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说

Introduction

第一部分 绪说	Part One: Introduction
今天，有无上胜缘，和诸上善人共同研究佛法。诸位切莫看轻自己，因为一切众生均具如来智慧德相，只要我们发心、修法，知道世间一切相都是假的，都不可得，不去追求，回心向善，自度度他，就是大菩萨。	Today, through exceptionally favorable circumstances, we have the opportunity to study the Dharma together with many virtuous friends. Do not underestimate yourselves, for all sentient beings possess the Tathāgata's wisdom and virtues. If we arouse the aspiration to practice, recognize that all worldly appearances are illusory and unobtainable, cease chasing after them, turn our minds toward goodness, and liberate both ourselves and others, we are great bodhisattvas.
我们平常说：“人身难得，佛法难闻。	We often say, "A human birth is difficult to obtain, and the Dharma is difficult to hear."
”是呀，试看六合之内、宇宙之中的芸芸众生，得人身者能有多少啊？！胎、卵、湿、化四生不知道有多少，就像大地的土那么多，得人身者只如一指甲里的土，真是少得可怜；可那些昆虫、蚂蚁遍地都是，还有我们平常喂鱼的鱼虫，用网一兜不知道有多少。	Consider the countless beings throughout the universe: how many obtain a human birth? Beings born from wombs, eggs, moisture, or transformation are as numerous as the soil of the earth, while those who obtain a human body are like the speck of soil beneath a fingernail—pitifully few. Insects and ants, by contrast, are everywhere; even a single scoop of the tiny creatures used as fish food contains an incalculable number.
所以说“人身难得”真是不错！而既得人身又能听到佛法的人有多少呢？那就更少了。	Thus, it is indeed true that a human birth is difficult to obtain. Of those who obtain one, how many hear the Dharma? Fewer still.
整个世界这么多人，没有多少人能听到佛法，即或能听到佛法，而能听到大乘了义的经文就更少了；听到大乘佛法而又能发心实修，证得本性的又更少了！大部分信佛者只是接触佛法的边缘，烧烧香，拜拜佛，求点福报，种点善根，只能作为将来修法成道的资粮。	Among the world's vast population, few encounter the Dharma; fewer hear the definitive teachings of the Mahāyāna; and fewer still arouse the resolve to practice them and realize their true nature. Most Buddhists merely touch the fringe of the Dharma: they burn incense, bow to the Buddha, seek blessings, and plant roots of goodness. These activities can only serve as provisions for cultivating the path in the future.
真正能了解佛法的真义，又能按之实修的，真是凤毛麟角了。今天我们讲的这部《中有教授听闻解脱密法》，是密教中的密中密，是不轻传的秘密法宝，是不需要经过修行就能成就的大法。	Those who truly understand the Dharma's meaning and put it into practice are exceedingly rare. The work we are discussing today, The Esoteric Teaching of Liberation Through Hearing in the Intermediate State, is the secret within the secret of the esoteric tradition: a precious teaching not lightly transmitted, and a great Dharma through which attainment is possible without prior cultivation.
一般净土宗、禅宗、密宗，都要经过修禅观、打坐、入定才能把妄想歇下来，打开本来亲见佛性，而这部法，不需要这样修行，你只要懂得成佛了生死是怎么一回事，得到这个秘诀之后，到临终时就可以解脱了。所以这是密中密的无上大法。	Ordinarily, practitioners of Pure Land, Chan, and the esoteric tradition must cultivate contemplation, sit in meditation, and enter samādhi in order to still deluded thought, reveal their original nature, and directly see Buddha-nature. This teaching does not require practice of that kind. Once you understand what Buddhahood and liberation from birth and death entail and receive this essential instruction, you can attain liberation at the time of death. It is therefore the supreme secret Dharma within the esoteric tradition.
我们今天能有幸听到这个法，真是多生历劫所种善根得的福报。在未讲此法之前，我们先看看“翻译缘起”和“卷头语”。了解一下这个法的流传经过和修习本法所必需具备的基本知识，我们明白之后，就会知道它的珍贵之处。	Our good fortune in hearing this Dharma today is the karmic fruit of roots of goodness planted over innumerable lives and eons. Before discussing the teaching itself, let us examine the "Background to the Translation" and the "Preface." Once we understand how this Dharma was transmitted and the basic knowledge required to practice it, we will appreciate how precious it is.

一、翻译缘起

I. Background to the Translation

（一）离苦得乐、三身四智

(I) Freedom from Suffering and Attainment of Happiness; The Three Kāyas and Four Wisdoms

我们大家活在这个世上，天天有人生，天天有人死。长寿者一百多岁，短寿者十几年，还有的生下来就死了。人的一生一世，虽有些长短不同，但都是一转眼就过去了。	We live in a world where people are born and die every day. Some live for more than a hundred years, some for only a decade or so, and some die as soon as they are born. Although human lifespans differ, each passes in the blink of an eye.
那么，人生从什么地方来？死了又到什么地方去了呢？大家都不知道。所以生死是个大事！佛就为这个大事因缘出生于世，指点我们的迷津。让我们知道生从何来，死往何去，打破这个迷闷的疑团，打破这个哑谜。	Where, then, does life come from, and where do we go after death? No one knows. Birth and death are therefore the great matter. It was for this great cause that the Buddha appeared in the world: to guide us out of confusion, show us where birth comes from and where death leads, and resolve this baffling riddle.
没有智慧的人，他也不知生从何处来，死到何处去。他既不管，也不会去研究这个问题。他以为生到这个世上来，就是穿衣吃饭、娶妻生子的，就这样糊里糊涂的混过了一生。	A person without wisdom does not know where life comes from or where death leads. Such a person neither cares about nor investigates the question, believing that coming into this world is simply a matter of eating, dressing, marrying, and having children, and thus muddles through an entire life.
从前梁启超曾就这个问题问大家：“人生到这个世上来究竟是为什么？”是叫你来穿衣吃饭的吗？难道这个世上的饭太多衣太多，没人吃无人穿，叫你来吃来穿的吗？可见不是！是要你来娶妻生子繁衍后代吗？要是只为娶妻生子的话，那等于粪坑里的蛆一样，又有什么意义！显然不是那么一回事。	Liang Qichao once asked, "What, ultimately, is the purpose of human life in this world?" Are you here merely to eat and dress? Is there so much food and clothing in the world, with no one to consume or wear it, that you were summoned here for that purpose? Clearly not. Are you here to marry, have children, and perpetuate the family line? If that were all, human life would be no more meaningful than the life of maggots in a cesspit. Clearly that is not the answer either.
那究竟是为什么呢？但愚者无知，也不知研究。就这么从梦中来，到梦中去。糊里糊涂转眼几十岁、乃至一百岁，人生一世就这样昏昏沉沉地混过去了。	What, then, is the purpose? The foolish neither know nor investigate. They come from a dream and return to a dream; confused and unawakened, they muddle through decades—even a hundred years—and let an entire lifetime pass.
在我们人类，想研究人生宇宙真理，打破这生死迷团的人，确是少数。	Among human beings, those who seek the truth of life and the universe and attempt to solve the mystery of birth and death are indeed few.
大部分人只知道升官发财、赚钞票、娶老婆，生活过得舒服一点，能享受，就满足了，从不知研究人生宇宙的真理和人生于世的价值所在！有智慧的人就不甘迷闷，要研究研究我们人究竟是从什么地方来的？死了又到什么地方去？这个宇宙又是怎样形成的？他要得出一个正确的答案，所以就产生了哲学。	Most people care only about gaining rank, making money, marrying, living more comfortably, and enjoying themselves. Satisfied with that, they never investigate the truth of life and the universe or the value of human existence. A person of wisdom refuses to remain bewildered and asks: Where do human beings come from? Where do we go after death? How did the universe arise? The search for correct answers gave rise to philosophy.
古今中外很多杰出之士纷纷研究这个世界、人生的由来，但是他们费尽心机、竭尽脑力，得不到一个真实正确的答案。有的说唯心，有的说唯物；有的说一元，有的说二元。但究竟是怎么一回事？得不到真实的结论。	Many outstanding thinkers, ancient and modern, Eastern and Western, have investigated the origins of the world and human life. Yet despite exhausting their ingenuity and intellect, they have not reached a true and definitive answer. Some advocate idealism and others materialism; some monism and others dualism. But what is actually the case? No conclusive answer is found.
只有佛陀能指点迷津，能打破这个哑谜，能正确地告诉我们人生宇宙之由来。今天我们能听到这大乘了义的佛教秘密经典，真是无上的福报。	Only the Buddha can guide us out of confusion, solve the riddle, and correctly explain the origins of human life and the universe. To hear today this esoteric scripture containing the definitive Mahāyāna teaching is an unsurpassed blessing.
这个福报不是世间的洪福可比的，所谓洪福，就是地位高一些，收入多一些，生活得舒服一些。但是你生活得再好，也离不了生、老、病、死。到时还是赤裸裸地去了。钞票再多，一分钱也带不走。只有研究佛法之后，明白了这个真理，明白了人究竟是怎么一回事，从而脱出这生死的圈套，这才是了义的大福报。	It cannot be compared with worldly good fortune—higher status, greater income, or a more comfortable life. However well you live, you cannot escape birth, aging, illness, and death; when the time comes, you depart naked and cannot take even a penny with you. Only by studying the Dharma, understanding this truth and the real nature of human existence, and thereby escaping the snare of birth and death do we receive the great blessing of the definitive teaching.
很多聪明人在做学问上走不通，得不到答案时，就在宗教上来研究，看看是不是能得到一个真实的答案。“人究竟是从什么地方来的？”不同的宗教说法各别。基督教说：“是上帝创造的。”伊斯兰教说：“是真主创造的”。	Many intelligent people, unable to find answers through academic study, turn to religion to see whether it can provide a true answer. Religions give different accounts of where human beings come from. Christianity says, "God created us," and Islam says, "Allah created us."

但是要真正再深究一下，上帝创造了我们大家，那么上帝又是谁创造的呢？就无法解答了。所以，只有佛法说的透彻，不是谁创造谁。佛法告诉我们：无始以来就有这个佛性（无始就是没有开头）。	But if we inquire more deeply—if God created us all, who created God?—no answer is available. The Dharma alone explains the matter thoroughly: it is not a question of one being creating another. Buddhism teaches that Buddha-nature has existed since beginningless time ("beginningless" means without a beginning).
这个佛性是什么呢？就是我们见闻觉知的能量，就是我们见闻觉知的性能。我们以六根（眼、耳、鼻、舌、身、意）对六尘（色、声、香、味、触、法），根尘相对，就起知觉。	What is Buddha-nature? It is our capacity to see, hear, feel, and know. Through the six faculties—eye, ear, nose, tongue, body, and mind—we encounter the six objects—form, sound, smell, taste, touch, and mental phenomena—and cognition arises when faculty and object meet.
所以眼见色、耳闻声、鼻嗅香臭、舌尝味道、身体就是对外边环境的触觉、第六意识大脑就起知觉和分别。所以说意属知、身属觉、眼属见、耳属闻、鼻属嗅、舌属尝，这些就是见闻觉知的性能。这就是我们的本性。	Thus, the eye sees form, the ear hears sound, the nose smells fragrance and odour, the tongue tastes flavours, the body feels contact with the external environment, and the sixth consciousness, associated with the brain, cognizes and discriminates. Mind knows, body feels, eye sees, ear hears, nose smells, and tongue tastes: these capacities are our true nature.
这个本性人看不见，就以为没有。其实这个性能就像电，我们把电线接好，电灯泡装好，开关一开，灯就亮了。但这个电看不见，我们的大脑神经就像电线一样，靠这个性能来起作用。	Because people cannot see this nature, they assume it does not exist. Yet its functioning resembles electricity. When wires and a bulb are properly connected and the switch is turned on, the lamp lights, though the electricity itself remains unseen. The nerves of the brain are like the wires: they function by relying on this capacity.
假如我们一口气不来，就是气断了，大脑神经还在，但它却不能起作用了。所以禅宗人在修法的时候就参：“念佛是谁？”，这个佛究竟是谁念的呢？是你念的，把什么东西称作你呢？把身体称作你还是把思想称作你？	If our breath stops—that is, if breathing ceases—the nerves of the brain are still there, but they can no longer function. So when Chan practitioners practice, they investigate: “Who is reciting the Buddha’s name?” Who, in the end, is doing the reciting? You are. But what do you call “you”? Do you call the body “you,” or do you call thought “you”?
这个身体不是你，因为身体只是你住的房子。佛性一走，离开身体以后，你的身体就不会念了。那么，思想也不是你，因为思想是外界客观环境在人脑中的反映。没有外界的客观环境，就没这个思想了。	The body is not you; it is only the house in which you live. Once Buddha-nature leaves the body, the body can no longer recite. Thought is not you either, for thought is the reflection of objective external conditions in the human brain; without those conditions, that thought would not arise.
身体不是，思想也不是，那么究竟是谁呢？把这个话头在心里思索，就起了疑情，就把你的妄念割断了。就在能所双亡的时候，回光自见，就看到这个无相的佛性。这个佛性虽然是无相，但是它有功能。	If neither body nor thought is you, then who are you? Holding this critical phrase in the mind gives rise to a profound sense of questioning and cuts through deluded thought. When both perceiver and perceived fall away, awareness turns back upon itself and directly sees formless Buddha-nature. Although Buddha-nature has no form, it functions—it is present.
还是有啊！所以我们研究来研究去还是佛法讲的是真理。为什么呢？因为它必须经过实证，才得真实受用。	Thus, however thoroughly we investigate, the Dharma proves true, because its truth must be personally verified before it can bring genuine benefit.
我们做功夫做到妄想断了，妄念绝了，即前念已断，后念未起的真空时，它一丝不挂，一尘不染，但是了了分明，非同木石，这个“了了分明”的是什么？这就是我们的知觉性，就是我们无所不能的性能！也就是大家时刻想明心	When practice brings deluded thinking to an end—when the preceding thought has ceased and the next has not yet arisen—there is true emptiness: free of every attachment and unstained by a single speck of dust, yet clearly aware, not inert like wood or stone. What is this clear awareness? It is our capacity to know and perceive, our all-capable functioning; it is the Buddha-nature that everyone seeks to realize by seeing the true nature of mind.
见性的佛性呀！我们如果在这上面着眼，明悟了，体会了，再能在境上锻炼，顺境不喜，逆境不恼，对境无粘染、爱嗔、取舍之情，就叫“开悟”！因佛法有办法叫我们打开迷团，亲自见到这人生宇宙的本性，所以佛法是人生唯一正确的指南。	This is the Buddha-nature that sees one’s nature! If we focus on it, awaken to it, and experience it, and can then train ourselves amid circumstances—not elated in favorable conditions, not troubled in adverse ones, and without clinging, love, anger, grasping, or rejecting toward circumstances—this is called “awakening.” The Buddha-dharma has a way to make us open this knot of confusion and see for ourselves the true nature of life and the universe, so the Buddha-dharma is the only correct guide to life.
佛教是无神论者，和其它宗教讲的不同。佛教不讲上帝或神来创造、支配我们，而是自己支配自己，自己创造自己，所以叫“一切唯心造”。而其它宗教都有个至高无上的真神或真主来支配你。	Buddhism is nontheistic and differs from other religions. It does not teach that a God or deity created and governs us; rather, we govern and shape ourselves. Hence the saying, "Everything is created by mind." Other religions posit a supreme God or Lord who governs us.
有不明白的人说：“佛教不是说人死了之后有十殿阎罗吗？由阎罗王来判决你，那不就是由阎罗王来支配、发落你了吗？”不是！那是误会了。实际上是我们自己支配自己。造善业的有善报，到好的地方去。	Some who do not understand ask, "Does Buddhism not teach that after death the Ten Kings of Yama judge you? Does that not mean King Yama controls and sentences you?" No; that is a misunderstanding. In reality, we govern ourselves. Those who create wholesome karma receive wholesome results and go to favorable destinations;
造恶业的，就要受恶报，到坏苦的地方去。并不是阎罗王来支配你。阎罗王就等于我们的公安局。比如我们没做犯法的事情，公安局能来干预我们吗？假如你做了犯罪的事情，公安局就对你不客气，要来抓你判刑了。	Those who create evil karma must receive evil retribution and go to places of bitter suffering. It is not that King Yama assigns it to you. King Yama is equivalent to our public security bureau. If we have done nothing against the

