目 录 / Table of Contents

序	*Preface*
正文	*Main Text*
教理	*Buddhist Doctrine*
修法	*Cultivation Practice*
与修法相关	*Related to Practice*
信函摘抄	*Excerpts from Letters*
禅偈撮略	*Selected Chan Verses*
为元音老人荼毗法语	*Dharma Words for Master Yuanyin's Cremation Ceremony*
一代大德元音老人坐脱立亡	*The Great Master Yuanyin's Passing in Full Awareness*
后记	*Afterword*

序

Preface

佛法有无量法门，指导行人背尘合觉，明心见性，然后由悟起修，打扫积习，了脱生死，成就菩提。心中心密法是20世纪20年代崛起的无相密乘。	The Buddhadharma offers immeasurable dharma gates that guide practitioners to turn away from sensory entanglement and accord with awakening, realizing the mind and seeing one's true nature. From awakening, they undertake cultivation, clear away accumulated habitual tendencies, transcend birth and death, and accomplish bodhi. The Heart-of-Heart Dharma is a form of formless esoteric practice that emerged in the 1920s.
初由大愚阿阇黎传世，世人尊称为初祖，再传至王骧陆上师，三传至元音老人（李钟鼎居士），世人尊称为二祖和三祖。此法仪轨简单，修法方便，以三密相应法使根尘脱落，进入无相、无住、无念的自性三昧境界，是无相密乘中别开生面的上乘修法。	This Dharma was first transmitted by Acharya Dayu, honored as the First Patriarch. It was subsequently transmitted to Master Wang Xianglu and then to Master Yuanyin, the lay practitioner Li Zhongding, who are honored as the Second and Third Patriarchs, respectively. Its ritual is simple and its practice accessible. Through the correspondence of the three mysteries, the sense faculties and their objects fall away, and practitioners enter the samādhi of intrinsic nature, characterized by formlessness, non-abiding, and no-thought. It is a distinctive, advanced method of formless esoteric practice.
元音老人由禅而密，大悲心切，广利群生，依据大藏经秘密仪轨《佛心经品亦通大随求陀罗尼》（二卷，唐菩提流志译）灌顶传法，学人遍于大陆、港台地区以及美国、日本和新加坡等国家。	Master Yuanyin entered Esoteric Buddhism by way of Chan. Deeply moved by great compassion, he extensively benefited living beings, bestowing empowerment and transmitting this Dharma on the basis of the secret ritual text in the Buddhist canon, The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī (two fascicles, translated in the Tang dynasty by Bodhiruci). His students are found throughout mainland China, Hong Kong and Taiwan, as well as in the United States, Japan, Singapore, and other countries.
现在，老人虽于96岁时坐脱立亡，安详圆寂，学人为了重温遗教，纪念大德，乃拟将收集的已经编纂成册的各地函札谈话，并经过老人亲笔修正勘定的《问答集》付梓出版。	Although Master Yuanyin has now passed away peacefully at the age of ninety-six, demonstrating freedom in departing this life, his students wish to revisit his teachings and commemorate his great virtue. They therefore plan to publish Questions

	and Answers, a collection of correspondence and conversations gathered from various places, compiled into a volume, and personally corrected and finalized by the Master.
集中对修证方法，悟心要领，特别对悟后用功，保任、除习，都有详尽开示，体现了老人慈悲恳切的作风与广利有情的悲愿。此书的出版，可称为《佛法修证心要》的姊妹篇。	The collection provides detailed guidance on methods of cultivation and realization, the essentials of awakening to the mind, and especially practice after awakening: safeguarding realization and eliminating habitual tendencies. It reflects the Master's compassion, earnestness, and vow to benefit sentient beings widely. This book may be regarded as a companion volume to Essentials of Buddhist Practice and Realization.
老人所说，都是对机施教，应病与药，善巧方便，指示学人。希望读此书的人勿执文字，勿落言诠，举一反三解粘去缚，直趋菩提。谨略序缘起，愿与天下学人共勉之。	The Master always taught according to his listeners' capacities, prescribing medicine to suit the illness and guiding students through skillful means. May readers avoid clinging to words or becoming trapped in verbal explanations. May they understand the wider implications of each teaching, release attachments and bonds, and proceed directly toward bodhi. I respectfully offer these brief words on the background to this publication, in the hope that practitioners everywhere may encourage one another.
徐恒志	Xu Hengzhi
2000年3月25日	March 25, 2000

正文

Main Text

教理

Buddhist Doctrine

（一） 佛学常识	(I) Basic Buddhist Knowledge
1问：什么是外道?	Question 1: What is a non-Buddhist path?
答：心外有法就是外道。不受佛化，别行邪法；心游道外，故名外道。究竟来说，罗汉也是外道，因为他有法可得，法执未除。	Answer: To posit dharmas outside the mind is a non-Buddhist path. Those who do not accept the Buddha's teachings and instead follow heterodox practices, letting their minds wander outside the Way, are therefore called followers of non-Buddhist paths. Ultimately speaking, even arhats are on a non-Buddhist path, because they still have dharmas to attain and have not eliminated attachment to dharmas.
2问：何为感应道交?	Question 2: What is communion through response to spiritual resonance?
答：此感彼应也。念佛持咒为“感”，佛菩萨加被行者为“应”，彼此打成一片为道交也。	Answer: It is a matter of the practitioner's invocation and the response it elicits. Buddha-recitation and mantra recitation constitute the invocation; the blessings bestowed on the practitioner by Buddhas and bodhisattvas constitute the response. When the two form an unbroken whole, this is communion through the Way.
3问：何为“不即不离”？	Question 3: What does “neither identical nor separate” mean?
答：不即者，不就是也；不离者，离开它也就没有了也。此乃说性相不二，色空无异也。	Answer: “Not identical” means that they are not the same; “not separate” means that apart from it, there is nothing. This refers to the nonduality of nature and appearance, and to form and emptiness being no different.
4问：什么叫身内身，身外身?	Question 4: What are the body within the body and the body outside the body?

答：身内身即佛性，真身。在认识本性后，时时保护它，到六根不为境界所动，清净了，我们的神识就出来了，不必等到死才出来。出来的身叫身外身，即意生身。它还是假身，是第七识，出来后还会有变化。	Answer: The body within the body is Buddha-nature, the true body. After recognizing one's intrinsic nature, one must protect it at all times. When the six sense faculties are no longer moved by circumstances and have become pure, our consciousness can emerge; it need not wait until death to do so. The body that emerges is called the body outside the body, namely the mind-born body. It is still an illusory body, belonging to manas consciousness, and it may still undergo changes after emerging.
第一次叫三昧乐正受意生身，靠打坐的功夫。这时还不能要出就出，要入定才能出，动中出不来。超过五地就能出三个了。到八地以上，就是种类俱生无行作意生身。动植物山河大地一切东西都能变化自在。	The first is called the mind-born body of the blissful experience of samādhi and depends on one's skill in seated meditation. At this stage, one cannot send it forth at will; one must enter samādhi to do so, and cannot send it forth during activity. Beyond the fifth bhūmi, one can manifest three such bodies. From the eighth bhūmi onward, it is the mind-born body arising together with the various kinds without deliberate activity. One can freely manifest as animals, plants, mountains, rivers, the great earth, and all other things.
如不认识本性，纵然出阳神，还是有生死。吕纯阳祖师后来见了黄龙祖师，才完全醒悟说：“自从得见黄龙后，方悔从前枉用功。”道教里有住着，要到最后才能化空，气功更有住着，所以不能了生死。道教、气功是以炼精气神为本，而佛法是以菩提心为根本，精修定慧积累功德而成道。一是有为之体，一是无为之德，故不可同日而语。	If one has not recognized one's intrinsic nature, then even if one produces a yang spirit, one still remains subject to birth and death. Only after Patriarch Lü Chunyang later met Patriarch Huanglong did he fully awaken, saying: "Since seeing Huanglong, I have regretted that all my former efforts were in vain." Daoism has things to which it remains attached and can dissolve them into emptiness only at the end; qigong has even more objects of attachment. Therefore, neither can transcend birth and death. Daoism and qigong take the refinement of essence, qi, and spirit as their basis, whereas Buddhadharma takes bodhicitta as its foundation and realizes the Way through diligent cultivation of samādhi and wisdom and the accumulation of merit and virtue. One is the substance of the conditioned; the other is the virtue of non-contrivance. Thus they cannot be spoken of in the same breath.
5问：什么是无念?	Question 5: What is no-thought?

答：无念不是压念不起，与死人相似，而是念起不随，念念不停留。尽管做一切事，心中不留丝毫痕迹，无一点执著。	Answer: No-thought does not mean suppressing thoughts so that they do not arise, thereby resembling a dead person. Rather, when thoughts arise, do not follow them, and do not linger on thought after thought. Even while doing all kinds of things, leave not the slightest trace in the mind and have no attachment whatsoever.
6问：什么是无住用心?	Question 6: What does it mean to apply the mind without abiding?
答：佛法不是消极厌世的，而是积极入世的，佛子故应身先大众干一切繁忙的工作，不可逃避现实，在工作时须应缘而作，心中不可存丝毫功德相。脑筋里没有一点东西，空空荡荡地就像没有做过一样才是无住用心。	Answer: Buddhadharma is not negative or world-weary; rather, it actively engages with the world. Therefore, disciples of the Buddha should take the lead among the public in undertaking all kinds of demanding work and must not evade reality. While working, they should act in response to conditions, without retaining the slightest notion of merit. When there is not a single thing in the mind—when it is empty and open, as though one had done nothing at all—this is applying the mind without abiding.
7问：什么叫无漏?	Question 7: What does undefiled mean?
答：修行是从有漏修到无漏。无漏是把你的一切妄想执著与一切功德相都漏光了，到了无善，无恶，无喜，无烦恼可漏了，这时就是无漏。有一点喜乐与烦恼在，还是有漏。	Answer: Cultivation proceeds from the defiled to the undefiled. Undefiled means that all your deluded thoughts, attachments, and notions of merit have been completely drained away. When there is no goodness, no evil, no joy, and no affliction left to leak out, that is undefiled. So long as there is even a little joy or affliction, one is still defiled.
你现在有妄心、妄想、妄念，赶快放下，不跟它走，把它都消光，没有东西再漏了叫无漏。所以应一切放手，一切不要执著。证到无漏时，十方圆明，道通具足，成就无畏妙德。	You now have deluded mind, deluded thoughts, and deluded notions. Quickly let them go; do not follow them, but dissolve them all away. When there is nothing left to leak out, this is called undefiled. Therefore, let go of everything and do not cling to anything. Upon realizing the undefiled, the ten directions are completely luminous, the Way and its powers are fully present, and one accomplishes the wondrous virtue of fearlessness.
8问：什么是无生法忍?	Question 8: What is acceptance of the dharma of the unborn?

答：真智安住于实相理体而不动，叫无生法忍。我们的佛性根本是不生不灭的。没有生哪有死？忍是安住不动，就是定力。最苦的，他也不觉苦了，在牛胎马腹也不苦，这就是自性大忍的力量，就是法身不生不灭。	Answer: When true wisdom abides unmoved in the principle and substance of true reality, this is called acceptance of the dharma of the unborn. Our Buddha-nature is fundamentally neither arising nor ceasing. Without birth, where could there be death? Acceptance means abiding unmoved; it is the power of samādhi. Even in the most painful circumstances, one no longer feels pain; even in the womb of a cow or a mare, one does not suffer. This is the power of the great acceptance of intrinsic nature: the dharmakāya (Dharma body) is neither arising nor ceasing.
事相都是假的，不接纳它就没有苦，你接受它就有苦。忍苦者无苦可忍也就是无心可动。无生法忍要有力量才能证到。在六道尽管走，也是无生，不是坐在界外净土是无生。	All phenomenal appearances are illusory. If you do not accept them, there is no suffering; if you accept them, there is suffering. When one who endures suffering has no suffering to endure, there is likewise no mind that can be moved. Acceptance of the dharma of the unborn can be realized only through strength. Though one may travel through the six realms, it is still the unborn; it is not that the unborn means merely sitting in a Pure Land outside the realms.
我们现在说，一念断处，能起了了分明的大功量是我们的佛性。你认可它，一点不疑惑，不动摇，叫无生法。更进一步，这无生法也不可得，才叫无生法忍。无生法忍是行人证到本性，更无生灭的自然状态，此时也就成道了。	We now say that at the point where thought ceases, the great capacity that can arise with clear, distinct knowing is our Buddha-nature. If you acknowledge it, without the slightest doubt or wavering, this is called the dharma of the unborn. Going further, even this dharma of the unborn is unobtainable; only then is it called acceptance of the dharma of the unborn. Acceptance of the dharma of the unborn is the natural state in which a practitioner realizes intrinsic nature and no longer undergoes arising and ceasing. At that point, one has realized the Way.
9问：什么叫微细流注?	Question 9: What is the subtle continuous stream?
答：指微细的妄念，就是法相宗五遍行心所的“意”，如水一样不停地流。平时人都不能见，因为它流得快。须入金刚喻定才能见它流动。	Answer: It refers to subtle deluded thoughts—the “intention” among the five universal mental factors of the Dharma Characteristics School—which flow without ceasing like water. Ordinarily, people cannot perceive them because they flow so quickly. One must enter vajra-like samādhi in order to see their movement.

10问：什么是见、定、行?	Question 10: What are view, samādhi, and conduct?
答：见是见性，空悲不二；不着相就是大定，空明无依；行是指度生的行为而不着度生相，自性圆照，六度齐施。	Answer: View is seeing one's true nature, in which emptiness and compassion are nondual. Not clinging to appearances is great samādhi, empty and luminous, without reliance. Conduct refers to actions that liberate sentient beings without clinging to the appearance of liberating them. Intrinsic nature illuminates perfectly, and the six perfections are all practiced.
11问：对各种境界不留痕迹的功夫是不是修行正路?	Question 11: Is the practice of leaving no trace in any circumstance the proper path of cultivation?
答： 此不留痕迹的功夫正是修持正路。但于无住中仍要圆现大悲妙用，开显无量功德。	Answer: This practice of leaving no trace is indeed the proper path of cultivation. Yet within non-abiding, one must still fully manifest the wondrous functioning of great compassion and reveal immeasurable merit and virtue.
12问：我们修法的人该看什么书?	Question 12: What books should those of us who practice this Dharma read?
答：在修法前，显教的书都可以看。但重点应看明白正知见，开发菩提悲愿，建立正确身心行为的书。在师父传你法后，应该看有关修这个法的经论和其他参考书。	Answer: Before undertaking a practice, one may read any books of Exoteric Buddhism. The emphasis, however, should be on books that clarify right view, develop bodhicitta and compassionate vows, and establish correct conduct of body and mind. After your teacher has transmitted the practice to you, you should read the sūtras, treatises, and other reference books related to that practice.
13问：什么叫观自在?	Question 13: What does Avalokiteśvara mean?
答：观照自己在本位上不动摇。这个自己不是肉身的自己，了了灵知才是自己。但又不住了了灵知。	Answer: It means contemplating oneself without wavering from the original ground. This self is not the self of the physical body; clear, numinous knowing is the self. Yet one must not abide even in this clear, numinous knowing.
14问：什么叫起疑情?	Question 14: What does it mean to arouse a sense of doubt?
答：叫你死无葬身之地。	Answer: It means to make you die with no place to be buried.
15问：悟个什么?	Question 15: What is it that one awakens to?

答：三世诸佛也不识！还会么？宗下答语切忌说理，须意在言外。现在人根机太钝，修禅定不易开悟，唯有净密双修似较合宜，此诚无可奈何之事也。但遇有缘之志者，亦可摄受一、二以教之。	Answer: Even the Buddhas of the three times do not recognize it! Do you understand? In answers within the Chan school, one must avoid discursive explanation; the meaning must lie beyond the words. People today have faculties that are too dull, and it is not easy to awaken through cultivating Chan meditation. Only combined Pure Land and Esoteric practice seems comparatively suitable. This is truly unavoidable. Yet when one encounters aspirants with the requisite affinity, one may also accept one or two and teach them.
16问：什么是心中心法?	Question 16: What is the Heart-of-Heart Dharma?
答：全名是“心中心又心”，即假心，真心，真假心都不可得的心，即证悟妙心。心中心法是大圆满法中的精髓，是中心的中心，是借假心打开真心，彻显妙心的无上大法。	Answer: Its full name is “the heart at the center of the heart”: the mind in which the false mind, the true mind, and both false and true mind are all unobtainable—that is, the wondrous mind realized in awakening. The Heart-of-Heart Dharma is the essence of Dzogchen (Great Perfection), the center of the center: the unsurpassed Dharma that uses the false mind to open the true mind and fully reveal the wondrous mind.
17问：修心中心法讲不讲成佛资粮？若讲，指的是什么?	Question 17: Does the practice of the Heart-of-Heart Dharma speak of the provisions for attaining Buddhahood? If so, what do they refer to?
答：成佛的资粮：（一）打坐入定，除障开智慧；（二）广做善事，积累福德。因佛是二足尊，即智慧福德二俱圆满。	Answer: The provisions for attaining Buddhahood are: (1) seated meditation and entering samādhi, to remove obscurations and open wisdom; and (2) doing abundant good deeds, to accumulate blessings and virtue. A Buddha is honored as complete in the two accumulations, for both wisdom and blessings and virtue are fully perfected.
18问：什么是阴神?	Question 18: What is a yin spirit?
答：人家看不见你，但你自己知道。	Answer: Others cannot see you, but you yourself know.
19问：什么是密法?	Question 19: What is Esoteric Buddhism?

答：打开秘密宝藏叫密法，是以三密加持来修法的。三密加持即以本尊的身、口、意来加持。身体不动，手结印，腿跏趺而坐，是身密；口持咒不停，是口密；意不想，不思，静静听自己的持咒声音，是意密。能以无相密法打开秘密宝藏，见得本性，是真正的密宗。	Answer: Esoteric Buddhism is the Dharma of opening the secret treasury; it is practiced through the empowerment of the three mysteries. The empowerment of the three mysteries means receiving empowerment through the body, speech, and mind of the yidam. Keeping the body still, forming mudrās with the hands, and sitting cross-legged is the mystery of body. Continually reciting mantras is the mystery of speech. Not thinking or reflecting, but quietly listening to the sound of one's own mantra-recitation, is the mystery of mind. To open the secret treasury through formless esoteric practice and see one's intrinsic nature is genuine Esoteric Buddhism.
20问：密宗为什么一定要灌顶?	Question 20: Why must Esoteric Buddhism receive empowerment?
答：灌顶是个仪式。灌顶可以给你消业障，给你开梵穴，给你菩提的种子。灌顶后修法，可以得到加持。所以灌顶后往往会拉肚子或呕吐，这是灌顶的力量。密宗要灌顶后才能修法。	Answer: Empowerment is a ceremony. It can eliminate your karmic obstacles, open the brahma aperture, and give you the seed of bodhi. After receiving empowerment, you can obtain blessings through practice. Thus, after empowerment, one may often have diarrhea or vomit; this is the power of empowerment. In Esoteric Buddhism, one may practice only after receiving empowerment.
21问：什么是现量?	Question 21: What is direct perception?
答：现量者，如实而现，没有分别。像照相机照相，照出影子而不分别。前五识为成所作智，它是现量。坏就坏在第六识加进去了，这是张三，那是李四，张三对我好，李四对我坏，这是比量。我们做功夫要不分别，意识不跟前五识跑，也不随内影尘转，离一切对待，当体圆现，正量分明，即是真现量境。	Answer: Direct perception is the appearance of things as they are, without discrimination. It is like a camera taking a photograph: it captures an image without discriminating. The first five consciousnesses are the wisdom of accomplishing what is to be done; they operate through direct perception. The problem arises when the sixth consciousness intervenes: "This is Zhang San; that is Li Si. Zhang San treats me well; Li Si treats me badly." This is inferential cognition. In our practice, we must not discriminate. Consciousness should not follow the first five consciousnesses, nor should it turn with inner image-objects. Free from all dualities, the total reality manifests perfectly and direct cognition is clear and distinct; this is the state of genuine direct perception.
22问：缘从何来?	Question 22: Where do conditions come from?

答：缘是过去世所造的业感得的。业感缘起，心动就是缘。缘也是本性的妙能，大悲缘起，佛土庄严，都从菩提因缘而现。	Answer: Conditions are evoked by karma created in past lives. Karmic influence gives rise to conditions; when the mind moves, there are conditions. Conditions are also the wondrous capacity of intrinsic nature. The arising of great compassion and the adornment of Buddha-lands all manifest from the causes and conditions of bodhi.
23问：佛性与觉性有什么关系？	Question 23: What is the relationship between Buddha-nature and awakened nature?
答：佛性就是觉性。什么叫佛性呢？它是成佛的根本。还有法性，法性是一切事物的根本，三者合起来就是我们一灵真性，也叫一真法界。它是最真实，最珍贵的大宝贝，是一切事物的根本。	Answer: Buddha-nature is awakened nature. What is Buddha-nature? It is the basis for attaining Buddhahood. There is also dharma-nature, which is the basis of all things. Together, these three are our one numinous true nature, also called the One True Dharma Realm. It is the truest and most precious great treasure, the basis of all things.
24问：《金刚经》云：“一切贤圣皆以无为法而有差别。”圣人怎么有差别？什么差别？	Question 24: The Diamond Sūtra says, “All noble and holy beings differ by means of the unconditioned dharma.” How can noble beings differ? What are these differences?
答：圣人有位次，四圣六凡。罗汉，辟支佛、菩萨、佛都是圣人，不是有差别吗？除此还有愿、悲、智、方便等缘起差别，方成之为利生的大用。	Answer: Noble beings have stages: the four noble classes and the six ordinary classes. Arhats, pratyekabuddhas, bodhisattvas, and Buddhas are all noble beings—is this not a difference? In addition, there are differences in the arising of vows, compassion, wisdom, skillful means, and so forth; only thus do they become great functions that benefit sentient beings.
25问：实相念佛的要点是什么？	Question 25: What are the essential points of Buddha-recitation in true reality?
答：不著相，念自性。内照念头起处，不跟它跑即名念实相佛。	Answer: Do not cling to appearances; contemplate your intrinsic nature. Inwardly observe where thoughts arise. Not following them is called mindfulness of the Buddha of true reality.
26问：到兜率天还会退转吗？在兜率天比在西方净土成佛快些，是吗？	Question 26: Will one still regress after reaching Tuṣita Heaven? Is attaining Buddhahood there faster than in the Western Pure Land?

答：没有退转，同样是阿　跋致。至于成佛快慢全看自己的修行。释迦佛与阿难一起修行，释迦佛早已成果地佛了，而阿难还没开悟呢。不管什么地方，都要看你用功的精进程度而定。	Answer: There is no regression; both are states of non-retrogression. As for whether one attains Buddhahood quickly or slowly, it depends entirely on one's own practice. Śākyamuni Buddha and Ānanda practiced together, yet Śākyamuni Buddha had long since attained Buddhahood while Ānanda had not yet awakened. Wherever one is, it depends on the degree of diligence one brings to practice.
27问：关于度众生，在自己尚未证悟本来以前是否可减少外缘，安心修法，以自度为主呢?	Question 27: Regarding liberating sentient beings, before one has realized one's original nature, may one reduce external involvements, practice the Dharma with peace of mind, and focus primarily on self-liberation?
答：对!	Answer: Yes!
28问：何种情况是无记空?	Question 28: What circumstances constitute indeterminate emptiness?
答：一念不生时，一切都不知道了，就是无记空。	Answer: When not a single thought arises and one knows nothing at all, that is indeterminate emptiness.
29问：菩萨是觉有情，怎样理解?	Question 29: Bodhisattva means "an awakened sentient being." How should this be understood?
答：觉是觉破，把你的情见觉破了。一切众生，都是有情。这情最坏，情就是爱，爱就生水，水向下流，生死不能了。所以我们要觉破这爱欲情见，自觉还要觉他，帮助他人也觉破情见。	Answer: Awakening means awakening through and breaking through your emotional views and attachments. All sentient beings are beings with feelings. These feelings are the worst: feeling is attachment, and attachment gives rise to water; water flows downward, and thus birth and death cannot be transcended. Therefore, we must break through these emotional views of attachment and desire. Having awakened oneself, one must also awaken others, helping them likewise to break through their emotional views and attachments.
憨山大师说：“一句阿弥陀佛，要将自己的情见斩断，才能生西。”情重生不到西方。又，觉即菩提正觉，有情即众生。菩萨自觉已证，以慈悲心去觉悟一切众生，所以称为觉有情。	Master Hanshan said: "With the single phrase 'Amitābha Buddha,' one must cut off one's own emotional views and attachments before one can be reborn in the West." If emotional attachment is heavy, one cannot be reborn in the Western Pure Land. Moreover, awakening is bodhi, right awakening, while sentient beings are beings with feelings. A bodhisattva has realized awakening for oneself and, with a compassionate heart, awakens

	all sentient beings; hence the name “awakened sentient being.”
30问：“法性尽地”是什么意思？心密里如何讲即身成就？	Question 30: What does “the ground where dharmatā is exhausted” mean? How does heart esotericism explain attainment in this very body?
答：“法性尽地”即修到最后，非但无法可得，连所谓法性亦不可得；非但神通不可得，连佛亦不可得，方是即身成就。	Answer: “The ground where dharmatā is exhausted” means cultivating to the final point, where not only can no dharma be obtained, but even so-called dharmatā cannot be obtained; not only can spiritual powers not be obtained, but even Buddha cannot be obtained. Only then is there attainment in this very body.
31问：中道义有真实之相吗？	Question 31: Does the meaning of the Middle Way have a real characteristic?
答：非也。真假皆不可得。中道义乃既不废假，亦不执真也。真假皆不住也，无取无舍也。	Answer: No. Neither true nor false can be obtained. The meaning of the Middle Way is neither to discard the provisional nor to cling to the true. One abides in neither true nor false, neither grasping nor rejecting.
32问：有人问太虚：蛇斩二断，佛性在哪一段？	Question 32: Someone asked Taixu, “If a snake is cut into two, in which half is the Buddha-nature?”
答：佛性无所不在。	Answer: Buddha-nature is everywhere.
33问：我们看的经书太多了，好不好呢？	Question 33: Is it good for us to read too many Buddhist scriptures?
答：太多就像开杂货店了，这样就知解太多。所以我们师父说在百座中不要看书，免得干扰你打坐的专一心。知见多了，不易得定。	Answer: Reading too many is like opening a general store; one then accumulates too much conceptual knowledge. Therefore, our master said not to read books during the hundred meditation sessions, lest they disturb the one-pointed mind of meditation. When one has too many views and opinions, it is not easy to attain samādhi.
34问：今世不能成佛怎么办？	Question 34: What should one do if one cannot attain Buddhahood in this life?
答：可往生净土，也可再来投胎做人。要发大愿，愿力不可思议，要真心切愿，成佛度众生。世尊发愿在五浊恶世度众生，到最苦的地方度众生。	Answer: One may be reborn in the Pure Land, or one may return and take human rebirth again. One must make great vows. The power of vows is inconceivable: sincerely and earnestly vow to attain Buddhahood and liberate sentient beings. The World-Honored One vowed to liberate sentient beings in the Sahā world of the five turbidities,

	liberating sentient beings in the places of greatest suffering.
35问：因果也是缘起的假相吗?	Question 35: Is cause and effect also a provisional appearance arising through conditions?
答：当然了！唯佛一人超出因果，大菩萨还跳不出因果的圈子。	Answer: Of course! Only the Buddha has transcended cause and effect; even great bodhisattvas cannot escape the circle of cause and effect.
36问：梦中佛事是否指没有见性的人拜佛念经做功德一类的事?	Question 36: Does Buddhist activity in a dream refer to such things as those who have not seen their true nature worshiping the Buddha, reciting sūtras, and performing meritorious deeds?
答：说法度生，也是梦中佛事也。	Answer: Expounding the Dharma and liberating sentient beings are also Buddhist activities in a dream.
37问：我们学生读书应如何起用？考试的时候又该怎么办?	Question 37: How should students apply themselves in their studies? What should they do during examinations?
答：老师讲课的时候，你听得清爽，记在脑子里，明白了，就是启用。如果读书时，你想别的事情，老师讲的你没听到，考试考不出来，那就不起用了嘛！不是死记，要懂。“得意忘言道义亲”，不能死在句下。	Answer: When the teacher is lecturing, if you listen clearly, retain it in your mind, and understand it, that is application. If, while studying, you think about other matters and fail to hear what the teacher says, then cannot answer examination questions, that is failure to apply it. Do not merely memorize by rote; you must understand. “Once the meaning is grasped, forget the words; then one is intimate with the Way’s meaning.” Do not become trapped beneath the words.
38问：做功夫有什么诀窍?	Question 38: What is the key to practice?
答：不要着神奇、玄妙，认识这一念不生，了了分明的灵知就是当人的本性。以平常心，处理一切事务而一丝不可得。	Answer: Do not become attached to the miraculous or mysterious. Recognize that the luminous knowing in which not a single thought arises, yet everything is clear and distinct, is your own intrinsic nature. With ordinary mind, handle all affairs while finding not a single thing obtainable.
39问：道理说来说去是这么简单，可做起来总是走失?	Question 39: The principle is so simple when explained, yet in practice we always lose our way. Why?
答：佛法本来就这么简单，没什么玄妙复杂。但多生积习，非一日可除，因这积习也非一生所积，故除起来也	Answer: The Buddhadharma is originally this simple; there is nothing mysterious or complicated

需长时期的精修磨炼。学人只需时时觉察，损之又损，自有水到渠成，圆证果地之日。	about it. But habitual tendencies accumulated over many lives cannot be removed in a single day. Since these accumulated habits were not amassed in only one lifetime, removing them likewise requires sustained, diligent practice and training. Practitioners need only remain aware at all times, reducing and reducing them again; in due course, their practice will naturally come to fruition, and the day of complete realization will arrive.
40问：怎么能迅速成就?	Question 40: How can one attain realization swiftly?
答：一切众生本来是佛，还想成就个什么？一切无求无著，但息妄，莫求真，自然归家稳坐。	Answer: All sentient beings are originally Buddhas. What further attainment do you seek? Seek nothing and cling to nothing. Simply cease deluded thoughts and do not seek the true; naturally, you will return home and sit securely.
41问：听说中脉及左右二脉通后就是报身成就，可有此说法?	Question 41: It is said that when the central channel and the left and right channels are opened, one has attained the sambhogakāya (reward body). Is there such a teaching?
答：这好像是外道、邪门的说法。我们的色身是业报身，不是佛报身。你在这色身上做工夫，是大大的错误，你如此修法，直到弥勒佛下世，亦成就不了佛。	Answer: This seems to be a view of non-Buddhist or deviant paths. Our physical body is a body resulting from karma, not the Buddha's sambhogakāya (reward body). To work on this physical body is a grave error. If you practice in this way, even by the time Maitreya Buddha descends into the world, you will still be unable to attain Buddhahood.
42问：密勒日巴尊者已至“修行是个大妄念，不修亦是大妄念”的境界。但却厌烦酬答施主，希望往雪山修行。为什么？是习气未尽么?	Question 42: Venerable Milarepa had already reached the state in which “practice is a great deluded thought, and not practicing is also a great deluded thought.” Yet he grew weary of responding to donors and wished to practice in the snowy mountains. Why? Were his habitual tendencies not yet exhausted?
答：其实话已说尽，还要请他说法，说一句无说之说：到雪山无人处，无话说时，看是什么？会么?	Answer: In fact, all that could be said had already been said, yet people still asked him to expound the Dharma. So he spoke a teaching of no teaching: when you are in the snowy mountains, where no one is present and there is nothing to say, look—what is it? Do you understand?

43问：近来对一切有相佛法难以产生恭敬心，看得见的世界尚属虚幻，看不见的世界又如何令人产生绝对信心呢？	Question 43: Recently, I have found it difficult to generate reverence for all Buddhadharma with form. Even the visible world is illusory; how can the invisible world inspire absolute faith?
答：相虽属虚幻，但不是没有作用。所以说非空非有，有即是空，空即是有，二边具不能住。天空之大，世界之多，现代科学尚不能测其端倪。只有佛眼明净，一清二楚。你只一心按佛法修持，到根尘脱落时，所谓看不见的世界自然得见。	Answer: Although appearances are illusory, this does not mean that they have no function. Thus it is said: neither empty nor existent; existence itself is emptiness, and emptiness itself is existence. One must abide in neither extreme. The sky is vast and worlds are numerous; even modern science cannot yet fathom their extent. Only the Buddha-eye is clear and pure, seeing everything distinctly. Simply practice the Buddhadharma with one-pointedness. When the sense faculties and their objects fall away, the so-called invisible worlds will naturally be seen.
44问：如何才能振兴佛教?	Question 44: How can Buddhism be revitalized?
答：着相的人多，无住的人少；迷信的人多，智信的人少；求佛的人多，用功的人少。出家人做佛事赶经忏的多，真正用功修行的也很少。很可惜，所以佛教才不景气。只要大家都好好地用功修行，那佛教就有希望了。	Answer: There are many who cling to appearances and few who abide nowhere; many who believe superstitiously and few who have wise faith; many who seek the Buddha and few who diligently practice. Many monastics perform Buddhist rites and hurry through sūtra and repentance services, while very few genuinely exert themselves in cultivation. This is regrettable, and so Buddhism has declined. If everyone practices diligently and well, Buddhism will have hope.
45问：我想在师父出国前，与几位同修来拜见您，聆听教诲，可否?	Question 45: Before my master goes abroad, I would like to come with several fellow practitioners to pay you a visit and receive your instruction. Would that be possible?
答：一切无住，潇洒自在是大神用。佛法精华全具于此。此外有说，皆是魔说。不见云门大师说：“即此见闻非见闻，无余声色可呈君。”还有什么可说的呢？何必再徒劳往返，浪费精神？还是在家安养吧。	Answer: Abiding nowhere, free and at ease—this is great spiritual functioning. The essence of the Buddhadharma is wholly contained within this. Any further words are words of Māra. Did not Chan Master Yunmen say, “This very seeing and hearing are not seeing and hearing; no other sounds or forms can be presented to you”? What more is there to say? Why make a fruitless journey back and forth and waste your energy? Remain peacefully at home instead.

46问：不动心，脑子是否会迟钝?	Question 46: If the mind does not move, will the brain become dull?
答：不会的，脑子反应反而快。不动心，不是说不起心用而是不执著假相，为它所转而已。我们知道一切事相都是假的，不动心，什么事情来了，一来马上就反应，更灵敏了。妄想多了反而会迟钝。我们做事情要善运正念，否则怎么做事？但做事时心不住相，随缘应付，没有杂念，清清楚楚，明明白白。	Answer: No. On the contrary, the mind responds more quickly. An unmoving mind does not mean that the mind cannot function. It means not clinging to illusory appearances or being swayed by them. Knowing that all phenomena are illusory, one remains unmoved and responds immediately to whatever occurs, with greater sensitivity. Excessive deluded thinking, by contrast, makes one slow to respond. We must skillfully employ right mindfulness in our activities; otherwise, how could we accomplish anything? While acting, however, the mind does not abide in appearances. We respond according to conditions, free of distracting thoughts, with complete clarity.
47问：我有时会用经书上看到的知识来评判自己的情况，这对吗?	Question 47: At times I use knowledge found in Buddhist scriptures to assess my own condition. Is this appropriate?
答：是有用的。可以将自己的言行与经书上的道理对照，检查自己有什么不对。寺院里早晚课的作用，就是教我们怎么做人，明白怎么修行。诵晚课是对照经文检查自己，这一天的行为做得对不对；早课是提醒自己，这一天的行为须按经文所说去做。	Answer: It is useful. You may compare your own speech and conduct with the principles in the scriptures, examining what you have done incorrectly. The purpose of morning and evening services in monasteries is to teach us how to conduct ourselves and understand how to practice. Evening service means comparing oneself with the sūtra text and examining whether one’s conduct that day was correct; morning service reminds one to conduct oneself throughout the day according to what the sūtras teach.
48问：《大集经》里说：“末法时代罕一得道”，这个得道是指什么?	Question 48: The Mahāsaṃnipāta Sūtra says, “In the Dharma-ending age, it is rare for even one person to attain the Way.” What does attaining the Way mean here?
答：解决分段生死，断思惑，证无生，超轮回而常住。末法时代众生障重慧浅，恶习深厚很难做到。	Answer: It means resolving segmented birth and death, cutting off the afflictions of thought, realizing the unborn, transcending saṃsāra, and abiding permanently. Sentient beings in the Dharma-ending age have heavy obscurations, shallow wisdom, and deeply rooted bad habits, so this is very difficult to achieve.

49问：怎样理解无念为宗?	Question 49: How should one understand non-thought as the principle?
答：无是无一切妄念分别，念是念真如觉性。念真如即念本性，一念不生，了了分明，念念在本位上，保护它，时时刻刻见性，这是真用功。我们用功是灵活的，巧妙得很，不是死板的。	Answer: In 'no-thought,' 'no' means the absence of all deluded thoughts and discriminations, while 'thought' means mindfulness of suchness (tathatā) and awakened nature. Mindfulness of suchness (tathatā) is mindfulness of one's intrinsic nature. Not a single thought arises, yet awareness is clear and distinct. At every moment, remain on this original ground and safeguard it, seeing your true nature continuously. This is genuine practice. Our practice is flexible and wonderfully skillful, not rigid.
50问：处处要空，会不会落空?	Question 50: If one must empty everything everywhere, will one fall into emptiness?
答：佛法所说的空是说一切事物皆不可得，不是说无有事物也，所说真空妙有！空是空却执妄相的幻念。不是说不起妙用也，有由心得显，有而不有，所以无可执著。有人口口声声说空，但却心心着有，不行。即使真能“空诸所有”，不能显现大悲妙用，正是“实诸所无”落在空无一边。	Answer: The emptiness spoken of in the Buddhadharma means that all things are unobtainable; it does not mean that there are no things at all. This is true emptiness and wondrous presence. Emptiness means emptying the illusory thought that clings to deluded appearances. It does not mean that wondrous functioning does not arise. Existence is revealed through mind; though there is existence, it is not truly existent, and therefore there is nothing to which one can cling. Some people speak of emptiness at every turn, yet their minds constantly cling to existence. That will not do. Even if one can truly “empty out all that is taken to exist,” if one cannot manifest the wondrous functioning of great compassion, then one is precisely “reifying nonexistence” and falling to the side of empty nonexistence.
51问：有人念弥陀心咒一千座后又去念阿弥陀佛，这样可以吗?	Question 51: After someone has recited the Amitābha Heart Mantra for one thousand sessions, may they then recite Amitābha Buddha?
答：弥陀心咒就是阿弥陀佛。心咒是佛菩萨的心力，力量大，七遍咒相当于一千遍佛号。当然也应该多念阿弥陀佛的名号。因为除了深入阿弥陀佛的法界心体外，更要显现弥陀的慈悲愿海，救度方便，使自利利他的功德能圆满成就。所以心咒乃佛的心体妙能，佛名是佛悲愿外显，内外一致，体用不二，方能圆成净土的事理功德。	Answer: The Amitābha Heart Mantra is Amitābha Buddha. A heart mantra is the power of a Buddha's or bodhisattva's mind; its power is great, and seven recitations of the mantra are equivalent to a thousand recitations of the Buddha's name. Of course, one should also recite Amitābha Buddha's name often. For in addition to entering deeply into Amitābha Buddha's dharma-realm mind-essence,

	one must manifest Amitābha's ocean of compassionate vows and skillful means of deliverance, so that the merit and virtue of benefiting oneself and others may be brought to perfect fruition. Thus, the heart mantra is the wondrous capacity of the Buddha's mind-essence, while the Buddha's name is the outward manifestation of the Buddha's compassionate vows. Only when inner and outer are consistent, and essence and function are nondual, can the merits of principle and phenomena of the Pure Land be perfectly fulfilled.
52问：证到佛位还会迷失吗?	Question 52: After attaining Buddhahood, can one still become deluded?
答：不会的。佛经中形容它如出矿之金，不与泥沙矿石混在一块了。众生犹如在矿之金，不是没有金，但与砂石混在一起，所以迷于事物。修行断尽了无明就是去净了沙、石的纯金。就不会再迷失了。	Answer: No. The Buddhist scriptures liken it to gold extracted from ore: it is no longer mixed with mud, sand, and rock. Sentient beings are like gold still within ore. It is not that there is no gold, but that it is mixed with sand and stones, and so they are deluded by phenomena. When cultivation has utterly eradicated ignorance, it is like pure gold from which the sand and stones have been completely removed. One will no longer become deluded.
53问：我们为什么要发愿呢?	Question 53: Why should we make vows?
答：愿为一切事物成功之母。愿能成事。所以修行须发大愿，要成佛度众生，即不怕艰难困苦，勇猛精进，遇任何挫折也不会退失初心。人如果没有愿，碰到困难就不肯修行了。我们心中心法第一印就是菩提心印，要发成佛的大愿。成佛必须靠众生，佛是福德、智慧两足尊。没有大愿，不做度众生的事，福德从何而来?	Answer: Vows are the mother of success in all undertakings. Vows enable things to be accomplished. Therefore, in cultivation one must make great vows: resolve to attain Buddhahood and liberate sentient beings; fear neither hardship nor suffering; advance courageously and diligently; and never retreat from one's original resolve, whatever setbacks one encounters. If people have no vows, they will be unwilling to cultivate when they encounter difficulties. The first mudrā of our Heart-of-Heart Dharma is the Bodhicitta Mudrā; one must make the great vow to attain Buddhahood. To attain Buddhahood, one must rely on sentient beings. A Buddha is honored as one complete in merit and virtue and wisdom. Without great vows, and without undertaking the work of liberating sentient beings, where could merit and virtue come from?

54问：我确实感到周围的众生，有我的存在。佛感觉到吗?	Question 54: I truly feel that the sentient beings around me are aware of my existence. Does a Buddha feel this?
答：佛是圆觉遍照，圆证普利。如果他有此感觉，就不是佛了。以你的凡夫心去度量佛的心，大错了!	Answer: A Buddha's perfect enlightenment shines everywhere, and perfect realization universally benefits all. If a Buddha had such a feeling, he would not be a Buddha. It is a grave mistake to measure the Buddha's mind by your ordinary being's mind!
55问：兜率净土与西方净土有何区别?	Question 55: What is the difference between the Tuṣita Pure Land and the Western Pure Land?
答：是一样的。兜率净土是我们娑婆世界的净土。释迦佛是从兜率天下降的，将来弥勒佛也要从兜率天下降，而且将来的佛都要从兜率天下降。我们这个劫是贤劫，有千尊佛出世。释迦佛是第四尊佛，还有九百九十六尊佛出世。	Answer: They are the same. The Tuṣita Pure Land is the Pure Land of our Sahā world. Śākyamuni Buddha descended from Tuṣita Heaven, and in the future Maitreya Buddha will also descend from Tuṣita Heaven. Moreover, all future Buddhas will descend from Tuṣita Heaven. Our present kalpa is the Fortunate Kalpa, in which a thousand Buddhas will appear in the world. Śākyamuni Buddha is the fourth Buddha, and another nine hundred and ninety-six Buddhas will appear in the world.
一切佛都从兜率内院下降。所以许多禅宗大祖师都是上升兜率内院去。西方、东方都不出我们本性之外，西方的净土和兜率净土无二无别。	All Buddhas descend from the Inner Court of Tuṣita. Therefore, many great patriarchs of the Chan school ascend to the Inner Court of Tuṣita. Neither the West nor the East lies outside our intrinsic nature; the Western Pure Land and the Tuṣita Pure Land are neither two nor different.
56问：有没有极乐世界?	Question 56: Does the Land of Ultimate Bliss exist?
答：有。但非实有，乃真空妙有。心经云：色即是空，空即是色，色空不二，不可执著。阿弥陀佛也要退位的，由观世音菩萨继位。它比现在的极乐世界还要好。因为观世音菩萨的功德大，他早已成佛，为度众生而现菩萨身。但他也要退位的，由大势至菩萨继位。所以金刚经云：凡所有相皆是虚妄。	Answer: It does. But it does not exist as something substantial; it is true emptiness yet wondrous presence. The Heart Sūtra says: "Form is emptiness; emptiness is form." Form and emptiness are nondual and must not be grasped. Amitābha Buddha will also relinquish his position, and Avalokiteśvara Bodhisattva will succeed him. That land will be even better than the present Land of Ultimate Bliss, because Avalokiteśvara Bodhisattva's merit and virtue are great. He attained Buddhahood long ago, but manifests in the form of a bodhisattva in order to liberate sentient beings. Yet he too will relinquish his position, and Mahāsthāmaprāpta Bodhisattva will

	succeed him. Therefore, the Diamond Sūtra says: “All conditioned appearances are illusory.”
57问：《净土十要》对修净土者很重要吗?	Question 57: Is The Ten Essentials of the Pure Land important for those who cultivate the Pure Land path?
答：《净土十要》实为修净土的重要典籍。惜今人多不重视，只贪便利，说什么散心念佛亦能生西。因之等到腊月三十到来，不免手忙脚乱，不能生西。	Answer: The Ten Essentials of the Pure Land is indeed an important text for Pure Land cultivation. Unfortunately, many people today do not value it. They seek only convenience, saying that even distracted Buddha-recitation can bring rebirth in the West. Consequently, when the thirtieth day of the twelfth lunar month arrives, they inevitably become flustered and confused, unable to be reborn in the West.
58问：我心中没有妄念，与西方净土有什么两样?	Question 58: If there are no deluded thoughts in my mind, how is that different from the Western Pure Land?
答：心体没有两样。因为随其心净则佛土净。但有人说大话，心不肯空。事情来了他还著相，著相了就不是净土。理明，事跟不上，没用。著相生西方，只能是生凡圣同居土。	Answer: In terms of mind-essence, there is no difference. For as one’s mind becomes pure, so the Buddha-land becomes pure. But some people make grand claims while remaining unwilling to empty their minds. When circumstances arise, they still cling to appearances. Once one clings to appearances, it is not the Pure Land. Understanding the principle is useless if one’s conduct does not accord with it. If one clings to appearances and is reborn in the West, one can only be reborn in the Land of the Common Residence of Ordinary Beings and Sages.
西方有四土的不同，一者，一心用功念佛了但不知一切皆幻现，执为实有，而生事相的净土，亦得极乐庄严的受用。二者，心空无住，证无生正定，了见思惑，则入方便有余净土。	There are four different lands in the West. First, if one single-mindedly exerts oneself in Buddha-recitation but does not know that all things are illusory manifestations, taking them as truly existent, one is reborn in the Pure Land of phenomenal appearances and also enjoys the magnificence of the Land of Ultimate Bliss. Second, if one’s mind is empty and non-abiding, one realizes the correct samādhi of the unborn and eliminates the delusions of views and thought, one enters the Land of Expedient Means with Residue.
三者，以广大菩提悲愿，普行六度万行，四相顿空，实报妙现，则生实报庄严土。四者，果德圆极，三身圆	Third, if one, with vast bodhicitta and compassionate vows, universally practices the six

证，四智圆明，寂光圆常，则生常寂光净土。如果只是不生妄念，心不具净土之德，则离真净土远矣！	pāramitās and myriad conducts, suddenly empties the four marks, and manifests the wondrous fruition of true reward, one is reborn in the Land of True Reward and Adornment. Fourth, if one's fruition and virtues are perfected to the utmost, one perfectly realizes the three kāyas, perfectly illumines the four wisdoms, and fully abides in quiescent light, one is reborn in the Land of Eternal Quiescent Light. If one merely does not give rise to deluded thoughts, but lacks the virtues of the Pure Land, one remains far from the true Pure Land!
59问：如何是戒？	Question 59: What are the precepts?
答：戒者，戒你心不妄动而易于入定也，故最要紧的是心戒。心不为境界所动，于一切境，无染、无著是一切戒的根本。再由不动的妙心起饶益众生的大悲方便，处处摄受利济，方能具足一切戒的功德。	Answer: Precepts restrain your mind from moving deludedly, making it easier to enter samādhi. Therefore, the most important thing is the precepts of the mind. When the mind is unmoved by circumstances and remains undefiled and unattached amid all circumstances, this is the foundation of all precepts. Then, from the wondrous mind that does not move, one gives rise to the compassionate skillful means of benefiting sentient beings, embracing, helping, and aiding them everywhere. Only then can one fully possess the merit and virtue of all precepts.
60问：善行是否主要是对治自己以往自私自利的习惯，达到“无我之境”的一种方便呢？	Question 60: Are wholesome actions mainly a skillful means for counteracting one's former habits of selfishness and self-interest, so as to attain a state of no-self?
答：善行的确很重要，但不是最主要的，主要还在开智慧。“佛”者，乃觉悟不着相之人也。如不开智慧只作善事，充其量不过做个享福之人罢了。福享完了，还要下地狱，仍不能了生死。但如果明悟心性后，以菩提心去做一切利生之善行，则一切善行又能成为道上的增上缘。	Answer: Wholesome actions are indeed very important, but they are not the most important thing. The main thing is to develop wisdom. A “Buddha” is one who is awakened and does not cling to appearances. If one does not develop wisdom and merely performs good deeds, at most one becomes a person who enjoys blessings. When those blessings are exhausted, one must still fall into hell and remains unable to be liberated from birth and death. But if, after realizing the mind's nature, one performs all wholesome actions that benefit living beings with bodhicitta, then all such wholesome actions can become favorable conditions for progress on the path.

61问：世上很多人不信佛，还讥笑学佛人。故“要发愿救度一切众生”是否很难或不切实际？是不是只救有缘众生？	Question 61: Many people in the world do not believe in Buddhism and even ridicule Buddhist practitioners. Is the vow to liberate all sentient beings therefore too difficult or unrealistic? Should we liberate only sentient beings with whom we have affinities?
答：发愿要广，不可分别有缘无缘以及亲疏远近。至于能否得度，这就需看因缘如何了，佛亦不能度无缘众生啊！	Answer: One’s vows should be broad; one must not discriminate between those with affinities and those without, or between those close and those distant. As for whether they can be liberated, that depends on their causes and conditions. Even the Buddha cannot liberate sentient beings without affinities!
62问：要度众生，首先自己要开悟，要有神通。否则谈不上度人，人家也不信你。但如果只顾自己修法，又不度人，会被斥为自了汉。如何看待这种观点？	Question 62: To liberate sentient beings, must one first awaken and possess spiritual powers? Otherwise, one cannot speak of liberating people, for they will not believe you. But if one attends only to one’s own practice and does not liberate others, one will be criticized as a self-liberating adherent of the Lesser Vehicle. How should this view be regarded?
答：你的观点错了。现在自己修法正是为了度人而修的，不是为了自己寻快乐而修行，这就是菩萨心肠的大乘法。反之，只为了自己出苦海，不顾他人即为小乘法。另外，度人不在神通，而在道眼明正，不致使人入歧途。	Answer: Your view is mistaken. Your present practice is precisely for the sake of liberating others; it is not cultivation undertaken merely to seek happiness for yourself. This is the Mahāyāna Dharma of a bodhisattva’s heart. Conversely, if one seeks only to escape the sea of suffering oneself and does not care for others, that is the Dharma of the Lesser Vehicle. Moreover, liberating others does not depend on spiritual powers; it depends on having a clear and correct Dharma eye, so that one does not lead people onto mistaken paths.
假如以神通来度人，那么外道与魔王都有神通，他们都能度人吗？你们修法都著神通，这是大错！须知成佛不在神通而在开发般若！	If one were to liberate others by means of spiritual powers, then non-Buddhist practitioners and demon kings also possess spiritual powers. Can they all liberate people? You are all attached to spiritual powers in your practice; this is a grave mistake! You must know that attaining Buddhahood does not depend on spiritual powers, but on developing prajñā!
63问：请问师父理上悟的和亲证的体应该是一个吧？	Question 63: Master, is the essence understood through awakening at the level of principle the

	same as the essence known through direct realization?
答：对！体虽无异，但事用不同。理悟的只是知解，遇事则非，证悟的，则能遇事不惑，对境不动。	Answer: Yes! Although the essence is no different, their functioning in circumstances differs. Awakening at the level of principle is merely intellectual understanding; when circumstances arise, one fails. Those who have realized through direct experience, however, are not confused when circumstances arise and remain unmoved before objects.
64问：正定和普通睡眠的区别?	Question 64: What is the difference between correct samādhi and ordinary sleep?
答：等你定功深入，睡着亦是了了分明的，而不是昏昏沉沉的。	Answer: When your power of samādhi becomes deep, even while asleep you will remain clearly and distinctly aware, rather than dull and muddled.
65问：怎样才是真性妙用?	Question 65: What is the wondrous functioning of true nature?
答：做事而不著相，不起二念，做等于没有做，这就是真性的妙用。乃至穿衣吃饭、迎宾、送客等等，都是自性的全体大用。	Answer: To do things without clinging to appearances, without giving rise to a second thought, and to act as though one had not acted—this is the wondrous functioning of true nature. Even dressing, eating, receiving guests, seeing guests off, and so forth are all the full and great functioning of one's intrinsic nature.
66问：我现在知道了，一切东西全是佛性的变化。但还会感到痛苦，尤其生病时感肉体上的痛苦。碰到物质上有障碍时，亦做不了主了。	Question 66: I now understand that all things are transformations of Buddha-nature. Yet I still feel suffering, especially the physical pain of illness. When I encounter material obstacles, I also cannot remain self-mastered.
答：你还是著相心未曾空啊！而且定力很差，你应该多打坐，培养定力。理解是妄识，不管用。必须将你身心世界化空，那才行。真正保护心不随境界转，走路也会脱掉，没有个“我”在走路，没有马路，没有汽车，照样会到目的地。真做功夫时，睡梦中也会脱掉。解悟不行，一定要证悟。要透得过，一定要好好做功夫。	Answer: You are still attached to appearances; your mind has not yet become empty. Moreover, your power of samādhi is very weak. You should sit in meditation more and cultivate the power of samādhi. Intellectual understanding is deluded consciousness and is of no use. You must empty your body, mind, and world; only then will it do. Truly safeguard the mind so that it does not turn with circumstances. Even while walking, you will let go: there is no “I” walking, no road, no cars, yet you will still arrive at your destination. When you truly practice, you will also let go in dreams. Awakening at the level of principle is not enough; you must

	awaken through direct realization. You must penetrate through, and you must practice diligently.
67问：真正修行的人，知道得越少，见解越少越好。只需依止善知识与一两部经典，而不必广研经论，老实参禅念佛，必能大事成就。这种说法对吗？	Question 67: For those who genuinely cultivate, is it better to know less and hold fewer views? Is it enough simply to rely on a good spiritual teacher and one or two scriptures, without extensively studying sūtras and treatises, and to practice Chan meditation and Buddha-recitation sincerely, thereby certainly accomplishing the great matter? Is this correct?
答：修法不是不研习经论。不懂道理，怎么修呢？这种说法是怕人着在文字里，钻牛角尖，不去实修，而耽误了修行。如能在精通教理后，一切放下，不再执文字相，而脚踏实地地去修，那是最好了。	Answer: Practicing the Dharma does not mean refraining from studying sūtras and treatises. How can one practice without understanding the principles? This statement is meant to prevent people from becoming attached to words, splitting hairs over them, and neglecting actual practice, thereby delaying their cultivation. If, after thoroughly mastering the teachings and principles, one lets everything go, no longer clings to the wording, and practices earnestly and practically, that is best.
68问：请师父谈谈“意生身”。	Question 68: Master, please speak about the mind-born body.
答：意生身个个都能出，它是从第七识生出来的。上面的眼、耳、鼻、舌、身、意封住它时，它就出不来了。现在我们六根不清净，乱动脑筋，见相着相，就把它封住了。等你清净到一定程度，它就自己出来了。做气功做得好的，心清净了，也能出来。不过只能出一个，还不能够要出就出。入三昧时能出，不入三昧时就不能出。	Answer: Everyone can project a mind-born body; it arises from manas consciousness. When the eye, ear, nose, tongue, body, and mind above obstruct it, it cannot emerge. At present, our six sense faculties are impure. We let our thoughts run wildly, cling to appearances when we see them, and thus obstruct it. When you become pure to a certain degree, it will emerge on its own. Those who practice qigong well may also project it once their minds have become pure. But they can only project one, and cannot yet make it emerge whenever they wish. It can emerge when one enters samādhi, but not when one is outside samādhi.
69问：现在还没有见性，能不能起用？	Question 69: Before seeing one’s true nature, can one exercise functioning?
答：一切起用都是我们佛性的作用，否则怎么会讲话，听话呢？这就是起用啊！我们在作用中不住相就是妙	Answer: All functioning is the functioning of our Buddha-nature; otherwise, how could we speak

用。不是坐在那里不动，不起作用。要灵活，要认真做事而不着相，这就是起用。	and hear? This is functioning! Not abiding in appearances while functioning is wondrous functioning. It does not mean sitting there motionless and performing no function. One must be adaptable, carry out one's tasks conscientiously without clinging to appearances, and this is functioning.
70问：中阴身与意生身的区别?	Question 70: What is the difference between the intermediate-state body and the mind-born body?
答：两者不同。中阴身是前身已死，后身未形成，还没有投胎时的阴身。而意生身不是每个人都有的，要有一定修行功夫的人才有。是为济度众生如意受生的菩萨身，意生身有三种：三昧乐正受意生身、觉法自性性意生身、种类俱生无行作意生身。	Answer: The two are different. The intermediate-state body is the subtle body that exists after the former body has died and before the later body has formed—that is, before one has entered the womb. The mind-born body is not possessed by everyone; only those with a certain degree of cultivation possess it. It is a bodhisattva body that takes birth at will in order to liberate sentient beings. There are three kinds of mind-born body: the mind-born body of the blissful experience of samādhi, the mind-born body that realizes the intrinsic nature of dharmas, and the mind-born body arising together with the various kinds without deliberate activity.
71问：灵魂与佛性有什么区别?	Question 71: What is the difference between the soul and Buddha-nature?
答：灵魂是佛性与无明的和合。如你没有识得本性，着相的，就是灵魂。有分别心，有黏染的就是灵魂。魂与魄也有区别。有人说三魂七魄，就是三分灵魂七分魄。魂是阳气，魄是阴气。人身上都有阴阳，阴极、阳极。	Answer: The soul is the union of Buddha-nature and ignorance. If you have not recognized your original nature and are attached to appearances, that is the soul. Discriminating thoughts and clinging defilements are the soul. Hun and po also differ. Some speak of three hun and seven po—that is, three parts soul and seven parts po. Hun is yang energy, and po is yin energy. Human beings possess both yin and yang, with yin at one extreme and yang at the other.
凡夫身上光明的一面只有三分，黑暗的一面有七分，所以要将黑暗的一面，执著的习气化掉。纯阳祖师叫纯阳，即阴气都消光了。著相出不了三界，著了阳神还是有生死，须一点都不著才好。	In ordinary beings, the luminous aspect accounts for only three parts, while the dark aspect accounts for seven. Therefore, one must dissolve the dark aspect and the habitual tendencies of attachment. Patriarch Chunyang was called Chunyang, "Pure Yang," because all yin energy had been completely eliminated. Attachment to appearances prevents one from leaving the three realms. Even

	attachment to the yang spirit still entails birth and death; one must not cling to anything at all.
72问：等觉菩萨尚有一品生相无明未破，我等凡夫怎么能在二、三年中修了心中心法而破无明，并能住六道里而度生呢?	Question 72: An equal enlightenment bodhisattva still has one portion of the ignorance characterized by the appearance of birth that has not yet been overcome. How, then, can we ordinary beings practice the Heart-of-Heart Dharma for two or three years, overcome ignorance, and remain within the six realms to liberate sentient beings?
答：不是修心中心法的人都能破尽无明住六道里度生，而是看各人所证深浅，随自己愿望往生净土以了手，或随众生住世度生。	Answer: Not everyone who practices the Heart-of-Heart Dharma can completely overcome ignorance, remain within the six realms, and liberate sentient beings. It depends on the depth of each person's realization. One may be reborn in the Pure Land according to one's own vows and thereby bring the matter to completion, or remain in the world with sentient beings in order to liberate them.
73问：修到什么程度才能传法?	Question 73: To what extent must one cultivate before one can transmit the Dharma?
答：修法人真正开悟证道，才有资格传法，“欲知山中路，须问过来人”。你不是过来人，不知道路径怎么可以乱传人。修法过程中有疑问需要人指点，如行人在十字路口向哪里转弯，要人指点，你自己没过这条路，怎么能瞎指点人，岂不是以盲引盲，一齐走向地狱去了。	Answer: Only when a practitioner has genuinely awakened and realized the Way is one qualified to transmit the Dharma. “If you wish to know the road through the mountains, you must ask one who has traveled it.” If you have not traveled it, do not know the route, and how can you recklessly transmit it to others? During practice, doubts require someone's guidance. It is like a traveler at a crossroads who needs to be told which way to turn. If you have not traveled that road yourself, how can you blindly direct others? Would that not be the blind leading the blind, all going together toward hell?
74问：只怕心不死，不怕不活。先将心死透了，还会活得起来吗?	Question 74: Do not fear that the mind may die; fear only that it may not come alive. If the mind is first made completely dead, can it come alive again?
答：心死透，是死去你的执著，不是死去你的妙用。用功过程中应注意适度锻炼。你心在事物上真正死透，不粘着了，当下神用就一起现前了。	Answer: For the mind to die completely means that your attachments die; it does not mean that its wondrous functioning dies. During practice, one should also take care to exercise in moderation. When your mind has truly died completely with respect to things and no longer clings to them, its spiritual functioning immediately manifests in full.

75问：万法皆空，唯有佛性不空。这样的话，佛性与万物岂不看做二物了？	Question 75: All phenomena are empty; only Buddha-nature is not empty. Does this not make Buddha-nature and the myriad things into two separate things?
答：万物皆空，佛性不空是对初学佛人讲的；万法即佛性是对悟后人说的。二者不可混为一谈。	Answer: “The myriad things are empty, while Buddha-nature is not empty” is said to those new to Buddhism. “All dharmas are Buddha-nature” is said to those who have awakened. The two must not be confused.
76问：“地狱不空，誓不成佛”，地藏王菩萨成佛了吗？	Question 76: “Until the hells are empty, I vow not to become a Buddha.” Has Kṣitigarbha Bodhisattva become a Buddha?
答：誓不成佛，是誓不取佛位。如果地藏王菩萨没有佛的资格，他怎能到地狱去度众生？怎能度化十方的菩萨成佛呢？他有佛的资格而不取佛位。其实在地藏王菩萨看来，地狱本来是空的，《心经》讲诸法空相嘛！而且无佛可成才真正成佛！	Answer: Vowing not to become a Buddha means vowing not to assume the rank of Buddha. If Kṣitigarbha Bodhisattva were not qualified to be a Buddha, how could he go to the hells to liberate sentient beings? How could he guide bodhisattvas throughout the ten directions to become Buddhas? He possesses the qualifications of a Buddha but does not assume the Buddha rank. In fact, from Kṣitigarbha Bodhisattva’s perspective, the hells are originally empty. The Heart Sūtra speaks of the empty characteristics of all dharmas. Moreover, only when there is no Buddha to attain does one truly become a Buddha!
77问：“是法住法位，世间相常住”。怎么理解？	Question 77: “Each dharma abides in its own dharma position; the worldly appearances are ever-abiding.” How should this be understood?
答：世间法都是桑田沧海，瞬息万变，不常久。我们的身体也不常久。	Answer: Worldly dharmas are like mulberry fields turning into seas and seas into mulberry fields: they change in an instant and do not endure forever. Our bodies, too, do not endure forever.
苏东坡在《前赤壁赋》里有两句说得很清楚：“客亦知夫水与月乎？逝者如斯，而未尝往也……”你们看水和月亮，水在哗哗地流，水尽管在流却没有减少啊。	Su Dongpo stated this very clearly in two lines from his “Former Ode on the Red Cliffs”: “Do you also understand water and the moon? That which passes is like this, yet it has never truly gone away. …” Look at the water and the moon. The water rushes on, yet although it flows, it has not diminished.
同样，月亮虽有圆缺时，但也没增减啊！这就告诉我们，事相就是如此，这不就是常住吗？“是法住法	Likewise, although the moon waxes and wanes, it neither increases nor decreases. This tells us that

位”，就是说一切事相离不开真性，真性常住，世相也常住，世间只是因缘变迁而已，都是假相。	phenomenal appearances are just thus—is this not ever-abiding? “Each dharma abides in its own dharma position” means that all phenomenal appearances are inseparable from true nature. True nature is ever-abiding, and worldly appearances are also ever-abiding. The world merely changes through causes and conditions; all are illusory appearances.
78问：见山是山，见水是水，进一步，见山不是山，见水不是水。到后来，见山还是山，见水还是水。怎么理解?	Question 78: At first, one sees mountains as mountains and water as water. Going further, one sees mountains as not mountains and water as not water. Later, one again sees mountains as mountains and water as water. How should this be understood?
答：见山不是山，见水不是水，是正做功夫真切的时候，无所见，一切不著。反过身来，噢，山不过是山，水不过是水，法尔如是，没什么玄妙。于是随缘自在任运无碍了。如果一定要山不是山，水不是水，那就是断灭了。山水都是本性的显现，一切色相都是我们佛性变现的，都是妙用，那么自然就不著相了。	Answer: Seeing mountains as not mountains and water as not water occurs when one is practicing with true earnestness: there is nothing seen, and one clings to nothing. Turning back, one realizes, “Oh, mountains are simply mountains, and water is simply water.” Things are naturally thus; there is nothing mysterious about them. Then one follows conditions freely, allowing things to function unobstructedly. If one insists that mountains are not mountains and water is not water, that is annihilationism. Mountains and water are manifestations of original nature; all material appearances are transformations of our Buddha-nature and are all wondrous functioning. Thus, one naturally does not cling to appearances.
79问：动念是妙用吗?	Question 79: Is the stirring of thoughts wondrous functioning?
答：是，动念都是妙用。具体说，动念不住相就是妙用；动念住相是妄想。“恰恰用心时，恰恰无心用；无心恰恰用，常用恰恰无。”这就是妙用。正用心时也无心可用，要“常用恰恰无”，动念不住相，那是海印放光。	Answer: Yes, the stirring of thoughts is all wondrous functioning. More specifically, when thoughts arise without attachment to appearances, that is wondrous functioning; when thoughts arise with attachment to appearances, they are deluded thoughts. “Precisely when the mind is at work, there is precisely no mind at work; when there is no mind, it is precisely at work; ever at work, it is precisely absent.” This is wondrous functioning. Even when the mind is at work, there is no mind that can be put to work. One must be “ever at work, yet precisely absent.” When thoughts arise without

	attachment to appearances, that is the Ocean-Seal radiating light.
80问：虚云老和尚在高旻寺眼睛能透过墙壁，见到屋外有人小解，这能说是开悟了吗？	Question 80: At Gaomin Monastery, Venerable Xuyun could see through walls and saw someone outside the room relieving himself. Can this be called awakening?
答：这不是开悟，是色蕴境界。不能执著，一执著就要入魔了。虚云老和尚在自传中写道：顿断疑根，庆快平生。这八个字才是写的茶杯落地，疑根顿断。	Answer: This is not awakening; it is a state of the aggregate of form. One must not cling to it, for clinging to it leads to demonic influence. In his autobiography, Venerable Xuyun wrote: “The root of doubt suddenly broke off; I rejoiced as never before.” These eight characters describe the moment when a teacup fell to the ground and the root of doubt suddenly broke off.
81问：明心见性的时候，会展现图像吗？	Question 81: Do images appear during the experience of realizing the mind and seeing one’s true nature?
答：它没有图像，也没东西，但不是断灭相，它了了分明。这个灵知了了就是我们的本来面目。明白这个以后，要注意，不是到家了，而是正好用功夫，时时保护它。可以用佛号，也可以用咒来保护它。	Answer: There are no images and no thing, yet it is not the appearance of annihilation. It is utterly clear and distinct. This clear spiritual knowing is our Original Face. After understanding this, take heed: you have not yet arrived home. This is precisely the time to apply effort and protect it at every moment. You may use the Buddha’s name or a mantra to protect it.
禅宗大慧杲祖师就是用我们心中心法大随求陀罗尼保护自己。禅师都会念咒的。憨山大师说得很明白，历代禅师都秘密持咒，任何一宗都离不开密法。	Chan Master Dahui Gao used the Great Wish-Fulfilling Dhāraṇī of our Heart-of-Heart Dharma to protect himself. Chan masters all recite mantras. Master Hanshan stated this very clearly: Chan masters throughout the ages secretly upheld mantras, and no school can be separated from Esoteric Buddhism.
82问：一切言谈举止，包括我现在提笔写信，都是本性的妙用。其本身“不生不灭、不增不减、不垢不净”。但非同土木草石，而是一种灵知觉性，人人本身具足，悟此则为见性。对吗？	Question 82: Everything we say and do, including my writing this letter now, is the wondrous functioning of original nature. Original nature itself is “neither arising nor ceasing, neither increasing nor decreasing, neither defiled nor pure.” Yet it is unlike earth, wood, grass, or stone; it is a spiritually knowing awareness, inherently complete in every person. Awakening to this is seeing one’s true nature. Is this correct?

答：不对，这只是理解，不是见性。这种理解，遇事不得力，无用。见性悟道首先要将身心世界化空，悟理后还须在事上透得过，如遇事透不过，亦不为见性。如果事上透得过，但住于空灵而不开显大悲妙用，仍不算真见性。	Answer: No. This is intellectual understanding, not seeing one's true nature. Such understanding proves ineffective when circumstances arise. To see one's true nature and realize the Way, one must first experience body, mind, and world dissolving into emptiness. After awakening to the principle, one must still be able to meet actual circumstances without obstruction. If one cannot do so, it does not count as seeing one's true nature. Even if one can, abiding in empty luminosity without bringing forth the wondrous functioning of great compassion is still not genuine seeing of one's true nature.
83问：弟子认为上座按师父要求的心念耳闻，尽量多加坐；下座观心。知行住坐卧，念佛持咒等都是自性所为，尽可能让真心常现，对吗?	Question 83: I understand that, during meditation, I should follow the teacher's instruction to recite in the mind and hear with the ears, and undertake as many additional sessions as possible. Off the cushion, I should observe the mind. Knowing that walking, standing, sitting, lying down, Buddha-recitation, mantra recitation, and so forth are all functions of intrinsic nature, I should allow the true mind to remain manifest as consistently as possible. Is this correct?
答：对，又不对。对者，须努力用功修持，不可轻忽。不对者，在“尽可能让真心常现”一句，因为真心无隐藏，时时在你面门放光。你既知一切举措作用，皆是真心的妙用，它岂不是时时现前，还用什么“尽可能让真心常现”呢？！	Answer: Yes, and no. It is correct in that you must diligently apply effort in cultivation and must not be careless. It is not correct in the phrase, “let the true mind manifest as constantly as possible,” because the true mind is never hidden; it radiates light before your very face at every moment. Since you already know that all movements and functions are the wondrous functioning of the true mind, is it not constantly present already? Why speak of “letting the true mind manifest as constantly as possible”?
84问：见性之后，最精进的用功就是时时刻刻不忘失本来吗?	Question 84: After seeing one's true nature, is the most diligent practice to avoid losing sight of the original at every moment?
答：不对！本性不会失去的，只是你着相，被境迷了，就像太阳被乌云遮盖而不现一样。精进用功只是绵密保护。用功时如率兵攻敌，义无反顾；不用时则一切放下，视若无事，这叫真精进。	Answer: No! Original nature cannot be lost. It is only that you are attached to appearances and deluded by circumstances, just as the sun is obscured and does not appear when covered by dark clouds. Diligent practice consists only in continuous and seamless safeguarding. When applying effort, be like troops attacking the enemy,

	pressing forward without hesitation; when not applying effort, let everything go and regard it as though nothing were happening. This is called true diligence.
85问：不忘失本来，就是要在觉知上用功。做事时知是本性的妙用，无事时灵知觉性并不曾减少，自然就随时间因缘而成大道吗?	Question 85: Not losing sight of the original means applying effort to awareness. When doing things, know that they are the wondrous functioning of original nature; when there is nothing to do, spiritually knowing awareness has not diminished. Then will one naturally accomplish the great Way through time and conditions?
答：不对！古人云：“但尽凡情，别无圣解”，你时时执在灵知性上，就是有所住着。须不着一切相，随缘起用才是。灵知觉性亦不可着。在觉知上用功更是大错。	Answer: No! The ancients said, “Simply exhaust ordinary feelings; do not seek any saintly understanding.” If you are constantly attached to spiritually knowing awareness, then you are abiding in something. You must not cling to any appearance; instead, function in accordance with conditions. One must not cling even to spiritually knowing awareness. Applying effort to awareness is an even greater mistake.
86问：时时与自性相应，就是和上师相应。如法修行，上师、佛就在身边。这认识正确吗?	Question 86: To be in accord with intrinsic nature at every moment is to be in accord with the master. If one practices in accordance with the Dharma, the master and the Buddha are at one’s side. Is this understanding correct?
答：对！	Answer: Yes!
87问：要归无所得，一切皆了不可得。但是，空空然而有觉知的光景不是还在吗？若将此扫光，岂不断灭了?	Question 87: One must come to no attainment, with everything utterly unobtainable. Yet does not a state of emptiness with awareness still remain? If this too were swept away, would that not be annihilation?
答：不是将此灵觉扫光，而是不住此灵觉。以不住故，即无能觉与所觉，故归无所得也。有个觉知的光景，早不是了，还说什么空空然!	Answer: This numinous awareness is not to be swept away; rather, one must not abide in it. Because there is no abiding, there is neither a subject that is aware nor an object of awareness; thus one comes to no attainment. If a state of awareness is still held onto, it is already not it—how, then, can you speak of emptiness?
88问：这个无相的性体，尽管无相，但可以于无念时体会到它。是吗?	Question 88: Although this formless nature-essence is without appearances, one can experience it when no thoughts arise. Is this so?

答：不对！不仅于无念时体会，更须于作用事相上体会。因作用与事相皆是自性的显现，相即性，性即相，不可分离。若仅于无念时体会，岂不落死水一潭么？！	Answer: No! One must not only experience it when no thoughts arise, but also amid functions and phenomenal appearances. For functions and phenomenal appearances are all manifestations of intrinsic nature. Appearance is precisely nature, and nature is precisely appearance; they cannot be separated. If one experiences it only when no thoughts arise, would one not fall into a pool of stagnant water?
89问：古代禅师开悟偈中曾写到：“渠今正是我，我今不是渠。”又：“春到花香处处秀，山河大地是如来。”这不是空有不二的注脚吗？	Question 89: In verses on awakening, ancient Chan masters wrote: “It is now precisely me; I am not it now.” They also wrote: “When spring arrives, fragrant flowers flourish everywhere; mountains, rivers, and the great earth are the Tathāgata.” Are these not annotations on the nonduality of emptiness and presence?
答：不可一概而论。上偈的“我今不是渠”，须认清宾主，不可笼统颟顸认为是不二。当证体时，一物不立；但起用时，物物显现而不住。证体起用合起来即是“山河大地是如来”了。证体不是住在真如位上不动，死在那里，而是活泼妙用，应物随缘而无所住的。	Answer: One cannot treat these statements as saying the same thing. In the preceding verse, “I am not it now,” one must clearly distinguish host and guest; one must not vaguely and indiscriminately take it to mean nonduality. When realizing the essence, not a single thing is established; but when function arises, each and every thing appears without abiding. The union of realizing the essence and arousing its function is precisely “the mountains, rivers, and great earth are the Tathāgata.” Realizing the essence does not mean remaining motionless at the level of suchness (tathatā), as though lifeless there; rather, it is lively wondrous functioning—responding to things in accordance with conditions, without abiding anywhere.
（二）关于禅密	(II) On Chan and Esoteric Buddhism
90问：既然佛性不在修，却又何必要修法呢？不如在生活中时时返照，尤其是烦恼现前透不过去时。	Question 90: Since Buddha-nature does not lie in cultivation, why is there any need to practice a Dharma method? Would it not be better to turn the light back upon oneself at every moment in daily life, especially when afflictions arise and one cannot get through them?
答：因为你有无明在，遇事执相，不得自在，故须修行。修，不是修佛性，而是消除无明习气。你能时时处	Answer: Because you still have ignorance: when situations arise, you cling to appearances and cannot be at ease. Therefore, you must cultivate.

