples and students.
抗战胜利后，上师先后在上海、天津启建法会四十九天，为民祈福息灾。	After victory in the War of Resistance, the Master successively held forty-nine-day Dharma assemblies in Shanghai and Tianjin, praying for blessings for the people and for the cessation of calamities.
一九五八年，上师现病相于沪寓，仍谆谆开示学人，传法必须严格选择，切勿轻易授法，一九五八年十二月十六日上师知将离去，特召大弟子吴礼门、李钟鼎等人及长女佛宝（漱文）重嘱："此心中心法是末法时代最易亲证本来面目的最好最迅速最简捷的大法。	In 1958, the Master manifested signs of illness at his Shanghai residence, yet he continued earnestly to instruct students that the transmission of the Dharma must involve strict selection and that it must never be bestowed lightly. On December 16, 1958, knowing that he was about to depart, he specially summoned his chief disciples Wu Limen, Li Zhongding, and others, as well as his eldest daughter Fobao (Shuwen), and repeatedly instructed them: "This Heart-of-Heart Dharma is

	the finest, swiftest, and most direct great Dharma for directly realizing one's Original Face in the Dharma-ending age.
修禅宗靠自力，无二三十年甚难彻了，且痛师资日少，时代不同，求其普及甚难，而心中心法，仪轨简单，证得尤速，专心修持 二三年可抵得上二三十年之功。	"Chan practice relies on one's own effort; without twenty or thirty years, it is extremely difficult to attain thorough realization. Moreover, qualified teachers are lamentably becoming fewer by the day. The times have changed, making it very difficult for Chan to become widely accessible. The Heart-of-Heart Dharma, however, has a simple ritual procedure and brings realization especially swiftly. With concentrated practice for two or three years, one may equal the achievement of twenty or thirty years."
”“这个大法是我大愚师尊千辛万苦，于定中亲得普贤大士灌顶传授的。	"This great Dharma was personally received by my revered master, Patriarch Dayu, who, after enduring countless hardships, received empowerment and transmission from Mahāsattva Samantabhadra in samādhi.
七载修行，开此法门，大事因缘，其在此乎！吾恐人之未明因缘，当广为宏扬以告他人，勿因人事而误大法，务必以大局为主，则护法功德有胜于三千七宝之施矣！切记，须以此大法广为宏扬，济世度人。”至此热泪垂落，叮嘱再三。病笃手结随心陀罗尼印契数日，右侧吉祥卧，安然而终。	After seven years of practice, he opened this dharma gate. Surely this was a matter of great causes and conditions! I fear that people may not understand these causes and conditions. It should therefore be widely propagated and made known to others. Do not let interpersonal matters hinder this great Dharma. You must place the greater whole first; then the merit and virtue of protecting the Dharma will surpass an offering of the seven treasures filling a great trichiliocosm. Remember this well: this great Dharma must be widely propagated to benefit the world and liberate people." At this point, hot tears streamed down as he repeatedly gave these instructions. In the last days of his illness, he formed the mudrā of the Wish-Fulfilling Dhāraṇī for several days, then lay peacefully on his right side in the auspicious reclining posture and passed away.
一代英师离去今已三十六载，印心宗心中心大法历尽沧桑终不负上师嘱望，已愈来愈为更多的修行者所修持，不仅在中华大陆，且在台湾香港，以及新加坡、马来西亚，和欧美，均有印心宗门生，心中心大法以其殊胜的法缘正在遍及世界各地。愿此全集将为众修持者提供更多更重要的法音。	It has now been thirty-six years since this outstanding master departed. After enduring many vicissitudes, the great Heart-of-Heart Dharma of the Mind-Seal school has at last not failed its master's hopes. It is now practiced by ever more practitioners, not only in mainland China but also in

	Taiwan, Hong Kong, Singapore, Malaysia, Europe, and America. There are disciples of the Mind-Seal school in all these places, and, through its exceptional Dharma affinities, the Heart-of-Heart Dharma is spreading throughout the world. May this complete collection offer practitioners a greater wealth of essential Dharma teachings.
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