	law, can the public security bureau interfere with us? If you commit a crime, the bureau will show you no mercy: it will arrest you and have you sentenced.
所以一切都是自己支配自己，不是谁来支配你的。我们说造十善就生天，贪嗔痴具足造恶就下地狱。都是你自己造的。十法界就是一心。	Everything is therefore governed by our own actions, not by someone else. Performing the ten wholesome actions leads to rebirth in the heavens, while evil committed through greed, anger, and ignorance leads to hell; both are one's own doing. The Ten Dharma Realms are a single mind.
十法界是指四圣六凡（四圣：即佛、菩萨、辟支佛、罗汉；六凡：即天人、人、修罗、地狱、饿鬼、畜牲）。这十法界都是我们一心创造的。	They comprise the Four Noble Realms—Buddhas, bodhisattvas, pratyekabuddhas, and arhats—and the Six Ordinary Realms—devas, human beings, asuras, hell beings, hungry ghosts, and animals. All ten are created by our one mind.
佛教讲的“因果轮回”就是告诉我们：要懂得“种瓜得瓜，种豆得豆”的因果律，要怕受果报，首先在因地上不要造业。凡夫是不怕造因，只怕受果。菩萨是只怕造因。他不造因，就不会受果。	The Buddhist teaching of karma and rebirth tells us to understand the law of cause and effect: as one sows, so shall one reap. If we fear the result, we must first refrain from creating the karmic cause. Ordinary beings do not fear creating causes; they fear only the results. Bodhisattvas fear only the causes: if they do not create a cause, they will not undergo its result.
比如我们现在做了犯法的事情，就造了恶因，那就一定要吃官司，受审判坐监牢。我们没有干坏事，就不会受这个恶果了。	If we break the law, for example, we create an unwholesome cause and will inevitably face prosecution, trial, and imprisonment. If we do no wrong, we will not suffer that result.
凡夫不是这样，他只怕受果，不怕造因，为了达到他享受的目的，不择手段造恶业，所以社会上就有许多犯法的事情。于是就有了《刑法》、《民法》等等的法律制裁手段。	Ordinary people are not like this: they fear only receiving the result, not creating the cause. To achieve their enjoyment, they create evil karma by any means, and so society has many crimes. Hence the criminal law, civil law, and other legal sanctions.
实际上人们就是因为执着这个色身为我，才要尽情享受，尤其现在这个世界，科学昌明，物质丰富，有很多的享受，而人的物欲高涨、欲壑难填，有了这样，还要那样，都是高消费。	In fact, it is precisely because people cling to this physical body as themselves that they want to enjoy to the fullest. This is especially so in the world today, with its flourishing science and abundant material goods and many pleasures, while people’s material desires run high and their craving is hard to fill: having this, they want that, all of it high-end consumption.
自己没有这个收入，就免不了要做犯法的事情。因此社会上犯法的事件层出不穷，皆由于此。	Without the income for it, they cannot help doing illegal things. So crimes in society keep multiplying, all because of this.
由于我们错误地认这个色身为我，于是就产生了造业的因，生出了妄情，又因为这个虚妄的情见，就随情造业，随业受报，生死轮回，无有了期。可见佛教讲的“因果轮回”是颠扑不破的真理。与科学家研究出来的“因果律”一样，是真实可信颠扑不破的。	Because we mistakenly take this physical body to be ourselves, we create the cause for making karma and give rise to false feelings. Then, driven by these false feelings and views, we create karma as our feelings dictate, undergo retribution as our karma dictates, and revolve in birth and death with no end in sight. This shows that the Buddhist teaching of karmic cause and effect and rebirth is an irrefutable truth. Like the “law of causality” discovered by scientists, it is real, credible, and irrefutable.
佛教讲的“无常迅速”，就是告诉我们，人生如朝露，短暂得很。活一百岁，看上去是长寿了，其实一眨眼就过去了。比如我们现在都几十岁了，回想当初，就好像刚发生一样，几十年一下就过去了。所以快的很。	The Buddhist teaching that "impermanence is swift" tells us that life is as brief as morning dew. A hundred years may appear to be a long life, yet it passes in the blink of an eye. We are now several decades old, but when we look back, the past seems to have happened only yesterday; decades have vanished in an instant. Time moves that quickly.
佛看我们就好像朝生暮死一样。我们这里一百年，在天人看来，只是一会儿工夫。假如我们在兜率天，那里的一天，就是我们这里的三百多年。	To the Buddha, our lives are like birth in the morning and death by evening. A hundred human years are only a moment to heavenly beings. In Tuṣita Heaven, one day is more than three hundred years in our world.
我们这里一个人能活四百岁吗？假如有，也很少，不过在他们看来，也只有一天哪！人生苦短，很快就要走了，我们该怎么办呢？不好好用功修法，以期了生脱死，对得住自己来这个世上走一遭吗？！佛讲的种种警策的话，都是	Can a person here live for four hundred years? Even if someone could, such a life would be extremely rare, yet to those beings it would amount to only a single day. Human life is short, and we will soon depart. What should we do? If we do not practice the Dharma diligently in order to free ourselves from birth and death, will we not have failed ourselves in making this journey through the world?
给我们敲警钟，让我们赶快用功，不要错过这难得的人生！因此，不要再执着这个色身，这个色身不是我们自己，它只不过是我们住的房子，真人是我们的佛性。佛性就是我们刚才讲的见闻觉知的性能。	The Buddha's many admonitions sound an alarm, urging us to practice quickly and not waste this rare human life. We should therefore cease clinging to the physical body. It is not our true self but merely the house in which we live; the real person is Buddha-nature, the capacity to see, hear, feel, and know discussed above.
要保护这个性能不被客尘烦恼所粘染。客尘烦恼，就是我们刚才讲的“色、声、香、味、触、法”。“客尘”就等于是灰尘，它不是主人，所以叫客。我们粘在上面，要享受，要达到满足欲望的目的而不择手段，那就坏了。	We must protect this capacity from being stained by adventitious defilements—the six objects of form, sound, smell, taste, touch, and mental phenomena. These defilements are called "guest dust": like dust, they are not the host and are therefore called guests. If we cling to them, seek enjoyment, and stop at nothing to satisfy our desires, we go astray.

所以佛教就是要我们明白“因果轮回”、“无常迅速”的道理，从而改造人生，做一个真实的人，做一个符合人格的人，更由此而超越人成佛。	Buddhism teaches us karma and rebirth and the swiftness of impermanence so that we may transform our lives, become genuine and morally sound human beings, and ultimately transcend the human state and attain Buddhahood.
人生是不久长的，须赶快放下来，不要追逐物境，让我们回归原来的一丝不挂、赤裸裸、净洒洒的净境，以免枉受生死轮回之苦。我们现在都是颠倒妄想而不自觉。	Life does not last long. We must let go quickly, stop chasing external objects, and return to our original state—bare, unencumbered, clear, and pure—so that we do not suffer the cycle of birth and death in vain. At present, we are caught in inverted, deluded thinking without realizing it.
佛在腊月初八，夜睹明星悟道之后说：“奇哉！奇哉！一切众生都具如来智慧德相”。为什么不自见呢？都是因为妄想颠倒执着之故而迷盖了本来。我们现在都是在妄想、颠倒、执着之中。佛警策我们要一切放下，等于当头敲我们一棒，叫我们赶快梦醒。	After attaining awakening upon seeing the morning star on the eighth day of the twelfth lunar month, the Buddha said, "Wonderful! Wonderful! All sentient beings possess the Tathāgata's wisdom and virtues." Why do they not see this for themselves? Because delusion, inversion, and attachment obscure their original nature. We are now immersed in delusion, inversion, and attachment. The Buddha's warning to let go of everything is like a sudden blow to the head, urging us to wake from the dream.
我们人一生的过程，就是连续不断的苦。所谓生、老、病、死、苦，生下来的苦大家可能忘记了。试看小孩生出来都是“哇”的一声哭叫着，没有哈哈笑的。	The course of human life is an unbroken succession of suffering: birth, aging, illness, and death are all suffering. We may have forgotten the suffering of birth. Newborn babies cry "Wah!"; none emerge laughing.
为什么没有笑的呢？因为他在母胎的时候，都是暖烘烘的，皮肤很嫩，不接触外境。一出娘胎，冷空气一刺激他，像针戳一样的痛。	Why? In the womb they are warm, their skin is tender, and they have no contact with the external environment. As soon as they leave the womb, cold air strikes them with pain like needles.
他在母胎里本来是头朝上的，要生出来的时候，头要先下来，翻一个颠倒，从母亲的骨盆里挤出来，像在两座大山的夹缝中挤出来一样，孩子很痛苦，所以都是哭着出来。小孩苦，大人也是苦。	In the womb the baby's head is originally upward; for birth, the head must turn downward, and the baby is squeezed through the mother's pelvis as though through a narrow gap between two great mountains. The child suffers and therefore emerges crying.
在产房里母亲也都叫啊，痛得要死。老了也是苦，眼睛花了，看不见了；耳朵聋了，听不清了；牙齿落了，吃东西咬不动了。身体老化，精力衰颓，要依靠别人来服侍，就不自由，不自在了。一旦生了病，就更苦了。	The child suffers, and so does the adult: mothers in the delivery room also cry out in terrible pain. Aging is suffering too. Vision dims; hearing fails; teeth fall out and can no longer chew. As the body ages and energy declines, one must depend on others for care and loses freedom and ease. Illness brings still greater suffering.
大家都知道生个小小的牙病都疼得不得了。俗语说：“牙痛不是病，疼起来要性命！”何况是别的大病呢？要是生了癌症什么的，那就更痛得不得了了！我曾看到一个生癌症的人，最后痛的满床滚，所以病是人生最苦的事。	Everyone knows how agonizing even a minor toothache can be. As the saying goes, "A toothache is not an illness, but when it strikes it can cost you your life!" How much worse, then, are serious diseases? Cancer and similar illnesses can cause unbearable pain. I once saw a person with cancer rolling across the bed in agony; illness is therefore among life's greatest sufferings.
讲到死，那就更苦了。死的时候是四大分散，犹如生龟剥壳，苦不堪言。我们人的身体，是以地、水、火、风四大相聚而成的。死的时候，先是地大分散。	Death is more painful still. At death the four elements disperse, an agony compared to stripping the shell from a living turtle. The human body is formed by the gathering of the four elements—earth, water, fire, and wind. At death, the earth element dissolves first.
地大分散时，像泰山压到身上一样，沉重气闷得透不出气来，因之家人搬他都搬不动；水大分散像整个人浸到水里面一样，潮湿得难受；火大分散时人浑身发烧，临死的人两个颧骨都烧得通红，这是火大分散的征兆；风大分散就	Its dissolution feels as though Mount Tai were pressing down on the body, leaving one so heavy and suffocated that family members cannot move one. The dissolution of water feels like being immersed in water, oppressively wet and uncomfortable. As fire dissolves, the whole body burns with fever and the cheekbones of the dying person turn bright red; this is a sign of fire's dissolution.
更苦了，犹如大风把地皮一层层吹掉了一样，病人的感觉就像用刀把皮肉一层层削掉一样的痛苦，到后来呼吸要断时，只有出气，没有进气，而且有一口海底痰闷在喉咙里，使呼吸不得，最后这口痰一落就断气了，痛苦的很。	The dissolution of wind is still more painful, like a gale stripping away the surface of the earth layer by layer; the patient feels as though a knife were slicing away skin and flesh one layer at a time. As breathing fails, there is only exhalation and no inhalation, while deep phlegm blocks the throat and makes breathing impossible. When the phlegm finally subsides, the breath stops. It is extremely painful.
所以人的一生，生、老、病、死都很苦啊！当然，我们还有其它的苦，什么“求不得苦”、“爱别离苦”、“怨憎会苦”等等，就不去讲它了。	Thus birth, aging, illness, and death make the whole course of human life one of suffering. There are other sufferings as well—not obtaining what one seeks, separation from those one loves, and meeting those one hates—but we will not discuss them here.
孙景风居士说：“有些人专为‘怖畏生死’而学佛的。又有一类发大心学佛的人，体会到六道众生，都是我过去的父母，沉沦苦海，头出头没，无有出期。	Layman Sun Jingfeng said: "Some people study Buddhism solely because they fear birth and death. Others arouse the great aspiration to study Buddhism because they realize that all beings in the six paths were their parents in past lives and now sink in the sea of suffering, rising and falling without any prospect of escape.

因而要依大乘教义，无我精神，由‘观无常’，了生死，进一步发四无量心，学六度万行，行菩萨道，愿众生都成佛”。这里就讲到我们发心学佛，是有种种不同的原因。	They therefore follow the Mahāyāna teaching and its spirit of selflessness: contemplating impermanence, ending birth and death, further developing the Four Immeasurable, practicing the Six Perfections and myriad practices, walking the bodhisattva path, and aspiring that all beings attain Buddhahood." This passage explains that people arouse the resolve to study Buddhism for different reasons.
有的是害怕生死来学佛的，现在活着将来死的时候要痛苦，死了以后要到什么地方去呢？也不知道，还是来学佛吧，找个归宿。比如现在修净土宗，将来可以往生到西方极乐世界。有的人是为了救度众生而发心的。	Some do so out of fear of birth and death: they know that death will be painful, do not know where they will go afterward, and turn to Buddhism in search of a destination. By practicing Pure Land Buddhism now, for example, they may aspire to rebirth in the Western Pure Land of Ultimate Bliss. Others arouse the aspiration in order to liberate sentient beings.
所以，佛教有五乘的区别：第一是凡夫乘，他只知道做好事，不做坏事，也不想了生死，也不知道怎样了生死。	Buddhism therefore distinguishes five vehicles. The first is the vehicle of ordinary beings. Its followers know only to do good and avoid evil; they neither seek liberation from birth and death nor know how to attain it.
比如庙里面初一、十五烧香拜佛的人很多，他们没有真正了解佛法是怎么一回事，也不知道了生死，只沾了点佛法的边，这就叫凡夫乘，也叫人天乘。	Many people, for example, burn incense and bow to the Buddha in temples on the first and fifteenth days of the lunar month, yet they do not truly understand the Dharma or know how to end birth and death. They have merely touched its fringe. This is called the vehicle of ordinary beings, or the human and deva vehicle.
第二就是罗汉乘，有的人是专为自己了生死而修行的，知道生死可怖，无常迅速，为赶快脱离六道轮回而发心修行，这就是罗汉乘。	The second is the arhat vehicle. Some practice solely to liberate themselves from birth and death. Knowing that birth and death are frightening and impermanence is swift, they resolve to practice in order to escape the six paths of rebirth as quickly as possible. This is the arhat vehicle.
第三是辟支佛乘（或缘觉乘），与罗汉一样，只顾自了，但比罗汉聪明，见微知著，从因悟果，所以他们修的法是十二因缘，不像罗汉修四谛法门由果究因。	The third is the pratyekabuddha, or solitary-realizer vehicle. Like arhats, its practitioners seek only their own liberation, but they are more perceptive: from subtle signs they discern larger truths, awakening to results through causes. They therefore cultivate the Twelve Links of Dependent Origination, unlike arhats, who cultivate the Four Noble Truths and investigate causes from their results.
他们在无佛出世时，见花开花落即悟空苦无常而证道，所以较罗汉略胜一筹。	In times when no Buddha appears in the world, pratyekabuddhas observe flowers blooming and fading, realize emptiness, suffering, and impermanence, and attain the path; hence they are considered slightly superior to arhats.
第四就是菩萨乘，是为救度众生而发心修行的，因看到世间大众都是生、老、病、死苦，为使大众都能解脱，先发心自己修行，自己先解脱出来，然后再救大众。	The fourth is the bodhisattva vehicle, whose practitioners resolve to cultivate in order to liberate sentient beings. Seeing that people everywhere suffer birth, aging, illness, and death, they first practice and liberate themselves so that they can then liberate others.
比如有人掉到黄浦江里，你想救他，可自己又不会游泳，怎么救？所以要先学会游泳，再学会救生术。光会游泳不会救生术还不行，你救他的时候，他会把你拼命抱住，你自己就游不动了。	If someone falls into the Huangpu River, for example, how can you save that person if you cannot swim? You must first learn to swim and then learn lifesaving techniques. Swimming alone is not enough: when you try to save a drowning person, that person may cling to you so desperately that you cannot move.
是故佛法有六度万行，就是讲怎样救度众生的，让人知道度人的方法。先自度再度他，这就是菩萨乘。第五是佛乘，明白一切众生都有这个无漏智性，和佛无二无别。同释迦牟尼佛、药师佛、阿弥陀佛等都一样没有分别。	The Six Perfections and myriad practices therefore teach the methods of liberating beings. First liberate yourself and then others: this is the bodhisattva vehicle. The fifth is the Buddha vehicle. It recognizes that all sentient beings possess undefiled wisdom-nature, no different from that of the Buddha—without distinction from Śākyamuni Buddha, Medicine Buddha, Amitābha Buddha, or any other Buddha.
我们只因妄想执着，误认色身为我，不知道这个知觉性就是我们的法身。现在应赶快回头，一切放下，恢复自己本有的智慧德相，圆成佛果，这就是佛乘。所谓佛教有五乘区别，实则都是一心所造，就是由于大家发心程度不同，佛教才分为五乘。	Because of delusion and attachment, we mistake the physical body for the self and fail to recognize that this capacity for awareness is our dharmakaya. We should turn back without delay, let go of everything, restore our inherent wisdom and virtues, and perfect the fruit of Buddhahood. This is the Buddha vehicle. Although Buddhism distinguishes five vehicles, all are created by the one mind; the distinctions arise only because practitioners differ in the scope of their aspirations.
佛教育我们只有一真法界——佛性是真，其它一切都是虚假，都是无常的。我们住的这个地球也不例外，它在成、住、坏、空四个劫中轮回生灭。成、住、坏、空各是一个中劫，一个中劫合二十个小劫而成。	Buddhism teaches us that only the One True Dharma Realm—Buddha-nature—is real, while everything else is illusory and impermanent. The earth on which we live is no exception; it passes through the four intermediate aeons of formation, abiding, destruction, and emptiness. Each intermediate aeon comprises twenty small aeons.
四个中劫为一个大劫，一个大劫一过，地球就要坏了。科学家也说，将来地球要和别的行星相撞，发生大火被烧毁。佛经也讲到是大火烧坏地球。现在就不去讲它	At the end of a great aeon, the earth will be destroyed. Scientists also say that the earth will one day collide with another planet and be consumed by a great