处常摄在定，不随境转，这即是修。修到圆熟，定也不可得，那才不用修了。	Cultivation does not cultivate Buddha-nature; it eliminates the habitual tendencies of ignorance. If you can constantly gather yourself in samādhi at all times and in all places, without being turned by circumstances, that is cultivation. When cultivation reaches complete maturity, even samādhi cannot be obtained; only then is there no further need for cultivation.
91问：《心经》里说：“无无明，亦无无明尽。”“无无明”，已破无明，“亦无无明尽”，连无无明亦不立，这两句应该已到最高佛位，怎么归纳在十二因缘内?	Question 91: The Heart Sūtra says, “No ignorance, and also no ending of ignorance.” “No ignorance” means that ignorance has already been shattered; “also no ending of ignorance” means that even the absence of ignorance is not established. These two statements should already represent the highest Buddhahood. Why, then, are they included within the twelve links of dependent origination?
答：说无无明尽者，正是扫其悟迹，去其法执，归无所得而入大乘佛位也。	Answer: To speak of no ending of ignorance is precisely to erase the traces of awakening, remove attachment to dharmas, return to nonattainment, and enter the Mahāyāna Buddha stage.
92问：我认为妄心无处所，真心有处所。	Question 92: I believe that the deluded mind has no location, whereas the true mind has a location.
答：不对，妄心执境，故有处所。真心无物，无所不在，故无处所。	Answer: That is incorrect. The deluded mind clings to objects, and therefore has a location. The true mind contains no thing and is everywhere; therefore, it has no location.
93问：智慧是一下子打开的，还是一点一点开启的呢? 什么是后得智？明心见性与开大智慧有什么关系?	Question 93: Does wisdom unfold all at once or gradually? What is differentiated wisdom? How does realizing the mind and seeing one’s true nature relate to the unfolding of great wisdom?
答：小悟无其数，大悟十八、九。由小而大，而彻。但这也无一定的规范，不需渐进。后得智是对根本智说的，是起用的智慧。即于得根本智后，起用度生，磨光自己的习气，启发神通。随众生不同的根性，说不同的法，是度脱众生之妙智也。	Answer: Minor awakenings are countless; great awakenings number eighteen or nineteen. Awakening proceeds from the small to the great and finally becomes thorough. Yet there is no fixed pattern, nor must it always proceed gradually. Differentiated wisdom is contrasted with fundamental wisdom; it is wisdom in its functioning. After attaining fundamental wisdom, one puts it to work in liberating sentient beings, wears away one’s own habitual tendencies, and develops spiritual powers. Teaching different methods according to sentient beings’ different

	capacities is the wondrous wisdom that liberates them.
94问：明心见性后，是否八识田中的种子翻腾得更为剧烈呢?	Question 94: After realizing the mind and seeing one's true nature, do the seeds stored in the ālaya consciousness (ālaya-vijñāna) stir more intensely?
答：种子翻腾包含在修行的整个过程中。到彻悟后，即无种子翻腾了。所以我叫你不要得少为足，须慢慢在境上打扫习气，将这些污染种子去光，以臻彻悟之境。	Answer: The stirring of seeds occurs throughout the process of cultivation. Once awakening is thorough, they no longer stir. That is why I tell you not to be content with a small attainment. Gradually clear away habitual tendencies in your encounters with circumstances, eliminating these defiled seeds completely and thereby reaching thorough awakening.
95问：心死后又活起来，怎么办?	Question 95: What should one do when the mind, having died, comes alive again?
答：难免的。师祖在《解脱歌》里讲：“几回生，几回死，亘古亘今只如此。”一回死不透，要大死才行，否则又心动了。我们修法时有：“大悟十七八，小悟无其数”的历程。	Answer: It is unavoidable. The patriarchal master says in the Song of Liberation: “How many times it lives, how many times it dies—throughout past and present, it has only been thus.” If it has not died through and through once, there must be a great death; otherwise, the mind will stir again. When we practice the Dharma, we pass through the course of “seventeen or eighteen great awakenings and countless minor awakenings.”
96问：初见性人是否脚跟就点地了？照这条路走下去，后来还要来个大翻身。对吗?	Question 96: Once a person initially sees their true nature, have their heels touched the ground? If one continues along this path, must there later be a great turning around? Is that correct?
答：初悟只是法身边事，成道的路还长，要精勤走下去。下面还有法身正位和法身向上。什么是法身正位，磨炼到一定程度习染消融了，能度化自在，发现神通。心中污染未去，神通就不能显现。心不动，压住不动还不行，须自自然然地不动，一点儿不著相，一点不追求才行。	Answer: Initial awakening concerns only the outskirts of the dharmakāya (Dharma body); the road to realizing the Way is still long, and one must proceed diligently. Beyond this are the proper position of the dharmakāya (Dharma body) and going beyond the dharmakāya (Dharma body). What is the proper position of the dharmakāya (Dharma body)? It is when, after being tempered to a certain degree, one's habitual defilements have dissolved, one can liberate others freely, and spiritual powers manifest. So long as defilements in the mind have not been eliminated, spiritual powers cannot manifest. It is not enough for the mind not to move merely because one forcibly

	suppresses it; it must naturally remain unmoving, without the slightest attachment to appearances or pursuit of anything.
97问：念起不随，是不是到了法身正位?	Question 97: When a thought arises and one does not follow it, has one reached the proper position of the dharmakāya (Dharma body)?
答：念起不随是有点小成绩了，能受生自在了。但不算法身正位，一定要断思惑，才能到法身正位。到了法身正位还要向上，要离开这个位子，著在这个位子还不行。修禅人：“朗月当头时，犹是阶下汉。”要月落时相见，才是全体圆明。	Answer: When thoughts arise and one does not follow them, one has achieved a small measure of success and can attain mastery over taking rebirth. But this does not count as the proper position of the dharmakāya (Dharma body). One must certainly cut off delusions of thought in order to reach that position. Even after reaching the proper position of the dharmakāya (Dharma body), one must go further and leave that position behind; attachment to that position will not do. Chan practitioners say, “When the bright moon is directly overhead, one is still a man beneath the steps.” One must meet when the moon has set; only then is the whole being completely bright.
98问：见性后为什么还要打坐?	Question 98: Why continue sitting in meditation after seeing one’s true nature?
答：那没有一定，假如执著的习气还在，定力不够，保不住才要打坐增加定力以透重关。（有人说我一打坐觉得妄念比平时多。不是打坐妄念多了，而是打坐了，你才看见妄念。不打坐时像一盆混水，有泥沙看不见，打坐之后水静下来了，看见泥沙了）。	Answer: There is no fixed rule. If habitual tendencies of attachment still remain and one’s strength of samādhi is insufficient, so that one cannot preserve realization, then one must sit in meditation to increase the power of samādhi and pass through the second barrier. (Some say, “When I sit in meditation, I feel that I have more deluded thoughts than usual.” It is not that sitting in meditation has increased your deluded thoughts; rather, once you sit, you can see them. When you do not sit, it is like a basin of muddy water: the silt cannot be seen. After you sit and the water becomes still, you can see the silt.)
99问：神会大师讲“知”之一字，众妙之门。又有祖师讲是众祸之门。该如何理解?	Question 99: Chan Master Shenhui said that the single word “knowing” is the gateway to all wonders. Yet other patriarchal masters said it is the gateway to all calamities. How should this be understood?
答：不错，这能知的是谁？你知道了本性，不是众妙之门吗？大鹏金翅鸟一飞万里，全靠脚下点地的一点劲。	Answer: Quite so. Who is it that is able to know? Once you know your intrinsic nature, is this not the

我们修行全靠这个“知”。后来人执著在这个“知”上，便成窠臼，又不对了。所以祖师说是众祸之门。什么时候说什么话，法无定法。	gateway to all wonders? When the great golden-winged garuḍa flies ten thousand miles, it relies entirely on the small force of pushing off from the ground beneath its feet. Our cultivation relies entirely on this “knowing.” But later people become attached to this “knowing,” and it becomes a fixed rut; that too is wrong. Therefore, the patriarchal masters say that it is the gateway to all calamities. What one says depends on the time; no Dharma is fixed Dharma.
100问：明心见性后能否修大圆满中的脱噶?	Question 100: After realizing the mind and seeing one’s true nature, may one practice Tögal ("direct crossing" or "leap-over") within Dzogchen (Great Perfection)?
答：大圆满中分两步：(一)“彻却”就是“立断”。(二)“脱噶”是顿超，身体化虹光。要住山闭关修。你们年轻人往往好高鹜远，你们能于见性后，还进一步刻苦用功修吗?	Answer: Dzogchen (Great Perfection) has two stages: (1) Trekchö (cutting through), which means ‘cutting through at once’; and (2) Tögal ("direct crossing" or "leap-over"), sudden transcendence, in which the body transforms into a rainbow body. This requires living in the mountains and practicing in retreat. You young people often aspire to what lies beyond your present capacity. After seeing your true nature, can you go further and continue practicing diligently and arduously?
101问：本性不生不灭，是不动体。怎么理解?	Question 101: Intrinsic nature is unborn and undying; it is an unmoving essence. How should this be understood?
答：它没有来去，所以叫不动体。没有生死，没有方位，但能随缘显现。这个人要显男身才能得度，那就显个男身去度他；那个人要以女身得度，那就显个女身去度他，随缘变现。真成道，牛胎马腹也能去，但本性无有变异。	Answer: It neither comes nor goes, and so it is called an unmoving essence. It has no birth and death, no location, yet it can manifest according to conditions. If a certain person can be liberated only through the manifestation of a male body, then a male body is manifested to liberate that person; if another can be liberated through a female body, then a female body is manifested to liberate that person. It transforms and manifests according to conditions. Once one has truly realized the Way, one can even enter the womb of a cow or a mare, yet intrinsic nature undergoes no change.

102问：经过一段时间的体会，弟子对见性一事有了较深的认识。从前以为开悟以后大事已了毕，除习气只是个次要的过程。现在才真正知道见性只是刚断了见惑，充其量也只做到了理上明白。	Question 102: After a period of reflection, this disciple has gained a deeper understanding of realizing one's true nature. Formerly, I thought that once awakening occurred, the great matter was finished, and that removing habitual tendencies was merely a secondary process. Now I truly understand that seeing one's true nature only just cuts off delusions of views; at most, it achieves understanding at the level of principle.
习气依然还在，境界来了照样会动心，透不过去。欲真了生死还需继续努力，万万松懈不得，待破尽思惑、尘沙惑、无明惑后大事方才了毕。如以为自己现在生死已了，那是自欺欺人，瞒那阎王老子不得。	Habitual tendencies still remain. When circumstances arise, the mind will still be stirred as before, and one cannot get through them. To truly transcend birth and death, one must continue striving and must never relax in the slightest. Only after the delusions of thought, dust-like delusions, and delusions of ignorance have all been shattered is the great matter complete. If one thinks that one has already transcended birth and death, one is deceiving oneself; one cannot deceive King Yama.
答：来函所说甚当，见性有悟与证之别。真正打开亲见本性者，只断见惑，未断思惑，故生死未了。须悟后用功，断尽思惑，才能了分段生死；更须上上升进，破尘沙与无明惑，方了变易生死，非一悟即能了生死也。近来人心多躁，以为开一点知见即为见性，不再用心修了，真是荒唐之极！	Answer: What you say in your letter is quite correct. Seeing one's true nature involves a distinction between awakening and realization. Those who have genuinely opened up and directly seen their intrinsic nature have only cut off delusions of views, not delusions of thought; therefore, birth and death have not yet been transcended. After awakening, one must continue to apply oneself, cutting off all delusions of thought in order to be liberated from segmented birth and death. One must further advance ever higher, shattering dust-like delusions and delusions of ignorance, before one is liberated from transformational birth and death. It is not the case that a single awakening can transcend birth and death. People nowadays are often impatient and restless. They think that opening a little conceptual understanding is seeing one's true nature, and they no longer apply themselves to practice. This is utterly absurd!
103问：“末等于初”怎么理解？	Question 103: How should “the end is equal to the beginning” be understood?
答：即最后成道了与当初没有学佛一样。当初学佛时六道轮回，最后也是六道轮回，但不是被业障所牵，而是	Answer: It means that after finally realizing the Way, one is the same as before one first studied Buddhism. At the beginning of Buddhist practice,

大愿所致。在六道中度众生，不著境界了。从现象上看是一样的，但实质不同。	one undergoes rebirth in the six realms; in the end, one also undergoes rebirth in the six realms. But one is not drawn along by karmic obstacles; it is brought about by great vows. One liberates sentient beings in the six realms without attachment to circumstances. It appears the same outwardly, but its substance is different.
初学佛在六道里受苦，后来认识这些境界是虚幻的，不著相了就不受苦了。不受一切受，是正受，这就是三昧。其实本无生死，来去都是假相。又，初发心时所见之道与末后所证之果，完全一致，所以《华严经》中说：“初发心时，便成正觉。”可见初见道的根本智对于末后成就是何等重要。	When one first studies Buddhism, one suffers in the six realms. Later, one recognizes that these states are illusory; once one no longer clings to appearances, one no longer suffers. Not being bound by any feeling is the proper experience called samādhi. In fact, there is originally no birth and death; coming and going are all illusory appearances. Moreover, the Way seen at the time of first arousing the resolve and the fruition realized at the end are completely identical. Therefore, the Avataṃsaka Sūtra says, “When one first arouses the resolve, one immediately accomplishes perfect awakening.” This shows how important fundamental wisdom at the initial seeing of the Way is for final accomplishment.
104问：末法时期，心密复出，犹如当空红日，殊胜无比。	Question 104: In this latter Dharma age, heart esotericism has reappeared like the red sun high in the sky, supremely excellent beyond compare.
答：心中心密法是密法中的心髓部分，是大根器人才能修的。	Answer: The Heart-of-Heart Dharma is the essential core of Esoteric Buddhism. Only people of great capacity can practice it.
105问：自从拜读了您老的文章后，我对佛所说的法，有了正确的认识，佛法不光靠理解，更要靠自己脚踏实地修行。	Question 105: Since respectfully reading your writings, I have gained a correct understanding of the Dharma taught by the Buddha. Buddhadharma does not rely on understanding alone; one must also practice personally, with one’s feet firmly on the ground.
答：很好，你有了正解，就应不懈地努力修行，以期亲证本来面目。只是理解不务正修，那是谈食不饱的。	Answer: Very good. Having gained right understanding, you should practice tirelessly, seeking direct realization of the Original Face. Understanding without proper cultivation is like talking about food: it does not satisfy hunger.
106问：我们心中心法靠佛菩萨加持，这不是心外有佛吗?	Question 106: Our Heart-of-Heart Dharma relies on the blessings of Buddhas and bodhisattvas. Does

	this not mean that there is a Buddha outside the mind?
答：佛是有的。如释迦佛、阿弥陀佛、弥勒佛、燃灯佛……都是有的。但千佛万佛共一体，法身是一个。学佛的人必须做到理事不二、自他不二。	Answer: Buddhas do exist. Śākyamuni Buddha, Amitābha Buddha, Maitreya Buddha, Dīpaṃkara Buddha, and so on all exist. Yet the thousand Buddhas and ten thousand Buddhas share one body; there is one dharmakāya (Dharma body). Those who study Buddhism must attain the nonduality of principle and phenomena, and of self and others.
107问：有人说从六识下手，易用功易成就；从八识下手，上根者才可成就。对吗?	Question 107: Some say that beginning with the sixth consciousness makes practice and attainment easier, whereas beginning with the ālaya consciousness (ālaya-vijñāna) leads to attainment only for those of superior capacity. Is this correct?
答：这话大错特错！从六识下手不易掀翻妄识巢穴，成功很难；从八识下手易于掀翻妄识巢穴，有事半功倍之效。净土宗有些人，不识其他宗的优点，而且叫人散心念佛也能生西，这不知害了多少人。	Answer: This is completely wrong! Beginning with the sixth consciousness makes it difficult to overturn the stronghold of deluded consciousness, and success is hard to achieve. Beginning with the ālaya consciousness (ālaya-vijñāna) makes it easier to overturn that stronghold, producing twice the result with half the effort. Some in the Pure Land school fail to recognize the strengths of other schools. They even tell people that distracted Buddha-recitation can bring rebirth in the Western Pure Land. Who knows how many people they have harmed?
我们修法并不一定修几种法，随人喜欢，要选一个适合自己的法专心致志地去修。心中心法是集禅、净、密于一体的大法。经文中说：修第四印可以于命终时往生西方极乐世界，也可随缘往生十方净土。由此可见，修心中心法即是修净土，而且可以上品上生。	In practicing the Dharma, we do not necessarily have to practice several methods. According to one's preference, one should choose a method suited to oneself and practice it with single-minded dedication. The Heart-of-Heart Dharma is a great Dharma that integrates Chan, Pure Land, and Esoteric Buddhism. The scriptures say that by practicing the fourth mudrā, one may attain rebirth in the Western Land of Ultimate Bliss at the time of death, or may be reborn according to conditions in any of the Pure Lands in the ten directions. From this it can be seen that practicing the Heart-of-Heart Dharma is itself practicing Pure Land, and one may attain rebirth in the highest of the highest grades.

108问：到什么程度方可开心密道场弘法?	Question 108: At what stage may one establish a heart-esotericism practice center and propagate the Dharma?
答：好好用功，能纵横自在，遇境不惑，顺逆无拘时，自开心密道场，即能大弘圣教矣。	Answer: Practice diligently. When you can move freely in all directions, remain undeluded when encountering circumstances, and be unbound by favorable or adverse conditions, you will naturally open a practice center for heart esotericism and be able to spread the sacred teachings widely.
109问：我们初学的人是不是得先将身心化空，将“有”先破掉，然后将“空”破掉呢?	Question 109: Must we beginners first dissolve body and mind into emptiness, first dismantling “being” and then dismantling “emptiness”?
答：修心中心法，你只管修，到一定时候，一下子就爆开了，身心世界全化空，空也不可得。但你不能求爆开，有这个妄心，就遮住它了。	Answer: In practicing the Heart-of-Heart Dharma, simply practice. When the time comes, it will suddenly burst open: body, mind, and world will all dissolve into emptiness, and even emptiness cannot be grasped. But you must not seek such a bursting open. That deluded thought itself obscures it.
110问：请师父开示“凡所有相，皆是虚妄”之义。	Question 110: Please explain the meaning of “All appearances are illusory.”
答：“凡所有相，皆是虚妄”，是说影子都是假的，我们这个佛性是连影子也没有，无相的。要反过来认识到影子是你自己的佛性所起的妙用。如果反不过来，去认影子就倒霉了。	Answer: “All appearances are illusory” means that shadows are all unreal. Our Buddha-nature does not even have a shadow; it is without appearances. Instead, turn back and recognize that the shadows are the wondrous functioning arising from one’s own Buddha-nature. If you cannot turn back in this way and instead take the shadows as real, you will be in trouble.
譬如这房子、椅子、桌子等等东西，都是我们的影子。你要执著它不就倒霉了吗？但是影子可以起妙用啊！房子可以避风寒，衣裳可以遮体保暖，桌子可以工作、吃饭，这不是起妙用吗？但你不能执著它，跟着影子跑就坏了。	For example, this house, chairs, tables, and other things are all our shadows. Clinging to them brings trouble. Yet even shadows have wondrous functioning: a house shelters us from wind and cold; clothing covers and warms us; a table serves for work and meals. Is this not wondrous functioning? Do not cling to these things; chasing shadows leads us astray.
影子就是心中起的妙用，影子都是我们心中所显现变化的。不是说没有影子，因为这个心是活的，它不是死的，它是能起妙用的。	Shadows are the wondrous functioning arising within the mind; they are all manifestations and transformations within our minds. This does not mean that there are no shadows. The mind is alive,

	not dead, and it can give rise to wondrous functioning.
我们具足法报化三身，不是只有法身，法身是体啊，它要起诸现象起诸妙用啊！如果不能起诸现象，不能起用就不值钱了。打坐不是死在那里不动啊，死在那里不动，那有什么用？！所以要起诸妙用。	We possess in full the dharmakāya, sambhogakāya, and nirmāṇakāya; it is not that there is only the dharmakāya. The dharmakāya is the essence, and it must give rise to all phenomena and all wondrous functioning. If it could not give rise to phenomena or function, it would be worthless. Meditation is not sitting there motionless like a corpse. What use would that be? Therefore, one must give rise to all wondrous functioning.
但是，要认识体，不认识什么是体，你怎么起用？着相是不得了的，造业生死。你明白这个能起各种妙用的本体，不着相了，它就不造生死业。迷体着相，就造生死业，这是不能推翻的定理。又相由性造，相是幻象，但不离自性，故见相即是见性，性相不二，全妄即真，关键在不要粘境着相。若能念而无住，用而不着，即是解脱法门。	But one must recognize the essence. If you do not recognize what the essence is, how can you give rise to function? Clinging to appearances is no small matter: it creates karma and birth and death. Once you understand the fundamental essence capable of giving rise to every kind of wondrous functioning, you no longer cling to appearances, and it no longer creates karma of birth and death. Deluded about the essence and clinging to appearances, one creates karma of birth and death. This is an incontrovertible principle. Moreover, appearances are produced by nature. Appearances are illusory, yet they do not depart from one's intrinsic nature. Thus, seeing appearances is seeing nature; nature and appearances are nondual; the wholly deluded is itself true. The crucial point is not to adhere to circumstances or cling to appearances. If one can think without abiding, and function without attachment, this is the dharma gate of liberation.
111问：为什么说“肉眼不能见道”？又为什么说“肉眼能见道”？	Question 111: Why is it said that “the physical eye cannot see the Way”? And why is it also said that “the physical eye can see the Way”?
答：我们初见道时，肉眼不能见道，因为法身无相，肉眼怎么能见道呢？它是心地法眼，就是用无眼之眼，用智慧眼来体会。反过来，肉眼能见道，就是见相了，一切相都是我们心中显现变化的。	Answer: When we first see the Way, the physical eye cannot see the Way, because the dharmakāya (Dharma body) is without appearances. How could the physical eye see the Way? It is the dharma eye of the mind-ground: one uses the eye of no eye, the eye of wisdom, to realize it. Conversely, that the physical eye can see the Way means seeing appearances: all appearances are manifestations and transformations within our minds.

肉眼见道就彻底了，就能够从体起用了。体相用——法报化三身都有了，不是只有法身，而没有报化身。一开始不能说肉眼见道，只好说心地法眼才能见道，肉眼不能见道。反过来肉眼见道，就圆满了，体相用都有了。	When the physical eye sees the Way, it is complete, and one can give rise to function from the essence. Essence, appearance, and function—the dharmakāya, sambhogakāya, and nirmāṇakāya—are all present. It is not merely the dharmakāya, without the sambhogakāya and nirmāṇakāya. At the beginning, one cannot say that the physical eye sees the Way; one can only say that the dharma eye of the mind-ground sees the Way, while the physical eye cannot. Conversely, when the physical eye sees the Way, it is complete: essence, appearance, and function are all present.
无可取无可废，无可取——都是影子，得不到；无可废——都是自己心中变化的，无可废离。佛教讲的圆满，一开始只好这样讲，法身体无相，见到一切相都不对；反过来，要现种种相，起种种妙用。	There is nothing to grasp and nothing to reject. There is nothing to grasp, for all are shadows and cannot be obtained. There is nothing to reject, for all are transformations within one's own mind and cannot be cast off. This is the perfection taught in Buddhism. At first, one can only explain it this way: the essence of the dharmakāya (Dharma body) is without appearances, and to see any appearance is incorrect. Conversely, one must manifest all kinds of appearances and give rise to all kinds of wondrous functioning.
112问：《金刚经》说：“无人相，无我相”。谁说谁闻？	Question 112: The Diamond Sūtra says, “No appearance of person, no appearance of self.” Who speaks, and who hears?
答：只是无相，不是无说，不是无闻，一切没有就落断灭空了。常住真心无相，犹如虚空一样。因空故，一切东西都能容得下。法身犹如虚空，但不能住在空相上，一住就有落处。说法也是，一有知见分别就有落处。所以，最后就以无说无闻来破言说的执著，归于无相灵活妙用。	Answer: It means only that there are no appearances; it does not mean that there is no speaking or no hearing. If everything were absent, one would fall into annihilationist emptiness. The ever-abiding true mind is without appearances, like empty space. Because space is empty, it can contain all things. The dharmakāya (Dharma body) is like empty space, but one must not abide in the appearance of emptiness; once one abides there, one has a point of attachment. It is the same in teaching the Dharma: once there is knowledge, views, and discrimination, there is a point of attachment. Thus, in the end, “no speaking and no hearing” is used to dismantle attachment to words, returning to formless, flexible, wondrous functioning.

113问：憨山大师说：“生死昼夜，水流花谢。今日乃信鼻孔向下。”请解释。	Question 113: Master Hanshan said, “Birth and death, day and night; water flows and flowers fall. Today I finally believe that the nostrils point downward.” Please explain.
答：是说今日乃明本分事也。昔日为生死昼夜，水流花谢等梦幻事所迷。今日幸何如之，亲证本来面目，不费丝毫力，即是目前的自然景物也。本分事，本来如此，无有丝毫奇特，不用费心探索寻觅。故只需一切放下，愈用力愈不是，越轻松越好也。	Answer: It means that today one has understood one’s fundamental task. Formerly, one was deluded by dreamlike and illusory matters such as birth and death, day and night, water flowing, and flowers falling. Today, how fortunate one is to have directly realized the Original Face: without expending the slightest effort, it is simply the natural scenery before one. The fundamental task is originally just so, without the slightest strangeness or marvel. There is no need to exert oneself in searching or seeking. Therefore, one need only let everything go. The more forcefully one strives, the further one is from it; the more relaxed, the better.
114问：抱定一句话头，朝参夕究，脚跟点地，步步踏实，直教铁树开花，冷灰爆豆。始信宗门中，有奇特事在。虽然如此，须具通方手段，始能定界外乾坤，要有作家眼目。何为通方手段？	Question 114: Hold firmly to a single huatou (critical phrase), investigating it morning and evening. Keep your feet firmly on the ground and make every step sound, until the iron tree blooms and beans burst from cold ashes. Only then will you believe that extraordinary things occur within the Chan school. Even so, one needs versatile methods to establish the realm beyond all boundaries, and the discerning eye of a true master. What are these versatile methods?
答：一、通宗通教；二、识诸方设施门庭之妙要；三、识各方来参者之根器；四、随宜教以相应参究之话头。	Answer: First, thoroughly understand both the Chan school and the teachings. Second, know the essential subtleties of the methods and traditions established by the various schools. Third, know the capacities of those who come from different places to seek instruction. Fourth, teach each person, as appropriate, a huatou (critical phrase) suited to their investigation.
115问：不跟语脉转，不是答非所问吗？	Question 115: If one does not follow the thread of the words, is that not answering beside the point?
答：禅宗机锋，主要是不能落著，如水上葫芦，按着便转，故谓之“转语”，不是答非所问。	Answer: The pivotal responses of the Chan school must chiefly avoid attachment. They are like a gourd floating on water: press it and it turns. This is called a “turning phrase”; it is not answering beside the point.

不跟语脉转是要针对问题答，但又不著相。举个例子：如问你们镇江金山寺宝塔有几层？（有人答：七层，上师不许。）你要离开宝塔来答，又要针对这个问题。怎么答呢？你可以打个〇相，反问对方“这有几层？”你功夫到了自然会答。	Not following the thread of the words means answering the question directly while not clinging to appearances. For example, if someone asks, “How many stories does the pagoda at Jinshan Monastery in your Zhenjiang have?” (Someone answers, “Seven stories,” but the teacher does not approve.) You must answer apart from the pagoda while still addressing the question. How should you answer? You may make a circle sign and ask in return, “How many stories does this have?” When your practice has reached maturity, you will answer naturally.
116问：师父曾写过一篇《往生西方关键问题》的文章，《广东佛教》上登了一篇文章提出了不同看法，请师父谈谈您的意见。	Question 116: You once wrote an article entitled Key Questions Concerning Rebirth in the Western Pure Land. An article in Guangdong Buddhism expressed a different view. Please tell us your opinion.
答：这篇文章我已看到，意思是：你提的要求这样高，吓得别人不敢修净土宗了，你这不是害了别人吗？其实我并没有否认带业往生，不少人错会了，以为带业往生就不必用功，莽莽荡荡的就可往生西方了。	Answer: I have already read that article. Its meaning is: “The standards you propose are so high that they frighten people away from practicing in the Pure Land school. Are you not harming others?” In fact, I have not denied rebirth while carrying karma. Many people misunderstand this, thinking that rebirth in the Western Pure Land is possible without diligent practice, merely by drifting along carelessly.
这去得了吗？莲池大师说过“念佛者多，生西者少。”念佛不痛切故。我这篇文章不是否认带业往生，而是要大家好好用功，做到一心不乱。《弥陀经》说：“若一日、二日乃至七日，一心不乱，才得生彼国。	Can one really get there that way? Master Lianchi said, “Many recite the Buddha’s name, but few are reborn in the West,” because their Buddha-recitation lacks earnestness. My article does not deny rebirth while carrying karma; rather, it urges everyone to practice diligently and attain one-pointedness of mind without distraction. The Amitābha Sūtra says, “If, for one day, two days, or even seven days, one attains one-pointedness of mind without distraction, one may then be reborn in that land.”
”我看到很多人，没有功夫，临终时佛号提不起来，昏迷了。还有人说：“痛死了，还念什么佛？！”试问这样怎么能带业往生呢？所以要看问题的中心，做到功夫成片。	I have seen many people who lack practice. At the time of death, they cannot bring up the Buddha’s name and fall into a coma. Others say, “I am in such pain that I am dying—how can I recite the Buddha’s name?!” How, then, can they be reborn while carrying karma? Therefore, one must see the

	central point: one must make one's practice continuous and undivided.
一心不乱并不困难，能够时时刻刻绵绵密密地在心中念“阿弥陀佛”，遇到再好的境界也不乐，遇到再坏再烦恼的境界也不烦恼，仍一心念佛，心不动摇。	One-pointedness of mind without distraction is not difficult. One need only continuously and seamlessly recite “Amitābha Buddha” inwardly at all times. When encountering the finest circumstances, do not become joyful; when encountering the worst and most afflictive circumstances, do not become troubled. Continue to recite the Buddha's name with one-pointedness, and let the mind remain unmoved.
这要求并不高，带业是对的，加重语气说，一个人修到等觉菩萨，他还有业在。因为等觉菩萨还有一分生相无明在，无明就是造业的因，有无明才会造业。 益大师也说：要有“信愿行”，就是要人在真信切愿上做工夫啊。	This requirement is not high. Rebirth while carrying karma is correct. To put it more strongly, even an equal enlightenment bodhisattva still has karma. This is because an equal enlightenment bodhisattva still has one portion of ignorance concerning the arising characteristic. Ignorance is the cause of creating karma; it is only when there is ignorance that karma is created. Master Ouyi also said that one must have “faith, vows, and practice.” This means that one must work on genuine faith and earnest vows.
只有“信愿”而不“行”不能成就，就像鼎有三足，缺一不可。“行”能概括信愿。“不行”，就是空信，空愿，不是真信切愿。不做功夫，怎么能带业往生？！这才是真的害人！知见已正，至于功夫做到那一步，就有品位高低的差异，与不做一心功夫的人自有极大之不同。	With “faith and vows” alone but without “practice,” one cannot attain accomplishment. It is like a tripod with three legs: none can be lacking. “Practice” encompasses faith and vows. “Not practicing” means empty faith and empty vows, not genuine faith and earnest vows. Without doing the work of practice, how can one be reborn while carrying karma? That is what truly harms people. Once one's view is correct, the stage one reaches in practice determines differences in the grades of rebirth. This is naturally vastly different from those who do not undertake the practice of one-pointedness.
117问：请谈谈心与境的关系，什么是内境、外境?	Question 117: Please discuss the relationship between mind and circumstances. What are internal and external circumstances?
答：境，就是我们思想起的幻境。一个念头起，就有一个影子。心就是境，境就是心。没有心，视而不见，听而不闻，就没境了。果能把心境消光了，就好了。“心境顿消融”就是一下子心和境都消光了。	Answer: Circumstances are the illusory realm produced by our thoughts. When a thought arises, a shadow arises. Mind is circumstances, and circumstances are mind. Without mind, one sees without seeing and hears without hearing; then there are no circumstances. If one can indeed

	dissolve both mind and circumstances completely, that is good. “Mind and circumstances suddenly dissolve” means that mind and circumstances both vanish at once.
打坐时，能念所念一起脱落，心与境都没有了。内境是我们的身心世界、思想，外境就是山河大地。“方明色与空”，并明白这就是我们自己本性的显现，学佛就是学这一点。	During meditation, the one who recites and that which is recited both fall away, and neither mind nor circumstances remain. Internal circumstances are our body-mind world and thoughts; external circumstances are mountains, rivers, earth, and land. Only then does one understand form and emptiness, and realize that these are manifestations of our own intrinsic nature. This is what learning Buddhism means.
118问：有时自己放空无念，脑子很清明；有时散步亦可自然放空，但一晃又没有了，不稳定。	Question 118: At times I naturally let go into emptiness, without thoughts, and my mind is very clear. At times I can also naturally let go into emptiness while walking, but in a moment it is gone and is not stable.
答：自然放空很好，没有就让它没有，自然不住，否则是死定。	Answer: Naturally letting go into emptiness is very good. If nothing is present, let it be so. Let non-abiding occur naturally; otherwise, you fall into lifeless samādhi.
119问：入定以后是不是就醒不过来了？	Question 119: After entering samādhi, is it impossible to awaken again?
答：没有的话，你现在还做不到醒不过来，现在你定的时间不会长。要入定时间长，须经过几次入灭受想定才行，不是一下子就能做到的。刚开始灭受想定也不是很长，顶多定一二天。	Answer: No. At present, you cannot yet remain unable to awaken, because your samādhi will not last long. To remain in samādhi for a long time, one must pass through cessation of feeling and perception several times; this cannot be accomplished all at once. At the beginning, even cessation of feeling and perception does not last very long—at most one or two days.
慢慢可以加长，一个星期，十几天，半个月，一个月，那以后可能一下子定得时间长了，但也不是一下子长多少年，这不可能。有些人对能入定几年，几百年甚至上千年的人很羡慕。但是要知道这个灭受想定不好，那是死定。	Gradually, it can be extended—to a week, ten or more days, half a month, or a month. After that, one may suddenly remain in samādhi for a long time, but not for many years all at once; that is impossible. Some people greatly admire those who can remain in samādhi for years, hundreds of years, or even thousands of years. But one should know that cessation of feeling and perception is not good; it is dead samādhi.

叫死水不藏龙，不起妙用，没用。大定是活泼泼的，在境界上能大用，对境不粘着。无住才是大定，才是真定。要时时刻刻在定中，大定是无出入的。有出定和入定都不是真定。禅宗有个公案，一个女子在释迦佛前入定。	This is called dead water that harbors no dragons: it gives rise to no wondrous functioning and is useless. Great samādhi is alive and dynamic; amid circumstances, it can function greatly without clinging to them. Non-abiding alone is great samādhi; it alone is true samādhi. One must remain in samādhi at every moment. Great samādhi has neither entry nor exit. Any entering or emerging from samādhi is not true samādhi. There is a Chan koan about a woman who entered samādhi before Śākyamuni Buddha.
文殊菩萨走来一看，哎哟，这个女子不像话，怎么坐在佛前入定了；要拉她出定。他对这个女子弹指，不出定。又把她举到三十三天，不出定。再把她打到十八层地狱，还是不出定。释迦佛说：下方有个罔明菩萨能叫她出定。	Mañjuśrī Bodhisattva came and, seeing her, said, “Oh dear, this woman is behaving improperly. How can she enter samādhi before the Buddha?” He wanted to draw her out of samādhi. He snapped his fingers at her, but she did not emerge from samādhi. He then raised her to the Heaven of the Thirty-Three, but she did not emerge from samādhi. He then sent her down to the eighteenth level of hell, but still she did not emerge from samādhi. Śākyamuni Buddha said, “Below, there is a Bodhisattva Wangming who can bring her out of samādhi.”
正说着，下方的罔明菩萨来了。这位菩萨在女子面前也是一弹指，她就出定了。文殊菩萨是七佛之师，为什么不能叫她出定啊？而罔明菩萨却可以呢？有人说是缘的问题。不相干！问题在不能起知见。	Just as he spoke, Bodhisattva Wangming arrived from below. This bodhisattva also snapped his fingers before the woman, and she immediately emerged from samādhi. Mañjuśrī Bodhisattva is the teacher of the seven Buddhas, so why could he not bring her out of samādhi, whereas Bodhisattva Wangming could? Some say it was a matter of affinity. That is irrelevant. The point is that one must not give rise to views.
文殊菩萨起执见了：“这女子怎么能在佛前入定？”这个执见不能起。文殊菩萨是代表大智慧的，大智慧不能起执见，这是表法的。罔明是什么意思呢？罔者，不可得。就是一切聪明智慧不可得。所以没有这些执见，一弹指就出定了。所以要把你的聪明打掉才行。老子说“掊击尔智”就是说：空掉你的世智辩聪，要心空空的，就能证大道。	Mañjuśrī Bodhisattva gave rise to a clinging view: “How can this woman enter samādhi before the Buddha?” This clinging view must not arise. Mañjuśrī Bodhisattva represents great wisdom, and great wisdom cannot give rise to clinging views. This is what the story illustrates. What does Wangming mean? Wang means that nothing can be obtained. That is, all cleverness and wisdom are unobtainable. Therefore, without these clinging views, a single snap of the fingers brings her out of samādhi. Thus, you must get rid of your cleverness. Laozi said, “Smash your intellect.” This means

	emptying out your worldly knowledge and clever eloquence. When the mind is utterly empty, one can realize the great Way.

修法

Cultivation Practice

（一） 座上修行	(I) Practice on the Meditation Cushion
1问：修心中心法，加座时低于两小时行吗?	Question 1: When practicing the Heart-of-Heart Dharma, may an additional session be shorter than two hours?
答：加座很需要，但不可少于两小时。	Answer: Additional sessions are very necessary, but they must not be shorter than two hours.
2问：天冷打坐时要不要将头盖起来？眼睛可不可睁?	Question 2: When meditating in cold weather, should one cover one’s head? May one keep one’s eyes open?
答：头不能盖，天冷了可以盖到后脑勺那儿，身体都要盖起来。眼睛可以开一线，下垂，开不住就闭起来。	Answer: Do not cover the head. When it is cold, you may cover up to the back of the head, and the whole body should be covered. The eyes may be slightly open and cast downward; if you cannot keep them open, then close them.
3问：心情不好能不能上座?	Question 3: Can one sit in meditation when in a bad mood?
答：心情不好不能上座，压下来要生肝病。可先出去散散步，将不好的心情消了，心平气和了再上座。	Answer: Do not sit when you are in a bad mood; suppressing it may cause liver illness. First go for a walk to dispel the unpleasant mood. Once you are calm and composed, sit down to meditate.
4问：打坐两小时，能不能换腿?	Question 4: During a two-hour meditation session, may one change the position of one’s legs?
答：最好不要换腿，动来动去会影响入定，本来将要入定，一换腿就出定了。但如果痛得很厉害，影响入定，心定不下来，这时可以换腿。不管单盘、双盘、自由盘，怎么舒服就怎么做。腿痛是一关，过了这一关就好了。有的人用石头压腿，都是吃过苦的，痛过了就好了。	Answer: It is best not to change your legs. Moving about will affect entry into samādhi: just when you are about to enter samādhi, changing your legs will bring you out of it. But if the pain is severe and prevents you from entering samādhi, so that the mind cannot settle, then you may change your legs. Whether you use a half-lotus, full-lotus, or comfortable cross-legged position, do what is comfortable. Leg pain is a hurdle; once you pass it, things will improve. Some people press their legs

	with stones—they have all endured hardship. Once the pain has been endured, it will pass.
5问：初修心法时，能不能一天坐两座?	Question 5: When first practicing this Dharma, may one sit two sessions a day?
答：以坐一座为好。往往两座觉得太痛了，就可能怕修或不修了。修行要有长远心、精进心。	Answer: It is better to sit one session. Often, if two sessions feel too painful, one may become afraid to practice or stop practicing altogether. Practice requires long-term resolve and diligent effort.
6问：子时能不能打坐?	Question 6: May one meditate at midnight?
答：只要睡好了，有精神，就可以打坐。精神不足，等睡好了再打坐。子时是好的，正是心神相交之时，打坐也是心神相交。我们打七就是子时上坐的。	Answer: As long as you have slept well and have sufficient energy, you may meditate. If your energy is insufficient, wait until you have slept well before meditating. Midnight is a good time; it is precisely when mind and spirit commune, and meditation is also a communion of mind and spirit. During our seven-day retreats, we begin sitting at midnight.
7问：我修法后觉得胸口会发闷，如何避免?	Question 7: After practicing, I feel tightness in my chest. How can I avoid this?
答：要注意三点：	Answer: Pay attention to three points:
(1)手印举起靠近胸口，手臂不能靠胸口。	(1) Raise the mudrā close to the chest, but do not let the arms rest against the chest.
(2)要呃气让它呃，泄下气就让它泄，打哈欠就让它打，不能屏住，呼吸要自然。	(2) If you need to belch, let yourself belch; if you need to pass gas, let yourself do so; if you need to yawn, let yourself yawn. Do not hold it in. Let the breath be natural.
(3)身体往下弯会很疲劳。先睡好觉再打坐。	(3) Bending the body forward will cause great fatigue. Sleep well before meditating.
8问：我们这个法要修到大彻大悟，一千座也只是方便说，是吗?	Question 8: To practice this Dharma until thorough awakening, is the figure of one thousand sessions merely a provisional way of speaking?
答：一千座就有人彻悟了。也有人虽在座上，嘴念咒，但心不念咒，不如法，有什么用？再三告诉大家，要心念耳闻，下座要观照，要看着念头起处。做功夫要靠自己，“师父引进门，修行靠个人”啊。	Answer: Some people attain thorough awakening after one thousand sessions. But others sit in meditation, reciting the mantra with their mouths while not reciting it with their minds; this is not in accordance with the Dharma, so what use is it? I have repeatedly told everyone: mentally recite and listen with your ears. After leaving the cushion, maintain contemplation and watch where thoughts arise. Practice depends on oneself: “The master

	leads one to the gate; cultivation depends on the individual.”
9问：打坐应朝什么方向?	Question 9: Which direction should one face when meditating?
答：什么方向都可以，不要着相。	Answer: Any direction is fine. Do not become attached to appearances.
10问：有时出差，不能点香，没有黄布，不能修法，怎么办?	Question 10: Sometimes when traveling on business, I cannot light incense, do not have a yellow cloth, and cannot practice. What should I do?
答：不点香不要紧，但手印要结，没有黄布就用干净的手帕或毛巾亦可。修法不能中断，功夫才能接得上。	Answer: It does not matter if you do not light incense, but you must form the mudrā. If you have no yellow cloth, a clean handkerchief or towel will also do. Practice must not be interrupted; only then can the work continue without a break.
11问：以前修百座时觉得心较乱，不如法，现在要不要从头修起?	Question 11: When I previously practiced one hundred sessions, my mind seemed rather scattered and my practice was not in accordance with the Dharma. Should I begin again from the start now?
答：不要，只要现在如法就行了，一定要心念耳闻。妄想来，不取不舍，不去理它。	Answer: No. As long as you now practice in accordance with the Dharma, that is enough. You must mentally recite and listen with your ears. When deluded thoughts arise, neither grasp nor reject them; do not attend to them.
12问：天热打坐，腿上不盖东西行吗?	Question 12: When meditating in hot weather, is it all right not to cover the legs?
答：不行，膝盖关节不能进风，进了风会得关节炎。	Answer: No. The knee joints must not be exposed to drafts; if wind enters them, it may cause arthritis.
13问：在空调房间里打坐可以吗?	Question 13: May one meditate in an air-conditioned room?
答：天热时，在空调房里打坐可以。但温度不要调得太低，空调的风不要直接吹在身上。夏天打坐在清晨最好。	Answer: When the weather is hot, it is fine to meditate in an air-conditioned room. But do not set the temperature too low, and do not let the air conditioner blow directly on the body. In summer, early morning is the best time for meditation.
14问：我在家里打坐，坐三个小时就坐不下去了，到寺院里时间可坐得长些?	Question 14: When I meditate at home, I cannot continue after three hours, but at a monastery I can sit longer. Why is this?

答：坐不下去的地方更要坐，要锻炼。坐不下去是心动了，不要贪恋安静的地方，要锻炼在哪儿都能坐下去，没有地方差别。	Answer: You should sit precisely in places where you cannot sit for long; you need to train yourself. Being unable to continue sitting means that the mind has stirred. Do not crave quiet places. Train yourself to be able to sit anywhere; there is no difference between places.
15问：我们工作很忙，不可能一天修8个小时，怎么办?	Question 15: We are very busy with work and cannot possibly practice eight hours a day. What should we do?
答：保证每天2小时。有空的话，如星期六、星期天可以一天修8小时。	Answer: Ensure that you practice two hours every day. When you have free time, such as on Saturdays and Sundays, you may practice eight hours in a day.
16问：坐的时候是单盘还是双盘?	Question 16: When sitting, should one use the half-lotus or full-lotus position?
答：都可以。自由盘也可以，自由盘时臀部要垫高一点，避免身体往后仰。女同志还是单盘好。不能坐在椅子上，挂脚坐不好。	Answer: Either is fine. A comfortable cross-legged position is also acceptable. In that position, raise the buttocks slightly with a cushion to prevent the body from leaning backward. For women, the half-lotus is preferable. Do not sit on a chair; sitting with the feet dangling is not good.
17问：我们灌顶后是否一定每天要坚持修法?	Question 17: After receiving empowerment, must we persist in practicing every day?
答：是的。我们这灌顶不是结缘灌顶，而是传法灌顶。所以自己衡量一下，如果没有时间修法，那就不要接受灌顶。	Answer: Yes. This empowerment is not merely an empowerment for making a connection; it is an empowerment that transmits the Dharma. Therefore, assess yourself: if you have no time to practice, then do not receive the empowerment.
18问：修心中心的人，还要大礼拜、诵金刚萨埵心咒、百字明咒以忏除业障吗？还要求受大圆满法吗?	Question 18: Must those who practice the Heart-of-Heart Dharma also perform full prostrations and recite the Vajrasattva Heart Mantra and the Hundred-Syllable Mantra to repent of and eliminate karmic obstacles? Must they also seek instruction in Dzogchen (Great Perfection)?
答：修心密可以不磕大头，也不需念百字明，因第二印已可消一切业障。心密即是大圆满。	Answer: Those who practice heart esotericism need not perform full prostrations or recite the Hundred-Syllable Mantra, because the second mudrā can already eliminate all karmic obstacles. Heart esotericism is Dzogchen (Great Perfection).

19问：愿我早日成就，能为师父分担一点利益众生的责任！	Question 19: May I soon attain accomplishment and be able to share a little of the master's responsibility for benefiting sentient beings!
答：有此愿望，护法菩萨自会时时保护你。	Answer: With such an aspiration, Dharma-protecting bodhisattvas will naturally protect you at all times.
20问：夏日天气炎热，有同修光着膀子，只穿一条内裤在佛堂打坐，是否如法？穿背心可以吗？	Question 20: In the heat of summer, some fellow practitioners meditate in the Buddha hall bare-chested, wearing only underwear. Is this in accordance with the Dharma? Is it acceptable to wear an undershirt?
答：不如法，应穿短袖汗衫，膝盖全部盖好。	Answer: This is not in accordance with the Dharma. One should wear a short-sleeved undershirt and completely cover the knees.
21问：单盘时，哪一条腿在上面较好？	Question 21: In the half-lotus position, which leg is better placed on top?
答：都一样。一般说来，右腿在上为降魔座，左腿在上为吉祥座。	Answer: Either is the same. Generally speaking, with the right leg on top it is called the demon-subduing seat; with the left leg on top, it is called the auspicious seat.
22问：为何打坐前最好不喝水？	Question 22: Why is it best not to drink water before meditating?
答：恐坐不到两小时要小便。	Answer: Because you may need to urinate before completing two hours of sitting.
23问：打坐近两小时，颂咒千遍，还想继续坐下去，可以不再持咒吗？	Question 23: After meditating for nearly two hours and reciting the mantra one thousand times, if I wish to continue sitting, may I stop reciting the mantra?
答：坐下去即须持咒，持咒是消妄念的法宝。须等你妄念不动，妄心不行时，才能自然不念。	Answer: If you continue sitting, you must continue reciting the mantra. Mantra recitation is a precious means for eliminating deluded thoughts. Only when your deluded thoughts no longer move and the deluded mind no longer functions can recitation naturally cease.
24问：早晨与夜间修法有区别吗？	Question 24: Is there any difference between practicing in the morning and practicing at night?
答：没有区别。不过夜间修法，因一天工作疲劳，易于昏睡。早晨打座，因一夜休息后精神抖擞，不会昏睡而易入定。	Answer: There is no difference. However, when practicing at night, one is easily drowsy because of fatigue from the day's work. When sitting in the

	morning, after a night's rest, one is full of energy, is not drowsy, and can more easily enter samādhi.
25问：修法最要紧的是不间断，如遇特殊情况停修一、二天影响大吗？	Question 25: The most important thing in practice is not to interrupt it. If special circumstances require one to stop for a day or two, will this have a serious effect?
答：最好不要间断。修法如逆水行舟，不进则退，故停修一日，即可能倒退三日之功。	Answer: It is best not to interrupt it. Practice is like rowing upstream: if you do not advance, you fall back. Thus, stopping for one day may mean losing the progress of three days.
26问：修六印时，手有时不由自主地靠在一起了，此为何因？	Question 26: When practicing the sixth mudrā, my hands sometimes involuntarily come together. What is the cause?
答：一是因手腕未靠紧，上面的手指即合拢了。二是警惕性不高，有些昏沉了。	Answer: First, the wrists may not be held firmly together, causing the upper fingers to close. Second, you may not be sufficiently alert and may be becoming somewhat drowsy.
27问：今冬我决定打四个七，请师开示打七的具体安排。	Question 27: This winter, I have decided to undertake four seven-day retreats. Please give instructions on the specific schedule for a seven-day retreat.
答：前两座修四印，后一座修二印，每座四小时，一天三座，共12小时。第七日全部修四印，每座六小时，共18小时。	Answer: For the first two sessions, practice the fourth mudrā; for the final session, practice the second mudrā. Each session lasts four hours, with three sessions a day, for a total of twelve hours. On the seventh day, practice only the fourth mudrā. Each session lasts six hours, for a total of eighteen hours.
时间安排如下：	The schedule is as follows:
前六日12小时24：00—4：00	First six days: 12 hours, 24:00–4:00
6：00—10：00	6:00–10:00
12：00—16：00	12:00–16:00
第七日18小时24：00—6：00	Seventh day: 18 hours, 24:00–6:00
8：00—14：00	8:00–14:00
16：00—22：00	16:00–22:00

28问：一般饭后一小时上座。若有意少吃些，可以提前吗?	Question 28: Generally, one sits an hour after eating. If one intentionally eats less, may one sit sooner?
答：一小时时间不长，不然易生胃病。	Answer: One hour is not a long time to wait; otherwise, stomach illness may easily arise.
29问：腰背酸胀，影响打坐，反反复复，该怎么办?	Question 29: My lower back feels sore and distended, repeatedly affecting my meditation. What should I do?
答：要有耐心，坐到气脉通。	Answer: Be patient, and sit until the qi channels become unobstructed.
30问：打坐渐觉平淡，观照绵密些了。只习染很重，仍有走失的时候，是否需加功打坐?	Question 30: Meditation has gradually become calmer and more even, and my contemplation has become more continuous and seamless. Yet my habitual tendencies are still strong, and I still sometimes lose awareness. Should I intensify my meditation practice?
答：打坐增加定力，确是不为境迁的要着。	Answer: Increasing meditation strengthens samādhi; it is indeed an essential means of not being moved by circumstances.
31问：最近睡眠较好，就和丈夫一起每天坐两座，快十天了，感觉太累。我可以一直加座吗?	Question 31: I have recently been sleeping better, so my husband and I have been sitting two sessions a day for almost ten days. I feel very tired. May I continue with an additional session each day?
答：身体不累可以坐两座。坐得要定，只有好，不会失眠。另外，能入定一小时，等于睡七小时，精神非常充沛。	Answer: If the body is not tired, you may sit two sessions. Sit with stability; it can only be beneficial and will not cause insomnia. Moreover, being able to enter samādhi for one hour is equivalent to seven hours of sleep, leaving one exceptionally refreshed.
32问：修法入座约40分钟后，右背痛，连续打嗝，影响持咒。	Question 32: About forty minutes after beginning practice, I feel pain in my right back and continuously belch, which affects my mantra recitation.
答：右背痛，是气脉不通，过后即愈。打嗝是排除废气，使身体内部清净。这是好事，不用医治。	Answer: Pain in the right back indicates that the qi channels are obstructed; it will heal once this passes. Belching expels stale air and purifies the inside of the body. This is a good thing and requires no medical treatment.
33问：修二印后拉肚子五天，十余次，是否正常?	Question 33: After practicing the second mudrā, I had diarrhea more than ten times over five days. Is

	this normal?
答：正常，是排去一切污染。	Answer: It is normal; it is the expulsion of all impurities.
34问：自学佛后，一直喜看经书，若不看则有无所适从之感。请问师父如何对治?	Question 34: Since studying Buddhism, I have always enjoyed reading sūtras and Buddhist books. If I do not read them, I feel at a loss. How should I remedy this, Master?
答：可持咒、念佛，可怡养心性。无所事事即是真心显现，一有枯寂感即是妄情。持咒念佛皆是游如来寂灭海。虽持咒念佛，不作持咒念佛想。随你持什么咒，念什么佛皆无不可。	Answer: You may recite mantras or the Buddha's name; these can nourish and calm the mind. Having nothing to do is precisely the manifestation of the true mind; the moment a feeling of barren quiescence arises, it is deluded emotion. Reciting mantras and the Buddha's name are both ways of roaming in the Tathāgata's ocean of quiescent extinction. Though you recite mantras and the Buddha's name, do not entertain the thought that you are reciting mantras or the Buddha's name. Whatever mantra you recite and whichever Buddha you invoke, there is nothing wrong with it.
35问：在什么地方修行好?	Question 35: What is a good place for practice?
答：人都喜欢跑来跑去，这里跑跑那里跑跑，这里不好到那里，那里不好到这里，乱七八糟的。其实，处处都好，就是你的心不好。你心真清净了，处处都好。	Answer: People all like to run about—running here and there. If this place is no good, they go there; if that place is no good, they come here. It is all a mess. In fact, every place is good; it is only your mind that is not good. Once your mind is truly pure, every place is good.
36问：有同修知我加座，来劝说不要执法，并指责我认为有法可修，有道可成。	Question 36: A fellow practitioner learned that I was adding an additional session and came to advise me not to become attached to dharmas. He criticized me for thinking that there is a dharma to practice and a Way to realize.
答：这都是废话，叫他们扪心自问，是否已到无修无证的地步了。假如对境还动心，说什么执法！船未到彼岸，离开船就要淹死！这都是混账人说胡话，未得谓得，未证谓证，说大话，吹牛皮，误人慧命，不下地狱才怪！其实修道是长远的大事，何能仅仅修过几座，即可歇手不修？！	Answer: This is all nonsense. Tell them to search their own hearts and ask whether they have already reached the point of no practice and no realization. If they are still stirred by circumstances, what are they talking about when they speak of attachment to dharmas? Before the boat has reached the other shore, to leave the boat is to drown! Such people are muddleheaded and talk nonsense. Without attainment, they claim attainment; without realization, they claim realization. They boast and exaggerate, mislead

	others, and harm their wisdom-life. It would be strange indeed if they did not fall into hell! In truth, cultivating the Way is a great undertaking that extends over a long time. How can one practice only a few sessions and then stop practicing?
37问：大乘佛法都讲：上求、下化、普度众生，而我现在感到越来越淡，那种发心越加不切。	Question 37: Mahāyāna Buddhism teaches seeking above and liberating below, universally saving sentient beings. Yet I now feel increasingly indifferent, and that resolve seems ever less urgent.
答：没有大愿，怎么能成大事？！你发心不切，所以修法不力，应赶快改过！	Answer: Without Great Vows, how can one accomplish great things? Your resolve is not earnest, so you lack vigor in practice. You should quickly correct this!
38问：碰到逆缘是避开还是一试?	Question 38: When adverse conditions arise, should one avoid them or try facing them?
答：避开，即不是好手，应随力应付。从前我师骧陆公说：“欲修最上乘，尘劳为资粮；冤家一齐到，庄严此道场。”	Answer: To avoid them is not the mark of a capable practitioner; one should deal with them according to one’s strength. My former teacher, Mr. Xianglu, said: “If you wish to cultivate the supreme vehicle, the dusts and toils of the world are your provisions; when enemies all arrive together, they adorn this place of practice.”
39问：密勒日巴尊者在歌中反复强调的是厌离心和山居禅观，这是否是现代年轻人虽然学佛但一直未具备的，所以总有隔靴搔痒，蜻蜓点水之态?	Question 39: In his songs, the venerable Milarepa repeatedly emphasized renunciation and meditative contemplation in the mountains. Is this what modern young people, though they study Buddhism, have continually lacked, so that their practice always has the air of scratching an itch through a boot or skimming the surface like a dragonfly?
答：现代人心多浮躁，确实应多打坐，加强定力，在任何境上皆不动摇，方有少分相应。切不可夸夸其谈，说得做不得，以至误人误己。	Answer: Modern people’s minds are mostly restless and impetuous. They truly should meditate more and strengthen their meditative stability. Only when they remain unmoved amid every circumstance will there be even a small measure of correspondence. They must never talk boastfully, speaking of what they cannot do, thereby misleading both others and themselves.
40问：弟子已修法一年多了，虽然从理上明白了一些，但至今尚未亲证身心脱落之境。请问师父，若不亲证，	Question 40: I have practiced this Dharma for more than a year. Although I have gained some understanding in principle, I have not yet had direct

是否遇境不动心的力量会很差？亲证是否不太容易？若欲亲证是否主要靠打坐修法？	realization of the state in which body and mind fall away. Master, without direct realization, is one's ability to remain unmoved by circumstances very weak? Is direct realization difficult? Does it depend mainly on seated meditation and Dharma practice?
答：修行不只是打坐修法，更须在事上磨炼，不随境转，这样修行才能得力。但如在事上磨炼的定力不够，还须多打坐以增加定力，此法易亲证本来。	Answer: Practice involves more than seated meditation. You must also train amid actual circumstances without being swayed by them; only then does practice become effective. If your meditative stability is insufficient for this training, you must sit more to strengthen it. This method facilitates direct realization of original nature.
41问：有了是非，是解释还是不理会？	Question 41: When disputes over right and wrong arise, should one explain oneself or simply ignore them?
答：用功人无有是非。	Answer: Those who truly apply themselves do not engage in disputes over right and wrong.
42问：有时我坐在那里，不动的东西在动是怎么回事？	Question 42: Sometimes, as I sit there, things that do not move seem to be moving. What is happening?
答：是你的心动。	Answer: It is your mind that is moving.
43问：平时可持咒吗？	Question 43: May one recite mantras in daily life?
答：可以。走路可以持，睡觉也可以，持到睡着了，持熟了，睡梦中都在持咒，乃至于大小便也可以持，但不要出声。	Answer: Yes. You may recite while walking, and also while lying down to sleep. Recite until you fall asleep. Once the recitation becomes familiar, you will be reciting mantras even in your dreams. You may even recite while relieving yourself, but do not do so aloud.
44问：为什么一定要打坐证得三昧？	Question 44: Why must one meditate in order to realize samādhi?
答：因为告诉你、指点你，你不相信、不明白，即使明白道理，定力也不够，境界来了还是跟着跑，所以要打坐证得三昧。月霞禅师在参禅开悟后，觉得心还在动，他师父冶开老和尚让他闭关三年，三年后出来才行。	Answer: Because even when someone tells you or points it out to you, you do not believe or understand. Even if you understand the principle, your meditative stability is insufficient; when circumstances arise, you still follow after them. Therefore, you must meditate in order to realize samādhi. After Chan Master Yuexia awakened through Chan inquiry, he felt that his mind was still stirring. His teacher, Elder Monk Yekai, had him

	enter retreat for three years. Only after emerging from retreat three years later was he truly ready.
印光大师也闭关好几次；虚云老和尚在高旻寺打坐开悟后，也到终南山闭关；来果老和尚在金山寺打坐，开悟后也是去终南山闭关的。现代的几个大师都是这样用功的。	Master Yinguang also entered retreat several times. After Chan Master Xuyun awakened through meditation at Gaomin Monastery, he too entered retreat in the Zhongnan Mountains. After Elder Monk Laiguo awakened through meditation at Jinshan Monastery, he likewise went into retreat in the Zhongnan Mountains. Several modern masters applied themselves in this way.
45问：我打坐时，没有念头，是不是没有慧力？	Question 45: When I meditate, there are no thoughts. Does this mean that I lack wisdom?
答：你能知道自己没有念头，就是慧力。没有念头很好，这是定力。如果没有念头时你不知道，糊涂了，那就没有慧力。定中要了了分明。	Answer: Being able to know that you have no thoughts is itself wisdom. Having no thoughts is very good; this is meditative stability. But if, when there are no thoughts, you do not know it and are merely muddled, then there is no wisdom. Within samādhi, one must be clearly aware.
46问：心中心法与莲花印有何区别？	Question 46: What is the difference between the Heart-of-Heart Dharma and the Lotus Mudrā?
答：一心修莲花印也能成道，心中心法比莲花印要快些，因为它坐的时间长，有六个手印。我们的脏腑与手都有密切的关系，手印一结，就把五脏六腑安置好了；咒轮一吹，气脉就容易打通；气脉打通了，就容易把身心化空而见性。	Answer: Single-minded practice of the Lotus Mudrā can also lead to realization of the Way. The Heart-of-Heart Dharma is somewhat faster than the Lotus Mudrā because its meditation sessions are longer and it has six mudrās. Our internal organs are closely related to the hands. Once the mudrās are formed, the five viscera and six entrails are properly settled; when the mantra wheel is blown, the channels and vital energies are more readily opened. Once the channels and vital energies are opened, it is easier to transform body and mind into emptiness and see one's true nature.
47问：弟子现在每日修六字大明咒，谨拜乞上师慈座赐示。	Question 47: I am now practicing the Six-Syllable Great Bright Mantra every day. I respectfully beg the compassionate instruction of the guru.
答：虔修六字大明咒，很好。只要能一切放下，死心塌地，一门深入，修任何法门都能成就。否则偷心不死或朝三暮四地此法修修，彼法修修，虽到弥勒佛下生，亦无成功之日。	Answer: Devoted practice of the Six-Syllable Great Bright Mantra is very good. So long as you can let go of everything, commit yourself wholeheartedly, and penetrate deeply into one gate, you can attain accomplishment through any dharma gate. Otherwise, if your calculating mind does not die, or if you practice one method today and another

	tomorrow, then even by the time Maitreya Buddha descends into the world, there will still be no day of success.
48问：修六字大明咒可否持“慈氏咒”？	Question 48: While practicing the Six-Syllable Great Bright Mantra, may I recite Maitreya Bodhisattva’s mantra?
答：可以。也可以持“往生广咒”。	Answer: Yes. You may also recite the Extended Rebirth Mantra.
49问：临终念“大随求陀罗尼”好不好?	Question 49: Is it good to recite the Great Wish-Fulfilling Dhāraṇī at the time of death?
答：大随求陀罗尼字数少，方便，想生什么净土就可以去。	Answer: The Great Wish-Fulfilling Dhāraṇī has few characters and is convenient to recite. One may go to whichever Pure Land one wishes to be reborn in.
50问：我从前念往生广咒，现在想改念慈氏咒可否?	Question 50: I formerly recited the Extended Rebirth Mantra. May I now change to reciting Maitreya Bodhisattva’s mantra?
答：可以。龙华三会愿跟弥勒佛下来度众生的，那就念慈氏咒。各随各愿，毫不勉强。	Answer: Yes. Those who vow to follow Maitreya Buddha when he descends at the three assemblies beneath the Dragon Flower Tree in order to liberate sentient beings may recite Maitreya Bodhisattva’s mantra. Each follows their own vows; there is no compulsion whatsoever.
51问：我每天坚持做早晚课念佛，平时在行住坐卧中训练自己努力提起佛号，想起就默念。	Question 51: Every day I persist in performing the morning and evening services and reciting the Buddha’s name. In my daily activities—walking, standing, sitting, and lying down—I train myself to bring up the Buddha’s name diligently, silently reciting it whenever I remember.
答：这种念佛方法很好，妄念确能一时消尽。只要不断地与之斗争下去，慢慢地即能由多而少，由少而忽然断息，与阿弥陀佛打成一片了。	Answer: This method of Buddha-recitation is very good. Deluded thoughts can indeed be eliminated for a time. So long as you continue struggling with them without interruption, they will gradually decrease from many to few, and then suddenly cease. You will become continuous and undivided with Amitābha Buddha.
52问：我一直是修“持名念佛”法，现虽受了心中心法，但仍不愿舍弃念佛法门。如若于念佛外每天再加一座“心中心”法作为念佛的助行，是否成了杂修?	Question 52: I have always practiced Buddha-recitation by upholding the name. Although I have now received the Heart-of-Heart Dharma, I am still unwilling to abandon the Buddha-recitation dharma gate. If, in addition to Buddha-recitation, I

	add one daily session of the Heart-of-Heart Dharma as an auxiliary practice, would that become a mixed practice?
答：一心修净土法门，可以不修其他宗法。但于念佛外，最好加念往生广咒。	Answer: Those who single-mindedly practice the Pure Land dharma gate need not practice the teachings of other schools. But in addition to Buddha-recitation, it is best to recite the Extended Rebirth Mantra.
53问：念佛时，毕竟还是妄想多于持名，故知即使老实念佛亦非易事。	Question 53: When reciting the Buddha's name, deluded thoughts still outnumber my recitation of the name. Thus I know that even honest Buddha-recitation is not easy.
答：要注意，念来不要怕它，也不压它，只不睬它，提起佛念，妄念即自行化去了。	Answer: Take note: when thoughts arise, do not fear them and do not suppress them. Simply ignore them and bring up the Buddha-recitation; the deluded thoughts will naturally dissolve away.
54问：往生广咒与往生咒有什么差别?	Question 54: What is the difference between the Extended Rebirth Mantra and the Rebirth Mantra?
答：两个咒都可以，关于往生广咒，看一看《净土十要》第八要中“宝王三昧念佛直指”第十二，那里面讲得很清楚。	Answer: Both mantras may be recited. Regarding the Extended Rebirth Mantra, see the twelfth section, “Direct Guidance on Buddha-Recitation in the Samādhi of the Precious King,” in the eighth essential of The Ten Essentials of the Pure Land. It is explained very clearly there.
55问：修心中心法的人可以帮朋友治病，但我现在还没有修，我的朋友在医院里开刀，我该怎么来帮助他?	Question 55: Those who practice the Heart-of-Heart Dharma can help treat their friends' illnesses, but I have not yet begun this practice. My friend is undergoing surgery in the hospital. How should I help him?
答：你可以持药师佛的心咒对他加持，《药师经》里有此咒。让你朋友自己念更好，求药师佛加被。	Answer: You may recite the Medicine Buddha's heart mantra to bless him. This mantra appears in the Medicine Buddha Sūtra. It would be even better for your friend to recite it himself and pray for the blessings of the Medicine Buddha.
56问：咒语是佛菩萨的心法，诚心念最重要，发音是次要的。我念一个咒已念惯了，但发音不准，是否要改一下。	Question 56: Mantras are the mind-Dharma of Buddhas and bodhisattvas. Sincere recitation is most important, while pronunciation is secondary. I have become accustomed to reciting a certain mantra, but my pronunciation is inaccurate. Should I change it?

答：不要改，念惯就好了。	Answer: Do not change it. It is fine once you have become accustomed to reciting it.
57问：坐过一座之后，还有时间，但不足两小时，有什么方便修法吗?	Question 57: After completing one session, if I still have time but less than two hours, is there a convenient practice I can do?
答：可修方便定印。右手放在左手上，大指捏中指，还是念这个咒。念几十遍后，就可不念了，看住念头就行，但不能拿这个方法代替打一座。	Answer: You may practice the expedient samādhi mudrā. Place your right hand over your left hand, with the thumb touching the middle finger, and continue reciting the same mantra. After reciting it several dozen times, you may stop reciting and simply watch your thoughts. But you must not use this method as a substitute for a full meditation session.
58问：一位居士持准提咒一百万遍后，该如何修法?	Question 58: After a lay practitioner has recited the Cundī Mantra one million times, how should that person practice?
答：持准提咒的大多皆是有所希求。这位居士求些什么？现在应验没有？若应验了，即应以咒印心，将心空尽，不再有妄想，以证入如来地，从而达到准提菩萨“先以欲勾牵，后令入佛智”之本怀。不结印功效不大，应加结手印。平时在座下于行住坐卧中，也须绵密金刚持咒。	Answer: Most people who recite the Cundī Mantra do so because they seek something. What does this lay practitioner seek? Has it now been fulfilled? If it has been fulfilled, the practitioner should use the mantra to seal the mind, empty the mind completely, no longer give rise to deluded thoughts, and realize entry into the Tathāgata’s ground. In this way, the original intent of Cundī Bodhisattva—“First entice them with desires, then lead them into the Buddha’s wisdom”—is fulfilled. Without forming the mudrā, the efficacy is not great; one should additionally form the hand mudrā. Off the meditation cushion, during walking, standing, sitting, and lying down, one must also maintain continuous vajra recitation of the mantra.
59问：现在念四皈依、祈祷文及持咒时，皆模仿上师之发音。今忽发觉，似有著相之感?	Question 59: When I now recite the Four Refuges, the prayer text, and mantras, I imitate the guru’s pronunciation. I have suddenly become aware that this seems to involve attachment to appearances. Is that so?
答：不要生此妄念，须知一切法均是方便法，但不能住着。但要无住无为，须先将妄心制于一处，而后才能将所住、所为化去。	Answer: Do not give rise to this deluded thought. You must understand that all dharmas are expedient methods, but one must not become attached to them. Yet in order to attain non-abiding and non-contrivance, one must first restrain the deluded mind in one place; only afterward can

	what one abides in and what one does be dissolved away.
60问：密宗重师承，恭敬于上师，持咒尽量模仿上师之音韵、神调，便无形中能得上师之加持力，以速消业障，令身心安定。心密属无相密乘，是否对此有要求呢?	Question 60: Esoteric Buddhism emphasizes lineage transmission and reverence for the guru. In mantra recitation, one imitates the guru's tone, rhythm, and manner as closely as possible, thereby receiving the guru's blessings imperceptibly, swiftly eliminating karmic obstacles, and settling body and mind. Since heart esotericism is a form of formless esoteric practice, does it have this requirement?
答：可以如此，总之，须专心致志地修持才能相应。持咒音准，感应力大而神速。	Answer: One may do so. In any case, one must practice with wholehearted concentration in order to accord with it. Accurate mantra pronunciation brings powerful and swift responses.
61问：《王骧陆全集》讲：“持咒以音准为第一义，凡求一咒，念至半熟时，再请灌顶师校正音韵，字句中有重轻、段落、连断等法，必须一一参究，不独音似，并得神似，熟则成自然矣。”这“不独音似，并得神似。”是不是要求尽量持诵得如传法上师的音声、调、韵呢?	Question 61: The Complete Works of Wang Xianglu states: “In mantra recitation, accurate pronunciation is the primary principle. Whenever one receives a mantra, after reciting it until one is somewhat familiar with it, one should ask the empowerment master to correct its tones and cadences. There are methods concerning emphasis and lightness, divisions and continuity within its words and phrases; each must be carefully studied. It is not enough merely to resemble the sound; one must also capture the spirit. With familiarity, it becomes natural.” Does “not merely resembling the sound, but also capturing the spirit” mean that one should recite as nearly as possible in the voice, tone, and cadence of the transmitting guru?
答：神似者，心空无住，自然而发之意境也。	Answer: Capturing the spirit means that the mind is empty and non-abiding, and that the mood arises naturally.
62问：楞严咒在任何时间持诵都可以吗?	Question 62: May the Śūraṅgama Mantra be recited at any time?
答：任何时间都可以。	Answer: It may be recited at any time.
63问：修随心陀罗尼易入定，而修心中心时感种子翻得厉害。	Question 63: When practicing the Wish-Fulfilling Dhāraṇī, it is easy to enter samādhi, but when practicing the Heart-of-Heart Dharma, I strongly feel karmic seeds being stirred up.
答：修随心陀罗尼容易定是因修心中心之故。因你修心中心时间长而想入定故不定，修大随求时间短而无求，	Answer: Your ease in entering samādhi through the Wish-Fulfilling Dhāraṇī is due to your practice of the

身心放下，故易入定。	Heart-of-Heart Dharma. Because you have practiced the Heart-of-Heart Dharma for a long time and seek to enter samādhi, you do not become settled. Because you have practiced the Great Wish-Fulfilling practice for only a short time and have no seeking, you let go of body and mind and therefore enter samādhi easily.
64问：修随心陀罗尼时几次出现这样的情况：浑身像被大石头压着，而且压力也随着持咒而变化。	Question 64: Several times while practicing the Wish-Fulfilling Dhāraṇī, I have experienced the following: my entire body feels as though it were pressed beneath a huge stone, and the pressure changes along with the mantra recitation.
答：念咒能消障，所以“石头”就起变化。总之，一切不顾，要心空，才能成道。	Answer: Reciting mantras can eliminate obstacles, so the “stone” changes. In any case, disregard everything and empty the mind; only then can you realize the Way.
65问：超度亡灵念什么咒好?	Question 65: What mantras are good for assisting the deceased?
答：可念“听闻解脱咒”、“本觉大密咒”、“六道金刚咒”、“地藏菩萨真言”、“大光明咒”，最重要的是这几个咒。中阴阶段念这几个咒非常重要，要多念，这些咒作用很大。	Answer: You may recite the Mantra of Liberation Through Hearing, the Great Secret Mantra of Original Awakening, the Vajra Mantra of the Six Realms, the Kṣitigarbha Bodhisattva Mantra, and the Great Light Mantra. These are the most important mantras. It is extremely important to recite them during the intermediate-state phase; recite them often, for their efficacy is great.
可制作“金刚沙”，方法是：一盒沙，洗净、晒干，用一根针穿一条红丝线，将针插在沙里面，红丝线头捏在左手无名指根部，结金刚拳印，右手照着沙，念十万八千遍，这个沙就能救度一切亡灵。即使死了很多年的亡灵，已落入三恶道，只要在他的尸体上或骨灰上，从脚往头上洒上去，就可以超生天界。其它的咒就可以不要念了。	You may prepare “vajra sand” as follows: take a box of sand, wash and dry it in the sun. Thread a needle with red silk, insert the needle into the sand, hold the end of the red thread at the base of the ring finger of your left hand, form the vajra-fist mudrā, direct your right hand toward the sand, and recite [the mantra] 108,000 times. This sand can then deliver all deceased spirits. Even if one has been dead for many years and has already fallen into the three lower realms, sprinkling it over their corpse or ashes from the feet toward the head can enable rebirth in the heavenly realms. There is then no need to recite other mantras.
66问：刚睡下来是持咒好，还是观照好?	Question 66: When first lying down to sleep, is it better to recite a mantra or to practice contemplation?

答：持咒好。念念咒就睡着了，观念头观得紧了反而不易入睡了。	Answer: Mantra recitation is better. Recite the mantra until you fall asleep. If you contemplate thoughts too closely, it will instead be difficult to fall asleep.
67问：观心与持咒有无差别?	Question 67: Is there any difference between observing the mind and reciting mantras?
答：观心等于持咒。观心是自力，持咒是他力。	Answer: Observing the mind is equivalent to reciting mantras. Observing the mind is self-power; reciting mantras is other-power.
68问：只在山上修行不好，是吗?	Question 68: Is it not good to practice only in the mountains?
答：在山上修并不是不好，在山上练一段时间是可以的，完全依靠住山是不行的，还要到都市来练。只在山上修，到都市一看心又乱了。在大都市里隐，才是真隐。道家也说：小隐隐于山，大隐隐于市。	Answer: Practicing in the mountains is not bad. It is fine to train there for a period of time, but one cannot rely entirely on living in the mountains; one must also train in the city. If one practices only in the mountains, the mind becomes confused again upon seeing the city. To remain hidden in a great city is true concealment. Daoists also say: “Lesser reclusion is in the mountains; greater reclusion is in the marketplace.”
罗汉有初果、二果、三果、四果之别。初果罗汉在山林里可以一点不动心，但到了都市就动心了。二果罗汉到都市，前念才动，后念即觉。在山林也有好处，先练空，再到都市来练。	Arhats are distinguished as first-, second-, third-, and fourth-fruit arhats. A first-fruit arhat may remain wholly unmoved in the forests and mountains, but upon reaching the city, the mind is stirred. When a second-fruit arhat reaches the city, as soon as a prior thought stirs, the following thought immediately recognizes it. Training in the forests and mountains also has its benefits: first practice emptiness, then come to the city to train.
69问：由于工作关系，我每天只能打一座，行吗?	Question 69: Because of my work, I can practice only one meditation session a day. Is that all right?
答：下座观照就好。不好好观照，打两座也没有用。能观照就一定能成就。	Answer: It is enough to maintain contemplation after leaving the meditation cushion. If you do not contemplate well, practicing two sessions is of no use. If you can maintain contemplation, you will certainly attain accomplishment.
70问：我觉得自己修行总在原地上打转，上不去。	Question 70: I feel that my practice keeps going around in circles at the same level and cannot advance.

答：不要急，一急就坏了。没有什么上去下去，佛性本来不动。要放，但问耕耘，莫问收获。有个要求就坏了，要上去反而上不去了。	Answer: Do not be anxious; anxiety spoils things. There is no advancing or declining—Buddha-nature is originally unmoving. Let go. Attend to the cultivation, without concerning yourself with the harvest. Insisting on a result spoils things; striving to force progress only obstructs it.
71问：没修过心中心法的人能看《证体起用百则》吗?	Question 71: Can someone who has not practiced the Heart-of-Heart Dharma read One Hundred Cases on Realizing the Essence and Applying Its Function?
答：做心地法门功夫的人，乃至于一心想了生死，出轮回的人都可以看。	Answer: Anyone practicing the Mind-Ground Dharma Gate, or indeed anyone wholeheartedly seeking to transcend birth and death and leave saṃsāra, may read it.
72问：《成就胜道宝曼集》谈到：不要一意舍弃欲望，因为欲乐能灌溉和增益证悟及觉受。欲乐怎么能有这种作用?	Question 72: The Jewel Garland Collection on Accomplishing the Supreme Path says: “Do not single-mindedly abandon desire, because sensual pleasure can nourish and augment realization and experience.” How can sensual pleasure have such an effect?
答：这是让你生起欢喜心，感受良好，而更勇猛精进故。但如执著不舍，又将入魔或不得出欲界矣。	Answer: It is meant to give rise to a joyful mind and a positive feeling, so that you may practice with still greater courage and diligence. But if you cling to it and do not let it go, you will again enter demonic states or be unable to leave the desire realm.
73问：修心密至一千座不可再坐，还是继续?	Question 73: After practicing heart esotericism for one thousand sessions, should one stop sitting in meditation or continue?
答：这个问题说过多次，坐与不坐，要看你是否成道！未到对境不惑，都要好好修下去。如果能在修时，做到一念不生，而了了分明时，一眼认透本来面目，那么不坐也可，主要功夫是事上磨炼即所谓悟后起修也。	Answer: This question has been addressed many times. Whether to sit or not depends on whether you have realized the Way. Until you are undeluded when encountering circumstances, you must continue to practice well. If, during practice, you can reach the point where not a single thought arises while knowing remains clear, and with one glance thoroughly recognize the Original Face, then it is all right not to sit. The principal work is tempering oneself amid phenomena—the so-called beginning of practice after awakening.
74问：一千座还没打开，怎么办?	Question 74: What should I do if I have not broken through after one thousand sessions?