了。总而言之，一切无常，无可执取。	fire, while Buddhist scriptures likewise speak of the earth being destroyed by fire. We shall not discuss that here. In short, everything is impermanent and nothing can be grasped.
所以学佛就是“观无常”，也就是叫我们一切放下，不要执着，根本没有长久的、真实的东西。	To study Buddhism is therefore to contemplate impermanence: we are taught to let go of everything and not to cling, for fundamentally nothing is lasting or real.
我们生在这个世界上，长寿者一百多岁，转眼就过去了，何况长寿并不多见，又何必斤斤计较于声、色、货、利，而不宽恕对人呢？！比如我们乘汽车，被别人碰一下就吵起来了。人家不是有意碰你的，不要这么斤斤计较。	Even those who live for more than a hundred years pass away in what seems an instant, and such longevity is rare. Why, then, should we be so petty about sensual pleasures, material possessions, and personal gain, or refuse to forgive others? If someone happens to bump into us on a bus, for example, we may immediately start an argument. They did not do it deliberately, so we should not be so petty.
我见报上有一段记载，很发人深思：一位体育记者去国外采访，因为走路走的太急，不小心，一脚踩在一位外国老者的脚上。	I once read a thought-provoking account in a newspaper. A sports reporter traveling abroad was walking too quickly and accidentally stepped on an elderly foreign man's foot.
这位外国老者反过来向他道歉：“对不起、对不起，是我走的慢，阻碍了你，假如我走快点，你就踩不着我的脚了”。这位记者只觉得脸红。因为是他踩了别人，人家反而向他道歉。看！人家有这么高的修养。	The elderly man apologized to him instead: “I'm sorry. I was walking too slowly and got in your way. If I had walked faster, you would not have stepped on my foot.” The reporter blushed with shame. He had stepped on someone else, yet the other person apologized to him. What remarkable courtesy!
假如我们都有这样的精神，这个社会就安宁了，就不会发生争吵了，学佛就是教育我们做个符合人格的人，更向上，做个超人，大家都有高尚的情操，时时处处都能退己让人。这样社会安宁，国家富强，世界也不会发生战争了。	If we all possessed this spirit, society would be peaceful and disputes would not arise. Buddhism teaches us first to become decent human beings and then to rise still higher, transcending the ordinary. If everyone possessed noble character and was always willing to put others before themselves, society would be peaceful, the nation prosperous and strong, and wars would not occur.
所以佛教对整个世界都是有好处的。因此，时时刻刻要观我无常，我们都是到这个世界上来做客的。诗人李白说：“夫天地者，万物之逆旅；光阴者，百代之过客”。	Buddhism therefore benefits the whole world. We should constantly contemplate our own impermanence, remembering that we are merely guests in this world. The poet Li Bai wrote, “Heaven and earth are the inn of the myriad things; time is the passing traveler of a hundred generations.”
天地是个大旅馆，我们不过在里面住一下就要离去了，为什么不讲礼貌，执着不放，不宽待别人呢？！所以学佛要退己让人，把自己的一切执着、贪、嗔、痴、慢、疑消尽，才能成道。	Heaven and earth are a vast inn in which we stay only briefly before departing. Why, then, should we behave discourteously, cling so tightly, or fail to treat others generously? To study Buddhism is to put others before oneself and eliminate attachment, greed, anger, ignorance, pride, and doubt; only then can we attain the Way.
我们之所以有贪心，就是因为误认色身为我，要享受，想长寿。	Greed arises because we mistakenly take the physical body to be the self and consequently seek pleasure and long life.
秦始皇当了皇帝之后，想长寿，永远享受做皇帝的乐趣，派人觅仙丹，正是贪心的幻现，现在社会不安宁，贪污、贿赂风盛，也是贪心在作祟，我们假如醒悟了一切皆幻，不可得，还贪什么？还是尽一己之力，为大众谋福利，积点德吧。	After becoming emperor, Qin Shi Huang wished to live forever and enjoy imperial power without end, so he sent people in search of an elixir of immortality. This was a manifestation of greed. The unrest of present-day society and the prevalence of corruption and bribery are likewise driven by greed. If we awaken to the fact that everything is illusory and unobtainable, what remains to be greedy for? We should instead do all we can for the welfare of the public and accumulate virtue.
俗语说的好：“留万金于子，不如积德贻子一经”。这是告诫后人留金钱给子孙不好，不如教诫后人造福积德好。如我们知道一切虚幻无常就不贪取执着了，不执着就放下了，放下就心空了，心空本性就现前了，也就了生死了。	As the saying goes, “Better than leaving ten thousand pieces of gold to one's children is toaccumulate virtue and bequeath them a classic.” It warns us that leaving money to our descendants is less beneficial than teaching them to do good and accumulate virtue. Once we understand that everything is illusory and impermanent, we cease grasping and clinging. Without clinging, we let go; when we let go, the mind becomes empty; when the mind is empty, our true nature manifests and we transcend birth and death.
这是很简单的道理。懂得这个道理很容易，但做起来就不那么简单了。因为执着的习气太深了！让你放，你放不下来。所以我们时时刻刻要学习锻炼，与自己作斗争，才能慢慢地将这执着的旧习渐渐消尽。	The principle is simple and easy to understand, but not so easy to put into practice, because the habit of attachment is deeply rooted. Even when told to let go, we cannot do so. We must therefore train at every moment and struggle with our own habits until this old tendency to cling is gradually exhausted.

大乘佛教的四弘誓愿就是：法门无量誓愿学；烦恼无尽誓愿断；众生无边誓愿度；佛道无上誓愿成。要发这四弘誓愿，时时刻刻、兢兢业业的督促自己用功。不只是为自了。六度万行就是施、戒、忍、精、禅、慧。	The Four Great Vows of Mahāyāna Buddhism are: “However innumerable the Dharma gates, I vow to learn them all; however inexhaustible the afflictions, I vow to cut them all off; however boundless sentient beings are, I vow to liberate them all; however unsurpassed the Buddha Way, I vow to accomplish it.” We must arouse these Four Great Vows and constantly urge ourselves to practice with diligence and care, not merely for our own liberation. The Six Perfections and myriad practices are generosity, ethical discipline, patience, diligence, meditative concentration, and wisdom.
第一个就是布施。为什么要修布施呢？就是要断掉我们的吝啬心，执着心。我们都执着吝啬得很，不肯舍。肯舍那么心量就大了。	The first is generosity. Why should we practice generosity? In order to cut through miserliness and attachment. We are deeply attached and miserly, unwilling to give anything up. When we are willing to give, the capacity of the mind expands.
第二是持戒，是指戒心不动。如果你心常常在动，妄念丛生就不行。	The second is ethical discipline. Here it means guarding the mind so that it does not stir. If the mind is constantly agitated and deluded thoughts arise in profusion, the practice cannot succeed.
第三是忍辱，并不是说我们要发火了，硬压制自己把这股火气捺下去。不是！那样肝火旺会生病的。那怎么办呢？要观空，一切都不可得，连“我”也没有。	The third is patience. It does not mean becoming angry and then forcibly suppressing the anger. No: doing so can cause illness through pent-up anger. What, then, should we do? We should contemplate emptiness. Nothing can be obtained, and even the “self” does not exist.
既无我，哪有辱呢？没有我谁来受这个污辱？如此观察，即如《金刚经》所说：“无我相、无人相、无众生相、无寿者相”。无人、我，辱从何来？既无辱又何须忍呢？不忍之忍，是为大忍。	If there is no self, where can humiliation be found? If there is no self, who is there to be humiliated? Contemplate in this way, as the Diamond Sūtra teaches: “No mark of self, no mark of person, no mark of sentient being, and no mark of a life span.” If neither self nor person can be found, from where could humiliation arise? If there is no humiliation, what need is there to endure it? Patience that involves no enduring is great patience.
因为一切都没有，一切色相都是因缘合成。“因缘所生法，我说即是空”。因为一切事物本身没有，都是因缘相聚之后才有的。所以就不要再着相了，不着相，那么你心就空了，心空了辱也就没有了。	Nothing has independent existence; all forms are produced by causes and conditions. “Dharmas arising from causes and conditions, I declare, are emptiness.” Things do not exist in and of themselves but appear only when causes and conditions come together. We should therefore cease clinging to appearances. When we do not cling to appearances, the mind is empty; when the mind is empty, humiliation no longer exists.
第四是要精进。修法、学佛就是要精进。如何精进呢？就是勤除自己的妄习。所以净土宗一天要念几万遍佛号，就是为扫除我们的妄想、妄念。因为我们妄想不停，妄念多端。一天到晚妄念在脑筋里转，没有停的时候。	The fourth is diligence. Practicing the Dharma and studying Buddhism both require diligence. How do we cultivate it? By tirelessly eliminating our deluded habits. This is why practitioners of the Pure Land school recite the Buddha's name tens of thousands of times a day: to sweep away deluded thinking and deluded thoughts. Our deluded thinking never stops, and our deluded thoughts take countless forms. They revolve in the mind all day without a moment's rest.
只有坐下来念佛的时候才看见妄念。这个念头起了，那个念头来了。当你忙忙碌碌的时候，看不见妄念，还以为没有妄念。实际是妄念不停，你没有看见。	We notice them only when we sit down to recite the Buddha's name: one thought arises, then another. When we are busy, we do not see these thoughts and assume that they are absent. In fact, they never stop; we simply fail to notice them.
这就犹如一杯浑水，浑的时候，你看不见泥沙，待泥沙沉淀下去，上面水清了，才能看见泥沙。所以，当我们妄念、妄心清静下来，才能看见妄念在不停的动。我们打坐、念佛看见妄念是好事。因为心逐渐清静了。	It is like a glass of muddy water. While the water is turbid, we cannot see the sediment. Only when the sediment settles and the water above becomes clear can we see it. Likewise, only as the deluded mind becomes quiet do we begin to see deluded thoughts moving incessantly. Seeing deluded thoughts during seated meditation or Buddha-recitation is therefore a good sign, because the mind is gradually becoming clearer.
有人说他打坐时看见妄念不好，还是不打坐好。不打坐看不见妄念，看不见妄念他以为就没有。不是！妄念永远不会息，不会停。所以我们做功夫要精进不懈，朝于斯，夕于斯，流离于斯，颠沛于斯。	Some people say, “It is bad that I see so many deluded thoughts when I meditate; I would be better off not meditating.” When they do not meditate, they do not see the thoughts and imagine that none exist. That is mistaken: the thoughts have never ceased. We must therefore practice with unremitting diligence—morning and evening, in displacement and adversity alike.
时时刻刻观照，念头一起就看见它，不跟它跑。我们果真能这样精进不懈地做功夫，不过三、五年，就能打开来，见到自己的本性。有人修行许多年也不行，这是什么缘故？就是时时刻刻还在动念头，没有看住它，没有精进。	At every moment, observe the mind: as soon as a thought arises, see it and do not follow it. If we genuinely practice in this way without interruption, within three to five years we can break through and see our true nature. Why do some people practice for many years without success? Because thoughts continue to move at every moment; they have not kept watch over them and have not been diligent.
假如时时刻刻看住它，只要三、五年就一定会把念头歇下来，一定会把身、心、世界化空，再经不断地在事境中锻炼，勤除习气，最后定能打成一片。肯定的！所以我们说修心中心法的人，要时时刻刻打坐。	If they watch continuously, within three to five years the thoughts will certainly come to rest and body, mind, and world will dissolve into emptiness. By continuing to train amid situations and diligently eliminating habitual

	tendencies, they will eventually become fully integrated. This is certain. Practitioners of the Heart-of-Heart Dharma are therefore told to meditate constantly.
并不是打坐两小时后，下坐就放野马，任妄念蠢动，而须绵密观照，看住妄念不跟它跑。“打坐”打什么？打是打妄念，要看见念头起处不跟它走，坐就是见本性。要时时刻刻见本性才行。这个性能如影随形，要离也离不开。	This does not mean meditating for two hours and then, on rising from the seat, letting the wild horses loose and allowing deluded thoughts to run unchecked. We must maintain continuous and seamless contemplation, watching deluded thoughts without following them. What does “meditation” strike at? It strikes at deluded thoughts: we see the point at which a thought arises and do not follow it. To “sit” is to see one's true nature. We must see it at every moment. This capacity follows us like a shadow and can never be separated from us.
傅大士说：“夜夜抱佛眠，朝朝还共起。”夜夜睡觉是抱着佛，早上也是抱着佛一起起来。说明自性离不开啊！只要我们真肯用功，精进不懈，三、五年保你们成就。	Layman Fu said, “Night after night I sleep embracing the Buddha; morning after morning I rise together with him.” We sleep embracing the Buddha and rise with the Buddha because our true nature never leaves us. If we are truly willing to practice with unremitting diligence, I assure you that within three to five years you will attain realization.
假如不是这么精进，有修无修的，高兴的时候打一坐，不高兴的时候，就不坐了。	But if the practice is intermittent—meditating when pleased and abandoning it when not—or
或者打坐时胡思乱想，一面念佛持咒，一面脑筋里妄念不停地转，那有何用？！我们打坐，必须死心塌地的放下一切，如大死人一样，只“心念耳闻”地绵密持咒，才有入处。心念，不是嘴巴念，而是大脑思想在念。	if one recites the Buddha's name or a mantra while the mind continues to wander, what use is it? When meditating, we must resolutely let go of everything, like a person utterly dead to worldly concerns, and continuously “recite with the mind and hear with the ears”. Only then is there an entry into the practice. Reciting with the mind is not reciting with the mouth; it is the thinking mind that does the reciting.
耳朵要听清楚你念咒念佛的声音。要盯住这个声音。憨山大师说：“我们念佛持咒时，要像推重车上山，极力追顶”。推重车上山，不是轻车下山！推轻车下山，你不用费力气，“呼——”就滚下去了。	The ears must hear the sound of the mantra or the Buddha's name clearly and remain fixed upon it. Master Hanshan said, “When reciting the Buddha's name or a mantra, be like someone pushing a heavy cart uphill, exerting every effort to keep it moving.” It is a heavy cart going uphill, not a light cart rolling downhill. A light cart needs no effort; with a whoosh, it rolls down by itself.
车子装上很重的东西要往山上推，你不用力气能推上去吗？推不上去呀！所以念佛持咒，要像推重车上山一样用力顶。光是两个小时打坐不算数，下坐要时时观照，念起不随，三、五年保你见性。如果你们这样用功不成就，你来骂我！这句话也不是我说的，是大祖师们讲的。是经过实践证明的。	But can a heavily loaded cart be pushed uphill without exertion? It cannot. Recitation must therefore be sustained with the same determined effort. Two hours of seated meditation alone do not count for much. After leaving the seat, we must remain observant at every moment and not follow thoughts as they arise. Practice in this way and within three to five years I guarantee that you will see your true nature. If you practice like this and do not succeed, come and blame me. These are not merely my words; the great patriarchs taught the same thing, and it has been verified in practice.
第五是禅定。因精进不懈之故而得禅定。禅定是指对一切境界不迷惑，心不动摇，看见好的不爱，不是看见好的，心就“呼呼”乱动，想得到它，据为己有。看见不好的，逆己的事情就烦恼。	The fifth is meditative concentration. It is attained through unremitting diligence. Meditative concentration means remaining unconfused by circumstances and unwavering in mind. On seeing something pleasing, we do not become enamoured of it or let the mind surge with desire to obtain and possess it. On encountering something unpleasant or contrary to our wishes, we do not become afflicted.
心真空了，就常摄在定，遇事不惑了。说到定并不是坐在那里死了不动，更不是不能担任大事，而须照常的讲话，照样的工作，照样的走路。只是虽做一切而心不动摇。等于镜子照东西一样。	When the mind is truly empty, it is constantly gathered in concentration and is no longer confused by events. Concentration does not mean sitting there rigid and motionless, still less being incapable of undertaking important tasks. We speak, work, and walk as usual; although engaged in every activity, the mind remains unmoved. It is like a mirror reflecting things.
镜子里面显现各种影相，但镜子不动。镜子没有说这个好我要，那个不好我不要。镜子它不分别，只是照物，什么东西来了就照什么。	Many images appear within it, yet the mirror itself does not move. It does not say, “This is good, so I want it; that is bad, so I reject it.” It makes no distinctions but simply reflects whatever appears.
东西是长的就现长相，是短的就现短相，是方的就现方相，是红的就现红色，是蓝的就现蓝色，它不取不舍，毫无分别，这就叫“现量境”。这个现量境，就是我们的本来面目！大家修行，都为了要见性，要见本来面目。	If an object is long, a long image appears; if short, a short image; if square, a square image; if red, red; if blue, blue. The mirror neither grasps nor rejects and makes no discrimination. This is called the “object of direct perception”. The object of direct perception is our Original Face. Everyone practices in order to see their true nature and their Original Face.
这尊贵的性——本来面目究竟在什么地方呢？它不在别处，就在当人面前放光。我们只“啪”的一切放下，虽一念不生，却非如木石无知，而是了了分明。	Where is this precious nature, this Original Face? It is nowhere else; it shines directly before us. If, in an instant, we let go of everything, not a single thought arises, yet we are not insentient like wood or stone. Instead, there is lucid, vivid knowing.
这了了分明的灵知，就是大家的本来面目啊！！我们于明见此性后，须时时刻刻保护这个本来面目，在荣誉或毁谤面前不动心，不理睬它，保护这个现量心。等保护	This lucid awareness is everyone's Original Face. Having clearly seen this nature, we must protect the Original Face at every moment. Whether praised