答：果真做到上座时心念耳闻，下座时绵密观照。三百到五百座一定会打开。有许多人一百座就打开来了，这个法的力量是很大的。一千座还没打开，这就不好了，怎么办？从头再来！上座依法修定，下座观照修慧。	Answer: If you truly achieve inward listening to the mind during meditation and continuous and seamless contemplation after leaving the cushion, you will certainly break through between three hundred and five hundred sessions. Many people break through after only one hundred sessions; the power of this Dharma is very great. If you have not broken through after one thousand sessions, that is not good. What should you do? Start again from the beginning. On the cushion, practice samādhi according to the Dharma; off the cushion, practice wisdom through contemplation.
75问：我与一些喇嘛有缘，拜了几位上师，他们传了些法给我，我都在修，这是否太杂。请问大德我该怎么办?	Question 75: I have affinities with several lamas and have taken refuge with several gurus. They have transmitted various teachings to me, and I practice them all. Is this too mixed? Venerable one, what should I do?
答：是太杂了，你要专心修一种法，选一个你最喜欢的法，一门深入。法是药，生病要吃药，什么药都吃，病不易好。对症下药，一味药就好了。又如挖井，在这个地方挖二三尺没水，又换个地方挖，挖来挖去还是挖不到水。应该选一个与自己相应的法修才是。	Answer: It is indeed too mixed. You should concentrate on practicing one Dharma: choose the one you like best and penetrate deeply through a single gate. Dharma is medicine. When one is ill, one takes medicine; if one takes every kind of medicine, the illness will not easily be cured. Prescribe the medicine according to the illness, and one medicine will suffice. It is also like digging a well: you dig two or three feet here and find no water, then change to another place. Digging here and there, you still do not find water. You should choose a Dharma that accords with you and practice it.
76问：弟子认为密法一脉相承，不能混修，混修好比两个人各自跑得都很快，但却绑在一起跑，这就被束缚了。	Question 76: This disciple believes that Esoteric Dharma is transmitted in a single lineage and should not be mixed in practice. Mixed practice is like two people, each able to run swiftly, being tied together while running; they are thereby bound.
答：对！你有这清楚的认识，就不会再上当了。	Answer: Correct! Since you understand this clearly, you will not be deceived again.
77问：虽说水到渠成，但岁月不待人。请师开示在今后有限的岁月里如何用功?	Question 77: Although it is said that when the water arrives, the channel forms, time waits for no one. Please instruct us how to apply ourselves during the limited years that remain.

答：在境上锻炼，一切无住，顺逆无拘，纵横自在，即能自由来去，变化自在，了分段生死了。再不然，多持慈氏咒或往生广咒即能往生净土。何忧之有！？	Answer: Train amid circumstances. Abide nowhere in anything; be unbound by favorable and adverse circumstances; move freely in every direction. Then you can come and go freely, transform at will, and be liberated from segmented birth and death. Otherwise, recite Maitreya Bodhisattva's mantra or the Extended Rebirth Mantra more often, and you can be reborn in the Pure Land. What is there to worry about?
78问：我丈夫与儿子一块儿闭关可以吗?	Question 78: Can my husband and son undertake retreat together?
答：闭关，第一要真能闭得住，心真定。第二要有人护关。不要将小孩子弄坏了，硬压要出毛病的。	Answer: For retreat, first, one must truly be able to remain in retreat, with the mind genuinely settled. Second, someone must serve as retreat attendant. Do not harm a child; forcing things can cause problems.
79问：打九座是否非要在打七之后?	Question 79: Must a nine-session retreat be undertaken only after a seven-day retreat?
答：不一定，大月十五这天可以打九座，十八小时，结第四印。	Answer: Not necessarily. On the fifteenth day of a lunar month with thirty days, one may undertake nine sessions over eighteen hours, using the fourth mudrā.
80问：在打七的第五天，座上出现了一片白色的虚空，什么也没有，我自己也没有，但我心里很清楚。我反问自己这是什么？难道真是自性显现？我还把头动动，但我觉得太平淡了。一起疑念，未能认识它，抓住它。	Question 80: On the fifth day of a seven-day retreat, a vast white emptiness appeared during meditation. There was nothing, and there was no self, yet I was very clear within. I asked myself, "What is this? Could this truly be the manifestation of intrinsic nature?" I even moved my head, but I found it too ordinary. Once a doubtful thought arose, I could not recognize or grasp it.
答：这是你自性的光明。在什么也没有中，认识这知道没有的是谁，则大事毕矣。这不是自性是什么？别错过良机！头动动即被他影子惑矣！这本来是极平常的事，但也是惊天动地的事，你认识不足乃可惜许！说抓不住它，知无可知，又抓个什么?	Answer: This is the luminosity of your intrinsic nature. Amidst that in which there is nothing, recognize who it is that knows there is nothing, and the great matter is settled. If this is not intrinsic nature, what is it? Do not miss this excellent opportunity! The moment you moved your head, you were deluded by its shadow! It is originally an utterly ordinary matter, yet also a matter that shakes heaven and earth. It is regrettable that you did not recognize it sufficiently. You say you cannot grasp it: knowing has nothing to know, so what is there to grasp?

81问：打七回来后，心境觉平淡了好多，只不过有些事仍粘着，其力未充，难于顿断。	Question 81: After returning from the seven-day retreat, my state of mind feels much more placid. Yet I still cling to certain matters; my strength is not yet sufficient, and it is difficult to cut them off at once.
答：人生如梦，一切皆空花水月，何有粘染?	Answer: Life is like a dream; everything is flowers in empty space and the moon reflected in water. What is there to cling to or be stained by?
82问：有时默念佛号时，会出现好像里面有个念佛机，自动念，挥之不去，提起佛号又不行，不提也不行。但我既不喜它，也不厌它。该怎么办?	Question 82: Sometimes, while silently reciting the Buddha's name, I feel as though a recitation device inside me is playing automatically, and I cannot dismiss it. Deliberately taking up the Buddha's name does not seem right, but neither does leaving it alone. I neither welcome nor dislike it. What should I do?
答：你不可听它，只管自己念。再不然，你可出声念。总之里面的任何声音皆不可听，要自己老实念佛，否则就会走火入魔！你如果能够既不喜也不厌，当没这回事，也无碍。	Answer: Do not listen to it; simply recite yourself. Otherwise, you may recite aloud. In any case, do not listen to any sounds within; honestly recite the Buddha's name yourself, or else you will go astray and enter demonic states. If you can neither like nor dislike it, treating it as though nothing were happening, there is no obstruction.
83问：念佛念到“外断内不断”指的是什么?	Question 83: What does it mean when Buddha-recitation reaches the point that “outwardly it ceases, but inwardly it does not cease”?
答：外面的声音断了，而心里仍在念。	Answer: The outward sound ceases, but inwardly the recitation continues.
84问：静坐参话头时，念“念佛是谁？”念到后来，迷迷糊糊的，只听一声“是我”，接着脑子里“嗡”的一声，就再也念不下去了。	Question 84: While sitting in meditation and investigating a huatou (critical phrase), I recite, “Who is reciting the Buddha's name?” After a while, I become hazy and muddled, hear only a voice saying, “It is I,” and then there is a buzzing sound in my head. After that, I cannot continue reciting.
答：不是念，而是“静虑”这念佛的是谁？这是参究！“是我”这是六识的反映，是妄想，不是真智，所以你身心不能化空。	Answer: It is not a matter of reciting; rather, you must quietly investigate who it is that recites the Buddha's name. This is investigation! “It is I” is a reflection of the sixth consciousness; it is deluded thought, not true wisdom. Therefore, your body and mind cannot dissolve into emptiness.

85问：禅定就是打坐吗?	Question 85: Does meditative absorption mean simply sitting in meditation?
答：禅定不一定是打坐。我们对境不迷惑就是禅定，不是坐在那儿不动。坐在那里不动是枯木禅。行、住、坐、卧都是禅。《圆觉经》说得很好：“知幻即离，不假方便。离幻即觉，亦无渐次。	Answer: Dhyāna and samādhi do not necessarily mean sitting in meditation. When we are not deluded by circumstances, that is dhyāna and samādhi; it is not merely sitting there without moving. Sitting motionlessly is dead-tree Chan. Walking, standing, sitting, and lying down are all Chan. The Sūtra of Perfect Enlightenment puts it well: “Knowing illusion is itself liberation; no expedient means are needed. Liberation from illusion is itself awakening; there are no gradual stages.”
一切菩萨及末世众生，依此修行，如是乃能永离诸幻。”知道一切都是假相，不可得，就不执著了。如水中月，我们不会去捞它，离幻就是大禅定。“不假方便”是也。	“All bodhisattvas and sentient beings in the latter age who cultivate accordingly can thus forever leave behind all illusions.” When we know that everything is an illusory appearance, unobtainable, we no longer cling to it. Like the moon in water, we do not try to scoop it up. Freedom from illusion is great dhyāna and samādhi. This is what is meant by “no expedient means are needed.”
86问：修心密已有两年多，其中收获颇多。以前许多所惧所爱，往往在蓦然间已不成问题，令我有喜出望外之感。因此对上师和心密生起了很大的信心。	Question 86: I have practiced heart esotericism for more than two years and have gained a great deal. Many things that I formerly feared or loved have suddenly ceased to be problems, which has delighted me beyond expectation. Thus I have developed great faith in my master and in heart esotericism.
答：这的确是大收获。我们修法为的是了生死出轮回。生死之所以不了，是因对境生心，执著不放。今能无所惧，无所爱，则当下一念，生死无立脚处矣。	Answer: This is indeed a great gain. We practice in order to transcend birth and death and leave the cycle of rebirth. We fail to transcend birth and death because the mind arises in response to circumstances and clings without letting go. Now that you can fear nothing and love nothing, birth and death have no foothold in this very thought.
87问：我认为修“心密”，一则有佛力加被，二则是按要求修法，勿急勿怠，一切放下，心念耳闻，自然得三密加持，不会有偏差。	Question 87: I believe that in practicing “heart esotericism,” first, one receives the Buddha’s blessing; second, one practices according to the requirements, neither hurrying nor slackening, letting everything go, with the mind reciting and the ears listening. In this way, one naturally receives

	the empowerment of the three mysteries and will not go astray.
答：是呀，修法须勿急勿缓，依法修持稳步前进。但到相当时，须加工打坐，不可总是老样子，疲疲沓沓地修而不奋力精进。所以修法百座后，如时间精力充沛，即须打七或坐九座，以资圆成正果。	Answer: Yes. In practice, one must neither hurry nor slacken, but practice according to the Dharma and advance steadily. Yet when the time is ripe, one must intensify one's seated meditation. One cannot always remain as before, practicing listlessly and without vigorous effort. Therefore, after one hundred meditation sessions, if one has ample time and energy, one should undertake a seven-day retreat or sit nine sessions, in order to bring one's fruition to completion.
88问：密宗里讲的上师相应法，心密里如何做到相应、相续?	Question 88: Esoteric Buddhism teaches the practice of guru yoga. How are correspondence and continuity achieved in heart esotericism?
答：我们修的是无相密。一切不住，无相可得，最相应。二六时中，行住坐卧，时时处处莫不如是，即为相续。更进一步这相续的状态亦不可得，相续可见亦不可得，才是真相续。	Answer: What we practice is formless esoteric practice. Abiding nowhere, with no form to be obtained—this is the greatest correspondence. Throughout the twenty-four hours, whether walking, standing, sitting, or lying down, one is always and everywhere thus; this is continuity. Going further, even this state of continuity cannot be obtained, and even the continuity that can be seen cannot be obtained. Only then is it true continuity.
89问：自从去年受心法后，手纹起着变化，何故?	Question 89: Since receiving the mind Dharma last year, the lines on my palms have changed. Why is this?
答：这些小变化，不算什么。要从量变到质变，起大变化才对!	Answer: Such minor changes amount to nothing. What is needed is for quantitative change to become qualitative change—for a great transformation to occur!
90问：做功夫一般分哪几个阶段?	Question 90: Into how many stages is practice generally divided?
答：做功夫一定要注意，第一步，身心世界一切化空，定慧具足，才能亲见本性。没有这第一步，后面的功夫就做不到。第二步，要保护这个佛性，保护它不要沾粘境界，不跟境界跑。保熟了，就不要保，须忘记保。	Answer: In practice, one must pay close attention. The first step is for body, mind, and world all to dissolve into emptiness. Only when samādhi and wisdom are both complete can one directly see one's intrinsic nature. Without this first step, the subsequent work cannot be accomplished. The second step is to safeguard this Buddha-nature: safeguard it from adhering to circumstances and

	from following them. Once this safeguarding has matured, do not safeguard it any longer; one must forget even the safeguarding.
第三步，放任。就好比孩子长大了，不要大人管着他了，他可以自立了。最后连“任”也没有了。佛性本来如此，功夫是一层层做上去的。我们开悟见性了就到家了吗？没有，不要糊涂，那只是初步。	The third step is to let it function freely. It is like a child who has grown up and no longer needs adults to watch over him; he can stand on his own. In the end, even “letting be” is absent. Buddha-nature is originally thus; the work is done layer by layer. Do we arrive home as soon as we awaken and see our nature? No. Do not be confused: that is only the beginning.
六祖大师听人念《金刚经》就能悟道，这么好的根基，他在五祖处悟道后，还要到猎人队中隐藏十五年，在境上磨炼自己。就是说我们虽然见性了，但是多生历劫的习气还在，执著习气还有，还会动心。	The Sixth Patriarch was able to realize the Way merely by hearing someone recite the Diamond Sūtra. Though his faculties were so excellent, after realizing the Way with the Fifth Patriarch, he still had to conceal himself among a band of hunters for fifteen years, tempering himself through circumstances. This means that although we have seen our nature, the habitual tendencies accumulated over countless lives and eons remain. Our clinging habits remain, and the mind can still be stirred.
所以，要悟后起修，一定要把这个思惑——对境生心的迷惑、贪　痴等打掉，这样才行，才能了生死。难道我们一悟道就行嘛？不行。赵州大师根基也非常好，但他悟道之后还要四十年的保护。	Therefore, after awakening, one must begin cultivation. One must certainly eliminate the delusions of thought—delusion arising when the mind responds to circumstances, as well as greed, anger, ignorance, and the like. Only then will it do; only then can one transcend birth and death. Can we simply be finished the moment we realize the Way? No. Chan Master Zhaozhou also had exceptionally good faculties, yet after realizing the Way he still safeguarded his realization for forty years.
他说得很清爽，老僧四十年，除二时粥饭无杂用心。所以禅宗说三关，不是假设的，真有这功夫。见到本性这是初关，即破本参。进一步到第二关——重关，就是要做保护的功夫。保护到连“保”也没有了，就出重关。	He put it plainly: “For forty years, apart from the two daily meals of gruel and rice, this old monk has never used the mind in a distracted way.” Thus the Chan teaching of the three barriers is not hypothetical; it refers to actual attainment in practice. Seeing one’s intrinsic nature is the first barrier: the initial breakthrough into the fundamental matter. To advance to the second barrier requires safeguarding realization. When this has matured to the point where even deliberate

	safeguarding falls away, one passes through the second barrier.
这时对好的境界不喜，不好的境界也不烦恼，顺逆无拘，很自在逍遥，那就是出重关。出了重关还要向上，还有末后牢关。就是做功夫做到完全无为的地步，发大神通，大光明，朗照十方世界都无所住。	At that time, one does not rejoice at favorable circumstances or become afflicted by unfavorable ones. Unconstrained by favorable or adverse circumstances, one is free and at ease. This is passing beyond the second barrier. Yet after passing beyond it, one must still advance further, for there remains the final barrier. This means practicing until one reaches complete non-contrivance: even when great spiritual powers and great luminosity manifest, illuminating the worlds of the ten directions, one abides nowhere.
尽管大神通完全齐现，也不作神通想，一切都不可得。所以说，路途就是家舍，家舍就是路途，能入佛亦能入魔。真正到家时，末等于初。开始时，什么都不知道，最后是大智若愚，也等于不知道一样。	Although great spiritual powers may manifest in their entirety, one does not conceive of them as spiritual powers; all is unobtainable. Thus it is said that the journey itself is home, and home itself is the journey; one can enter Buddhahood and one can also enter the demonic. When one truly arrives home, the end is no different from the beginning. At the beginning, one knows nothing; at the end, great wisdom appears as foolishness, likewise as though one knew nothing.
它没有什么知道，没有什么神通妙用，不执著一点点。真空净了，六道轮回就是了生死，了生死就是六道轮回。地狱天宫一样，再没有分别心了。畜生道里尽管走，无所谓，它是很自然的，不带一点勉强。	There is no clinging to any knowing or to any wondrous exercise of spiritual powers—not even the slightest attachment. When the mind is truly empty and pure, rebirth in the six realms is itself freedom from birth and death, and freedom from birth and death is itself rebirth in the six realms. Hell and heavenly palaces are alike; there is no longer any discriminating attachment. One may freely enter even the animal realm. This is entirely natural, without the slightest forcing.
如果不能去，还是发心生西方极乐世界吧！功夫做到末后牢关，那才是法界究竟，什么地方都可以去。好好做功夫吧，不是一下子就能了的。	If one cannot do this, one should instead arouse the resolve to be reborn in the Western Pure Land of Ultimate Bliss. Only when one’s practice reaches the final impenetrable barrier does one attain the ultimate consummation of the dharma realm, able to go anywhere. Practice diligently. This cannot be accomplished all at once.
91问：请师父开示修行用功上的知与行。	Question 91: Please instruct us on knowing and practicing in cultivation.

答：知而不行，等于不知；行而不知，岂非盲目。所以实际上是即知即行，知行不二。你不知道，但你去做，做到后来，一下子贯通了，你就明白了，就真正地知道了。知而不行，这个知就浅得很。	Answer: Knowing without practicing is equivalent to not knowing; practicing without knowing—is that not blind action? In fact, knowing and practicing are simultaneous; knowing and practicing are nondual. If you do not know but go ahead and practice, eventually you will suddenly penetrate it all, understand, and truly know. If one knows but does not practice, that knowing is very shallow.
没有实践，只是理解的知识，不是真知。你去实践才能达到真知。老实人不懂多少道理，但他能死心塌地念“阿弥陀佛！阿弥陀佛！……”，心念耳闻，功夫到时，前后际断，忽然贯通，一下子心都空净了，他就明白了。	Without practice, knowledge that is merely conceptual understanding is not true knowledge. Only through practice can one attain true knowledge. An honest person may not understand many principles, but can wholeheartedly recite, “Amitābha Buddha! Amitābha Buddha! ...” With the mind reciting and the ears listening, when the practice matures, the divisions of before and after are cut off. Suddenly, everything is penetrated, the mind is utterly empty and pure, and he understands.
所以说，净土宗人越愚笨越好。古人说“唯上智与下愚不移”。最愚笨的人他肯做，他能死死地念阿弥陀佛、阿弥陀佛……所以他就能得定。聪明人不肯做，懂了一点点道理就自以为是了，不肯死心塌地地念，这样不好。	Therefore, among Pure Land practitioners, the more simple-minded, the better. The ancients said, “Only the highest wisdom and the lowest simplicity are unchanging.” The most simple-minded person is willing to practice and can steadfastly recite Amitābha Buddha, Amitābha Buddha . . .; thus, he can attain samādhi. Clever people are unwilling to practice. Having understood only a little principle, they consider themselves right and are unwilling to recite wholeheartedly. This is not good.
你不做，就到不了这个地步，你就不能真正地明白。就像吃东西一样，你吃过这个东西，这味道你就自然知道。你没有吃过，整天想也不能知道这个食味。	If you do not practice, you cannot reach this point and cannot truly understand. It is like eating: once you have eaten something, you naturally know its flavor. If you have not eaten it, you cannot know its taste by thinking about it all day.
所以说，你不知道这个真理也不要紧，只要一心做下去，就能到这个程度，自然就通了。一切思想念头都是从这个心生出来的，“无不从此法界流，无不还归此法界”。	Therefore, it does not matter if you do not yet know this truth. As long as you practice single-mindedly, you can reach this point and naturally penetrate it. All thoughts and ideas arise from this mind: “Nothing does not flow forth from this dharma realm; nothing does not return to this dharma realm.”

念佛或念咒，心念耳闻，死心塌地，到一切都没有的时候，有个了了分明在，此时，回首豁然明白，噢！这才是我们的真心妙用，这才是真知。光懂了点道理而不去做，没有实证，碰到事情就不行，事情来了就乱了，不晓得这个事情是假的空的，把它当做是实在的了。	Whether reciting the Buddha's name or a mantra, let the mind recite and the ears listen, wholeheartedly, until everything disappears and there remains a clear and vivid awareness. At that moment, turning back, one suddenly understands: "Oh! This is the wondrous functioning of our true mind; this is true knowledge." Merely understanding a few principles without practicing or directly realizing them is useless when circumstances arise: one becomes confused, not knowing that the situation is false and empty, but taking it as real.
92问：法相宗是如何指示修行用功的几个阶段的?	Question 92: How does the Dharma Characteristics School indicate the stages of practice?
答：法相宗说得很清爽，初悟得者只到法界初境欢喜地，是登初地菩萨位，后面还有十地呢！所以要在境上磨炼，好好保护用功，不得放逸。有人以为开悟了，就什么都不在乎了，喝酒、抽烟、吃肉都来了，放任自流。	Answer: The Dharma Characteristics School puts it very plainly: one who has only initially awakened has reached merely the first stage of the dharma realm, the Joyous Ground, the rank of a first-bhūmi bodhisattva; ten bhūmis still lie ahead. Therefore, one must temper oneself through circumstances, diligently safeguard one's realization, and practice without becoming lax. Some people think that once they have awakened, nothing matters anymore: they begin drinking alcohol, smoking, eating meat, and letting themselves drift.
真到了这个地步吗？没有，那是胡来。离最后究竟还差得远呢！我们一定要注意，真正开悟了，面对一切境界，都如如不动。如果还在动，那就不行。	Have they truly reached that stage? No; this is reckless behavior. They remain far from final consummation. We must take heed: when one has truly awakened, one remains thus and unmoved in the face of all circumstances. If one is still moved, it will not do.
是否真的开悟了，要问问自己“境界来了还动心吗？在事上透得过去吗？”境界来了还动心，跟境界跑，那就没开悟。你真悟道了，就知道这一切都是假相，不可得。你能不动心，一切无住，才是真正的开悟。	To determine whether one has truly awakened, ask yourself: "When circumstances arise, is my mind still stirred? Can I get through affairs without obstruction?" If circumstances arise and the mind is still stirred, if one follows circumstances, then one has not awakened. If you have truly realized the Way, you know that all these are false appearances and unobtainable. Only when you can remain unmoved and abide nowhere in all things have you truly awakened.

所以说，到了法界初境欢喜地，俱生的我执法执还在，要把这些除掉。不到八地菩萨，不用功都会退下来。现在有很多人就糊里糊涂，今天坐坐，明天停停；今天用用功，明天出去玩玩，到处跑跑。	Therefore, even upon reaching the first stage of the dharma realm, the Joyous Ground, the innate attachments to self and dharmas remain and must be removed. Before one becomes an eighth-bhūmi bodhisattva, one may regress if one does not practice. Many people nowadays are simply muddleheaded: they sit a little today and stop tomorrow; they practice today, then go out to amuse themselves tomorrow, running about everywhere.
这怎么行呢？不行啊！所以要不忘用功，一丝毫不要放逸，真正用功到无功可用时，才能放手。到八地菩萨才能将俱生我执除掉，到十地菩萨才能除去俱生法执。法相宗就说得这样清爽。“观察圆明照大千”，到了十地菩萨之后，圆照一切，十方世界在你心中。好好用功，不是一步就能到家的，做功夫要有耐心、恒心、长远心。	How can this do? It cannot! Therefore, do not forget to practice. Do not become lax in the slightest. Only when one has truly practiced until there is no practice to be done can one let go. Only at the eighth bhūmi can a bodhisattva eliminate innate attachment to self; only at the tenth bhūmi can a bodhisattva eliminate innate attachment to dharmas. The Dharma Characteristics School states this very plainly. “Contemplation becomes perfectly bright and illuminates the great thousandfold world.” After reaching the tenth bhūmi, one perfectly illuminates everything; the worlds of the ten directions are within one’s mind. Practice diligently. One cannot arrive home in a single step; practice requires patience, perseverance, and long-term resolve.
（二）座中反应与境界	(II) Responses and Experiences During Meditation
93问：在座上结的手印突然一下子拉开了，是怎么回事？	Question 93: While meditating, the mudrā formed by my hands suddenly came apart. What is happening?
答：那是气的震动。你的身体还没有化空，不要紧，再结起来，气足了是会有这种感觉的。头都要爆的，不要怕，不要去抱头，不会死的。我们的佛性永远不死。但一动念，它就不爆了，就退回来了。	Answer: It is a vibration of qi. Your body has not yet dissolved into emptiness. Do not worry; simply form the mudrā again. When qi becomes abundant, this sensation can occur. It may even feel as though your head is about to burst. Do not be afraid, and do not clutch your head; you will not die. Our Buddha-nature never dies. But as soon as a thought arises, it will no longer feel as though it is bursting, and the sensation will recede.
所以变化的时候，看到什么恶境界，如凶猛的护法神或佛的愤怒身、金刚神、凶猛的野兽也不要怕。看到善的境界，如佛菩萨现身，也都不睬。有时候，我们坐得	Therefore, when such transformations occur and you see any adverse states—such as fierce Dharma protectors, wrathful forms of Buddhas, vajra

好，佛会来加持我们，但是不可求啊。比如说，佛来了，送一个宝贝给你，你一去接，当下爆炸，一炸，把你的身心世界都炸空了，当下认知亲见本来，这就是佛的加持。	deities, or ferocious wild animals—do not be afraid. Nor should you pay attention when you see favorable states, such as Buddhas or bodhisattvas appearing before you. Sometimes, when we sit well in meditation, a Buddha may come to bless us, but we must not seek this. For example, a Buddha comes and offers you a treasure. The moment you reach out to receive it, it explodes. With one explosion, your entire world of body and mind is blown empty; in that instant, you directly recognize and personally see your original nature. This is the Buddha's blessing.
94问：打坐时，似有大风吹得我要飞起来。	Question 94: While meditating, it feels as though a great wind is blowing me upward and I am about to fly away.
答：那就飞吧，一切随缘，没关系，不要怕，跌不下来，跌不死。因为你的身体不飘，是你的意识在飘，身体还在。	Answer: Then fly. Let everything follow conditions; it does not matter. Do not be afraid—you will not fall, nor will you fall to your death. Your physical body is not floating away; it is your consciousness that is floating, while your body remains where it is.
95问：能见到六道景象，是不是未空所致，对修法有影响否?	Question 95: If one can see scenes of the six realms, is this because one has not yet realized emptiness? Does it affect one's practice?
答：不住于相即无碍。	Answer: If you do not abide in appearances, there is no obstruction.
96问：弟子深感业重，天天修二印。有时1个半小时后疼痛难忍，腿上全是汗；有时浑身很热，尤其手掌心温度很高。	Question 96: This disciple deeply feels that his karmic obstacles are heavy, so he practices the second mudrā every day. Sometimes, after an hour and a half, the pain becomes unbearable and his legs are covered in sweat; at other times, his whole body becomes very hot, especially the palms of his hands.
答：痛即是消障，障消即不痛了。出汗、身热是法力，都是好事，不要疑惑。努力前进，即轻安自在了。	Answer: Pain itself eliminates karmic obstacles; when the obstacles are eliminated, the pain will cease. Sweating and bodily heat are the power of the Dharma; they are all good signs. Do not doubt. Press forward diligently, and you will attain ease and freedom.
97问：目前修二印时，出现气憋、气促现象，感觉气全部直向整个头部冲，刹那之间感到整个头脑轻利、灵敏。	Question 97: At present, while practicing the second mudrā, I experience breathlessness and shortness of breath. It feels as if all the breath is

	rushing straight into my head, and in an instant my whole mind becomes clear and keen.
答：这是清气上升，打通头部气脉的感受。座中一切现象均不管，只一心持咒，任其自然，决不会出偏差。最忌着相、惊恐。	Answer: This is the experience of pure qi rising and opening the qi channels in the head. Pay no attention to any phenomenon that occurs during meditation. Simply recite the mantra single-mindedly and let everything unfold naturally; there will certainly be no deviation. The greatest taboo is attachment to appearances and fear.
98问：昨日修二印时，数次出现气憋、气闷，似感气直向上提，犹如这口气要断了似的。	Question 98: Yesterday, while practicing the second mudrā, I repeatedly experienced breathlessness and a feeling of oppression in the chest. It seemed as though the breath were being drawn straight upward, as if this breath were about to cease.
答：真入定时，呼吸是要断的，不要害怕。	Answer: When one truly enters samādhi, the breath does cease. Do not be afraid.
99问：据说心中心第二印可修成拙火定，如何修呢?	Question 99: It is said that the second mudrā of the Heart-of-Heart Dharma can lead to tummo samādhi. How is it practiced?
答：拙火定即是观想自己的真火升起，是观想法。你修心密，深入禅定，真火焉有不生起之理?!	Answer: Tummo samādhi is visualization of one's own true fire rising; it is a visualization practice. If you practice heart esotericism and enter deeply into dhyāna, how could your true fire fail to arise?!
100问：请您开示我修二、三、四、五、六印的功效，及应如何安排？是否可以不拘何时都可结印打坐而不限制准时上座?	Question 100: Please instruct me on the benefits of practicing the second, third, fourth, fifth, and sixth mudrās, and on how they should be arranged. May one form the mudrā and meditate at any time, without being restricted to beginning one's meditation session at a fixed time?
答：平时多修二、四印；心绪不安时，可加修第三印；治病是修第二印；为别人治病而自己不能去，可以修第三印，请护法神代治。魔障重时修五印；须通各类语言时修六印。时间可以不拘，但须修满两小时。多坐坐，加深定力，对境方能无染。	Answer: Ordinarily, practice the second and fourth mudrās more often. When your mind is unsettled, add practice of the third mudrā. For treating illness, practice the second mudrā. If you are treating someone else's illness but cannot go to them yourself, practice the third mudrā and ask the Dharma protectors to treat them on your behalf. When demonic obstacles are severe, practice the fifth mudrā. When you need to understand various languages, practice the sixth mudrā. The time need not be fixed, but you must practice for a full two hours. Sit more often and deepen your meditative

	stability; only then can you remain unstained when encountering circumstances.
101问：心魔重时修五印，何谓心魔重呢?	Question 101: When mental demons are severe, one practices the fifth mudrā. What does it mean for mental demons to be severe?
答：你搞错了！修五印不是破心魔，而是破外魔。心魔指心动，即淫念妄动，须念“楞严咒心”对治。	Answer: You have misunderstood! The fifth mudrā is not practiced to overcome mental demons, but to overcome external demons. Mental demons refer to the stirring of the mind—that is, the agitated arising of lustful thoughts. You must recite the “Śūraṅgama Mantra Heart” to counteract them.
102问：到人我皆空，印咒也没有时，这时的印咒是否还有作用？印咒是否也属虚妄?	Question 102: When self and others are both empty, and even mudrās and mantras are absent, do mudrās and mantras still have any effect? Are they too illusory?
答：印咒犹如渡河的船，你到了彼岸，不上岸，还在船上作什么？所以说它是虚妄的。因它很有作用，故又说它是真实的。到彼岸即须放弃，不可住执。所以佛法是非空非有，无可住执的中道。	Answer: Mudrās and mantras are like a boat for crossing a river. Once you have reached the other shore, why remain in the boat instead of going ashore? Thus they are said to be illusory. Yet because they have great effect, they are also said to be real. Once you have reached the other shore, you must let them go and not cling to them. Therefore, the Buddhadharma is neither empty nor existent: it is the Middle Way, in which there is nothing to abide in or cling to.
103问：有时早晨四、五点钟准备上座时，出现恐怖现象，其实什么也没有，就是害怕。好像身边有什么怪面的或龇牙咧嘴的东西嘲笑我一样。有时刚睡下，半睡半醒，什么都没有，就是害怕。睡时也有此现象，但座上没有。	Question 103: Sometimes, when I am preparing to sit in meditation at four or five in the morning, fearful phenomena arise. In fact, there is nothing there, but I am afraid. It is as though some grotesque or snarling thing beside me were mocking me. Sometimes, just after I lie down, when I am half asleep and half awake, there is again nothing there, but I am afraid. This also occurs when I sleep, but not while I am sitting in meditation.
答：恐怖是你贪生怕死的劣习。须知色身是幻相，假有生死。法身佛性亘古亘今常存，不生不灭，无有生死。你真彻悟此理，还有什么怕呢?	Answer: Fear is your inferior habitual tendency of clinging to life and fearing death. You must know that the physical body is an illusory appearance and that birth and death are provisionally existent. The dharmakāya (Dharma body) Buddha-nature has endured from ancient times to the present; it neither arises nor ceases and has no birth or death.

	If you truly awaken thoroughly to this principle, what is there left to fear?
104问：凌晨五点钟，似醒非醒中，时常出现光明、星空、高山，寂静天空中有太阳。后来可能是住相所至，夜间睡不安，见窗前有鬼影，十分恐怖。时有黑暗无明压向头而被吓醒，并感觉睡中有人打我嘴巴而跳起，惊恐万分，于是挥手胡打一气。	Question 104: At five in the morning, in a state between sleeping and waking, I often see light, starry skies, high mountains, and a sun in a silent sky. Later, perhaps because I became attached to these appearances, I slept restlessly at night and saw ghostly shadows before the window, which terrified me greatly. Sometimes dark ignorance presses down upon my head, frightening me awake; at other times, I feel as though someone has slapped my mouth while I sleep, so I leap up in extreme fright and wildly wave my hands about.
答：这是你修有相法，执相所致。现在你一切观空，不要住相，则一切幻影消亡。虔修心密，则外魔不侵，安然入睡，圆证大觉矣。	Answer: This is caused by your practice of a form-based method and your attachment to appearances. Now contemplate everything as empty and do not abide in appearances; then all illusory images will vanish. Practice heart esotericism devoutly, and external demons will not invade. You will sleep peacefully and fully realize great awakening.
105问：在打七中，总是坐不定，妄念多。座上功夫很差，这使我信心不足，总感到比别人进步慢。	Question 105: During a seven-day retreat, I am always unable to sit steadily, and I have many deluded thoughts. My practice during meditation is very poor, which leaves me lacking confidence. I always feel that I am progressing more slowly than others.
答：百忙中不忘用功，还抽时间打七，这就是上上好根器。只要努力上进，定能成道果。能坐四小时，这就是定，不然是坐不下来的。至于妄念多，那是串习，只要不断地同它斗下去，最后胜利必归于你。	Answer: Not forgetting your practice amid a hundred pressing affairs, and even making time for a seven-day retreat—this shows the very highest capacity. So long as you strive diligently onward, you will certainly realize the fruit of the Way. Being able to sit for four hours is samādhi; otherwise, you would be unable to remain seated. As for having many deluded thoughts, that is habitual conditioning. So long as you continue to struggle against them without cease, the final victory will certainly be yours.
106问：打坐过程中，会不由自主地讲出很多听不懂的语言或念许多经文，并伴有各种手势、手印，且不断地自动变换。下座后感到十分清爽，精神特别好。	Question 106: During meditation, I sometimes involuntarily speak many languages that I do not understand or chant numerous sūtra passages, accompanied by various hand gestures and mudrās that continuously change on their own. After rising

	from meditation, I feel exceptionally refreshed and energetic.
答：一切定中现象，不管好坏，均不可理睬。因为这些都是第六识的幻影，不是真实的东西。千万不能执著，否则易入魔道。	Answer: Do not pay attention to any phenomenon occurring in samādhi, whether good or bad. These are all illusory images of the sixth consciousness, not real things. You must never become attached to them; otherwise, you may easily enter a demonic path.
107问：有时在座上，所念之咒不觉而断，手仍结印，觉知了了，无有妄念。这种情况是否就不持咒了，继续坐下去而不著时间相了？	Question 107: Sometimes during meditation, the mantra I am reciting ceases without my noticing, yet my hands remain in mudrā. My knowing is clear and distinct, and there are no deluded thoughts. In such a situation, should I stop reciting the mantra, continue sitting, and cease attaching to the appearance of time?
答：知手仍结印，可见身未化空，妄知未断。此时如真断念(即前念已断，后念未起)，身心世界皆不得，哪里还有手印与咒？当然不须再念咒了。如未化空，仍须念咒。如实在提不起，也可不念，但要观照(即看着这不起念的正念)，时机成熟时，自然化空，此时还有什么时间相呢？	Answer: If you know that your hands remain in mudrā, it shows that the body has not dissolved into emptiness and that deluded knowing has not ceased. If thoughts had truly ceased at this point—that is, the preceding thought had ended and the following thought had not yet arisen—neither the world of body and mind nor anything else could be found. Where then would there be a mudrā or a mantra? Naturally, there would be no need to recite the mantra further. If you have not dissolved into emptiness, you must still recite the mantra. If you truly cannot bring it up, you may refrain from reciting, but you must maintain contemplation—that is, observe this right mindfulness in which no thought arises. When the time is ripe, you will naturally dissolve into emptiness. At that point, what appearance of time could there still be?
108问：有次座中，忽然悲从中来，泪如泉涌，继之口中唱念经文。不知何故？	Question 108: Once during meditation, sorrow suddenly welled up from within, and tears poured forth like a spring. Then I began chanting sūtra passages aloud. Why did this happen?

答：唱念经文，悲从中来，是法力深达八识田中，感得宿业善根发现所致。这一切过去即了，不要执著不舍。	Answer: Chanting sūtra passages and having sorrow arise from within occur because the power of the Dharma has penetrated deeply into the field of the ālaya consciousness (ālaya-vijñāna), causing wholesome roots from past karma to manifest. Once all this has passed, it is finished; do not cling to it or refuse to let it go.
109问：弟子修法已一年半，从未间断。在百座的睡梦中，梦到我一只手握一爆竹，爆竹爆炸后一切都没有了。弟子不识，只知念佛，又从中回来了，辜负了佛菩萨加被的深恩。	Question 109: This disciple has practiced for a year and a half without interruption. During the hundred meditation sessions, I dreamed that one hand was holding a firecracker. After it exploded, there was nothing at all. Not recognizing what this was, I only recited the Buddha's name and returned from it. I failed to live up to the profound grace of the Buddhas' and bodhisattvas' blessings.
答：这是最好的消息，正是佛力加持。大爆炸后，一切皆空而灵知了了。这灵知即是你的本来面目，即是叫你见自本性啊！	Answer: This is the best possible news; it was precisely the blessing of Buddha-power. After the great explosion, everything was empty, yet luminous knowing remained clear and distinct. This luminous knowing is your Original Face. It was calling upon you to see your own true nature!
110问：有位师兄在修法时，觉得掉入一个很深很黑的地方去。他怕了，就停止了。	Question 110: A fellow practitioner, while practicing, felt that he had fallen into a very deep and dark place. He became afraid and stopped.
答：这是无始无明，他不应该怕。让他继续坚持修法就好了。	Answer: This is beginningless ignorance. He should not be afraid. Tell him simply to continue practicing steadfastly.
111问：打坐时，过了十几分钟咒就提不起来了，手印也没散，这是怎么回事?	Question 111: While meditating, after ten or so minutes I can no longer bring up the mantra, but the mudrā has not come apart. What is happening?
答：你坐在定上了。坐在定里要紧吗？初初的不要紧，感到很舒服。但多坐了会执著，那就不要坐，出定。咒念不出来，妄念没有时，反问自己：“这是什么？”触动灵机，那就见性了。	Answer: You are sitting in samādhi. Is it important to remain sitting in samādhi? At the beginning, it is not a problem, and it feels very comfortable. But if you sit in it too much, you will become attached to it. Then do not remain sitting there; emerge from samādhi. When the mantra cannot be recited and there are no deluded thoughts, ask yourself: "What is this?" This stirs the spiritual capacity, and then you will see your true nature.
112问：入定后自己是不知道的，知道入定就不是真定，对吗?	Question 112: After entering samādhi, one does not know it oneself. If one knows one has entered

	samādhi, then it is not genuine samādhi. Is that correct?
答：对。	Answer: Correct.
113问：修心中心法至今9个月整，从未间断。目前在座上，后半个小时腿较痛，但不要紧，我体会可能是时间相的问题。经常感觉持咒才几分钟，但清醒过来常常是半小时甚至一个多小时。	Question 113: I have practiced the Heart-of-Heart Dharma for exactly nine months without interruption. At present, during the latter half hour of meditation, my legs hurt somewhat, but it is not a problem. I think this may be related to the appearance of time. I often feel that I have recited the mantra for only a few minutes, but when I become fully alert, half an hour or even more than an hour has often passed.
我也不知是一直念咒呢，还是没念，手印一直没散，坐得也很端正。有时座上座下背部发烧，近来小腹、胃部也开始发烧。请上师指示我今后应怎样做?	I do not know whether I have been continually reciting the mantra or not, but my mudrā has never come apart and I remain sitting upright. Sometimes my back becomes hot both during and outside meditation; recently, my lower abdomen and stomach have also begun to feel hot. Please instruct me on what I should do from now on.
答：这证明你已入定，故时间一晃即几小时过去，咒脱而手印不散。身上发烧是内气薰发所致。不要注意它，多吃些清火的菜和水果。	Answer: This proves that you have entered samādhi. Thus, in a flash, several hours pass; the mantra drops away, yet the mudrā does not come apart. The heat in your body is caused by the internal qi being stirred up. Do not pay attention to it. Eat more vegetables and fruits that reduce internal heat.
114问：夜里12点上坐到凌晨5点，没一点昏沉迹象。	Question 114: I meditated from midnight until five in the morning, without the slightest sign of drowsiness.
答：这很好，是深入禅定的好现象。	Answer: This is very good; it is a positive sign of entering deeply into dhyāna.
115问：我打坐时会有一段时间什么都不知道，这是什么原因?	Question 115: When I meditate, there is a period during which I know nothing at all. What is the reason for this?
答：有两种情况：(1)是昏沉，(2)是无记。像死掉一样，什么都不知道。昏沉时，要提起精神，出声念咒将睡魔驱散。无记时，要提起：这是谁？！要灵知了了。	Answer: There are two possibilities: (1) drowsiness, and (2) an indeterminate state. In the latter, it is as though one were dead and knew nothing at all. When drowsiness occurs, rouse your spirit and recite the mantra aloud to dispel the demon of sleep. In an indeterminate state, bring up the

	question: “Who is this?!” Your luminous knowing must be clear and distinct.
116问：我坐一个小时后，不知道了，腿也不痛了。	Question 116: After I have sat for an hour, I no longer know anything, and my legs no longer hurt.
答：如果知道没有，这就是灵知(尚带点昏定)。如果连没有也不知道了，那就落入了无记，那就要提起咒来。	Answer: If you know that there is nothing, this is spiritual knowing, though it still contains a degree of drowsy absorption. If you do not even know that there is nothing, then you have fallen into an indeterminate state; you must then take up the mantra.
117问：近来在坐中，几次出现所念之咒已断，内无身心，外无世界而了了分明，一念不生之境。当即承担：亲证本来面貌了。	Question 117: Recently, while sitting, several times the mantra I was reciting ceased, and inwardly there was no body or mind, outwardly no world; yet everything was clearly distinct, and not a single thought arose. I immediately accepted this: I had directly realized my Original Face.
答：很好。	Answer: Very good.
118问：昏沉、昏定与正定的区别?	Question 118: What is the difference between drowsiness, drowsy absorption, and proper samādhi?
答：昏沉是睡着了，手倒下，手印散了。昏定头有点低，手不倒，手印不散，如昏如寐，但有知觉，有迷糊的感觉。而正定没有迷糊的感觉，清清楚楚，没有念头。正入定时，什么声音都听不到。定深了就要发神通了，连蚂蚁爬的声音都能听到。由昏定到正定有个过程，慢慢会明了，昏久了有时会转为正定。	Answer: Drowsiness means that one has fallen asleep: the hands drop, and the mudrā comes apart. In drowsy absorption, the head is slightly lowered, but the hands do not drop and the mudrā does not come apart. One is as if dazed or asleep, yet remains aware and feels muddled. In proper samādhi, however, there is no feeling of muddlement; everything is perfectly clear, and there are no thoughts. When one first enters samādhi, one cannot hear any sounds at all. When samādhi deepens, spiritual powers will manifest, and one can even hear the sound of an ant crawling. There is a process from drowsy absorption to proper samādhi: gradually one becomes clear. After prolonged drowsiness, it may sometimes turn into proper samādhi.
119问：入定了出不来怎么办?	Question 119: What should one do if one enters samādhi and cannot come out?
答：不会的，一时不会到灭受想定，到灭受想定就要一坐坐几天。要出定也很方便，用引磬在耳边敲一敲就出	Answer: That will not happen. One will not immediately reach the cessation of feeling and perception; if one reaches that cessation, one may

定了，没有引磬可用金属的器皿，因为金属声尖利。这种定是祸害，是用功时硬压念不起造成的。	sit for several days at a time. It is also very easy to emerge from samādhi: strike a small chime beside the ear, and one will come out. If there is no chime, use a metal vessel, since metal produces a sharp sound. This kind of samādhi is harmful; it is caused by forcibly suppressing thoughts so that they do not arise during practice.
有个居士，平时用功是用压念的方法，有一天在庙里入定了，人家以为他死了，就将他埋了。要定，但不能死定，对境不动心才是真定。	There was a lay practitioner who ordinarily practiced by suppressing thoughts. One day, he entered samādhi in a temple. Others thought that he had died and buried him. One needs samādhi, but not dead samādhi. True samādhi is not allowing the mind to move in response to circumstances.
120问：弟子修法已过400座，入冬来，晨坐昏沉相铺天盖地而来，10座中也只有3座清醒。	Question 120: I have completed more than 400 meditation sessions. Since the beginning of winter, overwhelming drowsiness has come over me during morning sittings; out of ten sessions, only three are clear and awake.
答：对治昏沉之法至为简易：(1)睡眠充足。(2)清晨打坐勿饮食。(3)多进行体育锻炼。(4)有睡意时急将双目睁开，出声持咒。但须注意，如系入定，即不需如此。(5)日间不要太疲劳，这样就不至昏沉了。	Answer: The methods for counteracting drowsiness are extremely simple: (1) Get sufficient sleep. (2) Do not eat or drink before meditating in the early morning. (3) Exercise more. (4) When you become sleepy, immediately open your eyes wide and recite the mantra aloud. But take note: if you have entered samādhi, there is no need to do this. (5) Do not become overly fatigued during the day. Then drowsiness will not arise.
121问：我上座已6个多月了，座上妄念还很多，应如何对治?	Question 121: I have been practicing for more than six months, but I still have many wandering thoughts while sitting. How should I counteract them?
答：打坐时应死心塌地，一切不想，念来不理，任其自生自灭，只专心持咒，凝神倾听心持咒之音声，妄念自然停息。	Answer: When meditating, be wholeheartedly committed and think of nothing at all. When thoughts arise, ignore them and let them arise and cease on their own. Simply recite the mantra with focused attention, listening intently to the sound of the mantra being mentally recited; wandering thoughts will naturally subside.
122问：近周来，一上座就自然进入较短暂无念状态，身心亦舒畅，唯智慧不开，这是为何?	Question 122: In recent weeks, as soon as I sit down, I naturally enter a brief state without thoughts, and body and mind also feel comfortable. Yet wisdom does not open. Why is this?

答：你要开什么智慧？是知道他的心行，知道过去、未来的信息吗？那就错了，开智慧是指认识本性，不跟境界转，一切无住而潇洒自在也。	Answer: What wisdom do you want to open? Do you mean knowing another person's mental activity, or information about the past and future? That would be mistaken. Opening wisdom means recognizing one's intrinsic nature, not being carried along by circumstances, and abiding nowhere while remaining free and at ease.
123问：近来时常体会到生理对心理的反作用。心空之后，色身会转变，是吗?	Question 123: Recently, I have often experienced the reciprocal effect of the physical on the mental. After the mind becomes empty, does the physical body also change?
答：是的，随心理的转变，生理也会变化。	Answer: Yes. As the mind changes, the body also changes.
124问：打坐的觉受感极不稳定，如白天打坐与晚上打坐不同。是否到了克服这一障碍的时候?	Question 124: The sensations and experiences of meditation are extremely unstable; meditating by day feels different from meditating at night. Is it time to overcome this obstacle?
答：这是习惯问题。习惯早上打坐的人，一旦改为晚上坐或反之，皆感觉不好。不是时间有什么好坏的分别，经常转换着坐，即平衡无别了。另外，对于顺逆境的考验，确须用一种平常心来应付，不可顺之则欣喜，逆之则惊恼，这是用功人应注意的地方。	Answer: This is a matter of habit. Those accustomed to meditating in the morning will feel uncomfortable if they switch to meditating at night, and vice versa. It is not that one time is inherently better or worse than another. If you regularly alternate the times at which you sit, they will become balanced and no different. Moreover, when facing favorable and adverse circumstances, one must respond with an ordinary mind. Do not become delighted in favorable circumstances or alarmed and vexed in adverse ones. This is something practitioners should heed.
125问：修法中如何防止禅病一事?	Question 125: How can one prevent meditation sickness during practice?
答：有什么禅病？只要见一切胜境、恶境均不理睬，只顾持咒，将其化空，即无妨碍。于一切境，不取不舍是除粘去妄的最好办法。亦不要求入定、开悟，更不求发神通，自无禅病。其他一切生理、心理变化均顺其自然，勿自作主张用意引发或压制生理、心理的变化。	Answer: What meditation sickness is there? So long as you ignore all favorable and adverse experiences, attend only to reciting the mantra, and dissolve them into emptiness, there will be no obstruction. With regard to all circumstances, neither grasping nor rejecting is the best way to remove attachment and dispel delusion. Do not seek samādhi or awakening, much less the manifestation of spiritual powers; then there will naturally be no meditation sickness. Let all other physical and mental changes take their natural

	course. Do not deliberately try to induce or suppress physical or mental changes.
126问：修法打坐时，有时一意念佛菩萨或师尊，周身就有一阵丝丝麻麻的舒松清凉感，有时皮肤像起了鸡皮疙瘩似的。	Question 126: Sometimes, while meditating in practice, as soon as I think single-mindedly of a Buddha, bodhisattva, or the master, a soft, cool, tingling sensation spreads throughout my body. At times my skin seems to break out in goosebumps.
答：这是心念的感应。不要执著，只当没有这回事。	Answer: This is a response to the mind's thoughts. Do not become attached to it; simply treat it as though nothing has happened.
127问：打开后于座下有似流泪非流泪之感觉，这是何因?	Question 127: After opening up, when off the cushion, I have a feeling as though I might weep, yet do not actually weep. What is the reason for this?
答：这是你于打开本来后，有如丧考妣之感。你能专心用功得此成绩，于末法恶世中，实非易事。望你切勿得少为足，勇猛精进，勤除旧习，则圆证佛果有望焉！	Answer: After opening to your original nature, you feel as though you have lost your parents. It is truly not easy, in this evil age of the Dharma's decline, to attain such a result through wholehearted practice. I hope you will never be content with a little attainment. Press forward courageously and diligently, diligently remove your habitual tendencies, and you may hope to fully realize Buddhahood.
128问：打坐一开始，把念头放在持咒上。坐一段时间后，这个持咒的念头有时像在耳边，有时像在腹下丹田，有时又像在鼻翼。这些都是不知觉来的，而心中持咒仍不停。	Question 128: At the beginning of meditation, I place my attention on reciting the mantra. After sitting for a while, this thought of mantra recitation sometimes seems to be beside my ears, sometimes at the dantian in the lower abdomen, and sometimes beside the nostrils. All this arises spontaneously, without my noticing, yet the mental recitation of the mantra does not cease.
答：一心听自己心念咒的无声之声，不管它在哪里，一切随其自然。念到心空，能念之心与所持之咒一时脱落，身心世界一齐化空，真性即现前矣。	Answer: Listen single-mindedly to the soundless sound of the mantra as your mind recites it. Do not concern yourself with where it is; let everything take its natural course. When the mind becomes empty through recitation, the mind that recites and the mantra being recited both fall away at once; body, mind, and world all dissolve into emptiness, and true nature then appears before you.

129问：打坐时，忽然出现一片白光，白光中有明点，这是什么?	Question 129: While meditating, a field of white light suddenly appears, with a luminous point within it. What is this?
答：不要管它。我们修法就是不许见光见佛，是恐你着相。在密宗说来，那个白光就是我们的自性光明，明点就是第八识。第八识还是识，要把这个识打开来见性。不去管它，不要沾沾自喜，以为我有白光、有明点了。如若自喜，那就着相了。	Answer: Do not concern yourself with it. In this practice, we discourage seeking lights or visions of Buddhas, lest you become attached to appearances. In Esoteric Buddhism, that white light is the luminosity of intrinsic nature, and the luminous point is the ālaya consciousness (ālaya-vijñāna). Yet this remains consciousness; one must break through it to see one's true nature. Pay no attention to it, and do not become complacent, thinking, 'I have white light and a luminous point.' Taking pride in this is attachment to appearances.
130问：打坐念咒时，感觉到有两层东西，上层是流动的念头，下层是念咒的声音。如果提起念咒，则上层为念咒，下层为黑色浓雾，一会儿，杂念又来了，念咒又变成了下层。	Question 130: When I meditate and recite the mantra, I feel that there are two layers. The upper layer is flowing thoughts, and the lower layer is the sound of mantra recitation. If I take up the mantra, then the upper layer becomes the mantra recitation, while the lower layer becomes a dense black fog. After a while, miscellaneous thoughts return, and the mantra recitation again becomes the lower layer.
答：黑色浓雾是无明，要提起咒来，打破无明。	Answer: The dense black fog is ignorance. You must take up the mantra and break through ignorance.
131问：我打坐时，看到一些粘着的事情，脏脏的东西，知道要改，但碰到具体的事情，每每还要粘上去。怎么用功才能不粘上去呢?	Question 131: When I meditate, I see things to which I am attached—unclean things. I know that I should change, but when I encounter specific situations, I still repeatedly become attached to them. How should I practice so as not to become attached?
答：照啊！看到又粘上去了，须赶快放掉。要觉得快，觉得慢不行。照就能看见脏脏的东西。粘着事相，就是没有放掉，力量不够。能照见，但不能放，那就要痛斥自己，赶快放掉或赶快持咒，用咒来化掉。	Answer: Observe! When you see that you have become attached again, you must immediately let it go. You must be quick; being slow will not do. Through observation, you can see the unclean things. Attachment to phenomena means that you have not let go and that your strength is insufficient. If you can observe but cannot release, you must sternly rebuke yourself and quickly let go, or quickly recite the mantra and use it to dissolve them.

所以要时时刻刻培养力量，力量不够要多打坐，多打坐可以培养定力。有了定力一觉就化空。一切都是假的，心死透了就不动了。心不死透，仍拔不出来，陷在里面。	Therefore, you must cultivate strength at every moment. If your strength is insufficient, meditate more. More meditation can develop the power of samādhi. Once you have the power of samādhi, a single awareness dissolves everything into emptiness. Everything is false. Once the mind has utterly died, it no longer moves. If it has not utterly died, you still cannot pull yourself free and remain trapped within it.
132问：修行中出现的境界，是不是不要对人讲?	Question 132: Should experiences that arise during practice not be spoken of to others?
答：不能讲的原因是恐怕引起人家的执著，追求这种境界。心中会想为什么我没有这种境界啊？心乱了，不能入定了。另外，根本没有什么东西，不住相，什么都不可得。境界是有的，就像我们坐火车，从上海到镇江，一路上看到的景色，但不住相，也就过去了。	Answer: The reason they should not be discussed is that they may cause others to become attached and pursue such experiences. They may think, “Why have I not had such an experience?” Their minds become disturbed, and they cannot enter samādhi. Moreover, fundamentally there is nothing at all: do not abide in appearances, for nothing can be obtained. Experiences do occur; they are like the scenery we see while traveling by train from Shanghai to Zhenjiang. But if we do not abide in appearances, they simply pass by.
133问：有时修法后，耳朵里会嗡嗡响?	Question 133: Sometimes after practicing, there is a buzzing sound in the ears. Why?
答：响得好，这是要爆炸的前奏，不要睬它，是在打通气脉。	Answer: It is good that it rings. This is a prelude to a breakthrough. Do not pay attention to it; the channels are being opened.
134问：座上心乱不能得定，如何对治?	Question 134: When the mind is disturbed during meditation and cannot attain samādhi, how should one counteract this?
答：现在用功存在的问题大致都是一样的，都是心乱，妄念多，多得坐不住，要想下座，这种现象很普遍。原因是心乱不定，不知道这个世界上的一切都是假相，恋着这个世界不肯放，所以弄得心很乱。	Answer: The problems in practice today are generally all the same: the mind is disturbed, wandering thoughts are numerous—so numerous that one cannot remain seated and wants to get off the cushion. This is very common. The reason is that the mind is chaotic and unsettled. People do not know that everything in this world is a false appearance; they cling to this world and refuse to let go, and so their minds become very disturbed.
要晓得这个世界上的一切都不可得，都是梦幻泡影，是得不到的。这妄心就不大动了，就可以死心塌地上座	You must understand that nothing in this world can be obtained; all is like a dream, an illusion, a

了，最起码粗妄念不动。	bubble, or a shadow. Then the deluded mind will not move so much, and you can sit with wholehearted resolve. At the very least, coarse wandering thoughts will cease moving.
不要在心里粘着，计算家里的事情，社会上的工作，什么事情都不再执著，上座时它自然就安安稳稳平平静静。那时，内里翻出来的念头还来，念头来时你不睬它，任其自生自灭。	Do not inwardly cling to and calculate matters at home or work in society. Do not remain attached to anything. Then, when you sit, you will naturally be steady, peaceful, and calm. At that time, thoughts arising from within may still come; when they do, ignore them and let them arise and cease on their own.
只专心持咒，凝神倾听心持咒之声音，一定要听得清清爽爽的，这样妄念自然就不会多。妄念不动了，就很安稳，很舒服，很快乐。其实打坐到后面是很舒服，很快乐的。	Simply recite the mantra with focused attention, listening intently to the sound of the mantra being mentally recited. You must hear it clearly and distinctly; then wandering thoughts will naturally not be so numerous. When wandering thoughts no longer move, you will be very steady, comfortable, and joyful. In fact, meditation becomes very comfortable and joyful as one progresses.
有些人追求这个快乐——快乐赶快来啊！好啦，你一追求就更坏了，妄心这么重，怎么能定？所以不能追求，一切放下来，安心打坐，心念耳闻，才能入定。到了这个安乐境，也不能执著这个安乐，执著这个安乐又坏了，就有所住，住在里面也脱不开。因为有乐可得嘛，才有所动，必然落在窠臼里面。	Some people pursue this joy: “Joy, come quickly!” But once you pursue it, things become worse. With such a heavy deluded mind, how can you attain samādhi? Therefore, do not pursue it. Let everything go, meditate with a settled mind, let the mind recite and the ears hear; only then can you enter samādhi. Even upon reaching this state of ease and joy, do not become attached to that ease and joy. Attachment to it again spoils things, for then there is abiding. If you abide within it, you cannot break free. Because there is pleasure to be gained, the mind moves; inevitably, you fall into a fixed pattern.
135问：有一次打坐后睡觉，身体开始变大，非常大，我想赶快脱开，结果一动念，就什么也没有了。	Question 135: Once, after meditating, I went to sleep and felt my body begin to grow larger—enormously large. I wanted to break free quickly, but as soon as a thought arose, there was nothing at all.
答：哈哈，不要睬它就爆了。不要想问题，有时大大……大得不得了，有时小小……小得不得了，都好。不动念就脱开了，妄念一起就不行了。所以叫你们打过坐后不要马上下来，休息一下，靠在床上，好消息就可能来了。因为打坐时还求快入定啊，快点开悟啊，而下	Answer: Ha-ha! Do not heed it, and it will burst apart. Do not entertain thoughts or questions. Sometimes you become larger and larger—enormously large; sometimes smaller and smaller—extremely small. Both are fine. If no thought arises, you break free; once a deluded thought

坐后什么都不求了，那好消息就来了。但是，可不能等着好消息啊！	arises, it will not work. That is why I tell you not to get down immediately after meditation. Rest for a while and lean back on the bed; good news may then come. While meditating, you are still seeking to enter samādhi quickly or awaken quickly. But after getting down from the cushion, you seek nothing at all, and then the good news comes. Yet you must not wait for good news!
136问：前几日，在床上躺下，突然虚空粉碎，一下打失身心，且打开的力量十分大。有时听录音也有此境界出现，但我均没有执著。平时于回光返照之中，一有念起，即用“呸！”字斩断念头。	Question 136: A few days ago, as I lay down on the bed, empty space suddenly shattered, and in an instant body and mind were lost. The force of this opening was extremely powerful. Sometimes this state also arises when I listen to recordings, but I have not become attached to it. In my ordinary practice of turning the light inward, whenever a thought arises, I cut it off with the word “Peh!”
答：如此用功，将来定能圆满成就。	Answer: If you practice in this way, you will certainly attain complete fulfillment in the future.
137问：百座内频频出现“一切化空，只是有个灵知”的境界，百座后也常有。杂修后的心情繁乱。	Question 137: During the first hundred meditation sessions, the state in which “everything dissolves into emptiness, and only a numinous knowing remains” appeared repeatedly; it still often appears after the hundred sessions. After mixing practices, my mind becomes confused and unsettled.
答：你坐不多时，即得这好境界，真是有福。杂修是做功夫的大忌，千万不可再犯。	Answer: You attained this fine state after not much meditation. You are truly fortunate. Mixing practices is a great taboo in cultivation; you must never make this mistake again.
138问：晚上睡觉做不了主，怎么办?	Question 138: At night, when I sleep, I cannot remain master of myself. What should I do?
答：你白天做功夫到一定程度，晚上也会做功夫。念佛人睡着了也会念“阿弥陀佛”，持咒人睡着了也会持咒。要梦里做得了主，首先白天做得了主。做梦是半昏迷，到死的时候是全昏迷，因此做功夫要痛切。	Answer: When your daytime practice reaches a certain level, you will also be able to practice at night. Those who practice Buddha-recitation will recite “Amitābha Buddha” even in their sleep, and those who uphold mantras will continue to recite mantras even in their sleep. To be master of yourself in dreams, you must first be master of yourself during the day. Dreaming is a state of half-unconsciousness; at death, one is completely unconscious. Therefore, you must practice with earnest urgency.

139问：梦中觉自己的身体没有了，随即知道提醒自己“此时了了分明的是谁？”然而终不见好消息到来，只是听到从头到脚的一种杂响声，直至醒来。	Question 139: In a dream, I felt that my body had disappeared. I immediately knew to remind myself, “Who is it that is clearly aware at this moment?” Yet good news never came. I only heard a kind of mixed noise running from my head to my feet, until I awoke.
答：有此一念即是好消息，放下这一念便是到家。	Answer: That very thought is good news. Let go of that thought, and you are home.
140问：睡觉前我念咒，念着念着就睡着了，感到一个小人出去了。心里都知道，也有喜欢心。就说“回来！”小人就回来了，又念咒了。一会儿“哄！”一下又出去了。我想老出去不行，“回来！”小人很听话就回来了。请师父指示。	Question 140: Before going to sleep, I recited a mantra. As I recited, I fell asleep and felt that a little person had gone out. I was fully aware of it and also felt pleased. So I said, “Come back!” The little person came back, and I resumed reciting the mantra. Before long, with a “boom!” it went out again. I thought it would not do for it to keep going out, so I said, “Come back!” The little person obediently returned. Please instruct me, Master.
答：那不是真正的意生身，是六识的幻影。纵然能出意生身，并不表示开悟。因为他没有明了本性，还著相，我们做功夫时会有这种情况。从前破山祖师在宁波天童寺用功，他很年轻，喜欢玩。	Answer: That was not a true mind-born body, but an illusory image produced by the sixth consciousness. Even if one can project a mind-born body, it does not mean that one has awakened. For one has not yet clearly realized one’s intrinsic nature and is still attached to appearances. Such things may occur in our practice. In the past, Patriarch Poshan practiced at Tiantong Monastery in Ningbo. He was still very young and fond of mischief.
在坐禅时，意生身出去偷人家的鸭子，被发现后，密云悟禅师说：“你游戏神通有了，但佛法还未梦见。”破山祖师原以为自己成道了呢，此时便跪下来请师父开示。密云悟禅师让他参“父母未生前是谁？”后来他开悟了。	While meditating, his mind-born body went out to steal someone else’s ducks. After he was discovered, Chan Master Miyun Wujue said, “You have gained playful spiritual powers, but you have not even dreamed of the Buddhadharma.” Patriarch Poshān had thought that he had realized the Way. At this point, he knelt and asked his master for instruction. Chan Master Miyun Wujue told him to investigate, “Who was I before my parents were born?” Later, he awakened.
相是缘起的，因缘合成的。没有佛性不能显相，明了本性的人一点不住著。如果执著神通，显神通，那就成魔有份了。良山祖师说：“神通不能求，求也不能得，得了也不能用。”所以要韬光养晦。	Appearances arise dependently; they are formed through causes and conditions. Without Buddha-nature, appearances could not manifest. Those who have clearly realized their intrinsic nature do not cling to anything at all. If you become attached

	to spiritual powers and display them, you will be on the path to becoming a demon. Master Liangshan said, “Spiritual powers cannot be sought; even if sought, they cannot be obtained; and if obtained, they cannot be used.” Therefore, one must keep one’s abilities unobtrusive and refrain from displaying them.
141问：夫妻生活不断除的话，修座是否难打开本来?	Question 141: If married sexual relations are not discontinued, will it be difficult to open up to one’s original nature through meditation practice?
答：这怎么说呢？夫妻淫欲不断，怎么打开本来？但如能应付而不动心，则又当别论了。	Answer: How can one put it? If conjugal sexual desire is not discontinued, how can one open up to one’s original nature? But if one can respond to it without stirring the mind, that is another matter.
142问：最近淫欲心动得厉害，盼师父指示如何能将此心迅速断除?	Question 142: Recently, sexual desire has arisen intensely. I hope that Master will instruct me on how to eliminate this mind quickly.
答：不要紧，这是翻种子，这深藏八识田中的淫欲种子不经过多次的反复是消不尽的。过去的大祖师没一个不翻种子的，所以他们都秘密加持“楞严咒心”。	Answer: Do not worry. This is the stirring of seeds. Seeds of sexual desire stored deep in the ālaya consciousness (ālaya-vijñāna) cannot be exhausted without repeatedly surfacing. All the great patriarchs of the past underwent this stirring of seeds. That is why they all privately maintained recitation of the heart mantra of the Śūraṅgama Mantra.
143问：关于断除淫欲心一事，平时下座观照或持“楞严咒心”都没问题，可近日梦中总是梦见这些事。	Question 143: As for eliminating sexual desire, I have no problem with contemplation after getting down from the cushion or with reciting the heart of the Śūraṅgama Mantra. But recently I have continually dreamed of such things.
答：这是因为下座观照与上座修法般若火内薰之故，种子翻腾，故睡梦中有这些现象发生。还要多用功，白天一点不动这男女之心，夜里就自然清醒，没有这些梦像了。	Answer: This occurs because contemplation after getting down from the cushion and the prajñā fire of the practice performed on the cushion inwardly permeate you, causing the seeds to surge and churn. Thus these phenomena arise in dreams. You must practice more. If, during the day, you do not stir thoughts of men and women at all, then at night you will naturally remain clear and awake, and such dream-images will cease.
144问：弟子在今年阴历七月十五日，发生了性行为，当时不知是戒日，后来才发现，心里好惭愧，愧对上	Question 144: On the fifteenth day of the seventh lunar month this year, I engaged in sexual activity. At the time, I did not know that it was a precept

师、诸佛菩萨对我的慈力加被护持，愧对众生，又自愧没放下一切幻化，失去良机。	day, and only discovered this afterward. I feel deeply ashamed: ashamed before my guru and the compassionate blessings and protection of all Buddhas and bodhisattvas; ashamed before sentient beings; and ashamed that I had not let go of all illusory things and had missed a good opportunity.
答：唉！我的好孩子！淫心人人都有，尤其在用功深入时，淫欲种子翻腾起来，人即觉难受。你对我说实话，当教你消亡之法。	Answer: Ah, my good child! Everyone has sexual desire. Especially when one's practice deepens, the seeds of sexual desire surge up, and one feels distressed. Since you have told me the truth, I shall teach you a method for dissolving it.
145问：弟子淫心炽盛，经恩师开示，以两种方法对治，一为不净观，二为疏引。但在对治过程中时有走着。弟子知道应当忏除，但却提不起忏悔心来，不知如何是好，请恩师开示。	Question 145: This disciple's sexual desire is intense. Following my honored teacher's instructions, I have used two methods to counter it: first, contemplation of impurity; second, dispersal and redirection. Yet in the course of applying these remedies, I sometimes lapse. I know that I should repent, but I cannot arouse a mind of repentance. I do not know what to do. I ask my honored teacher for instruction.
答：淫心炽盛，青年男女俱不能免。但如能清心静坐，以心理影响生理，即可渐渐清除。如实不能，亦可结婚。学佛随人而异，不必勉强。	Answer: Intense sexual desire is unavoidable for young men and women alike. But if you can clear the mind and sit quietly, using the mind to influence the body, it can gradually be eliminated. If this is truly impossible, you may also marry. Learning Buddhism differs according to the individual; there is no need to force yourself.
146问：弟子知道淫心不断不能成佛，现在淫心非常淡薄。	Question 146: This disciple knows that one cannot become a Buddha without eliminating sexual desire. At present, my sexual desire is very slight.
答：你知道就很好。你现在多大年纪？淫心真的淡薄了吗？夜里私处还勃起吗？	Answer: It is good that you know this. How old are you now? Has your sexual desire truly become slight? Do your private parts still become erect at night?
147问：打坐精进，精气充足时，心中之欲念也愈强。	Question 147: When I meditate diligently and my vital essence and energy are abundant, the desires in my mind also become stronger.

答：可怜的孩子，在这欲界里，一切众生淫欲心都很重，所以生死不了。你才24岁的小伙子，哪能淫心不动呢？但我们学佛修道，须深知这是生死的根本。不斩断淫欲，决不能成佛。	Answer: Poor child! In this desire realm, all sentient beings have very strong sexual desire; that is why they cannot end birth and death. You are only a young man of twenty-four. How could sexual desire fail to stir? But as we study Buddhism and cultivate the Way, we must deeply understand that this is the root of birth and death. Unless sexual desire is cut off, one can never become a Buddha.
精力充足，淫欲强盛，心不清净，何能入定？所以在这上面有两种处理：一种是深知淫欲的厉害，畏如蛇蝎，不敢动心。精心打坐，深入禅定，即将淫欲化空；另一种是性欲冲动得实在厉害，不妨先结婚。	When vital energy is abundant and sexual desire is strong, the mind is not pure. How can one enter samādhi? There are therefore two ways of dealing with this. One is to understand deeply the dangers of sexual desire, fear it as one would snakes and scorpions, and not dare let the mind stir. Meditate carefully and enter deeply into dhyāna, thereby dissolving sexual desire into emptiness. The other is that, if sexual desire is truly too intense, one may as well marry first.
但是要不断地精心打坐，增长定力，以心理打消生理的需要，而将淫欲化空。修道人好好打坐用功，夫妻同房一次，淫心即清淡一次，不到三、四十岁淫心即化为乌有了。西藏的白、花、黑教派里的祖师们都是这样做的，但千万不可纵欲！	But you must continue to meditate carefully and diligently, increasing the power of samādhi. Use the mind to dispel bodily needs and dissolve sexual desire into emptiness. If practitioners of the Way meditate and practice well, each time a married couple has sexual relations, sexual desire will grow lighter; before they reach their thirties or forties, sexual desire will vanish completely. The patriarchs of Tibet's White, Flower, and Black schools all did this. But you must absolutely not indulge your desires!
总而言之，淫欲心人人皆有，就看人怎样遣除它。假如道心强，用功打坐，以心理的力量将生理的要求化去，淫心就抬不起头。我就是这样化解淫心的，希望你也能这样做。假如不能，望你能于夫妇同房的过程中，将淫心化断，证入大道。我的好孩子，千万不要沉溺于淫欲中！！！	In short, everyone has sexual desire; it depends on how one removes it. If one's resolve for the Way is strong and one practices meditation diligently, using the power of the mind to dissolve bodily demands, sexual desire will be unable to raise its head. This is how I dissolved my own sexual desire, and I hope that you can do the same. If you cannot, I hope that during marital relations you can dissolve and cut off sexual desire, and realize the great Way. My good child, never become immersed in sexual desire!!!
148问：从上海回来之后，修四印时，于坐中出现微细的情爱种子翻动，现在没有了。（师批：真没有了	Question 148: After returning from Shanghai, while practicing the four mudrās, I experienced the stirring of subtle seeds of emotional and sexual

吗？）只是深入禅定后，才偶尔看到过去所接触的人与事。（师批：不可萦绕于怀。	attachment during meditation, but they have now disappeared. (Master's comment: Have they truly disappeared?) Only after entering deeply into dhyāna do I occasionally see people and events that I encountered in the past. (Master's comment: Do not let them linger in your mind.
）我感到用功上去之后，偶尔有一丝情欲之感觉。（师批：功夫上去了，还有情欲吗？）但这时我知道，马上将其化掉。（师批：能化掉是真上去了。）有时也没有做梦，于睡眠中也没有动情欲心，而不自知地遗精了（大约一月左右时间）。	) I feel that as my practice advances, I occasionally experience a trace of sexual desire. (Master's comment: If your practice has advanced, is there still sexual desire?) But at such times I know it and immediately dissolve it. (Master's comment: Being able to dissolve it means that you have truly advanced.) At times I do not dream, nor do thoughts of sexual desire stir during sleep, yet without being aware of it I have nocturnal emissions (for approximately a month).
答：漏丹是做功夫的大忌。你年纪还轻，情欲未净，免不了要遗精。现教你一法，以固精关。每日早晚各做一次。先将胸腹中浊气从口中呼出，然后闭口，提肛、以鼻吸气，吸足气后，停息（不呼不吸），然后呼气松肛。	Answer: Seminal leakage is a great taboo in practice. You are still young, and emotional and sexual desire has not yet been purified, so nocturnal emission is unavoidable. I will now teach you a method to secure the gate of seminal essence. Do it once each morning and evening. First, exhale the turbid air in your chest and abdomen through your mouth. Then close your mouth, contract the anus, and inhale through the nose. After inhaling fully, hold the breath without exhaling or inhaling; then exhale and relax the anus.
闭气的长短随其自然，不可勉强。动作要慢，越慢越好，这样做30次。做时不可有欲念，否则亦不易收效。做时如觉胸闷，可做4—5次，放下休息、散步，数分钟后再继续做。	Let the length of the breath retention be natural; do not force it. The movements should be slow—the slower, the better. Do this thirty times. While doing it, do not entertain sexual thoughts, or it will not easily be effective. If you feel tightness in the chest, do four or five repetitions, then stop to rest or walk about. After several minutes, continue.
149问：您所授固精之法，做完一个月后是否应继续修下去？30次做多长时间为宜？	Question 149: After practicing the method for securing seminal essence that you taught for one month, should I continue practicing it? How long should the thirty repetitions take?
答：最好修下去，因你心不固。时间长短须看自己的肺活量和闭气的时间而定，不可人人一样。也不可拼命闭气，但须缓缓进行，越慢越好。	Answer: It is best to continue, because your mind is not yet firm. The duration depends on your own lung capacity and the length of time you can hold your breath; it cannot be the same for everyone.

	Nor should you force yourself to hold your breath. You must proceed gradually and slowly—the slower, the better.
150问：打坐感轻安无念，觉身心化空。有时但觉时间过得很快，有很轻微的了了分明，但不能朗照，好像入睡前一瞬。这是否是沉空断灭？自觉舒服是否落窠臼?	Question 150: During meditation, I feel lightness and ease, with no thoughts, and feel that body and mind dissolve into emptiness. Sometimes I only feel that time passes very quickly, with a very subtle clear, ever-present knowing, but it cannot shine forth brightly, like the instant before falling asleep. Is this sinking into emptiness and annihilation? Is feeling comfortable falling into a fixed pattern?
答：身心化空了，不是不知，而是有轻微的了了分明，这不是沉空断灭；自觉舒服而不住，也不是落窠臼。如安住在舒服上而乐此不疲，才是落窠臼。	Answer: When body and mind dissolve into emptiness, it is not that there is no awareness; rather, there remains a subtle, clear knowing. This is not falling into empty annihilation. Feeling comfortable without abiding in that feeling is not falling into a fixed pattern either. Only if one abides in the comfort and delights in it tirelessly does one fall into a fixed pattern.
151问：我有胃病，打坐时觉得胃里气胀，难受。	Question 151: I have a stomach ailment. When I meditate, I feel bloated and uncomfortable in my stomach.
答：在两种原因，一是坐姿不正确，腰弯下来压在那儿。第二是咒盯得太紧。念咒要似有似无，这样气就不胀了。你有胃病还不宜多坐，要多念大悲神咒。有病时可以靠在沙发上修或少坐些时间，等病好了再修。	Answer: There are two possible causes. First, your sitting posture is incorrect: your waist is bent over and pressing on that area. Second, you are holding the mantra too tightly. Recite the mantra as though it were there and not there, and the qi will no longer become bloated. Since you have a stomach ailment, you should not sit for long periods; instead, recite the Great Compassion Mantra more. When you are ill, you may practice while leaning against a sofa, or sit for a shorter time. Resume your regular practice once you have recovered.
结的手印与身体构成45度，放松，不要倒下去。养病时不要修心中心法，因为心中心法一定要做两个小时。养病还是念六字大明咒，时间可以少一些，比较方便。	Keep the mudrā at a 45-degree angle to the body, relaxed, and do not let it droop. While recuperating, do not practice the Heart-of-Heart Dharma, because that practice requires two hours. While recuperating, recite the Six-Syllable Great Bright Mantra instead; the time may be shorter, which is more convenient.
152问：打坐时，头上发胀，好不好?	Question 152: When meditating, my head feels swollen. Is that good?

答：好，那是气在走，但还没有通，通了之后，就不胀了。胀后会痛，痛过就通了。有时头会咯咯响，那都是气在走。	Answer: Yes. It means the qi is moving, but it has not yet passed through. Once it has passed through, the swelling will cease. After the swelling comes pain; once the pain has passed, it will break through. Sometimes your head may make cracking sounds. This is all qi moving.
153问：我打坐时有气脉上的障碍。	Question 153: When I meditate, I encounter obstructions in the qi channels.
答：你从前是做气功的吧，做气功很多人都有此障碍。要忘记气，气生起来不要睬它。佛法与气功不同，佛法修心地，气功著身体。要空净，气是副产品。血液是靠气输送的，气不动，血脉就不走了。念咒时只管听咒，不管气。你管气就要出偏差了。让它自己跑，它要怎么跑就怎么跑，不要用意识控制它，引导它。	Answer: You practiced qigong in the past, did you not? Many people who practice qigong have this obstruction. You must forget about qi. When qi arises, pay no attention to it. Buddhism differs from qigong: Buddhism cultivates the mind-ground, whereas qigong is attached to the body. You should become empty and pure; qi is only a byproduct. Blood is transported by qi; if qi does not move, blood will not circulate through the vessels. When reciting the mantra, simply listen to the mantra and do not attend to the qi. If you attend to the qi, deviations will arise. Let it move on its own, however it wishes to move. Do not control or direct it with your conscious mind.
154问：座中在咒念不出来时，心很清净，前面突然亮了一下，一会儿又没有了，好像太阳在云中露了一下。有时像电闪一样，浑身感到像被东西捆住了。	Question 154: During meditation, when I cannot bring forth the mantra, my mind becomes very pure. Suddenly, there is a flash of light before me, and then it disappears again, like the sun emerging briefly from behind the clouds. At times it is like a flash of lightning, and my whole body feels as though it were bound by something.
答：刹那的亮是你心开了一线，就像莲花稍稍开了一点，放了点光，这是你的本性光明。感到有东西捆住，说明你过去世是修法的，但没有见性，如果见了性就不会这样了。有的人是在钻黑洞，钻不出去，这也是过去世修行没有打开而有的感觉。	Answer: That momentary brightness means that your mind has opened a slight fissure, like a lotus flower opening just a little and emitting a little light. This is the luminosity of your true nature. Feeling as though something is binding you indicates that you practiced in a previous life but did not see your true nature. Had you seen your true nature, this would not happen. Some people feel as though they are boring into a dark hole and cannot get out; this too is a sensation arising from practice in a previous life that did not break through.
155问：有时打坐有极强的乐感，时间长了会引起淫欲心。该如何处理?	Question 155: Sometimes, while meditating, I experience an extremely strong feeling of bliss. If it

	lasts a long time, it arouses sexual desire. How should this be handled?
答：不要住在那个乐上，禅定中会有空、乐、明三种情况，都不能住。如住乐的话，就不能出欲界。把乐感放掉，不睬它。空是无色界，乐是欲界；明是色界。一有所住，三界都不能出。	Answer: Do not abide in that bliss. In meditative absorption there may be three conditions—emptiness, bliss, and luminosity—but one must not abide in any of them. If you abide in bliss, you cannot leave the desire realm. Let go of the feeling of bliss and pay no attention to it. Emptiness belongs to the formless realm, bliss to the desire realm, and luminosity to the form realm. Once there is any abiding, one cannot leave the three realms.
156问：有时打坐会感到有像花一样的东西，多得不得了。	Question 156: Sometimes during meditation, I perceive things like flowers, so numerous that they are beyond count.
答：那些花是你的性光，是六识的变化。好与坏都不睬它，你不能著相，否则附体就要上身了。	Answer: Those flowers are the light of your true nature, transformations of the sixth consciousness. Pay no attention to either good or bad appearances. You must not become attached to appearances; otherwise, possessing entities may enter your body.
157问：有一天打坐时，突然气向上冲。有时早晨睡觉醒后头会发出响声，像气球爆炸一样。	Question 157: One day while meditating, qi suddenly surged upward. Sometimes, after awakening from sleep in the morning, my head makes a sound like a balloon bursting.
答：不要紧，打坐时清气上升，浊气下降，是在打通气脉，身体自会起变化。但不能住在这个气上，不要睬它，这样就不会胀在那儿。想脚底心，可将气引下去。	Answer: There is no need for concern. During meditation, pure qi rises and turbid qi descends; the qi channels are being opened, and changes naturally occur in the body. But do not abide in this qi or pay attention to it. Then it will not become swollen and stuck there. Think of the centers of the soles of your feet, and the qi can be led downward.
158问：于座中极度清静之时，突然有一片光闪出，分身两个人，一个在持咒，一个出外应酬，我知是幻，便一觉，外出者便与持咒者相合。	Question 158: At a time of extreme quietude during meditation, a sheet of light suddenly flashed forth. I split into two people: one was reciting the mantra, while the other went out to attend to social affairs. Knowing it to be an illusion, I awoke, and the one who had gone out merged with the one reciting the mantra.

答：知幻即离，不致出偏。假如执真，将入魔矣。	Answer: Knowing an illusion to be an illusion, you depart from it and will not fall into deviation. If you took it to be real, you would enter demonic states.
159问：有次打坐近两小时的时候，整个人如消融化解了似的。	Question 159: Once, when I had been meditating for nearly two hours, my whole person seemed to melt and dissolve.
答：修法入定即有化空感，因一切事物皆是假相，全靠身心维持，不可认妄为真有。因此一旦妄心消融，假相即不存在了。	Answer: When one enters samādhi through practice, there is a feeling of dissolving into emptiness. This is because all things are illusory appearances, sustained entirely by body and mind, and one must not mistake the delusory for something truly existent. Therefore, once the deluded mind dissolves, the illusory appearances no longer exist.
160问：打坐时极想把身体化空，却每每做不到。	Question 160: During meditation, I strongly wish to dissolve my body into emptiness, yet I repeatedly fail to do so.
答：有此想即是著相，不应粘着于此。	Answer: Having this wish itself is attachment to appearances. You should not cling to it.
161问：于座中极度清静之时，突然有一片光闪出，不是十分明亮，此时我均心念耳闻地持咒，并不执著于此。	Question 161: At a time of extreme quietude during meditation, a sheet of light suddenly flashed forth. It was not very bright. At such times, I recite the mantra with the mind attending and the ears listening, without becoming attached to this.
答：好好用功前进，尤其于下座时，勤于观照，一切境界俱不沾黏。六根清净后，即能大放光明，朗照十方了。	Answer: Continue diligently and make progress. Especially after leaving the meditation cushion, diligently maintain contemplation and do not cling to any state whatsoever. Once the six sense faculties are purified, you will emit great radiance, illuminating the ten directions.
162问：有次晨修四印，当时心中十分清净，在两眉之中的上方，有一乒乓球大小的光球照耀着，此时的感觉难以用语言表达。	Question 162: Once, during my morning practice of the fourth mudrā, my mind was very pure. Above the space between my eyebrows, there was a ball of light the size of a ping-pong ball, shining brightly. The feeling at that time was difficult to express in words.
答：“心静光生”，这正是你的自性光明，因心清净故，豁开一线，发生了些微光明。不要着相、欣喜，要更好地精进用功。	Answer: “When the mind is still, light arises.” This is precisely the luminosity of your true nature. Because the mind is pure, it opens through slightly, and a faint radiance appears. Do not become

	attached to it or rejoice over it. Practice with even greater diligence.
163问：有次修二印时，突然感到有人手拿净瓶，瓶中水从我头顶而下，有流遍全身之感，刹那之间入定。	Question 163: Once, while practicing the second mudrā, I suddenly felt that someone was holding a pure-water vase and pouring its water down from the crown of my head. It felt as though the water flowed throughout my entire body, and in an instant I entered samādhi.
答：大悲菩萨来为你灌顶，但莫着相，着相则入魔。	Answer: Avalokiteśvara Bodhisattva has come to confer empowerment upon you. But do not become attached to appearances; attachment to appearances leads to demonic states.
164问：上次打七，师尊开示，我心里十分明白。别人见光见境，我什么都没有，师尊说这最好。但我以为是鼓励我，我还是未达到师尊说的“什么都没有，才是最好的境界”的程度。	Question 164: During the last seven-day retreat, the Master gave teachings, and I understood them very clearly. Others see lights and states, but I see nothing. The Master said that this was best. But I thought he was merely encouraging me, and that I still had not attained the state he described: “Having nothing at all is the best state.”
答：如你明白一念清净心光是法身佛，即是大智慧人。没有见光、见境，的确是最好，不是鼓励。因为法身无相，只有离念的灵知，所以什么都没有是最好的。	Answer: If you understand that the pure light of mind in a single thought is the dharmakāya (Dharma body) Buddha, you are a person of great wisdom. Not seeing lights or visions really is best; this is not merely encouragement. The dharmakāya (Dharma body) is formless: there is only numinous knowing free of thoughts. Therefore, having nothing appear is best.
165问：入定时，自己像镜子一样放光，什么都没有了，这是不是著相了？	Question 165: When I enter samādhi, I seem to emit light like a mirror, and everything disappears. Is this attachment to appearances?
答：这是你自己的性光，不是著相。因为我们的佛性就像镜子一样放光，我们之所以看不见，是因为执著、烦恼遮盖了光明。你心定了，本性自然放光了。我们本性的光明和阿弥陀佛的光明是一样的，可以朗照大千世界。	Answer: This is the light of your own true nature; it is not attachment to appearances. Our Buddha-nature emits light like a mirror. We cannot see it because attachment and afflictions obscure this luminosity. When your mind is settled, your true nature naturally emits light. The luminosity of our true nature is the same as the light of Amitābha Buddha; it can brightly illuminate the great thousandfold world.

166问：在入定时见一高大似佛菩萨的人，粗大的双腿盘坐着。座下一个光着身子的婴儿双手攀着大腿，艰难而又重复地往上爬，同时感觉很累。	Question 166: In samādhi, I saw a tall figure resembling a Buddha or bodhisattva, seated cross-legged with large, thick legs. Beneath the seat, a naked infant climbed laboriously and repeatedly upward, grasping the large legs with both hands. At the same time, I felt very tired.
答：这个大的就是你自己。艰难重复地往上爬，反映除习气的艰难历程。	Answer: That large figure is yourself. The arduous, repeated climbing reflects the difficult course of eliminating habitual tendencies.
167问：入定时外界的声音听得到吗?	Question 167: Can one hear external sounds while in samādhi?
答：真正入定时，外界的声音是听不到的，还能听到声音，是没有入定。真正入定，无见无闻，但不是没有知觉。了了觉知，不着见闻。见到东西或听到声音是没入定或部分入定。	Answer: In genuine samādhi, external sounds cannot be heard. If you can still hear sounds, you have not entered samādhi. In genuine samādhi there is no seeing and no hearing, but this is not an absence of awareness. There is clear, distinct awareness without attachment to seeing or hearing. Seeing things or hearing sounds means that one has not entered samādhi, or has entered it only partially.
在定中，即使你走在大街上，也听不到车的声音，但照样走路，这样的功夫就要发神通了。很小的声音都能听到，能听到蚂蚁爬的声音，他方世界下雨声你也听得见。起用时都听见了。所以六祖大师说：“不离见闻缘，超然登佛地。”尽管用，心一点也不执著。	In samādhi, even if you walk along a busy street, you will not hear the sounds of vehicles, yet you will still walk as usual. When practice reaches this level, spiritual powers are about to manifest. You will be able to hear even very faint sounds: the sound of ants crawling, and even the sound of rain falling in worlds in other directions. When functioning arises, all can be heard. Therefore, the Sixth Patriarch said, “Without departing from the conditions of seeing and hearing, one transcends them and ascends to the Buddha-ground.” Use them fully, yet let the mind remain entirely unattached.
168问：上座以后，有时就提不起咒来，一提起咒就好像气力不足一样，这是怎么回事?	Question 168: After I sit down to meditate, sometimes I cannot bring up the mantra. As soon as I try to bring it up, I feel as though I lack the strength to do so. What is the reason?
答：关于念咒的问题，现在有人讲，念咒是多了一个事情，麻烦，还是把咒放掉不念吧。这是个大错误。做功夫应该是：上坐要死心塌地，下坐要绵密观照，一定要这样！要知道咒是工具，是用来扫荡我们妄念的。	Answer: Regarding mantra recitation, some people now say that reciting a mantra adds another task and is troublesome, so it is better to let go of the mantra and not recite it. This is a serious error. In practice, one should be wholehearted while seated in meditation and maintain continuous and

	seamless contemplation after leaving the meditation cushion. It must be this way. You must understand that the mantra is a tool for sweeping away our deluded thoughts.
你不想念咒，讨厌它，这就是妄念。就是你心乱啊。你不念咒就念贪　痴，叫你不动念你做不到。心里乱动，不是这个就是那个，乱得不得了。所以宗下祖师就讲，驴事未去，马事又来，事情多得不得了。	If you do not wish to recite the mantra and dislike it, that itself is a deluded thought. It means that your mind is disordered. If you do not recite the mantra, you are thinking of greed, anger, and ignorance. You cannot manage not to give rise to thoughts. The mind moves about in disorder: if it is not this, then it is that; it is chaotic beyond measure. Thus Chan patriarchs said, “Before one affair is over, another has already arrived”: one concern follows another without end.
你不用咒这个工具去化妄念，妄念怎么能歇得下来呢？假如真的没有妄念了，身心世界都空了，就什么都没有了。你现在还没有空，身心还在，世界还在，境界还在，就是有妄念在。	If you do not use the tool of the mantra to transform deluded thoughts, how can those thoughts ever come to rest? If there truly were no deluded thoughts, body, mind, and world would all be empty, and nothing would remain. Since you have not yet become empty, and body, mind, world, and states still remain, deluded thoughts are still present.
嫌念咒麻烦，真是糊涂！这样下去你以后永远脱不开。要好好做功夫，把咒提起来，提到不能再提了，那才是化掉了。要在不知不觉中把这个咒脱掉，那才是真正的不念，有心不念不行。	To find mantra recitation troublesome is truly confused! If you continue in this way, you will never be free of it in the future. Practice diligently. Bring up the mantra until it can no longer be brought up; only then has it been transformed away. The mantra must fall away without your noticing it; only that is genuine non-recitation. Intentionally not reciting it will not do.
咒自然地脱掉，还有两种情况：一种是睡着了脱掉。迷迷糊糊睡着了。当然不念了，这不行。另一种是入定了。妄心就不动了，这个念咒的心就没有了。即能念之心，所念之咒一时脱落，就见到本性了。	When the mantra naturally falls away, there are two possibilities. One is that you have fallen asleep. You drift off in a daze, and of course you are no longer reciting it; this will not do. The other is that you have entered samādhi. The deluded mind no longer moves, and the mind that recites the mantra is no more. When the mind that can recite and the mantra that is recited both fall away at once, one sees one’s true nature.
假如是睡着了，昏沉了，有什么用啊？有个检验昏沉的方法，即看我们的手印是不是倒下去了，是不是散掉了。手印倒下去，散掉了，念不出来，即是睡觉了，没	If you have fallen asleep or become drowsy, what use is that? There is a way to test for drowsiness: see whether our mudrā has drooped or come apart. If the mudrā droops or comes apart and the

用。真入定，手印不倒不散；身体化空了，手印还是不倒不散。	mantra cannot be recited, then you are asleep, and it is of no use. When one truly enters samādhi, the mudrā neither droops nor comes apart; even when the body dissolves into emptiness, the mudrā still neither droops nor comes apart.
那才是入定。假如是嫌麻烦不念的，赶快要提起来念。假如是昏沉，赶快把手印结起来，把眼睛睁开，出声持咒，把睡魔消除。驱散睡魔之后再轻轻念咒。	That is true entry into samādhi. If you refrain from reciting because you find it troublesome, quickly rouse yourself and resume recitation. If you are drowsy, quickly form the mudrā, open your eyes, and recite the mantra aloud to dispel the demon of sleep. After driving away the sleep demon, resume reciting the mantra softly.
169问：有时我觉得念咒很累，念不出来，在这种情况下还要念吗?	Question 169: Sometimes I feel very tired from reciting the mantra and cannot continue. Should I still recite under such circumstances?
答：这种情况还要念，不要太紧，要放松一点。很累，念不出来，不是心清净。入定后不累，很轻松，身体像要飞起来一样。	Answer: In such circumstances, you should still recite. Do not be too tense; relax a little. If you are very tired and cannot recite, your mind is not clear and pure. After entering samādhi, you will not be tired but will feel very relaxed, as though your body were about to fly.
170问：修行用功有境界是怎么回事?	Question 170: What does it mean when, through diligent practice, one experiences states?
答：师父反问：你有什么境界?	Answer: The master countered with a question: “What states do you have?”
××无语。（师父一语问断）	×× was speechless. (The master’s single question cut off all further words.)
××良久，进而答道：我没有什么境界。（有玄妙心在，有取舍心在）	After a long while, ×× answered, “I have no particular states.” (Yet there remained a mind seeking profundity and a mind of grasping and rejecting.)
师父启发曰：穿衣吃饭，工作学习，妻子儿女，山河大地，这些不都是你的境界吗？！	The master prompted him: “Putting on clothes and eating, working and studying, your wife and children, the mountains, rivers, and earth—are these not all your states?!”
××当下有省。——《元音老人问答集》	×× immediately gained insight. —Questions and Answers of Master Yuanyin
171问：没干活时还能看见念头，但在干活时心念像野马一样控制不住了，该怎么办?	Question 171: When I am not working, I can still observe my thoughts. When I am working,

	however, they run wild like unbridled horses. What should I do?
答：干活时，心乱了就喊“断！”一分钟的功夫，以后再做事。在忘记照时，就喊“断！”断一下不妨碍工作，每日最好能喊“断”数十次，观照用熟了就可以了。	Answer: When you are working and the mind becomes scattered, shout, “Stop!” Take one minute, then resume your work. Whenever you forget to maintain awareness, shout, “Stop!” Stopping for a moment will not interfere with your work. It is best to shout “Stop!” dozens of times each day. Once contemplation has become familiar, that will be sufficient.
172问：现在有时不像从前那样有个观照的心，是怎么回事?	Question 172: Nowadays, I sometimes no longer seem to have the mind of contemplation that I had before. What is the reason for this?
答：从前观得生一点，用心提，现在观得熟一点，不用心提了。如果时常忘记，还是要用心提一些，要善调节。像我们念咒一样，生的时候用心念咒，要念得清楚；熟了，如不用心就油了，嘴里念，心里不念了。	Answer: Previously, your contemplation was still unfamiliar, so you had to apply your mind to sustain it. Now that it has become more familiar, you no longer need to exert yourself to sustain it. If you often forget, however, you should still make some effort to sustain it; you must adjust it skillfully. It is like our recitation of the mantra: when it is unfamiliar, one must recite it attentively and clearly. Once it becomes familiar, if one is inattentive, one becomes slack—the mouth recites, but the mind does not.
油了就不容易入定，身体化不空，咒与念头分开了，念头就流了。所以念咒时要听得清楚，摄住念头，慢一点没关系，到时自然脱掉。不要有个“要化空”的妄念，那就自然入定了。	Once you become slack, it is not easy to enter samādhi; the body will not dissolve into emptiness, and the mantra becomes separated from thought, allowing thoughts to flow on. Therefore, when reciting the mantra, listen to it clearly and gather in your thoughts. It does not matter if you recite slowly; when the time comes, they will naturally fall away. Do not entertain the deluded thought, “I want to dissolve into emptiness.” Then you will naturally enter samādhi.
173问：有时打坐观照时，有事要做，但就有股力量不让动，还是坐在那里。	Question 173: Sometimes, while sitting in meditation and maintaining contemplation, I have something to do, but there is a force that prevents me from moving, so I remain seated there.
答：这是观照有了一定的定力。但事情来了还是要做，要活泼，不能死定在那里，动一下就出定了。人情味少了好，但事情还是要做的。	Answer: This means that your contemplation has acquired a certain power of meditative stability. But when something needs to be done, you should still do it. Be lively and responsive; do not become

	rigidly fixed there, so that a single movement makes you leave samādhi. It is good to have less worldly sentimentality, but matters still need to be attended to.
174问：座下感十分轻安，不觉有身，眼睛视力也提高了，头顶百会处有气向上冲顶之感。	Question 174: After meditation, I feel extremely light and at ease, unaware of having a body. My eyesight has also improved, and I feel qi surging upward at the baihui point on the crown of my head.
答：一切变化，均不要管它，随其自然，即无偏颇。修法时色身自有变化，但不可追求。	Answer: Pay no attention to any changes; let them take their natural course, and there will be no deviation. During practice, the physical body naturally undergoes changes, but they must not be pursued.
（三）种子翻腾与座下观照、见性与保任	(III) The Stirring of Karmic Seeds, Contemplation Off the Meditation Cushion, Realizing One's True Nature, and Safeguarding Realization
175问：修心中心法当种子翻腾猛厉，忍无可忍时，怎么办?	Question 175: When practicing the Heart-of-Heart Dharma, what should one do when karmic seeds stir up with great intensity and become unbearable?
答：不要怕，只需出声持咒，即能化去种子。经过千百次的翻腾上下，便可证入不动。	Answer: Do not be afraid. You need only recite the mantra aloud, and the seeds will dissolve away. After hundreds and thousands of such upheavals, you will be able to directly realize immovability.
176问：座上有时种子翻腾剧烈；有时一座却十分空净；有时心中有种说不出的闷、难受。这是为何?	Question 176: Sometimes karmic seeds stir violently during meditation; sometimes an entire session is very empty and clear; and sometimes there is an indescribable oppression and discomfort in the mind. Why is this?
答：种子不是一下子即能消光的，要不断在事境中锻炼，所以不可大意、骄傲。功夫没有到落堂的地步，总不免有反复，所以你要努力上进，不可懈怠呀!	Answer: The seeds cannot be completely eliminated all at once. You must continually temper yourself amid circumstances, so you must not become careless or proud. Until your practice has reached the point of fruition, there will inevitably be fluctuations and reversals. Therefore, you must strive diligently and not become lax!
177问：一直修第四印，是否可以把种子翻光?	Question 177: If I continually practice the fourth mudrā, can I completely clear away the seeds?

答：不可以，还须在事上磨炼。不过打坐修法可以帮助你在事上透过去。打坐是修定，事上磨炼是修慧，要定慧双修才好。	Answer: No. You must also temper yourself amid circumstances. However, seated meditation and Dharma practice can help you see through circumstances. Seated meditation cultivates samādhi, while tempering oneself amid circumstances cultivates wisdom. It is best to cultivate samādhi and wisdom together.
178问：修法至一阶段后，反复出现心似刀割，心情烦躁，着急之状况，该如何对治?	Question 178: After practicing for a certain period, I repeatedly experience a feeling as though my heart were being cut by knives, along with irritability and anxiety. How should this be treated?
答：八识种子在翻动，故有此感受。修行不是一帆风顺的，只要耐心闯过这波涛起伏的难关，就柳暗花明又一村了。又，难过时，出声持咒，容易渡过难关。	Answer: The seeds in ālaya consciousness (ālaya-vijñāna) are stirring, which is why you have these sensations. Practice is not always smooth sailing. If you patiently make your way through this turbulent stage, a fresh prospect will open up, like another village appearing beyond dark willows and bright flowers. When you feel distressed, reciting the mantra aloud will also make it easier to get through the difficulty.
179问：我在修行中时常因身虚心烦而进进退退，是不是应坚持加坐?	Question 179: In my practice, physical weakness and mental irritation often cause me to advance and retreat. Should I persist in adding meditation sessions?
答：免不了的。功夫未到不动地，总是要发生进进退退的烦恼现象，因八识田种子被般若火薰起，翻腾而使然。种子翻腾起来很难受，觉得退了，站也不是，坐也不是，睡也不是。	Answer: This cannot be avoided. Before your practice reaches the ground of immovability, the afflictive phenomenon of advancing and retreating will always occur, because the seeds in the ālaya consciousness (ālaya-vijñāna) are activated and stirred up by the fire of prajñā. When the seeds stir, it is very uncomfortable. You feel as though you are retreating: you cannot stand, sit, or sleep comfortably.
此时要顶得住，不被吓倒，要透得过，其实这是进步。可加修第三印，出声念咒。但如实在感到身体不支，也须稍放松，减少打坐的时间。修行如逆水行舟，不进则退，要抓紧用功啊!	At such times, you must hold fast and not be frightened; you must see through it. In fact, this is progress. You may add practice of the third mudrā and recite the mantra aloud. But if you truly feel that your body cannot endure it, you should also relax somewhat and reduce the duration of your meditation. Practice is like rowing upstream: if you do not advance, you retreat. You must seize the time and practice diligently!

180问：每次月经前几天明显感到心力不够，不像平时能观照住，想往外面跑。这次竟然想说是非，明明觉得不该这样，可控制不住自己，反被外境所转。实在惭愧，有负师父的教诲。	Question 180: During the few days before each menstrual period, I clearly feel that my mental strength is insufficient. Unlike usual, I cannot sustain contemplation and want to go outside. This time, I even wanted to speak of others' faults. I clearly knew that I should not be this way, yet I could not control myself and was instead turned by external circumstances. I am truly ashamed and have failed to live up to the master's teachings.
答：这是生理的反映，不要紧，就到外面走走，散散心好了。女人到了更年期，生理反映特别强。尤其用功人种子翻腾厉害，就更不能做主了，过了这一阶段就不妨事了。观照要松紧适度，不可过紧。	Answer: This is a physiological reaction; do not worry about it. Just go outside for a walk and clear your mind. When women reach menopause, physiological reactions are especially strong. This is particularly so for those who practice diligently, because their seeds stir intensely and they are even less able to maintain mastery. Once this phase has passed, it will not matter. Contemplation should be neither too loose nor too tight; do not make it overly tight.
181问：打坐后觉得睡眠不太好，还会做梦。	Question 181: After meditation, I feel that I do not sleep very well, and I also have dreams.
答：觉不要睡得很死，做梦是在翻种子，是好事。	Answer: Just do not sleep too heavily. Dreaming means that the seeds are stirring; it is a good thing.
182问：种子翻腾如何调伏?	Question 182: How should the stirring of karmic seeds be subdued?
答：修学佛法不是一帆风顺的，功夫没有到彻底的时候，会有反复，就是这样一浪一浪的。要督促自己不要跟种子翻动的妄念跑。所以过去的大禅师都念楞严咒心，用楞严咒心来调伏这个种子。	Answer: Studying and practicing the Buddhadharma is not always smooth sailing. Until one's practice is complete, there will be reversals and repetitions; it proceeds wave after wave in this way. You must urge yourself not to follow the deluded thoughts stirred up by the seeds. Therefore, the great Chan masters of the past all recited the heart mantra of the Śūraṅgama Mantra, using it to subdue these seeds.
最坏的种子是淫欲心，这是最深的生死根本，这个根子断了就好了。如种子翻腾得厉害，不打坐，只念咒，也可出去散散心，过去了就再来打坐。我们八识田中的种子太多了，所以明心见性后还不能了生死。	The worst seed is sexual desire. It is the deepest root of birth and death; once this root is cut, all is well. If the seeds are stirring intensely, do not meditate; simply recite the mantra. You may also go out to clear your mind, and then return to meditation once it has passed. There are too many seeds in our ālaya consciousness (ālaya-vijñāna), so even after realizing the mind and seeing one's true

	nature, one still cannot yet transcend birth and death.
很多明心见性的人还要犯错误，因为种子埋伏在里面，碰到缘就起现行，翻出来了。因此要明白这个道理，要在事上磨炼，将种子磨光才行。	Many people who have realized the mind and seen their true nature still make mistakes, because seeds lie latent within them. When they encounter conditions, the seeds manifest in activity and emerge. Therefore, you must understand this principle and temper yourself amid circumstances, wearing the seeds away completely.
183问：至今修法已有6个月，有些问题祈请师父开示：打坐一段时间就出现烦躁情绪。心烦意乱，爱发脾气，不由自主，但过后自己又很后悔。烦躁出现过好几次，导致停坐两次，共五天，好像这个台阶总是越不过去。近一两座，座上也有些烦躁。该如何对治?	Question 183: I have practiced this Dharma for six months now and respectfully ask the master for instruction on several questions. After meditating for a period, I become irritable. My mind is agitated and confused, and I am prone to anger involuntarily; afterward, I deeply regret it. This irritability has occurred several times and caused me to stop meditating twice, for a total of five days. It seems that I can never get past this hurdle. During the last session or two, I have also felt somewhat irritable while meditating. How should I deal with this?
答：这是你心神不稳，种子翻腾所致。此时可出声持咒，度过此关，千万不可停坐不修。	Answer: This is caused by an unsettled mind and the stirring of karmic seeds. At such times, you may recite the mantra aloud to pass this hurdle. You must never stop meditating and cease practice.
184问：虽然加坐，烦恼似乎并未因此减少多少，而且经常心头发闷，厌人恨己，是否由于坐得太久了?	Question 184: Although I have added meditation sessions, my afflictions do not seem to have diminished much. Moreover, I often feel oppressed and gloomy, weary of others and resentful of myself. Is this because I have been sitting too long?
答：打坐应该是一种享受，无半点烦恼，你倒烦闷欲绝，走到反面去了。似应调剂一下，去外面游山玩水，再来打坐吧。多和知友谈谈，交心也不失为一种调剂的好办法。应病与药，法无定法。	Answer: Meditation should be a pleasure, free of afflictions. Instead, you feel desperately distressed; things have gone in the opposite direction. You seem to need a change: spend some time outdoors enjoying the scenery, then return to meditation. Talk more with trusted friends; a heart-to-heart conversation is also a useful way to restore balance. Prescribe medicine to suit the illness: there is no single fixed method.
总之打坐用功，应该是心态平静，安稳、舒适，而无烦恼。纵然种子翻腾，有进退失据之感，只要出声持咒一	In short, when practicing diligently in meditation, your state of mind should be calm, settled, and comfortable, without afflictions. Even if the seeds

番，即能安然无恙。“厌人恨己”是你心量小的旧习翻出来之故，赶快呵斥自己，放下这一切不应有的恶习。	are stirring and you feel at a loss as to whether to advance or retreat, reciting the mantra aloud for a while will enable you to remain safe and at ease. Your “weariness of others and resentment of yourself” arise because habitual tendencies of narrow-mindedness have resurfaced. Quickly rebuke yourself and let go of all these improper bad habits.
185问：近来碰到点逆缘，气得我妄念纷飞，腻透了，想尽快搬家去净土。虽明白诸法皆幻，却仍有所希惧。	Question 185: Recently I encountered some adverse conditions that made my deluded thoughts fly about in anger. I am sick of it all and want to move away quickly to the Pure Land. Although I understand that all dharmas are illusory, I still have hopes and fears.
答：唉！要成佛，不是图舒服快乐，而是不怕吃苦。因为佛是入世度众生的，不是厌世逃避的。佛是二足尊，你不吃苦，福德从何积聚？！没有福德你怎么成佛，更如何出离六道？！所以要出苦就要不怕吃苦。在苦难中锻炼，才能将执著消光，而恢复本性光明。	Answer: Alas! To become a Buddha is not to seek comfort and happiness, but not to fear hardship. For a Buddha enters the world to liberate sentient beings; a Buddha does not become weary of the world and flee from it. The Buddha is the Honored One Complete in the Two Accumulations. If you do not endure hardship, how can you accumulate merit and virtue? Without merit and virtue, how can you become a Buddha, much less transcend the six realms? Therefore, if you wish to leave suffering behind, you must not fear suffering. Only by tempering yourself amid hardship can you completely eliminate attachment and restore the luminosity of your original nature.
186问：有次因一点小事和人家顶撞起来，当时我自知不好，但按捺不住。这都是我心量小，爱面子的结果。这又是修法的大忌，该怎么办?	Question 186: I once argued with someone over a trivial matter. I knew at the time that it was wrong, but could not restrain myself. This came from my narrow-mindedness and concern for saving face, both serious obstacles in Dharma practice. What should I do?
答：这是观照不得力之故。人人都有爱面子的习气，其实这是最愚蠢的，就是为这莫须有的面子，把自己拉到生死之中去。要问怎么办？就是赶快放下。	Answer: Your contemplation is not yet effective. Everyone has habitual tendencies involving concern for saving face, but this is most foolish: for the sake of an insubstantial reputation, we drag ourselves into birth and death. What should you do? Let go of it at once.

187问：除习气是否不能太着急，着急本身也是习气。	Question 187: Should one not be too anxious about eliminating habitual tendencies? Being anxious is itself a habitual tendency.
答：对！不能着急，你心空了，还有不好的行为吗？讲对治就落下乘了。当心动时，只“呸！”一声就完了。	Answer: Correct! Do not be anxious. If your mind is empty, will there still be unwholesome behavior? To speak of counteracting them is already to fall into an inferior approach. When the mind stirs, simply say, “Pah!” and that is all.
188问：只要时时心空净，做到“念起不随”就行了，其实也没有什么“习气”，是吗？	Question 188: As long as one keeps the mind empty and pure at all times, and practices “when thoughts arise, do not follow them,” that is enough. In fact, there is no such thing as “habitual tendencies,” is there?
答：习气就是着境，随境转。能不随境转，则习气自除矣。	Answer: Habitual tendencies consist in clinging to circumstances and being turned by them. If you can refrain from being turned by circumstances, habitual tendencies will naturally be eliminated.
189问：证悟本来后，最难的就是除习气，我一直以为自己能放下名利，可一听说可免费考读研究生，心就动了。好几天一上座就被“去，还是不去？”的念头困扰着。	Question 189: After realizing one’s original nature, the most difficult thing is to eliminate habitual tendencies. I had always thought that I could let go of fame and gain, but when I heard that I could take the graduate-school entrance examination free of charge, my mind stirred. For several days, as soon as I sat down to meditate, I was troubled by the thought, “Should I go or not?”
答：这叫做“当断不断，反遭其乱”也。一切境界皆如空花水月，不可得。我们只游戏其间，不执不废。不做亦得，有什么放不下的？学佛就要潇洒自在，要坐就坐，要行就行，毫无拘束，方无碍也。	Answer: This is called “failing to cut off what should be cut off, and thereby suffering from its confusion.” All states are like flowers in empty space and the moon reflected in water; they cannot be grasped. We simply play amid them, neither clinging to them nor abandoning them. It is all right not to do it; what is there to be unable to let go of? To study Buddhism, one must be free and at ease: sit when it is time to sit, walk when it is time to walk, utterly without constraint. Only then is there nonobstruction.
190问：有时忍不住发怒怎么办？	Question 190: What should one do when one sometimes cannot help becoming angry?
答：发怒时持咒，念起不住，念起不执。	Answer: When anger arises, recite the mantra. When thoughts arise, do not abide in them; when thoughts arise, do not cling to them.

191问：弟子修法已有百座左右，因自己业习深重，定力仍然很差。但我感觉还是有进步，内心比以前安稳多了，平静了。	Question 191: I have practiced this Dharma for about a hundred meditation sessions. Because my karmic habits are deeply rooted, my meditative stability is still very poor. Yet I feel that I have made progress: inwardly I am much more settled and calm than before.
答：那也不错呀，工夫不会白费的。何况是修这样的大法，怎么会一点没进步呢？做功夫不能性急，须耐心坚持下去，始有成就。因我们多生历劫的习气深重，不是短期内就可以消除而亲证佛道的。努力用功吧！	Answer: That is not bad. Your efforts will not have been in vain. Moreover, since you are practicing such a great Dharma, how could there be no progress at all? Do not be impatient in your practice; you must persist patiently before there can be accomplishment. Our habitual tendencies accumulated over innumerable lives and kalpas are deeply rooted; they cannot be eliminated in a short time so that one directly realizes the Buddha Way. Apply yourself diligently!
192问：若精诚修法，待智慧开启，是否业障即除？然修法以发心为首，不得不为之虑，敬乞赐教。	Question 192: If one practices the Dharma with sincerity, then when wisdom opens, will karmic obstacles be eliminated? Yet since arousing the resolve is primary in practicing the Dharma, one cannot help being concerned about this. I respectfully ask for your instruction.
答：果然精诚修法，化空妄念，心且不有，又何有障？！所谓障者皆妄心作祟也。你如真发心学佛，即能精诚修法，切忌空谈，贡高我慢。	Answer: If you truly practice the Dharma with sincerity and dissolve deluded thoughts into emptiness, then when even the mind is absent, what obstacles could there be? So-called obstacles are all mischief made by the deluded mind. If you truly resolve to study Buddhism, you will naturally be able to practice the Dharma sincerely. Above all, avoid empty talk, arrogance, and self-conceit.
193问：愚现在修法，以稳妥前进为原则，下座后注意饮食及休息充足，以为助力。此是否属身执？	Question 193: In my present practice, I take steady and prudent progress as my principle. After meditation, I pay attention to diet and sufficient rest, considering these helpful supports. Does this amount to attachment to the body?
答：修法本应注意保养色身，所谓借假修真，何有身执之嫌？	Answer: In practicing the Dharma, one should naturally take care of the physical body. This is what is meant by using the provisional to cultivate the true. How could it be considered attachment to the body?
194问：我这星期觉得障重，天天在修第二印，准备修一至两星期，可以吗？	Question 194: This week I feel that my obstacles are heavy. I have been practicing the second mudrā

	every day and plan to continue for one or two weeks. Is that acceptable?
答：可以。更重要的是要明白什么叫障重？“障”没有个东西，你把它拿出来看看。所以说障是虚幻的，还是心啊，是心着相了。还是心没死透，心死透了就有力量了。	Answer: Yes. More important is to understand what “heavy obstacles” means. “Obstacles” are not some thing that you can take out and look at. Thus, obstacles are illusory; it is still the mind—it is the mind clinging to appearances. The mind has still not died completely. When the mind has died completely, there will be strength.
所以，庵提遮女问文殊菩萨：“明知生死本空，为什么我偏偏受生死流转呢？”文殊菩萨说：“其力未充。”力量从何而来？关键在于心必须死透。如果真知道这世界上一切都是假的、空的，那自然就有力量。	Therefore, the woman Āntizhe asked Mañjuśrī Bodhisattva, “Knowing clearly that birth and death are fundamentally empty, why do I nevertheless undergo the cycle of birth and death?” Mañjuśrī Bodhisattva said, “Your strength is not yet sufficient.” Where does this strength come from? The key is that the mind must die completely. If you truly know that everything in this world is false and empty, then strength will naturally arise.
但是如心不清净，没死透，没有真正知道这本性是不垢不净、不生不灭的，则不行。所以还是理性认识不够。禅宗讲：大死之后才能大活。你死得不透，或半死半活，不行啊！所以我们一定不能着相啊！	But if the mind is not pure, has not died completely, and has not truly known that this intrinsic nature is neither defiled nor pure, neither arising nor ceasing, then it will not do. Thus, one’s understanding at the level of principle is still insufficient. The Chan school says: only after a great death can there be a great life. If you do not die thoroughly, or are half dead and half alive, it will not do! Therefore, we must never cling to appearances.
195问：如何保护?	Question 195: How should one safeguard it?
答：开悟并不难，但要保护它却不易。不保护它就会跟着念头跑，杂念纷飞，乱七八糟的事全来了。所以必须绵密保护，才能将妄习消光。但护念不可死，更不可执著。只一觉，拉回来即可。这就是念起不随。	Answer: Awakening is not difficult, but safeguarding it is not easy. If you do not safeguard it, you will follow your thoughts; scattered thoughts will fly about, and all kinds of confused matters will arise. Therefore, you must safeguard it continuously and seamlessly in order to extinguish deluded habitual tendencies. But safeguarding awareness must not become rigid, much less attached. With just one moment of awareness, bring yourself back—that is enough. This is “when thoughts arise, do not follow them.”
外面的事情都是空花水月。《圆觉经》说：“知是空花，即无轮转。”缘起性空，知道一切都是假的，不跟	External affairs are all like flowers in empty space and the moon reflected in water. The Sūtra of

妄念跑。一切随缘，因缘是这样，我们就这样做。尽管做事，一点不动心，为了众生做一切事而心不粘着。	Perfect Enlightenment says, “Knowing these to be flowers in empty space, there is then no cycling through rebirth.” Dependent arising is empty in nature. Know that everything is false, and do not follow deluded thoughts. Let everything accord with conditions: if the causes and conditions are thus, then act accordingly. Go ahead and do things, yet do not let the mind stir in the least; do everything for sentient beings without letting the mind cling.
能时时这样做，不需几年，即“皮肤脱落尽，唯露一真实”，就能大放光明，神通显现了，但也不能执著神通。识得本来后，还没有归宗，跟念头跑时，要像牧牛一样，用鞭子打它。	If you can practice in this way at all times, then within only a few years, “the skin will all fall away, leaving only one reality exposed.” You will then radiate great light, and spiritual powers will manifest. Yet you must not cling to spiritual powers either. After recognizing the original nature, one has not yet returned to the source. When you follow thoughts, you must be like a cowherd, striking the ox with a whip.
哪个祖师不是这样做功夫的？我们修心中心法，打开了，见到本性，与一念不生了了分明时也没两样。但要亲证一回。噢！原来什么都没有，而了了分明。开悟是方便的，但要绵密保护，这不是一天两天的事。	Which patriarch did not practice in this way? When practice of the Heart-of-Heart Dharma brings a breakthrough and we see intrinsic nature, it is no different from the state in which not a single thought arises and knowing is clear and distinct. Yet direct realization must actually occur: ‘Ah! There is nothing at all, yet knowing is clear and distinct.’ Awakening can be readily approached, but safeguarding it continuously and seamlessly is not the work of a day or two.
夹山和尚在船子和尚那儿开悟后，赶快到山上去保护十八年。识得本性后打坐与没有识得打坐是两样的，识得后打坐就是保护它了。念头来了不睬它，行住坐卧中，时刻保护，保护自己不要着相。	After Chan Master Jia Shan awakened under Chan Master Chuanzi, he immediately went into the mountains to safeguard his realization for eighteen years. After recognizing one’s intrinsic nature, sitting in meditation is different from sitting before one has recognized it. After recognition, sitting in meditation is safeguarding it. When thoughts arise, do not heed them. In walking, standing, sitting, and lying down, safeguard it at every moment; safeguard yourself from clinging to appearances.
196问：上座安心修法，下座绵密观照，时时让自性现前，如此用功下去，时节因缘到来，就不愁不开悟了。以上知见正确吗？	Question 196: During meditation, settle the mind and practice the Dharma; off the cushion, maintain continuous and seamless contemplation, allowing intrinsic nature to remain manifest at all times. If

	one continues in this way, awakening will naturally occur when the time and conditions are ripe. Is this understanding correct?
答：知见不错。	Answer: This understanding is correct.
197问：心中心法后半部如何修?	Question 197: How should the latter half of the Heart-of-Heart Dharma be practiced?
答：观念头起处，不跟念转，差别境当前也不为之心动。这就是禅宗保护本性的修法，这样修下去，也能了生死。	Answer: Observe where thoughts arise. Do not turn with thoughts, and do not let the mind be stirred when differentiated circumstances appear before you. This is the Chan school's practice of safeguarding one's intrinsic nature. By practicing in this way, one can also be liberated from birth and death.
198问：关于“心念耳闻”，我感觉若注意“耳闻”，又注意“心念”，心易乱，究竟如何是好?	Question 198: Regarding “the mind recites and the ears hear,” I feel that if I attend both to “the ears hearing” and to “the mind reciting,” the mind easily becomes confused. What, ultimately, should I do?
答：耳闻是能闻之性，而不是注意耳朵。所以耳闻心念咒之声，则妄念不起矣。	Answer: Hearing with the ears is the nature that is capable of hearing; it does not mean attending to the physical ears. Thus, when the ears hear the mind reciting the sound of the mantra, deluded thoughts do not arise.
199问：修法是为了明心见性，见性后就能明了诸法实相，从而不会迷惑颠倒，造业受报了。修法的诀窍在心念耳闻，不管身体上的任何感受。只将咒分分明明地念下去，最后将咒也化去，就孤零零地剩下灵知觉性了，但也不可著。对吗?	Question 199: The purpose of practicing the Dharma is to realize the mind and see one's true nature. After seeing one's true nature, one can understand the true aspect of all dharmas and thus no longer become confused and inverted, creating karma and undergoing karmic retribution. The key to practice is that the mind recites and the ears hear, without regard for any bodily sensations. Simply recite the mantra with complete clarity; in the end, dissolve even the mantra, and only solitary numinous knowing and awareness remain. Yet one must not cling even to that. Is this correct?
答：是的。妄念化空，咒即念不出来了，当下忽然根尘脱落，世界化空，真性即现前矣。	Answer: Yes. When deluded thoughts dissolve into emptiness, the mantra can no longer be recited. At that very moment, the sense faculties and their objects suddenly fall away, the world dissolves into emptiness, and true nature immediately appears before you.

200问：“念起不随”是否属压念?	Question 200: Does “when thoughts arise, do not follow them” amount to suppressing thoughts?
答：不是。	Answer: No.
201问：刚见上师时，觉得自己本来是佛，因此于一击掌之刹那，便明了自性本空。但时间一长，烦恼又起来了。	Question 201: When I first met the master, I felt that I was originally a Buddha. Thus, in the instant of a single clap, I understood that my intrinsic nature is originally empty. But after some time, afflictions arose again.
答：可怜，出声持咒以转换吧。	Answer: Alas. Recite the mantra aloud to redirect them.
202问：我在起念时，不知不觉就去压它，对吗?	Question 202: When thoughts arise, I unconsciously try to suppress them. Is that right?
答：不能压念，尽管启用，但不跟它转，不睬它，这叫做“青山本不动，白云任去来。”坏不是坏在起念上，而是坏在跟念跑。不是压住不起念，而是念念不停留，这才是无念。六祖所谓“无念者于念而离念”。	Answer: You must not suppress thoughts. Let them function freely, but do not be turned by them and do not heed them. This is called, “The green mountains originally do not move; let the white clouds come and go.” The problem is not that thoughts arise, but that you follow them. It is not a matter of suppressing thoughts so that they do not arise; rather, do not linger in any thought. This is no-thought. As the Sixth Patriarch said, “No-thought means, amid thoughts, to be free from thoughts.”
比量而现量，比量是知道，有分别，而现量不动。这与镜子照物还有些区别。镜子照物不管好坏，没有区别，而我们知道好坏、美丑，但心不动。功夫做到这里就行了。但非要见性不可，不见性做不到。所以说，活活泼泼地做很难啊。	One moves from inferential cognition to direct cognition. Inferential cognition involves knowing and discrimination, whereas in direct cognition the mind remains unmoved. This differs somewhat from a mirror reflecting objects. A mirror reflects objects without distinguishing good from bad, but we know good and bad, beauty and ugliness, while the mind remains unmoved. When one’s practice reaches this point, it is sufficient. But one must see one’s true nature; without seeing it, this cannot be accomplished. Thus, it is very difficult to practice in a lively and vital way.
203问：请师父开示“念起不随”与“毫无分别”？	Question 203: Please instruct us on “when thoughts arise, do not follow them” and “no discrimination whatsoever.”
答：“念起不随”不是叫你做个呆子，连好坏、是非也不知道，而是了知，但不住着，这是第一步功夫。第二步功夫为“毫无分别”，是指善于分别客观万法，于第	Answer: “When thoughts arise, do not follow them” does not mean that you should become a fool who cannot even distinguish good from bad or right from wrong. It means knowing without abiding or

一义而不动。即知道是非、长短、得失，但心中不动，不被任何事物所影响与染污。	clinging; this is the first stage of practice. The second stage is “no discrimination whatsoever.” This means being skilled at distinguishing the myriad objective phenomena while remaining unmoved in the highest truth. That is, one knows right and wrong, long and short, gain and loss, but the mind does not move and is neither influenced nor defiled by anything.
204问：弟子在下座观照时，有时没有一念，但一会儿就忘记，一忘就随妄想而去。	Question 204: When I contemplate after meditation, sometimes not a single thought arises. But after a while I forget, and once I forget, I follow deluded thoughts.
答：正观时一念不生，知道这一念不生的灵知即是本性。一会儿就忘了，就赶紧拉回来，不要随念转。	Answer: When not a single thought arises during correct contemplation, the numinous knowing that knows this absence of thought is intrinsic nature itself. If you forget after a while, quickly bring yourself back and do not be turned by thoughts.
205问：平时知道不要着相，可碰到事情又忘了。	Question 205: Ordinarily I know that I should not cling to appearances, but when something happens, I forget.
答：这有什么用？！这是你仅懂一点道理而未真实修炼的缘故。应该赶快改正，精勤修习，多多打坐，绵密观照才是。	Answer: What use is that? This is because you understand only a little principle but have not genuinely cultivated it. You should quickly correct this: practice diligently, meditate more, and engage in continuous and seamless contemplation.
206问：请师父谈谈“时时观照”。	Question 206: Please speak about “contemplating at all times.”
答：我们的念头多得不得了，刹那的念头很多。因为我们八识田里的种子太多，好的、坏的都藏在里面。比如我们看香蕉，只用眼识，不用意识，香蕉就是香蕉。眼睛就好比是照相机。	Answer: We have an immense number of thoughts; in a single instant, there can be many thoughts. This is because there are so many seeds stored in our ālaya consciousness (ālaya-vijñāna)—both good and bad. For example, when we see a banana, if we use only eye consciousness and not discriminating consciousness, a banana is simply a banana. The eyes are like a camera.
如果用意识，看到香蕉就想：“这是香蕉，很好吃。这个大，那个小。”所以一用意识就产生分别心了。耳根也如此。意识跟着跑，六识的消息就交给了第七识，七识就传给第八识，就有种子了。所以要时时观照，观照就是：念头一动就知道，不睬它，要观照念头的起处。	If we use discriminating consciousness, then upon seeing a banana we think, “This is a banana. It is delicious. This one is large; that one is small.” Thus, once discriminating consciousness is employed, a discriminating mind arises. The ear faculty is the same. When consciousness follows along, information from the sixth consciousness is passed

	to manas consciousness, which then passes it to the ālaya consciousness (ālaya-vijñāna), where seeds are formed. Therefore, we must maintain contemplation at all times. Contemplation means knowing the moment a thought stirs and not paying attention to it; one must contemplate the place from which thoughts arise.
207问：“安住保护”是否将此无念而知觉了然的灵明寂寂光景，常常在人事逢缘之境中相应相印，守之护之？或者才有念起，即迅速回光转而空之，与这空性相应呢？	Question 207: Does “abiding and safeguarding” mean regularly bringing this clear, aware, numinous, and still state of no-thought into accord with circumstances encountered in human affairs, guarding and protecting it? Or, as soon as a thought arises, should one swiftly turn the light inward and empty it, thereby according with emptiness?
答：对！在应缘接物时，只有当事的一念，无有第二念。做后毫不留念，如未做过一样。这是无住无著功夫。	Answer: Correct! When responding to circumstances and engaging with things, there is only the thought appropriate to the matter at hand, with no second thought. Afterward, leave no thought behind, as though nothing had been done. This is the practice of non-abiding and non-attachment.
208问：若在闻声时，仅闻“闻声者谁”?有时似乎近似无念而空然，但有知觉的光景，可转而又失。是否要承当第一？如何承当？	Question 208: When hearing sounds, should one merely hear the question, “Who is hearing the sound?” At times there seems to be a state close to thoughtlessness and empty clarity, yet with awareness; but then it turns and is lost again. Should one take responsibility for the first? How should one take responsibility for it?
答：问“闻声者是谁”是在未悟时用。如已悟这能闻声者即自己主人公，则不需问。但保护它不住声即得，更不需起念承当，起念承当则是头上安头了。	Answer: Asking ‘Who hears the sound?’ is a practice for before awakening. Once you have realized that the one who hears is your own true master, there is no need to ask. Simply safeguard this recognition without abiding in sounds. There is still less need to add a thought of affirming it; doing so is like putting another head on top of your own.
209问：常于妄念流动时，回光返照“前念已断，后念未起”之中间空明。这样做好吗？	Question 209: When deluded thoughts are flowing, I often turn the light inward and contemplate the empty luminosity in the interval between “the preceding thought has ceased” and “the following thought has not yet arisen.” Is this good?

答：不对，妄念断处即自性空明，不需再起念观照。	Answer: No. Where deluded thoughts cease is itself the empty luminosity of intrinsic nature; there is no need to give rise to another thought in order to contemplate it.
210问：因工作忙，有时观照力不足，便采用了大圆满中“断”念法，一天数十次，这样于颠倒中似较前有些把持力。	Question 210: Because I am busy with work, my power of contemplation is sometimes insufficient. I therefore use the Dzogchen (Great Perfection) method of “cutting” off thoughts several dozen times a day. In the midst of confusion, this seems to give me somewhat greater mastery than before.
答：这种简易禅法于事忙人最适用。你能每天做数十次，日久功深，自然于不知不觉中打成一片，而归家稳坐矣。	Answer: This simple Chan method is most suitable for busy people. If you can practice it several dozen times every day, then as the days pass and your practice deepens, it will naturally become continuous and undivided without your even noticing it, and you will return home to sit securely.
211问：座下“断”念法，即于事忙或心念外驰散乱之际喊一声“断”。	Question 211: The off-cushion method of “cutting” off thoughts is to shout “Cut!” when one is busy or when the mind has wandered outward and become scattered.
答：不一定喊“断”，一觉即行。	Answer: You do not necessarily have to shout “Cut!” The moment you become aware, that is enough.
212问：座下很少忘记保任，干活休息也一样。有时一想观音圣号或弥陀圣号，耳边自动响起念佛声，甚至流行歌曲也是一样。怎么办?	Question 212: Off the cushion, I seldom forget to safeguard realization; it is the same whether I am working or resting. Sometimes, when I think of the holy name of Avalokiteśvara or Amitābha Buddha, Buddha-recitation automatically sounds in my ears. Even popular songs do the same. What should I do?
答：这耳边的一切音声，均不可睬它，任它自生自灭。	Answer: Pay no attention to any of these sounds in your ears; let them arise and cease on their own.
213问：有时在念头上没觉察，念尾巴上才知道。	Question 213: Sometimes I do not notice a thought until I reach its tail end.
答：这是觉迟了，力量不够。要看话头，念头一来就化空它。如念头转了个圈才看见，那是看的话尾巴。所以禅家说：“不怕念起，只怕觉迟。”观照的好处就是，念头来了就知道，境界来了，有的觉照在前有的觉照在后。顺境不易察觉，而恶境界却易觉察。	Answer: This means that awareness comes too late and your strength is insufficient. You should attend to the huatou (critical phrase): as soon as a thought comes, empty it. If you see it only after the thought has gone around in a circle, then you are looking at the tail of the huatou (critical phrase). Therefore, Chan practitioners say, “Do not fear the arising of thoughts; fear only that awareness comes too late.” The benefit of contemplation is that you know as

	soon as a thought comes. When circumstances arise, sometimes awareness is before them and sometimes after them. Favorable circumstances are not easily noticed, whereas adverse circumstances are more easily noticed.
214问：《般若正观法门》中讲观的问题，要求从心窝处起观，不取舍之，而避免某些学人因过于集中头部引发高血压之类病症。对吗?	Question 214: The discussion of contemplation in the Dharma Gate of Correct Prajñā Contemplation requires one to begin contemplation from the region of the heart, without grasping or rejecting it, in order to avoid illnesses such as high blood pressure caused when certain practitioners concentrate excessively in the head. Is this correct?
答：观心是观心念起处，不随之流浪。即念起即觉，一觉即空。既不著在心窝、头部，也不著在丹田或脚下。持咒也只是“心念耳闻”，不著处所，松紧须随时调整，不可过紧或过松。	Answer: To contemplate the mind is to contemplate the place from which thoughts arise, without following them as they wander. The moment a thought arises, become aware of it; once aware, it is empty. Do not fix yourself on the region of the heart or the head, nor on the dantian or beneath the feet. In mantra recitation, one merely has the mind recite and the ears hear. Do not fix on any location. Tension and relaxation must be adjusted at all times; do not be too tense or too loose.
215问：下座观照，应了了觉知。我起了什么念，应该清楚，是吗?	Question 215: In off-cushion contemplation, one should be clearly aware. I should know clearly what thoughts I have given rise to, correct?
答：起念要知道，但不能跟它跑。不能记住这个念，念起即觉，一觉即空，像水上画图一样。	Answer: You should know when a thought arises, but you must not follow it. Do not retain that thought in memory. The moment a thought arises, become aware of it; once aware, it is empty, like drawing on water.
216问：如何观心?	Question 216: How does one contemplate the mind?
答：心者即念头，念头来了就化掉它，不跟它跑。起初是通过持咒化掉妄念，看见念头，念头就没有了。定力增强到一定程度时，念头来了不用化，自己就化了，直到寂而常照，照而常寂。了了分明即照，不动就是寂。起妙用时，应缘接物时就起念，不应缘时就没有念，这是最好的禅法。观心是佛法的根本法门。	Answer: Mind is simply thought. When a thought comes, dissolve it; do not follow it. At first, one dissolves deluded thoughts through mantra recitation: when you see a thought, the thought is gone. When the power of samādhi has strengthened to a certain degree, thoughts dissolve by themselves when they arise, without needing to be dissolved, until there is stillness yet constant illumination, and illumination yet constant stillness. Clear and distinct awareness is illumination; not

	moving is stillness. When wondrous functioning arises—when responding to circumstances and engaging with things—thoughts arise. When not responding to circumstances, there are no thoughts. This is the best Chan method. Contemplating the mind is the fundamental dharma gate of Buddhism.
217问：“观自在”就是对事事物物不粘着，也不偏废，一切都是自自然然的。如雁过长空，不留痕迹，就这样老老实实地随缘度日就行了。这种理解对吗？另外，我与丈夫将在元月27日开始打七。	Question 217: “Contemplating with Ease” means neither clinging to nor neglecting any matter or thing; everything is simply natural. Like wild geese passing through the vast sky without leaving a trace, one should honestly live from day to day in accordance with circumstances. Is this understanding correct? In addition, my husband and I will begin a seven-day retreat on January 27.
答：你的体会非常正确！就这样老老实实地随缘度日是了。所谓“随缘消旧业，更莫造新殃”！也就是“饥来吃饭，困来眠。”的一种绝学无为闲道人的平常心是也。	Answer: Your understanding is entirely correct! Simply live honestly from day to day in accordance with circumstances. As it is said, “According with conditions, exhaust old karma; do not create new misfortune.” It is also the ordinary mind of a carefree person of the Way, beyond learning and contrivance: “When hungry, eat; when tired, sleep.”
你们夫妇真是好样的！既能于理上醒悟，更不废事修。于此苦寒时节，不忘打七用功，将来定能证成大道，圆满菩提。	The two of you are truly admirable! You have awakened at the level of principle, yet you do not neglect actual cultivation. In this bitterly cold season, you still remember to apply yourselves in a seven-day retreat. In the future, you will surely realize the great Way and perfect bodhi.
218问：对下座的观照功夫，其下手处，仍未明白。今观照似有三种下手法，请师开示。(1)直下观照妄念，不取不舍照之。(2)观照心念起处，念起即觉，不随之攀缘流浪。(3)观一切事物皆如梦幻泡影，皆属无常幻化之物，应远离贪著。	Question 218: I still do not understand how to begin off-cushion contemplation. At present, there seem to be three ways of beginning contemplation. Please instruct me. (1) Directly contemplate deluded thoughts without grasping or rejecting them. (2) Contemplate the place from which thoughts arise; as soon as a thought arises, become aware of it and do not follow it in grasping at conditions and wandering. (3) Contemplate all things as being like dreams, illusions, bubbles, and shadows—as impermanent and illusory—and stay far from craving and attachment.
答：前两种看起来似两种，其实是一种。因能念起即觉，即直下观照妄念，不然不能念起即觉。不随念转即是不取，念来只是不随之转，而不是压它不起，也不是	Answer: The first two appear to be two methods, but in fact they are one. For if you can become aware the moment a thought arises, you are

讨厌它而舍离。故两种是一法也。第三种很好，除对妄念调治外，对事境须如此观照。	directly contemplating deluded thoughts; otherwise, you could not become aware when a thought arises. Not turning with thoughts is not grasping: when a thought comes, simply do not turn with it. This does not mean suppressing it so that it does not arise, nor does it mean disliking it and casting it aside. Thus, the two are one method. The third is very good. Apart from working with deluded thoughts, one should contemplate circumstances in this way as well.
219问：弟子采用上面的第三种方法，这样是否符合上师要求?	Question 219: If a disciple uses the third method above, does this accord with the teacher's requirements?
答：只观境，不观心念，会随念流转（因为妄念在不对境时，还是流动不息，所谓“家贼难防”，不是不对境就一念不生了）。仍是无用，必须双照才行。	Answer: If you contemplate only circumstances and not the thoughts of the mind, you will follow the flow of thoughts. Deluded thoughts continue to flow even when you are not facing circumstances; as the saying goes, “The thief in one's own house is hard to guard against.” It is not the case that, when you are not facing circumstances, not a single thought arises. Thus, it is still of no use. You must contemplate both.
220问：有人说：念念不停留也是修行中的过程。但按师父的开示，念念不停留是本性的大机大用，请师父再为指点。	Question 220: Some people say that not abiding in thought after thought is a stage in practice. Yet according to the Master's instruction, not abiding in thought after thought is the great function and great application of intrinsic nature. Please offer further guidance.
答：“念念不停留”，如还有个念念不停留在，就不究竟，仍要化去。我说的“念念不停留”是用，“当下即是空”，不需用心去化。	Answer: If there is still a thought of “not abiding in thought after thought,” then it is not ultimate and must still be dissolved. The “not abiding in thought after thought” of which I speak is functioning: “This very moment is empty,” so there is no need deliberately to dissolve anything with the mind.
221问：“照而常寂，寂而常照”，究竟起念不起念?	Question 221: In “illumination yet constant stillness, stillness yet constant illumination,” do thoughts ultimately arise or not arise?
答：照即是用，即是念念不停留。无念之可念，无起之可起，法尔显现，自然应缘。	Answer: Illumination is functioning; it is not abiding in thought after thought. There is no thought that can be thought and no arising that can arise. Things manifest naturally as they are and respond naturally to circumstances.

222问：我们平时保的就是这个灵知吗？	Question 222: Is this numinous knowing what we ordinarily safeguard?
答：对，就是保这个灵知，而不是保空，不是守住那个空境。念头来了不睬，不睬就是灵知。	Answer: Correct. Safeguard this numinous knowing, not emptiness; do not guard and hold on to a state of emptiness. When thoughts come, do not pay attention to them. Not paying attention to them is numinous knowing.
223问：我们做事时也要了了分明吗？	Question 223: Must we also be clearly aware when doing things?
答：对啊！我们念咒时听得清清楚楚，也是了了分明，咒不清楚就不是了。不是除了这个之外还有个了了分明。到一定的时候，“啪！”一脱，脱的时候还是了了分明，什么都没有，唯一真性现前。	Answer: Yes! When we recite mantras and hear them with complete clarity, that too is clear and distinct awareness. If the mantra is not clear, it is not so. It is not that there is some separate clear and distinct awareness apart from this. At a certain point—“Pop!”—there is a release. At the moment of release, there is still clear and distinct awareness, yet nothing at all remains; only the one true nature appears before you.
224问：《六祖坛经》说：“善知识！又有人教坐，看心观静，不动不起，从此置功。迷人不会，便执成颠，如此者众。如是相教，故知大错。”这两点怎么矛盾了？	Question 224: The Platform Sūtra of the Sixth Patriarch says: “Good friends! There are also those who teach people to sit and watch the mind, contemplating stillness, remaining unmoving and giving rise to nothing. They take this as their practice from then on. Deluded people do not understand and become attached to this, thereby becoming deranged. There are many such people. To teach in this manner is a great error.” How are these two points not contradictory?
答：“看心观静，不动不起”，这是压念不起，故大错。现在叫你观照，是叫你看着妄念的起处，不跟它跑，而不是压念不起，故不相同，没有矛盾。	Answer: “Watching the mind and contemplating stillness, remaining unmoving and giving rise to nothing” means suppressing thoughts so that they do not arise; therefore, it is a great error. What I now call contemplation means watching the place from which deluded thoughts arise and not following them, not suppressing thoughts so that they do not arise. Thus, they are different and there is no contradiction.
225问：平时用功无非是息妄显真，但《圆觉经》说：“善男子，但诸菩萨及末世众生，居一切时不起妄念，于诸妄心亦不息灭。”这似让人无法把持。所以弟子在平时观照和静坐观心时，总觉得左右不是，不能确定具体方法，又怕念起，又怕犯压念的毛病。	Question 225: Ordinary practice is nothing other than extinguishing delusion and revealing truth. Yet the Sūtra of Perfect Enlightenment says: “Good sons, all bodhisattvas and sentient beings of the degenerate age should, at all times, not give rise to

	deluded thoughts; yet with regard to deluded mind, they should not seek to extinguish it." This seems to leave one unable to gain a hold. Therefore, in ordinary contemplation and in quietly sitting to contemplate the mind, I always feel that neither side is right. I cannot determine a specific method, and I fear both the arising of thoughts and the error of suppressing them.
答：让你观心，不随念去，就是不起妄念。平时不故意起念头，不向外攀缘，而当妄念起时也不执著妄念。念起即觉，不随逐、不压制。只是了了觉知，不起分别。这就是“于诸妄心亦不息灭”的用功方法。	Answer: I tell you to contemplate the mind and not follow thoughts; this is not giving rise to deluded thoughts. Ordinarily, do not deliberately generate thoughts or grasp outwardly at conditions; but when deluded thoughts arise, do not cling to them either. The moment a thought arises, become aware of it. Do not pursue it or suppress it. Simply know it clearly and distinctly, without giving rise to discrimination. This is the method of practice meant by "yet, with regard to deluded mind, do not seek to extinguish it."
226问：下座后，对境生心，为境界所转，当如何用功?	Question 226: After getting up from the cushion, when the mind arises in response to circumstances and is turned by those circumstances, how should one practice?
答：下座要时时观照。这个更难，因为人都是跟着境界跑。刚刚下座时还有个定境，知道看着自己不要乱动。可是，在事情上一做一滚，就忘记观照了，跟着境界跑了，与平时没打坐时一样的乱七八糟，这就不好。	Answer: After you come down from the meditation cushion, you must maintain continuous contemplation at all times. This is even more difficult, because people all chase after circumstances. Just after coming down from the cushion, you still retain a meditative state and know to watch yourself and not move about heedlessly. But once you become caught up and entangled in affairs, you forget contemplation, chase after circumstances, and become as confused and disorderly as when you were not meditating. This is not good.
所以，我们上座的时候要死心塌地地心念耳闻，下座的时候要绵密观照，不要忘记。但是我们在境上也容易忘记，和几个朋友一谈心，什么事情一做，马上就乱了。念头来了，要赶快拉回来，观住自己。	Therefore, when we are on the meditation cushion, we must wholeheartedly keep the mind on the mantra while listening with the ears. After coming down from the cushion, we must maintain continuous and seamless contemplation and not forget it. Yet when confronted by circumstances, we easily forget. As soon as we chat with a few friends or begin doing something, we immediately

	become confused. When thoughts arise, quickly draw them back and watch yourself.
一定要做这个功夫，否则就不能上路。功夫到后面，观熟了，就不要观了，再观就多事了。所以，先下手要“观”，做到后面就不要“观”了，把这个“观”字忘掉才能进步，功夫才能上上升进。	You must certainly do this work; otherwise, you cannot enter the path. When the practice has matured and contemplation has become familiar, you should no longer contemplate. To continue contemplating then would be superfluous. At the outset, one must apply “contemplation”; but when one has progressed to the end, one should no longer “contemplate.” Only by forgetting the word “contemplation” can one advance, and only then can the practice rise to ever higher levels.
再更进一步，连“忘记”也没有了，那功夫就由“有为”进入到“无为”了。功夫就是要由“有为”渐渐地进入“无为”。无为一下子是做不到的，开始一定要有为地观，就是有心地做功夫。到了后来，无心做功夫，什么功夫都没有了，就更进一步了。	Going a step further, even “forgetting” is no longer present. Then the practice passes from the conditioned into non-contrivance. Practice must gradually enter non-contrivance from the conditioned. Non-contrivance cannot be achieved all at once. At the beginning, one must contemplate deliberately—that is, apply oneself consciously to practice. Later, when one practices without conscious effort, no practice whatsoever remains; this is a further step.
227问：有人认为，心中心法下座后的观照没讲清楚，而台湾禅师来传的观照有下手处。他认为观照即是法法平等，不起分别。做任何事，均要清楚，每个细节都不忽略。在观照中，当下即了，要念念不停留，如有停留即有不清楚处，即是妄心。	Question 227: Someone believes that the contemplation after coming down from the meditation cushion in the Heart-of-Heart Dharma has not been clearly explained, whereas the contemplation transmitted by Chan teachers from Taiwan provides a point of entry. He believes that contemplation means that all phenomena are equal and that no discrimination arises. Whatever one does, one must be clearly aware and overlook no detail. In contemplation, one understands immediately and does not let any thought linger. If anything lingers, there is some lack of clarity; this is deluded mind.
答：真没讲清楚吗？如果初观心的人对样样事都清楚，这是观境而不是观心。观心者知境本虚而不将心循境；知心本空而不住心，心境两空，当下无念。	Answer: Has it really not been explained clearly? If someone who has just begun to observe the mind is clearly aware of every external matter, that is observing objects, not observing the mind. One who observes the mind knows that circumstances are inherently illusory and does not let the mind follow circumstances; knows that the mind is inherently empty and does not abide in mind.

	When both mind and circumstances are empty, there is no thought in that very moment.
正无念时也不执著于无念，而当念起时也不落于有念，有无皆消，当下灵觉。而此灵觉之性，非心非境，全体是空。正于空时，却又了了分明，全体是假。	When there is precisely no thought, one does not cling even to no-thought; and when a thought arises, one does not fall into having thought. Both being and nonbeing disappear, and in that very moment there is numinous awareness. Yet the nature of this numinous awareness is neither mind nor circumstance; in its entirety, it is empty. Precisely when it is empty, it is also clearly distinct; in its entirety, it is provisional.
空假不二，更无分别取舍，正于此时，正观历然矣！这不是如实观照吗？难道要如此人所说，将吃东西的味道留在心中或将同房的淫乐长期藏贮在心脑中，才是观照吗？假如这是观照，只是魔王的观照，是下地狱的观照。	Emptiness and provisional existence are nondual, with no further discrimination, grasping, or rejecting. At precisely this time, true contemplation is vividly present. Is this not contemplation in accordance with reality? Must one, as this person says, retain the taste of food in one's mind or store the sexual pleasure of intercourse in one's mind and brain for a long time before it counts as contemplation? If that is contemplation, it is merely the contemplation of Māra, contemplation that leads one to hell.
再说，讲这个观照已是多余，已是钝置了行人。本来大家都是佛，只要醒悟，这一念不生，了了分明的就是当人的佛性。起念就是妙用，用不着照空，才是真正的禅法。	Moreover, speaking of this contemplation is already superfluous; it merely encumbers practitioners. Everyone is originally a Buddha. One need only awaken: when not a single thought arises, that clear and distinct awareness is each person's Buddha-nature. When thoughts arise, that is wondrous functioning. There is no need to contemplate emptiness; this alone is the true Dharma of Chan.
此人叫大家每个细节都不忽略，这是“不起分别”吗？这不是着相吗？细品食味与淫乐，还要将食品经过咽、喉、肠、胃的情形体会出来，这是“当下即了”吗？既要念念不停留，又叫人将淫欲念发展扩大到身体各部和一切生活中去，这不是自己打自己的耳光吗？魔王说法，就是这样矛盾百出。	This person tells everyone not to overlook any detail. Is that “not giving rise to discrimination”? Is that not attachment to appearances? To savor the taste of food and sexual pleasure, and even to experience how food passes through the throat, esophagus, intestines, and stomach—is that “letting go at once”? He both demands that no thought linger and tells people to develop and expand thoughts of sexual desire throughout every part of the body and all aspects of daily life. Is that not slapping his own face? Māra's teaching is full of such contradictions.

228问：有人在一些地方说某某人开悟了，他的说法对不对？	Question 228: Someone says in various places that a certain person has awakened. Is what he says correct?
答：理解不是开悟，懂点道理就说他开悟了，不要用功了，那是大错特错。理悟，遇到事情还是透不过去，没用。如苍蝇见血，马上叮上去了，见境就动心了。	Answer: Intellectual understanding is not awakening. To understand a little doctrine and then declare that someone has awakened and need no longer apply themselves to practice is a grave error. Awakening at the level of principle is useless if, when one encounters circumstances, one still cannot see through them. Like a fly that sees blood and immediately lands on it, one's mind is stirred as soon as one encounters circumstances.
如是这样的话，临济祖师只要说一句就好了，为什么还要说三句？禅宗也说法身边事、法身正位、法身向上。从前古人根基厚，一点就知道了，继而又绵密保护不肯放松。现代人保护不住，跟境界跑。	If that were so, Patriarch Linji would have needed to say only one phrase; why did he speak of three phrases? The Chan school also speaks of matters beside the dharmakāya (Dharma body), the proper position of the dharmakāya (Dharma body), and that which is beyond the dharmakāya (Dharma body). In the past, people had deep roots; a single indication enabled them to understand, after which they continuously and seamlessly safeguarded it without relaxing. Modern people cannot safeguard it and instead chase after circumstances.
他的错误在后边，叫人不要用功了，不要打坐了。应该绵密保护，功夫要上上升进，觉受增长。认识本性是第一步，绵密保护是第二步，离开保护是第三步。因为保护也是执著，忘记保护不容易。要把忘记都忘记，这是第四步。	His error lies in what follows: he tells people not to apply themselves to practice and not to meditate. One should safeguard [realization] continuously and seamlessly; the practice must rise to ever higher levels, and experiential realization must increase. Recognizing one's intrinsic nature is the first step; continuous and seamless safeguarding is the second; leaving behind safeguarding is the third. Since safeguarding too is attachment, forgetting safeguarding is not easy. One must even forget forgetting; that is the fourth step.
我早就对他说，不要得少为足，要小心谨慎，好好做功夫。我问了他好几个问题，他都答不出来。永明延寿禅师的《宗镜录》上说，证明开悟有十条，第一条就是所有的语录、经文，能一目了然，一看就懂，他做不到。	I told him long ago not to be satisfied with small attainments, but to be careful and diligent and practice well. I asked him several questions, and he could not answer any of them. Chan Master Yongming Yanshou's Records of the Source-Mirror says that there are ten criteria for verifying awakening. The first is that one can understand all recorded sayings and sūtra passages at a glance; he cannot do this.

229问：能时时在观照之中，粗的妄念没有。细的妄念生起时，是不是不随之流转，而看得清清楚楚?	Question 229: When one is always in contemplation, coarse deluded thoughts do not arise. When subtle deluded thoughts arise, should one refrain from following their flow and instead see them clearly?
答：观照还是多此一举，讲到做功夫当然可以。但到最后，是无功夫可做的。	Answer: Contemplation is still an unnecessary extra step, though it may certainly be discussed in connection with practice. In the end, however, there is no practice to be done.
230问：打坐念咒，身体不要化空，只要体认这了了分明的觉性，即是见性。	Question 230: When meditating and reciting a mantra, there is no need for the body to dissolve into emptiness. One need only recognize this clear and distinct awareness; is that seeing one's true nature?
答：这只是理解，不是亲证。	Answer: This is merely intellectual understanding, not direct realization.
问：光靠理解，认定这能听能写的算不算见性?	Question: If one relies solely on intellectual understanding and takes that which can hear and write to be one's true nature, does that count as seeing one's true nature?
答：这都是理解，不算亲证本来。	Answer: This is all intellectual understanding, not direct realization of original nature.
231问：我认为行者在疑团未破之前，或摄心归一，遇大手眼，见机直示心源，“噢”的一声，根尘脱落，入现量境，这是真见性?	Question 231: I believe that before a practitioner breaks through the mass of doubt, or while gathering the mind into oneness, they may encounter a great adept who directly points out the source of mind in response to the occasion. With an “Oh!” the sense faculties and their objects fall away, and one enters the realm of direct perception. Is this genuine seeing of one's true nature?
答：果真根尘脱落，了了不昧，当然是真见性。	Answer: If the sense faculties and their objects truly fall away and awareness remains clear and undimmed, then it is certainly genuine seeing of one's true nature.
232问：修法念咒至能所双亡，虚空粉碎，身心化空，了了分明，生灭灭已，寂灭现前，有此境界，才是见性，才知如何保护!	Question 232: When practicing the Dharma and reciting a mantra, subject and object both vanish, empty space shatters, body and mind dissolve into emptiness, and awareness remains clear and distinct. Arising and ceasing have ceased, and quiescence manifests before one. Only upon

	having such an experience does one see one's true nature and know how to safeguard it.
答：对！	Answer: Correct!
233问：理上明白缘起性空，色空不二，而心境没有消融，是否见性？	Question 233: If one understands in principle that dependent arising is empty in nature and that form and emptiness are nondual, but mind and circumstances have not dissolved, has one seen one's true nature?
答：没有见性。	Answer: One has not seen one's true nature.
234问：不知以哪一种见性为准？	Question 234: Which kind of seeing one's true nature should be taken as the standard?
答：当然是亲证本来为对。	Answer: Of course, direct realization of original nature is what matters.
235问：当一个人见性时，是否要完全根尘脱落，都要爆炸吗？	Question 235: When someone sees their true nature, must the sense faculties and their objects completely fall away? Must there always be an explosion?
答：心中心法做到一定时候，就会根尘脱落。但每个人并不完全一样，有的人不是爆炸。其实我们一念断处就是那个境界，只是力量不同，而证悟到的本性是一样的。无念时，身心世界都没有了，但有知觉在，这灵知就是本性。功夫到了，自然就到那个地方。	Answer: When the Heart-of-Heart Dharma is practiced to a certain point, the sense faculties and their objects will fall away. But it is not exactly the same for everyone; for some, it is not an explosion. In fact, the point where a thought ceases is that very state, though the strength differs, while the intrinsic nature realized is the same. When there is no thought, body, mind, and world all disappear, yet awareness remains. This numinous knowing is the intrinsic nature. When the practice matures, one naturally arrives there.
236问：脱开时，外界的声音听得到吗？	Question 236: When one breaks free, can one still hear sounds from the external world?
答：入定与脱开时没有区别。这时没有声音、时间，一切都没有，只有一个绝对的真性。我们有了这功夫，反过来就是神通发现，如天耳通，他方世界下雨的声音都能听到。	Answer: There is no difference between entering samādhi and breaking free. At this time there are no sounds, no time, nothing at all—only one absolute true nature. Once we have attained this practice, one can then manifest spiritual powers. For example, with the supernormal power of hearing, one can hear even the sound of rain falling in worlds beyond this one.
237问：是否每个人都要爆炸？爆炸是否有声？	Question 237: Must everyone experience an explosion? Does the explosion make a sound?