纯熟了、圆满了，就不要保了，任它随缘自在，就成就大道了。所以，佛法讲起来并不难，只要我们肯做，肯放下一切，不懈地与自己斗争下去，必定能成就。	or slandered, the mind remains unmoved and pays no heed; in this way we safeguard the mind of direct perception. When this safeguarding has become mature and complete, there is no longer any need to guard it. Letting it respond freely to conditions, we accomplish the Great Way. The Buddhadharma is therefore not difficult to explain. If we are willing to practice, let go of everything, and continue tirelessly to work upon ourselves, we shall certainly attain realization.
第六个就是慧。就是指由禅定而开的大智慧，明白一切事物的前因后果，明白一切众生生来死去的由来。讲到生死，我们本来不生不灭，没有生死，为什么现在生死偏偏不断地现前呢？这都是识心妄动的缘故。	The sixth is wisdom: the great wisdom that opens through meditative concentration. With it, we understand the causes and consequences of all things and the origin of the birth and death of sentient beings. Speaking of birth and death, we are originally unborn and undying; in truth, there is no birth or death. Why, then, do birth and death continually appear before us? Because the discriminating mind moves delusively.
假如我们能对境不生心动念，不趣境，就无生死，所以生死是虚幻的。现在许多修佛法的人，执着死时要有个去处，还要预知去处。	If, when confronting circumstances, we neither give rise to thoughts nor pursue the objects before us, there is no birth and death. Birth and death are therefore illusory. Many people practicing Buddhism today cling to the idea that they must have somewhere to go at death and must know that destination in advance.
其实我们真悟道了，是没有去处的，因为我们未曾死，只随遇而安，随缘度生，逍遥自在，游戏三昧，用何去处！有人说：“你假如开悟了，应该知道死后到什么地方去，叫预知去处。假如不知去处，那就是没有悟道”。	Yet if we have truly awakened to the Way, there is nowhere to go, because we have never died. We simply remain at ease in whatever circumstances arise, liberate beings in accordance with conditions, and roam freely in playful samādhi. What destination could be needed? Someone may say, “If you are awakened, you should know where you will go after death. That is called knowing your destination in advance. If you do not know it, you have not awakened.”
这句话听起来好像非常正确，其实还须好好商量。因为真正悟道了，佛性是遍虚空，周法界，不动不摇，无有来去，事事都是它的显现，处处都是它的幻化。要到什么地方去呢？没有地方可去啊！假如有个地方去，岂不是未曾悟道吗？	The statement sounds correct, but it requires careful examination. When one has truly awakened to the Way, Buddha-nature pervades empty space and the entire Dharma Realm. It neither moves nor wavers and has neither coming nor going. Every event is its manifestation; every place is its magical display. Where could one go? There is nowhere to go. If there were somewhere to go, would that not show that one had yet to awaken?
在本书的后面讲到有两种成就：一种是在死位中有放大光时，如能认识这个光和佛放的光，一体无二，没有两样，这就是我们的本性，那我们当下就解脱了，不需要到什么地方去。	Later in this book, two kinds of attainment are discussed. The first occurs when a great light shines forth in the intermediate state at the moment of death. If we recognize that this light and the light radiated by the Buddha are one and the same, non-dual and without difference, and that this is our true nature, we are liberated on the spot and need not go anywhere.
另一种是我们心量小，不敢承当，不知道这就是佛性，这就是和诸佛一样的体性，那你可以往生东方或西方去修持，因未悟道还有地方可去。我们真正悟道成就了，是毋须到什么地方去的。	In the second case, our capacity is limited: we dare not accept the recognition and do not realize that this is Buddha-nature, the very nature we share with all Buddhas. We may then be reborn in an eastern or western pure land to continue our practice. Because we have not awakened to the Way, there is still somewhere to go. Once we have truly awakened and attained realization, there is no need to go anywhere.
关于涅　有四种不同的说法。第一种是自性涅　，我们的佛性本来是不生不灭的，不是因身体生而生，因身体死而死。一切众生的自性，法尔如是，本不生灭，亘古长存，叫自性涅　。	Nirvāṇa is explained in four ways. The first is nirvāṇa of intrinsic nature. Our Buddha-nature is originally unborn and undying: it does not arise when the body is born or perish when the body dies. The true nature of every sentient being is naturally so, originally beyond birth and death and enduring from beginningless time. This is called nirvāṇa of intrinsic nature.
第二种是小乘人所证的有余涅　，就是他们只了分段生死（分段生死就是六道轮回的生死，变易生死就是思想的一生一灭），法见未除，还有尾巴未了。	The second is nirvāṇa with remainder, attained by practitioners of the Lesser Vehicle. They have brought only segmented birth and death to an end. Segmented birth and death means birth and death in the six realms, whereas transformational birth and death is the arising and ceasing of thoughts. Their view of dharmas has not been eliminated; something remains unresolved.
还执着法性的地、水、火、风四大种性为我，思想还没净，还有生死，所以叫有余涅　。第三种是佛所证的圣果，叫无余涅　。既除了人我执，又除了法我见，人、法双空，无一毫可得。	They still identify the elemental natures of earth, water, fire, and wind with a self. Their thoughts are not yet purified and transformational birth and death remains; hence it is called nirvāṇa with remainder. The third is the noble fruition realized by a Buddha, called nirvāṇa without remainder. Both attachment to a personal self and the view of a self in dharmas have been eliminated. Person and dharmas are both empty, and not the slightest thing can be obtained.
这种人、法都了，二死齐捐，变易生死，分段生死都了了，就是无余涅　。第四种是无所住处涅　。无所住处，就没有住的地方。无处不是，处处都是。	When both have been fully resolved and the two kinds of birth and death—transformational and segmented—have been relinquished, this is nirvāṇa without remainder. The fourth is non-abiding nirvāṇa. Having no abiding place

	means there is no particular place in which to dwell: there is nowhere it is not; it is everywhere.
所以释迦牟尼佛离开的时候说：“我没有离开你们，我常在你们面前，眼清净的人就看见我了。眼浑浊的人是看不见的”。我们还有烦恼执着，就是眼不清净。假如烦恼执着都了了，妄念不生，就是清净法眼，处处都能见佛。所以我们不要执着于有个方所，有个地方，这才是开大智慧。大智慧云涌，这就是六度万行。	When Śākyamuni Buddha was departing, he said, “I have not left you. I am always before you. Those whose eyes are pure can see me; those whose eyes are clouded cannot.” While afflictions and attachments remain, our vision is impure. If they are exhausted and deluded thoughts no longer arise, the pure Dharma-eye opens and we can see the Buddha everywhere. We should therefore not cling to a location or destination. Only then does great wisdom open. Great wisdom surging forth is expressed as the Six Perfections and myriad practices.
我们要成佛，一定要行菩萨道，广度众生，积累福德，才能圆满圣果。不然，福德不全，功行不满，不能成佛。行菩萨道就是自度度他，自觉觉他。“菩提萨　”是梵文，简称为“菩萨”。中文意译就是“觉有情”。	To attain Buddhahood, we must follow the Bodhisattva path, liberate sentient beings on a vast scale, and accumulate merit until the noble fruition is complete. Without complete merit and fully accomplished conduct, Buddhahood cannot be attained. To follow the Bodhisattva path is to liberate oneself and others and to awaken oneself and others. The Chinese term pusa (　) abbreviates the transliteration of the Sanskrit bodhisattva and is explained in Chinese as “one who awakens sentient beings”.
就是要把自己的情见觉破，并使有情人都能觉悟。我们人都有情见，自己的父母、子女，就尊重爱护。别人的父母、子女就不睬不顾了，这都是私情作怪。尤其是男女爱情，更是生死的根本。	We must awaken from and break through our own emotional views while enabling all sentient beings to awaken. We all have our personal biases; we respect and cherish our own parents and children, while ignoring and neglecting those of others. This is all down to the mischief of personal affection. Romantic attachment between men and women, in particular, is a root of birth and death.
我们人为什么有这个身体？就是因为爱欲，即男女的情欲浓厚，才有这个臭皮囊的。这个爱欲不断，生死就不断。“觉有情”即自觉觉他，自度度他，这就是菩萨道。	Why do we have this body? Because of craving and desire: intense sexual desire gives rise to this mortal flesh. As long as such craving continues, birth and death continue. To “awaken sentient beings” is to awaken and liberate both oneself and others; this is the Bodhisattva path.
光成菩萨道还不行，还要历劫修行，上上升进，愿众生都成佛，才能圆证佛果。菩萨里面还有很多等级。十信、十住、十行、十回向、十地等等。大菩萨——十地菩萨和佛还差一级。	Merely entering the Bodhisattva path is not enough. One must practice over many aeons, advance to ever higher levels, and vow that all sentient beings will attain Buddhahood; only then can the fruition of Buddhahood be perfectly realized. Bodhisattvas pass through many levels: the Ten Faiths, Ten Abodes, Ten Practices, Ten Dedications, Ten Grounds, and so forth. Even a great Bodhisattva of the Tenth Ground remains one level below a Buddha.
作个比方，度众生时，菩萨还有出没六道之见，还有进彼道、出此道之见未断。佛呢？是尽管出入而未出入，尽管度众生而未度。佛与大菩萨就相差这么一点。所以觉行圆满即福德智慧圆满是佛，故又称佛为“两足尊”，两足即福德、智慧圆满具足。觉就是大智慧，行就是救度众生的福德，觉、行都圆满才能成佛。	To use an analogy, when liberating sentient beings, a Bodhisattva still entertains the perception of appearing in and withdrawing from the six realms, of entering one realm and leaving another. A Buddha, however, enters and leaves while never entering or leaving, and liberates sentient beings while liberating no sentient being. This slight distinction separates a Buddha from a great Bodhisattva. A Buddha is one whose awakening and conduct are perfect—that is, whose merit and wisdom are both complete. The Buddha is therefore also called the “Honored One Complete in Both”: the two completions are merit and wisdom. Awakening is great wisdom; conduct is the merit gained through liberating sentient beings. Only when awakening and conduct are both perfected can Buddhahood be attained.
佛是具足三身四智的。所谓三身者，第一是法身，第二是报身，第三是化身。现在我们所修的，都是修法身，就是要打开我们的本来面目，见到法身，所以净土宗也好，禅宗也好，密宗也好，都是为证见法身修行。	A Buddha fully possesses the Three Bodies and Four Wisdoms. The Three Bodies are the Dharmakāya, Sambhogakāya, and Nirmāṇakāya. Our present practice is directed toward realizing the Dharmakāya: revealing our Original Face and seeing the Dharmakāya. Whether we practice in the Pure Land, Chan, or esoteric school, the aim is to realize and see the Dharmakāya.
报身要怎样证得呢？证得报身叫后得智，就是要度众生积累功德。我们现在打开本来面目，见到法身，这是根本智，根本如此。后得智就是度众生而得的。	How is the Sambhogakāya realized? Its realization is associated with differentiated wisdom, which is cultivated by liberating sentient beings and accumulating merit. Revealing our Original Face and seeing the Dharmakāya is fundamental wisdom, which recognizes reality at its root. Differentiated wisdom is gained through liberating sentient beings.
众生习性不同，就比如有人喜欢吃辣的，有人喜欢吃甜的，有人喜欢吃酸的，口味不同。同样学佛也有凡夫禅、小乘禅、菩萨禅、大乘禅等种种的不同。众生根性不同，愿望也不同。那么学的法也不同。	Sentient beings have different habits, just as some people prefer spicy food, some sweet, and some sour. Their capacities and aspirations differ, and so do the teachings they study: there are forms of meditation suited to ordinary beings, to the Lesser Vehicle, to Bodhisattvas, and to the Mahāyāna.
度众生的时候，我们把这一切法门都学会了，就能应机随缘，就能得心应手而不致格格不入了。因广结善缘，尽做好事，我们福德圆满就感得报身了。	When liberating sentient beings, if we have mastered all these Dharma gates, we can respond to each person's capacity and circumstances with ease rather than being at odds with them. By forming wholesome affinities widely and doing every kind of good, we perfect our merit and thereby obtain the Sambhogakāya.

假如不为众生做事情，我们的福德从何而来呢？不为人类造福，光为自己，那是自了汉，没有福德。谚云：“罗汉供应薄”，光为自己了，是不能成佛的。所以报身是因地发心，福德圆满后得的果报。	If we do nothing for sentient beings, where could our merit come from? To not benefit humanity, but only oneself, makes one a self-centered person who lacks merit. As the saying goes, “Offerings to Arhats are meagre.” One who seeks only personal liberation cannot attain Buddhahood. The Sambhogakāya is the fruition obtained after one has aroused the aspiration at the causal stage and perfected merit.
《华严经》说得很清楚，善财童子看见弥勒菩萨（就是我们说的兜率天的弥勒菩萨）的报身时感叹：多么庄严，多么美好！弥勒菩萨对善财童子讲：“你根本智是得到了，后得智还没有得到，报身还没有。	The Avataṃsaka Sūtra explains this clearly. When Sudhana saw the splendid and beautiful Sambhogakāya of Maitreya Bodhisattva—the Maitreya of Tuṣita Heaven—he marvelled at its majesty. Maitreya told him, “You have attained fundamental wisdom, but not differentiated wisdom; you do not yet possess the Sambhogakāya.
我呢？就是度众生的缘故，才福德圆满，感召弥勒阁，感召这个光明报身”。报身也有两种，一种是自受用报身，一种是他受用报身。	By liberating sentient beings, I perfected merit and thereby brought forth Maitreya's Tower and this luminous Sambhogakāya.” There are two kinds of Sambhogakāya: the body of self-enjoyment and the body of enjoyment for others.
自受用报身就是功德巍巍所感得的大身，他受用报身就是吸引菩萨向上用功的，大小不一定，小菩萨现小报身，大菩萨现大报身。菩萨看到这光明美满的报身，会激发勇猛精进心，更加努力用功，以希早日也证到这美好的报身。	The former is the vast body brought forth by majestic merit and virtue. The latter appears in order to inspire Bodhisattvas to practice at higher levels, and its size varies: a smaller Sambhogakāya appears to junior Bodhisattvas and a greater one to advanced Bodhisattvas. Seeing this luminous and magnificent Sambhogakāya arouses courage and diligence in them, inspiring them to practice still harder so that they too may realize it soon.
以前，释迦牟尼佛看见另外一尊佛，入光明三昧叫火光三昧，身相好得不得了，非常羡慕，心想，我也要有这个报身！他精进用功，不懈的努力，于是提前七劫成就。所以，一个人成佛时间的长短，不是一个定数。	In a former life, Śākyamuni Buddha saw another Buddha whose magnificent form appeared while abiding in the Samādhi of Light, also called the Samādhi of Fire-Light. He greatly admired that Buddha and thought, “I too wish to possess such a Sambhogakāya.” Through vigorous, unremitting practice, he attained Buddhahood seven aeons earlier than he otherwise would have. The time required to attain Buddhahood is therefore not fixed.
我们说“三大阿僧祇”劫成佛，这个阿僧祇，就是不可知之时，时间长短不是一定的，就看我们怎么做功夫，我们用功勇猛精进，时间就短，如果懈懈怠怠，因因循循，时间就长。	We speak of attaining Buddhahood over three great incalculable aeons, but “incalculable” denotes a period whose measure cannot be known; its duration is not fixed and depends on how we practice. Vigorous diligence shortens the time, while indolence and procrastination lengthen it.
最好的例子就是阿难尊者，他和释迦牟尼佛是同时发心学佛的，等到释迦牟尼佛已经成了果地佛了，阿难尊者还未开悟呢！你们看相差多大。《楞严经》就是度阿难的。	Venerable Ānanda is the clearest example. He and Śākyamuni Buddha first aroused the aspiration at the same time, yet by the time Śākyamuni had attained Buddhahood, Ānanda had still not awakened. The Śūraṅgama Sūtra was taught for Ānanda's sake.
可见成就早晚，就看我们怎么用功，懈懈怠怠的不行！阿难尊者是多闻第一，他只喜欢听这个佛如何讲，那个佛如何讲，听了很多很多，他知识很丰富，但没有用功，所以不行。我们要勇猛用功，勇猛精进时间就短了。	Early or late attainment thus depends upon our diligence. Ānanda was foremost in learning. He delighted in hearing what one Buddha taught and what another taught; his knowledge was vast, but he did not apply himself to practice, and so it was insufficient. If we practice vigorously and diligently, the time becomes shorter.
要证得报身，要得后得智，就要度众生，不然只成个罗汉果，不得报身。	To realize the Sambhogakāya and gain subsequently attained wisdom, we must liberate sentient beings. Otherwise, we attain only the fruition of Arhatship and not the Sambhogakāya.
化身呢？化身圆满自在，变化无碍，是应众生之机缘而显现的，就像《观世音菩萨普门品》里所说：“应以居士身得度者，即现居士身而为说法；应以宰官身得度者，即现宰官身而为说法”。	The Nirmāṇakāya manifests freely and without obstruction in response to the capacities and conditions of sentient beings. As the Universal Gate Chapter of the Lotus Sūtra says: “For those who can be liberated by the body of a householder, such a body is manifested and the Dharma taught; for those who can be liberated by the body of an official, such a body is manifested and the Dharma taught.”
如何证得化身呢？就是功夫要做到微细流注断灭，什么叫微细流注呢？就是法相宗所说的五遍行心所（就是作意、触、受、想、思）中的意，即作意。	How is the Nirmāṇakāya realized? Practice must reach the point at which the subtle continuous stream is cut off. What is this subtle continuous stream? It is attention—manaskāra—one of the five universal mental factors taught by the Consciousness-Only school: attention, contact, feeling, perception, and volition.
这个作意最坏，时刻在分别，什么事情它都要分别，而且它像潜水员一样，在深水底下动，不在上面动，看不见，动得快的很，要到我们最后做到金刚萨　定，也就是大定，才能把这个微细流注斩断。	This attention is the worst of all: it discriminates at every moment, discriminating about everything. And like a diver, it moves down in deep water, not on the surface, so it cannot be seen, and it moves extremely fast. Only when we finally reach Vajrasattva samādhi—the great samādhi—can this subtle continuous stream be severed.
那我们就能现百千万亿化身，度百千万亿众生了。要圆成佛果，就是要成就这三身。“四智”呢？就是由八识转的，叫转识成智，即转第八识为大圆镜智，转第七	We can then manifest hundreds of thousands of millions of transformation bodies to liberate hundreds of thousands of millions of sentient beings. Perfect

识为平等性智，转第六识为妙观察智，转前五识为成所作智。	Buddhahood requires the full realization of all Three Bodies. The Four Wisdoms arise through transforming the eight consciousnesses into wisdom. The ālaya consciousness (ālaya-vijñāna) becomes the Great Perfect Mirror Wisdom; the seventh, the Wisdom of Equality; the sixth, the Wisdom of Wondrous Observation; and the first five, the Wisdom of Accomplishing Activities.
八识转为四智，要分四步，就是六、七因中转，八、五果上圆。我们现在在事境中做断除习气的功夫，就是转六识、七识。转第六识就是把我们的分别心，转成不分别而只观察的心。	This transformation proceeds in stages: “The sixth and seventh are transformed at the causal stage; the eighth and first five are perfected at fruition.” Our present work of eliminating habitual tendencies amid circumstances transforms the sixth and seventh consciousnesses. To transform the sixth is to change the discriminating mind into a mind that observes without discrimination.
我们生来就喜欢分别，这个怎么样，那个怎么样。好的要，坏的就不要，人我是非太多，一天到晚都在分别当中生活，所以妄念纷飞，生死不了。第七识是传送识，等于我们单位的门房，把六识送来的信息都传到第八识里去。	From birth we habitually distinguish: this is good, that is bad; we want one and reject the other. Living all day amid judgements of self and other and right and wrong, deluded thoughts fly about and birth and death cannot end. The seventh is the transmitting consciousness. It resembles the porter at an institution, forwarding information from the first six consciousnesses to the eighth.
第八识是储藏识，等于我们的仓库，接受第七识的信息，把它藏到里面。第八识的种子多得不得了，多生历劫的种子都在里面。要把这些种子都断掉，这可不容易，要到十地菩萨才能断光。所以我们要加紧做功夫。	The eighth is the storehouse consciousness, like a warehouse that receives information from manas consciousness and stores it. It contains innumerable seeds accumulated over countless lives and aeons. Eliminating them all is extremely difficult; only a Bodhisattva of the Tenth Ground can exhaust them. We must therefore intensify our practice.
“六、七因中转”，就是现在因地修行时须着力转换，才能进而转八、五识，圆成佛果。也就是说，第八识和前五识要到后来才能转成大圆镜智而圆证佛果。	“Transforming the sixth and seventh at the causal stage” means that we must work upon them now, during practice, before the eighth and first five consciousnesses can be transformed and Buddhahood perfected. The eighth and the first five are transformed only later, at fruition, into the Great Perfect Mirror Wisdom and the Wisdom of Accomplishing Activities.
现在一切众生的第八识是昏啊，它什么东西都要，不论好坏，它都抓住不放。到大圆镜智时，它就只照不动了，就不要了。前五识就是眼、耳、鼻、舌、身。它是对外的。	The ālaya consciousness (ālaya-vijñāna) of sentient beings is presently ignorant: it seizes and retains everything, good or bad. As the Great Perfect Mirror Wisdom, it simply reflects without moving or grasping. The first five consciousnesses—eye, ear, nose, tongue, and body—face outwards.
我们平常说：“兄弟八个一个痴”，第八识是痴，不管好坏它都接受。“五个门前做买卖”，就是我们的眼、耳、鼻、舌、身。眼贪色，耳闻声，鼻嗅香，舌尝味，身触境，都是对外的。	We often say, “Of eight brothers, one is foolish.” The foolish one is ālaya consciousness (ālaya-vijñāna), which accepts both good and bad without discrimination. “Five conduct business at the gate”—eye, ear, nose, tongue, and body engage external objects: the eye craves forms, the ear hears sounds, the nose smells odours, the tongue tastes flavours, and the body contacts objects.
“一个往来传消息”就是第七识，接受前面六识传给它的信息，送往第八识里藏起来。“其中一个最灵利”就是第六识，势力最强。所以要圆成三身四智才能成佛，不是一悟道就成了，还差得远呢！要好好用功才行。	“One comes and goes conveying messages”—the seventh receives information from the first six and conveys it to the eighth for storage. “One among them is the most astute”—the sixth consciousness has the greatest power. To attain Buddhahood, we must perfect the Three Bodies and Four Wisdoms. A single awakening is still far from Buddhahood; sustained, earnest practice remains essential.
佛教的根本是大乘教义，不是小乘教。小乘教是为自己，大乘教是为大家。“愿众生先我成佛”，是大心菩萨。你们大家都先成佛，我最后成佛。就要这样发心。	The foundation of Buddhism is the Mahāyāna teaching, not the Hīnayāna. The Hīnayāna is directed toward one's own liberation, whereas the Mahāyāna is for everyone. “May sentient beings attain Buddhahood before I do” is the aspiration of a great-hearted Bodhisattva: may all of you attain Buddhahood first, and may I be the last. This is how we should arouse the aspiration.
现在的人不是这样想，别说成佛了，就是一点小利益，都争先恐后往前抢，哎哟！我第一个，我第一个，排队我站第一个，他要捷足先登，这就是凡夫心。所以学佛心量要大，越大越先成佛。要发大心，才合乎佛教为法为人的精神。	People today do not think this way. Quite apart from Buddhahood, even when a small benefit is at stake they rush forward, crying, “Me first! Me first! I must be at the front of the queue.” This is the mind of an ordinary being. Those who study Buddhism must possess a vast capacity of mind; the greater it is, the sooner Buddhahood is attained. Only by arousing the great aspiration do we accord with the Buddhist spirit of serving the Dharma and humanity.
前面这些道理，都是佛教徒容易知道的，但是生死问题如何解决呢？学佛从何处下手呢？使很多学佛人都感到茫然。有一些老太公、老太太只知道念佛烧香，对这个问题并不知道。	The principles discussed above are readily understood by Buddhists, but how is the problem of birth and death to be resolved? Where should Buddhist practice begin? Many practitioners remain at a loss. Some elderly people know only to recite the Buddha's name and burn incense, without understanding this question.
还有一些人用功打坐得到点境界和消息，去向某些大师请教，大师说：“抱歉，我不知道，不敢瞎说”。他不敢讲，因为他自己未修法，没有功夫，怎么知道生死问	Others obtain a few experiences or indications through seated meditation and consult certain teachers, only to be told, “I'm sorry; I do not know and dare not

题如何解决呢？实际上佛教把这些道理讲的很清楚。	speak irresponsibly.” Such a teacher has not practiced or developed any real attainment, so how could he know how birth and death are resolved? Buddhism in fact explains the matter clearly.
一个是竖出三界（欲界、色界、无色界），就是通过学禅、学密，把我们执着的习气，贪、嗔、痴都消了，就出去了。一个是横超三界，就是学净土宗——念佛。求佛慈悲接引往生西方极乐世界。	One approach is to transcend the Three Realms vertically—the Desire, Form, and Formless Realms—by practicing Chan or the esoteric teachings until habits of attachment and greed, anger, and ignorance are eliminated. The other is to transcend the Three Realms horizontally through the Pure Land teaching: reciting the Buddha's name and praying for the Buddha's compassionate reception and rebirth in the Western Pure Land of Ultimate Bliss.
所以很多人学禅、学净、学密等，这些人知道从何处入手，但对于成佛有什么把握？他们没有深入理解佛教的深奥道理，当然就不知道了。	Practitioners of Chan, Pure Land, and the esoteric teachings thus know where to begin. But what assurance do they have of attaining Buddhahood? Without deeply understanding the more profound Buddhist principles, they naturally do not know.
至于有没有把握，其实是有办法测验的，就是两头取证：一个是顺境得意头，一切都顺当符合自己心意的时候；另一个是逆境烦恼头，任何事情都不遂心，处处倒霉、失败。	There is, however, a way to test one's assurance: verify the mind at two extremes. The first is the favorable extreme, when everything proceeds smoothly and accords with one's wishes. The second is the adverse extreme, when nothing goes as desired and one meets misfortune and failure everywhere.
顺境时，心能不动，不喜而忘形，还是佛念当前；逆境烦恼时，也不忧忿难当，仍是佛念当前。这两样能做到，念佛人临命终时，往生西方就有十足把握。	In favorable circumstances, can the mind remain unmoved, neither becoming elated nor losing self-possession, with mindfulness of the Buddha still present? In adverse circumstances, can one remain free of unbearable grief and anger, with mindfulness of the Buddha still present? If both can be maintained, a practitioner of Buddha-recitation can be fully confident of rebirth in the Western Pure Land at death.
假如处顺境就得意忘形，忘乎所以，佛号一点也提不起，只知道开心、快活；处逆境烦恼时，又是痛苦不堪，提不起佛号，那么生西就没有把握了。	If favorable conditions make us so elated that we forget ourselves and cannot bring the Buddha's name to mind, or adverse conditions plunge us into such distress that we likewise cannot raise it, we have no assurance of rebirth there.
可能有人会问：“恐怕不对吧！我们死后中阴身出来，佛要接引我们的，不是就有把握了吗？”唉！要知道佛是不说谎话、假话、不打妄语的。佛是一定要来接引我们的。	Someone may ask, “Surely that cannot be right. When the intermediate-state body emerges after death, will the Buddha not come to receive us? Does that not guarantee rebirth?” The Buddha does not lie or speak falsely and will certainly come to receive us.
但是由于我们颠倒烦恼执着的缘故，就像喝醉了老酒，昏昏迷迷的，佛来接引我们，我们却看不见，那我们怎么去呢？所以莲池大师说：“念佛者多，生西者少”。莲池大师是净土宗的大德，他是不会说谎话吓人的。	But because we are confused by afflictions and attachments, like someone stupefied by strong wine, we may not see the Buddha when he comes. How, then, can we go with him? Master Lianchi therefore said, “Many recite the Buddha's name, but few are reborn in the West.” As an eminent Pure Land master, he would not lie to frighten people.
为什么“念佛者多，生西者少”呢？就是念佛心不痛切故。	Why are many reciters but few who attain rebirth? Because their recitation lacks urgency and sincerity.
嘴上念佛，脑筋、思想却在不断地乱转，想这想那，我们看见很多老太太、老太公一面念佛，一面还在说张家长、李家短，这样念佛能起什么作用？没有一心念佛，思想还很乱。	Their mouths recite the Buddha's name while their thoughts continue to race in every direction. We often see elderly people reciting while gossiping about one family and another. What effect can such recitation have? They are not single-mindedly mindful of the Buddha; their minds remain confused.
所以，释迦牟尼佛教导我们：执持名号，若一日、若二日乃至七日，一心不乱，彼佛现前。	Śākyamuni Buddha therefore taught us to hold firmly to the Name for one day, two days, or as many as seven days, with one-pointed, undisturbed mind; then Amitābha Buddha appears before us.
我们若能一心不乱，就看见佛现在我们面前了，我们心乱糟糟的，佛即使来了也看不见哪！永明寿禅师说得很清楚：“念佛人的心，好比一盆水，佛就等于天上的月亮。”水清净了，月亮就现在里面了。	If the mind is undisturbed, we see the Buddha before us. If it is in turmoil, we cannot see him even when he comes. Chan Master Yongming Yanshou explained: “The mind of one who recites the Buddha's name is like a basin of water, and the Buddha is like the moon in the sky.” When the water is clear, the moon appears within it.
我们心乱，即如这盆水浑浊，月亮就现不出来。我们也看不见佛。佛是无所从来，亦无所从去的，只不过在我们心中现出形象叫如来。	When our mind is turbid like muddied water, the moon cannot appear and we cannot see the Buddha. The Buddha comes from nowhere and goes nowhere. The image that manifests in our mind is therefore called the Tathāgata, “Thus Come”.
净土宗的行人，净业成熟，快要往生时，佛就在他心中现起形象，我们念阿弥陀佛，佛就在西方现形应我们，故名感应道交。说到佛显相接引众生也有等级，因为功夫不同，所见相就不同。所以往生西方分九品。下品人只能见到化身佛，中品人看见报身佛，上品人才能见到法身佛，也就是常寂光佛。	When the pure karma of a Pure Land practitioner matures and rebirth approaches, an image of the Buddha manifests within the mind. We recite Amitābha Buddha, and the Buddha appears in the West in response; this is called the communion of stimulus and response. There are levels to the Buddha's manifestation in receiving sentient beings, because practitioners' attainment differs and so do the forms they see. Rebirth in the Western Pure Land is accordingly divided into nine grades. Those of the lower grades see

	only a Nirmāṇakāya Buddha; those of the middle grades see a Sambhogakāya Buddha; and only those of the highest grades see the Dharmakāya Buddha, the Buddha of the Land of Eternally Quiescent Light.
修法、了生死，有三种实证功夫。第一种我们真能做到念起不随，念头一起就化去，毫不停滞，就像水上画图一样，在水上一划，水就合拢了。没有一点影子，没有一点痕迹。	There are three kinds of actual realization in practicing the Dharma and transcending birth and death. The first is genuinely to refrain from following a thought when it arises. The thought dissolves immediately without the slightest delay, like drawing on water: as soon as a line is traced, the water closes and leaves neither shadow nor mark.
如鸟过长空，无有行迹，就能于生死岸头得自在，要到哪里就能到哪里，不为业力所支配，就是受生自在。第二种，我们能够于前面讲过的两种境界，好的一头，坏的一头，都是平平常常，心一点也不波动。	Like a bird crossing the open sky without leaving a track, we become free at the boundary of birth and death. We can go wherever we wish, no longer governed by karmic force; this is freedom in taking rebirth. The second is to remain entirely even-minded in the two kinds of circumstances described earlier, favorable and adverse, without the slightest movement of mind.
我们的心没有好的喜欢，不好的就烦恼，那么分段生死就了了。所以说，参禅刚开悟的人分段生死并没有了。	When the mind neither delights in what is pleasant nor becomes afflicted by what is unpleasant, segmented birth and death comes to an end. A Chan practitioner who has only just awakened has not yet ended segmented birth and death. Why not?
为什么呢？因为习气重，还未消除，心还不能不逐境生情，教下说为思惑未除，分段生死未了，所以净土宗的人批评禅宗，说禅宗人虽然开悟了，但分段生死未了，不如净土稳妥，即是这思惑未断之故。	Because deeply rooted habits remain. The mind still follows circumstances and gives rise to emotion. In the doctrinal teachings, this is described as the persistence of the afflictions of thought; because they have not been eliminated, segmented birth and death has not ended. Pure Land practitioners therefore criticize Chan practitioners, saying that although they may have awakened, they have not ended segmented birth and death and are less secure than those following the Pure Land path. The reason is precisely that the afflictions of thought remain.
教下将粗分无明为见惑与思惑。思惑就是思想对境而生心；见惑就是知见。认识了什么是正路，什么是邪路；什么是真，什么是妄，再不走错路，再不颠倒执著，就是见惑断了。	The doctrinal teachings divide coarse ignorance into afflictions of view and afflictions of thought. Afflictions of thought arise when the mind responds emotionally to objects. Afflictions of view concern understanding: once we recognize the right and wrong paths, truth and delusion, no longer go astray, and cease inverted attachment, the afflictions of view are cut off.
见惑容易断，思惑难断哪！人的习气总是见到好的爱，见到坏的就厌恶、烦恼，心不平衡，总在妄动，住执难舍，所以生死不能了，还是要在六道中轮回，出不了生死。做到第一种，念起不随，就能做到受生自在。	They are comparatively easy to eliminate; afflictions of thought are difficult. Habitually, people love what appears good and dislike or become afflicted by what appears bad. The mind remains unbalanced, moves delusively, and cannot relinquish its abiding attachments. Birth and death therefore cannot end, and one continues to cycle through the six realms. Accomplishing the first realization—not following thoughts as they arise—brings freedom in taking rebirth.
“受生”，就是投胎能作主了，要到那里就到那里，要到西方就到西方，要到东方就到东方，不受业力的牵缠，自己能作主了。做到第二种，心不随境牵，即能变化自在，了脱生死了。	“Taking rebirth” means being master of one's own rebirth: one can go wherever one wishes, to the West or the East, without being entangled by karmic force. Accomplishing the second—not allowing the mind to be led by circumstances—brings freedom of transformation and liberation from birth and death.
第三种是微细流注断灭，一切化空，唯有圆觉大智现前，就能现百千万亿化身，度百千万亿众生了。这就是一切用功人修法证道的真实验证。我们修心中心法和参禅一样，都是从第八识下手，在心地上用功。	The third realization is the cessation of the subtle continuous stream. Everything dissolves into emptiness and only the great wisdom of perfect enlightenment remains present. One can then manifest hundreds of thousands of millions of transformation bodies and liberate hundreds of thousands of millions of sentient beings. These are the genuine criteria by which practitioners verify realization of the Way. The Heart-of-Heart Dharma, like Chan, begins with the ālaya consciousness (ālaya-vijñāna) and applies practice directly to the mind-ground.
这和其它密法不同，所以称为禅密，只和禅宗同一鼻孔出气，但在入手修法时略有不同。心密是用六个手印一个咒打开本来，然后再用禅宗的保任方法，勤除习气，时时观心，处处觉照，而与禅合辙。	It differs in this respect from other esoteric teachings and is therefore called “Chan-Esoteric”: it breathes through the same nostril as Chan, although its initial method differs slightly. The Heart-of-Heart Dharma uses six mudrās and a mantra to reveal the original nature, after which the Chan method of sustaining the realization is used. Habitual tendencies are diligently eliminated; the mind is observed at every moment and awareness maintained everywhere, bringing the practice into accord with Chan.
一俟观照圆熟，证成寂而常照，照而常寂，归家稳坐，就不用觉，不要观了。这方是做一切功夫的真正最后把握。这样的功夫，讲起来容易，要真正做到，还是要费点力气的。不费点力气你也做不到。	Once observation has fully matured, one realizes stillness that is constantly aware and awareness that is constantly still. Having returned home and taken one's seat securely, there is no longer any need to maintain awareness or observation. This is the final assurance toward which all practice leads. Such practice is easy to describe, but actually accomplishing it still requires effort. Understanding the principle without realizing it in conduct is useless.