答：各人体质、根基、习性不同，不是千篇一律的。爆炸不可求，更不可等。有的人爆炸是有声的，有的则不然，只要能所脱落即是。	Answer: Each person's physical constitution, capacities, and habitual tendencies differ; it is not all the same. One must not seek an explosion, much less wait for one. Some people's explosions make a sound, while others do not. So long as subject and object fall away, that is sufficient.
（四）其他	(IV) Other Matters
238问：弟子1993年修“莲花印”，1994年和儿子共同打坐中(儿子当时8岁，他5岁时出现过透视、遥视功能)，他偶然看见我身上罩着一层黄光，头顶上有佛首，佛首上有黄色光圈。	Question 238: In 1993, this disciple practiced the "Lotus Mudrā." In 1994, while meditating together with my son (he was eight at the time; when he was five, he had displayed clairvoyant and remote-viewing abilities), he happened to see that my body was enveloped in a layer of yellow light. Above my head was a Buddha's head, and above it was a yellow halo.
后几天眉毛上方额头上出现一横道绿色光，上坐三尊佛。几天后佛像消失，身上光圈发生变化，开始是黄光和紫光，最后变成一层红火苗罩在身上。随着时间的推移，火苗颜色越来越红，光越来越长，到三寸的样子就稳定下来。我不明白是怎么回事，请师父赐教。	A few days later, a horizontal band of green light appeared on my forehead above my eyebrows, with three Buddhas seated upon it. A few days later, the Buddha images disappeared, and the halo around my body changed. At first there was yellow and purple light; eventually it became a layer of red flames enveloping my body. As time passed, the flames became ever redder, the light extended farther and farther, and when it reached about three inches, it stabilized. I do not understand what this is; please instruct me, Master.
答：身上与头顶所现光、佛皆是自性显现，不要惊奇执著，自然上上升进。稍有执著，将有着魔之虞，慎之！慎之！	Answer: The light and Buddhas that appear on your body and above your head are all manifestations of your intrinsic nature. Do not be startled or become attached to them; simply advance naturally to ever higher levels. With even slight attachment, there is a risk of becoming possessed by demons. Be cautious! Be cautious!
239问：至今修法整1个月，座上有了轻安的感觉。有时坐至没有腿，没有手，没有身体，好像在虚空里，只有一个咒音自然地流出。这时没有一点杂念，只是静静地看着咒。有时座上恍恍惚惚，咒好像停停念念，不知不觉时间就到了。基本上每座都能入定。	Question 239: I have now practiced the Dharma for exactly one month, and on the cushion I have experienced a sense of ease and lightness. Sometimes, as I sit, there are no legs, no hands, and no body; it is as though I were in empty space, with only the sound of the mantra naturally flowing forth. At such times, there is not the slightest stray thought; I merely watch the mantra quietly. Sometimes on the cushion I become hazy, and the

	mantra seems to be alternately stopping and continuing. Before I know it, the time is up. Basically, I can enter samādhi in every session.
答：整个身体没有，这最好。真无念时，咒也脱落没有了。真是好样的！还须更进一步，坐到身心世界连同虚空一起消失，而灵知不昧，才是见性。	Answer: It is best when the entire body disappears. When there is truly no thought, the mantra too falls away and disappears. This is truly excellent! You must go a step further and sit until body, mind, world, and even empty space all disappear together, while numinous knowing remains undimmed. Only then is it seeing one's true nature.
240问：我一般后半夜上座，坐完，念随心咒入睡。有时睡下刚一念咒，一阵恍惚就感觉身体升到空中，到处游动。过去能看到蓝天、星星，最近能看见地上的村庄。有一次我专门看了一下表，从升空到清醒过来，大约15分钟。像这样的现象一般十天半月就一次。这是不是出阴身？	Question 240: I generally meditate in the latter half of the night. After sitting, I recite the Sui Xin Mantra as I fall asleep. Sometimes, just after lying down and beginning to recite the mantra, I become dazed for a moment and feel my body rise into the air and travel about everywhere. In the past, I could see the blue sky and stars; recently, I have been able to see villages on the ground. Once, I deliberately checked the time: from rising into the air until becoming fully awake again, it was about fifteen minutes. Such experiences generally occur once every ten days or half month. Is this the emergence of the yin body?
答：这是出神游太虚，但不能执著，太执著了要着魔的。	Answer: This is the spirit wandering in the great void, but you must not become attached to it. Excessive attachment can lead to demonic deviation.
241问：还有一次打过坐刚躺下，就听到头脑里有蜂鸣的声音，好像在头脑里转圈，大约有六七秒钟。这是不是气脉通了？	Question 241: On another occasion, after finishing meditation and just lying down, I heard a buzzing sound in my head, as though it were circling around inside my head. It lasted about six or seven seconds. Does this mean that the channels and vital energy have opened?
答：对！此时不要动，任他响，忽然一声爆炸，整个身心世界都消殒了，天真佛性就现前了。	Answer: Yes! At such a time, do not move; let it continue sounding. Suddenly there may be an explosion, and the entire world of body and mind will vanish. Then the pristine Buddha-nature will manifest before you.
242问：在上师的关心下，通过修“心法”和读经典，我觉得突然明白了。其实开悟的人每时每刻都是了了分明的。（师批：很对！）只有这样修行才有方向，才不迷。	Question 242: Under the Master's care, through practicing the "mind Dharma" and reading the scriptures, I feel that I have suddenly understood. In fact, those who have awakened are clear and

	lucid at every moment. (Master's comment: Quite right!) Only by practicing in this way does one have a direction and avoid becoming lost.
《楞严经》上讲：“见见之时，见非是见”，“言语道断，心行处灭”，说出来的都不是。其实“本来”就是未动念之前的那个东西。（师批：对！你明白了，就是见性。	The Śūraṅgama Sūtra says, “When seeing sees seeing, that seeing is not true seeing,” and “The path of words is cut off, and the sphere of mental activity is extinguished.” Whatever is expressed in words is not it. In fact, the “original” is that which exists before a thought stirs. Master's comment: Exactly. You understand it; that is seeing your true nature.
但遇事还不能了，切不可得少为足，以为见性了，没事了，不需用功了，那就错了。须要加紧，努力用功，在事境上磨炼，将自己多生历劫的执著妄习除尽。遇好事不喜，遇坏事不恼，还要将微细流注消光，才算究竟。	The Master's comment continues: Yet when circumstances arise, you are still unable to resolve them. You must never be content with a little, thinking that because you have seen your true nature, everything is finished and there is no need to continue applying effort. That would be mistaken. You must intensify your efforts and diligently cultivate amid circumstances, eliminating the attachments and deluded habits accumulated over many lives and eons. Do not rejoice when good things happen, and do not become annoyed when bad things happen. You must also eliminate the subtle continuous stream completely; only then does it count as ultimate attainment.
望你好好努力。）那个了了分明，本具万法，既是真空又是妙有。现在座上座下都觉得我已经悟得本来了，（师批：对！很好！）但我又怕犯了未得谓得的错误，为害自己。请上师给予印证，指点迷津。	The Master's comment concludes: I hope you will strive diligently. That clear and lucid awareness inherently contains all phenomena; it is both true emptiness and wondrous presence. Now, both on and off the meditation cushion, I feel that I have already awakened to the original. (Master's comment: Yes! Very good!) Yet I fear making the mistake of claiming attainment without having attained it and thereby harming myself. I ask the Master to verify this for me and point out the way through my confusion.
答：见信后不谬，欣喜欢慰！你用功仅15个月，即能证到如是境界，足见你根基好，肯精进努力，一心向上才有如是成效。同时也证明了心密功法深厚、高超，得佛力加持的力量特别大，才会收效如此迅速。	Answer: Your realization after seeing your true nature is not mistaken; I am delighted and gratified. You have practiced diligently for only fifteen months and have already realized such a state. This shows that you have good faculties, that you have been willing to strive diligently, and that you have wholeheartedly aspired upward; hence these

	results. At the same time, it demonstrates that the practice of heart esotericism is profound and excellent, and that the power of the Buddha's blessings is especially great; that is why the results have come so quickly.
243问：弟子修法以来，承蒙上师的教诲、加持和自己的努力，自觉比过去进步很多，心里很是感激上师和在修行上给予我帮助的师兄弟们。	Question 243: Since beginning this practice, through the Master's teachings and blessings, as well as my own efforts, I feel that I have progressed greatly compared with before. I am deeply grateful to the Master and to my Dharma brothers and sisters who have helped me in my cultivation.
修法以来，我基本上是后半夜上座，下座后睡下就持随心咒(平时一般是持咒)，经常夜梦飞空。最近有一次下座，刚躺下，一阵恍惚，感觉自己赤裸着身体在一条清水河边走(好像是戏水)，脚下踩了一个图钉，一惊。	Since beginning the practice, I have generally sat in meditation during the latter half of the night. After getting off the cushion and lying down, I recite the mantra that accords with the mind (ordinarily, I generally recite mantras), and I often dream at night of flying through the air. Recently, after one session, just as I lay down, I became somewhat dazed and felt that I was walking naked beside a clear river, as though playing in the water. I stepped on a thumbtack and was startled.
再向前一走，又碰到墙壁的图钉上，又是一惊。这一惊之下，身心世界、河流、墙壁等均没有了，只有一点灵知了了。这是我本性现前！我当下承当了。	When I walked forward again, I bumped into another thumbtack on a wall and was startled once more. At that instant of alarm, the world of body and mind, the river, the wall, and everything else all disappeared. Only a point of clear spiritual awareness remained. This was my true nature manifesting before me! I accepted it directly in that moment.
动念之后接着出现了一片蓝，又不像是蓝天(这时其他东西都没有了，只有蓝)。后来才找到我的身子，又在空中飞翔起来。上师，我是下了决心今生一定要修成就的，不管在修行道路上多么艰难困苦，我都能克服它。请上师严格要求我，便于弟子修行。	After a thought stirred, a field of blue appeared, though it was unlike the blue sky. At that time, nothing else remained; there was only blue. Later I found my body again and began flying through the air. Master, I have resolved that in this life I will certainly attain accomplishment. No matter how difficult or arduous the path of practice may be, I can overcome it. Please hold me to strict standards, so that it may benefit this disciple's cultivation.
答：你修得很好。一切皆空，只有灵知，这就是你的本来面目。你能见到它，这确是多生修法积累的福根厚果，是很不容易的。	Answer: You are practicing very well. Everything is empty, and only clear spiritual awareness remains; this is your Original Face. That you can see it is indeed the result of abundant blessings and roots

	of virtue accumulated through Dharma practice over many lives. It is not easy.
好好地保护它，还要进一步用功，在事上磨炼，把所有的财、色、名、食、睡五欲烦恼统统消光，才算到底。千万不要得少为足，认为见性悟道可以了手了，那将自误前程，不能成佛。要知大事已明，还有一个“如丧考妣”在。	Protect it well, and continue applying effort. Temper yourself amid circumstances and completely eliminate all afflictions of the five desires—wealth, sex, fame, food, and sleep. Only then can it be considered complete. Never be content with a little, thinking that seeing your true nature and realizing the Way brings the matter to an end. That would mislead you and prevent you from attaining Buddhahood. You should know that, even after the great matter has been clarified, there still remains the work of being “as though mourning one’s parents.”
244问：每思及上师，强大的加持力灌注全身，身心安稳。今得遇明师，涕零悲泣，深感今生得遇恩师，甚为有幸，师之恩德，终生难报！	Question 244: Whenever I think of the Master, a powerful force of blessing suffuses my entire body, and my body and mind become peaceful and secure. Now that I have encountered an enlightened teacher, tears stream down my face and I weep. I deeply feel how fortunate I am to have encountered such a beneficent teacher in this life. The Master’s kindness can never be repaid in a lifetime!
答：这是你的福报，非关我事！	Answer: This is your own blessing; it has nothing to do with me!
245问：我深觉与上师有很深的因缘。因得悟前去上海，坐地铁半小时，不知何故，悲从中来，泪流满面，下车才止，犹如去见多年未见的亲人一样。不知前生是何因缘，才有这样的感应？	Question 245: I deeply feel that I have a profound affinity with the Master. Before awakening, I once went to Shanghai. During a half-hour subway ride, for no known reason, sorrow welled up within me and tears streamed down my face. Only after getting off the train did they stop. It was as though I were going to see a relative whom I had not seen for many years. What affinity from a previous life could have produced such a response?

答：你能开悟是你的福报，但不可得少为足，须好好保护用功，真正微细流注除尽，方可息手。我与你有无上胜缘，在释迦佛所曾共同承事文佛，故有此感应。	Answer: That you were able to awaken is your own blessing, but you must not be content with a little. You must protect your realization well and continue applying effort. Only when the subtle continuous stream has been completely eliminated may you stop. You and I have a supremely excellent affinity. In the presence of Śākyamuni Buddha, we once served the Buddha together; therefore you have this response.
246问：我学佛十年左右，以前虽得过禅定，但走过许多弯路。如不遇恩师修学心中心法，真不知走向何处，将来定以弘法来回报师之大恩。	Question 246: I have studied Buddhism for about ten years. Although I previously attained meditative stability, I took many detours. Had I not encountered this beneficent teacher and practiced the Heart-of-Heart Dharma, I truly do not know where I would have gone. In the future, I will certainly repay the Master's great kindness by spreading the Dharma.
答：合当如是。	Answer: That is exactly as it should be.
247问：我修第一印第一座时，止息几分钟，继而全身像着火一样，热得不得了，全身出汗。这是密法说的拙火定吗?	Question 247: During my first session of the first mudrā, my breathing ceased for several minutes. Then my whole body felt as though it were on fire; it was unbearably hot, and I perspired all over. Is this the inner-heat samādhi spoken of in Esoteric Buddhism?
答：对呀！你亦任其自然，不要在意，即能上上升进而无过患。	Answer: Yes! Let it occur naturally as well; do not pay attention to it. Then you can advance ever higher without adverse effects.
248问：昨天修四印时，咒提不起，止息，室外的景物现前，马路、房子历历分明。后心动出定。这时该怎么办?	Question 248: Yesterday, while practicing the fourth mudrā, I could not bring up the mantra, and my breathing ceased. Outdoor scenes appeared before me—the road and houses were all distinctly clear. Then my mind stirred, and I emerged from samādhi. What should I do at such a time?
答：任其现前，不要管他，这是色阴境界，并不是神通。	Answer: Let them appear; do not concern yourself with them. This is a state of the aggregate of form, not spiritual powers.
249问：修法到第八天时，咒提不起，身心皆空，感觉有一股微细的力量使心出定。这是微细流注，还是五蕴之行蕴呢?	Question 249: On the eighth day of practice, I could not bring up the mantra, and both body and mind were empty. I felt a subtle force causing my mind to emerge from samādhi. Is this the subtle continuous

	stream, or the aggregate of formations among the five aggregates?
答：这是行蕴。	Answer: This is the aggregate of formations.
250问：上座时，咒很少提得起来。念也很少起，念起即觉，一觉即空。前半月修二印时，看到好多护法善神天王、密法里的不动明王、金刚密迹等，还有韦陀菩萨。修三印时，止息后，突然有股力量好像撞破头顶梵穴要飞起一样，心惊出定。如果再遇到这种情况怎么办？冲出去怎么办？	Question 250: While on the cushion, I can rarely bring up the mantra. Thoughts seldom arise, and when a thought arises, I immediately become aware of it; once aware of it, it immediately becomes empty. During the first half of the month, while practicing the second mudrā, I saw many Dharma-protecting benevolent deities and heavenly kings, the Immovable Wisdom King and Vajra Secret Traces of Esoteric Buddhism, as well as Wei Tuo Bodhisattva. While practicing the third mudrā, after my breathing ceased, a force suddenly seemed to burst through the Brahmā aperture at the crown of my head and fly upward. I became frightened and emerged from samādhi. What should I do if this occurs again? What if I rush out?
答：不要心惊，这是气血的变化。冲出去，是气打开梵穴，不是出神。出神时会发生大光明，后脑要响声大振。出了神也不要怕，初出神，不要走远，在房里慢步，随即可与身合。	Answer: Do not be frightened. This is a change in the vital energy and blood. The sensation of something rushing out occurs because qi has opened the Brahmā aperture; it is not the spirit leaving the body. When the spirit leaves the body, a great light will appear, and there will be a great resounding noise at the back of the head. Even if the spirit leaves the body, do not be afraid. When it first does so, do not go far; walk slowly about the room, and it will soon reunite with the body.
251问：夜里两点左右，正在睡觉，突然觉得面上刮起了很大的风，呼呼作响，心惊，身子好像被一个无形的东西捆住一般，动转不能。稍时，睁眼，眉间突突地乱跳。起身思维：身体是虚幻的，什么也阻碍不了我修行。	Question 251: At about two o’clock one night, while I was sleeping, I suddenly felt a great wind blowing across my face, roaring loudly. I was frightened, and my body seemed to be bound by something invisible, so that I could not move. After a while, I opened my eyes, and the space between my eyebrows was throbbing violently. Rising, I reflected: The body is illusory; nothing can obstruct my practice.
这一夜，躺下后，整夜处于禅定中，了了分明。白天照常干活，不失保任。如是连着三天三夜，没有睡觉，一点儿也不困。后来间断出现此现象，共十来天。请问上师，晚上出现的是否天魔扰乱？现在未出现整夜的明明了了，是否吃饭过多或别的原因？	That night, after lying down, I remained in samādhi throughout the night, clearly aware. During the day I worked as usual, maintaining the practice of safeguarding realization. This continued for three days and nights without sleep, yet I felt no drowsiness. Later, the experience recurred

	intermittently over about ten days. Master, were the nighttime experiences disturbances caused by celestial demons? I no longer remain clearly aware throughout the night. Is this because I eat too much, or is there another reason?
答：不要胡思乱想，哪有什么天魔扰乱，都是你心惊引起的错觉。这何尝不是护法神惊醒你的昏睡，让你惺惺入定呢？做功夫顶好惺惺不寐。现在不能再现，是你心渐渐着境乱了。赶快放下身心，当可再现净境，但不可住着此境。	Answer: Do not indulge in wild thoughts. What celestial demons could be causing disturbance? These are all mistaken perceptions brought about by your fear. Might this not instead have been Dharma-protecting deities awakening you from drowsiness, so that you might enter samādhi alert and awake? In practice, it is best to remain alert and wakeful without sleeping. The reason it can no longer reappear is that your mind has gradually become attached to states and confused. Quickly let go of body and mind, and the pure state may reappear; but do not abide in attachment to that state.
252问：有一次打坐，见本尊千手千眼观世音菩萨伸手给我摩顶，顿感全身愉悦。有很多的天花落下来，我见本尊之相和平常的相不一样，全身好像穿的金甲。	Question 252: Once during meditation, I saw the yidam, Thousand-Armed and Thousand-Eyed Avalokiteśvara Bodhisattva, extend a hand to touch the crown of my head. I immediately felt great pleasure throughout my body. Many heavenly flowers fell down. The appearance of the yidam I saw differed from the usual image, and the entire body seemed to be clad in golden armor.
答：千万不要着相，当心着魔。	Answer: Never become attached to appearances; beware of demonic deviation.
253问：最近打坐常常在一片光明之中，照如白昼，身心安怡。这是光明定吗？这时还须提起咒来否？	Question 253: Recently, during meditation, I have often been within a field of light, bright as day, with body and mind peaceful and at ease. Is this the samādhi of light? Must I still bring up the mantra at such a time?
答：深入此定，身心俱不可得，还念什么咒呢？	Answer: When you enter deeply into this samādhi, neither body nor mind can be found. What mantra would there be to recite?
254问：有几次上座后，四皈依咒没念完就已入定。睁眼时，一个多小时已过去，后再结印持咒。这样是否如法？	Question 254: Several times after sitting down, I entered samādhi before finishing the Four Refuges Mantra. When I opened my eyes, more than an hour had already passed, after which I formed the mudrā and recited the mantra. Is this in accordance with the Dharma?

答：可以，也可以加长后面的持咒时间。	Answer: Yes. You may also lengthen the time spent reciting the mantra afterward.
255问：几乎整座都在光明无念之中。下座后活动时，感觉文佛与上师实在太慈悲了。准提、观音、数息、念佛、持咒、幻观、观心、白骨、大悲等无量三昧都是相通的，所有修学的法门都是前方便，最后都得汇入圆觉大海之中，一法不立，而又不舍一法，三藏十二部亦是方便。文佛、上师及诸佛菩萨实在太慈悲我们这些迷路的孩子了。	Question 255: For almost the entire session, I am in light and without thoughts. When moving about after getting off the cushion, I feel that the Buddha and the Master are truly most compassionate. Cundī, Avalokiteśvara, counting the breath, Buddha-recitation, mantra recitation, illusory visualization, contemplation of mind, white-bone contemplation, Great Compassion, and countless other samādhis all interpenetrate. All methods of study and practice are preliminary expedient means; in the end, they all must flow into the great ocean of perfect enlightenment. Not a single dharma is established, yet not a single dharma is abandoned. The Tripiṭaka and twelve divisions of the teachings are also expedient means. The Buddha, the Master, and all Buddhas and bodhisattvas are truly most compassionate toward us lost children.
答：说得不错！你这孩子真是修法的道种。好好修下去，千万不要得少为足，将来定能圆成圣果。	Answer: Well said! You truly are a seed of the Way for Dharma practice. Continue practicing well, and never be content with a little. In the future, you will certainly perfect the noble fruition.
256问：现在保的程度比以前有进展，睡觉有时也能明明了了，骑摩托车也能保住，座上座下一样。有时不保而自保，偶尔丢失一下，旋又觉起。今天转入第二轮的第一座，定力不可同日而言，第一座止息几分钟。前几天修六印有两座身心皆空，止息有一个多钟头。	Question 256: My ability to safeguard [awareness] has progressed compared with before. At times I remain clearly aware even while sleeping; I can also maintain it while riding a motorcycle, and it is the same on and off the cushion. Sometimes it safeguards itself without my deliberately safeguarding it. Occasionally I lose it for a moment, but awareness quickly arises again. Today I began the first session of the second round. My meditative stability is incomparably stronger than before; during the first session, the breath ceased for several minutes. A few days ago, while practicing the sixth mudrā, in two sessions both body and mind became empty, and the cessation lasted for more than an hour.
答：很好，再努力用功，不可怠忽。等你遇事无染，念起不随，微细流注化去，即到家矣。	Answer: Very good. Continue to apply yourself diligently; do not become lax or neglectful. When you remain unstained amid circumstances, do not follow thoughts when they arise, and the subtle

	continuous stream dissolves away, you will have arrived home.
257问：座下没敢大意，保得很好。从上海回来到现在，吃饭、干活没丢过，偶尔一次丢失，很快回来。有时不保也在保中。有时我体验到耳朵能代替眼睛，眼睛也能代替耳朵。对吗?	Question 257: Off the cushion, I have not dared to be careless, and I have maintained it very well. Since returning from Shanghai, I have not lost it while eating or working. On the one occasion when I did lose it, it quickly returned. Sometimes, even without deliberately maintaining it, I remain within it. At times I experience my ears as able to substitute for my eyes, and my eyes as able to substitute for my ears. Is this correct?
答：对呀！但是不能执著。	Answer: Yes. But you must not become attached to it.
258问：我在禅定中发下誓愿，愿文如下：	Question 258: In meditative absorption, I made the following vows:
(1) 众生苦，我之苦。众生难，我之难。	(1) The suffering of sentient beings is my suffering. Their difficulties are my difficulties.
(2) 凡障碍我修行入正定的魔王及魔众，人与非人，我成佛后，先度之。	(2) Any māras and retinues of māras, human or nonhuman, who obstruct my cultivation and entry into right samādhi: when I attain Buddhahood, I shall liberate them first.
(3) 凡和我有怨、有恨、害我、恼我、妒我、杀我之人与非人，我皆度之。	(3) Any humans or nonhumans who bear resentment or hatred toward me, harm me, trouble me, envy me, or kill me: I shall liberate them all.
(4) 凡所有众生，湿生、卵生、化生、胎生，人与非人、天人、阿修罗，都成佛后，我再成佛。如一众生未成佛，誓不取正觉。	(4) Of all sentient beings—those born from moisture, eggs, transformation, or womb; humans and nonhumans, devas and asuras—I shall attain Buddhahood only after they have all attained Buddhahood. If even one sentient being has not attained Buddhahood, I vow not to attain perfect awakening.
(5) 我成佛后，所建世界，美妙绝伦，随意变化自在，寿命无量，具足一切无量无边功德。所居之人，皆为解脱之人。	(5) After I attain Buddhahood, the world I establish will be incomparably wondrous, freely transforming according to wish, with immeasurable life span and complete in all immeasurable and boundless merits and virtues. All who dwell there will be liberated beings.
师父，我这样发愿是否轻率了一些，但我是在禅定里生起的大悲心中发出来这样的愿望，没有一丝情见。	Master, was it somewhat rash for me to make such vows? Yet I made them from the great compassion that arose in meditative absorption, without the

	slightest trace of emotional attachment or discriminating views.
答：有此深心大愿，但能兢兢业业地履行，将来必定成佛。	Answer: Having such profound aspirations and great vows, if you can carry them out conscientiously and diligently, you will certainly attain Buddhahood in the future.
259问：在对别人讲法时，我和他们一样得到无上的快乐。而且说法时，对世法及出世法之因因果果看得清清楚楚。随便一件事，都能与佛法相应；因一切都是佛法。有时身心快乐得看到所有的人都想给这些未来佛顶礼。	Question 259: When I explain the Dharma to others, I receive the same unsurpassed joy as they do. Moreover, when teaching the Dharma, I see the causes and effects of worldly and supramundane dharmas with complete clarity. Any matter whatsoever can accord with the Buddhadharma, because everything is Buddhadharma. Sometimes my body and mind are so joyful that, upon seeing anyone, I wish to prostrate to these future Buddhas.
修心中心法快一年了。觉受增长，吃得很少，体重增加二十斤，气色较前红润，光泽了，等师父见我时，恐不认识我了。	I have practiced the Heart-of-Heart Dharma for nearly a year. My experiences have increased; I eat very little, yet have gained twenty jin in weight. My complexion is rosier and more lustrous than before. When you see me, Master, I fear you may not recognize me.
答：有子如斯，曷胜欣慰！	Answer: To have a disciple like this—how could I adequately express my joy and consolation!
260问：收到师父的来信。又有几天彻夜不眠，历历分明的时候。发心依愿而行，只有利他才能真正地利己。	Question 260: I received Master's letter. Again, there have been several days when I did not sleep throughout the night and remained vividly clear. I have resolved to act in accordance with my vows: only benefiting others can truly benefit oneself.
答：对！	Answer: Correct!
261问：有时能知别人的心行、修行状况及粗略地知道一点前因后果；有时还能提前知道要来的事情。怎么办？扬弃还是发展？	Question 261: At times I can know the workings of others' minds, the state of their cultivation, and roughly a little about their past causes and future results. At times I can also know in advance what is about to happen. What should I do? Should I discard these abilities or develop them?
答：这些情况任其自然发展，但不可沾沾自喜，更不可执以为有神通而炫耀他人。	Answer: Let these conditions develop naturally, but do not become complacent. Still less should you cling to them as spiritual powers and show them off to others.

262问：从上海回来修法快一个月了，定力非同日而语，此法力量和速度非别法可比。另外我有一请求，他日上师能否传妥噶法与我?	Question 262: It has been nearly a month since I returned from Shanghai and resumed the practice. My meditative stability is incomparably stronger than before; the power and speed of this Dharma cannot be compared with those of other methods. In addition, I have a request: may the guru transmit the Tögal practice to me someday?
答：修妥噶法须脱产闭关精修，你能办到吗？还须有清净的山水、树林，你那儿有这好地方吗?	Answer: To practice Tögal, you must withdraw from ordinary work and undertake intensive retreat practice. Can you do that? You must also have pure mountains, waters, and forests. Do you have such a good place where you are?
263问：古人为法忘躯，我愿效仿，修妥噶法时间多长？至于闭关，是否还得和上师在一起?	Question 263: The ancients forgot their very bodies for the sake of the Dharma. I am willing to follow their example. How long does it take to practice Tögal? And regarding retreat, must I remain with the guru?
答：闭关修妥噶法，时间长短，更无一定，看你用功精勤与否而定。总之要修到肉身完全化成虹光，才算成就，这无需与师同修。	Answer: There is no fixed length of time for retreat practice of Tögal; it depends on whether your effort is diligent and earnest. In short, one must practice until the physical body is completely transformed into rainbow light before it counts as accomplishment. There is no need to practice together with the teacher.
264问：我将来还是想修妥噶法，不惜任何代价。师父，你将来是否传我此法？修到什么程度才可以修妥噶法?	Question 264: In the future, I still wish to practice Tögal, whatever the cost. Master, will you transmit this practice to me in the future? To what degree must one practice before being able to practice Tögal?
答：我现在色体四大不调，不能传法。你真正证到禅宗第三关，妥噶法自在其中矣。	Answer: At present, the four elements of my physical body are out of balance, and I cannot transmit the Dharma. When you have truly realized the third gate of the Chan school, Tögal will naturally be included within it.
265问：在走路时，想起几句话，请师父指正；佛法一切的无相功德，来自于大悲心中。同体大悲才能无我无法，才能解脱自在，才能真正地利益别人。大悲心来自于自他不二，不二才能同体。	Question 265: While walking, several sentences came to mind. Please correct me, Master: All formless merits and virtues of the Buddhadharma arise from great compassion. Only great compassion based on oneness of self and others enables one to be free of self and dharmas, to attain liberation and ease, and truly to benefit others. Great compassion arises from the

	nonduality of self and others; only through nonduality can there be oneness in substance.
答：对！	Answer: Correct!
266问：有时我这样观想：上师，本尊和我一体。	Question 266: At times I visualize it in this way: the guru, the yidam, and I are one body.
答：不要住相。	Answer: Do not abide in appearances.
267问：正月静修的情况很好，收益很大，有几个问题请师解答。	Question 267: My quiet cultivation during the first lunar month went very well, and I gained much from it. I have several questions for Master to answer.
(1)第一天，每天12小时打坐，入空定，气顶、散乱(细念)。后注意减食和忏悔，入光明无念，身心双亡，达两小时。这一天大部分处在暖法之中，身体很热。	(1) On the first day, I sat in meditation for twelve hours. I entered empty samādhi; qi surged to the crown, and there was scatteredness in the form of subtle thoughts. Afterward, I took care to reduce my food intake and repent. I entered luminous thought-free awareness, in which both body and mind vanished, for two hours. For most of that day, I was in the warmth stage, and my body was very hot.
答：此不空过，很好！	Answer: This was not time wasted. Very good!
(2)第二天，还是处于暖法、空明之中，悲心生起。三座时，入空明之中，很远的景物现前，有熟识的同修，达两小时左右。	(2) On the second day, I was still within the warmth stage and empty luminosity, and compassionate feeling arose. During the third session, while in empty luminosity, distant scenes appeared before me, including familiar fellow practitioners, for approximately two hours.
答：当心，不可着相！	Answer: Be careful; do not become attached to appearances!
(3)第三天，千手千眼观音现前(幻象)，所见景物如：文佛讲法、帝王、宫殿、僧侣、人群、高山。所有景物都跟电视一样，自然而显现。这天早晨4至6点休息时，由于吃完饭昏睡，失去觉照，入了梦境。后起来打坐，昏沉生起，根本原因是贪吃引起。后一座入光明无念一个多小时，幻象丛生。	(3) On the third day, Thousand-Armed, Thousand-Eyed Avalokiteśvara appeared before me as an illusory appearance. The scenes I saw included the Buddha teaching the Dharma, emperors, palaces, monastics, crowds, and high mountains. All these scenes appeared naturally, like television images. That morning, while resting from four to six, I fell into a drowsy sleep after eating, lost awareness, and entered a dream state. After getting up to meditate, drowsiness arose. Its fundamental cause was greed for food. In the following session, I entered luminous thought-free awareness for more

	than an hour, and illusory appearances arose in profusion.
答：你着相的习气很深，是个大病。	Answer: Your habitual tendency to become attached to appearances is very deep; it is a serious illness.
(4)座前发愿：六道众生早日解脱，生死烦恼粉碎无疑。打坐快到两小时之时，私处勃起达好几分钟，后恢复原状，身心安怡，清净。	(4) Before sitting, I made this vow: “May sentient beings in the six realms soon be liberated; may the afflictions of birth and death be utterly shattered without doubt.” As the meditation approached two hours, my genitals became erect for several minutes. They then returned to normal, and body and mind were peaceful and pure.
答：淫欲种子未净，入轻昏状态。	Answer: The seeds of sexual desire have not yet been purified; you entered a state of mild drowsiness.
(5)第四、五天注意饮食，每天一食，渐好转，精力充沛，睡眠两小时，即能恢复体力，而睡时能明明了了。在睡觉中有一种非远非近的声音在说：“求自心，即能成佛”。	(5) On the fourth and fifth days, I paid attention to my diet and ate one meal a day. Things gradually improved. My energy was abundant, and two hours of sleep restored my strength; while sleeping, I remained clearly aware. In sleep, a voice, neither distant nor near, said: “Seek your own mind, and you can become a Buddha.”
答：不可理睬。	Answer: Pay it no heed.
(6)第六天睡时，明明了了，长时间提观音圣号，尽虚空都是圣号之声。后入梦境，认境为真，突然觉全身跟过电一样，心惊。有无形的力量使身体不能转动，后无事。以后遇到这种情况该怎么办?	(6) On the sixth day, while sleeping, I remained clearly aware and recited the sacred name of Avalokiteśvara for a long time. The whole of empty space was filled with the sound of the sacred name. Later I entered a dream state and took the state to be real. Suddenly, my whole body felt as though an electric current were passing through it, and I was frightened. An invisible force made my body unable to move, but afterward there was no problem. What should I do if this happens again?
答：一切不理睬即是，有过电一样的感觉是肉体气化的现象。	Answer: Simply pay no heed to anything. The sensation of an electric current passing through you is a phenomenon of the physical body being transformed into qi.
(7)第七天。上座，进入实相境界，身心皆空，十方圆明，真是不落方所，无可言说。在一个无边无际的大光明藏中，达四小时之久。(睁眼)后来自己的光明宝藏汇入无数无边的宝藏中，光光相映，彼此照耀无碍。	(7) On the seventh day, after sitting, I entered the realm of true reality. Both body and mind were empty; the ten directions were perfectly bright. It truly did not fall within any direction and was

	beyond words. I remained for as long as four hours in a boundless great light treasury. Later, with my eyes open, my own treasury of light merged into countless boundless treasuries, lights reflecting one another and illuminating one another without obstruction.
答：大光明藏就是你，你就是大光明藏，不是你在大光明藏中，如有光明藏包裹你，就不是了。这光明藏再大再圆也不可着，须将它化去，丝毫不着才是。	Answer: The great light treasury is you, and you are the great light treasury. It is not that you are within the great light treasury. If a treasury of light seems to enclose you, then it is not it. However vast and complete this light treasury may be, you must not become attached to it. You must dissolve it away; only when you are not attached in the slightest is it right.
(8)第八天至后来十几天，大致都在空明之中，有时微细种子翻腾。大光明天天都有，时间不等。最后几天没吃饭，只喝水，座上座下无分别，时时都在觉照之中。有时连觉照也空掉了；本来就在觉照之中。	(8) From the eighth day through the following dozen or so days, I was generally within empty luminosity. At times subtle seeds surged forth. Great luminosity appeared every day, for varying lengths of time. During the final few days, I did not eat, but only drank water. There was no discrimination on or off the cushion; at every moment I remained in awareness. At times even awareness was emptied away; originally, I was already within awareness.
在第十五天时，入大光明达几个小时，没结印持咒。真是无我无法，不落方所。无法言语。十方圆明，灵光独耀，迥脱根尘。等出关的时候，什么事情也左右不了本来的真如。真是：“有情无情皆是广长舌，有声无声皆是天鼓妙音。”请问师父，这是否粗念降伏?	On the fifteenth day, I entered great luminosity for several hours, without forming mudrās or reciting mantras. There was truly no self and no dharmas, and it did not fall within any direction. It was beyond words. The ten directions were perfectly bright; numinous light shone alone, far transcending the sense faculties and their objects. When I left retreat, no matter could sway original suchness (tathatā). Truly: “Sentient and insentient alike are the broad, long tongue; sound and silence alike are the wondrous sound of the heavenly drum.” Master, does this mean that coarse thoughts have been subdued?
答：细念，微细念的种子深藏在八识中，还须在事境上打磨。再进而消除俱生我执和法执，由初地菩萨渐渐升入二、三……八地菩萨，断除俱生我执，才了分段生死。更进一步除法执，了变易生死，才算究竟降伏大烦恼，断除极微细无明——“意”，才能由第九识的白净识转成第十识的无垢识而成佛。	Answer: They are subtle thoughts. The seeds of extremely subtle thoughts are deeply stored in the ālaya consciousness (ālaya-vijñāna), and you must further temper yourself amid circumstances. Then go on to eliminate the innate attachment to self and attachment to dharmas. Beginning as a

	bodhisattva on the first bhūmi, one gradually advances through the second, third, and subsequent bhūmis to become an eighth-bhūmi bodhisattva. Only by eliminating innate attachment to self does one become liberated from segmented birth and death. Going a step further, one eliminates attachment to dharmas and becomes liberated from transformational birth and death. Only then can one be said to have ultimately subdued the great afflictions and eliminated the extremely subtle ignorance—"intention"—thereby transforming the pure consciousness of the ninth consciousness into the immaculate consciousness of the tenth consciousness and attaining Buddhahood.
(9)我现在每天一座，大光明几乎天天有，时间长短不等，有时无观无照，有时在觉照之中。	(9) I now sit one session each day. Great luminosity appears almost every day, for varying lengths of time. At times there is neither observation nor awareness; at times I remain within awareness.
答：不可执相，光明即是相，不可着，不可失照。须锻炼纯熟，才能进入寂照。	Answer: Do not become attached to appearances. Luminosity itself is an appearance: do not cling to it, but do not lose awareness. You must train until this is thoroughly familiar before you can enter quiescent awareness.
268问：座下清清淡淡，而在此中只有一个了了分明的灵知。对人与物自感起了变化，处理问题较前圆融了。境界来时，亦能够回光返照自性，随缘应付。	Question 268: Off the meditation cushion, everything is clear and calm, and within this there is only a lucid, unmistakable spiritual knowing. I feel that my attitude toward people and things has changed, and I handle problems with greater flexibility than before. When circumstances arise, I can also turn the light inward to reflect on my true nature and respond according to conditions.
答：很好，但勿住在灵知上。	Answer: Very good, but do not abide in this spiritual knowing.
269问：自古历二月初八，突然感到心中清净无比，不起贪恋之念。白天所经历的事、人、物，在晚修法时，似感记忆不起，好像什么也没有发生过。	Question 269: Since the eighth day of the second lunar month, I have suddenly felt incomparably pure within, without any thoughts of craving or attachment. When practicing in the evening, I seem unable to recall the events, people, and things encountered during the day, as though nothing had happened.

答：不要记忆，随其清净，放舍一切，化空身心世界，方能明心见性。	Answer: Do not try to remember. Let it remain pure, relinquish everything, and dissolve body, mind, and world into emptiness; only then can you realize the mind and see your true nature.
270问：观照已能成片，有时进入寂照的境界。行住坐卧，基本上不走着，整天都在现量境界之中。在年后的打七以后，出现半月成片的现象，后反复几次。最近阶段比较稳定，上座时还未结印持咒，就已经安然入定了。	Question 270: My contemplation has become continuous and undivided, and at times I enter a state of quiescent illumination. In walking, standing, sitting, and lying down, I basically do not stray, but remain throughout the day in the state of direct awareness. After a seven-day retreat following the New Year, there was a period of half a month in which this continuity was unbroken; afterward it recurred several times. Recently it has become relatively stable. When I sit down, even before forming the mudrā and reciting the mantra, I already enter samādhi peacefully.
答：真是功夫成片了吗？顺逆境来还动心吗？如心还起微注，那还未能成片。	Answer: Has your practice truly become continuous and undivided? When favorable or adverse circumstances arise, does your mind still stir? If the mind still gives rise to even the subtlest movements, then it has not yet become continuous and undivided.
271问：我小时候经常出现现量境界，就是不知何物。今被师指正印可，未敢丝毫大意，怕再失掉。现在行、走、坐、卧，基本上能把持得住。其中有几种情况相互掺杂：	Question 271: When I was young, I often experienced the state of direct awareness, but did not know what it was. Now that the Master has corrected and confirmed me, I do not dare be the least bit careless, for fear of losing it again. At present, in walking, standing, sitting, and lying down, I can basically maintain it. Several conditions are intermingled:
(1)牛吃草的现象几天难见一次。	(1) The phenomenon of the ox eating grass is difficult to encounter even once in several days.
(2)大部分的时间牛很老实地跟着。	(2) Most of the time, the ox obediently follows along.
(3)有很短一段时间处在这种情况：牛不见了，犹如痴痴呆呆，好像自己不觉得在修行了，淡淡的，没有味道一样。这是“任”的现象吗？	(3) For a very brief time, I am in this condition: the ox disappears, and I seem dazed and foolish, as though I do not even realize that I am practicing. Everything is bland, as though without any flavor. Is this the phenomenon of “letting be”?
答：这很好！修到最后，就是淡然如水，但内里却了了分明。	Answer: This is very good! When practice reaches its culmination, everything is as plain as water, yet

	inwardly there is lucid, unmistakable knowing.
(4)有时没有一点记忆、有时因因果果历历如见、有时对方说话时，已知对方的程度、挂碍之处与补救的办法。	(4) At times there is not the slightest memory; at times causes and effects appear distinctly before me; and at times, while another person is speaking, I already know that person's level, the source of their attachments, and how they may be remedied.
答：不可住在这上面。	Answer: Do not abide in these things.
(5)对佛法问题基本上都能解答，但宗下公案有的还不能完全透脱。	(5) I can basically answer questions about the Buddhadharma, but there are some Chan koans that I still cannot penetrate completely.
答：功夫还未到家，再做下去即得。须丝毫无住，不自满。功夫是无止境的。	Answer: Your practice has not yet reached home. Continue practicing and you will attain it. You must abide nowhere at all and not become self-satisfied. Practice has no end.
272问：平常观照基本上不走着，有时不用观照，就在观照之中了。因深知一切境本来空寂，不用排除，这是不是已进入寂照之过程?	Question 272: In ordinary contemplation, I basically do not stray. Sometimes, without deliberately contemplating, I am already within contemplation. Since I deeply know that all circumstances are originally empty and quiescent, there is no need to eliminate them. Does this mean that I have entered the process of quiescent illumination?
答：是的!	Answer: Yes!
273问：现在胆量大了，以前怕遇事，现在不怕事；人生在世，不可能没事。	Question 273: I have become bolder. Formerly I was afraid of encountering problems, but now I am not afraid of them; one cannot live in the world without having things happen.
答：不对！有什么事？有事就错了。于心无事，于事无心才对。	Answer: Incorrect! What things are there? If there are things, you are already mistaken. In affairs, have no clinging mind; within mind, retain no affair. That is correct.
274问：座上大部分时间都在无念、无咒、无身、无心的状态中。有时细念升起时，就用一“觉”字断掉。这样行吗?	Question 274: During meditation, I spend most of the time in a state of no thoughts, no mantra, no body, and no mind. When subtle thoughts arise, I cut them off with the single word “awareness.” Is this acceptable?
答：行!	Answer: Yes.
275问：座下比前些日子稳定多了，能保得住，有时就没有了保的念头。但在恶环境下还有偶尔忘记保的时候。	Question 275: Off the meditation cushion, I am much more stable than before and can maintain it. At times even the thought of safeguarding it is

	gone. Yet in adverse circumstances, I occasionally forget to safeguard it.
答：做功夫就是这样，有进有退。等真正纯熟了，就不会忘失了。	Answer: Practice is like this: there is progress and retreat. When it has truly become completely mature, you will no longer lose it.
276问：保的阶段是去习气的过程。什么时候转入任的阶段呢?	Question 276: The stage of safeguarding is a process of removing habitual tendencies. When does one move into the stage of letting be?
答：须待在境上毫无走着，即顺逆无拘，纵横自在。真正做到了，不用转，自然任运逍遥！	Answer: You must wait until you do not stray at all amid circumstances—until neither favorable nor adverse conditions can bind you, and you are free and at ease in every direction. Once this is truly achieved, there is no need to make a transition; spontaneous functioning will naturally be carefree and at ease.
277问：座下保的情况，偶尔有走着的时候，半月前我的孩子把脸烧伤了，这时也没有把定力失掉，还能好好地照顾他。我觉得越在逆境中越能增长智慧，越是对我不好的人，就越是帮助我修行的人。	Question 277: In my off-cushion safeguarding, I occasionally still stray. Half a month ago, my child burned his face, but even then I did not lose my meditative stability and was still able to care for him properly. I feel that the more I am in adverse circumstances, the more wisdom can grow; and that the people who treat me the worst are precisely those who help me practice.
答：对！一切逆境均是助你上进的增上缘。但不可做逆顺想，对人也不可有好坏想，只是随顺而显。功夫未到究竟地，免不了有走着时，只要能随起随觉，不随之流浪忘返，亦无妨碍。时间久了，功夫增长，即无走着而打成一片矣。	Answer: Correct! All adverse circumstances are supportive conditions that help you advance. But do not conceive of adversity and favorability, nor think of people as good or bad; simply accord with conditions and respond. Before practice has reached its ultimate stage, there will inevitably be times of straying. So long as you become aware as soon as it arises and do not drift along with it, lost and unable to return, there is no harm. With time, as your practice grows, there will be no more straying, and it will become continuous and undivided.
278问：我妻子从您那儿回来，很精进。她前几天晚上修完四印后，入定念咒，没有身体。下座保持到上床睡觉，我们各住一室，心里清清净净。感觉身体四周从十方传来一阵声音(像鞭炮一样)，似要把头和肚子炸开一样。心里惊恐，就认为已死了吧。后此声音持续半小时，入睡。	Question 278: Since my wife returned from seeing you, she has been very diligent. A few nights ago, after completing the fourth mudrā, she entered samādhi while reciting the mantra, and there was no body. After getting off the cushion, this state continued until she went to bed. We sleep in separate rooms, and her mind was utterly pure and

	calm. She felt a burst of sound coming from the ten directions around her body, like firecrackers, as though it were about to blow apart her head and abdomen. She became frightened and thought that she must have died. The sound continued for half an hour, after which she fell asleep.
答：这是佛力加持的好境界，让身心世界全部炸空，当下见性。以后遇到不要惊恐，任其自然，即能从空而见性了。	Answer: This is a good state brought about by the Buddha's empowering blessing, allowing body, mind, and world all to be blasted into emptiness, so that one sees one's true nature then and there. If it happens again, do not be frightened. Let it occur naturally, and you will be able to see your true nature through emptiness.
279问：有一个好消息告诉上师：我从上海回来一个星期后，妻子丢了600元钱。我给她讲了无常法，要真正看破世间的事情。下午在理发馆的时候，她证见实相，将近半小时，干活儿也没失掉。	Question 279: I have some good news to tell the Master. A week after I returned from Shanghai, my wife lost 600 yuan. I explained the Dharma of impermanence to her and told her that she must truly see through the affairs of the world. That afternoon, while at the hair salon, she directly realized ultimate reality for nearly half an hour, and did not lose it even while working.
她修莲花印一个月来，道心增长。每天坚持打坐一个多小时，我们很早就分居两室，很少有夫妻之实，深感淫欲之苦，决心断除。她说：“得到的好处，全赖上师的加持。”深感与上师有缘。现在她完全变了一个人，她让我问一下上师，我们前生是何因缘，得今生之果报？	Since she began practicing the Lotus Mudrā a month ago, her resolve for the Way has grown. Every day she persists in sitting meditation for more than an hour. We have slept in separate rooms for a long time and seldom have marital relations. We deeply feel the suffering of sexual desire and have resolved to eliminate it. She says, “All the benefits I have received depend entirely on the Master's blessing.” We deeply feel that we have an affinity with the Master. She has now completely changed. She asked me to inquire of the Master: What karmic affinity did we have in our previous lives that has brought about the karmic result of this life?
答：你们前生同是修行人，发生恋爱，成了夫妻。今生又相聚，又在一起修行，再不好好用功，了断生死，就辜负前因了。	Answer: In your previous lives, you were both practitioners. You fell in love and became husband and wife. In this life you have met again and are practicing together again. If you do not practice diligently and bring birth and death to an end, you will have failed the causes established in your previous lives.

280问：我有一6岁男孩，可能受我们影响的缘故，带肉的食物一点也不吃。我们打坐的时候，有时也跟着坐一会儿，他说他也信佛。我现在什么经书都不看，一心保任，这样做对吗？给别人讲法可以吗？还是专修禅定，不涉事缘？	Question 280: I have a six-year-old boy. Perhaps because he has been influenced by us, he does not eat any food containing meat. When we meditate, he sometimes sits with us for a while, and he says that he too believes in the Buddha. I now read no sūtras or books at all, focusing single-mindedly on safeguarding realization. Is this correct? May I explain the Dharma to others? Or should I concentrate exclusively on dhyāna and avoid involvement in worldly affairs?
答：你的孩子也是来修行的，要好好抚养。一心保任不碍看经书。给别人讲法，劝人学佛是好事，应该多做。对境不惑，即是大禅定。	Answer: Your child has also come to practice, so you should raise him well. Safeguarding realization single-mindedly does not hinder reading sūtras and books. Explaining the Dharma to others and encouraging them to study Buddhism are good things and should be done more often. Not being deluded when encountering circumstances is great dhyāna.
281问：我们一家三口很好，但有时生起出家的念头，感到整天为生活而忙碌，还不如把身心奉献给佛教。	Question 281: The three members of our family are doing well, but at times the thought of leaving home arises. I feel that, being busy all day making a living, it would be better to dedicate body and mind to Buddhism.
答：假使有这个念头，就是心不空了，怎么成道？心真空了应该是尽管成天忙碌，也不觉忙碌才对！你们全家在修行，不是已出家了吗？还有什么出家？说来说去你还很着相。庞居士全家是怎么用功的！！！	Answer: If such a thought arises, then your mind is not empty. How can you realize the Way? If the mind were truly empty, you would be busy all day without feeling busy. Your whole family is practicing—is that not already leaving home? What further leaving home is there? After all is said and done, you are still very attached to appearances. How did Layman Pang's entire family practice?!
282问：打坐时身心空寂，但有时在一刹那间感觉有无数个非常微细的念头，好像和血液的流动及心脏的跳动有关。是否心脏停止跳动才能消除这些微细的念头？	Question 282: During meditation, body and mind are empty and quiescent. Yet at times, in a single instant, I feel that there are countless extremely subtle thoughts, seemingly connected with the flow of blood and the beating of the heart. Must the heart stop beating before these subtle thoughts can be eliminated?
答：这就是“识”蕴现前。念极微细而流动很快，平时不易觉察，须深入禅定才能觉知。做功夫即须把这微细流识斩断才行。	Answer: This is the appearance of the aggregate of consciousness. The thoughts are extremely subtle and flow very quickly, so they are not easily noticed ordinarily; only by entering deeply into dhyāna can

	one become aware of them. In practice, one must cut off this subtle continuous stream of consciousness.

与修法相关

Related to Practice

1问：为什么修颇瓦法的人到临终时才能走，而不能提前去?	Question 1: Why can those who practice phowa leave only at the time of death, rather than earlier?
答：没有到走的时候是不应该走的。身体好的时候走就等于自杀。人身体里有千万条虫，也是众生。身体好的时候走等于杀了他们。临终之前，身体里这些生命都先死了，你才走的。	Answer: One should not leave before it is time to leave. To leave while the body is healthy is equivalent to suicide. There are millions upon millions of tiny creatures in the human body; they too are sentient beings. To leave while the body is healthy is equivalent to killing them. Before the time of death, these lives within the body die first; only then do you leave.
2问：我现在搬了新房子，风水不好，常有怪事。	Question 2: I have recently moved into a new house. Its feng shui is unfavorable, and strange occurrences often take place.
答：很方便的，念大光明咒。在你房子周围一边走一边念，多念念。先到房子外面念，再到房子里念，要结手印念。	Answer: The remedy is quite simple: recite the Great Light Mantra. Walk around the house while reciting it, and recite it many times. First recite it outside the house, then inside the house. You should form mudrās while reciting.
3问：现在人死后三天火化，因神识未走，烧时　恨心起，大多落入不好的地方去了。放在殡仪馆要冷冻，这样死者也会因冷而生嗔恨心。有何办法可免去大家的苦恼呢?	Question 3: Nowadays, people are cremated three days after death. Since their consciousness has not yet departed, anger arises when they are burned, and most consequently fall into unfavorable places. If they are kept in a funeral home, they must be refrigerated, and the deceased may likewise develop anger because of the cold. Is there any way to spare everyone this distress?
答：修道人功夫越深，走得越慢，通常人三天就走了。在可能的范围内，用一个小棺材殓好，七七后再火葬。	Answer: The deeper a cultivator's practice, the more slowly they depart. Ordinary people generally depart within three days. Where possible, place the body in a small coffin and seal it, then cremate it after the seven sevens have passed.
4问：修行到什么时候，才没有隔阴之迷?	Question 4: At what point in practice will one no longer be deluded by the barrier of the womb?

答：微细流注消尽，即无隔阴之迷。	Answer: When the subtle continuous stream has been exhausted, there is no longer delusion caused by the barrier of the womb.
5问：不明飞行物是怎么回事?	Question 5: What are unidentified flying objects?
答：属于天人，天人比我们还聪明。报上说的外星人，属于欲界天的天人。	Answer: They belong to devas, who are even more intelligent than we are. The extraterrestrials reported in newspapers belong to devas in the desire realm.
6问：人临终时昏迷了，去处就不好吗?	Question 6: If someone is unconscious at the time of death, will their destination be unfavorable?
答：昏迷不太好。旁边要有人喊他：“不要睡着，清醒清醒！”，喊他，他会不会烦？不会的，但不要碰他。我们的吹耳往生咒很有用处。	Answer: Unconsciousness is not very good. Someone beside them should call out, “Do not fall asleep; wake up, wake up!” Would calling to them annoy them? No, it would not, but do not touch them. Our rebirth mantra whispered into the ear is very useful.
7问：助念往生时，助念的人应坐在哪里?	Question 7: When assisting someone’s rebirth through recitation, where should those doing the reciting sit?
答：不要坐在他头上方，他的神识要从头上出去的。可坐在两边。	Answer: Do not sit above the person’s head, because their consciousness must leave through the top of the head. You may sit on either side.
8问：肉身不坏是怎么回事?	Question 8: What is the reason that a physical body does not decay?
答：入定了，三昧真火将体内细菌烧死了，所以不会烂。人体内有很多细菌，它们也是众生，度众生应先度自己身体内的众生。	Answer: The person has entered samādhi. The true fire of samādhi burns away the bacteria within the body, so it does not decay. There are many bacteria in the human body, and they too are sentient beings. To liberate sentient beings, one should first liberate the sentient beings within one’s own body.
9问：中阴身的情况怎么样?	Question 9: What is the condition of the intermediate-state body?
答：身体坏了，后面的胎胞还未形成，这中间的一段时间称为中阴阶段。中阴身最多有四十九天，一七一个变化，一个七比一个七低下，所以越早超度越好。生西方极乐世界的人没有中阴身，一断气即往生了。	Answer: Once the physical body has decayed but the subsequent womb has not yet formed, the intervening period is called the intermediate state. The intermediate-state body lasts at most forty-nine days. There is one transformation every seven days, and each successive seven-day period is lower than the preceding one; therefore, the earlier liberation is performed, the better. Those reborn in

	the Western Land of Ultimate Bliss have no intermediate-state body: as soon as the breath ceases, they are reborn there.
生天也是如此，下地狱的也没有中阴身，生其他道的就有中阴身了。中阴身受业力牵引而到相应的道里投胎。因此我们平时要多用功，障都消了，光明大放，不随念转，纵有中阴也不能系你，业力也牵不动你。	The same is true of rebirth in heaven, and those who fall into hell likewise have no intermediate-state body. Those reborn in other realms do have an intermediate-state body. Drawn by karmic force, it enters the corresponding realm and takes rebirth. Therefore, we must apply ourselves diligently in ordinary times. When all obscurations have been eliminated and great radiance shines forth, do not turn with thoughts. Even if there is an intermediate state, it cannot bind you, nor can karmic force pull you along.
后面魔鬼、夜叉、老虎来追你，你知道全是假的，就不怕了。活在世上就要锻炼，做到念起不随，境来不动，大有好处，这样，就能受生自在。	When demons, yakṣas, or tigers pursue you from behind, if you know that they are all false, you will not be afraid. While living in the world, you must train yourself: when thoughts arise, do not follow them; when circumstances come, remain unmoved. This brings great benefit. In this way, one can attain mastery over taking rebirth.
10问：人死后，自己不去住胎，就可以不在六道轮回了吗？	Question 10: After death, if one does not enter a womb, can one avoid revolving within the six realms?
答：不行，你能不住胎吗？心动了就投胎了。有个修道人，出阳神看见大树下有个白胖的女人，心动了就去抱她（其实是个母猪要生小猪。因业力所感，他看到的却是白胖女人）。这时他听到有人说：“我家的母猪生了小猪了。	Answer: No. Can you refrain from entering a womb? The moment the mind stirs, you enter a womb. There was a cultivator who projected his yang-spirit and saw a plump, fair-skinned woman beneath a large tree. His mind stirred, and he went to embrace her. In fact, she was a sow about to give birth to piglets. Because of his karmic force, he saw her as a plump, fair-skinned woman. At that moment, he heard someone say, “My sow has given birth to piglets.”
”他一看自己变成小猪了，赶快撞墙死了。“呼！”又飞回来了。习气就会使你动心，所以现在就要磨炼。六祖大师还要到猎人队伍中磨炼自己，二祖禅师也到酒楼、茶馆、青楼去炼心。所以大家要把路摸清楚，勇猛向前。最重要的是认识本性，做功夫将习气磨光，从一地、二地……上上升进，将习气除掉。	When he looked, he had become a piglet. He quickly rammed himself against a wall and died. “Whoosh!” He flew back again. Habitual tendencies cause the mind to stir, so you must train yourself now. The Sixth Patriarch still went among hunters to train himself, and Chan Master Huike, the Second Patriarch, also went to taverns, teahouses, and brothels to temper his mind. Therefore, everyone must clearly discern the path and press

	forward courageously. Most important is to recognize one's true nature, practice diligently until habitual tendencies are worn away, and advance upward from the first bhūmi, the second bhūmi, and so on, removing those habitual tendencies.
11问：中阴身有佛性吗?	Question 11: Does the intermediate-state body possess Buddha-nature?
答：离开佛性有中阴身吗？离开佛性什么也没有。中阴身是第七识的幻化身。第七识能离开佛性吗?	Answer: Could there be an intermediate-state body apart from Buddha-nature? Apart from Buddha-nature, there is nothing at all. The intermediate-state body is an illusory body transformed by manas consciousness. Can manas consciousness be apart from Buddha-nature?
12问：人死后自性到哪儿去了?	Question 12: Where does one's intrinsic nature go after death?
答：随业转了。你造什么业，就到什么地方去。造善业到善的地方去，造恶业到恶的地方去。现在你修法了，就不要到别的地方去了。	Answer: It turns according to karma. Whatever karma you create determines where you go. Wholesome karma takes you to wholesome places; evil karma takes you to evil places. Now that you are practicing the Dharma, do not go elsewhere.
大愚祖师慈悲啊，告诉我们，愿意到兜率内院的念慈氏咒，愿到西方极乐世界的就念往生广咒，给你一个去处。本来是没有去处的，因佛性无所不在啊！为什么有去处呢？着相啊，执著啊，心没空净啊。佛性没个影相，不需要地方，着相就要有地方啦。	Patriarch Dayu was compassionate: he told us that those wishing to go to the Inner Court of Tuṣita should recite Maitreya Bodhisattva's mantra, while those wishing to go to the Western Land of Ultimate Bliss should recite the Extended Rebirth Mantra, thus giving you a destination. Originally, there is no destination, for Buddha-nature is everywhere. Why, then, is there a destination? Because of attachment to appearances, because of clinging, because the mind has not become empty and pure. Buddha-nature has no image and requires no place; once one clings to appearances, one needs a place.
13问：有些居士将念的经当“经票”用，还有的去人家里做佛事收费，以此当职业。	Question 13: Some lay practitioners use the sūtras they recite as “sūtra certificates,” while others perform Buddhist rites in people's homes for a fee, making it their profession.
答：“经票”实属迷信。有些修行人不明真理，假此敛钱。更有甚者，未曾念经，即用红点点在黄纸上，作为经票出售，自欺欺人。他们只顾目前享受，不顾将来受地狱苦报，诚愚痴甚矣。	Answer: “Sūtra certificates” are truly superstition. Some practitioners do not understand the true principle and use them to collect money. Worse still, without having recited any sūtras, they make red dots on yellow paper and sell it as sūtra

	certificates, deceiving both themselves and others. They care only for present enjoyment and ignore the future suffering of karmic retribution in hell. How exceedingly foolish they are!
14问：有些佛事活动不愿参加，而对讲经说法的活动感兴趣，是分别心吗?	Question 14: Some Buddhist ritual activities do not interest me, whereas I am interested in activities involving the expounding of sūtras and Dharma teachings. Is this discriminating mind?
答：修行人应择善而行。	Answer: Practitioners should choose what is wholesome and act accordingly.
15问：现在性欲明显淡了，有时为了顾及夫妻感情不得已而从之，然而能做到观心不动，只是应付而已。不知这样对用功有何影响?	Question 15: My sexual desire has now clearly diminished. At times, for the sake of marital affection, I reluctantly comply; yet I can observe the mind without stirring and am merely going through the motions. I do not know what effect this has on my practice.
答：淫欲是生死根本，更是修道的大碍。不断淫欲，绝不能成道！在这上面了是真了，否则皆是空口说白话，毫无实际意义。你应付你妻时真能不动心吗？你要小心啊！	Answer: Sexual desire is the root of birth and death and, still more, a great obstacle to cultivating the Way. Without cutting off sexual desire, one can never realize the Way! If you have truly understood this point, then it is genuine; otherwise, it is all empty talk, entirely without practical meaning. When you comply with your wife, can you truly keep your mind unmoved? You must be careful!
16问：见性开悟的人，是否可以成家?	Question 16: Can one who has seen one's true nature and awakened still marry?
答：真开悟的人还想成家吗？！想成家的人绝对未曾开悟！淫欲为生死根本，真开悟的人怎么会和女人做那种污秽的事?	Answer: Would someone who has truly awakened still wish to marry?! Anyone who wishes to marry has certainly never awakened! Sexual desire is the root of birth and death. How could one who has truly awakened engage in such defiling acts with a woman?
17问：居士在家修法打坐，生病了该怎么办?	Question 17: If lay practitioners become ill while practicing the Dharma and meditating at home, what should they do?
答：要看什么病，能不能修法。体力够不上不要修，不要勉强。正好要用功时生病了，这是业障重，可睡在床上观心或持咒。	Answer: It depends on the illness and on whether one is able to practice. If your physical strength is insufficient, do not practice; do not force yourself. If illness arises just when you ought to apply yourself diligently, this indicates heavy karmic obstacles.

	You may lie in bed and observe the mind or recite mantras.
18问：弟子有一子，吃喝大小解都靠别人，但一靠近，他就抓人的头发，平日还抽风。一直用药控制着。有人劝我不用给他治了，任其自然吧，但我不忍心，真是进退维谷。	Question 18: I have a son who relies on others for eating, drinking, urinating, and defecating. Yet whenever anyone comes near, he grabs their hair, and he also has convulsions. He has been kept under control with medication. Some people advise me to stop treating him and let nature take its course, but I cannot bear to do so. I truly do not know what to do.
答：这真无法可想，有病不能不治，只得忍耐一点。可求佛菩萨加持，让他迅速舍报，往生天界。	Answer: There is truly no good solution. If he is ill, he cannot simply go untreated; you can only endure a little more. You may pray for the blessings of the Buddhas and bodhisattvas, that he may quickly relinquish this karmic retribution and be reborn in the heavenly realms.
19问：近来每觉世间苦多，工作事务繁忙，这或许是宿世欠人的。只是体障未除，每于病痛困扰之际，便思出家修道。	Question 19: Recently I often feel that there is much suffering in the world, and my work and affairs are busy. Perhaps this is because I owed others in former lives. Yet my physical obstacles have not been eliminated, and whenever I am troubled by illness and pain, I think of leaving home to cultivate the Way.
答：事务多正是锻炼你将妄习化尽的机会。你果真无心而应事，绝不会感觉疲劳。出家是出妄念缠缚的窠臼，不是离开家人。心若不净，即使离开家人，寺院里也麻烦得不得了。你能努力修法，将来一定有成就。	Answer: Having many affairs is precisely an opportunity to train yourself to transform and exhaust deluded habitual tendencies. If you truly respond to affairs without a clinging mind, you will certainly not feel fatigued. Leaving home means leaving the confines of entanglement in deluded thoughts; it does not mean leaving one's family. If the mind is not pure, then even after leaving one's family, there will be endless trouble in the monastery. If you can practice the Dharma diligently, you will certainly attain accomplishment in the future.
20问：病痛中有时觉得很苦，泪水常含，心无主张。真想去上海拜见您老人家，亲听指教，使我脱离苦痛，悟解心开。	Question 20: During illness and pain, I sometimes feel great suffering. My eyes are often filled with tears, and my mind has no direction. I truly wish to go to Shanghai to pay respects to you, Elder, and personally receive your guidance, so that I may be freed from suffering and attain understanding and awakening.

答：不要东求西求，一心念佛。求佛加被，求生西方吧。念佛要打坐，随呼吸、心息相依地金刚持念佛，不要出声念。要好好摄身，不可多行房事，还要遵医服药。	Answer: Do not seek here and there. Recite the Buddha's name single-mindedly. Seek the Buddha's blessings and seek rebirth in the Western Pure Land. When reciting the Buddha's name, sit in meditation and use vajra recitation, with the breath and mind mutually dependent; do not recite aloud. Take good care of your body, do not engage in sexual intercourse excessively, and follow medical advice and take medicine.
21问：躯体病痛丝丝显出，该如何进一步打破妄幻？	Question 21: Bodily pains are appearing one after another. How should I further break through delusive illusions?
答：这知痛的即是主人公。知痛的主人公自己不痛，但看着这疼痛的幻躯，即无事矣。	Answer: That which knows the pain is precisely the master. The master that knows the pain does not itself suffer pain. Simply observe this illusory body that suffers pain, and there is nothing to be concerned about.
22问：曾闻旧时有修其他法门的学人，由于用功急猛或方法不当等导致发狂、吐血等病。这是怎么回事？	Question 22: I have heard that in former times some students practicing other Dharma gates became insane, vomited blood, or developed other illnesses because their practice was too urgent and forceful or their methods improper. What is the reason for this?
答：发狂是先着胜境，后胜境变为恶境恐怖所致。吐血是背靠椅背、墙壁或用功过猛，火气上升所致。	Answer: Insanity results when one first becomes attached to extraordinary states, and those states later turn into frightening adverse states. Vomiting blood results from leaning one's back against a chair or wall, or from practicing too forcefully, causing fiery energy to rise upward.
23问：您电话慈示，后学之头痛病，将来会导致“老年痴呆”等症，此宿世何因所致？今当以何法解之？	Question 23: You compassionately told me by telephone that my headaches may eventually lead to conditions such as “senile dementia.” What karmic cause from former lives has produced this, and what method should I now use to resolve it?
答：头痛的病因很多。生理四大的不调和是其诱因，主要是夙业所致。但一切皆空，宛如空花水月，不可得。而众生愚痴，认假为真。业障本空而执有业障，本无受报而认有受报，以是因因果果缠绕循环，烦恼苦痛不已。你今头痛，一心修法，不作痛会。待心空，气通，痛即解矣。亦何老年痴呆症之可怖哉？！	Answer: There are many causes of headaches. An imbalance of the four elements in the body may be a contributing condition, but the principal cause is past karma. Yet all is empty, like flowers in empty space and the moon reflected in water—unobtainable. Sentient beings, however, are foolish and deluded, taking what is false for what is real. Karmic obstacles are originally empty, yet they cling

	to karmic obstacles as real; there is originally no undergoing of retribution, yet they take retribution as real. Thus causes and effects become entangled in an endless cycle, and affliction and pain never cease. Now that you have a headache, practice the Dharma one-pointedly and do not take it as pain. When the mind is empty and the qi flows freely, the pain will be relieved. Why, then, should you fear senile dementia?!
24问：经医生诊断我患结肠炎，究其原因是气机不通，情志紧张所致。气机不通是否与我打坐的姿势有关？如何调节自己紧张的情绪？我现在是否可暂不修四印，而专修二印呢？用咒力来治病，每天修几次？用大悲神咒给人念诵一杯水，对自己有影响吗？祈请上师开示。	Question 24: A doctor has diagnosed me with colitis. The cause, upon investigation, is obstruction in the flow of qi and emotional tension. Is this obstruction in the flow of qi related to my sitting posture in meditation? How should I regulate my tense emotions? May I temporarily refrain from practicing the fourth mudrā and concentrate exclusively on the second mudrā? If I use the power of mantras to treat illness, how many times should I practice each day? If I recite the Great Compassion Mantra over a cup of water for someone else, will it affect me? I respectfully request the master's instruction.
答：（1）可以专修二印。（2）放下一切，情绪即不紧张。（3）每天修二次。（4）可以给他人咒水治病，对自己无害。	Answer: (1) You may practice only the second mudrā. (2) Let go of everything, and your emotions will no longer be tense. (3) Practice twice daily. (4) You may use mantra water to treat others' illnesses; it will not harm you.
25问：用“治病咒”治病，是否应用金刚持？摩擦有病部位要多长时间？是否还要配合服药？	Question 25: When using a healing mantra to treat illness, should one use vajra recitation? How long should one rub the afflicted area? Should this be combined with taking medicine?
答：平时多念，治病时应心诚敬。念咒不用金刚持，应出微声念。摩擦患处108遍或120遍，可服药。	Answer: Recite it often in ordinary times; when treating illness, do so with sincere reverence. Do not use vajra recitation when reciting the mantra; recite it in a soft voice. Rub the affected area 108 or 120 times. Medicine may also be taken.
26问：一切都放下不管了，对小孩也不管，人家会说你这个人很自私。	Question 26: If one lets go of everything and concerns oneself with nothing, even neglecting one's children, people will say that one is selfish.
答：对小孩我们要尽责任教育他。有些子女就是不听父母的话，担心又有什么用处呢？事情要做，但心不粘着，亦不要慌乱。“应无所住而生其心”，一位宁波居	Answer: We must fulfill our responsibility to educate our children. Some children simply will not listen to their parents; what use is worrying? Things

士打坐，定得很好，人家跑来告诉他：“你的小孩掉到水里了！”他不管，这就不对了。人事没尽，这不行。	must be done, but the mind must not cling to them, nor should one become flustered. “Give rise to the mind without abiding anywhere.” Once, a lay practitioner from Ningbo was meditating in deep samādhi when someone ran in and told him, “Your child has fallen into the water!” He ignored it. That was wrong. One must fulfill one's human responsibilities; otherwise, it will not do.
27问：我们这儿有位修道家功的，自称已见性，他的性是指腹内的“丹”，对吗?	Question 27: Here there is someone who practices Daoist qigong and claims to have seen his true nature. By “nature,” he means the “elixir” within the abdomen. Is that correct?
答：结成丹，充其量是出阳神。阳神还是神识，不是本体。正如黄龙祖师所说：“纵饶百万劫，依旧落空亡。”有何益哉！	Answer: Forming the elixir amounts, at most, to producing a yang spirit. The yang spirit is still consciousness; it is not the fundamental essence. As Patriarch Huanglong said: “Even after a million kalpas, one still falls into emptiness and perishes.” What benefit is there in that!
28问：《密勒日巴传》里讲修行到最后显示神通，这是否表示成道?	Question 28: The Life of Milarepa says that spiritual powers manifest at the final stage of practice. Does this indicate realization of the Way?
答：你又著在神通上了。到那个地步自然显现神通。神通不是修出来的，是本来具足的，它不能发挥出来是因为心不清净。用法修来的神通不可靠，你要神通，鬼神、妖就来附体了。祖师们再三说：神通求不到，求来的不是真的，是附体。	Answer: You are once again attached to spiritual powers. At that stage, spiritual powers naturally manifest. Spiritual powers are not cultivated; they are inherently complete. They cannot function because the mind is impure. Spiritual powers acquired through techniques are unreliable. If you seek spiritual powers, ghosts, spirits, and demons will come to possess you. The patriarchs repeatedly said: spiritual powers cannot be sought; what is obtained by seeking is not genuine, but possession.
29问：弟子发心努力修法，以不负师恩，不负诸佛菩萨慈悲加被之大恩！	Question 29: This disciple resolves to practice the Dharma diligently, so as not to disappoint the master's kindness or the immense kindness of the compassionate blessings of all Buddhas and bodhisattvas!
答：这是最要紧的一着。不努力修法，纵然说得天花乱坠，于生死关头亦无用处。	Answer: This is the most crucial point. If you do not practice the Dharma diligently, then even if you speak brilliantly enough to make flowers fall from the heavens, it will be of no use at the critical juncture of birth and death.

修法千万不要著神通，神通是人人本具的，只因贪　痴作祟，向外追求，执取幻影，盖覆了本性光明，以致无从发挥。今只要息下狂心，消除贪　痴的妄想、颠倒、执著，即自然显发神通。	When practicing the Dharma, never become attached to spiritual powers. Spiritual powers are inherently possessed by everyone, but greed, anger, and ignorance stir within us; we seek outwardly, grasp at illusory images, and obscure the luminosity of our intrinsic nature, so that it cannot function. Now, simply quiet the frenzied mind and eliminate the deluded thoughts, inverted views, and attachments of greed, anger, and ignorance. Then spiritual powers will naturally manifest.
故永嘉大师大声疾呼：“但得本，不愁末！”神通不可求，求亦不可得。纵然求得，也是假的，不是本具的神通。《大日经》明白地说：“要先得道通——漏尽通，然后五神通不求自得。”可见修法求神通是大错特错的事。	Therefore, Master Yongjia cried out: “If you attain the root, do not worry about the branches!” Spiritual powers cannot be sought; even if sought, they cannot be obtained. Even if one obtains them, they are false, not inherently possessed spiritual powers. The Mahāvairocana Sūtra clearly states: “One must first attain penetration of the Way—the power of the exhaustion of the outflows; then the five spiritual powers will naturally be obtained without seeking.” This shows that practicing the Dharma in pursuit of spiritual powers is a grave error indeed.
但现在修法者，百分之一百都求神通，以致走入歧途。这既白费精神，浪费了金钱，还有入魔之虞，真太不值得了。望你猛然醒悟，再不要随人脚跟转，去求神通。	Yet among those who practice the Dharma today, one hundred percent seek spiritual powers and thereby enter a wrong path. This not only wastes energy and money, but also carries the danger of falling into demonic states. It is truly not worthwhile. I hope you will suddenly awaken and cease following in others' footsteps in seeking spiritual powers.
30问：近来有佛弟子由念佛法门改修“如意金刚法”。据说它起源于佛教密宗最上乘的无上瑜伽部大圆满心髓。但视其修习者所谓“圆成法性”之快，而后法力推动其“外功”、“内调”等现象，不知是怎么回事？	Question 30: Recently, some Buddhist disciples have switched from the Buddha-recitation Dharma gate to the “Wish-Fulfilling Vajra Practice.” It is said to originate in the Dzogchen (Great Perfection) Heart-Essence of the highest class of Unsurpassed Yoga Tantra in Esoteric Buddhism. Yet its practitioners claim that they quickly “perfect the Dharma-nature,” after which the power of the practice gives rise to such phenomena as “external practices” and “internal adjustment.” What is going on?

答：不知此法底源，不便妄加评说。总之“离心说法，便是魔说！”此颠扑不破之真理，无可还价。现时牛鬼蛇神蜂起，都说是最高佛法，究其实际，不过是弄识神，玩鬼通而已。	Answer: I do not know the source of this practice, so it would be inappropriate to comment rashly. In any case, “To expound Dharma apart from mind is to expound the teachings of demons!” This is an irrefutable truth, beyond dispute. Nowadays ghosts, monsters, and demons are rising everywhere, all claiming to teach the highest Buddhadharma. But in fact, they are merely manipulating consciousness and playing with ghostly powers.
31问：房内有蝎子，蜈蚣等毒虫，该如何对付?	Question 31: If there are poisonous creatures in one's room, such as scorpions and centipedes, how should one deal with them?
答：一般你不理它，它不会蜇你。	Answer: Generally, if you leave them alone, they will not sting you.
32问：虚云老和尚、来果老和尚现在都在兜率天，他们还下来吗?	Question 32: Are the Venerable Masters Xuyun and Laiguo now in Tuṣita Heaven? Will they come down again?
答：有机缘就会下来，今天有机缘今天就下来，下来后也可以上去，很自由的。	Answer: When there is an affinity, they will come down. If there is an affinity today, they will come down today. After coming down, they can also return there; they are very free.
33问：师父，我们过去生怎样，根基如何?	Question 33: Master, what were we like in our past lives, and what are our capacities?
答：你现在的家庭、社会地位、经济情况就明白地告诉你，你的过去是怎样的。你现在能信佛，就是有善根。尤其能遇到心中心法，你就有无上的善根，说明你过去也都在用功。根基好坏不要问别人，要问自己。	Answer: Your present family, social position, and financial circumstances clearly tell you what your past was like. If you are now able to have faith in Buddhism, then you possess wholesome roots. Especially if you are able to encounter the Heart-of-Heart Dharma, you possess unsurpassed wholesome roots; this shows that you were also practicing diligently in past lives. Do not ask others whether your capacities are good or poor; ask yourself.
你不怕吃苦，努力精进修行就是上等根基。怕吃苦，不用功就不是好根基。一切众生都有佛性，与佛一样，没有少一点，是自己迷了，所以要赶快醒悟。	If you do not fear hardship and practice diligently and vigorously, you have superior capacities. If you fear hardship and do not apply yourself, you do not have good capacities. All sentient beings possess Buddha-nature, exactly as the Buddha does, without lacking the slightest bit. It is only because we are deluded that we must awaken quickly.

34问：祈求恩师咐嘱我几句话，以作为座右铭。	Question 34: I beseech my gracious teacher to give me a few words of instruction to serve as a personal maxim.
答：心空无住，任运逍遥。但尽凡情，不求圣解。	Answer: With the mind empty and non-abiding, let things function naturally and roam at ease. Simply exhaust ordinary feelings; do not seek holy understanding.
35问：弟子从内心到行为，无论有什么不对之处，都望师父狠狠批评，不然我这个障深慧浅的凡夫，何日才能亲证菩提呢?	Question 35: From my inner thoughts to my outward conduct, whatever may be wrong, I hope that Master will criticize me severely. Otherwise, when will an ordinary person such as I, with deep obstacles and shallow wisdom, be able to directly realize bodhi?
答：菩提在你面前还不认识吗？这问话的是谁？不是菩提又是什么？！	Answer: Is bodhi not right before you, yet you still fail to recognize it? Who is asking this question? If it is not bodhi, what is it?!
36问：愿能得上师照片一张，作为后愚增上缘。	Question 36: I hope to receive a photograph of the master, as a supportive condition for the spiritual progress of one as foolish as I.
答：学佛修行是心行的事，不可在色相上追求。若要观相，观观音大菩萨或阿弥陀佛可也。	Answer: Learning Buddhism and spiritual practice are matters of the mind and conduct; one must not seek after physical appearances. If you wish to contemplate a form, you may contemplate the great bodhisattva Avalokiteśvara or Amitābha Buddha.
37问：明眼善知识也会有偏爱心，对非常有缘的弟子，会很器重、偏爱、加持是吗?	Question 37: Do perceptive spiritual teachers also have favorites? Do they especially value, favor, and bless disciples with whom they have particularly strong affinities?
答：阿弥陀佛！本不应有偏爱之心，一切众生都同样具有佛性，故皆平等无异。但因宿根略有差别，宿缘亦不无深浅，故无形中使他人看来有些微的不同对待之见。这都是当人的分别劣见所致，此诚无可奈何之事也。	Answer: Amitābha Buddha! There should fundamentally be no favoritism. All sentient beings equally possess Buddha-nature and are therefore equal without distinction. Yet because past capacities differ slightly and past affinities may be deeper or shallower, others may unconsciously perceive slight differences in how they are treated. This is entirely due to people's inferior discriminating views; it is truly unavoidable.

我们修法，只要心空，不要分别对谁亲疏，则心无挂碍，功夫易于上进，道业有成。否则人我是非丛生，对修法无益，成道无望矣。	When we practice the Dharma, so long as the mind is empty and we do not discriminate between those close to us and those distant from us, the mind is free of hindrance, practice progresses easily, and accomplishment in the Way is possible. Otherwise, disputes over self and others, right and wrong, will proliferate; this brings no benefit to practice, and realization of the Way will be without hope.
38问：听师兄讲，我们能亲近师父并得以心密大法修习，是二千五百年前与师父一起在文佛尊处听闻讲法，并承事于佛，由此殊胜因缘才有今日之胜缘，是吗？	Question 38: A Dharma brother said that our being able to draw near to the master and receive the great Heart Esotericism Dharma for practice is due to the extraordinary affinity that, 2,500 years ago, we listened to the Dharma together with the master in the presence of Venerable Wenfo and served the Buddha. Is this why we have such a wonderful affinity today?
答：既已知道宿世有胜缘，还要讲什么细节？这不是著相吗？须知一切皆空无自性，讲什么过、现、未三际与东西南北中啊！！！	Answer: Since you already know that you had an excellent affinity in past lives, why speak of all these details? Is this not attachment to appearances? You must know that all things are empty and without self-nature. Why speak of the three divisions of time—past, present, and future—or of east, west, south, north, and center?!!!
39问：弟子由气功转入修佛法，经历了较长的历程，深信宇宙人生有光明大道，乃立志修学正法。	Question 39: My journey from qigong to Buddhist practice was a long one. Firmly convinced that there is a clear and luminous path to understanding the universe and human life, I resolved to study and practice the true Dharma.
答：有此认识也是宿世深植善根所致。	Answer: Having such an understanding is also the result of deeply planted wholesome roots from past lives.
40问：有些弟子，修持时间不算短，收效却不大，究其原因，不外有三：（1）不持戒五戒至菩萨戒；（2）不食素；（3）不断淫心及淫行。高谈圣境，而自身习气较重，久之退失道心，或转修它法。	Question 40: Some disciples have practiced for quite a long time but have achieved little. The reasons are no more than three: (1) they do not uphold the precepts, from the five precepts through the bodhisattva precepts; (2) they do not eat vegetarian food; and (3) they do not cut off lustful thoughts and conduct. They speak loftily of holy realms, yet their habitual tendencies remain strong. Over time, they lose their aspiration for the Way or turn to other practices.

答：是呀！这些人无福报修此法，不能成道，这是他们自作孽！	Answer: Yes! Such people lack the blessings to practice this Dharma and cannot realize the Way. This is karma they have brought upon themselves!
41问：如何放生?	Question 41: How should one release living beings?
答：先给他们皈依，对他们说：“你们业障重，先给你们念三皈依。”可念《中阴救度法》中所说的咒。最重要的有三个：六道金刚咒、听闻解脱咒、本觉大密咒。此外还有：大光明咒、往生广咒。这些咒要多念，每个咒最少要念108遍。	Answer: First give them refuge, saying to them: “Your karmic obstacles are heavy, so I will first recite the Three Refuges for you.” You may recite the mantras mentioned in the Liberation Through Hearing in the Intermediate State practice. The three most important are the Six-Realms Vajra Mantra, the Mantra of Liberation Through Hearing, and the Great Secret Mantra of Primordial Awareness. In addition, there are the Great Light Mantra and the Extensive Rebirth Mantra. Recite these mantras often; each mantra should be recited at least 108 times.
42问：晚饭是否要吃?	Question 42: Should one eat dinner?
答：晚饭不吃不太好，可以少吃一点，如果不想吃，也可以不吃。肚子觉得饿，硬是不吃是不行的。有些人晚上打坐坐得好，感到吃了东西容易昏沉，就不吃饭。禅堂参禅，晚上易饿，故也可让大家吃点东西。成道不在于饿肚子。	Answer: It is not very good to forgo dinner entirely. You may eat a little; if you do not wish to eat, you may also refrain from eating. But if you feel hungry, it will not do to force yourself not to eat. Some people meditate well at night and find that eating makes them prone to drowsiness, so they do not eat dinner. In a Chan hall, people may become hungry easily at night during Chan practice, so everyone may also be allowed to eat a little. Realization of the Way does not depend on going hungry.
43问：饮食对修法有什么影响?	Question 43: What effect does diet have on practicing the Dharma?
答：没有营养身体不行，但这并不是让你吃荤腥。因为吃荤腥会杀害生命，没有大悲心，不好。其实蔬食具一切营养，这就足够了。但各种蔬菜都要吃，不要单吃一种，还可以吃些牛奶。不需要再吃鱼肉了。我们长期吃素，身体不是很好吗?	Answer: The body cannot do without nourishment, but that does not mean you should eat meat and fish. Eating meat and fish involves killing living beings and is not in keeping with great compassion. In fact, a vegetarian diet contains all necessary nutrition, and that is sufficient. But eat a variety of vegetables rather than only one kind; you may also drink some milk. There is no need to eat fish or meat. We have been vegetarians for many years—isn't our health quite good?

44问：我们在万佛城拜宣化上人为师，现在要学心中心法，灌顶拜另一位师父，有冲突吗？	Question 44: We took Venerable Master Hsuan Hua of the City of Ten Thousand Buddhas as our teacher. Now that we wish to study the Heart-of-Heart Dharma and receive empowerment from another master, is there any conflict?
答：没有冲突，我本人就拜了好几位师父。我的第一位师父是天台宗的兴慈老法师。后来拜禅宗师父，还有华严宗的祖师应慈老法师。学密法后拜了贡嘎上师、王骧陆先生和法相宗范古农老居士为师。没关系的，我们这个法就是禅，不必有顾虑。	Answer: There is no conflict. I myself have taken several teachers. My first teacher was the Elder Master Xingci of the Tiantai school. Later, I took a Chan teacher, as well as the patriarch Elder Master Yingci of the Huayan school. After studying Esoteric Buddhism, I took Guru Gonga, Mr. Wang Xianglu, and the lay elder Fan Gunong of the Dharma Characteristics School as teachers. There is no problem. Our Dharma is Chan, so there is no need for concern.
45问：修心法要不要吃素？	Question 45: Must one be vegetarian when cultivating the mind Dharma?
答：我们主张吃素。有些人吃荤吃惯了，一下吃素不习惯，也可继续吃一段时间。用功修法了，修到气血转换时，叫你吃荤你也不要吃了，所以最好不吃。	Answer: We advocate vegetarianism. Some people are accustomed to eating meat and may find it difficult to become vegetarian all at once; they may continue eating it for a while. Once you practice the Dharma diligently and reach the point at which your vital energy and blood are transformed, you will not eat meat even if someone tells you to. Therefore, it is best not to eat it.
46问：应该怎样忏悔？	Question 46: How should one repent?
答：我们从前在不知不觉中都造了业。罪从心生，还将心忏，心空净是真忏悔。	Answer: In the past, we have all created karma unknowingly. Sin arises from the mind; repent with the mind itself. When the mind is empty and pure, that is true repentance.
47问：弟子根性愚痴，曾对师尊产生过许多疑问，真是罪障深重，望恩师责骂我，消我罪障。	Question 47: This disciple has dull and deluded faculties and has once harbored many doubts about the Revered Master. My karmic offenses are indeed grave. I hope that, out of compassion, Master will scold me and eliminate my karmic obstacles.
答：修道最不能疑惑，信力不足做一切事都不能成就，修道就更无望了。你要赶快忏悔，否则非但不能成道，还要遭大罪障，更将遭受恶果，你要小心了！	Answer: In cultivating the Way, nothing is more harmful than doubt. Without sufficient power of faith, one cannot accomplish anything, and cultivating the Way is even more hopeless. You must repent at once. Otherwise, not only will you

	be unable to realize the Way, but you will also incur grave karmic obstacles and suffer evil consequences. Be careful!
48问：生活中出现的种种障碍，怎么处理?	Question 48: How should one deal with the various obstacles that arise in daily life?
答：这都是磨炼你的定力，磨炼你成道的增上缘。不要怕，一切唯心造，心空障消。心若着相，障永远消不掉。动心就造业，所以一动心就要忏悔，心空净就好。	Answer: These are all tests of your power of samādhi and favorable supporting conditions for realizing the Way. Do not be afraid. Everything is created by the mind; when the mind is empty, obstacles vanish. If the mind clings to appearances, obstacles can never be eliminated. Stirring the mind creates karma, so whenever the mind stirs, repent. When the mind is empty and pure, all is well.
49问：学佛的人如何搞好人际关系?	Question 49: How can Buddhist practitioners establish good interpersonal relationships?
答：修法心空，人际关系如何搞不好？人际关系搞不好都是自己执著不舍，主观太深之故。	Answer: If, through practicing the Dharma, the mind is empty, how could one's interpersonal relationships fail to be good? Poor interpersonal relationships arise because one clings and will not let go, and because one's subjective views are too strong.
50问：未彻悟前如何应缘、待人接物?	Question 50: Before thorough awakening, how should one respond to conditions and interact with others?
答：一切无住，心不随境转即是。	Answer: Do not abide in anything. Do not let the mind turn with circumstances—that is it.
51问：未彻悟前，是否一切不管，待定慧力充足后再随缘应化，对境炼心?	Question 51: Before thorough awakening, should one refrain from involvement in everything, and only after the powers of samādhi and wisdom are sufficient respond to conditions and benefit beings, tempering the mind through circumstances?
答：不对！现在即须对境炼心，在炼心的过程中增长定慧力。	Answer: No! You must now temper the mind through circumstances, increasing the powers of samādhi and wisdom in the process.

信函摘抄

Excerpts from Letters

（一）弟子信函与上师批示	(I) Letters from Disciples and the Master's Comments
1.我是一个年轻教师，种种因缘，遇到并喜欢上了佛法。从此在佛法的熏陶下，人生发生了转折。不久前在灵岩山，皈依了三宝，成了一名在家弟子。	1. I am a young teacher. Through various causes and conditions, I encountered the Buddhadharma and came to love it. Its influence marked a turning point in my life. Not long ago, at Lingyan Mountain, I took refuge in the Three Jewels and became a lay disciple.
师批：“自由仁者深植善根所致，曷胜庆幸！”	Master's comment: "This is due to your deeply planted roots of goodness. How greatly to be rejoiced!"
可是自己业障深重，信愿行不清净，没有力量，仿佛被一层层浓密的乌云遮盖住了，不见光明。虽然念佛、诵经却难得真实利益。日常生活，待人接物，更是妄念纷纷，恶业不断。又无缘遇到善知识，找不到出路，信心渐渐地随着外境沉浮，但又实不甘心随波逐流，苦闷之心难以言喻。	Yet my karmic obstacles are profound. My faith, vows, and practice are impure and lack strength. It is as though I were covered by layer upon layer of dense dark clouds, unable to see the light. Although I recite the Buddha's name and chant sutras, I find it difficult to gain any true benefit. In daily life and in my dealings with others, deluded thoughts arise in profusion and unwholesome karma continues without cease. Nor have I had the good fortune to meet a spiritual friend; unable to find a way out, my faith gradually rises and falls with external circumstances. Yet I am truly unwilling simply to drift with the current, and the anguish in my heart is beyond words.
师批：“知过即改，善莫大焉！这是你念佛不痛切所致，应每日早晚打坐，每次至少一小时，逐渐加长时间。坐时趺坐，手结弥陀定印，不用念珠，随呼吸念佛，一进一出，念佛一句。	Master's comment: "To recognize one's faults and correct them is the greatest good. This is because your Buddha-recitation lacks urgency and sincerity. You should sit in meditation every morning and evening, for at least one hour each time, gradually increasing the duration. While sitting, assume the lotus posture and form the Amitābha meditation mudrā with your hands. Do not use prayer beads. Recite the Buddha's name in accordance with the breath: once on the in-breath and once on the out-breath.
静静地用耳根听你佛号从心发出的无声之声，不用出声念，摄牢意根，即能渐渐入定。下座后，还须随时观	Quietly listen with the ear faculty to the soundless sound of the Buddha's name arising from your

照，念起即觉，不随之攀缘流浪。久久功深，妄心不起，乌云消散，即觉轻安自在，虽整日勤劳，亦无负重之感矣。”	heart. Do not recite aloud. Gather the mind faculty firmly, and you will gradually enter samādhi. After rising from meditation, you must continue to observe at all times: whenever a thought arises, immediately become aware of it, and do not follow it in grasping and wandering. Once your practice has deepened over a long time, the deluded mind will no longer arise, the dark clouds will disperse, and you will feel light, peaceful, and at ease. Though you may labor diligently all day, you will feel no burden.”
不久前，有缘在《禅》杂志上拜读了您老的《略论明心见性》，虽一时难以领会其中的精义，却深信您是当今难遇难逢、德高道深的善知识，如同溺水者遇到了救星，欣喜万分。早就想写信给您，唯恐心不真诚，迟迟不敢动笔。今日终于鼓起勇气，恳求您老人家慈悲，为我指出一条明路。	Not long ago, I had the good fortune to read your “Brief Discussion of Realizing the Mind and Seeing One’s True Nature” in Chan magazine. Although I was for the moment unable to comprehend its essential meaning, I deeply believed that you are a rare spiritual friend in this present age, one of lofty virtue and profound realization. Like a drowning person who has encountered a rescuer, I was overjoyed. I had long wished to write to you, but fearing that my heart was not sincere enough, I delayed and dared not put pen to paper. Today I have finally summoned the courage to beg you compassionately to point out a clear path for me.”
师批：“当斯末法时代，念佛法门最为简便。仁者只按上述方法天天打坐念佛，上座下座均须一切放下，事过即不留，宛如水上画图一样，一笔起处，水面毫无痕迹。果能如斯用功，不出三月，定相必定现前，望仁者勉之！暇时广阅各种经论。”	Master’s comment: “In this Dharma-ending age, the Buddha-recitation Dharma gate is the simplest and most convenient. You need only follow the method stated above: sit in meditation and recite the Buddha’s name every day. Both on and off the cushion, you must let everything go. Once an affair has passed, leave no trace of it, like drawing on water: as soon as the stroke is made, the water’s surface bears no mark. If you can truly practice in this way, signs of samādhi will certainly appear within three months. I hope you will strive diligently. In your spare time, read widely in the various sutras and treatises.”
2.尊敬的上师，我已有十年没这样哭过了，我不敢想象失去您的教诲会沦为什么境地！唯有您，我心中信赖的上师，我才感到安全、踏实、幸福，我多么希望能为您做些什么，我多么希望能亲手侍奉您老人家啊！	2. Revered Master, I have not wept like this for ten years. I dare not imagine what state I would have fallen into without your teachings. Only with you—the master whom I trust in my heart—do I feel safe, secure, and happy. How I wish that I could do something for you; how I wish that I could personally attend upon you!

师批：“远处相亲近处稀，身影从来不相离！”	Master’s comment: “Though far apart, we are close; though near at hand, we may be distant. Our forms and shadows have never been apart!”
3.有缘蒙尊师亲授心密，弟子幸甚。在此末法，师尊为广度有情，把此无上大法公之于世，功德无量！	3. I have had the good fortune to receive the Heart-of-Heart Dharma directly from you, revered Master; how blessed I am! In this Dharma-ending age, you have made this unsurpassed great Dharma public in order to liberate sentient beings widely. Its merit and virtue are immeasurable!”
师批：“有缘修此大法，确是无上福德。”	Master’s comment: “To have the affinity to practice this great Dharma is indeed unsurpassed merit and virtue.”
弟子由气功到进入修法，其间征程可谓漫漫。在十多年练功过程及现实生活中，深感宇宙世界和人体内在物质的不可思议，而深信宇宙和人生另有光明大道，乃立志修学正法。	My journey from qigong to entering Dharma practice was indeed a long one. During more than ten years of qigong practice and in the course of ordinary life, I deeply sensed the inconceivability of the universe, the world, and the inner substance of the human body. Thus I came firmly to believe that there is another clear and luminous path to understanding the universe and human life, and I resolved to study and practice the true Dharma.
师批：“有此认识乃宿世深植善根所致。”	Master’s comment: “Such understanding is due to deeply planted roots of goodness from past lives.”
从而孜孜不倦，克服困难，寻访名师大德，曾修过观音法门、念佛法门、颇瓦法等。	Thereafter, I worked tirelessly, overcame difficulties, and sought out renowned teachers and great adepts. I have practiced the Avalokiteśvara Dharma gate, the Buddha-recitation Dharma gate, the practice of phowa, and other methods.”
师批：“归元无二路，方便有多门。”	Master’s comment: “There are not two roads for returning to the source, though there are many expedient gates.”
自拜读《佛法修证心要》后，深感得之恨晚。书中字字句句，足见尊师亲修实证之金玉良言和慈心度生之佛祖心肠。	After reading Essentials of Buddhist Practice and Realization, I deeply regretted not having encountered it earlier. Every word and sentence in the book reveals your precious words of personal practice and direct realization, as well as the compassionate heart of a Buddha or patriarch who liberates sentient beings.”
师批：“你我有缘，故有此感受。”	Master’s comment: “You and I have an affinity; that is why you have this feeling.”

特别在此末法时代，心密复出，犹如当空红日，殊胜无比！因此即起程往沪见尊颜求赐法。	Especially in this Dharma-ending age, the reemergence of heart esotericism is like a red sun in the sky, supremely marvelous beyond compare. I therefore immediately set out for Shanghai to meet you and request the Dharma.”
师批：“心中心法是密法中的心髓部分，是大根器人才能修的。”	Master’s comment: “The Heart-of-Heart Dharma is the essential core of Esoteric Buddhism. Only those of great capacity can practice it.”
（二）上师复函	(II) The Master’s Replies
4.近闻有人瞎指点，以为如识得能说、能闻、能行、能做的大功能，就是开悟，不用再修持了。殊不知，认识这大功能是自己的本来面目，只是理解，离证悟还差十万八千里。解悟只算知解，遇事即飞去，丝毫不得力，在生死岸头作不得一点主。这在宗下曰之为：“一句合头语，万世系驴橛”。真心了生死者，可不慎欤?!	4. Recently I heard that some people are giving blind instruction, believing that once one recognizes the great function capable of speaking, hearing, walking, and acting, that is awakening, and there is no further need for practice. They do not realize that recognizing this great function as one’s Original Face is merely intellectual understanding; it remains a vast distance from realized awakening. Awakening at the level of principle counts only as conceptual understanding. When circumstances arise, it immediately flies away; it offers not the slightest strength, and at the brink of birth and death one cannot exercise even a little mastery. In the Chan school this is called: “One phrase that seems to fit becomes a post that tethers the donkey for ten thousand ages.” Can one who truly wishes to transcend birth and death fail to be cautious?!
因不忍见诸方学子受此盲子瞎指划而误入歧途，放弃修法而生死不了，故高声疾呼。修法未到内而身心、外而世界完全消殒而了了分明时，不算见性；即使到了这时，还有习气在，亦不能罢手不修，还须奋力修法，以增加定力而完保任之功，庶能同证菩提，不枉过此一生。	Unable to bear seeing students everywhere misled onto wrong paths by such blind guidance, abandoning Dharma practice and failing to transcend birth and death, I raise my voice in urgent warning. Unless, through practice, both body and mind within and the world without have completely vanished, while clear, ever-present knowing remains, it does not count as seeing one’s true nature. Even when one has reached this point, habitual tendencies remain; one still cannot stop practicing. One must continue to practice vigorously, increasing the power of samādhi and completing the work of safeguarding realization. Only then may one realize bodhi together with others and not have passed through this life in vain.

5.上海同仁集资印刷了一批密宗宝典，是莲花生大师著的《中阴闻教得度秘法》。这是帮助佛子们生前未曾修好，于圆寂后得度的要法。莲花生大士悲心痛切，怜佛子们修行不力，生死不了，再一次于死时助其得度，用心良苦，我等得之，幸何如之！	5. Fellow practitioners in Shanghai pooled funds to print a number of copies of an esoteric Buddhist treasury, The Esoteric Teaching of Liberation Through Hearing in the Intermediate State, written by Guru Padmasambhava. This is an essential Dharma for helping Buddhist disciples who did not practice well during life to attain liberation after death. Guru Padmasambhava's compassion was most earnest: pitying Buddhist disciples who lacked strength in practice and could not transcend birth and death, he again assists them at the time of death so that they may attain liberation. How profound was his solicitude! How fortunate we are to have obtained this!
遇真实修行的同仁给一本（不要滥发，该书无多），助他得度，以结善缘。这是上海同仁和你地同参广结善缘的，望珍重妥善处理，千万勿马虎、糟蹋。	Give one copy to a fellow practitioner whom you encounter who truly practices—do not distribute them indiscriminately, for there are not many copies—so as to help that person attain liberation and form a good affinity. This is an opportunity for the fellow practitioners in Shanghai and your fellow practitioners there to form good affinities widely. Please treasure it and handle it properly. Never be careless or waste it.
6.修持佛法贵一门深入，不可杂修。心中心大法是密宗最高的心法，和西藏有相的密法不可同日而语。你怎么修了高深的心法又去听人家的不知深浅的瞎话改修其他法门，走冤枉路呢?	6. In practicing the Buddhadharma, what is important is to penetrate deeply into one gate; one must not practice in a miscellaneous way. The great Heart-of-Heart Dharma is the highest essential teaching of Esoteric Buddhism and cannot be mentioned in the same breath as Tibet's form-based esoteric practices. Why, after practicing such a profound essential teaching, did you listen to the irresponsible talk of others, change to another Dharma gate, and take a needless detour?
还算好，你知道改回来，重修心密，又恢复了光明定境。再不要杂修他法，一心坚修心密，圆成圣果也。	Fortunately, you knew to return and resume heart esotericism, and you have again recovered the luminous state of samādhi. Do not again practice other dharmas indiscriminately. Practice heart esotericism single-mindedly and steadfastly, and you will perfectly accomplish the fruit of sagehood.
你说犯了淫戒，功夫打了折扣。是的，淫为万恶之首，功夫再好的人，一犯淫，功夫也就大退特退，乃至于发了神通的人犯了淫，神通也会失去。	You say that because you violated the precept against sexual misconduct, your practice has suffered a setback. That is so. Sexual misconduct is the foremost of all evils. No matter how good one's

	practice may be, once one commits sexual misconduct, one's practice greatly declines; even those who have developed spiritual powers will lose them if they commit sexual misconduct.
你今年多大年纪?还这么冲动！你犯的淫戒是和你自己的妻子同房，还是与第三者?这要说清楚，以便为你补救。	How old are you this year, that you are still so impulsive? Was your violation of the sexual precept intercourse with your own wife, or with a third party? You must explain this clearly so that I may help remedy the matter for you.
7.来信收悉，你大有长进，可喜可贺！《中阴救度》一书，确是密宗宝典，教导我人于生前未得度者，于死时得度成佛，无大福报者曷能遇之?你能珍视、慎重赠人，深合我心。	7. I have received your letter. You have made great progress, which is most gratifying and worthy of congratulations. The book Liberation in the Intermediate State is indeed an esoteric Buddhist treasury. It teaches those of us who have not attained liberation during life to attain liberation and Buddhahood at the time of death. Without great blessings, how could one encounter it? That you treasure it and give it to others with care accords deeply with my wishes.
你搬入新居，一切皆符心愿，福缘甚佳。望更好地保护己灵，勤除旧习，俾能大放光明，圆证报、化二身，圆成佛果。	You have moved into a new home, and everything has met your wishes; your favorable affinities are excellent. I hope you will protect your own spirit still better, diligently remove old habitual tendencies, and thereby emit great light, perfectly realize the sambhogakāya and nirmāṇakāya, and fully accomplish Buddhahood.
8.来函所问问题，兹答如下：	8. The questions in your letter are answered below:
“心空境隐”，一切境界本自空寂，只因妄心攀缘，乃生种种幻相，及至缘心熄灭，幻境亦自熄灭。所以当你上山，心空无住时，山色树林都一起消殒无余；但当幻境熄灭时，“觉性了了，非如木石”。	When the mind is empty, circumstances recede. All states are originally empty and quiescent; only because the deluded mind grasps at conditions do all kinds of illusory appearances arise. When the conditioning mind ceases, illusory states likewise cease of themselves. Thus, when you were in the mountains and your mind was empty and non-abiding, the mountain scenery and woods all vanished together without remainder. Yet when illusory states cease, “the aware nature remains clear and distinct; it is not like wood or stone.”
即《圆觉经》所说：“幻灭灭故，非幻不灭”之证境也。仁者于此见到，当善自保护，时时心空，勿随境走。遇有念起，即便斩断，不令相续，如斯精勤长养，不数年即圆熟矣。闭关，一要心空意闲，不然，要闷气	This is the realized state described in the Sūtra of Perfect Enlightenment: “When even the extinction of illusion is extinguished, the non-illusory is not extinguished.” Having seen this, you should

难耐的；二要有清静关房；三要有道粮；四要有护关者；五要有导师。功效是可以早日打成一片。	carefully safeguard it yourself. Keep the mind empty at all times, and do not follow circumstances. Whenever a thought arises, immediately cut it off and do not allow it to continue. Nurture this diligently in this way, and within a few years it will reach complete maturity. For retreat, first, the mind must be empty and at ease; otherwise, the pent-up distress will become unbearable. Second, there must be a quiet retreat room. Third, there must be provisions. Fourth, there must be someone to attend the retreat. Fifth, there must be a guiding teacher. The benefit is that one can more quickly become continuous and undivided.
9.来函所询各点、条答如下：	9. The various points asked about in your letter are answered item by item below:
（1）静卧时，妄念不行，以平时修法般若熏陶，故内心开发发出爆声。当爆炸时，身心了不可得而正念了了，非同木石，这是什么?你在这上面猛着精彩，一旦认定，就是见性了。若再舍此而别求，则佛无觅处了。	(1) While you were lying quietly, deluded thoughts did not move. Through the prajñā influence of your usual Dharma practice, your inner mind opened and emitted an explosive sound. At the moment of the explosion, body and mind were altogether unobtainable, yet right mindfulness was clear and distinct, not like wood or stone. What is this? Direct your full attention to this. Once you recognize it firmly, that is seeing one’s true nature. If you abandon this and seek elsewhere, there will be nowhere to find the Buddha.
（2）“虚空粉碎，大地平沉”者，即正当大爆炸时，非但内不见身心，外不见世界，即连虚空亦不存在也。	(2) “Empty space shatters, and the great earth sinks into stillness” refers to the very moment of the great explosion: not only is body and mind no longer seen within, and the world no longer seen without, but even empty space no longer exists.
（3）六识在大脑，七识在心肺相交之脉管内，八识在心包络内。六识主思考分别，七识恒审思量着我，八识储藏种子。	(3) The sixth consciousness is in the brain; manas consciousness is in the blood vessels connecting the heart and lungs; and the ālaya consciousness (ālaya-vijñāna) is in the pericardium. The sixth consciousness governs thought and discrimination; manas consciousness constantly examines and deliberates upon a self; and the ālaya consciousness (ālaya-vijñāna) stores seeds.
（4）觉，警惕意。念起即觉，不可随妄念跑。观，看着。用正念看着妄念，妄念一起即觉而不跟妄念跑。	(4) Awareness means vigilance. Whenever a thought arises, immediately become aware of it; do not run after deluded thoughts. Observation means

照，如阳光、明灯朗照，不用观而自朗照一切，了了分明而不着一相。	watching. Use right mindfulness to watch deluded thoughts; the moment a deluded thought arises, become aware of it and do not follow it. Illumination is like sunlight or a bright lamp shining clearly: without deliberate observation, it naturally illuminates everything, clear and distinct without clinging to any appearance.
10.你说因出门，做功夫时有间断，这是你把做功夫看成定式了，以为在座上结印、持咒才叫做功夫，下座走路、做事就不是做功夫了。这是大错！须知真正做功夫，是在座下日常动用中。	10. You say that when you go away from home, your practice is interrupted. This is because you regard practice as a fixed form, thinking that practice means only forming mudrās and reciting mantras while seated, and that walking and working after rising from meditation are not practice. This is a great mistake! You must know that true practice lies in the everyday activities and functions of life off the cushion.
我们应缘接物，在紧张、纷忙中，尽管身、手、头、目等均劳而心不动摇，不随物转，只了了应付，无得无失，无　无爱，镇日心中空荡荡的，才是真做功夫。偶一失照，心中有物，即是间断；否则不名间断。	We should respond to circumstances and engage with things. Amid tension and busyness, although the body, hands, head, eyes, and so forth are all at work, the mind should remain unmoved, not turning with things, but simply responding with clear awareness—without gain or loss, anger or attachment. Only when the mind remains empty all day long is this true practice. If, even momentarily, one loses this awareness and something arises in the mind, that is an interruption; otherwise, it is not called an interruption.
等到功夫圆熟，还要扫除悟迹，掀翻窠臼，无悟、无得；无佛、无众生。一切不有而妙用无穷；一切不得而神通无量，这才是广大无边，甚深玄妙三昧。	When practice is fully mature, one must sweep away even the traces of awakening and break out of every fixed pattern: no awakening, no attainment; no Buddha, no sentient beings. Nothing is taken as existent, yet wondrous functioning is inexhaustible; nothing is attained, yet spiritual powers are immeasurable. Only this is the vast, boundless, profound, and wondrous samādhi.
我们做功夫就是先从悟自本心，见自本性下手，然后绵密观照，不使心中存一毫法见、物见、佛见，整日空荡无依，随缘穿衣吃饭，把历劫所养习气消磨尽竟，自然放大光明，朗照十方世界，无有剩余，正不需修什么虹光法。	In our practice, we must first begin by awakening to our own original mind and seeing our own true nature. Then maintain continuous and seamless contemplation, allowing not the slightest view of dharmas, things, or Buddhas to remain in the mind. Remain empty and without reliance throughout the day; according to circumstances, dress and eat, and wear away completely the habitual tendencies

	cultivated over countless kalpas. Then great light will naturally shine forth, illuminating the worlds in all ten directions without remainder. There is truly no need to practice any rainbow-body method.
这个虹光法修得不好，即心未空尽时，非但身不能化光；还要出偏差，眼睛还会瞎。你们都有白内障，修光更易使白内障深化而导致眼瞎。所以我劝你们还是依照禅宗的修法，用开悟、保任而圆证的进修方法较为稳妥。	If this rainbow-body method is practiced improperly—that is, before the mind has been completely emptied—not only will the body fail to transform into light, but deviations may also arise, and the eyes may even go blind. You all have cataracts, and practicing with light can more easily worsen them and lead to blindness. Therefore, I advise you to follow the methods of the Chan school. The progressive approach of awakening, safeguarding realization, and bringing realization to full completion is comparatively safer and more reliable.
你说做功时没有什么感觉，总觉平静、平淡，这是最好的感觉。因为一有什么玄妙的境界，都是你心中的幻想。要一点境界也没有，从而忽地一声将内而身心、外而世界一齐化空。正与么时而灵觉了了，无能知所知，无能思所思，才是你的本来面目。	You say that during practice you have no particular sensations and always feel calm and ordinary. This is the best feeling. For whenever there is some mysterious or extraordinary state, it is all fantasy within your own mind. There should not be the slightest state at all; then, suddenly, inner body and mind and the outer world are all simultaneously transformed into emptiness. At precisely such a time, spiritual awareness is clear and ever-present: there is no knower or known, no thinker or thought. This is your Original Face.
你又说，做功夫不能打成一片，这是你功夫未圆熟所致。只要在一切境界中不断地锻炼下去，不久自会水到渠成。你现在功夫已有相当基础，再精勤修炼下去，我想不久你就会桶底脱落了。望你好自为之！	You also say that your practice cannot become continuous and undivided. This is because your practice has not yet become fully mature. So long as you continue tempering yourself unceasingly amid all circumstances, before long it will naturally come to fruition. Your practice now already has a considerable foundation. Continue to cultivate diligently, and I think that before long the bottom will drop out of the bucket. I hope you will apply yourself diligently.
11.座上身心世界化空，灵知了了，这正是本性现前。有时不是了了觉知，又不像打瞌睡，这是不住觉的无知之知，也是好事；但不要落入无记，就行了。	11. When, during meditation, body, mind, and world are transformed into emptiness while spiritual knowing remains clear and ever-present, this is precisely the true nature appearing before you. Sometimes there is not clear, conscious knowing, yet it is unlike dozing off. This is knowing

	without knowing, in which one does not abide in awareness; it too is a good sign. Just do not fall into an indeterminate state.
你不是一事无成，已经证到本来面目，只要在事上锻炼，将旧习化空，任何顺逆境都无动于衷，就能进一步放大光明，现神通，将色身转成光明报身了。但切不可追求，只待时机成熟，即水到渠成了。那时要现意生身即现意生身，不是什么难事，望好自为之。	It is not true that you have accomplished nothing; you have already realized the Original Face. Continue training amid circumstances, dissolving old habitual tendencies into emptiness and remaining unmoved by favorable or adverse conditions. You can then radiate greater light, manifest spiritual powers, and transform the physical body into the luminous sambhogakāya (reward body). But do not pursue this. When the conditions are ripe, it will occur naturally. At that point, manifesting a mind-born body at will will not be difficult. Apply yourself diligently.
12.尔等每星期在同修家聚会一次，互相切磋，督促前进；尤当盛夏，仍能不辍修持，确甚难能可贵。	12. You should gather once a week at a fellow practitioner's home to discuss and learn from one another, encouraging each other to progress. Especially in the height of summer, it is truly rare and commendable that you can continue your practice without interruption.
一切境界，本自虚幻无有，皆吾人妄心蠢动而蕴集显现，心若不动则幻境自消。故古人谓为“妄念消尽幻身融”，诚不巫也。仁者正念提起时，则妄心不动，妄心不动则妄境自消。	All states are originally illusory and nonexistent; they are accumulated and manifested through the restless stirring of our deluded minds. If the mind does not move, illusory states vanish of themselves. Thus the ancients said, “When deluded thoughts are exhausted, the illusory body dissolves.” This is indeed no falsehood. When you raise up right mindfulness, the deluded mind does not move; when the deluded mind does not move, deluded states vanish of themselves.
故一切人物皆呆滞不动；反是，妄心一生，则一切妄境又复生起矣。此时若更正，念亦脱（即无所谓正念、妄念，皆不可得）。则一切物境，影子亦不可得矣（即连呆滞的尘影亦不可得）。望同仁努力前进，勤于觉察观照，则到家之日不远矣。	Therefore, all people and things appear dull and motionless. Conversely, once the deluded mind arises, all deluded states arise again. At such a time, if even right mindfulness falls away—that is, if there is no such thing as right mindfulness or deluded thought, for both are unobtainable—then even the shadows of all external objects are unobtainable. That is, even the dull shadows of sense objects are unobtainable. I hope that fellow practitioners will strive diligently onward and be assiduous in awakening and contemplation; then the day of reaching home will not be far off.

一切大乘经都可阅读，如你手边有《圆觉经》、《心经》、《金刚经》、《楞严经》、《楞伽经》、《法华经》、《华严经》以及上次所讲《六祖坛经》等，都是修法必读之经，可以一一参详。	All Mahāyāna sūtras may be read. If you have at hand the Sūtra of Perfect Enlightenment, Heart Sūtra, Diamond Sūtra, Śūraṅgama Sūtra, Laṅkāvatāra Sūtra, Lotus Sūtra, Avataṃsaka Sūtra, and the Platform Sūtra of the Sixth Patriarch discussed last time, these are all essential sūtras for practitioners and may be studied one by one in detail.
13.打七需俟气候稍凉，现在尚嫌太早，阴历十月开始最为确当。某人说无消息，不愿打七；又某人说已有消息，不消打七，这都错会了打七之义。	13. A seven-day retreat must wait until the weather is somewhat cooler. It is still too early now; beginning in the tenth lunar month would be most appropriate. One person says that he has received no news and therefore does not wish to undertake a seven-day retreat; another says that he has already received news and therefore has no need for one. Both misunderstand the meaning of a seven-day retreat.
无消息正好打七，七识一死，则好消息自来；七识高涨，不用专功打死它，如何会有好消息?有好消息更须打七，七识死透，八识始能翻身，才能发挥大机大用。如何可以得少为足，以为有了消息，就可以不打七了。试问七识妄心不死透，习气如何能了?	Having received no news is precisely why one should undertake a seven-day retreat. Once the seventh consciousness is brought to death, good news will naturally come. If the seventh consciousness is at full strength, how can there be good news unless one undertakes focused practice to put it to death? Having received good news makes a seven-day retreat even more necessary: only when the seventh consciousness has died completely can the ālaya consciousness (ālaya-vijñāna) turn around and bring forth great capacity and great functioning. How can one be satisfied with so little and think that, having received news, one need not undertake a seven-day retreat? If the deluded mind of the seventh consciousness has not died completely, how can habitual tendencies be brought to an end?
内心翻腾，这是妄心种子被般若火薰得翻动起来了，将要打脱而未打脱的现象。此时要耐心沉着，不可慌乱。难以忍受时，可出声持咒，千万不可因心烦意乱就下座，半途而废。	When the inner mind churns, this is the sign that the seeds of the deluded mind have been stirred by the fire of prajñā and are about to break free, though they have not yet done so. At this time, be patient and composed; do not panic. When it becomes hard to endure, recite the mantra aloud. Never leave your seat because your mind is troubled and confused, thereby abandoning the effort halfway.

因打七就是要打死七识，这七识将要死时，它当然拼命挣扎，所以你就内心翻腾，紊乱难过了。不趁此时着力打死它，稍一放纵，就又前功尽弃了。所以你这时放弃不坐实是大错，以后遇此情况，须耐住性，继续坐下去。七识一死，大好风光就呈现眼前了。	The purpose of a seven-day retreat is to put the seventh consciousness to death. As this seventh consciousness is about to die, it naturally struggles desperately; thus your inner mind churns, becoming confused and distressed. If you do not seize this moment to exert yourself and put it to death, then with the slightest indulgence all your former effort will be lost. Therefore, giving up and leaving your seat at this time is a grave error. Whenever you encounter this condition in the future, you must endure it and continue sitting. Once the seventh consciousness dies, a magnificent prospect will appear before your eyes.
可以在自己房内打七，不需要什么仪式，因为这是无相密。	You may undertake a seven-day retreat in your own room. No ritual is necessary, because this is formless esoteric practice.
上座有时舒适轻松，有时烦躁不安，这是功夫未落堂的必然现象。因识心未死透，不无反动，所以有或上或下的情况。总之，你须好亦不喜，坏亦不忧，自管心无所住地坐下去。等你心真空净时，自然安适受用，无忧无恼了。	Sometimes meditation feels comfortable and relaxed; at other times it is agitated and unsettled. This is an inevitable phenomenon when practice has not yet come to full maturity. Because the consciousness-mind has not died completely, there is bound to be resistance, and so conditions may rise or fall. In short, do not rejoice when things are good or grieve when they are bad. Simply continue sitting with the mind in non-abiding. When your mind becomes truly empty and pure, you will naturally enjoy ease and comfort, free from worry and vexation.
“万物本自闲，唯人自扰！”又道：“是法住法位，各不相涉！”一切事物本不干扰我们，都是我们自己妄心乱动，取境着相，才烦恼重重。你看电视时，心一空，就不为境扰，这时你的身心就和电视不相干涉了。	“All things are originally at ease; people alone trouble themselves!” It is also said, “Each dharma abides in its own dharma position; none intrudes upon another.” All things originally do not disturb us; it is only because our own deluded minds move chaotically, grasp at objects, and cling to appearances that afflictions multiply. When you watch television, if your mind becomes empty, you are not disturbed by what appears before you. At that time, your body and mind do not interfere with the television.
所以教你们时时要觉照，就是这个意思。你现在会用了，我很欣慰！还要加功，做到任何时、处都一样，不为境扰。而后觉照亦不要，仍然心空如洗，空亦不可得，方可放手。	This is why I teach you to maintain aware contemplation at all times. You now know how to apply it, and I am greatly gratified. You must further intensify your practice, so that your practice

	remains the same at every time and in every place and you are not disturbed by circumstances. Thereafter, let go even of aware contemplation, while the mind remains empty as if freshly washed; when even emptiness is unobtainable, then you may let go.
14.所谓“当下”者，即一切妄念断而了了分明之时也。这“了了分明”即当人佛性。	14. What is called “the present moment” is the time when all deluded thoughts have ceased and everything is clearly known. This clear knowing is the Buddha-nature of the person concerned.
平时行、住、坐、卧都要照顾“当下”，不能随念转，跟境界跑。	In walking, standing, sitting, and lying down, you must attend to “the present moment.” Do not turn with thoughts or run after circumstances.
对境不动心、不分别，为现量境界。而了了分明的自性是体，不是用，见色闻声而不粘不著，这是用。二者不可混为一谈。	To remain unmoved and undiscriminating when encountering circumstances is the realm of direct perception. The intrinsic nature that is clear and distinct is the essence, not the function. Seeing forms and hearing sounds without clinging or attachment is the function. The two must not be confused.
15.入座后，身手化空，是好消息，这“知”身手化“空”的是谁?应在这方面着眼！这时并不是没有知觉，只是妄念消亡罢了。听到声音惊醒，这听到声音的又是谁?可见不是睡着或落入无记。假使昏睡，手印早散，人亦不会坐直；假若无记，哪会听到声音而惊醒。	15. After you enter meditation, if body and hands are transformed into emptiness, this is good news. Who is it that knows that body and hands have become empty? You should focus your attention here. At such a time, it is not that there is no awareness; it is only that deluded thoughts have ceased. If you hear a sound and awaken with a start, who is it that hears the sound? Clearly, this is neither sleep nor falling into an indeterminate state. If you were drowsing, the mudrā would already have loosened and you would not remain sitting upright; if you were in an indeterminate state, how could you hear a sound and awaken?

正入定时，应一无所有。如有境界，不予理睬，所有幻境，自然消灭。如在境中，迷迷糊糊，不能自主，那是入了梦境，须提起精神，睁眼出声念咒，驱散睡魔，摄入正定。望好自努力，勿入歧途！	When truly entering samādhi, there should be nothing at all. If any state appears, pay it no attention, and all illusory states will naturally vanish. If you are within a state, muddled and unable to govern yourself, then you have entered a dream state. You must raise your spirit, open your eyes, and recite the mantra aloud to disperse the demon of sleep and gather yourself into right samādhi. I hope you will diligently exert yourself and not enter a wrong path.
三密相应的妙观与某先生的观心法门略有不同。三密之观是：身（内空）、心（密空）、外界（外空）三空相应的见性保任法门，而某先生之观心是未见性的觅心法门，所以不同。做时，后者虽能看见妄念起处，即便化空，但其不知真心是什么?而前者已知真心，不再起疑，故不同。	The wondrous contemplation in which the three mysteries correspond differs somewhat from Mr. So-and-so's method of contemplating the mind. In the contemplation of the three mysteries, the three emptinesses of body (inner emptiness), mind (secret emptiness), and outer world (outer emptiness) correspond; it is a Dharma gate of seeing one’s true nature and safeguarding realization. Mr. So-and-so's contemplation of mind, however, is a Dharma gate of seeking the mind before seeing one’s true nature, and therefore differs from it. Although the latter can observe where deluded thoughts arise and immediately transform them into emptiness, the practitioner does not know what the true mind is. In the former method, the practitioner already knows the true mind and no longer gives rise to doubt; this is the difference.
16.你能时时观照，保护本来，不随境流浪，这是真用功。反之，虽然每日打坐，念佛，下座后即忘其所以，妄念乱动，随境流转，那不过是表面用功，实际无甚收益。	16. If you can contemplate at all times, preserve what is original, and not drift with circumstances, this is true diligent practice. Conversely, although one may meditate and recite the Buddha's name every day, if after leaving the cushion one immediately forgets the purpose of it all, allowing deluded thoughts to move chaotically and following the flow of circumstances, that is merely superficial practice and brings little actual benefit.

坐中境界，不管好丑，俱不可着。一生心动念，即是妄觉，妄觉一起，再好境界也保持不了。因这想保持之念，即是妄心故也。	Whatever states arise during meditation, whether pleasant or unpleasant, do not cling to them. Once the mind stirs and a thought arises, it is deluded awareness. Once deluded awareness arises, even the best state cannot be maintained, for the thought of wishing to preserve it is itself the deluded mind.
坐得身心世界全空，而了了分明，这是什么?这就是你的本来面目也！见得这空、净、光明无相的面目，你还着世间的假相吗?进一步，时时、处处保护它，不让他随境生心流转，这种空、净、明朗的境界就时时现前了。	When, in sitting meditation, body, mind, and world are all empty, yet there is clear and distinct knowing—what is this? This is your Original Face. Having seen this empty, pure, luminous, formless face, will you still cling to the false appearances of the worldly realm? Going further, preserve it at all times and in all places; do not let it give rise to mind and drift with circumstances. Then this state of emptiness, purity, and luminosity will be continually present.
你问为什么这种境界很少现前，因为你多生历劫执著惯了，无明习气深厚，今虽一旦打破，见得本来，而那深厚的习染根子依然存在。所以要进一步时时处处保护它，才有念起，即须祛除，不让它流浪起灭。把这着相的习染分分除尽，就大功告成，证成圣果了。这一条非常重要，望你好好记取，用功保护！！！	You ask why this state appears so rarely. It is because through many lives and countless kalpas you have become accustomed to attachment, and the habitual tendencies of ignorance are deep and heavy. Although you may have broken through them at one stroke and seen what is original, the roots of those deep habitual defilements still remain. Therefore, you must go further and preserve it at all times and in all places. As soon as a thought arises, you must remove it, not allowing it to wander through arising and ceasing. Eliminate bit by bit these habitual defilements of clinging to appearances, and the great work will be accomplished and the fruit of sagehood realized. This point is extremely important. I hope you will remember it well and practice diligently to preserve it!
不要着光明，你只空心，心净光明自生。因本性是光明体，你现在光明少，是心不净故。心果真一无所着，不求光明，光明自大放也。	Do not cling to luminosity. Simply empty your mind; when the mind is pure, luminosity will naturally arise. Your true nature is a body of luminosity. The reason you now have little luminosity is that your mind is not pure. If the mind is truly attached to nothing and does not seek luminosity, luminosity will naturally shine forth greatly.
真入定是对境不惑，死定有什么用?	True samādhi is to remain undeluded when encountering circumstances. What use is a dead

	samādhi?
忘记不是坏事，我们做什么等于不做。为什么要耿耿于怀记住它呢?古德云：终年吃饭不曾咬着一粒米，就是叫我们须心空无住也。	Forgetting is not a bad thing. Whatever we do is as though we had not done it. Why should we keep remembering it so anxiously? An ancient worthy said, “Though eating all year long, one has never bitten a single grain of rice.” This teaches us that the mind must remain empty and non-abiding.
17.兹就来函所问，答复如后：	17. I shall now answer the questions raised in your letter:
有时迷，只要勤加警惕，在事境中不断地磨炼，即能将迷情化去。至于中阴如何，完全根据你在世的功夫而定。现在如能不迷，则中阴亦能做主；现在如不能做主，则中阴即会昏迷。到那时，只能请道友帮助提醒，唤醒迷梦，方得解脱。	At times you may become deluded, but if you remain diligently vigilant and continually temper yourself amid circumstances, you will be able to dissolve deluded feelings. As for the intermediate state, it depends entirely on the depth of your practice in this life. If you can remain undeluded now, you will also be able to remain master of yourself in the intermediate state; if you cannot remain master of yourself now, you will become confused in the intermediate state. At that time, you can only ask Dharma friends to help remind you and awaken you from your deluded dream, so that you may attain liberation.
修随心陀罗尼，右手不能放在大腿上，如实在不能高举，则可稍低，贴在胸腹间。亦可不结印持咒，但力量稍差，你可修习。	When practicing the Mind-Following Dhāraṇī, your right hand must not rest on your thigh. If you truly cannot raise it high, you may hold it slightly lower, against the area between your chest and abdomen. You may also recite the mantra without forming the mudrā, though its efficacy will be somewhat weaker. You may practice in this way.

18.你下座后休息时能看见自己，这是神忽离体。因打坐后，心情安定，不似坐中尚有要入定、要成道等诸般妄念，七识为之封牢，不能自由出入。坐后休息，一切心空，七识在撤离封闭的情况下，即能离体而出游了。所以教你们在打坐时，一切放下，什么也不要想，什么也不要求，顺其自然，即能安然入定，开悟成道了。	18. If you can see your own body while resting after meditation, your spirit has suddenly left the body. After meditation, the mind is settled. During sitting, by contrast, deluded thoughts such as wanting to enter samādhi or realize the Way still keep the seventh consciousness tightly confined, preventing it from moving freely in and out. When you rest afterward, the mind lets go of everything; once that confinement is lifted, the seventh consciousness can leave the body and roam. This is why I teach you to let go of everything while meditating, think of nothing, seek nothing, and let things take their natural course. Then you can enter samādhi peacefully, awaken, and realize the Way.
梦中吃荤菜是你女儿劝你吃荤的反应。你能吃而无味，不贪吃，不着吃，这就是吃素。因所谓吃素者，乃无吃的要求，而不在吃与不吃也。	Eating meat dishes in your dream was a reflection of your daughter urging you to eat meat. You were able to eat without finding it tasty, without craving food or becoming attached to eating. This is vegetarian eating. What is called eating vegetarian food means having no demand to eat; it does not lie in eating or not eating.
另外，关于闭关一事，可简可繁，随自己取修。所谓闭关者，即闭户不出，在家用功精修。有的是终日打坐，不讲话，只吃一餐；有的是坐坐走走即经行，看看经文，也不讲话；更有的也可说一些话。总之，是闭紧自己的意识关，不让其乱动，用以早日圆证菩提而已。	As for undertaking retreat, it may be simple or elaborate, according to your own choice of practice. Retreat means closing one's door and not going out, applying oneself diligently to practice at home. Some sit in meditation all day, speak to no one, and eat only one meal. Some alternate sitting and walking meditation, read scriptures, and do not speak. Others may also speak a little. In short, it means firmly closing the gate of one's own consciousness, not allowing it to move about chaotically, in order to realize bodhi completely as soon as possible.
19.某某去国外弘法，可喜可贺！一些师兄弟们不理解他，是他们未开法眼，不识真人。	19. It is a cause for joy and congratulations that so-and-so has gone abroad to propagate the Dharma. Those Dharma brothers and sisters who do not understand him have not opened the dharma eye and do not recognize the True Person.
你现在得其人的指教，有所悟入，曷胜庆幸?但切不可得少为足，以为到家无事，须兢兢业业，努力在境中锻炼，勤除习气，去尽现业流识，方可放手。否则落个悟后迷，枉修一场，岂不可惜！	Now that you have received this person's guidance and gained some awakening, how fortunate you are! But you must never be content with a little, imagining that you have arrived home and have nothing more to do. You must be diligent and

	conscientious, strive to temper yourself amid circumstances, diligently remove habitual tendencies, and eliminate the stream of consciousness driven by present karma before you may let go. Otherwise, you will fall into delusion after awakening and have practiced in vain. Would that not be regrettable?
我年纪大了，不想出门，只拟安稳休养。望你好好用功，不要半途而废！	I am advanced in years and do not wish to go out. I only intend to rest and recuperate peacefully. I hope you will practice diligently and not abandon your efforts halfway.
20.阁下所作功法与我相左，爱莫能助，为之奈何?	20. The practice you have devised differs from mine, so much as I would like to help, I am unable to do so. What can be done?
阁下既醉心于气功，何不拜一气功老师资助前进，以免步入歧途。以气功无名师指示，难免有阻、隔、滞等等偏差，非但对色身无益，抑且有害于生命矣。	Since you are so devoted to qigong, why not take a qigong teacher as your master to help you advance, so that you may avoid entering a wrong path? Without the guidance of a renowned teacher, qigong practice will inevitably involve such deviations as obstruction, blockage, and stagnation. Not only will it fail to benefit the physical body, but it may also harm one's life.
练气功系练色身而不及“真我”，犹如只知修饰房屋而不知保养住于屋内之主人，故功夫再好，亦不能了生脱死。我所致力者系内之主人而兼及房屋，故与阁下功夫不一致，无从帮助阁下前进，尚乞见谅！	Qigong practice cultivates the physical body but does not reach the “true self.” It is like knowing only how to decorate a house, without knowing how to care for the master who lives within it. Thus, however good one's skill may be, one still cannot transcend birth and death. What I devote myself to is the master within, while also attending to the house. Therefore, my practice differs from yours, and I have no way to help you advance. I ask for your understanding.
21.修道人功夫略有三种深浅:	21. The practice of cultivators of the Way has, broadly speaking, three levels of depth:
（1）妄念随起随觉，不跟它流浪往返。临命终时，纵有中阴，亦能所向自在。其不觉者可无论矣。	(1) As soon as deluded thoughts arise, one becomes aware of them and does not follow them in their wandering back and forth. At the time of death, even if there is an intermediate state, one can still act freely in whatever direction one chooses. Those who are not aware need not be discussed.

（2）任何时、处、爱、恶俱亡，则可变化自在。	(2) When, at all times and in all places, both love and aversion have vanished, one can transform freely.
（3）喜、怒、哀、乐，微细流注断绝，则与果佛同步，究竟自在矣。	(3) When joy, anger, sorrow, and pleasure, together with the subtle continuous stream, have ceased entirely, one proceeds in step with a fruition Buddha and attains ultimate freedom.
仁者于此三种境界中自揣在何次第中，努力向前，自能究竟自在。	You should assess for yourself which of these three stages you are in. Strive onward, and you will naturally attain ultimate freedom.
22.连打坐七次，既可一次坐满，也可分七天每天坐一次两小时坐满。一次坐满，效力更大。	22. For seven consecutive meditation sessions, you may either complete them all at once or divide them over seven days, sitting once a day for two hours each time. Completing them all at once is more effective.
某某有志弘密，甚善。师兄弟们，不但你一人，都应齐心协力助他办道。不知除你外，其他同仁，肯出力否?求佛菩萨加被，助你们顺利开办道场。	It is very good that so-and-so aspires to propagate Esoteric Buddhism. All the Dharma brothers and sisters—not you alone—should join their hearts and efforts to help him carry out the Way. I do not know whether the other colleagues, apart from you, are willing to contribute their efforts. May the Buddhas and bodhisattvas bestow their blessings and help you establish the practice center smoothly.
23.来函所说甚当，对始终不相信的人讲煞也无益，还不如缄默为宜。	23. What you say in your letter is quite right. There is no benefit in speaking exhaustively to those who never believe; it is better to remain silent.
梦中说法，且任佛寺住持，为将来有大成就之兆也，可喜可贺！	Teaching the Dharma in dreams and even serving as abbot of a Buddhist monastery are signs of great future accomplishment. This is a cause for joy and congratulations.
有生必有死，此自然之规律，故须精勤努力，跳出生死圈圄，方不虚此一生也。	Where there is birth, there must be death; this is a natural law. Therefore, one must strive diligently to leap beyond the confines of birth and death, so that this life will not have been lived in vain.
24.关于修法爆炸，本属寻常，修至一定阶段，气机爆发，犹如火炉水开，瀑满溢出，发出声响，不必惊怪。至于外间台灯罩垂丝晃动与令正闻有板凳坠地之声，此乃由震波及外物与令正和你气息相通之故。	24. Explosions during practice are quite ordinary. When practice reaches a certain stage, the movement of qi erupts, like water boiling in a furnace and overflowing with a sound; there is no need to be alarmed or astonished. As for the dangling cords on the lampshade outside moving,

	and your wife hearing the sound of a stool falling, this was because the vibrations affected external objects and because her breath was connected with yours.
修至相当程度，也可由外物声响引发爆炸而将宇宙、身心震脱，从而彻见本来。	When practice reaches a considerable level, sounds from external objects may also trigger an explosion, in which the universe, body, and mind fall away, and thereby allowing one to see one's original nature thoroughly.
入座时，须一切放下，不可起心动念，想理想事，任它魂灵出窍，遨游太空，我只不见不闻。在发生大爆炸时，即将身心世界一齐炸光；于一物不立，空也无着时，猛着精彩，会取这“知”一物不立的是“谁”?在兹一发千钧时机，稍纵即逝，倘于此，一眼观破，则一生修法事毕，逍遥自在矣。	When you sit down to meditate, you must let go of everything. Do not give rise to thoughts or think of principles or affairs. Let the spirit leave the body and roam through space; as for me, I neither see nor hear. When the great explosion occurs, body, mind, and world are all exploded away together. When not a single thing is established and even emptiness cannot be clung to, suddenly concentrate your full attention and inquire: Who is it that knows that not a single thing is established? At this critical moment, when a single hair can bear a thousand pounds, the opportunity vanishes in an instant. If at that point you see through it at a glance, the work of a lifetime of Dharma practice is complete, and you will be free and at ease.
仁者修法不谓不力，但错在想理、想事，故于大爆炸时未能将身心世界一齐爆空；又开眼看外界事物，还是着相，故错过良机，未能彻见本性。望好好努力进修（一如既往地修习，并在动用中，时时不忘观照），自有消息到来！勉之勉之！！！	It cannot be said that you have not practiced diligently, but your error lies in dwelling on theories and events. Thus, at the time of the great explosion, you were unable to explode body, mind, and world into emptiness all at once. Moreover, opening your eyes to look at external objects was still attachment to appearances; therefore, you missed the good opportunity and were unable to see your true nature thoroughly. I hope you will apply yourself diligently and continue your practice—practice as before, and, amid activity and engagement, never forget continuous contemplation. Then news will naturally come. Take heart! Take heart!
25.小根劣慧者闻佛说上乘法，不无惊怖恐慌，故法华会上有五千人退席也。学者于闻一切众生，皆如文佛而敢于承当，无丝毫疑让者，即非一佛二佛……所种善根者矣。	25. When those of lesser capacity and inferior wisdom hear the Buddha expound the supreme vehicle, they cannot help but be frightened and alarmed. Thus, five thousand people left their seats at the Lotus Dharma assembly. When students

	hear that all sentient beings are like the patterned Buddha and dare to accept this without the slightest doubt or hesitation, they must have planted wholesome roots before not merely one or two Buddhas...
26.某某上师来温，叩拜参访，请益印证，自是学子分内之事。若脚跟未稳，随其起倒，则失之远矣！	26. When a certain master comes to Wenzhou, it is naturally the duty of students to pay homage, visit, seek instruction, and request verification of realization. But if one's footing is not yet secure and one rises and falls along with him, one will go far astray.
学佛悟道，本非易事，故参禅行者精进不懈动辄二、三十年，方得个入处。若今人一曝数寒者，虽数百年，恐亦无门可入也。	Studying Buddhism and awakening to the Way are not easy matters. Therefore, Chan practitioners diligently persevere without slackening, often for twenty or thirty years, before they find an entry point. If people today practice only intermittently, then even after several hundred years, I fear they will still find no gate of entry.
今我等仗佛慈力，不甚费力，轻易即得个休息地，深感佛恩浩荡，卒难酬报！然真理虽然顿达，悟此灵知之性即是法身，与佛无异，但多生妄习已成性，喜怒哀乐，微细流注，欲其净尽无染，又非朝夕能就。	Now, relying on the compassionate power of the Buddha, we need not exert very great effort before easily gaining a temporary resting place. We deeply feel the vastness of the Buddha's grace, which is ultimately difficult to repay. Yet although truth may be realized suddenly, and awakening to the nature of this numinous knowing is itself the dharmakāya (Dharma body), no different from the Buddha, deluded habits accumulated through many lives have already become ingrained. To cleanse joy, anger, sorrow, pleasure, and the subtle continuous stream so completely that no defilement remains is not something that can be accomplished in a day or two.
须长觉察，损之又损。如风顿止，波浪渐停，既不可操之过急，又不能稍有轻忽，时时体认空寂之体，勿认色身；惺惺于灵知之心，勿认妄念。妄念若起，都不随之。若爱恶之心泯绝，方不受分段生死。望仁者努力精进，切勿得少为足，不负此生，亦幸甚矣。	One must remain aware for a long time, reducing and reducing again. Just as, when the wind suddenly ceases, the waves gradually subside, one must neither be too hasty nor allow the slightest negligence. At all times, recognize the empty, quiescent essence; do not take the physical body as yourself. Remain clearly aware in the mind of numinous knowing; do not take deluded thoughts as yourself. Whenever deluded thoughts arise, do not follow them. Only when the mind of love and aversion has been extinguished will one no longer

	undergo segmented birth and death. I hope you will strive diligently and never be content with a little, so as not to fail this life. That would indeed be most fortunate.
27.阅读来信，颇为欣慰！在座上发现了这么多美、丑境界，均不为之心动，好的不喜，恶的不厌，真是难能可贵的。但所差的就是一声“”！卒地折，爆地断，内而身心，外而世界，一时爆破，一切有相无相，非有、非无相，非非无相，均不可得，不可得亦不可得，则本来面目历然现前，一生参学事毕矣。	27. Having read your letter, I am greatly gratified. During meditation, you discovered so many beautiful and ugly states, yet none stirred your mind: you did not rejoice in the good or detest the bad. This is truly rare and praiseworthy. What is lacking is only one sound of “”. It suddenly breaks with a snap and bursts apart with a bang: inwardly, body and mind; outwardly, the world—all explode at once. All appearances and non-appearances, appearances that are neither existent nor nonexistent, and neither-nonexistent appearances, are all unobtainable. When even the unobtainable is unobtainable, the Original Face stands clearly revealed before you, and the work of a lifetime of study and practice is complete.
至于光明乃自性本具，世人因妄想、执著、颠倒、烦恼而不能显现。今做功心静，妄心豁开一线，故略见光明，非全体彻现。此时执著不得，仍须奋力前进，如稍停住，则为光障，不能见性，是为光影门头之妄光；需俟一切相破，彻见本性后，方为真光显露。那时，虽历历光明大放，不作光见，以一切相皆幻皆妄，无可取执也。	As for luminosity, it is inherently possessed by one's intrinsic nature. Worldly people cannot reveal it because of deluded thoughts, attachments, inversions, and afflictions. Now, through practice, the mind has become quiet and a small opening has appeared in the deluded mind, so you have seen a little luminosity; it is not the complete manifestation of the whole. At this point, you must not become attached to it, but must continue striving forward. If you stop there even slightly, it will become an obstacle of light and you will be unable to see your true nature. This is the delusive light at the gateway of light and shadow. Only after all appearances have been shattered and one's true nature has been thoroughly seen is true light revealed. At that time, although radiant luminosity shines forth with complete clarity, one does not take it as an appearance of light, for all appearances are illusory and delusive, leaving nothing to grasp or cling to.
下座时，一如座上，应缘接物，无取无舍。做事时，“于事无心”；事毕后，“于心无事”。古德云：“终年吃饭，不曾咬着一粒米；终年着衣，不曾挂着一根纱。”即此之谓也。如稍有停住、留恋，须随时照破，不令住着，此即“牧牛行”也。俟野牛性死，无有走	After leaving meditation, be just as you are while seated: respond to circumstances and deal with things without grasping or rejecting. While doing things, “in affairs, have no clinging mind”; after affairs are finished, “within mind, retain no affair.”

着，照亦不用，镇日“饥来吃饭，困来睡！”一无事道人也。	An ancient worthy said: “All year long one eats meals, yet has never bitten a single grain of rice; all year long one wears clothes, yet has never hung a single strand of silk upon oneself.” This is what it means. If there is even the slightest stopping or lingering attachment, see through it at once and do not allow yourself to abide in it. This is the practice of herding the ox. When the wild ox's nature has died, with nowhere left for it to run, even observation is no longer needed. All day long, one simply “eats when hungry and sleeps when tired”—a person of the Way with nothing to do.
仁者在动用中有安详宁静之感，远离热恼，悲心日增，此静中道力增长之故，离见性不远矣！望更努力前进，灿烂绚丽的风光在不远的途中等待着你。	The fact that, amid activity and engagement, you feel composed and tranquil, far removed from burning afflictions, while your compassionate heart increases day by day, is because the power of the Way is growing in stillness. You are not far from seeing your true nature. I hope you will strive forward still more diligently; splendid and resplendent scenery awaits you not far down the road.
28.知道你不避艰辛，勇于挑起弘法的重担，曷胜欣慰！	28. I am immensely gratified to know that you do not shrink from hardship and courageously shoulder the heavy responsibility of propagating the Dharma.
学子欲除尘沙细惑，不在度生中磨炼，绝难如愿。以法、人二我的微细执，不经与众生合在一起的长久磨炼，是消不掉的。而且在与别人说法时，往往似有神助般地豁然开朗，对问题有了新的认识，增加了理解的深度，这也是利人而自利之美事也。	If students wish to eliminate the subtle, dust-like delusions, they will find it exceedingly difficult to fulfill this wish without tempering themselves through liberating sentient beings. The subtle attachments to the personal self and the dharma-self cannot be eliminated without long-term tempering together with sentient beings. Moreover, when explaining the Dharma to others, one will often suddenly become clear, as though aided by spiritual powers, gaining new insight into questions and deepening one's understanding. This too is the fine matter of benefiting others while benefiting oneself.
至于你说学佛人有的自私，想自己成就而多活几年的心不可取。诚如斯言，一切众生本无生死，有什么多活少活?本来是佛，又有什么成就或失败?那都是迷人的说话，悟道人绝不如是说。	As for your remark that some Buddhists are selfish, wishing to attain realization for themselves and live a few years longer, such a mindset is not to be endorsed. That is indeed so. All sentient beings are originally beyond birth and death, so what is meant

	by living longer or less long? Originally, all are Buddhas, so what attainment or failure could there be? Such are the words of the deluded; one who has realized the Way would never speak thus.
能每月初一大家聚会讨论一次很好！由你出面主持，我很放心，望勿畏艰难，好自为之！	It is very good for everyone to gather once a month on the first day of the lunar month for discussion. I am quite at ease having you take the lead and preside. I hope you will not fear difficulties and will apply yourself diligently.
29.心果无住，梦中也大放光明。这样一口气不来时，身虽败坏，而心光大露，那就是你的光明报身。此身成就，就超脱轮回了。	29. If the mind is truly non-abiding, it radiates great light even in dreams. When the final breath ceases, although the physical body breaks down, the mind's intrinsic luminosity is fully revealed. This is your luminous sambhogakāya (reward body). Once this body is perfected, you transcend saṃsāra.
30.首先一念不起时什么相都没有，起用时随缘应用，并不是“痴子”、“呆子”。你应该做到时时都在定中，不是一会儿入定了，一会儿出定了，这不是正定。要能座上尽管持咒就和没念一样，座下尽管随缘应事就像没事一样。你保护还没保好，哪里会是任运呢?！断尽淫欲是对的。	30. First, when not a single thought arises, there are no appearances at all. When functioning begins, one responds and acts in accordance with conditions; this does not mean becoming a fool or an idiot. You should remain in samādhi at all times, rather than entering samādhi for a while and then emerging from it. That is not right samādhi. While seated, recite the mantra as though you were not reciting it; off the cushion, respond to circumstances and handle affairs as though nothing were happening. You have not yet properly safeguarded realization, so how could this be spontaneous functioning? It is correct to eliminate sexual desire completely.
31.禅宗须起疑情，始有开悟之份。疑情不是疑佛法，而是在所参的话头上起疑。如问：父母未生前，如何是你本来面目?学人即在这问句上起疑，以期隔断妄情而打开本来，这与修密无关。	31. In the Chan school, one must arouse a sense of doubt before there is any prospect of awakening. This sense of doubt is not doubt about the Buddhadharma; it is doubt aroused regarding the huatou (critical phrase) under investigation. For example: “Before your parents were born, what was your Original Face?” The student raises doubt over this question, hoping to cut off deluded feelings and uncover the original nature. This has nothing to do with Esoteric practice.

做功夫有三难：（1）识得本性咬定难；（2）识得后保任不忘难（识得后要精于保护，勤除习气）；（3）不死守保任难（做功夫人常因勤于保护故，死于空里不能起用。故须一面无住，一面又须随缘起用也）。	There are three difficulties in cultivation: (1) recognizing one's intrinsic nature and holding fast to it; (2) after recognizing it, safeguarding realization without forgetting it (after recognition, one must carefully protect it and diligently eliminate habitual tendencies); and (3) not rigidly clinging to safeguarding realization (practitioners often, because they diligently protect it, die in emptiness and cannot function. Therefore, one must be non-abiding on the one hand and respond to conditions in functioning on the other).
“妄念顿消融，方明色与空。	“When deluded thoughts suddenly dissolve, only then does one understand form and emptiness.
欲识本来面，青山白云中。”	To recognize the Original Face, look amid green mountains and white clouds.”
“本来面”不在别处，只息下心来看一念不生时，无心可心，无念可念时是什么光景?这还是仁者本来面目否?这是千钧一发之机，稍纵即逝，稍停机伫思，即被它影子惑矣。	The “Original Face” is nowhere else. Simply let the mind rest and examine what the state is when not a single thought arises, when there is no mind that can be called mind and no thought that can be called thought. Is this not your Original Face? This is a critical moment, gone in the slightest instant. If you pause and wait to ponder it, you will already be deluded by its shadow.
其实这无念之现量光景，即大家求见的本来面目。病在大家不识，因其既无玄妙，又无奇特而轻易滑过，易向别处求取。以致唐丧光阴，终不见道，良可慨也！	In truth, this directly present state in which there is no thought is precisely the Original Face that everyone seeks to see. The trouble is that people do not recognize it: because it is neither mysterious nor extraordinary, they lightly let it slip by and readily seek elsewhere. Thus they waste their time in vain and never see the Way. How regrettable!
追顶念法，通用于一切法门，以此可摄妄念不行，而入于禅定也。	The method of following closely after each thought can be used in all dharma gates. By means of it, deluded thoughts can be gathered in and prevented from running on, allowing one to enter dhyāna.
持咒与呼吸的关系，可任其自然，不作有意识的调节。	As for the relationship between mantra recitation and breathing, let it proceed naturally, without deliberately regulating it.
座中时好时坏是心不定的原因。功夫未到落堂时，难免起伏不定。尤其要到进功时，翻种子还要难受。故宗下大德到此时皆念咒，求佛菩萨加被以消除也。	The alternation of good and bad states during meditation is due to the mind's instability. Before one's practice has reached maturity, fluctuations

	are unavoidable. Especially when one is about to make progress, the stirring up of karmic seeds can be uncomfortable. Therefore, great masters of the school would all recite mantras at such times, seeking the blessings of Buddhas and bodhisattvas to eliminate these hindrances.
修法要功力上上升进，须注意下列事项：（1）每日准时上座不可中断；（2）一切放下，如大死人相似；（3）持咒须心念耳闻，字字分明，稍有模糊，即是妄念；（4）妄念起时，须看见它，不跟它走。	For practice to advance ever higher in strength, the following points require attention: (1) sit in meditation punctually every day, without interruption; (2) let go of everything, as if you were a great dead person; (3) when reciting the mantra, recite it in the mind and hear it with the ears, clearly distinguishing every syllable; the slightest indistinctness is a deluded thought; (4) when a deluded thought arises, see it and do not follow it.
既不压制，亦不纵容。只将咒提起，将之化去；（5）不求入定、开悟、发神通。以一有所求即是妄念，反而不能入定。（6）时时观照，最为重要。下座后，将座中定境，推在动中用。	Neither suppress it nor indulge it. Simply bring up the mantra and dissolve it thereby. (5) Do not seek samādhi, awakening, or the manifestation of spiritual powers. The moment there is something sought, it is a deluded thought, and one will instead be unable to enter samādhi. (6) Continuous contemplation is most important. After leaving the cushion, carry the meditative state from the cushion into activity.
尽管应付一切事务而心不动，犹如他人在做一样。随缘起用而不粘，此即《金刚经》所说：“应无所住而生其心”也。“应”，即应酬万缘而无所住，则寂灭真心跃然现前矣。	Attend to all affairs without allowing the mind to move, as if someone else were doing them. Respond to conditions in functioning without clinging. This is what the Diamond Sūtra means by: “Give rise to this mind without abiding anywhere.” “Respond” means responding to the myriad conditions without abiding anywhere; then the true mind of quiescent extinction vividly appears before you.
来信问：“大死不了如何?”只为执著心重，一切色相皆是空花水月，无可取着。只着眼看这“能见诸相”“能现诸影”的是谁?在这上面着力，亡相而见性。关于“一切无求道自常”，不是指开悟后的保任境界，而是说要开悟见自本性，须一切无求，大道方自现前也。	Your letter asks, “What if I cannot undergo the great death?” This is only because attachment is strong. All forms and appearances are flowers in empty space and the moon reflected in water; there is nothing to grasp and nothing to seek. Fix your attention only on this: Who is it that can see all appearances and manifest all images? Apply effort here; let appearances perish and see your true nature. As for “when nothing is sought, the Way is naturally ever-present,” this does not refer to the

	state of safeguarding realization after awakening. It means that, to awaken and see one's own intrinsic nature, one must seek nothing; only then will the great Way naturally appear before one.
谚云：“取法乎上，仅得其中！”吾人修法，确须向上着眼，不可向下看，这不算执著。“天下无难事，只怕有心人。”我们只要尽心尽力地做，百折不挠地去干，没有不成功的事；何况我们本来是佛，只为迷着色相，妄失本有。只须时时回光返照，不为外境所牵，还怕不能恢复本来面目吗?	A proverb says, “Aim for the highest, and you may attain only the middle.” In our practice, we must indeed set our sights high rather than low; this does not count as attachment. “Nothing in the world is too difficult for a determined person.” If we do our utmost and persevere through every setback, nothing is beyond accomplishment. Moreover, we are originally Buddhas; only through deluded attachment to forms and appearances have we seemingly lost what was inherently ours. If we turn the light inward at every moment and are not drawn away by external circumstances, why should we fear that we cannot recover our Original Face?
关于“物我不二”，学佛修道本非行险侥幸可得，但亦非难而不可得。我们只要有不畏艰险，单刀直入，勇往直前的精神，定能成就。	As for “the nonduality of things and self,” learning Buddhism and cultivating the Way are not matters to be gained by reckless ventures or lucky chances. Yet they are not so difficult as to be unattainable. So long as we have the spirit to fear no hardship or danger, to enter directly, and to press courageously forward, we will certainly attain realization.
声、色、货、利等演变得眼花缭乱的迷人事境，看来似乎是魔军万千，把人团团围住，使人不能不无动于衷，而随之流连忘返。	The bewildering circumstances of sound, form, wealth, profit, and the like unfold in dazzling profusion. They seem like countless armies of Māra surrounding people on every side, so that they cannot help being stirred by them and linger there, forgetting to return.
但苟能认知这一切物境皆是空花水月，不可得，不可求，一放一切放，则不消费力，当下即归家稳坐，逍遥自在，乐享太平。《圆觉经》云：“知是空花，即无轮转。”又云：“知幻即离，不假方便。离幻即觉，亦无渐次。	But if one can recognize that all such objective circumstances are flowers in empty space and the moon reflected in water—unobtainable and not to be sought—then, by letting go once and for all, one need expend no effort. At once one returns home and sits securely, free and at ease, enjoying peace. The Sūtra of Perfect Enlightenment says: “Know them to be empty flowers, and there is no further turning in saṃsāra.” It also says: “Knowing illusion, one is freed from it; no expedient means are required. Freed from illusion, one is awakened; there are no gradual stages.”