说到做不到，只懂理，事上做不到，没有用处。所以在修法的途程上，分事法界、理法界、理事无碍法界和事事无碍法界四个不同的过程。事事无碍法界，就是任何事情都无妨碍，不管哪里都能去得，还要更进一步，连事事无碍的意境也不立！这样才是真正的禅和子，真正的明心见性者。这就是解决生死问题的根本，成佛的关键！	The path of practice therefore passes through four stages: the Dharma Realm of Phenomena, the Dharma Realm of Principle, the Dharma Realm of the Non-Obstruction of Principle and Phenomena, and the Dharma Realm of the Non-Obstruction of Phenomena and Phenomena. In the last of these, no phenomenon presents an obstruction and one can go anywhere without hindrance. One must then go a step further and not establish even the state of non-obstruction among phenomena. Only this is a true practitioner of Chan and one who has truly seen the mind and recognized one's true nature. This is the fundamental resolution of birth and death and the key to Buddhahood.

（二）三界唯心、万法唯识

(II) The Three Realms Are Mind-Only; All Phenomena Are Consciousness-Only

前面我们讲了，成佛了生死不外有两种方法：一种是竖出三界，一种是横超三界。三界就是指欲界、色界和无色界。	As discussed earlier, there are two ways to attain Buddhahood and transcend birth and death: transcending the Three Realms vertically and transcending them horizontally. The Three Realms are the Desire Realm, the Form Realm, and the Formless Realm.
欲界就是指有淫欲心的世界。主要包括：天人、修罗、人、畜牲、饿鬼、地狱这六道，欲界众生有生命、有肉体，就是因为有淫欲心。	The Desire Realm refers to the world where lustful desires exist. It encompasses the six realms: gods, asuras, humans, animals, hungry ghosts, and hell beings. Beings in the Desire Realm possess life and physical bodies driven by lustful desires.
中阴身（就是我们平常说的灵魂）看见男女同房，淫欲心起，充当了第三者（谈恋爱也有第三者，不过这儿是指中阴身）。	The intermediate-state being—what we commonly call a “soul”—sees a man and woman having intercourse, becomes aroused by desire, and joins them as a third participant. There is also a “third party” in romantic relationships, but here the term refers to the intermediate-state being.
因为中阴身是以风大为主，同房的男女看不见，在男子射精时就把中阴身冲进女子的子宫里，于是他就投胎了。所以要了生死，必须要断除淫欲心。现在大家都讲开放，也讲“性开放”，乱得很。	The wind element influences the intermediate state, making it invisible to both men and women during intercourse. When a man ejaculates, the intermediate state body is drawn into the woman's uterus, resulting in rebirth. To transcend the cycle of birth and death, it is essential to sever lustful desires. Currently, there is extensive discussion about openness and "sexual openness," which frequently leads to chaos.
我看淫欲心还是不能开放，我们不能像西方国家一样搞性开放，弄乱了不好。还是中国的性保守要好一些。欲界越高，淫欲心越淡。欲界仅天界就有六层，亦称六欲天。淫欲心相应也有六种，即：受欲、交、抱、握、笑、视。	I believe that lustful desires should not be openly expressed; we should not emulate Western countries known for their sexual openness, as such actions will only lead to disorder. China's sexual conservatism is preferable. The higher the realm of desire, the weaker lustful desires become. The Desire Realm alone comprises six heavens, commonly referred to as the Six Desire Heavens. The text outlines six kinds of lustful desire: receiving desire, intercourse, embracing, holding, laughing, and gazing.
第一层是四天王天，四天王天在佛经说来是在须弥山腰。须弥山是个大山，这是形象说法，只是打个比方。太阳和月亮都在须弥山腰转。四天王天分东南西北四天王。这里的天人还是有淫欲心，即“受欲”。	The first heaven mentioned is the Heaven of the Four Heavenly Kings, which, according to Buddhist scriptures, is situated on the waist of Mount Sumeru. Mount Sumeru is a figurative term for a large mountain. The sun and moon revolve around this waist. The Heaven of the Four Heavenly Kings is divided among the four heavenly kings of the east, west, south, and north. Celestial beings in this heaven possess lustful desires, specifically "receiving desire," which refers to the acceptance of lustful feelings.
受欲就是接受淫欲心，和我们人差不多，淫欲心还很浓，只是稍微淡一些。第二层是忉利天。忉利天就是玉皇大帝住的地方。“忉利”两个字翻成中文就是三十三，所以也叫三十三天。	These desires are similar to those of humans but are less intense. The second heaven is the Trāyastriṃśa Heaven, the residence of the Jade Emperor. The term "Trāyastriṃśa" translates to "thirty-three" in Chinese, leading to its alternate name, the Thirty-Three Heavens.
这层天不是说有三十三层，而是分东南西北中五方。东南西北每一方横向有八天，四乘八得三十二，加中央一方就是三十三。玉皇大帝就住在中央一方统治东南西北四方，也管理我们人间。	This heaven does not consist of thirty-three layers; instead, it is divided into five directions: east, west, south, north, and center. Each of the four cardinal directions has eight heavens, totaling thirty-two, plus the central heaven, making thirty-three. The Jade Emperor resides in the central heaven, ruling over the four directions and governing the human realm.
这层天的淫欲心比四天王天又减少了，但男女还是要相交的，即“交”。太阳在四天王天（即须弥山腰）下照人间，上照忉利天。在这些地方太阳升起来是白天，落下去是黑夜，一升一落就是一天，时间较短。	Lust in this heaven is less than in the Heaven of the Four Heavenly Kings, but men and women still have intercourse—this is “intercourse” ( ). Below the Heaven of the Four Heavenly Kings (the mid-slope of Mount Sumeru) the sun shines on the human world, and above it on Trāyastriṃśa Heaven. In these places sunrise is day and sunset is night; one rising and setting is one day, which is a relatively short time.

第三层是夜摩天，在夜摩天不论日夜都是亮的，它是以莲花开了作为白天，莲花合起来作为黑夜，所以这里的一天就很长。夜摩天的淫欲心比前两层天又减少了，少到什么程度呢？只是拥抱一下就行了，即“抱”。	The third heaven is Yama Heaven. In Yama Heaven it is bright day and night: the opening of the lotuses is day and their closing is night, so a day here is very long. Lust in Yama Heaven is less than in the first two heavens. To what degree? An embrace is enough—this is “embracing” ( ),
就像西方人要好，见面拥抱一下。第四层是兜率天，淫欲心又淡了一些。男女两人只需拉拉手就行了，即“握”。就像我们见面握手一样，抱也不用抱了。第五层是化乐天，淫欲心就更淡了，只是相对一笑就行了，即“笑”。	just as Westerners, when on good terms, embrace when they meet. The fourth heaven is Tuṣita Heaven, where lust is fainter still. A man and a woman need only hold hands—this is “holding” ( )—just as we shake hands when we meet; there is not even any need to embrace. The fifth heaven is the Heaven of Enjoying Emanations, where lust is fainter still; they need only smile at each other—this is “smiling” ( ).
男女两人相对一笑，碰都不用碰，手也不用拉了。第六层是他化自在天。他化自在天是天顶，这地方男女两人笑也不用笑了，只是相对一看就好了，即“视”。所以受欲、交、抱、握、笑、视都是淫欲心。这些淫欲心都断了就生色界天了。	The sixth is the Heaven of Mastery over Others’ Emanations (Paranirmitavaśavartin), the highest heaven, where no smile is needed; a simple glance suffices. Thus, receiving desire, intercourse, embracing, holding, laughing, and gazing all represent various forms of lust. Once these desires are transcended, one is reborn in the Form Realm.
色界比欲界要好，有很妙的色相，只是形象稀薄，我们肉眼看不见。色界有四禅天：即初禅、二禅、三禅和四禅。在达摩祖师未来之前，中国禅宗讲的都是“四禅八定”。	The Form Realm is more refined than the Desire Realm. It has wondrous forms, but they are so subtle that our physical eyes cannot see them. The Form Realm includes the heavens of the Four Dhyānas: the First, Second, Third, and Fourth Dhyānas. Before Bodhidharma came to China, Chinese Chan teachings spoke of the “Four Dhyānas and Eight Samādhis”.
在初禅天就能升腾放光；到二禅天就是喜悦无穷，即人们所说的法喜充满；三禅天则快乐无比，这个快乐是世间任何事情都无法比拟的。	In the First Dhyāna heaven, one can rise into the air and radiate light. In the Second Dhyāna heaven, there is boundless joy—what people call being filled with Dharma joy. In the Third Dhyāna heaven, there is incomparable bliss, beyond anything in the world.
功夫做得好就可以尝到这个味道，快乐得很；四禅天叫舍念清净地，就是禅定功夫深了，乐也没有了。西方极乐世界中的“极乐”就是指都化空了，乐也不可得。假如你还有乐在，还是有心，还是有妄想妄念，还是没有成道。	If your practice is good, you can taste this state; it is intensely blissful. The Fourth Dhyāna heaven is called the Ground of Purity through Equanimity and Mindfulness. When meditative concentration becomes profound, even bliss is no longer present. The “Ultimate Bliss” of the Western Pure Land means that everything has dissolved into emptiness and even bliss cannot be obtained. If bliss remains, the mind is still active, deluded thinking and deluded thoughts remain, and the Way has not yet been attained.
到了四禅天就连色也不住了。有的人说，我淫欲心没有了，但碰到好看的人还是想看一看。这就是色心还在。所以淫欲心是粗妄，色比较微细。我们除习气要先断淫欲，后断色相。假如没有什么美，没有什么丑，都平等了，那么我们就出色界到无色界了。	In the Fourth Dhyāna heaven, one no longer abides even in form. Some people say, “I no longer have sexual desire, but when I meet an attractive person I still want to look.” This means that attachment to form remains. Sexual desire is a coarse delusion, whereas attachment to form is subtler. In eliminating habitual tendencies, we must first cut off sexual desire and then attachment to form. When beauty and ugliness are no longer distinguished and all are regarded equally, we leave the Form Realm and enter the Formless Realm.
无色界并不是什么形象都没有，只是越高越微妙。越高越微薄。无色界即四空天，就是空无边处，识无边处，无所有处，非想非非想处。如果我们认为有空可得，住在空上还是出不了空界。所以要无所住，空也不可得，那么就出了空界，即出无色界了。	The Formless Realm does not mean that there are no appearances at all; the higher one goes, the subtler and more attenuated they become. It comprises the Four Formless Heavens: Infinite Space, Infinite Consciousness, Nothingness, and Neither Perception nor Non-Perception. If we believe that emptiness can be attained and abide in emptiness, we still cannot leave the realm of emptiness. We must therefore abide nowhere and recognize that emptiness itself cannot be obtained. Only then do we leave the realm of emptiness and transcend the Formless Realm.
假如欲断了，色断了，空也不住了，这样就竖出三界了。由于竖出三界很难，因此有一个方便法门净土宗可以横超三界。不用这么一层层地竖出。比如破竹子，竹节很多，竖着一节一节地破开很难。横着只要破一层就行了。	If desire has been cut off, form has been relinquished, and one no longer abides in emptiness, one has transcended the Three Realms vertically. Because vertical transcendence is difficult, the Pure Land school provides an expedient means of transcending the Three Realms horizontally, without passing through them one layer at a time. It is like splitting bamboo. Because bamboo has many joints, splitting it vertically, joint by joint, is difficult; crosswise, only one layer need be broken.
修净土就是要破开这一层，横超到西方极乐世界去。我们不论竖出三界还是横超三界，都要做功夫。即使是一层也要破开才行，不然还是出不了三界的牢狱。现在的净宗行人不好好用功，以为敲敲唱唱就行了。	Pure Land practice breaks through this one layer and carries us horizontally to the Western Pure Land of Ultimate Bliss. Whether we transcend the Three Realms vertically or horizontally, however, we must practice. Even this single layer must be broken; otherwise, we cannot escape the prison of the Three Realms. Many Pure Land practitioners today do not practice diligently, imagining that striking instruments and chanting will suffice.
连这一层也破不开怎么能生西方，出三界呢？所以修净土的人还是要做到“一心不乱”，要得“念佛三昧”才行。	If they cannot break through even this one layer, how can they be reborn in the West and leave the Three Realms? Pure Land practitioners must therefore attain “one-pointed, undisturbed mind” and the “Buddha-recitation samādhi”.