”修道亦何难哉?!故庞婆云：“易易易，百草头上西来意！”也。但因积习深厚，非一时能了，故须时时处处绵密观照，与著相妄习斗争，除尽现业流识，方能安居。其始也，难免失照，着境恋情。	How difficult, then, can cultivation of the Way be? As Laywoman Pang said: “Easy, easy, easy—the meaning of the Patriarch’s coming from the West is atop every blade of grass!” Yet because accumulated habitual tendencies run deep, they cannot be ended all at once. Therefore, one must maintain continuous and seamless contemplation at all times and in all places, struggle against deluded habits of attachment to appearances, and eliminate the stream of consciousness driven by present karma before one can abide in peace. At the outset, lapses in awareness and attachment to circumstances and feelings are unavoidable.
但只要提高警惕，以“如履薄冰”之心，不懈地斗争下去，渐渐即能纯熟。于一切境界中，不忘觉照；再由觉照进而为寂照；更进而化去寂照之迹，无所谓照不照，镇日如痴如呆，则受用无穷矣。仁者其勉之哉！！！	But so long as you heighten your vigilance and continue the struggle without slackening, with the mind of one treading on thin ice, you will gradually become fully proficient. Amid all circumstances, do not forget aware contemplation. Then advance from contemplation to quiescent illumination; advance further until even the traces of quiescent illumination dissolve. There is then no question of contemplating or not contemplating; all day long one is as if foolish and dull, and the benefit is inexhaustible. Please make every effort!
来信说：“于理已明，于事常常忘失”，此正是我人学佛的难处。以多生历劫，执著习深，一时难化，故须觉察，损之又损，方臻圆熟，非一日之功也。	Your letter says, “I understand the principle, but in actual circumstances I often forget and lose it.” This is precisely the difficulty we encounter in learning Buddhism. Through many lives and kalpas, the habits of attachment have grown deep and cannot be transformed at once. Therefore, one must become aware of them and diminish them again and again until one reaches complete maturity. This is not the work of a single day.
至于说“事业心强，在人事上极易起分别心”。此常人之说。若依佛说“应无所住而生其心”，事业心强正是利乐众生的必要条件。若无此心，则趋于消极，独善其身矣。“而生其心”正是生此事业心也。唯欲无住而生心，不可住事而生分别心，毫厘有差，天地悬隔矣。	As for your statement, “I have a strong sense of enterprise and readily give rise to discriminating thoughts in my dealings with people,” this is ordinary people’s way of speaking. According to the Buddha’s teaching, “Give rise to this mind without abiding anywhere,” a strong sense of enterprise is precisely a necessary condition for benefiting and bringing joy to sentient beings. Without such a mind, one becomes passive and merely cultivates one’s own welfare. “Give rise to this mind” means giving rise to this very sense of enterprise. One

	need only give rise to the mind without abiding; one must not abide in affairs and give rise to discriminating thoughts. A difference of a hair's breadth separates heaven from earth.
习气来时，欲转不能，可假咒力转之。着力提起神咒，任何顽固的妄习，皆能瞬间化空。当然，因定力深浅的不同，转化的速度也不同。但不必懊丧后悔，只与伊斗争过去，自有水到渠成之日。	When habitual tendencies arise and you wish to turn them but cannot, you may use the power of mantra to turn them. Vigorously bring up the sacred mantra, and any stubborn deluded habit can dissolve into emptiness in an instant. Of course, the speed of transformation differs according to the depth of one's meditative power. But there is no need to become dejected or remorseful. Simply struggle with it until you have passed through it, and the day will naturally come when conditions mature.
说到修禅，确实可以认清这离念的灵知，即当人的本性，从而绵密保任，勤除习气，透过重关、牢关而圆证菩提。但是此等人不多，大多是口头说得，心随境转，说时则有，用时则无，故宗师不许，良可慨也！	Through Chan practice, one can indeed recognize numinous knowing free of thoughts as one's intrinsic nature. One then continues the work of safeguarding realization, diligently eliminates habitual tendencies, passes through the second and final barriers, and fully realizes bodhi. Few, however, do this. Most can only speak of it while their minds continue to follow circumstances: it is present in their words but absent when needed in practice. This is why Chan masters do not approve. How regrettable!
其实古来禅德，大多是先理悟而后保任圆熟的。如六祖大师几曾做过参禅功夫，经五祖点悟后，藏在猎人队中15年，始“皮肤脱落尽”，不即鲜明之例乎?！	In fact, most Chan worthies of old first attained awakening at the level of principle and then continued safeguarding realization until it fully matured. Had the Sixth Patriarch previously undertaken Chan meditation? After receiving the Fifth Patriarch's guidance and awakening, he concealed himself among hunters for fifteen years, until every last 'layer of skin' had fallen away. Is this not a clear example?
请告之大众，好好用功。上座死心塌地，一心持咒，心念耳闻，下座不忘观照，久久功纯，自能亲证本来而圆成圣果。不要指望依靠谁来帮助成就，修道只有依靠自己努力用功，别人是无法帮助的。	Please tell everyone to practice diligently. When seated, settle your mind completely and recite the mantra single-mindedly, reciting it in the mind and hearing it with the ears. Off the cushion, do not forget continuous contemplation. When, after a long time, the practice becomes mature, you will naturally directly realize the original nature and fully attain the noble fruition. Do not expect to rely

	on anyone else for help in attaining realization. In cultivating the Way, one can rely only on one's own diligent effort; others cannot do it for one.
某某因拟得神通而改修气功，那是她不明生死由来与解脱之道，而误为神变迷惑之故，此亦因地不正之果报也。	Because someone wished to acquire spiritual powers, she changed to qigong practice. This was because she did not understand the origin of birth and death or the path of liberation, but was instead deluded by miraculous transformations. This, too, is the karmic result of an improper causal ground.
修法以不见一切景相最相应。以凡所有相皆是虚妄，为幻相所着，则永无见性之日矣。	In practice, the most appropriate state is not to see any visions or appearances at all. For all appearances whatsoever are false and illusory; if one becomes attached to illusory appearances, there will never be a day of seeing one's true nature.
浑身骨节作响，那是气血变化之故。因心理影响生理，故肉身在修法过程中不无变化也。	Cracking sounds throughout the joints are due to changes in the circulation of qi and blood. Because the mind affects the body, physical changes naturally occur in the course of practice.
佛经如楞严、楞伽、华严等都须读诵，禅宗诸祖语录也须参研。	Buddhist sūtras such as the Śūraṅgama Sūtra, Laṅkāvatāra Sūtra, and Avataṃsaka Sūtra should all be read and recited. The recorded sayings of the Chan patriarchs should likewise be studied and investigated.
梅雨季节，上海还算风凉，一周后出梅，即将热浪侵袭而气温升高矣。惟做功夫人须于冷、热、寒、暑，顺逆境界中锻炼，不为所扰，方于生死岸头得大自在。	During the plum-rain season, Shanghai is still fairly cool. After the rains end in a week, heat waves will arrive and temperatures will rise. Yet practitioners must train amid cold and heat, favorable and adverse circumstances, without being disturbed by them. Only then can they attain great freedom at the threshold of birth and death.
32.一切众生本具如来智慧德相，只因执迷声色，妄失本来。今欲返本还原，只有遵照我佛教导，择一适合自己个性的修法，一门深入，锲而不舍地勤修苦练，方有少分相应。	32. All sentient beings inherently possess the wisdom and virtuous characteristics of the Tathāgata. Yet because they are deludedly attached to sounds and forms, they have lost their original nature. If they now wish to return to the origin and recover it, they can only follow the Buddha's teaching: choose a method of practice suited to their own dispositions, enter deeply into one gate, and cultivate diligently and tirelessly with perseverance. Only then can they attain even a small measure of accord.

当今末法时代，众生根劣障重，靠自力修持，实难成就。（当然个别大根器人或大菩萨再来，不在此例。）故我中华佛教，独放异彩之禅宗，于今亦奄奄一息，流为法卷传法而不能自拔矣。	In this present Dharma-ending age, sentient beings have inferior capacities and heavy karmic obstacles. Relying on one's own efforts in cultivation, it is truly difficult to attain realization. (Of course, this does not apply to exceptional persons of great capacity or great bodhisattvas who have returned.) Therefore, the Chan school, which alone made Chinese Buddhism shine with singular brilliance, is now also barely surviving; it has degenerated into transmitting the Dharma merely through written certificates, unable to free itself from this condition.
文佛慈悲，预言末法众生，拟出生死苦海，只有修净土与密法。故今之佛子，当以修净土最为稳当。仁者如信吾言，即朝朝暮暮虔诚念佛，既不要求入定，亦不希求开悟。只与么老实念去，念至人空境亡，即豁开正眼，亲见弥陀佛性，与禅合辙矣。此即有禅有净土也，不是叫你于念佛外再去参禅也。	The compassionate Buddha foretold that, for sentient beings in the Dharma-ending age who seek to escape the bitter sea of birth and death, there are only the practices of Pure Land and Esoteric Buddhism. Therefore, for Buddhist disciples today, Pure Land practice is the most reliable. If you trust my words, then recite the Buddha's name devoutly morning and evening. Do not seek to enter samādhi, nor hope for awakening. Simply recite sincerely and steadfastly. When the person is empty and circumstances have vanished, the true eye will suddenly open, and you will directly behold Amitābha Buddha and your own Buddha-nature; then you will be in accord with Chan. This is what is meant by having both Chan and Pure Land; it does not mean that, apart from Buddha-recitation, you should also go and practice Chan inquiry.
修学佛法，本为了生死。开悟——见性，只是了生死的先驱。前人说：“悟后真修”以悟后方识“真”和“假”，从而保护本性，不为假相所迷。此即宗下说的“保任功夫”，亦即教下说的“除思惑。”思惑除尽，对境不迷，则生死了矣。此就禅宗说，净土则不需如此，念佛功夫扎实，临终有佛接引生西，则生死了矣。	The purpose of studying and practicing the Buddhadharma is originally to transcend birth and death. Awakening—seeing one's true nature—is only the forerunner of transcending birth and death. The ancients said, “true cultivation after awakening,” for only after awakening can one distinguish the true from the false, thereby safeguarding one's intrinsic nature and not being deluded by false appearances. This is what the Chan school calls the practice of safeguarding realization, and what the doctrinal schools call “eliminating delusive thoughts.” When delusive thoughts have been entirely eliminated and one is not deluded by circumstances, birth and death are transcended. This is according to the Chan school.

	Pure Land practice does not require this: if one's Buddha-recitation is solid, at the end of life a Buddha will guide one to rebirth in the Western Pure Land, and birth and death will thereby be transcended.
33.修法不懈，故证得顺逆无碍，纵横自在，实堪庆幸！修法学道就是为了了生死，超轮回。而生死即是对境生心粘着而有，能对境不生爱 、取舍之心，则生死无处着脚矣。所谓明心见性，即识得心本无生，性本天真。	33. Because you have practiced without slackening, you have realized unobstructed ease amid favorable and adverse circumstances, freedom in all directions. This is truly cause for celebration! Practicing the Dharma and studying the Way are for transcending birth and death and going beyond saṃsāra. Birth and death arise from giving rise to attachment when encountering circumstances. If, upon encountering circumstances, one does not give rise to thoughts of love or aversion, grasping or rejection, then birth and death have nowhere to gain a foothold. What is called realizing the mind and seeing one's true nature is recognizing that mind is originally unborn and that one's nature is originally pure and genuine.
即一切事物生起之大能量——根本，也就是一念断处了了分明之灵知，而一切事物皆是它的影子。我们只要识得此理，在见相时，不着假相，而知是性的显现，即亲见本性矣。既见性，则须于事上透得过，于一切事当前毫不动情，方为真悟。今阁下能于顺境不喜，逆境不恼，可喜可贺！	It is the fundamental great energy from which all things arise—the clear, numinous knowing that is distinctly present at the point where a thought ceases—and all things are but its shadows. So long as we recognize this principle, then, whenever we see an appearance, we do not cling to its false aspect but know it as a manifestation of our nature; thus we directly behold our intrinsic nature. Once one has seen one's nature, one must be able to pass through affairs without obstruction, remaining wholly unmoved in feeling amid all circumstances. Only then is it genuine awakening. Now that you can remain unelated in favorable circumstances and untroubled in adverse ones, this is most gratifying and worthy of congratulations.
34.“远处相亲近处稀”，只须时时用功，我们虽千万里相隔，亦朝朝觌面相呈；反之，虽日日见面，亦远隔天涯矣。	34. “Those far away are close; those nearby are distant.” We need only apply ourselves at all times. Though separated by thousands of miles, we meet face-to-face every morning; conversely, though seeing one another every day, we may still be as distant as the ends of the earth.
修法得力，身体即有变化，但不可执著，一有执著，功夫即止于此，难以进步。凡身体过去有宿疾者，现在发	When practice becomes effective, changes may occur in the body. Yet do not become attached to

出来，不要害怕，经过一段修持，会连根拔除而痊愈的。当然，应就医的还应该就医。	them; once attachment arises, your practice will stop there and will be difficult to advance. If you have had chronic ailments in the past and they now manifest, do not be afraid. After a period of cultivation, they will be uprooted and healed. Of course, if medical treatment is called for, you should still seek medical treatment.
要得成就，必须发大心，才能吃苦耐劳，坚韧不退，否则稍遇挫折，即打退堂鼓矣。修法最忌断断续续的，不能一线到底。	To attain accomplishment, one must arouse a great resolve; only then can one endure hardship and labor and remain steadfast without retreating. Otherwise, at the slightest setback, one will lose heart. What practice most avoids is proceeding intermittently, for one must carry it through in a single unbroken line.
欲界众生，淫欲心个个深重，所以要多打坐，将此妄心打死，才能安居。你只于此妄念初动时，即猛提正念，问此妄念从何处来?此念本虚妄而无实有，经此一问，即化为乌有矣。要根本除断此妄，须于开悟后，历境磨炼，方能如愿。	Sentient beings in the desire realm all have deeply rooted sexual desire. Therefore, one must meditate more, putting this deluded mind to death, before one can dwell in peace. As soon as this deluded thought first stirs, strongly raise right mindfulness and ask, “Where does this deluded thought come from?” This thought is inherently false and without real existence; once questioned in this way, it vanishes into nothing. To eradicate this delusion at its root, one must, after awakening, temper oneself through circumstances; only then can one fulfill this aim.
下座观心，即集中心力，看一念未起时光景，妄念才生，即便觉除。你只看着它，久久，能看的正念与所看的妄念，一齐化去，则亲见本来矣。	After leaving the meditation cushion, observe the mind: concentrate the power of the mind and look into the condition before a single thought arises. The moment a deluded thought is born, immediately recognize and dispel it. Simply watch it. In time, the right mindfulness that watches and the deluded thought that is watched will both dissolve together, and you will directly behold the original nature.
修此法以易于成就故，须善根福德全备者方克承当。	Because this Dharma is easy to attain accomplishment through, only those fully endowed with wholesome roots, merit, and virtue are capable of undertaking it.
35.兹据来函所问，条答于下：	35. In response to the questions in your letter, I reply point by point below:

（1）修法贵在一气呵成，不可修修停停。断断续续地修法，定力不易成就，气脉极难畅通，身体也不易好转。	(1) In practice, what is precious is carrying it through in one continuous effort; one must not practice for a while and then stop. If one practices intermittently, meditative stability is not easily attained, the channels and vital energies are extremely difficult to clear, and the body is not easily restored to health.
（2）一切业障皆由心造，心空障自消。证道歌说：“了则业障本来空，未了应须还宿债。”	(2) All karmic obstacles are created by the mind. When the mind is empty, obstacles disappear of themselves. The Song of Enlightenment says: “Once awakened, karmic obstacles are originally empty; without awakening, one must repay one’s past karmic debts.”
（3）断断续续地修法，再重复多次也不如法。专修第二印可以治病，但须连贯修习。	(3) Practicing intermittently is not in accordance with the Dharma, even if repeated many times. Concentrated practice of the second mudrā can cure illness, but it must be practiced continuously.
（4）打坐时身动，属宿障，但需勇往直前，不去管他（既不压也不助），过一段时间自然停息。	(4) Bodily movement during meditation belongs to past karmic obstacles. Nevertheless, press forward courageously and pay it no heed—neither suppressing it nor encouraging it. After some time, it will naturally subside.
（5）观照一念起处，念起即觉，不随之攀缘流浪，是为正修观心法门。修法时应时时观照，不可丝毫放松。更忌空具高慢妄心而立志不坚，不能切实履行，结果必将一事无成，慎之！慎之！！！	(5) Observe the point at which a thought arises. The instant a thought arises, recognize it; do not follow it into proliferating attachments and wandering. This is the correct practice of the dharma gate of observing the mind. During practice, one should maintain contemplation at all times and not relax in the slightest. Still more, avoid having only arrogant and deluded aspirations while lacking firm resolve and being unable to put them into actual practice. The result will surely be that nothing is accomplished. Be careful! Be careful!!!
（6）你过去发心勇猛，近来发不起心来，此乃发心不真之故。加以女友同不善的男友厮混，更为打失道心，望深切悔改！	(6) In the past, you aroused your resolve vigorously, but recently you have been unable to arouse it. This is because your initial resolve was not genuine. Moreover, your girlfriend’s association with an unwholesome man has further caused you to lose your resolve for the Way. I hope you will repent and reform deeply.
36.公案都为活解了，但功夫不在解公案上，而在实际动用中。如于事境上有粘着，公案自解得好亦无用。现	36. Your interpretations of the koans are lively and flexible. But the work of practice lies in actual

在学佛的人都务虚，不务实。且习障深厚，恋着情深，不肯死心塌地放下真修。故教他们念佛往生净土，种种善根。心地法门，他们承受不了的。阿弥陀佛！	functioning, not in interpreting koans. If you remain attached amid circumstances, even a fine interpretation is of no use. People studying Buddhism today pursue empty talk instead of actual practice. Their habitual obstacles are deep, and their emotional attachments are strong; they are unwilling to let go wholeheartedly and practice sincerely. Therefore, I teach them to recite the Buddha's name, seek rebirth in the Pure Land, and plant various wholesome roots. They are not able to receive the Mind-Ground Dharma Gate. Amitābha Buddha!
你与南通有佛缘，能与来山游人随宜说法，指示迷律，亦胜事也。××拜你为师，当随宜示教，助其出离苦海。当仁不让，是真菩萨也。	You have an affinity with the Buddha in Nantong. It is also an excellent thing that you can teach the Dharma as appropriate to visitors to the mountain and point out the path to those lost in delusion. Since ×× has taken you as teacher, you should instruct them according to their needs and help them leave the bitter sea. To undertake this without yielding to others is the mark of a true bodhisattva.
37.打坐头顶胀痛，那是清气上升之故，这是很好的自然现象，不要惊慌。打坐进功，气血流转，浊气下降，清气上升，血脉才能打开，否则一点没有感觉，何能打通脉管，融化色身，亲证本有真性?！	37. If the crown of your head swells and aches during meditation, this is because clear qi is rising. It is a very good natural phenomenon, so do not be alarmed. As meditation progresses, qi and blood circulate, turbid qi descends, and clear qi rises; only then can the blood vessels open. Otherwise, if there is no sensation at all, how could the channels be opened, the physical body dissolved, and the originally existent true nature directly realized?!
身体不适，是你不明所以，心慌、烦躁之故。只要安下心来，一心持咒打坐，不要管气血怎么流转，任它自然去动，等你妄心空寂，呼吸气断，色身化空，世界销殒，你就亲证本真了。你若惊慌、烦躁不安，非但不能入定，反要导致气血阻窒，注意！注意！	Your bodily discomfort arises because you do not understand its cause and thus become frightened and agitated. Simply settle your mind, sit in meditation with single-minded mantra recitation, and do not concern yourself with how qi and blood circulate. Let them move naturally. When your deluded mind becomes empty and quiescent, your breath and qi cease, the physical body dissolves into emptiness, and the world disappears, you will directly realize the original reality. But if you are frightened and restless, not only will you be unable to enter samādhi, but you will instead cause qi and blood to become blocked. Take heed! Take heed!

欲念强烈，是般若火内薰，八识种子翻动之故，可多念咒将其化去。	Strong sexual desire arises because the fire of prajñā inwardly permeates and stirs the seeds in ālaya consciousness (ālaya-vijñāna). You may recite mantras more often to dissolve it.
结印手痛是你宿障重，须痛才能消障。你忍得一分痛，消得一分障，望你勉力为之。	Pain in the hands when forming mudrās means that your past karmic obstacles are heavy; the pain is necessary for the obstacles to be eliminated. For every measure of pain you endure, a corresponding measure of obstacles is removed. I hope you will make a strenuous effort.
38.西安市近来修心中心法者众多，但不知皆能如法修持，精进不懈否?大家于暇时，还能聚会研讨，互相帮助策进否?	38. Recently, many people in Xi'an have been practicing the Heart-of-Heart Dharma. But do they all cultivate in accordance with the Dharma and persevere diligently without slackening? In their spare time, can they still gather to study and discuss, helping and encouraging one another in their progress?
仁者近来进度如何?能化空身心，一切无住否?做功夫有三难：识取真心咬定不疑难；识取后保任不忘难；保任不死难。望仁者勉之！	How has your practice progressed recently? Can body and mind dissolve into emptiness, with no abiding in anything? Practice presents three difficulties: recognizing the true mind and affirming it without doubt; safeguarding realization without forgetting it after recognition; and safeguarding realization without becoming inert. I hope you will persevere.
39.兹就来函所问条答于后：	39. I respond point by point below to the questions in your letter:
（1）禅净密三宗最后所证的境界应无二样。古德云："方便有多门，归元无二路。"即说修法虽有不同，而所证到的佛性确无二样也。真如妙体非但一切众生没有二样，即与诸佛亦无不同，千佛万佛共一体也。但未修至最后，功夫不无深浅之分。非但三宗略有不同，即同一宗派亦有差异。此非法有差异，而因行人根有利钝故也。	(1) The final realization attained by the three traditions of Chan, Pure Land, and Esoteric Buddhism should not differ. The ancient worthies said, "There are many gates of skillful means, but no second road in returning to the source." This means that although their methods of practice differ, the Buddha-nature realized is indeed no different. The wondrous essence of suchness (tathatā) does not differ among any sentient beings, nor does it differ from that of all Buddhas: a thousand Buddhas and ten thousand Buddhas share one essence. Yet before one has cultivated to the end, there are differences in the depth and shallowness of one's practice. Not only do the three traditions differ somewhat; differences also exist

	within a single school. This is not because the Dharma differs, but because practitioners differ in the sharpness or dullness of their faculties.
（2）密宗是否是禅宗的向上?这一问题在密宗行人自夸其功法高深圆满，说系禅宗的向上，其实系不明禅宗究竟的误说。	(2) Is Esoteric Buddhism a higher stage beyond the Chan school? This question arises from Esoteric practitioners boasting that their methods are profound and complete and claiming that Esoteric Buddhism is a higher stage beyond Chan. In fact, it is a mistaken assertion made by those who do not understand the ultimate meaning of the Chan school.
就拿密宗本为最高深最圆满的“大圆满”法说来，所证最后境界与禅宗如出一辙，毫无二致，怎么可说是禅宗的向上呢?不过密法多了一些方便法，而禅宗全靠自己放舍身心而自证。方便法虽有利，而亦易于执著，反而不及禅宗干净利落。所以因行人根性之不同，修密修禅各随所宜，不可一概而论也。	Consider Dzogchen (Great Perfection), the most profound and complete practice of Esoteric Buddhism: the final state it realizes is exactly the same as that of the Chan school, without the slightest difference. How, then, can it be called a higher stage beyond Chan? Esoteric practice merely has some additional skillful means, whereas Chan relies wholly on letting go of body and mind to realize for oneself. Although skillful means are beneficial, they also readily give rise to attachment; in this respect they are not as clean-cut and direct as Chan. Therefore, because practitioners differ in their dispositions, each should practice Esoteric Buddhism or Chan according to what is suitable; no general judgment can be made.
（3）体会了本来面目，是否还要修心中心法?体认到自己的本性，只要时时保护他，不随念走，不跟境迁，日久功深，自能打成一片。所谓悟后无修而修，斯真修也。	(3) After realizing the Original Face, must one still practice the Heart-of-Heart Dharma? Having recognized one’s own intrinsic nature, one need only safeguard it at all times: do not follow thoughts or be moved by circumstances. As the days pass and one’s practice deepens, it will naturally become continuous and undivided. This is what is meant by practice after awakening in which there is no practice; it is true cultivation.
但如念起不觉或起了一会儿后方觉，更或对境遇缘不能做主，随境流转，则定力太差，不能绵密保任，所悟只是解悟，不得真实受用。则须脚踏实地，奋力精修心中心法，以期增长定力，亲证实相，方可了手也。	But if, when a thought arises, you do not recognize it, or recognize it only after it has persisted for a while; or if, when encountering circumstances and conditions, you cannot remain master of yourself but are carried along by circumstances, then your meditative stability is too weak. You cannot safeguard realization continuously and seamlessly, and what you have realized is only awakening at

	the level of principle, without genuine benefit. In that case, you must stand firmly on the ground and diligently practice the Heart-of-Heart Dharma with all your strength, in order to increase your meditative stability and directly realize true reality. Only then may the work be brought to completion.
（4）佛教与道教修到最高时有差异，不一致。以道有所着，不能尽空；佛无所住，空亦销殒。道有神用可得，故用不全；佛无智亦无得，故妙用无边，此纯阳祖师之所以归依黄龙玄祖也。	(4) Buddhism and Daoism differ at their highest attainment; they are not the same. Daoism has something to which it remains attached and cannot empty everything completely; Buddhism abides nowhere, and even emptiness itself disappears. Daoism can attain spiritual powers, so its functioning is not complete; Buddhism has neither wisdom to be possessed nor anything to be attained, and therefore its wondrous functioning is boundless. This is why Patriarch Chunyang took refuge with Patriarch Huanglong Xuan.
40.一年容易，又属无常，年龄的帽子又加了一重，我们的幻化生命就又短了一截了。这在变者看来，是不容欢乐的，但在我们修行的人看来，是无忧无虑的。因为我们根本没有生死，在此世界、他世界头出头没，不过是幻化游戏而已。	40. Another year has passed easily away, and it too belongs to impermanence. Another layer has been added to the cap of age, and our illusory lives have been shortened by another span. To those who see only change, this leaves no room for joy; but for us practitioners, it brings no worry or anxiety. For fundamentally we have neither birth nor death. Appearing and disappearing in this world and other worlds is merely an illusory game.
41.来函所言甚当，说唯心唯物者，俱是半边穷。心者即物，物者即心。心物既非一，也非二。以非二故，说即心即物；以非一故，说非物非心（以有二即非也）。又心乃最大之能量，一切万物离此能量无从产生，而万物无不返化能量。故经云：“无不从此法界流，无不还归此法界”也。	41. What you say in your letter is quite correct: those who speak only of mind or only of matter have each grasped but half the truth. Mind is matter, and matter is mind. Yet mind and matter are neither one nor two. Because they are not two, one may say that mind is matter and matter is mind; because they are not one, one may say that matter is not mind and mind is not matter—for if there were two, they would thereby not be. Moreover, mind is the greatest energy: without this energy, none of the myriad things could arise, and all things return and transform into energy. Thus the sūtra says, “Nothing does not flow forth from this Dharma Realm; nothing does not return to this Dharma Realm.”
明乎此，时时绵密保护此妙明真心，不使尘劳遮掩，不为物境粘污，即正修行也。所有念佛、持咒、参禅等等	Once you understand this, constantly and closely safeguard this wondrous, luminous true mind. Do

法门，俱不过达到此“保护真心”——不让妄念流浪之手段而已。	not let it be obscured by worldly toils or sullied by external objects and circumstances. This is precisely right practice. All Dharma gates, such as Buddha-recitation, mantra recitation, and Chan inquiry, are no more than means of attaining this “safeguarding of the true mind”—of preventing deluded thoughts from wandering.
故在诸种法门中，以禅宗最为快捷了当，以其直指人心，见性成佛故也。其他法门都须多跨几道门槛，较为迂缓。	Therefore, among the various Dharma gates, the Chan school is the swiftest and most direct, because it directly points to the mind, enabling one to see one’s nature and attain Buddhahood. Other Dharma gates require one to cross several more thresholds and are comparatively circuitous and slow.
仁者如信得及，即此来问法的、发大誓愿的、拟成佛度生的，即是仁者的真心；整日在面门放光的、举手投足的，即是阁下的本来面目。	If you can truly believe this, then the one who has come here to ask about the Dharma, who has made great vows, and who intends to attain Buddhahood and liberate sentient beings is your true mind. The one that shines from your face all day long and manifests in every gesture and movement is your Original Face.
则其他法门不修则可得矣！尚拟何时来沪学心中心法哉?如信不及，现在天已渐风凉，可先修“六字大明咒”，每天早晚各坐一小时（如能坐两小时更佳）。修完一个半月来沪学心中心法。不多说了，祝你成就。	Then there is no need to practice other Dharma gates. When, then, do you plan to come to Shanghai to study the Heart-of-Heart Dharma? If you cannot yet believe this, the weather is gradually becoming cooler. You may first practice the “Six-Syllable Great Bright Mantra,” sitting for one hour each morning and evening; two hours would be still better if you can manage it. After practicing for a month and a half, come to Shanghai to study the Heart-of-Heart Dharma. I shall say no more. May you attain accomplishment.
42.仁者能依普贤菩萨十大愿王发愿成佛度生，足证宿植善根，誓愿深厚，曷胜欣慰！	42. Since you are able to make vows, in accordance with the Ten Great Vows of Samantabhadra Bodhisattva, to attain Buddhahood and liberate sentient beings, this fully demonstrates the wholesome roots you planted in past lives and the depth of your vows. How greatly this delights me!
心中心法属无上心密，虽是密法，实是禅法，因其无相，直证心地，与禅毫无差异。虽入手略不同，但以佛力加持，较参禅容易证入。但也需精勤修习，非轻易可致也。	The Heart-of-Heart Dharma belongs to the unsurpassed heart esotericism. Although it is an esoteric practice, it is in fact a Chan practice, for it is formless and directly realizes the mind-ground; it is no different from Chan. Though its initial approach

	differs somewhat, through the Buddha's empowering blessing it is easier to enter into realization than through Chan inquiry. Nevertheless, it still requires diligent cultivation and cannot be attained easily.
仁者如能于受法后，不论在座上座下，时时处处勤养修习，证入悉地，自可操左券。于证入后，可随愿往生十方净土，是又与净土宗相吻合矣。俟冬日到来，当函约仁者来沪受法。	If, after receiving the Dharma, you diligently nurture and cultivate it at all times and in all places, whether on or off the meditation cushion, you may be assured of entering realization and attaining siddhi. After realization, you may be reborn in any of the Pure Lands of the ten directions according to your vows; in this respect it also accords with the Pure Land school. When winter arrives, I shall write to invite you to Shanghai to receive the Dharma.
43.你于静中涌出的一些文字，似是而非。以后不可遐想，更不可涉入任何境界，方能与妙体相应，打开无漏智慧也。	43. Some words arose in your stillness, but they seem plausible while actually being mistaken. Henceforth, do not indulge in speculative imaginings, and still less enter into any states or experiences. Only then can you accord with the wondrous essence and open undefiled wisdom.
净土法门乃教非宗。密虽也通宗，但须看是何密法。以密法庞杂，统称密教，不称宗下。唯独禅称宗门，以宗乃中心、目的地、真旨，非方便、次第法可比也。	The Pure Land method belongs to doctrinal teaching rather than direct realization of the essential principle. Esoteric practice may also lead to that realization, but this depends on the particular method. Because esoteric methods are extensive and diverse, they are collectively called esoteric teachings rather than the tradition of direct realization. Chan alone is called the tradition of the essential principle: here, "principle" means the center, the destination, and the true purport, which cannot be compared with expedient or gradual methods.
至于四加行，乃法相宗所立五位之第二位。第一资粮位即三贤位，第二即此加行位。所谓暖者，即历过三贤，"圣火"未发之初位；顶者此时或上或下，如在山顶可上可下。功夫至此，如上，则至忍位；如下，也可能落入地狱。	As for the four preliminary practices, they are the second of the five stages established by the Dharma Characteristics School. The first, the stage of provisions, is the stage of the three worthy ones; the second is this stage of preparation. What is called warmth is the initial stage after passing through the three worthy ones, when the "noble fire" has not yet arisen. At the summit stage, one may advance or retreat, just as one standing on a mountaintop may go either up or down. When practice reaches this point, advancing leads to the

	stage of forbearance; retreating may lead even to falling into hell.
忍者，功夫坚定，只上不下，世间第一，乃世间有漏法之最高最上之法也。此为三贤位过渡于初地之小善根，故定为加行位。忍法虽也有上、中、下三品，然毕竟不似暖、顶二位，可能会下堕至三恶道也。	At the stage of forbearance, practice is firm: one only advances and does not regress. It is foremost among worldly states, the highest and supreme teaching among conditioned worldly dharmas. This is a minor wholesome root that bridges the stage of the three worthy ones and the first bhūmi, and is therefore designated the stage of preparation. Although the dharma of forbearance also has superior, middling, and inferior grades, it is ultimately unlike the two stages of warmth and summit, from which one may fall into the three lower realms.
其后之三位，即见道位（明心见性是），修道位（悟后真修是），究竟位（证成佛果也）。故见性始登初地，尚需努力修习，方能圆证果佛。望仁者勉之！	The following three stages are the stage of seeing the Way—realizing the mind and seeing one's true nature; the stage of cultivating the Way—true cultivation after awakening; and the ultimate stage—realizing the fruition of Buddhahood. Thus, seeing one's nature is only the beginning of the first bhūmi. One must still strive diligently in cultivation before one can fully realize the fruition of Buddhahood. I hope you will exert yourself!
打坐切忌有心等待入定、现圣境等等。以有心即是妄念，非但不能开悟，定亦不能入矣。定时不能“觉”，一觉即又出定；更不能着圣境，着境便成魔，慎之，慎之！	When meditating, one must absolutely avoid deliberately waiting to enter samādhi or for sacred states to appear. Deliberate intention is itself a deluded thought; not only will it prevent awakening, it will also prevent entry into samādhi. While in samādhi, one cannot "notice" it, for as soon as one notices, one emerges from samādhi. Still less should one cling to sacred states; clinging to states becomes demonic. Be careful, be careful!
44.来函所说甚当。但“身轻心融”之快感，仅为半脱光景，乃过路客人，尚非全脱真心豁露之主人公。故时隐时现，不能成片也。	44. What you said in your letter is quite correct. Yet the pleasurable sensation of "the body becoming light and the mind melting away" is only a state of partial release. It is merely a passing guest, not yet the master of complete release, when the true mind fully reveals itself. Therefore it appears and disappears, and cannot become continuous and undivided.
仁者有此善根，再加勤养精修，不难打成一片。	Since you possess such wholesome roots, with further diligent nurturing and earnest cultivation, it

	will not be difficult for you to become continuous and undivided.
关于“先修后悟”和“先悟后修”，大有差别。先修后悟者，悟前之修属盲修；先悟后修者，悟后之修乃真修。先修后悟乃人在暗室，不知何处有污秽，不见什物如何零乱，无从着手打扫、整理，故为盲修；先悟后修，乃室内电灯打开，明见零乱、污秽所在，易于整理扫除矣。	There is a great difference between “cultivating first and awakening later” and “awakening first and cultivating later.” For those who cultivate first and awaken later, cultivation before awakening is blind cultivation; for those who awaken first and cultivate later, cultivation after awakening is true cultivation. Cultivating first and awakening later is like being in a dark room: one does not know where the dirt lies, does not see how disorderly the things in the room are, and has no way to begin cleaning and arranging them. This is why it is blind cultivation. Awakening first and cultivating later is like turning on an electric light in the room: one clearly sees where the disorder and dirt are and can easily put things in order and sweep them clean.
又先修后悟，看来多费了些时间，但多走路，脚力健，不易绊倒；先悟后修之悟，多轻浮，遇事不得力，易于摔倒，故须悟后真修。精勤扫荡旧习，方能圆证菩提，与果佛同行也。	Moreover, although cultivating first and awakening later may appear to take more time, one who walks more develops stronger legs and is less likely to stumble. The awakening of one who awakens first and cultivates later is often superficial; when circumstances arise, it lacks strength and one easily falls. Therefore, true cultivation after awakening is necessary. Only by diligently clearing away old habitual tendencies can one fully realize bodhi and proceed together with the Buddha of fruition.
45.学佛贵心专、诚、恒、稳，不可偏急，也不可徐缓。仁者品质纯真，善根宿植，专一修行，日后自有成就。三昧耶戒者，平等、誓愿、警觉、不违越、除垢障之义也。仁者既已发大誓愿，且于灌顶时已代除垢障，则于平时多多警觉观照，修成正果，平等度生，不违此愿，则得三昧耶戒体，是真持三昧耶戒者矣。岂徒具虚名可比哉?	45. Buddhist practice calls for single-mindedness, sincerity, perseverance, and steadiness. Do not be impatient, but do not be sluggish either. Your character is genuine and pure, and your wholesome roots were planted in past lives. Practice wholeheartedly, and accomplishment will come in time. The samaya precepts signify equality, vows, vigilance, non-transgression, and the removal of defilements and obscurations. You have already made great vows, and defilements and obscurations were removed on your behalf during empowerment. In daily life, therefore, maintain vigilant contemplation. Realize the true fruition, liberate sentient beings impartially, and remain faithful to these vows. In this way, you embody and genuinely uphold the samaya precepts. How could this compare with possessing the name alone?

修法一上来毋须过急，看时间订课程。如空闲时多，可修二座，否则，每日修一座即可。修时脚麻、痛，可稍调整，惟手印不可倒、散。至于持咒，原则是不停。但如入空，持至不能持时，则顺其自然而停念。	When you begin the practice, do not be too hasty. Arrange your schedule according to the time available. If you have ample free time, you may practice two sessions; otherwise, one session daily is sufficient. If your legs become numb or painful during practice, you may adjust them slightly, but the mudrā must not be reversed or broken. As for mantra recitation, the principle is not to stop. But if you enter emptiness and continue until recitation can no longer continue, simply let it stop naturally.
初坐空相，若昏若昧，有如入睡，但有知觉，非如昏睡无知，此时不可提起精神。起心时重新念咒，只随其下沉之势一放，则安然入定，身心化空矣。如一惊觉，起心重念，则又出定矣。但如昏睡无知，则须振奋精神，出声持咒，驱散睡魔，二者之间区分细微，望仁者善体行之！	At the beginning of meditation, the appearance of emptiness may be dim and hazy, as though one were falling asleep, yet there is awareness; it is unlike deep sleep, in which there is no awareness. At such a time, do not rouse your spirit. If a thought arises, resume reciting the mantra; simply let yourself follow the tendency to sink, and with one release you will peacefully enter samādhi, as body and mind dissolve into emptiness. If you suddenly become alert, give rise to thought, and resume recitation, you will again emerge from samādhi. But if you are asleep and unaware, you must rouse your spirit and recite the mantra aloud to dispel the demon of sleep. The distinction between these two states is subtle. I hope you will understand and apply this well.
至于打坐的次数，不必固定，有时坐一座，有时坐二座均可。但每日必须保证坐一座，不可一天不坐，第二天就坐二次。一天坐两座时（指六印坐满后），第一座坐第四印，第二座即坐第二印。如再加多，则只加四印，不加二印。	As for the number of meditation sessions, it need not be fixed. Sometimes one session is suitable, and sometimes two. But you must ensure that you sit for one session every day; do not fail to sit one day and then sit twice the next. When sitting two sessions in one day—after completing the full six mudrās—the first session should use the fourth mudrā, and the second the second mudrā. If you add further sessions, add only the fourth mudrā, not the second.

46.你能偶尔体会到真如妙性，顿觉身轻心融，快意无比，虽时间不长，于不知不觉间即逐渐消失，此亦不易矣，非宿世深植善根，曷克臻此！	46. That you are occasionally able to experience the wondrous nature of suchness (tathatā), suddenly feeling your body light and your mind melting away in incomparable ease, though the experience does not last long and gradually vanishes without your noticing it, is already no small matter. Without having deeply planted wholesome roots in past lives, how could one attain this?
古人悟道，也如击石火，闪电光，非能长时间保持悟道光景，也须于悟道后，长期绵密保任，才能打成一片。	The awakening of the ancients was likewise like a spark struck from stone or a flash of lightning. They could not maintain the condition of awakening for long, either; after awakening, they also had to safeguard realization continuously and closely over a long period before it could become continuous and undivided.
赵州和尚云：“老僧除二时粥饭外，四十年不杂用心，才打成一片。”龙牙禅师云：“修道须先有悟由，竞渡还如赛龙舟。（即悟后真修，绵密保任，除执著，情念、习气。）虽然旧园闲田地，一度赢来方始休！（虽然一切众生本皆是佛，但须习气除尽，圆证究竟地，方可息手也。）”	Master Zhaozhou said: “Apart from the two daily meals of gruel and rice, this old monk did not allow his mind to become mixed or distracted for forty years. Only then did it become continuous and undivided.” Chan Master Longya said: “To cultivate the Way, one must first have the basis of awakening; competing in crossing is like racing dragon boats. Although the old garden is idle land, one can rest only after winning it once.” This means that after awakening one must engage in true cultivation and continuously safeguard realization, eliminating attachments, emotional thoughts, and habitual tendencies. Although all sentient beings are originally Buddhas, one can cease only after habitual tendencies have been completely removed and the ultimate ground fully realized.
尤有进者，可真体会到真如妙性，则一切妄念，皆是真心，以无真心不起妄念也。如波本是水，无水何以成波?明此理者，见波即见水，不为波所转；同样，悟道者，见一切境、相、妄念即见性，不为境相、妄念所牵。	Further, if one truly experiences the wondrous nature of suchness (tathatā), then all deluded thoughts are the true mind, for without the true mind no deluded thought could arise. Waves are fundamentally water; without water, how could waves form? Those who understand this principle see water whenever they see waves and are not turned by the waves. Likewise, those who realize the Way see their true nature whenever they encounter any circumstance, appearance, or deluded thought, and are not carried away by circumstances, appearances, or deluded thoughts.

按心密说来，妄念起处，犹如水上绘图，一笔起处，绝无痕迹。行者应于妄念起处，熟识本来。五祖云：“真见性人，抡刀上阵，亦是见性。”即此意也。	According to heart esotericism, the arising of deluded thoughts is like drawing on water: as soon as a stroke is made, not a trace remains. At the point where deluded thoughts arise, practitioners should become thoroughly familiar with what is original. The Fifth Patriarch said: “A person who truly sees their nature is still seeing their nature when wielding a sword in battle.” This is the meaning.
最后，再为你介绍一则公案，助君明悟释疑。	Finally, let me introduce another Chan koan to help you awaken and resolve your doubts.
昔真净禅师与徒共阅《楞严经》次，至释迦佛云：“我若按指，海印放光！”徒问师曰：“释迦佛意旨如何?”师曰：“释迦佛好吃三十棒！”徒曰：“佛有何过错?”师曰：“要按指作么！?”（意即海印——真如佛性——无时不放光，不管按指不按指也。	Once, as Chan Master Zhenjing was reading the Śūraṅgama Sūtra with his disciples, they came to where Śākyamuni Buddha said, “If I press my finger, the ocean-seal emits light!” A disciple asked the master, “What was Śākyamuni Buddha’s meaning?” The master replied, “Śākyamuni Buddha deserves thirty blows!” The disciple said, “What fault has the Buddha committed?” The master replied, “Why press the finger?” This means that the ocean-seal—the true suchness (tathatā) of Buddha-nature—shines at all times, whether or not one presses a finger.
）徒曰：“虽然如是，争奈偶一举心，妄念纷飞！”师厉声喝曰：“亦是海印放光！”徒于喝下大悟。曰：“啊！我几十年在这里错过！”	The disciple said, “Although that is so, whenever I give rise to a thought, deluded thoughts fly about in profusion!” The master shouted sternly, “That too is the ocean-seal emitting light!” At the shout, the disciple experienced great awakening. He said, “Ah! For decades I have missed it right here!”
你看，古人悟道如何痛快便捷，还会为妄念牵绕，境相转夺否?因一切境相，妄念皆真心也。在一切境相妄念中，只见真心，即不见境相妄念矣。不见境相妄念而非无境相妄念，则一切境相妄念皆化妙用矣。仁者能于此妙悟否?	Look at how freely and swiftly the ancients realized the Way. Could they still be entangled by deluded thoughts or carried off by appearances? All circumstances, appearances, and deluded thoughts are the true mind. Amid all circumstances, appearances, and deluded thoughts, if one sees only the true mind, then one does not see circumstances, appearances, or deluded thoughts. Not seeing circumstances, appearances, or deluded thoughts does not mean that there are no circumstances, appearances, or deluded thoughts; rather, all of them are transformed into wondrous functioning. Can you awaken to this wonder?

47.你能从练气功归向佛门，足见你善根深厚，可喜可嘉。你的修炼方法完全正确，不必害怕。照样坐下去好了。至于你念佛时有惊惧感，那是你心理作怪，不是佛、菩萨责罚你。	47. That you have turned from practicing qigong toward the Buddha Dharma fully shows the depth of your wholesome roots. This is worthy of joy and praise. Your method of cultivation is entirely correct, so there is no need to be afraid. Simply continue sitting as you have been. As for the frightened feeling that arises when you recite the Buddha's name, it is a creation of your own mind; it is not that Buddhas or bodhisattvas are punishing you.
佛、菩萨是最慈悲的，只救度一切众生，赐福一切众生，任你怎样疏远他，责骂他、污辱他，他还是照样慈祥地照拂你、爱护你，绝不责怪你。你安心地修炼下去，千万不要疑虑重重，致使功力不能迅速增长。	Buddhas and bodhisattvas are supremely compassionate, devoted to liberating and benefiting all sentient beings. However much you distance yourself from them, scold them, or insult them, they continue to care for and protect you with the same kindness, never blaming you. Continue practicing with a settled mind. Do not let repeated doubts hinder your progress.
你做功中的感受，俱无错误，只要任其自然，好亦不喜，坏亦不忧，这样就不会出偏差。况且你还有一个好丈夫，为你从旁指正，你就更勿害怕，勇猛前进好了。	There is nothing wrong with the experiences that arise during your practice. Simply let them unfold naturally: do not rejoice when they are good, and do not worry when they are bad. In this way, you will not go astray. Moreover, you have a good husband who can offer guidance and correction at your side. You need be even less afraid; simply advance courageously.
修六字大明咒很好，也可早晚加念阿弥陀佛，这没有冲突。因为他们都是西方的佛、菩萨。念了发愿，可以往生西方极乐世界。	Practicing the Six-Syllable Great Bright Mantra is very good. You may also add recitation of Amitābha Buddha morning and evening; there is no conflict in this. For they are all Buddhas and bodhisattvas of the Western Pure Land. If you recite and make vows, you may be reborn in the Western Land of Ultimate Bliss.
等你能坐两小时后，再为你灌顶修心中心法。	Once you are able to sit for two hours, I will confer empowerment upon you to practice the Heart-of-Heart Dharma.
48.你能在百忙中，抽出时间打坐修法，确是难能可贵。你已进行第二轮修法，昏沉、掉举均已减少，即将走上康庄大道，可喜可贺。希望你坚持到底、切勿畏难而退。	48. It is truly admirable that, amid your many demands, you can set aside time to sit in meditation and practice the Dharma. You have already begun the second round of practice; drowsiness and restlessness have both diminished. You are about to set out upon the broad road,

	which is most encouraging and worthy of congratulations. I hope you will persevere to the end and never retreat out of fear of difficulty.
至于“儿女情重”，是你的多生积习。只要看破世上所有的一切，不论夫妇、母子，均是一场春梦。心不恋着，就化为乌有了。	As for your strong attachment to your children, it is a habitual tendency accumulated over many lives. So long as you see through everything in this world and recognize that, whether husband and wife or mother and child, it is all but a spring dream, then, when the mind no longer clings to it, it vanishes into nothing.
49.来信收悉。所言甚是，开悟见性，即在前念已断，后念未起的刹那上会取。但这只是认识，还要在境上着力打磨，将着相取境的旧习气一扫而光。不问顺境、逆境均无动于衷，处处时时只见性不见相，更进而性亦不可得，整日如痴如呆，方能究竟。	49. Your letter has been received. What you say is quite right: awakening and seeing one’s true nature is realized in the instant when the previous thought has ceased and the next thought has not yet arisen. But this is only recognition. You must still exert yourself in circumstances, polishing and refining yourself until the old habitual tendencies of grasping at appearances and pursuing objects have been swept away. Whether circumstances are favorable or adverse, remain unmoved; at all places and times, see only the nature and not appearances. Going further, even nature cannot be apprehended. Only when you are all day as though simple and unknowing can you reach the ultimate.
50.来信所说，甚合道妙，读之不胜欣悦！唯“平常心是道”慎勿错会。以“平常心”不是我人平常执相之心，乃平而不曲，常而不暂之意。凡夫见色闻声，常为境转，心生波动，故曲而不平。	50. What you say in your letter accords very well with the subtle wonder of the Way, and I cannot help but rejoice on reading it. Yet be very careful not to misunderstand “ordinary mind is the Way.” “Ordinary mind” does not mean the ordinary mind by which we cling to appearances. Ping ( ) means even and unwarped; chang ( ) means constant rather than temporary. When ordinary beings see forms and hear sounds, they are constantly turned by circumstances and their minds give rise to fluctuations; therefore, the mind is warped rather than even.
初入道人，功夫未落堂，有时空，有时不空，故暂而不常。真用功人，时时观照，常常省察，直至纯熟，浑化相忘。既无能观、亦无所观；既无平曲，亦无暂常，斯为真平常心矣。由此平常心，日用随缘，一切照旧，既不现神异之迹，亦不著奇特妙用，所谓“依然还是旧时人，不是旧时行履处”。则真到家矣。	Those who have newly entered the Way have not yet brought their practice to fruition: at times their minds are empty and at times not, so their practice is intermittent rather than constant. Those who truly apply themselves contemplate at every moment and repeatedly examine themselves, until their practice is wholly mature and they merge with

	it, forgetting all distinctions. There is then neither one who contemplates nor anything contemplated; neither evenness nor distortion, neither temporary nor constant. This is the true ordinary mind. From this ordinary mind, one accords with conditions in daily life, with everything remaining as before. One displays no miraculous signs and does not cling to extraordinary or wondrous functioning. As it is said, “One remains the same person as before, yet one’s conduct is no longer as before.” Then one has truly arrived home.
六道众生，一切运转施为，举心动念，无非真心妙用。惜以妄想执相故，迷惘不识，徒自造业受报，沉沦生死。佛为悲悯众生，现身说法，教令就路还家，识得这平常起一切作用的就是当人佛性：故说平常心是道。非说平常心是道，就可不用功而马虎浪荡也！	All the actions and activities, every stirring of mind and movement of thought, of sentient beings in the six realms are nothing but the wondrous functioning of the true mind. Yet, because of deluded thoughts and attachment to appearances, they are confused and fail to recognize it. They merely create karma and undergo its retribution, sinking in birth and death. Out of compassion for sentient beings, the Buddha manifests in the world and teaches the Dharma, instructing them to return home by the road itself and recognize that the very thing which gives rise to all ordinary functions is each person’s own Buddha-nature. Thus it is said that ordinary mind is the Way. This does not mean that, because ordinary mind is the Way, one need not practice diligently and may be careless and dissipated.
理论上透过，只是解悟，于事上不得力，生死不能了。须于理悟后勤于观照，好比宗下所谓的“照顾话头”，在事上磨炼，将妄习一扫而光，方可放手。先师说：“要在定上打开，不可理解即草草了事。	Understanding the teaching in principle is only intellectual awakening. If it has no practical strength amid actual circumstances, birth and death remain unresolved. After such awakening, contemplate diligently. This is like the Chan practice of ‘attending to the huatou (critical phrase)’: train amid circumstances until deluded habitual tendencies have been swept away completely. Only then may you let go. My late teacher said, ‘You must break through in samādhi; do not settle for intellectual understanding and consider the matter finished.’
”定上打开，非只说在座上习定打开，乃在一切时，不问动静、闹忙，都常摄在定，不为境转，不为风动，方能打成一片，识得这“平常心”也。	Breaking through in samādhi does not mean doing so only through seated meditation. At all times, whether active or still, busy or surrounded by noise, remain collected in samādhi, unswayed by

	circumstances and unstirred by the winds. Only then can practice become continuous and undivided, and you can recognize this ‘ordinary mind.’
51.“定中打开”是指修法得定，从而打开智慧。既开，亲自证知一切皆幻，无可执取。故在日常生活中随缘放旷，任运逍遥、安乐自在也。	51. ‘Breaking through in samādhi’ means attaining samādhi through practice and thereby opening wisdom. Once wisdom opens, one directly realizes that everything is illusory and nothing can be grasped. In daily life, one can therefore respond freely to conditions, moving naturally and living at ease.
古来大德证知此真心不在别处，即在日常应用中，故随众起倒，和光同俗而不立异，亦不求玄奇而夸赞自己。此所以有“平常心是道”之名言也。	The great worthies of old directly realized that this true mind is nowhere else but is present in everyday functioning. Thus they rose and rested with the assembly, blended their light with the common world without setting themselves apart, and neither sought abstruseness and marvels nor praised themselves. This is why there is the celebrated saying, “Ordinary mind is the Way.”
“打坐不求定”，此言甚当，以一有所求，即遮盖本性光明，欲定反乱矣。求消息，求有所得等等，皆是妄心，愈求愈远。非但不得消息，反而凌乱不定。做功夫人往往求见光、见佛、爆炸、神通等等，殊不知这不是真消息。	“Do not seek samādhi while sitting in meditation”—this is quite correct. For once there is something one seeks, it obscures the luminosity of one’s intrinsic nature; the more one desires samādhi, the more disorderly the mind becomes. Seeking signs, seeking some attainment, and the like are all deluded mind; the more one seeks, the farther away one gets. Not only will one fail to obtain true signs, but one will instead become confused and unsettled. Those who practice often seek visions of light, visions of Buddhas, explosions, spiritual powers, and so forth, not realizing that these are not true signs.
只不过是过路的客人，不是主人。真消息既无所见，亦无所得。以我且没有，何有所见、所得?《楞严经》云：“见见之时，见非所见。”可见真见无所见，真得无所得也。	They are merely passing guests, not the host. In true signs there is neither anything seen nor anything attained. Since even “I” cannot be found, what could there be to see or attain? The Śūraṅgama Sūtra says: “When seeing sees seeing, that seeing is not what is seen.” Thus true seeing has nothing to see, and true attainment has nothing to attain.
那么，究竟什么是真消息呢?处顺逆境而不染；用心时而无心可用；既无秽，亦无净；能入佛，又能入魔——逆行，方是到家的真消息。你时时要用这把尺子衡量自	Then what, ultimately, are true signs? To remain unstained amid favorable and adverse circumstances; to use the mind while having no

己，要一一真能做到，不可马虎，轻易放过。故曰：“有道无道，自己知道”也。	mind that can be used; to be neither defiled nor pure; to be able to enter among Buddhas and also enter among demons—to proceed against the current: these are the true signs of having arrived home. At all times, you must use this as a measuring stick for yourself. You must be able to accomplish each point genuinely; do not be careless or let yourself off easily. Hence the saying: “Whether one has the Way or not, one knows for oneself.”
千万不可见别人放光、爆炸或发一些神通而动摇自己的脚跟，去求玄奇，在自己清净无染的光明佛性上，著一些粪秽，那样，最终非但不能成佛，反有成魔的危险。切记！切记！	Never let your resolve be shaken by seeing others emit light, undergo explosions, or display some spiritual powers, and then seek the mysterious and extraordinary. To add filth to the luminous Buddha-nature within yourself that is pure and unstained—if you do so, not only will you ultimately fail to become a Buddha, but you will risk becoming a demon. Remember this! Remember this!
由于我执的减轻，对事境的看法起了很大的变化，那是很自然的。你现在对最亲爱的人也减轻了恋着之心，那是很大的进步。但减轻了恋着之心，并不是不关心他，而是不恋着，不恋着而关心，方是正行，望你努力为之。	As attachment to self diminishes, it is entirely natural that your view of circumstances will change greatly. It is a major advance that you now have less clinging attachment even to those dearest to you. But less attachment does not mean that you do not care for them. Rather, you care without attachment. To care without attachment is right conduct. I hope you will strive to do so.
52.看了你的来信，内心颇为欣慰！你在短暂的修学过程中能把这人间至深的，为害至烈的祸根——儿女情怀，像驱散乌云一般地渐渐由浓而淡地吹散了。尽管现在尚未彻底除尽，但正当青春时期的你，能这样毅然断然地割断这凡夫的生死命根，这是多么不易，多么难能可贵！	52. Having read your letter, I feel deeply gratified. In the short course of your study and practice, you have gradually dispersed, like dark clouds being blown away from dense to thin, the deepest and most harmful root of calamity in human life—attachment to one’s children. Although it has not yet been completely eliminated, for one in the prime of youth to cut off so resolutely and decisively this root of birth and death for ordinary beings is truly not easy and exceedingly admirable.
本来一切众生都是佛，只因迷失，执相向外追求，睹物生情。尤其在男女情怀方面，迷恋更深，以致造业受报，沉沦六道。今你能猛醒，识破假相，举起慧剑，斩断情丝，一无所恋，非夙世深植善根，曷克臻此！	Originally, all sentient beings are Buddhas. Yet because they have become lost, cling to appearances, and seek outwardly, they give rise to feelings upon encountering things. In matters of attachment between men and women, their delusion and attachment are especially deep, so that they create karma, undergo retribution, and

	sink in the six realms. Now that you have suddenly awakened, seen through false appearances, raised the sword of wisdom, cut the threads of attachment, and have nothing to which you cling, how could you have reached this point without wholesome roots deeply planted in former lives?
我们要修道有成就，本应在各种复杂的环境中锻炼自己，不为任何境界所左右，二六时中，常令心空净如洗，才有念起，即便凛觉。更不能触景伤情，凄怆烦恼，如斯学习，虽暂时不无凡情萦怀，但总有一日，境空情亡，玄机妙用彻现当前。	To attain accomplishment in cultivating the Way, we should train ourselves amid all kinds of complex circumstances, without being swayed by any state. Throughout the day and night, we should keep the mind empty and pure, as though freshly washed. The moment a thought arises, we should immediately become keenly aware of it. Still less should we be moved to sorrow and affliction by external scenes. If one practices in this way, although ordinary human feelings may temporarily linger, one day circumstances will become empty, attachment will perish, and the wondrous function of the subtle mystery will be fully revealed before one.
53.阁下不畏艰难决心向道，自是宿植善根所致。望持之以恒，勇猛精进，慎勿半途而废，有负此生。打坐时，要一切放下，既不可胡思乱想，也不可要求入空，更不可急望开悟或求神通。	53. Your determination to seek the Way without fear of hardship is surely due to wholesome roots planted in former lives. I hope you will persevere, advance courageously and diligently, and take care never to abandon your efforts halfway and fail this life. When sitting in meditation, let go of everything. Do not indulge in random thoughts; do not seek to enter emptiness; and still less should you anxiously hope for awakening or seek spiritual powers.
要如大死人似的，百不思，百不理，只一心持咒，观听咒音，摄牢意、眼二根，秉直念去。念至若昏若昧时，似睡非睡，而手印不倒不散，口持咒不停；心中了了分明，即得初步昏定。再坚持下去，念至无能念时随势一放，则身心顿时化空，本来面目现前矣。	Be like one who has died a great death: think of nothing and attend to nothing. Single-mindedly maintain the mantra, contemplate and listen to its sound, firmly gather in the mind faculty and eye faculty, and continue reciting directly. When your recitation reaches a state of seeming dimness and obscurity, as though asleep yet not asleep, while the mudrā neither collapses nor comes apart, the oral recitation continues without stopping, and the mind remains clearly aware, you have attained the initial stage of drowsy samādhi. Persist further. When you reach the point where recitation can no longer be sustained, let go naturally; body and mind will immediately dissolve into emptiness, and the Original Face will appear before you.

相反，咒虽不能念，而心中昏昧无知，手印散开或倒下，身体前俯后仰，此为昏睡，不是定。阁下持咒，用默念方法易耗血，又易昏睡。如用金刚持法调剂则较善矣。（即唇微动与不动互相调剂，不一味著在动与不动上。）	Conversely, if you can no longer recite the mantra but your mind is dim and unaware, your mudrā comes apart or droops, and your body bends forward or rocks backward, this is drowsy sleep, not samādhi. When you maintain the mantra silently, it is easy to deplete the blood and also easy to become drowsy. It is better to balance this by using vajra recitation. (That is, alternate between slightly moving the lips and not moving them; do not cling exclusively to either movement or stillness.)
又修法持咒，须持至不能持时（即妄心不行，不能着力而不能持时）。不可中途停止。以自己停止，意识尚在，身心不能化脱。	Moreover, when practicing the Dharma and maintaining the mantra, you must continue until you can no longer maintain it—that is, until the deluded mind no longer functions, so that you cannot exert effort and cannot continue the recitation. Do not stop midway. If you stop it yourself, consciousness still remains, and body and mind cannot dissolve and be released.
来信说稍觉轻安，忘了持咒，又不似前清静。此你习惯问题，因为你以前习过静坐，而不熟悉持咒法门。稍加些日子，自能入静，望勉力为之！	Your letter says that you felt somewhat light and at ease, forgot to maintain the mantra, and then were no longer as calm and quiet as before. This is a matter of habit, because you previously practiced seated meditation and are not yet familiar with the Dharma gate of mantra recitation. After a little more time, you will naturally be able to enter tranquility. I hope you will make every effort.
温州原本佛地，故信佛者众。当此末法时代，净土法门最为当机。以该法简单易行，稳妥方便，又得佛力加持、接引生西，实成佛、了生死之最捷径法门。望诸同仁一门深入，一心念佛，发愿生西，则当收事半功倍之效矣！	Wenzhou has always been a Buddhist land, and therefore many people there have faith in Buddhism. In this age of Dharma decline, the Pure Land Dharma gate is most suited to people’s capacities. It is simple and easy to practice, reliable and convenient; moreover, one receives the Buddha’s blessing and guidance to rebirth in the Western Pure Land. It is truly the most direct and expedient Dharma gate for attaining Buddhahood and transcending birth and death. I hope all fellow practitioners will go deeply into one Dharma gate, engage in one-pointed Buddha-recitation, and make vows for rebirth in the Western Pure Land. Then you will achieve twice the result with half the effort.

54.你来信说，“你们修法现在到了十字路口，不知前进方向。”我真不明白，这话是什么意思?你们打开本来者，要保养除习，在一切境界中考验，锻炼自己，将一切著空著有的旧习气除尽，自然神通大发，亲证佛果。	54. Your letter says, “Your practice has now reached a crossroads, and you do not know which direction to go.” I truly do not understand what this means. Those who have opened to their original nature must safeguard it and eliminate habitual tendencies, test and train themselves amid all circumstances, and completely remove the old habits of clinging to emptiness and clinging to existence. Then spiritual powers will naturally greatly develop, and they will directly realize the fruition of Buddhahood.
未打开本来发明心地者，要精勤打坐，奋力前进，并发大愿，不开悟誓不罢休，如此生不能，来生再来修。以有大愿故，可保持人身不失，持续修持。胆怯者可发愿往生西方或兜率净土，继续修持，必得成就。此等说法，我已数数言之矣，如何还在十字路口，不明前进方向呢?	Those who have not opened to their original nature and realized the mind-ground must diligently sit in meditation, press forward with all their strength, and make great vows: “Until I awaken, I will never cease.” If this cannot be accomplished in this life, return in the next life to practice again. Because of such great vows, one can retain the human body and continue one’s cultivation. Those who are timid may vow to be reborn in the Western Pure Land or the Pure Land of Tuṣita, where they can continue practicing and will certainly attain accomplishment. I have said these things repeatedly. How can you still be at a crossroads, unclear about the direction in which to proceed?”
至于接引他人，这只能随缘，不能勉强。他有缘，信而能修，修而能证者，固属上上；信而修，不能证，此属根基问题，无可厚非。需知修法，不问什么法门，都不能人人一修即成。	As for guiding others, this can only be done in accordance with conditions and cannot be forced. If they have the affinity, have faith and can practice, and practice and can realize, that is certainly best of all. If they have faith and practice but cannot realize, that is a matter of their capacities and there is nothing to blame. You must understand that, regardless of the Dharma gate practiced, not everyone succeeds as soon as they practice.
就禅宗说来，“捞得一个半个就是上上大吉了”，哪里能百修百证，千修千得?就是最方便的净土宗，也不是百人修百人去的。因为各人根基不同，用功着力有异，绝不能一刀切，获得同样的效果。你们还怕什么呢?	Speaking of the Chan school, “to net even one or half a person is supremely fortunate.” How could it be that every hundred practitioners realize, or every thousand practitioners attain? Even in the most expedient Pure Land school, it is not the case that a hundred people practice and all one hundred attain rebirth. For each person’s capacities differ, as do their efforts and application. One absolutely cannot apply a single standard and

	obtain identical results. What, then, are you still afraid of?"
弘法能兴与否?这更是枝节问题。我为救众生，报佛恩故，尽力弘法，不为名闻利养。能兴，众生有缘，我心不喜；不能兴，众生无缘，我心不忧。这又有何忧虑呢?	Whether the propagation of the Dharma can flourish is an even more peripheral matter. I do my utmost to spread the Dharma in order to save sentient beings and repay the Buddha's grace, not for fame or material gain. If it flourishes, sentient beings have the affinity; my mind does not rejoice. If it does not flourish, sentient beings lack the affinity; my mind does not grieve. What, then, is there to worry about?
我来不来都无关紧要，假如你们找好地方，而我又精神很好，来和大家会会，当然很好。假如不能来，你们已是离母乳的大孩子了，不再需要大人照料了，望好自为之吧。	Whether I come or not is of no great importance. If you have found a suitable place and I am in good health, it would of course be very good for me to come and meet with everyone. If I cannot come, you are already grown children weaned from mother's milk and no longer need adults to look after you. I hope you will apply yourselves diligently.
55.来信收悉，修法偶有挫折，毋庸挂怀，只需奋力前进，遇难而不退，终必有成。仁者聪颖过人，资质不凡，但聪明人往往流于游离，不肯老实修行，以是常喜舞文弄墨，谈玄说妙而致入海算沙，徒劳自闲之失。	55. I have received your letter. Occasional setbacks in practice need not concern you. You need only press forward vigorously; if you do not retreat when encountering difficulties, you will surely succeed in the end. You are exceptionally intelligent and endowed with uncommon capacities. Yet intelligent people often become scattered and detached, unwilling to practice honestly. Thus they delight in literary embellishment and in discussing abstruse principles and subtle wonders, only to end up counting grains of sand by the sea—idly laboring to no purpose.
仁者所作《禅宗纲要》我虽未过目，但就所列大纲看来，内容想必丰富精彩，对现代禅宗学者或拟探讨禅学玄奥者，当有很大帮助。故在不影响修持的情况下，大可勉力编纂成书，以飨后之学者。	Although I have not read your Outline of the Chan School, the outline you have listed suggests that its contents must be rich and excellent. It should be of great help to modern scholars of the Chan school and to those intending to explore the profundities of Chan studies. Therefore, insofar as it does not interfere with your cultivation, you may well strive to compile it into a book for the benefit of later students.
复次，对于著作，讲经，非不可为，只要于讲时不作讲会，著作时不作著作会，无论讲经著作皆无动于衷。反	Furthermore, there is nothing inherently wrong with writing works or lecturing on the sūtras, provided that, when lecturing, you do not give rise

是，讲时为经讲去，著作时为书著去，即不可讲经，著作矣。	to the notion of conducting a lecture, and when writing, you do not give rise to the notion of writing a work. Whether lecturing on the sūtras or writing, remain wholly unmoved. If, on the contrary, you lecture for the sake of lecturing on the sūtras or write for the sake of producing a book, then you should not lecture on the sūtras or write.
心中心法是我等修持之验方。以仁者之资历，如确能坚持不间断地修持下去，彻悟本来定操胜券。但如一曝十寒，或上下座打成二段（即下座时失照不用功）则将辜负仁者之才智矣。	The Heart-of-Heart Dharma is the proven prescription for our cultivation. Given your background, if you can indeed persist in practice without interruption, thorough awakening to your original nature is certainly within your grasp. But if you practice sporadically, or split your practice into two separate parts on and off the meditation cushion—that is, if you lose awareness and do not practice after leaving the cushion—you will disappoint your own intelligence and ability.
你夫人很好，宿根甚厚。祝贺你有这样一位贤内助！愿她能坚持到底，从而督促你不断上进，共证菩提，则“神仙夫妇”之美谈将永垂觉林矣！	Your wife is excellent and has deep wholesome roots from past lives. Congratulations on having such a worthy helpmate within the household! May she persevere to the end and thereby urge you continually onward, so that together you may realize bodhi. Then the fine tale of an “immortal couple” will endure forever in the forest of awakening!
承你盛情邀请我赴贵市一行，很可能乘返沪之便，来府拜望诸同仁，藉以畅叙无生。敬祝贤伉俪慈爱日增。	I appreciate your warm invitation for me to visit your city. It is quite possible that, on the way back to Shanghai, I may call at your residence to visit all my fellow practitioners and enjoy a full discussion of the unborn. I respectfully wish that the loving kindness between you and your esteemed wife may increase day by day.
56.来信所说不住二边之意甚好。于动境中，略有走着，此是初明心地人难免的现象，只要绵密觉照，不断地在境中锻炼，即能如古德所云：“夜半钟声随叩击而无著，寒潭月影触波澜而不散”了。	56. The meaning of non-abiding in the two extremes, as stated in your letter, is very good. In the midst of changing circumstances, there is still some wavering; this is an unavoidable phenomenon for those who have only recently realized the mind-ground. So long as you maintain continuous and seamless awareness, constantly tempering yourself amid circumstances, you will be as the ancient worthies said: “The sound of the midnight bell follows each strike without clinging;

	the moon’s reflection in a cold pool meets the ripples without scattering.”
于赵州上堂语，“明白、护惜”处，豁然有悟，心境空寂，明了无滞，还落在“明白”处么?如有“明白”在，却又非也。	On encountering the words ‘understand and cherish it’ in Zhaozhou’s discourse, you suddenly awaken: mind and objects settle into empty quiescence, and understanding is clear and unobstructed. Does this still remain at the level of ‘understanding’? If there is still an ‘understanding’ to hold on to, that is not it.
修心中心法一小时后，你心总不安，心尚未平故。一开始不妨稍紧，随后即顺势放松而消亡，则无不安之弊矣。	After practicing the Heart-of-Heart Dharma for an hour, your mind is always uneasy because it has not yet settled. At the beginning, you may tighten up slightly; afterward, ease off naturally and allow the tension to dissolve. Then there will be no drawback of uneasiness.
又心安境空了，即不需时时修心中心法而改用保养功，间或修一座心中心法，看看心境是否有两样。如修不修均一致，无有异样，则证明功夫无二橛之弊。不然者，则要多修心中心，俾偷心死尽，方能成道也。	Once the mind is at ease and circumstances are empty, there is no need to practice the Heart-of-Heart Dharma continually. Instead, use the practice of safeguarding realization, and occasionally sit for one session of the Heart-of-Heart Dharma to see whether there is any difference in the state of mind. If practice and nonpractice are entirely the same, with no difference at all, this proves that your practice is free from the fault of being split in two. Otherwise, you must practice the Heart-of-Heart Dharma more, so that the thieving mind may die out completely; only then can you realize the Way.
57.脚跟立不稳，听人左右，实未开悟。假如真开悟，活佛当前，亦不动摇。某先生写的《楞伽大意》，我看了一点，说得不错，他所说的和我们所讲并无差异。人有利钝，法无高下。	57. If you cannot stand firm on your own feet and are swayed by what others say, you have not truly awakened. If you had truly awakened, even a living Buddha standing before you could not shake you. I have read a little of Mr. So-and-so’s Essentials of the Laṅkāvatāra, and it is well explained; what he says is no different from what we teach. People differ in sharpness and dullness; dharmas have neither superiority nor inferiority.
究竟与否，全看修的人能否通身放下，丝毫无著。假如时时在计算得失，念念不忘名利，任你最高妙的无法之法，也不究竟。你要真究竟，是无修、无得、无证。假如某先生还有法在，也不究竟。	Whether one is ultimate or not depends entirely on whether the practitioner can let go completely, without the slightest attachment. If you are constantly calculating gains and losses and never forget fame and profit, then even the most sublime Dharma of no dharma will not be ultimate. If you

	truly wish to be ultimate, there is no practice, no attainment, and no realization. If Mr. So-and-so still has a dharma, then it too is not ultimate.
我们一不为名闻利养，二不为分宗立派。有缘度人，无缘自度，不和人家纷争较量。望仁者深体之！	We seek neither fame and gain nor the establishment of a separate school or sect. When there is affinity, we liberate others; when there is no affinity, we liberate ourselves. We do not contend or compete with others. I hope you will understand this deeply.
58.学佛贵心悟，时时处处彻见自性，不为事、物、境所牵流。此是诞生王子，将来必定贵为天子成佛。其假法修者，皆落二落三，属外围功勋位。任你神通再大，也不过是王、侯之位，焉能升为天子！	58. In studying Buddhism, what is valued is awakening of mind: thoroughly seeing one's own nature at all times and in all places, without being swept along by affairs, things, or circumstances. This is like the birth of a royal prince, who will surely become emperor and attain Buddhahood. Those who cultivate through provisional dharmas all fall into secondary and tertiary ranks; they belong to the outer ranks of meritorious service. No matter how great your spiritual powers may be, you can rise no higher than the rank of king or marquis. How could you ascend to become emperor?
因一切事、物、境皆我灵妙真心的妙用显现，故眼见一切事物时，只见本性，不为影像所扰。时时如是观照，此真用功者也。功夫纯熟时，脱落观照，则归家稳坐矣。	Because all affairs, things, and circumstances are manifestations of the wondrous functioning of our spiritually marvelous true mind, when the eyes see all things, they see only intrinsic nature and are not disturbed by images. To contemplate in this way at all times is to practice truly. When the practice has become wholly mature, contemplation falls away, and one returns home to sit securely.
不明此理，在功勋位上着眼，任你修什么法，任你怎样勤苦用功，因有法在，将来也不免俯首称臣，真是冤枉也。悲矣！	If you do not understand this principle and instead set your sights on the ranks of meritorious service, then whatever dharma you cultivate and however diligently and arduously you practice, because a dharma remains, you will eventually be compelled to bow your head and become a subject. How grievously unfair! How sad!

59.功夫用到进不能进，退不能退，正是好消息到来的时节。这个知进而不能退的是谁?当下回首一鉴，则百媚生矣！	59. When practice reaches the point where you can advance no further and retreat no further, this is precisely the time when good news is about to arrive. Who is it that knows how to advance yet cannot retreat? Turn back and look directly at it, and its full beauty will reveal itself!
古德到此，比喻为“狗子舔油铛”，盖欲舔不得，欲舍不能，是进退不能时节也。此时只需将此不知如何是好的急切烦躁之心，息下一观，则狗、铛皆空，进退乌有，当下偃旗息鼓，庆快清平矣！	The ancient worthies compared this point to “a dog licking an oil cauldron”: it wants to lick but cannot, and wants to leave it alone but cannot. This is the time when neither advance nor retreat is possible. At such a time, simply let this urgent, vexed mind that does not know what to do come to rest, and examine it. Then dog and cauldron are both empty, and neither advance nor retreat exists. At once, the banners are furled and the drums silenced; all is joy, ease, and peace.
望好自努力用功，时时保护本来，不让其黏染物境，即能打成一片。苟不如斯，打七亦成徒劳矣。	I hope you will exert yourself well in practice. Safeguard the original nature at every moment, not allowing it to become stuck to things and circumstances; then practice can become continuous and undivided. If you do not do so, even a seven-day retreat will be futile.
60.关于平常心是道。本来即此知冷知暖、知饥知渴之灵知之心，即是我人的本来面目。既不用向外追取，更不可著半点神奇。寻常日用随缘起倒，无取无舍、无嗔无爱。古人所以说：“穿衣吃饭即是！”但稍一着境，有所留住，便又成“举心动念便非”矣！	60. Regarding “ordinary mind is the Way”: this spiritually knowing mind that knows cold and warmth, hunger and thirst is precisely our Original Face. There is no need to seek it outside, and still less should one become attached to the slightest bit of the miraculous or extraordinary. In ordinary daily life, respond to circumstances as they arise, with neither grasping nor rejecting, neither anger nor attachment. This is why the ancients said, “Putting on clothes and eating food is it!” But as soon as you become attached to circumstances and allow anything to remain, it again becomes a case of “Raise the mind and stir a thought, and it is already wrong.”
来函说“目前可否暂居此境，待力量充足再去之。”这岂不成了“有所留住”。心有所住，便成妄想，养妄想而成道，犹如煮沙而望成饭，何可得哉！	Your letter asks, “May I remain temporarily in this state until my strength is sufficient, and then leave it?” Does this not become “allowing something to remain”? When the mind abides in something, it becomes deluded thought. To nurture deluded thoughts while hoping to realize the Way is like

	cooking sand while expecting it to become rice. How could that be possible?
目前力量不足，可勤于观照，不令有所住着，整日寂寂惺惺，惺惺寂寂。切不可放逸，住于安适之境而沉于隐妄幽境，直至最终的失败！	If your present strength is insufficient, diligently maintain contemplation and do not allow the mind to abide in anything. Throughout the day, be quietly alert and alertly quiet. You must never become lax, abide in a comfortable state, and sink into a hidden realm of delusion, until at last you fail completely.
能悟为悟道之端，果能随解悟而力矫黏着物境之妄情，时时处处着力观照，才有念起，即便觉察，不只在口头、文字上用功，久久便能达到来函所说“分别心歇，大道现前”之境。	Being able to awaken is the beginning of realizing the Way. If, following awakening at the level of principle, you make a determined effort to correct the deluded tendency to cling to things and circumstances, applying yourself to contemplation at all times and in all places, then the instant a thought arises, you immediately notice it. Do not merely work at words and verbal Chan. Over time, you will reach the state described in your letter: “When the discriminating mind ceases, the great Way appears before one.”
佛说一切法，为度一切心。法法皆幻，故说法本无法。又说法法平等，无有高下。而今人妄生分别，说此好彼坏，喜此厌彼，皆心不平等故。你处当然也不例外。弘法须视时节因缘，不可勉强。	The Buddha taught all dharmas in order to liberate all minds. Every dharma is illusory; thus it is said that the Dharma is fundamentally without dharma. It is also said that all dharmas are equal, without superiority or inferiority. Yet people today give rise to vain discrimination, saying that this is good and that is bad, liking this and rejecting that. This is because the mind lacks equanimity. Your place is naturally no exception. In propagating the Dharma, one must observe the time, circumstances, and conditions; one must not force matters.
61.关于能力问题，最要紧的是知见正，修法有心得。不亲证本来，就不能为人点开金刚道眼，甚至将人引入死胡同，导入旁门左道而耽误别人。你现在能在修法与理论上指导人，这就够了，其他还要什么?初接引人，不免有些胆怯、生疏，但经历久了，这些现象就会消失。	61. Regarding ability, the most important things are correct view and practical understanding of the method of cultivation. Without direct realization of the original nature, one cannot open the vajra eye of the Way for others. One may even lead people into a dead end or guide them onto deviant side paths, thereby delaying them. You are now able to guide others in practice and theory; that is enough. What else do you need? When first receiving and guiding people, some timidity and awkwardness are unavoidable. But with long experience, these conditions will disappear.

62.其实这红教的大圆满法，前半部分的“彻却”就是心中心法的见性。因“彻却”有很多修法，根性差者，需用有相过度。反之，直下三空相应，无修无证无散乱，一切法不立，就是禅。	62. In fact, in the Dzogchen (Great Perfection) practice of the Red School, the first half, Trekchö (cutting through), is the seeing of one’s true nature in the Heart-of-Heart Dharma. Because Trekchö (cutting through) has many methods of practice, those of inferior faculties need form-based practices as a transitional means. Conversely, if one directly accords with the three emptinesses, with no practice, no realization, and no distraction, and no dharma is established, that is Chan.
修心中心法见性后，还要用什么“彻却”法?至于“脱噶”，乃宗下的向上法。果能于见性后绵密保任，不多久方能大放光明，朗照十方。但“脱噶”多个方便迅速圆成罢了。要修“脱噶”，必须于见性后方能进行。因心不动，方能用光导引。导出光后，方能不着相。否则会住在光上，成为光妄。	After practicing the Heart-of-Heart Dharma and seeing one’s true nature, what need is there for any Trekchö (cutting through) practice? As for Tögal ("direct crossing" or "leap-over"), it is the upward-moving method of the Chan school. If one can safeguard realization continuously and seamlessly after seeing one’s true nature, before long one will emit great light that brilliantly illuminates the ten directions. Tögal ("direct crossing" or "leap-over") merely provides an additional expedient for swift and complete attainment. To practice Tögal ("direct crossing" or "leap-over"), one must do so only after seeing one’s true nature. Only when the mind does not move can one use light as a guide. Only after light has been brought forth can one avoid attachment to appearances. Otherwise, one will abide in the light and turn it into a deluded appearance of light.
你年纪还轻，不必忙于闭关。现在需要你去教导初机学生，还是一面修法，一面教导学生再说。现将来信问题答复如下:	You are still young, so there is no need to hurry into retreat. What is now needed is for you to teach beginning students. For the time being, continue practicing while teaching students. I now answer the questions in your letter as follows:
（1）你现在闭关的机缘不成熟。	(1) The conditions for you to enter retreat are not yet mature.
（2）要闭关修脱噶，需朝南，以便看太阳、月亮。旁边还要有大水，以便坐在水边看水光。还要有电灯、看灯光。更要环境清净，无嘈杂声。	(2) To enter retreat to practice Tögal ("direct crossing" or "leap-over"), you need to face south in order to view the sun and moon. There must also be a large body of water nearby, so that you may sit by the water and view its radiance. You also need electric lamps for viewing lamplight. More importantly, the environment must be quiet and free of noisy sounds.

（3）道粮准备充足。更要紧的是身心清净，毫无挂碍，否则闭关要着魔的。	(3) Prepare ample provisions for the Way. Still more important, your body and mind must be pure and free of all hindrance; otherwise, you may fall prey to demonic disturbance in retreat.
（4）关于居士指导出家人的事，世俗多有偏见。认为居士身份不及僧众尊贵，应该排在僧后，不能和比丘相齐并论，更何能教导僧众?殊不知僧宝乃依佛法修持有得，戒律精严，堪为人师者也，非关出家与不出家也。	(4) Concerning lay practitioners guiding monastics, worldly people often hold prejudices. They believe that the status of a lay practitioner is less honorable than that of the saṅgha, that lay practitioners should rank below monastics and cannot be spoken of on equal terms with bhikshus. How, then, could they teach monastics? They do not realize that a jewel of the saṅgha is one who has attained through cultivation in reliance on the Buddha-Dharma, observes the precepts strictly, and is worthy of being a teacher of others. It has nothing to do with whether one has left home or not.
再说僧有两种：一者出家剃发，染衣，为小乘罗汉僧；二者依佛三学修持有得，不剃发，着俗人衣，为大乘菩萨僧。（参自《佛学大辞典》僧条——二种僧）所以你不必胆怯，尽管理直气壮地教导。假如你要出家，要取得家人同意。你们夫妇同修佛法，不作世俗夫妇想，是最上的菩提眷属了。	Moreover, there are two kinds of saṅgha: first, those who leave home, shave their heads, and wear dyed robes—the śrāvaka-arhat saṅgha of the Lesser Vehicle; second, those who have attained through cultivating the Buddha's three trainings, yet do not shave their heads and wear the clothing of laypeople—the bodhisattva saṅgha of the Great Vehicle. (See the entry "Saṅgha—Two Kinds of Saṅgha" in the Great Buddhist Dictionary.) Therefore, you need not be timid; simply teach with confidence and conviction. If you wish to leave home, you must obtain your family's consent. Since you and your wife cultivate the Buddha-Dharma together and do not regard yourselves as an ordinary worldly couple, you are the highest kind of bodhi companions.
（5）心中心法最好再多修些时间，这样脚跟稳健，不为境转；不然者，力量较差。虽有悟处，于顺逆境不得自在，终将沦为悟后迷也。	(5) It is best to cultivate the Heart-of-Heart Dharma for a longer time, so that your footing becomes firm and you are not turned by circumstances. Otherwise, your strength will be insufficient. Even if you have some awakening, you will not be at ease amid favorable and adverse circumstances, and will ultimately fall into delusion after awakening.
（6）光照一现不再现，看来静功尚差。应多多修法，修至身在光中，不觉有光，浑化相忘才可矣。	(6) The light appeared once but has not reappeared. It seems that your meditative practice is still inadequate. You should practice the Dharma

	more diligently, until you are within the light yet unaware of any light, wholly merged and forgetting all appearances.
（7）有厌烦即有喜悦，都是相对的妄相。我们应该既无喜悦也无厌烦。赵州云：“‘佛’之一字，吾不喜闻。”尚为诸禅德呵斥，何况厌烦文字耶?	(7) Where there is aversion, there is also delight; both are deluded appearances of opposition. We should have neither delight nor aversion. Zhaozhou said, “The very word ‘Buddha’ I do not like to hear.” Yet even for this he would be reproved by the Chan adepts; how much more so for being weary of words?
（8）某某与爱人感情有裂痕，不是修双身法能补救的。双身法不是夫妻行淫，而是有功夫的人作了脱生死的考验。双方都要能有悬崖勒马的功夫，精不走漏才行。否则，便是行淫下地狱了。	(8) The relationship between so-and-so and their spouse has become strained; this cannot be remedied by practicing the dual-body method. The dual-body method is not sexual intercourse between husband and wife, but a test undertaken by those with attainment in order to transcend birth and death. Both parties must possess the skill of reining themselves in at the brink of a precipice, so that their seminal essence does not leak away. Otherwise, it is merely sexual misconduct leading to hell.
63.来信已阅。知你对修法的过程有些模糊不清，兹就来问，逐条回答如下：	63. I have read your letter. I understand that you are somewhat unclear about the process of practicing the Dharma. I shall now answer your questions one by one as follows:
（1）未能透过“清闲”这一关。关于此点，只要知道着清闲亦是病，不去著它。眼下虽不能一时除尽，但努力做去，久久自然能消尽，不必急在一时。如不知是病，以为清妙，则内守幽闲、坠入迷惘矣。	(1) You have not yet passed through the barrier of “tranquil idleness.” Concerning this, you need only know that attachment to tranquil idleness is also an illness, and refrain from clinging to it. Although you may not be able to eliminate it all at once, continue working diligently, and in time it will naturally disappear. There is no need to hurry. If you do not recognize it as an illness and instead regard it as pure and wondrous, you will inwardly guard secluded quietude and fall into delusion.

昔药山坐石次，其师石头问：“你做什么?”药山曰：“什么也不为。”头曰：“什么也不为，莫非闲坐么?”山曰：“闲坐即为也。”头曰：“如是，如是。”你看他师徒对语，可见落在清闲处，即非是矣。	Once, while Yaoshan was sitting on a rock, his teacher Shitou asked, “What are you doing?” Yaoshan replied, “I am doing nothing at all.” Shitou said, “Then are you not merely sitting idly?” Yaoshan replied, “Sitting idly is itself doing.” Shitou said, “Just so, just so.” From this exchange between teacher and disciple, you can see that to fall into tranquil idleness is already wrong.
（2）记忆力忽好忽差，此用功人未翻身之通病。等你死后复苏，即无此病矣。	(2) Your memory is sometimes good and sometimes poor. This is a common affliction of those who exert themselves in practice but have not yet turned themselves around. Once you have died and revived, this affliction will be gone.
（3）讲课紧张心跳：①未习惯；②爱面子，恐怕讲得不好；③背包袱上阵。有此数端，岂有不心跳之理?此皆着相，心未空尽之病。你但一切放下，如入无人之境，无讲与听讲者，则心平气和，妙义油然而生矣。	(3) Your heart races when you are nervous about giving lectures: first, because you are unaccustomed to it; second, because you care about saving face and fear that you will not speak well; and third, because you go into it carrying a burden. With these several factors, how could your heart not race? All of this is attachment to appearances, the illness of a mind not yet wholly emptied. Just let everything go. Enter it as though no one were there, with neither a lecturer nor listeners. Then your mind will be calm and your breath even, and subtle meanings will arise spontaneously.
（4）打坐昏沉。如睡着即无用。如似睡非睡，内里仍了了分明，乃昏定。此时不用提持，如投石水中，任其一沉到底，则豁然开朗。一提反而坏事。日间事务多，打坐不得力，乃定功不够也。所以做事时不作做事想，方可心空无住也。	(4) You become drowsy while sitting in meditation. If you fall asleep, it is of no use. But if you seem asleep yet not asleep, while inwardly remaining clear and distinctly aware, this is drowsy samādhi. At such a time, do not try to rouse yourself. Like a stone thrown into water, let it sink all the way to the bottom; then you will suddenly become clear and open. Trying to raise yourself up only spoils the matter. If daytime affairs are numerous and your sitting practice is ineffective, this means your meditative stability is insufficient. Therefore, while doing things, do not entertain the notion that you are doing things; only then can the mind be empty and non-abiding.
（5）“外境来时，感觉灵敏，念起即觉，但想要去掉却难。”此语矛盾，果能念起即觉，还要去个什么?《圆觉经》云：“知幻即离，离幻即觉。	(5) “When external circumstances arise, my perceptions are keen, and I recognize a thought as soon as it arises; yet I find it difficult to get rid of it.”

	These words are contradictory. If you truly recognize a thought as soon as it arises, what is there to get rid of? The Sūtra of Perfect Enlightenment says: “Knowing illusion is itself liberation; being free from illusion is itself awakening.”
”既然妄念起时已经觉了，妄念即化于无形，根本没有东西了，还要除个什么?如果说，妄念起时虽已知道，但还在头脑里盘旋不去，那你根本未觉，还是着在相上。那就要禅锤打死这着境的妄心。你如用“忘”字得法，大可用之。	Since you are already aware when a deluded thought arises, the thought dissolves without trace; fundamentally, there is nothing there. What, then, is there to remove? If you say that although you know when a deluded thought arises, it still circles about in your mind and will not depart, then you have not truly recognized it at all; you are still attached to appearances. In that case, you must use the Chan hammer to strike dead this deluded mind that clings to circumstances. If you have found the method of using the word “forget,” you may certainly use it.
（6）授课应该备课。但不要执著，穿衣吃饭，无取无舍，一种本怀自尽，即是大道。遇不平常处，凛觉而化之。此等工夫，原不是一蹴而就的，须经千锤百炼才行。你还年轻，只要努力向这个目标奋斗，自有水到渠成之日，望你好自努力。	(6) You should prepare for your lectures, but do not become attached to preparation. In putting on clothes and eating meals, neither grasp nor reject; let your original intent be fulfilled naturally—this is the great Way. When something unusual occurs, awaken sharply to it and dissolve it. Such practice cannot be accomplished in a single step; it requires countless temperings and refinements. You are still young. As long as you strive diligently toward this goal, the day will naturally come when all is accomplished. I hope you will make a good effort.
64.功夫做到空沉死寂；讲课、写文章时脑子也不好使了。这些是你将有一个飞跃进步的前奏。不要害怕，尽力同它磨拶过去，自然获得“柳暗花明又一村”的美妙风光。	64. Your practice has reached empty, sunken, dead stillness, and when lecturing or writing, your mind no longer functions well. These are signs that you are about to make a great leap forward. Do not be afraid. Do your utmost to work through them, and a new prospect will naturally open up, like another village appearing beyond dark willows and bright flowers.
65.来信说，“此次经历大有进步，超越了许多心理上的障碍，于诸事缘上自在多了。”本来一切障碍，俱为“有心”；心如空净，即无挂碍。修法悟道，即为空却此“心”，不在于得神通玄妙也。	65. Your letter says, “This experience has brought great progress. I have overcome many psychological obstacles and am much more at ease in all circumstances.” Originally, all obstacles arise from having a mind that clings; when the mind is empty and pure, there are no hindrances. To

	practice the Dharma and realize the Way is to empty out this mind, not to gain spiritual powers or mysterious marvels.
今之学道者，都在求神通玄妙，而不知空心，以致走入歧途，实可悲也。心不空净，即或发神通，非但不得自在，而且多一层障碍。于学佛有损无益，是又不可不知也。	Those who study the Way nowadays all seek spiritual powers and mysterious marvels, yet do not know how to empty the mind. Consequently, they enter a wrong path; this is truly lamentable. If the mind is not empty and pure, then even if spiritual powers arise, one will not only fail to be at ease but will also acquire another layer of obstruction. This harms rather than benefits Buddhist practice, and it is essential to understand this.
初一你去河北，对诸禅者，随宜谈话，当说禅者说禅，当谈密者谈密，不必拘于一格。因法无定法，因人而异。我为法王，于法自在，而不为境与人所障也。	On the first day of the month, when you go to Hebei, speak with the Chan practitioners as appropriate: speak of Chan to those who speak of Chan, and speak of Esoteric Buddhism to those who discuss Esoteric Buddhism. There is no need to be confined to a single pattern, for the Dharma has no fixed Dharma and differs according to the person. I am a Dharma king, at ease in the Dharma, and am not obstructed by circumstances or people.
心地法门是诞生王子的。先识自本心，见自本性，然后立定脚跟，勤除旧习，不为任何邪说动摇，将来一定成佛。若用法修什么神通，那是外围功勋位，任你怎么功勋高大，也只不过是封王封侯，不能为帝（成佛）。暂时神通未发，心里不要自屈，以为不如人家，而畏畏缩缩。要堂堂正正地称性而谈，因人而异，随宜施教。	The Mind-Ground Dharma Gate gives birth to princes. First recognize your own original mind and see your own intrinsic nature; then establish firm footing, diligently eliminate old habitual tendencies, and do not let any erroneous teaching shake you. In the future, you will certainly become a Buddha. If you use the Dharma to cultivate spiritual powers, that is merely an outer rank of meritorious achievement. No matter how high your merit and achievement may be, you can only be made a king or marquis; you cannot become an emperor—that is, attain Buddhahood. If spiritual powers have not yet developed, do not abase yourself or think yourself inferior to others, becoming timid and shrinking back. Speak uprightly in accordance with your intrinsic nature, adapting to each person and teaching as appropriate.
66.为人师表确实不易，既要任劳任怨，又需受各方面的排挤、妒忌。但这是好事，不这样怎么能把自己的习气磨炼光?所以在度众生的过程中才能了尘沙惑，不是	66. It is truly not easy to serve as a model for others. One must not only willingly endure hardship without complaint, but also bear exclusion and jealousy from every side. Yet this is a

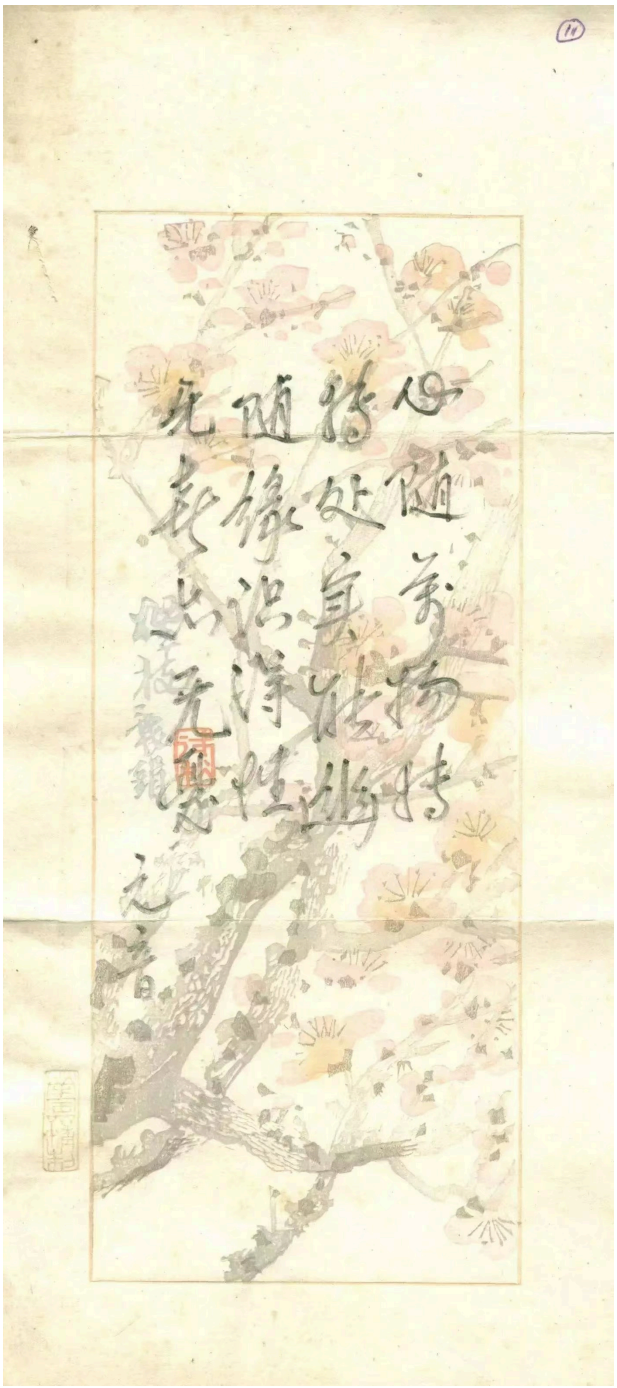
静坐不动能够办到的。经云：“依于众生方能成佛”，良有以也。	good thing. Without it, how could one thoroughly temper away one’s habitual tendencies? Thus, only in the process of liberating sentient beings can one eliminate dust-like delusions; this cannot be accomplished by sitting motionless in meditation. As the sūtra says, “Only by relying on sentient beings can one become a Buddha.” There is indeed good reason for this.
你不要灰心，古人闻过则喜，可改进也。对各方来言，仔细分析，有则改之，无则加勉，则德日进，道日增矣。	Do not lose heart. The ancients rejoiced upon hearing their faults, for then they could improve. Carefully analyze what is said from every quarter: if there is a fault, correct it; if there is none, let it encourage you to improve. Then your virtue will advance day by day and the Way will increase day by day.
67. 梅雨季节，上海气温还算风凉，一周后出梅，即将热浪侵袭而气温高涨矣。惟做功夫人须于冷、热、寒、暑，顺逆境界中锻炼，不为所扰，方于生死岸头得大自在。	67. During the plum-rain season, Shanghai’s temperature is still fairly cool. In a week, when the rains end, heat waves will strike and the temperature will rise sharply. Yet those who undertake practice must train amid cold and heat, favorable and adverse circumstances, without being disturbed by them. Only then can they attain great freedom at the shore of birth and death.

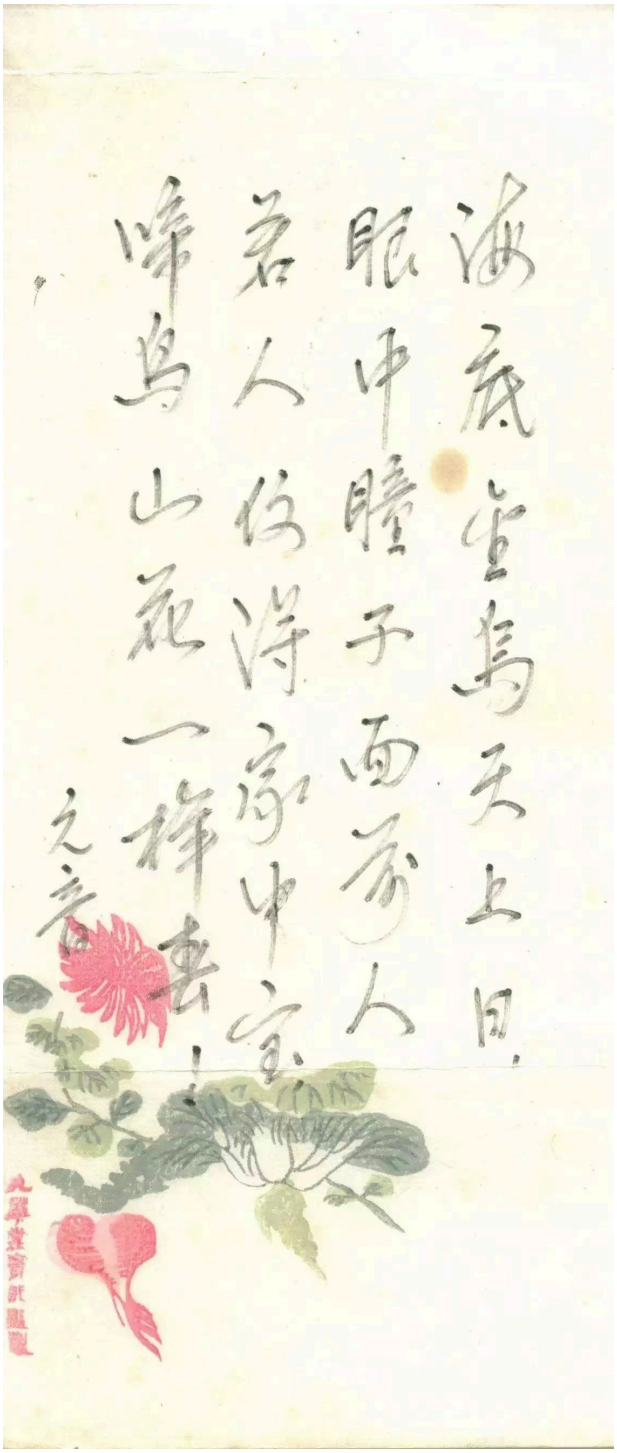
禅偈撮略

Selected Chan Verses

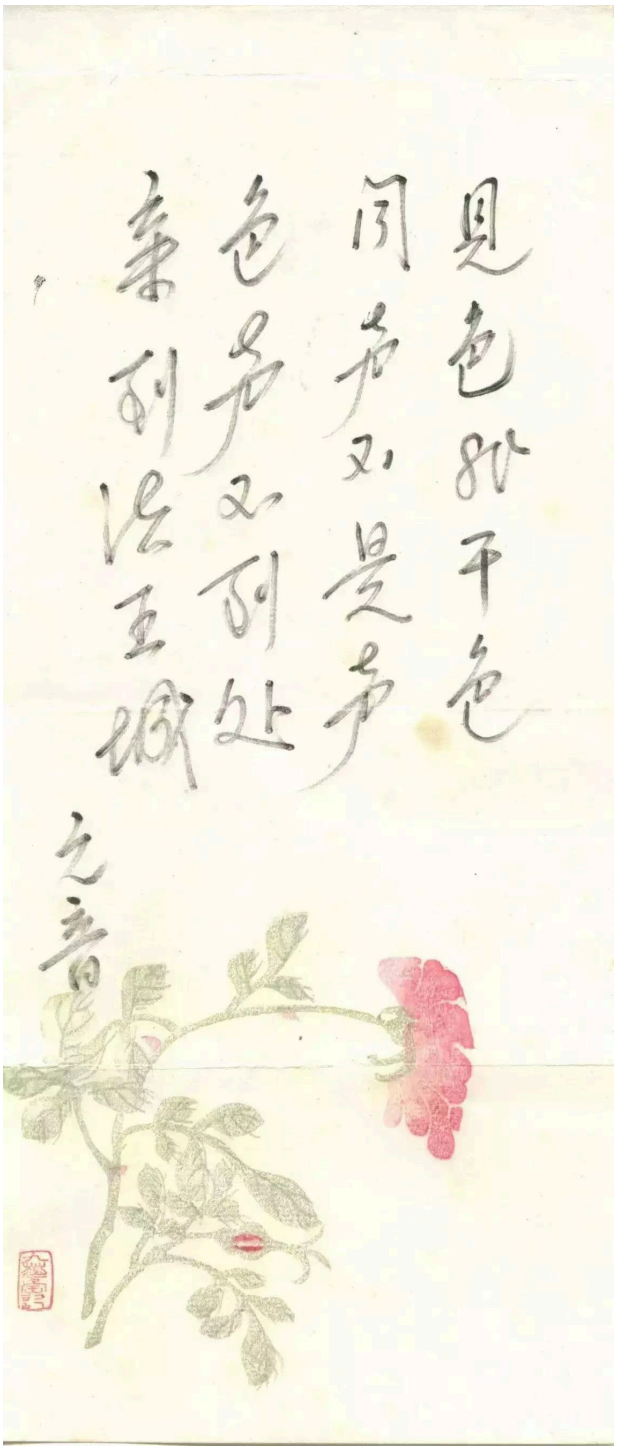


（一）	(I)
寂灭天真体 从来无得人	The innate essence is quiescent and still; No one has ever possessed it as an attainment.

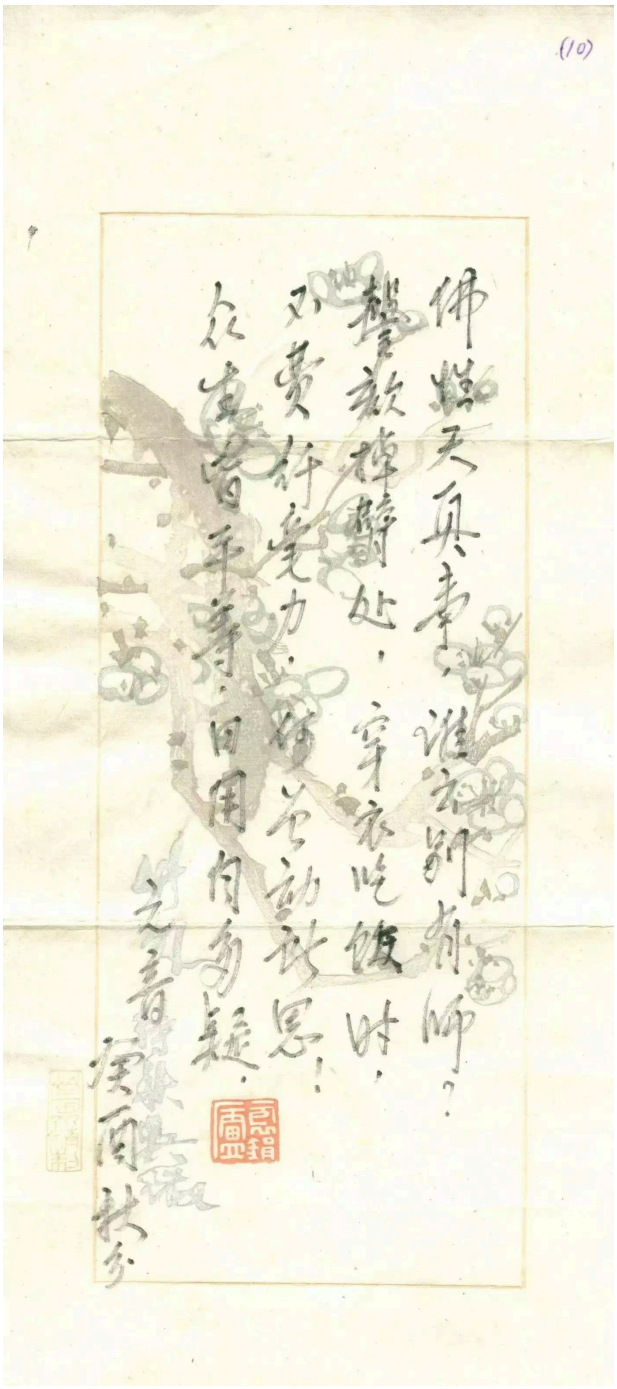
须依二空理 当证法王身	Rely on the principle of twofold emptiness; Realize the body of the Dharma King.
有心俱是妄 无执乃名真	Whatever is contrived by the mind is delusion; Freedom from attachment is called true.
若悟非非法 逍遥出六尘	Awaken to the Dharma beyond dharma and non-dharma; Roam freely beyond the six sense objects.
（傅大士偈 元音老人书）	(Verse by Fu Dashi, calligraphed by Master Yuanyin)
	

（二）	(II)
心随万物转 转处实能幽	The mind turns with the myriad things; In its turning, its subtle depth is revealed.
随缘识得性 无喜亦无忧	Recognize intrinsic nature amid conditions; Neither joy nor sorrow remains.
（石霜楚圆禅师偈 元音老人书）	(Verse by Chan Master Shishuang Chuyuan, calligraphed by Master Yuanyin)
	

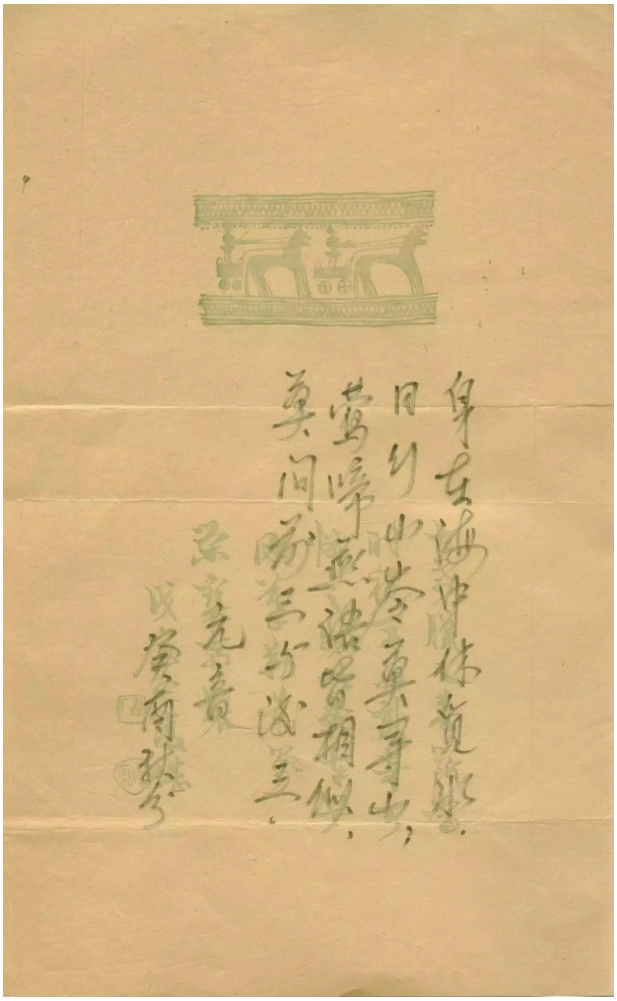
（三）	(III)
海底金乌天上日 眼中瞳子面前人	The golden crow beneath the sea, the sun in the sky; The pupil within the eye, the person standing before you.
若人信得家中宝 啼鸟山花一样春	Trust the treasure within your own home; Birdsong and mountain flowers share the same spring.
（道川禅师偈）	(Verse by Chan Master Daochuan)

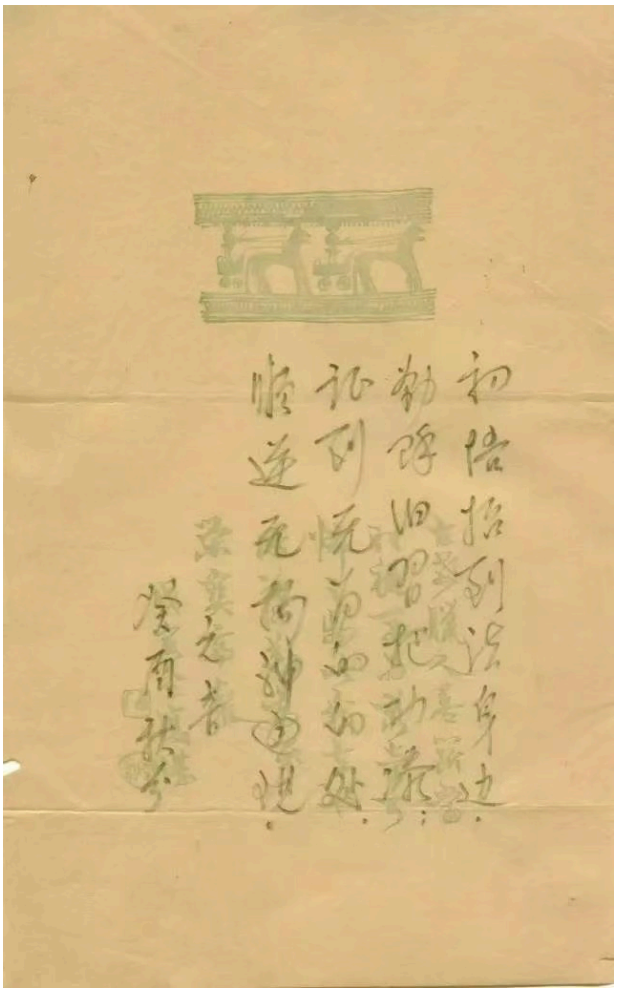


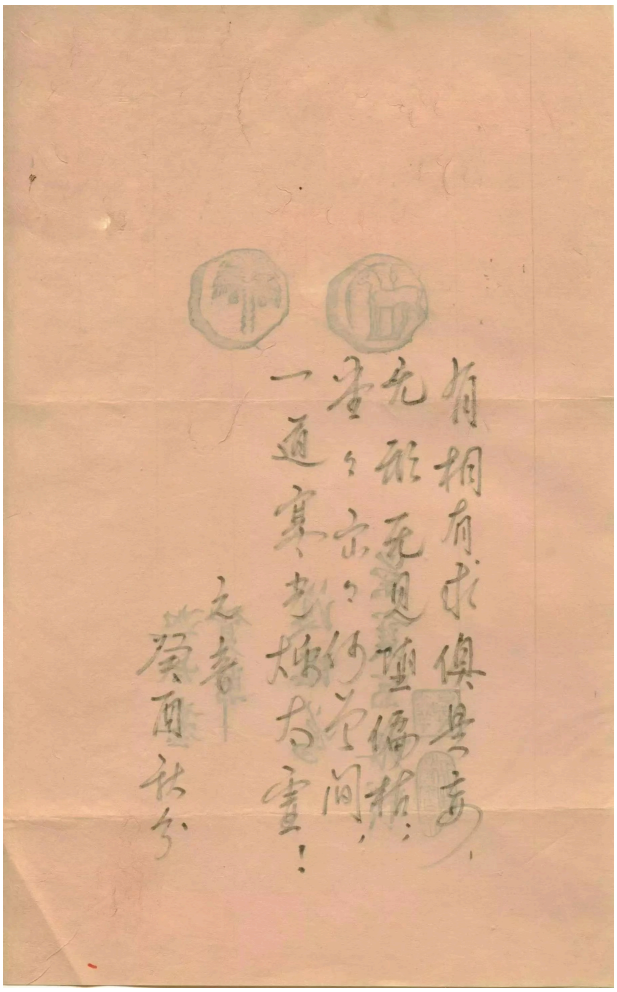
（四）	(IV)
见色非干色 闻声不是声	Seeing forms is not bound to forms; Hearing sounds is not bound to sounds.
色声不到处 亲到法王城	Where forms and sounds cannot reach, Enter the city of the Dharma King yourself.
（傅大士偈 元音老人书）	(Verse by Fu Dashi, calligraphed by Master Yuanyin)

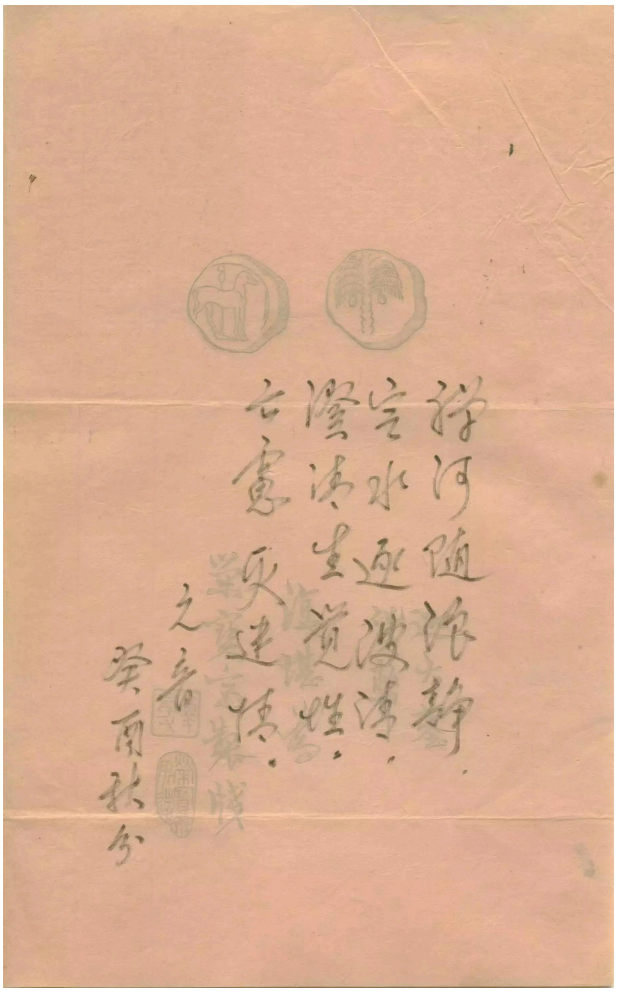


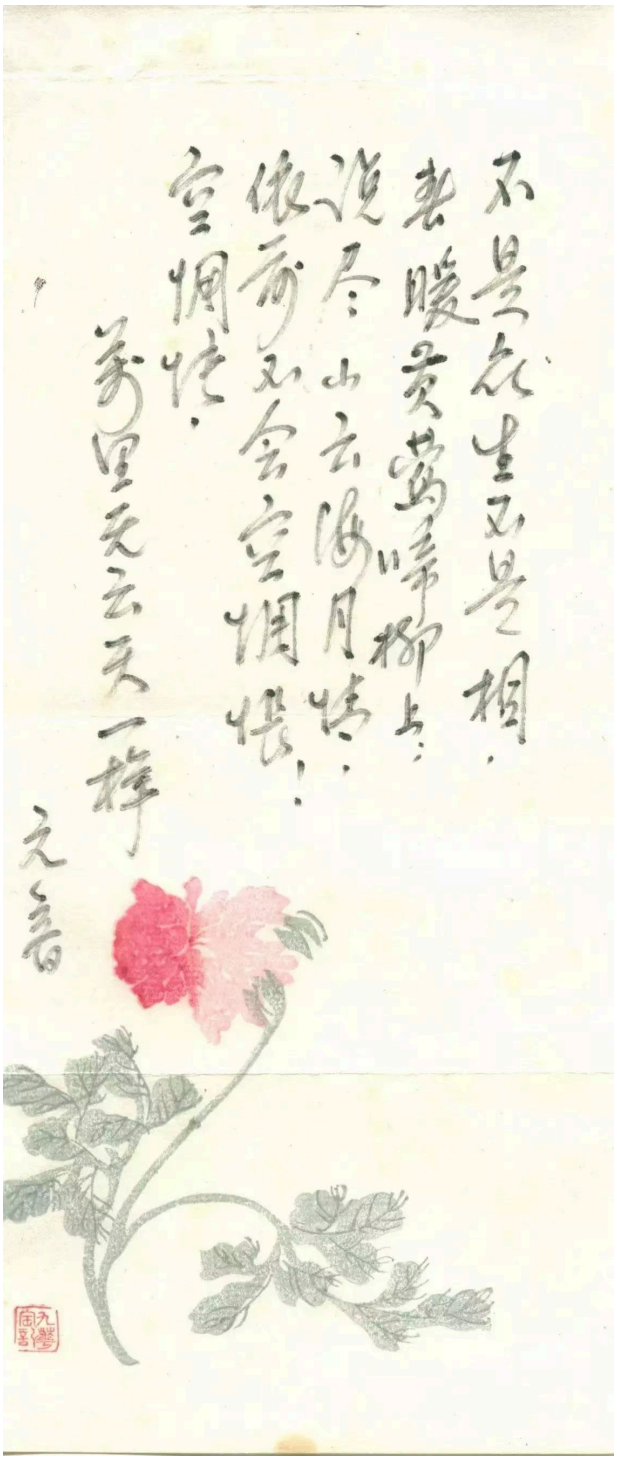
（五）	(V)
佛性天真事 谁云别有师	Buddha-nature is naturally so; Who says another teacher is needed?
謦欬掉臂处 穿衣吃饭时	In coughing, speaking, and swinging one's arms; In putting on clothes and eating meals.
不费纤毫力 何曾动所思	Not the slightest effort is required; When has deliberate thought ever been needed?

众生皆平等 日用自多疑	All sentient beings are equal; Yet in daily life we multiply our doubts.
(謦劾：咳嗽。劾为咳的异体字，引申为言笑；掉臂，游行的样子。)	(Qinghe: coughing. He is a variant form of ke, “cough,” and by extension refers to speaking and laughing; diaobi describes the manner of strolling.)
（云庵禅师偈 元音老人书）	(Verse by Chan Master Yun’an, calligraphed by Master Yuanyin)
	
（六）	(VI)
身在海中休觅水 日行山岭莫寻山	Already in the sea, do not search for water; Walking the mountain ridges each day, do not seek the mountain.
莺啼燕语皆相似 莫问前三与后三	The oriole’s song and the swallow’s call are alike; Do not ask about ‘three before and three after.’
（道川禅师偈）	(Verse by Chan Master Daochuan)

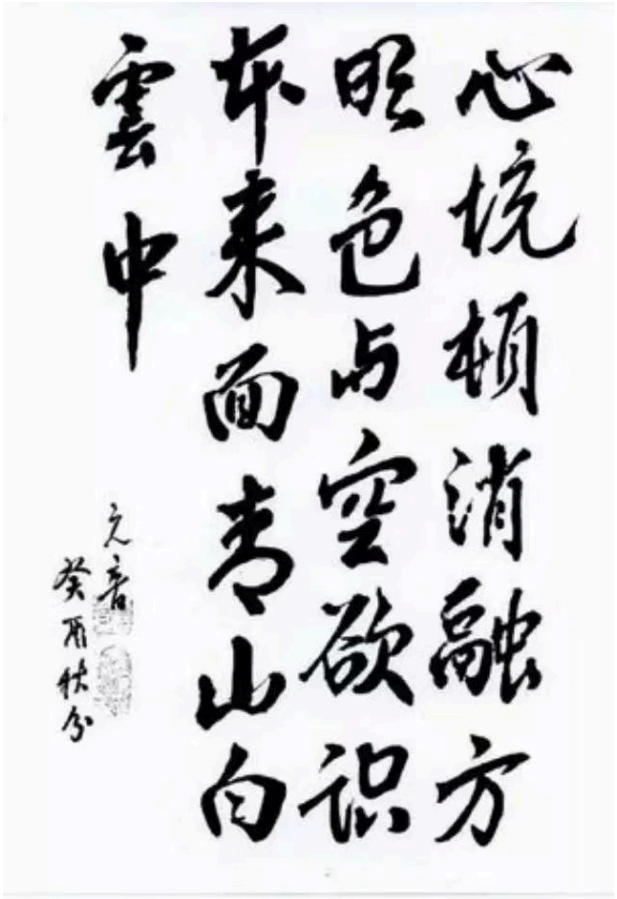
	
（七）	(VII)
初悟始到法身边 勤除旧习把功添	Initial awakening brings you only to the edge of the dharmakāya (Dharma body); Diligently remove habitual tendencies and deepen your practice.
证到无为的的处 顺逆无拘神通现	Realize non-contrivance fully and precisely; Unbound by favorable or adverse conditions, spiritual powers manifest.
（元音老人偈）	(Verse by Master Yuanyin)

	
（八）	(VIII)
有相有求俱是妄 无形无见堕偏枯	All forms and all seeking are delusion; Having neither form nor seeing falls into one-sided barrenness.
堂堂密密何曾间 一道寒光烁太虚	Vast and intimately present, when has there been a gap? A single cool radiance illumines the boundless void.
（道川禅师偈）	(Verse by Chan Master Daochuan)

	
（九）	(IX)
禅河随浪静 定水逐波清	The river of meditation grows still amid its waves; The water of samādhi clears amid its ripples.
澄清生觉性 亡虑灭迷情	In clarity, awakened nature manifests; As discursive thought falls away, deluded feelings cease.
（傅大士偈 元音老人书）	(Verse by Fu Dashi, calligraphed by Master Yuanyin)



（十）	(X)
不是众生不是相 春暖黄莺啼柳上	Neither sentient being nor appearance; In spring's warmth, yellow orioles sing among the willows.
说尽山云海月情 依前不会空惆怅	Speak fully of mountain clouds and moonlight on the sea; Still failing to understand, you grieve in vain.

空惆怅 万里无云天一样	Grieving in vain! For ten thousand miles, the cloudless sky is one.
（大川禅师偈）	(Verse by Chan Master Dachuan)
	
（十一）	(XI)
心境顿消融 方明色与空	When mind and objects suddenly dissolve, Form and emptiness become clear.
欲识本来面 青山白云中	If you would know your Original Face, Look amid green mountains and white clouds.
（慈受怀深禅师偈）	(Verse by Chan Master Cishou Huaishen)
备注：老人书写（部分为古偈引用）	Note: Calligraphy by the Elder; some verses are quotations from ancient verse.

为元音老人荼毗法语

Dharma Words for Master Yuanyin's Cremation Ceremony

本是兜率内院主　却在人间潇洒走	Originally the lord of the Inner Court of Tuṣita, yet he walked with ease through the human world.

临别分明补处去　脚下儿孙浩浩来	At parting, he clearly returned as the successor-to-be; beneath his feet, his descendants came in a mighty stream.
恭维心密三祖元音老人	In Praise of Master Yuanyin, Third Patriarch of Heart Esotericism
内秘菩萨行　外现居士身	Inwardly concealing the conduct of a bodhisattva, outwardly manifesting the form of a lay practitioner.
宏法四十余年　住世九十有六	For more than forty years he propagated the Dharma; he lived to the age of ninety-six.
匡扶正法　传佛心印	He upheld the true Dharma and transmitted the Buddha's Mind-Seal.
法筵龙象竞奔　著述称性直谈	At his Dharma assemblies, pillars of the Dharma hastened to gather; in his writings, he spoke directly in accord with true nature.
德播寰中　人天敬仰	His virtue spread throughout the world; humans and devas revered and looked up to him.
末后一着　真实工夫	The final move—the true work.
谈笑之间　坐脱立亡	Amid laughter and conversation, he passed away freely, seated or standing.
光明磊落　空华倏没	Radiant and forthright, like flowers in empty space, he suddenly vanished.
圆寂在弥勒圣诞　化身于观音道场	He passed away on Maitreya's holy birthday and was cremated at Avalokiteśvara's sacred site.
即今四大捐弃　直趣涅　　举火一句又怎么生呢	Now that the four elements have been cast off and he heads directly for nirvāṇa, what shall be said when the pyre is lit?
性火真空妙功德　烧尽人间是非相	The fire of intrinsic nature, true emptiness, and wondrous merit burns away all appearances of right and wrong in the human world.
烧	Burn!
二〇〇〇年农历三月初二日　普陀山道生	Second day of the third lunar month, 2000 — Daosheng, Mount Putuo

一代大德元音老人坐脱立亡

The Great Master Yuanyin's Passing in Full Awareness

无相密心中心法三祖元音大阿阇黎于2000年2月5日（农历正月初一）下午八点十五分坐脱立亡，享年九十六岁。	Great Acharya Yuanyin, Third Patriarch of the Heart-of-Heart Dharma, a form of formless esoteric practice, passed away freely while seated at 8:15 p.m. on February 5, 2000, the first day of the first lunar month. He was ninety-six.
阿阇黎圆寂前身体一直很好，生活起居一切如常，每天来请问佛法的人络绎不绝，阿阇黎总是有问必答，畅谈佛法，中气充沛，声音洪亮。小年夜即二月三日晚，照常洗淋浴，根本看不出要离世的样子。	Until shortly before his passing, the Acharya had remained in excellent health, and his daily life proceeded entirely as usual. People came continuously each day to ask about the Buddhadharma; the Acharya always answered every question, discoursing freely on the Buddhadharma with abundant energy and a resonant voice. On the evening of the Little New Year, February 3, he took a shower as usual, with no sign whatever that he was about to depart this world.
二月五日早上，阿阇黎与身边人讲：“我要回老家了”，身边人讲：“师父您不能走，我们都需要您，”师说：“一切皆幻，我并没有离开你们，要记住：‘来而非来，去也未去，值此来去，亦非来去。	On the morning of February 5, the Acharya said to those attending him, “I am going home.” They replied, “Master, you cannot leave; we all need you.” The Master said, “Everything is illusory. I have not left you. Remember: ‘Coming, yet not coming; going, yet not gone. In this coming and going, there is likewise neither coming nor going.’”
’”且当日还与来请法者灌顶加持。	That same day, he also conferred empowerment and blessings upon those who came to request the Dharma.
晚饭照常，根本看不出要圆寂的样子，饭后照例坐在平时一直坐的椅子上，与身边人谈论佛法，教导应如何在日常生活中体现佛法，约讲了45分钟左右，突然双眼向空中一望，似有所见，立即站起，然后慢慢坐下，一代人天共仰的真善知识安详舍报，以身示现了修行人往生时的潇洒自在、生死无碍的景象。	He ate dinner as usual, showing no sign that he was about to pass away. Afterward, he sat in his customary chair and discussed the Buddhadharma with those attending him, explaining how to embody it in daily life. After about forty-five minutes, he suddenly looked upward, as though seeing something, stood up, and then slowly sat down again. This true spiritual friend, revered by humans and devas alike, peacefully relinquished his body. Through his own passing, he demonstrated a practitioner's ease and freedom in relation to birth and death.

舍报后数日，室内一直异香扑鼻，后遗体运往普陀山停放了六十天，火化当日（四月六日），未经通知通过各种渠道打听到火化日期的全国及海外许多阿阇黎门下，为缅怀阿阇黎的功德伟业，怀着对阿阇黎的无比敬仰之心，不约	For several days after his passing, an unusual fragrance continued to fill the room. His remains were then taken to Mount Putuo, where they were kept for sixty days. Many disciples throughout China and overseas learned through various channels that the cremation would take place on April 6, although they had received no notification. They wished to commemorate the Acharya's merit and virtue and his great accomplishments, and held him in profound reverence.
而同地会聚在普陀山化身窑前，向阿阇黎遗体作最后的告别，当遗嘱执行者宣读完遗嘱时，异象出现，在聚集的众人头上出现了一座绿色莲花，天空中射下三道金光，一道金光直射人群中央，另二道金光分射两旁，覆盖了整个在场的人，莲花上并呈现出紫色光芒来回移动，摄像机当场摄下了这一奇异景象。	They gathered unbidden before the cremation kiln at Mount Putuo to bid a final farewell to the Acharya's remains. After the executor finished reading the will, an extraordinary sight appeared: a green lotus above the assembled crowd, and three shafts of golden light descending from the sky. One shone into the center of the crowd and the other two to either side, covering everyone present. Purple light also moved back and forth over the lotus. A video camera recorded the scene.
火化时，在阿阇黎的胸口上还出现了莲花，在场的许多人皆目睹了这一火中奇境。	During the cremation, a lotus also appeared upon the Acharya's chest. Many of those present witnessed this extraordinary scene amid the fire.
多日来一直阴雨连绵不断的天气，这一天出奇的晴空，万里无云，火化后，天空上出现了龙凤祥云，在化身窑上空时而久久停住，时而来回移动，此奇景在数小时内有数次出现，每次出现时间皆较长，在万里无云的晴空中实是一幅美丽的奇景。	After many days of continuous cloudy and rainy weather, the sky that day was exceptionally clear and cloudless. Following the cremation, auspicious clouds in the forms of dragons and phoenixes appeared in the sky. At times they lingered for a long while above the cremation kiln, and at other times moved back and forth. This remarkable sight appeared several times over the course of several hours, each appearance lasting a considerable time. Against the clear, cloudless sky, it was truly a beautiful spectacle.
第二天，捡舍利时，依然是万里无云的晴空中出现了非常广大的五彩圆光，圆光中间分射出四道金光，整个圆光内不断出现布满整个圆光的紫光、红光、蓝光、紫红等光，圆光中阿阇黎端坐于莲花之上，此瑞相持续有四十分钟之久，摄像机同样也摄下了这一奇异瑞相，留下了足以使人产生坚强信心和弥足珍贵的资料。	The following day, when the relics were collected, a vast five-colored circular radiance again appeared in the cloudless sky. Four shafts of golden light shone out from its center, while purple, red, blue, purplish-red, and other lights continually filled the entire circular radiance. Within it, the Acharya appeared seated upright on a lotus. This auspicious sign lasted for more than forty minutes and was

	likewise recorded on video, leaving precious documentation capable of inspiring firm faith.
如果说火化那天在众人头上出现的莲花及空中射下的三道金光是对在场众人的加持，而此时广大的圆光及布满圆光的各色彩光和庄严的阿阇黎圣像，则预示着阿阇黎一系传承的法门将更加辉耀腾达，光照大千。	If the lotus that appeared above the heads of the assembled people on the day of cremation, together with the three shafts of golden light descending from the sky, constituted blessings for those present, then the vast circular radiance, the various colored lights filling it, and the majestic sacred image of the Acharya foretold that the Dharma gate of the Acharya's lineage would flourish still more brilliantly and illuminate the great thousandfold world.
当时在场所有捡舍利的人见此瑞相，皆对阿阇黎生起了无比的感恩心，一致发愿要更加努力地修行以报师恩，许多局外人士见此景象皆赞叹称奇，发愿修学无上佛道，当日捡得许多舍利及舍利花。	All those present who collected the relics, upon seeing this auspicious sign, gave rise to boundless gratitude toward the Acharya and unanimously vowed to practice still more diligently in repayment of their teacher's kindness. Many onlookers who saw this spectacle marveled and praised it, vowing to cultivate the unsurpassed Buddha Way. Many relics and relic flowers were collected that day.
阿阇黎早于1989年即欲离世，后经众弟子苦苦哀求而答应继续住世。五年前，某居士偶尔问起阿阇黎何时舍报时，阿阇黎即说：“2000年”。	As early as 1989, the Acharya had wished to depart this world, but after the earnest entreaties of his disciples, he agreed to remain. Five years earlier, when a lay practitioner happened to ask when the Acharya would relinquish his body, the Acharya replied, “In 2000.”
去年，阿阇黎即预立遗嘱，为避免惊扰众弟子及出现不必要的麻烦，故仅让数位亲近弟子知晓，以讨论善后事宜。	The previous year, the Acharya had already prepared his will. To avoid alarming his disciples or causing unnecessary complications, he informed only several close disciples so that they could discuss the arrangements afterward.
亲近弟子苦劝阿阇黎住世，阿阇黎云：“有生必有灭，佛尚且如此，吾化缘将毕，但吾不会与大家离开的，师公，师祖也在时时加持着修法弟子。	His close disciples earnestly urged the Acharya to remain in the world. The Acharya said, “Whatever is born must perish; even the Buddha was thus. My affinity for manifesting in this world is nearly complete, but I will not leave you all. My teacher and my teacher's teacher are also constantly blessing disciples who practice this Dharma.”
”于圆寂前一日对大家说：“我始终劝大家往生西方极乐世界，我为大家作一个榜样，我也往生西方极乐世界”。	The day before his passing, he told everyone, ‘I have always encouraged you to seek rebirth in the Western Pure Land, the Land of Ultimate Bliss. I

	shall set an example for you: I too shall be reborn there.’
说毕，随即大声念往生咒，圆寂前数日接待问法弟子时，皆隐说即要离世之意，但身体一直很好，弟子皆未曾体会到，过后回想始悟是如此，有的虽体会到，但不敢问。	He then immediately recited the Rebirth Mantra aloud. In the days before his passing, he had repeatedly hinted to disciples seeking instruction that he was about to leave this world. Because his health remained excellent, the disciples generally did not recognize what he meant until they reflected afterward. Some had understood, but did not dare ask.
普陀山某法师来阿阇黎问法，本于初一当天即回去，阿阇黎破例嘱其稍待一日，并说：“回去时带些东西，代向妙善大和尚问好。	A certain Dharma master from Mount Putuo came to ask the Acharya about the Dharma and had originally intended to return on the first day of the lunar month. As an exception, the Acharya asked him to remain one more day, saying, “When you return, take some things with you and convey my greetings to Venerable Abbot Miaoshan.”
”后来，阿阇黎于当日圆寂，遗体能停放一段时日（遗嘱规定）于普陀山，皆此法师所办及经妙善大和尚同意，否则，遗体欲停放一段时日而不惊动全国各弟子，是很难办的，此实是阿阇黎的善巧安排也。（阿阇黎80年代初曾于普陀山为老和尚们讲经，故与妙善大和尚相识。妙老也于当月二十二日圆寂。）	The Acharya passed away that same day. With Venerable Abbot Miaoshan’s consent, this Dharma master arranged for his remains to stay at Mount Putuo for the period specified in his will. Otherwise, keeping the remains for a time without alerting disciples throughout China would have been difficult. This was the Acharya’s skillful arrangement. (He had taught sūtras to elder monks at Mount Putuo in the early 1980s and had thus come to know Venerable Abbot Miaoshan. Elder Miaoshan also passed away on the twenty-second day of that month.)
远在山东的某居士，于腊月廿七打电话给阿阇黎，要求来沪照顾老人，阿阇黎告说：“还有这个必要吗?”该居士想，以前也有几次要求照顾阿阇黎，但阿阇黎总是说：“你家里人也需要你，我还行。	A lay practitioner living far away in Shandong telephoned the Acharya on the twenty-seventh day of the twelfth lunar month, asking to come to Shanghai to care for the elder. The Acharya replied, “Is that still necessary?” The lay practitioner thought that on several previous occasions he had also offered to care for the Acharya, but the Acharya had always said, “Your family needs you too. I am still all right.”
”而此次回答及声调却不同寻常，二日后即梦见一座坟墓，坟墓上显现一“元”字，后想想阿阇黎前二天的回答及梦境，觉得蹊跷，赶到上海，阿阇黎已圆寂了。	This time, however, both the reply and its tone were unusual. Two days later, the lay practitioner dreamed of a grave bearing the character yuan ( ). Reflecting on that dream and on the Acharya’s reply two days earlier, he sensed something unusual and

	hurried to Shanghai. By then, the Acharya had passed away.
全国各地受法弟子早于阿阇黎往生前，有许多人皆得到阿阇黎即将离世的梦兆，故常有人突然打电话问候阿阇黎近况，但又不能直言不讳讲明梦兆，事后讲起，都有不可思议的感觉，此诚阿阇黎殊胜功德力之所加持。	Before the Acharya's rebirth, many Dharma-receiving disciples throughout the country had dreams foretelling that he was about to depart this world. Thus people would often suddenly telephone to inquire after the Acharya's condition, though they could not speak openly about the dreams. When they spoke of these matters afterward, all felt them to be inconceivable. This was indeed the blessing of the Acharya's extraordinary power of merit and virtue.
阿阇黎年轻时即随天台宗大德兴慈老法师习台教，继又随范古农老居士学习唯识，后随华严座主应慈老和尚学华严，习法界观，最后依无相密心中心法第二祖王骧陆阿阇黎修心中心法，彻悟心要得大成就，于1958年接任心中心法第三祖位。	In his youth, the Acharya studied Tiantai teachings under the eminent Tiantai master Venerable Xingci. He subsequently studied Consciousness-Only under the elder lay practitioner Fan Gunong, and later studied the Avataṃsaka teachings and practiced contemplation of the Dharma realm under Venerable Yingci, the leading lecturer on the Avataṃsaka. Finally, he relied upon Acharya Wang Xianglu, the second patriarch of the Heart-of-Heart Dharma of formless esoteric practice, to practice the Heart-of-Heart Dharma. Thoroughly awakening to the essential point of mind, he attained great accomplishment, and in 1958 succeeded to the position of third patriarch of the Heart-of-Heart Dharma.
后隐居沪滨数十年，弃绝名利，融通净密，随机施教，默默耕耘，毁誉不动。十年浩劫期间，阿阇黎因传法授徒遭受种种诽谤而被隔离审查二年有半。	He then lived quietly in Shanghai for several decades, renouncing fame and gain, integrating Pure Land and Esoteric Buddhism, and teaching according to people's capacities. He worked unobtrusively, unmoved by praise or blame. During the ten-year catastrophe, slander arising from his transmission of the Dharma and acceptance of disciples led to two and a half years of isolation and investigation.
浩劫后，恢复了宗教信仰自由，阿阇黎已七十有六，但阿阇黎有感于众生痛苦，不明宇宙人生的真相，认幻有为实有，执著难舍，由此而轮回不息无有出期；且许多学佛者也在名相堆里死钻而出不来，执指为月，于降伏烦恼无济于事，有志于实修解脱者，也因不明真理而盲修瞎炼，唐丧光阴，甚至走火入魔。	After the catastrophe, freedom of religious belief was restored. The Acharya was already seventy-six, yet he was deeply moved by the suffering of sentient beings. They did not understand the true nature of the universe and human life, mistook illusory existence for real existence, and could not relinquish their attachments; thus they revolved

	endlessly in saṃsāra, with no prospect of release. Moreover, many Buddhist practitioners burrowed hopelessly into heaps of names and concepts, mistaking the finger for the moon, which did nothing to subdue their afflictions. Those aspiring to actual practice and liberation likewise engaged in blind cultivation because they did not understand the truth, wasting their time and even falling into deviation.
有鉴于此，阿阇黎出而大声疾呼明心见性之重要，此实乃了生脱死之关键，众生惟有识自本心，见自本性，回复本来，才能出离生死苦海，此实不论何宗何派，皆不能逾于此，即如三根普被之净土宗，待生到西方后，亦要“花开见佛”才能“悟无生”，所谓“花开见佛”，即心花开而见自性佛也，这岂不是明心见性的异名词吗?!	In view of this, the Acharya came forward and emphatically proclaimed the importance of realizing the mind and seeing one’s true nature. This is truly the key to transcending birth and death. Only by recognizing their own original mind, seeing their own intrinsic nature, and returning to their original nature can sentient beings leave the sea of suffering of birth and death. No school or tradition can bypass this. Even in the Pure Land school, which universally embraces practitioners of all three capacities, one must, after rebirth in the West, “see the Buddha when the lotus opens” in order to “awaken to the unborn.” So-called “seeing the Buddha when the lotus opens” means that the flower of one’s mind opens and one sees the Buddha of one’s own intrinsic nature. Is this not another name for realizing the mind and seeing one’s true nature?!
阿阇黎又感于末法众生福薄业重，障深慧浅，不要说当生成就，即如往生西方也实在不易。诚如古德常叹：“念佛者滔滔，往生者难有一、二。	The Acharya was also concerned that sentient beings in the Dharma-ending age have scant blessings, heavy karma, deep obscurations, and shallow wisdom. Not to mention attaining accomplishment in this very life, even rebirth in the Western Pure Land is truly not easy. As ancient worthies often lamented: “Those who recite the Buddha’s name are innumerable, but among those reborn there are scarcely one or two.”
”究其原因，众生放不下也，只要娑婆世界还有一点未放下，就不可能往生极乐世界，口上说放下，不是真放下，要心里放下才是真放下，而要心里放下谈何容易，看看自己的执著妄念，这些妄念不降伏，则必将引向生死轮回，	The reason, upon examination, is that sentient beings cannot let go. So long as there remains even one thing not relinquished in the Sahā world, rebirth in the Land of Ultimate Bliss is impossible. To speak of letting go is not truly to let go; only letting go in one’s heart is genuine letting go. Yet how difficult it is to let go in one’s heart. Look at your own attached and deluded thoughts: unless

	these deluded thoughts are subdued, they will inevitably lead toward the cycle of birth and death.
若不达功夫成片，则往生难望，而降伏烦恼非常有力且快速的法门，则心中心法实是当机，此大法宝是末法众生当生成就或往生西方的极为殊胜的法门，阿阇黎还指出，此法简单易修，仗佛力加被，迅速有力的除罪、积福、证体、起用，且能断绝外魔等障碍。	Unless one’s practice becomes continuous and undivided, rebirth can scarcely be hoped for. The Heart-of-Heart Dharma is truly the practice suited to the occasion, for it is exceptionally powerful and rapid in subduing afflictions. This great Dharma treasure is an exceedingly excellent Dharma gate for sentient beings in the Dharma-ending age to attain accomplishment in this very life or to be reborn in the Western Pure Land. The Acharya also pointed out that this Dharma is simple and easy to practice; relying on the Buddha’s blessings, it rapidly and powerfully eliminates offenses, accumulates blessings, realizes the essence, and gives rise to its functioning, while also cutting off obstacles such as external demons.
《佛心经品亦通大随求陀罗尼经》云：“尔时如来从三昧起告言，诸善男子，善哉，善哉，众生没尽，汝悉知否?我今诸众生不解我法，不知我心，不到我际，被魔（烦恼魔天魔）所持，如何救得？谁有方计护得众生？谁有方计	The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī states: “At that time, the Tathāgata arose from samādhi and said: ‘Good men, excellent, excellent. Sentient beings have all sunk away—do you fully understand this? Now sentient beings do not understand my Dharma, do not know my mind, and do not reach my realm. They are held by Māra—the māra of afflictions and the heavenly māra. How can they be saved? Who has a means to protect sentient beings? Who has a means…’”
摄得此毒……于众会中有一菩萨名曰实德，白佛言：‘世尊，如是金刚菩萨天仙，皆悉不能摄持，佛今如何令诸众生得脱此难？’尔时，如来告宝德菩萨言：‘惟有如来心中心，余不能及，何以故？能令诸魔生大慈故……能令诸	to subdue this poison? . . . Among the assembly there was a bodhisattva named Shide, who addressed the Buddha: “World-Honored One, such Vajra bodhisattvas and celestial immortals are all unable to contain it. How, then, can the Buddha now enable all sentient beings to escape this calamity?” At that time, the Tathāgata said to Bodhisattva Baode: “Only the Tathāgata’s Heart-of-Heart can equal it. Why? Because it can cause all māras to give rise to great compassion . . . and can enable all . . .”
佛常不离故，能令诸菩萨为眷属故，能令诸金刚施威力故，能令诸天众常拥护故……能令一切直至菩提无退转故……’”又云：“……欲求生西方者，欲求下方自在	“. . . Buddhas never to depart; it can enable all bodhisattvas to become one’s retinue; it can enable all Vajras to display their power; it can enable all celestial beings constantly to offer protection . . .

生者，欲求十方自在生者，欲求世辨无缺短者，唯当至心思维自	and can enable all to proceed directly to bodhi without regression . . .” It also says: “. . . Those who seek rebirth in the West, who seek freedom to be reborn below, who seek freedom to be reborn throughout the ten directions, or who seek flawless worldly eloquence should only contemplate and recite it with utmost sincerity.”
念事，日持千遍，七日之间即能得至，一离世界更不往来……”又云：“……临命终时，十方诸佛临顶，自迎将己世界……”此法威力无穷，殊胜无比，其理深妙难测。	“Recite it a thousand times daily, and within seven days one will be able to arrive there; once one has departed from this world, one will not return . . .” It also says: “. . . At the time of death, the Buddhas of the ten directions will appear above one’s head and personally welcome one to their realms . . .” The power of this Dharma is inexhaustible and supremely extraordinary; its principle is profound and subtle, beyond measure.
经云：“……一切诸身中，莫过于佛体，所有要妙法，无过诸佛心，将心示众生，众生即佛体，如此大圣力，菩萨不能知，有劫恒河沙，我始一付嘱，若能依修者，即同我此身……”故末法众生有缘能修此大法，不知乃多劫所修善根之所感召也。若有人毁谤此法及阻碍正法弘扬，则惨烈果报同样不可思议，兹不引述。	The sūtra says: “. . . Among all bodies, none surpasses the Buddha’s body. Among all essential and wondrous dharmas, none surpasses the minds of the Buddhas. When this mind is shown to sentient beings, sentient beings themselves are the Buddha’s body. Such is this great sage’s power, which bodhisattvas cannot comprehend. For as many kalpas as the sands of the Ganges, I have entrusted it only once. Whoever can practice accordingly will be the same as this body of mine . . .” Therefore, for sentient beings in the Dharma-ending age to have the affinity to practice this great Dharma is the response of wholesome roots cultivated over many kalpas, though they may not know it. If anyone slanders this Dharma or obstructs the propagation of the true Dharma, the terrible karmic retribution is likewise inconceivable; it will not be cited here.
简言之，此法以般若为体，以密为用，以净土为归，是融禅净密于一体的。阿阇黎亲修此法得大成就，故为报佛恩、师恩、众生恩，虽年近八旬（浩劫后始弘），犹竭力弘扬，并指归净土。	In brief, this Dharma takes prajñā as its essence, esoteric practice as its function, and the Pure Land as its ultimate destination, integrating Chan, Pure Land, and Esoteric Buddhism. Having practiced it himself and attained great accomplishment, the Acharya worked tirelessly to propagate it and direct practitioners toward the Pure Land, repaying the kindness of the Buddha, his teachers, and sentient beings. He did so even though he was nearly eighty

	when he began teaching publicly after the great catastrophe.
常有人为求决一二疑，不远千里万里而来问法，阿阇黎住处常挤满了求法问法者，讲法无不从自性三昧流出，也从不偏向何宗何派，随机施教，应病与药，讲法时常感异香遍室，阿阇黎有许多不可思议功德之事，因今人根陋劣，善根鲜少，不信有奇特之事，即或信者也多住着，易入偏差，故阿阇黎从不许知情者讲，因此未便公开。	People often came from great distances, thousands or even tens of thousands of li away to ask the Acharya to resolve one or two doubts. His residence was always crowded with those seeking and inquiring into the Dharma. His teachings all flowed from the samādhi of intrinsic nature, never favoring any particular school or lineage; he taught according to each person's capacity and prescribed medicine according to the illness. While he taught, a strange fragrance often filled the room. The Acharya had many inconceivable meritorious deeds and occurrences, but because people today have inferior capacities and few wholesome roots, they do not believe in extraordinary things. Even those who do believe are often attached to them and easily fall into deviations. Thus, the Acharya never permitted those who knew of such matters to speak of them, and they cannot conveniently be made public.
近十年来，于阿阇黎处受法人数达数万，遍及全国各地及美国、德国、法国、加拿大、日本等国，而修有成就者也略有其人，明心见性者为数极多，往生净土及已经具足往生资格者更是不可胜数，故许多汉人去藏地大活佛处求法，而大活佛皆告以汉地元音老人乃真实成就之大善知识，故藏地回汉的学法者多亲近阿阇黎。	Over the past ten years, tens of thousands of people have received the Dharma from the Acharya, throughout China and in such countries as the United States, Germany, France, Canada, and Japan. A number have attained accomplishment through practice, very many have realized the mind and seen their true nature, and those who have been reborn in the Pure Land or already possess the qualifications for rebirth are beyond counting. Thus, many Han Chinese went to great Tibetan living Buddhas to seek the Dharma, and these great living Buddhas all told them that Master Yuanyin of the Han regions was a truly accomplished great spiritual friend. Consequently, many students returning from Tibet to the Han regions drew close to the Acharya.
在此末法浊世，人根极其陋劣的当今，尚能使许多众生得佛法真实利益，此何其之难哉!阿阇黎犹如是冰雪大地上一根火红的钢炭，在融化众生的执著，又如是沙地上行驶的航船，在艰难地渡人迈向彼岸，此诚不可思议之伟业!	In this defiled Dharma-ending age, when people's capacities are exceedingly inferior, it is still possible to enable many sentient beings to receive the true benefit of the Buddhadharma—how difficult this is! The Acharya is like a glowing red coal upon an icy, snow-covered earth, melting sentient beings' attachments; he is also like a boat traveling over

	sand, arduously ferrying people toward the other shore. This is truly an inconceivable undertaking!
相信在未来的岁月里，必将有阿阇黎门下之有学有修有证的优秀佛子，广发菩提大愿，为拯救众生于水火，出而弘扬正法，此乃有志于真实修学并重之佛子翘首以盼之美事耳!	We trust that, in the years to come, outstanding disciples of the Acharya who are accomplished in study, practice, and realization will make Great Vows for awakening and come forward to propagate the true Dharma, rescuing sentient beings from suffering. This is the welcome prospect eagerly awaited by Buddhists committed equally to genuine study and practice.
阿阇黎于闲暇时，著有《略论明心见性》、《悟心铭浅释》、《碧岩录讲座》、《禅海微澜》、《心经抉隐》、《谈谈往生西方的关键问题》等皆汇集在《佛法修证心要》中，另外还有《中有闻教得度释义》也已出版，《楞严经	In his leisure time, the Acharya wrote A Brief Discussion of Realizing the Mind and Seeing One's True Nature, A Simple Explanation of the Inscription on Awakening to the Mind, Lectures on the Blue Cliff Record, Slight Ripples on the Ocean of Chan, Uncovering the Hidden Meaning of the Heart Sūtra, and A Discussion of Key Issues in Rebirth in the Western Pure Land. These works are collected in Essentials of Buddhist Practice and Realization. An Explanation of Liberation Through Hearing in the Intermediate State has also been published.
直解》惜已散失，《恒河大手印浅释》及《佛法修证心要问答集》不久将面世，《问答集》必将给修持而无从请益者带来极大利益。	Regrettably, Direct Explanation of the Śūraṅgama Sūtra has been lost. A Brief Explanation of the Mahāmudrā of the Ganges and Questions and Answers on Essentials of Buddhist Practice and Realization will soon appear. Questions and Answers will greatly benefit practitioners who have no opportunity to seek personal guidance.
老人虽已舍报而法身常在，并以种种方便加持着弟子们，此诚许多修法弟子之所默祷者也。	Although the Master has relinquished his physical body, his dharmakāya (Dharma body) remains, and he continues to bless his disciples through various skillful means. This is what many disciples engaged in the practice silently pray for.
悟德	Wude
2000年3月30日	March 30, 2000

后记

Afterword

师尊元音老人，享年九十六岁，终其一生，弃绝名利，精研经藏，融通禅、净、密法，彻悟佛法心要，得大成就。	Our revered teacher, Master Yuanyin, lived to the age of ninety-six. Throughout his life, he renounced fame and gain, studied the Buddhist canon in depth, integrated Chan, Pure Land, and Esoteric Buddhist teachings, thoroughly awakened to the essential meaning of the Buddhadharma, and attained great accomplishment.
上师鉴于现在众生的机感与时节因缘，怀有菩萨慈悲普济的大乘宏愿，奋起弘扬直指大法，广传无相密乘心中心法。仗佛、菩萨的密咒与手印的慈悲佑护加持之力，方便接引，指示学人当下见性，绵密保任除习、历练躬行，继而证体启用，以资圆成佛果。	Responding to the capacities of present-day sentient beings and the conditions of the time, the Master embraced the great Mahāyāna vow to benefit all through bodhisattva compassion. He vigorously taught the direct-pointing Dharma and widely transmitted the Heart-of-Heart Dharma as formless esoteric practice. Through the compassionate protection and blessings of the Buddhas' and bodhisattvas' mantras and mudrās, he skillfully guided students to see their true nature directly. He taught them to continue safeguarding realization, eliminate habitual tendencies, and train through lived experience, then realize the essence and bring its functioning into play, thereby perfecting the fruition of Buddhahood.
上师在开堂敷示和函笺批注及随机杂谈中，凡有所答，无不从自性三昧中流出，都是应病与药，对机施教，启发学人，开佛知见，洞彻源头，言言见谛。	In the Master's formal teachings, annotations to letters, and informal talks given in response to circumstances, every answer flowed from the samādhi of intrinsic nature. All were medicine prescribed according to the illness, teachings suited to the recipient's capacity, inspiring practitioners to open the Buddha's knowledge and vision, penetrate the source completely, and see the truth in every word.
上师曾函示“对佛法修证之信函与杂谈等，进行收集工作，编印成册，可助后进释疑而利精进。”是一桩“利益群众收效甚宏”的事。1998年8月间，在师尊的同意与关心下，我们开始了收集整理工作。一年多的时间里，我们得到各地师兄们的大力支持，集缀整理并编汇成《佛法修证心要问答集》一书，锓梓以传。	The Master once wrote, 'Collect and compile letters, informal talks, and other materials on Buddhist practice and realization into a book. This can help later students resolve doubts and strengthen their diligence.' He described it as an undertaking that would 'greatly benefit people and yield substantial results.' With his consent and support, we began collecting and organizing the materials in August

	1998. Over more than a year, Dharma brothers and sisters from many places gave us generous assistance. We gathered, arranged, and compiled the materials into Questions and Answers on Essentials of Buddhist Practice and Realization and published it for circulation.
上师在住世的最后日子里，还关注问答集的编纂工作，不辞案牍劳神，对已经完成编集整理而送到的清样材料，亲自审阅，逐条校正勘定了问答集的前106条问答。而这部分由师父亲自修订的文字，则终于成了师父最后的遗笔，弥足珍贵!106条以后部分的最终校勘工作，是悉数经师叔徐恒志老人续笔，修正勘定完成的。	During the final days of his life, the Master remained concerned with the compilation of this collection of questions and answers. Despite the strain of editorial work, he personally reviewed the page proofs that had been compiled and arranged, correcting and finalizing the first 106 entries. This portion, personally revised by the Master, ultimately became his final written legacy and is therefore especially precious. The final proofreading of the portion after entry 106 was completed through the continued work of Elder Xu Hengzhi, the Master's Dharma brother, who corrected and finalized it in full.
一瓣心香拜恩师!值此问答集付梓之际、我们谨当从上师自然流露出来的大智慧、大慈悲、大光明中闻法悟心，断惑证理，除粘去缚，就路归家。让我们谨记上师对我们的良苦用心与谆谆嘱咐。	With the incense of heartfelt devotion, we bow to our beloved teacher. As this collection goes to press, let us receive the Dharma and awaken to the mind through the great wisdom, compassion, and luminosity that flowed naturally from him. Let us cut through delusion, realize principle, release attachments and bonds, and take the path home. May we remember his painstaking care and earnest instructions.
诸位!用功吧!努力前进吧!努力用功!努力前进!	Everyone! Apply yourselves! Press forward with vigor! Apply yourselves with vigor! Press forward with vigor!
编写者：悟德法师等	Compiled by: Dharma Master Wude and others