佛在《阿弥陀经》中讲得很清楚：“执持名号，若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不乱。其人临命终时，阿弥陀佛与诸圣众现在其前。	The Buddha states clearly in the Amitābha Sūtra: “Holding fast to the Name for one day, two days, three days, four days, five days, six days, or seven days, with one-pointed, undisturbed mind, when that person approaches the end of life, Amitābha Buddha and the assembly of noble beings will appear before them.”
”这样才能往生啊！另外密宗的“颇哇法”也是教我们横超的。它是假佛力加持的一个方便法，比较简单，只要我们把脉管明点观想成功就行了（关于“颇哇法”在本书作了详细介绍）。修“颇哇法”用心痛切的人七天就能修成。假使我们不好好用功，七十天也不行。所以要好好用功才行。	Only then can one attain rebirth. The Vajrayāna practice of phowa likewise teaches horizontal transcendence. It is a comparatively simple expedient method relying upon the Buddha's empowering support: one need only succeed in visualizing the channels and bindus (phowa is discussed in detail on page 322 of this book). Those who practice phowa with heartfelt urgency can accomplish it in seven days. Without diligent effort, even seventy days will not be enough. We must therefore practice earnestly.
假如功夫做得好就应当有空、乐、明三种妙明境界现前。但是我们不能着相，如果着空相就不能出空界，着乐相就不能出欲界（这个乐就是淫欲心的乐），着光明相就不能出色界。	When practice is good, the three wondrous and luminous experiences of emptiness, bliss, and clarity should arise. We must not, however, become attached to these appearances. Attachment to emptiness prevents us from leaving the Formless Realm; attachment to bliss prevents us from leaving the Desire Realm (here, bliss means the bliss of sexual desire); and attachment to luminosity prevents us from leaving the Form Realm.
禅宗有个公案讲：一个和尚修法修的很好，时时刻刻如朗月当头。就是时时刻刻头上像有一个明亮的月亮大放光明。他去请教曹山祖师（洞山的徒弟叫曹山——即曹洞宗）：“朗月当头如何？”曹山祖师答道：“犹是阶下汉”。	A Chan kōan tells of a monk whose practice was very good. At every moment it was as though a bright moon shone directly above him, radiating brilliant light. He asked Patriarch Caoshan, a disciple of Dongshan and thus a master of the Caodong school, “What about the bright moon overhead?” Caoshan replied, “You are still a fellow below the steps.”
就是说他还在色界之下。他又请求曹山说：“请师父慈悲接引我上阶”。曹山答道：“月落时相见”。这个公案讲得很好。那么？“月落时”，是不是指月亮没有了，黑暗了呢？不是！而是说我们在光中要不觉得有光。	In other words, he had not yet risen beyond the Form Realm. The monk pleaded, “Master, please compassionately guide me up the steps.” Caoshan answered, “We shall meet when the moon sets.” Does “when the moon sets” mean that the moon disappears and darkness remains? No. It means that, even amid light, we do not register light as something to grasp.
就像鱼在水里不觉得有水，我们人在空气当中不觉得有空气一样，就是要求我们既不住着身体化空，也不住着快乐无比，更不住着大放光明。如果事事无住，那就成就了。一有住着就落窠臼而不能圆证佛果。	Just as fish in water do not notice the water, and human beings in the air do not notice the air, we should abide neither in the body's dissolution into emptiness, nor in incomparable bliss, nor in radiant luminosity. If we abide nowhere in anything, attainment follows. The moment we abide in something, we fall into a fixed pattern and cannot realize Buddhahood completely.
佛在《金刚经》中讲：“凡所有相，皆是虚妄”，有人理解为凡所有相都是空。其实空并不是没有相，这一点大家要注意。对于空的理解有很多种：凡夫认为是相对空，也叫顽空；外道认为是断灭空；二乘认为是析法真空，也叫偏空；初入门菩萨认为是体法真空；而佛所证得的是妙有真空。下面我们分别解释：	In the Diamond Sūtra, the Buddha says, “Whatever has marks is illusory.” Some people understand this to mean that all marks are simply empty. In fact, emptiness does not mean the absence of marks; this point requires careful attention. Emptiness is understood in several ways: ordinary beings understand relative emptiness, also called inert emptiness; non-Buddhists understand annihilationist emptiness; practitioners of the Two Vehicles understand analytical true emptiness, also called partial emptiness; beginning Bodhisattvas understand the true emptiness of dharmas as they are; and a Buddha realizes the true emptiness of wondrous presence. These will now be explained in turn:
凡夫认为空是针对有来讲的。杯子放在这里是有，拿走了就是空；杯子里装水是有，水倒掉了就是空；人活着就是有，人死了就是空。机械地将空和有对立起来，这就是凡夫对空的理解，就是相对空。	Ordinary people perceive emptiness in relation to existence. For instance, a cup here represents existence, but removing it renders it empty; a cup filled with water signifies existence, but pouring out the water leaves it empty; a living person embodies existence, while death signifies emptiness. This mechanical opposition of emptiness and existence reflects the ordinary person's understanding of emptiness—what can be termed relative emptiness.
外道认为凡有相的都是虚妄，任何相都不要，认为这就是空，死在那里了。要是这样的话，房子不要烧掉算了，衣裳不穿脱掉算了，连饭也不用吃了，都空掉好了。所以这样理解是错误的，这就是断灭空。	Non-Buddhists often hold the belief that all phenomena are illusory and should be rejected, interpreting this emptiness as akin to a state of death. If it is like this again, then let’s just burn down the house, take off our clothes, and forget about food. Let’s just leave everything empty. Thus, this perspective is flawed; it represents annihilationist emptiness.
二乘人所证的空是析法真空（析就是分析）。他们经过分析认为：所有事相都是假的，只有我们的法身是真的。离开了相另外有个法我在，这样就把色法和心法分成两个部分。	The emptiness recognized by the Two Vehicles (Sravaka and Pratyekabuddha) is known as analytical true emptiness. Through careful analysis, they conclude that all phenomena are illusory and only our Dharmakāya is real. They maintain that, apart from phenomena, a separate self exists, leading to a division between form and mind.
认为色法是色法，心法是心法，要证成妙体，就要离开色相。这就好比镜子和影子，他们要避开影子而执取镜光，实际是偏空了。我们知道色法有形体、颜色、有相可见，心法没有形体无相可见（比如我们的思想）。	They assert that form is distinct from mind, and to realize the wondrous body, one must detach from form. This situation resembles a mirror and its reflection; they attempt to avoid the reflection while clinging to the mirror itself, which indicates a bias toward emptiness. It is understood that form

	possesses shape, color, and visibility, whereas mind lacks shape and is invisible (similar to our thoughts).
两者可以分别，但不可分开。他们不知道色法就是心法所显现的，偏执心法，执取法我，这样就偏空了。所以二乘人逃避世法，躲到深山里修行，这样就不能圆满。初地菩萨（又称初入门菩萨。天台宗和华严宗均分五教。	While the two can be distinguished, they cannot be separated. They fail to recognize that form is a manifestation of mind; instead, they cling to the mind and grasp at the self, resulting in a bias toward emptiness. Consequently, the two vehicles withdraw from worldly affairs and retreat to deep mountains to practice, ultimately failing to attain perfection. The Bodhisattva of the First Ground (also called the Bodhisattva of Initial Entry) is noted in both the Tiantai and Huayan schools, which categorize teachings into five groups.
天台宗分：藏、通、别、圆、小乘；华严宗分：始、终、顿、圆、小乘。天台宗的通教和华严宗的始教都是指初地菩萨。）认识到任何事相本来没有自体，当下即空。不用离开事相就是空。	The Tiantai school is divided into Tripitaka, Common, Separate, Perfect, and Lesser Vehicle teachings, while the Huayan school is divided into Beginning, End, Sudden, Perfect, and Lesser Vehicle teachings. The Common Teaching of the Tiantai school and the Beginning Teaching of the Huayan school both refer to the Bodhisattva of the First Ground, who realizes that all phenomena inherently lack self-nature and are empty in the present moment.
杯子放在这里，不需要把杯子拿掉就是空。因这这个杯子本身并没有，它是由因缘合和而成。比如这个保温杯是由塑料壳和玻璃胆合起来做成的。	Emptiness does not require separation from phenomena. A cup placed here can be considered empty without needing to be removed. This is because the cup itself does not exist independently; it is formed by the combination of causes and conditions. For instance, this thermos consists of a plastic shell and a glass liner.
杯子本身并没有，房子本身也没有，就连我们的身体本身也没有（也是地、水、火、风四大假合），一切相都是因缘合成的。所以不用离开事相方能修行，事相本身就是空。	The cup does not exist independently, the house does not exist independently, and even our bodies do not exist independently; they are merely temporary combinations of the four elements: earth, water, fire, and wind. All phenomena arise from causes and conditions. Therefore, one can cultivate without separating from phenomena, as phenomena themselves are empty.
虽然理解了这一点，就不需要离开世间就能修行圆满，但他们还不知道这个色相妙用无边，这就叫体法真空。佛所证得的是妙有真空。初入门菩萨虽然知道色法与心法不二，但还不知道有妙用。	While understanding these concepts enables one to achieve perfect cultivation without leaving the world, many still fail to recognize the boundless and wondrous function of form; this aspect is referred to as the emptiness of the Dharma body. What the Buddha realized was the extraordinary existence of emptiness. Although a beginner bodhisattva understands that form and mind are interconnected, they have not yet grasped its wondrous function.
如能知道色相妙用无边，利用色相就是真空妙有了，比如五蕴（色、受、想、行、识）是遮蔽我们本性光明的坏东西，所以要“照见五蕴皆空”。但反过来五蕴又是妙用。成所作智就是利用五蕴来成就一切事业。	If one could comprehend the boundless and wondrous function of form, then engaging with form would reveal the wondrous presence within emptiness. For example, the five aggregates—form, feeling, perception, mental formations, and consciousness—can obscure the light of our true nature, which is why one must "see that the five aggregates are all empty." Conversely, the five aggregates also possess remarkable functions. The Wisdom of Accomplishing Activities involves utilizing the five aggregates to achieve all undertakings.
比如，释迦牟尼佛降生，投胎王子，现了一个妙相——三十二相八十种好的色身（这就是色）。他为救度众生，不离开众生，不放手众生，就要摄受广大众生（这就是受）。	For instance, when Śākyamuni Buddha was born, he took rebirth as a prince, manifesting a wondrous form—a body with thirty-two major marks and eighty minor marks (this is form). To save sentient beings, he would neither abandon them nor leave them behind, thus embracing a vast number of sentient beings (this is feeling).
众生的根基不同，要说不同的法，所以他要思考怎样说法能才对机（这就是想）。什么时候、在什么地方、用什么方法去度脱众生，就要具体去做。还有的众生与佛无缘，佛就让另外有缘的众生与他说法。	Since sentient beings have varying capacities, different teachings must be offered; he must consider how to teach in a manner appropriate to their needs (this is perception). The question of when, where, and how to liberate sentient beings requires concrete action. Some sentient beings may have no affinity with the Buddha, so he allows others with affinity to teach them.
有一个城东老母，佛给她说法（佛说法说的最好），她却不听。还把耳朵捂起来说：“不听，不听”。佛说：“那我现神通给你看”。她把眼睛闭起来说：“不看，不看”。	There was an old woman in the east of the city to whom the Buddha preached (his teachings were the best), but she did not listen. She covered her ears and said, "I won't listen." In response, the Buddha said, "Then I will show you my spiritual powers." She closed her eyes and declared, "I won't look."
佛知道与她无缘，就叫一个同她有缘的童子来给她说法，她倒接受了。所以佛为救度众生，行持也有所不同（这就是行）。	Recognizing he had no affinity with her, the Buddha sent a boy with whom she had a karmic connection to preach the Dharma, which she ultimately accepted. The Buddha's methods for saving sentient beings are diverse (this pertains to practice).
识就是知识，积累的经验，对我们来说就是要转识成智，识和智其实是一个东西，就好比水起波浪，水就是波浪，波浪就是水。波浪就像识，水就像智。佛的智慧最圆满，知识最渊博，他识得各种众生的根基（这就是识）。	Consciousness represents knowledge and accumulated experience. For us, this process involves the transformation of consciousness into wisdom. Consciousness and wisdom are essentially the same, akin to waves on water; water consists of waves, and waves are manifestations of water. Waves represent consciousness, while water symbolizes wisdom. The Buddha's

	wisdom is unparalleled, and his knowledge is profoundly deep. He recognizes the capacities of different sentient beings, which is consciousness.
佛正是利用色、受、想、行、识来度脱众生，这样五蕴反过来就成妙用了。初入门菩萨对空的理悟上还差这么一层，所以还不究竟。要到佛所证得的妙有真空，真空妙有，有就是空，空就是有，这才究竟。	To liberate sentient beings, the Buddha employs form, feeling, perception, volition, and consciousness; thus, when viewed in reverse, the five aggregates are utilized in a remarkable way. Beginner bodhisattvas do not yet possess this level of understanding regarding emptiness, so they have not reached the ultimate state. Only when one attains the wondrous presence and emptiness realized by the Buddha—where both emptiness and existence are recognized as true—is it considered truly ultimate.
真空妙有就是说既然有佛性，就应该起妙用，妙用就是指所现的各种差别相；妙有真空就是说这些相都是由法身所显现的，本身并没有，本身就是空。	The concept of "emptiness and wondrous presence" suggests that since Buddha-nature exists, it should manifest wondrous functions, which refer to various differentiated appearances. "Wondrous presence and emptiness" indicates that these appearances are all manifestations of the Dharmakāya and do not exist independently; they are inherently empty.
所以体（佛性）、相（色相）、用（妙用）三者不可分割，有体必现相，有相必起用。比如，没有房子我们怎么遮蔽风雨呢？没有相，法性又在什么地方体现呢？所以理体（法性身）是成就万物的根本，也是成佛的根本。	Therefore, essence (Buddha-nature), appearance (form), and function (wonderful function) are inseparable. Where there is essence, appearance will inevitably occur; where there is appearance, function will inevitably arise. For instance, without a house, how can we shelter from the wind and rain? Without appearance, where will Dharma-nature be manifested? Thus, the principle (Dharmakāya) serves as the root of all things and of Buddhahood.
这就叫“事以理成（理体成功其事相），理以事显（理体由事相显现出来）”。所以《金刚经》说：“凡所有相，皆是虚妄”，即是真空；而《弥陀经》讲西方极乐世界的庄严妙相，即是妙有。	This concept is often described as "things are accomplished through principle (the principle accomplishes its appearances), and principle is revealed through things (the principle is revealed through appearances). " Consequently, the Diamond Sūtra states, "All appearances are illusory," referring to emptiness, while the Amitābha Sūtra depicts the magnificent and wondrous appearance of the Western Pure Land, which symbolizes wondrous presence.
有人不懂，就认为这不是矛盾吗？其实并不矛盾。真空者正是妙有，妙有者正是真空。镜子里总是有影子，没有影子就不称其为镜子。不能现相起用，就不是佛性，所以，佛性有种种的妙用。	Some may misinterpret this verse as a contradiction. However, it is not contradictory; emptiness is wondrous presence, and wondrous presence is, in turn, emptiness. A mirror always has a reflection; without one, it ceases to be a mirror. If it cannot manifest and function, it lacks Buddha-nature. Therefore, Buddha-nature encompasses various wondrous functions.
双身、饮血、裸体、愤怒等形象都是我们的心所显现的，不是心外另有的。心外无法，法外无心。我们的佛性本来就具足一切妙用，既不是从什么地方生出来的，也不会在什么地方灭掉。它无始无终，本来如此。	Images such as union, blood-drinking, nakedness, and wrath are all manifestations of our own mind, not something that exists apart from the mind. Outside the mind there is no dharma, and outside dharma there is no mind. Our Buddha-nature is originally complete with every wondrous function; it was not produced from anywhere and will not perish anywhere. It is without beginning or end, and has always been so.
就是因为我们不知道而迷于色相，向外追求，造业受报，而枉受六道轮回无有了期。我们现在应该马上觉醒，不要再迷误了。	It is only because we do not know this that we are deluded by forms, seek outward, create karma, and receive retribution, vainly suffering the cycle of the six realms without end. We should awaken at once now and no longer be deluded.
既然我们本性有如此广大之妙用，为什么只捞取外面一点点假相而忘记我们博大的佛性呢？明白这个道理之后，大家就不要再去追求外面的境界，应随缘任运就好。由于前世造的因不同，这一世所受的果就不同。	Since our nature has such vast wondrous functioning, why do we pick up only a bit of false appearance from outside and forget our vast Buddha-nature? Having understood this principle, you should stop pursuing external realms and simply go along with conditions and let things take their course. Because the causes created in past lives differ, the results received in this life differ.
这就是“欲知前世因，今生受者是。欲知来世果，今生做者是”。都逃不脱因果法则。所以现在我们每个人的缘分、业力、身体条件等等都不相同。只要我们随缘度日就好，今天的因缘如此，今天就这样过。	This aligns with the saying, "To know the causes of the past life, look at what one experiences in this life. To know the results of the next life, look at what one does in this life." Nothing escapes the law of cause and effect. Consequently, each of us has different karmic connections, karma, physical conditions, and so forth. We should simply live each day as it comes. If today's circumstances are as they are, then let today pass.
明天的因缘如彼，明天就那样过。心里不要有芥蒂，不要去追求，不要着实惠，做一个“绝学无为闲道人”。	If tomorrow brings different circumstances, then let tomorrow unfold as it will. We should refrain from harboring resentment, pursuing desires, or becoming attached to material things; instead, we should embody the spirit of a "recluse of non-action," a person of profound learning.
只要能一切放下，就一切无碍了，那就是佛了！六祖慧能大师讲的很清楚：我们前念着相、前念迷就是凡夫，后念觉悟了就是佛。就这么快，不需要怎么修，只要能觉悟、一切放下、不着相就行了。	By letting go of everything, we achieve unobstructed existence—that is Buddhahood! The Sixth Patriarch Huineng articulated these principles clearly: If we cling to the deluded thoughts, we are ordinary; if we let go, we are Buddhas. It's that simple. There is no need for extensive cultivation; just become enlightened, let go of everything, and avoid attachment to appearances.

所以韶国师做的一首四句偈就很好。他说：“通玄峰顶不识人间，心外无法满目青山”。通玄峰顶，就是说又妙又高的山，表示我们的佛性。不识人间，就是说人间万物都是假象，都不可得，不要着相。	The four-line verse by Master Shaoguo is particularly insightful. He stated, "At the summit of Tongxuan Peak, one does not know the human world; outside the mind, there is no Dharma, only green mountains." The summit of Tongxuan Peak symbolizes a wondrous and elevated state, representing our Buddha-nature. "One does not know the human world" implies that all things within it are illusions, unattainable; thus, we should avoid attachment to appearances.
我们坏就坏在着相，物欲高涨没有满足的时候。心外无法（佛教里的法字用的很广，可以说一切事事物物乃至于抽象的思想都属于法），就是说法就是心，心就是法。一切事事物物都是我的心所显现的，都是我自己。	Our fault lies in this attachment; our desires are lofty and never satisfied. There is no Dharma outside the mind (the term "Dharma" in Buddhism is used broadly, encompassing all things and even abstract thoughts). This conclusion indicates that the Dharma is the mind, and the mind is the Dharma. All things manifest from my mind; they are all aspects of myself.
所以“会万物归己者，其唯圣人乎？”一切都是我，一切都是佛。桌子也是佛，椅子也是佛，房子也是佛……无一不是佛。因为都是我们自性所显现的。明白这个道理就不要再追逐色相了。	Therefore, "He who understands everything is a manifestation of one's own nature, is he not a sage?" Everything is interconnected; everything is Buddha. The table is Buddha, the chair is Buddha, the house is Buddha... Everything is Buddha. This is because everything represents a manifestation of our inherent nature. Grasping this principle means we no longer chase after appearances.
放下来随缘度日，这样很轻松，很愉快，很自在。该多好啊！所以说：“君子坦荡荡，小人长戚戚”。小人就是常常患得患失：哎哟，这下我不成功，万一失败了怎么办？整日忧愁啊，烦恼啊。所以学佛就有这个好处，能使我们快乐轻安，能使我们得大自在，可见佛教对于我们人类真是太好了！	Let go and live each day as it comes; the outcome is easy, joyful, and free. How wonderful! The passage states, "The superior man is magnanimous, while the inferior man is always anxious." The inferior man frequently worries about gain and loss, often thinking, "Oh dear, what if I fail?" This constant worry leads to a troubled state of mind. Studying Buddhism offers a remedy for this anxiety; it can bring us joy, peace, and immense freedom. It is evident that Buddhism holds immense value for humanity!
在佛教经典上讲：“三界唯心，万法唯识”。三界我们前面讲了，就是指欲界、色界，无色界。因为我们有淫欲心所以有欲界，欲界里有六欲天，淫欲心就有六种：受欲、交、抱、握、笑、视。天界越高淫欲心越淡。	The Buddhist scriptures say: “The three realms are mind-only; all phenomena are consciousness-only.” We explained the three realms earlier: the desire realm, the form realm, and the formless realm. Because we have sexual desire there is the desire realm; in it are the six heavens of desire, and sexual desire takes six forms: indulging desire (　), intercourse (　), embracing (　), holding hands (　), smiling (　), and gazing (　). The higher the heaven, the fainter the sexual desire.
到了笑也不用笑，看也不用看的时候，淫欲心就完全没有了。这样就到了色界，色比欲要微细一些。这时虽没有淫欲心，但仍然执着在色相上。好看的就喜欢，不好看的就厌恶，这就没有出色界。	When one reaches the point where there is no need even to smile or gaze, sexual desire is entirely gone. This takes one to the form realm, where form is subtler than desire. Although there is no sexual desire there, one still clings to forms: liking what is beautiful and disliking what is not. This means one has not yet left the form realm.
假如没有什么美，也没有什么丑，都平等，就出色界到了空界。如果住在空界上认为有空可得那么就出不了空界。所以“三界唯心”就是说三界都是由我们的心所创造的。	If there is no beauty and no ugliness, everything being equal, one leaves the form realm and reaches the realm of emptiness. If one dwells in the realm of emptiness and thinks there is emptiness to be attained, one cannot leave it. So “the three realms are mind-only” means that all three realms are created by our own mind.
“万法唯识”就是说一切事事物物、思想都是我们的识所变现的。一切事事物物、思想就是法，我们的分别心就是识。从前憨山大师入定到兜率内院问弥勒菩萨：“什么是识？什么是智？”（智是智慧，识是知识。	“All phenomena are consciousness-only” means that all things and thoughts are manifestations transformed by our consciousness. All things and thoughts are dharmas, and our discriminating mind is consciousness. Long ago, Master Hanshan entered samādhi, went to the Inner Court of Tuṣita, and asked Maitreya Bodhisattva, “What is consciousness? What is wisdom?” (Wisdom means prajñā; consciousness means knowledge.
）弥勒菩萨说：“分别是识，无分别是智”。讲得既简单又清楚。我们人总是在分别这个好那个坏，这个大那个小，这就是识。所以一切事事物物、思想都是“唯心所现，唯识所变”。	) Maitreya Bodhisattva said, “Discrimination is consciousness; non-discrimination is wisdom.” This is both simple and clear. We humans are always discriminating—this is good, that is bad, this is big, that is small—and that is consciousness. So all things and thoughts are “manifested by mind alone, transformed by consciousness alone.”
只要我们能“舍染归净，转识成智”（此语见法相宗《唯识论》）就能成佛了。“舍染归净”就是说把染过的东西（即着相的东西）都舍弃掉，都放下，归无所得。净是指无所得，而不是指清净。有个清净在还是有所得。	"If we can 'abandon defilement and return to purity, transforming consciousness into wisdom' (this phrase is found in the Yogācāra school's Treatise on Consciousness-Only), we can become Buddhas." "Abandoning defilement and returning to purity" means discarding and letting go of all defiled things, such as attachments, and achieving a state of non-attainment. Purity refers to non-attainment, not to an absolute state of purity. Attaining purity still involves some form of achievement.
所以这里的“净”就是大势至菩萨教导我们的：“都摄六根，净念相继”（此语在后面作了详细说明）。	Therefore, the "purity" referenced here aligns with what Mahāsthāmaprāpta Bodhisattva taught: "Gather in all six sense faculties and maintain uninterrupted pure mindfulness" (this phrase will be explained in detail later).

“转识成智”就是要把我们的八识转成四智，转第八识成大圆镜智，转第七识为平等性智，转第六识为妙观察智，转前五识为成所作智。只要能转识成智，就能恢复我们的本来面目，重现我们的明妙真心。	Transforming consciousness into wisdom involves changing our eight consciousnesses into four forms of wisdom: the ālaya consciousness (ālaya-vijñāna) into the Great Perfect Mirror Wisdom, the manas consciousness into the Wisdom of Equality, the sixth consciousness into the Wisdom of Wondrous Observation, and the first five consciousnesses into the Wisdom of Accomplishing Activities. As long as we can transform our consciousness into wisdom, we can restore our Original Face and reveal our bright and wondrous true mind.
这个妙明真心不是我们胸腔里的肉团心，而是我们能起见闻觉知的性能。这就是佛！所以说：“是心作佛，是心是佛”。我们只要修心，时时处处不着相，就必定能成就。净土宗的念佛也是指念心。	This bright and wondrous true mind is not the physical heart in our chest; it is the capacity for perception and consciousness. This is Buddha! Thus, it is said, "The mind becomes Buddha; the mind is Buddha." As long as we cultivate our mind, remaining unattached at all times and in all places, we will achieve enlightenment. In the Pure Land tradition, Buddha-recitation also refers to mindfulness of mind.
净宗行人应明白土就是心，心就是土；心外无土，土外无心。要“阿弥陀佛，阿弥陀佛……”用心去念这句佛号。正如莲池大师所说：“声声唤醒主人公”。就是用这句佛号来唤醒我们的心。	Pure Land practitioners should understand that the land is the mind and vice versa; there is no land outside the mind, and no mind outside the land. We should recite "Amitābha Buddha, Amitābha Buddha..." from our hearts. As Master Lianchi said, "Each recitation awakens the master within." This practice uses the Buddha's name to awaken our minds.
从前净土宗的一位大祖师先是敲木鱼念：“阿弥陀佛，阿弥陀佛……”。后来他心空净明白了，就念：“我的阿弥陀佛，我的阿弥陀佛……”。这就是“是心作佛，是心是佛”。	In the past, a great patriarch of the Pure Land school would first strike a wooden fish and recite, "Amitābha Buddha, Amitābha Buddha..." Later, when his mind was clear and he understood, he chanted, "My Amitābha Buddha, my Amitābha Buddha..." This illustrates the meaning of "The mind creates the Buddha; the mind is the Buddha."
佛就是我们的心，我们的心就是佛，不要再去求心外之佛。这样往生净土就是上品上生。如果你着相，心外求佛，心外求土，顶多下品下生。所以我们应该做到心、佛、众生三无差别，心佛道交打成一片。	The Buddha is our mind, and our mind is the Buddha. Do not seek a Buddha outside your mind. By doing so, you will be reborn in the Pure Land of the highest grade. However, if you cling to appearances, seeking the Buddha and the Pure Land outside your mind, you will at most attain rebirth in the lowest grade. Therefore, we should strive to reach a state where mind, Buddha, and sentient beings are indistinguishable, and where mind, Buddha, and the Way are unified.
就是说我们的心，成就的佛，广大的众生都是一体，都是平等平等又平等，毫无分别。释迦牟尼佛就是阿弥陀佛，阿弥陀佛就是弥勒佛，也就是众生。因诸佛与众生具有同样的知觉性。只是大家不知道，迷了，就是众生。	In other words, our mind, the Buddha we have realized, and all sentient beings are one, equal, and without distinction. Śākyamuni Buddha embodies Amitābha Buddha, and Amitābha Buddha embodies Maitreya Buddha, who is also a sentient being. All Buddhas and sentient beings share the same consciousness. However, many people remain unaware of this truth and are thus deluded; they are sentient beings.
一旦觉悟不再着相就是佛。所以成佛并不是难事，因为我们本来是佛，并不是后天修成的。只要肯放下，就能返本还源恢复我们的本来面目，就能成就。所以说：“放下屠刀，立地成佛”。	Once awakened and free from attachment to appearances, one becomes a Buddha. Therefore, the path to becoming a Buddha is accessible, as we are inherently Buddhas—not something we acquire later. As long as we are willing to let go, we can return to our original nature and attain enlightenment. This leads to the proverb, "Lay down the butcher's knife and become a Buddha on the spot."
我们本来是佛，还向外去求，还不肯放，那就成就不了。就好比我们煮米饭，用大米来煮一煮就成，如果用砂子来煮，再煮也煮不成。所以说：“外道练身终必坏”。因为身体不是佛，终究要坏掉。	We are inherently Buddhas, yet we seek externally and refuse to let go; as a result, we cannot attain enlightenment. It's like cooking rice: using rice grains is adequate, but if you use sand, it will never work. Therefore, it is said, "Those who practice non-Buddhist paths to cultivate the body will ultimately perish." Because the body is not Buddha, it will eventually decay.
现在练气功的人执着在身体上就走岔路了，永远也不能成就。有人说：“佛教、道教中不是也讲气功吗？！”说的没错。但那仅仅是初步，主要是以气来摄心的（净土宗也讲摄气念佛法）。	Qigong practitioners today cling to the body and so take a wrong turn; they can never achieve accomplishment. Some say, “Don’t Buddhism and Daoism also teach qigong?!” That is correct. But that is only the preliminary stage, mainly using the breath to gather in the mind (the Pure Land school also teaches the method of gathering in the breath while reciting the Buddha’s name).
就是用气把你的心抓住，但不是住在气上。而气功搞的小周天，大周天是住在气上，住在身体上，那就完全错了。他们不知道是心是佛，不知道我们灵活的思想就是佛。身体就好比是房子，灵妙真心是房子里的主人。	But that's only the initial stage, primarily using qi to control the mind (Pure Land Buddhism also teaches qi-based recitation of Buddha's name). It's about using qi to grasp your mind, but not dwelling on the qi. qigong's practice of the Small and Large Heavenly Circuits involves dwelling on the qi and dwelling on the body, which is entirely wrong. They don't know that the mind is Buddha, that our numinous, responsive mind are Buddha. The body is like a house, and the wondrous true mind is the master within.

外道不知练心只练身体，所以大错特错而不能成就。比如吕洞宾修练的功夫很好，已大丹成就。他身背宝剑，云游四方。当来到黄龙山时，只见山顶紫云覆盖，就知道山上有成道的人。	Those who practice non-Buddhist paths only cultivate the body, unaware of the importance of cultivating the mind, and thus make a grave mistake that prevents them from achieving enlightenment. For example, Taoist Lü Dongbin's cultivation was excellent; he achieved the Great Elixir. He carried a precious sword and wandered the world. When he arrived at Huanglong Mountain, he saw purple clouds covering the summit, knowing that an enlightened being resided there.
此人正是黄龙玄机禅师，他是个悟道的大禅师。吕洞宾决定上山去看看。正好黄龙禅师的弟子们请他上堂讲法。黄龙禅师往法座上一坐，一拍桌子说：“今天不讲法，有人盗法！”吕洞宾想：那肯定是指我了。	This person was none other than Chan Master Huanglong Xuanji, a renowned Chan master who had attained enlightenment. Lü Dongbin decided to go up the mountain to see for himself. Just then, Chan Master Huanglong's disciples invited him to deliver a sermon. Chan Master Huanglong sat down on his Dharma seat, slammed his hand on the table, and said, "I will not present a sermon today; someone is stealing the Dharma!" Lü Dongbin thought, "That must be referring to me."
因为你们都是和尚，而我是道士。我已经成道了，难道还怕你们吗？！他是艺高人胆大，立刻站出来说：“和尚，我请教你一个问题：‘如何是一粒粟中藏世界，半升铛内煮山川？’”一粒粟就是一粒米。	Because you are all monks, and I am a Taoist. I have already attained enlightenment; why should I be afraid of you?! Being skilled and bold, he immediately stood up and said, "Monk, I have a question for you: 'How can one contain the world in a single grain of millet and cook mountains and rivers in half a sheng of grain?' " A single grain of millet is a grain of rice.
这么小的一粒米要把整个世界都藏在里面，看你如何藏得进去？半升铛，就是指很小的锅，只能煮半升米，要把高山大河都放在里面煮，看你怎么煮？他想：我已成道，能变现神通，看你黄龙禅师会不会？黄龙禅师用手一指他，说：“你这个守尸鬼！”因为外道都是练身体，要长生不老，所以说他是守尸鬼。	How can you possibly contain the entire world in such a small grain of rice?" "A half-sheng pot" refers to a tiny pot, only able to cook half a sheng of grain. How can you possibly cook mountains and rivers in it? He thought, "I have attained enlightenment and can manifest spiritual powers. Let's see if you, Chan Master Huanglong, can do the same!" Chan Master Huanglong pointed at him and said, "You corpse-guarding ghost!" Because non-Buddhist practitioners cultivate the body for immortality, he was called a corpse-guarding ghost.
吕洞宾哈哈一笑，反驳说：“奈何我囊中有不死之药”。囊是口袋，这里是指身体，臭皮囊。意思是说他体内采大药炼金丹已炼成阳神，已有不死之药，可以不要这个身体了。黄龙禅师答道：“纵然百万劫，依旧落空亡”。	Lü Dongbin laughed and retorted, "However, I have the elixir of immortality in my bag." " In this context, "Bag" refers to the body, which is described as a stinking skin bag. He meant that he had refined the elixir within his body, achieving a Yang spirit, and thus possessed the elixir of immortality, making it unnecessary for him to have this body. Chan Master Huanglong replied, "Even after a million eons, it will all come to nothing."
就是说他只不过比别人能多活百万劫（劫是指时间。一个大劫是四个中劫，一个中劫是二十个小劫。	This statement means he could only live a million more kalpas than others (a kalpa refers to time). A great kalpa consists of four medium kalpas, and a medium kalpa consists of twenty small kalpas.
一个小劫是人从八万四千岁过一百年减一岁，减到十岁，这叫减劫；然后再反过来过一百年长一岁，再长到八万四千岁，这叫增劫。这么一个增劫和一个减劫就是一小劫。	During a decreasing kalpa, the human lifespan falls from 84,000 years to ten years, decreasing by one year every hundred years. The process then reverses: during an increasing kalpa, the human lifespan rises by one year every hundred years until it reaches 84,000 years again. One decreasing kalpa and one increasing kalpa together constitute a small kalpa.
有人计算了一下，一小劫是十三万三千四百四拾三万年），但是到最后还是完蛋。吕洞宾这时不耐烦发火了，飞剑取黄龙。	Some have calculated that a small kalpa lasts 133,443,000 years, but eventually, the Yang spirit still dies. At this point, Lü Dongbin became impatient and frustrated and sent his flying sword against Huanglong.
黄龙禅师用拂尘一掸，把他的剑敲到了地上，这是什么缘故呢？并不是黄龙禅师用神通与之斗法，把剑掸掉了。在这还是用来表法的，就是指把吕洞宾的知见打掉了。所以吕洞宾就顶礼黄龙禅师，请黄龙禅师为他开示。	Chan Master Huanglong flicked his whisk, knocking the sword to the ground. Why was this? It wasn't that Chan Master Huanglong used spiritual powers to fight him and knocked the sword away. It was still used as a symbolic gesture, meaning that Lü Dongbin's views and understanding were shattered. Therefore, Lü Dongbin bowed to Chan Master Huanglong and asked him to enlighten him.
黄龙禅师对他讲：“你练的阳神，不过是第七识所化的身体。还是假的。凡属有相终必败坏。只有认取真空妙有的佛性，才是真实的”。后来，吕洞宾就归依了佛门。所以，只有佛教才是最彻底、最究竟的。	Chan Master Huanglong told him, "The Yang spirit you cultivate is merely a body transformed from the manas consciousness. It is still false. All things with form will eventually decay. Only recognizing the Buddha-nature, which is both empty and wondrous, is real." Later, Lü Dongbin took refuge in Buddhism. Therefore, only Buddhism is the most thorough and ultimate.
我们要明白以上讲的这些道理，要知道一切境相都是我们的自性所变现的。正如《心经》所说：“色即是空，空即是色”。色是指一切色相，空是指我们的本性。	We must understand the principles explained above and know that all appearances are transformations of our own nature. As the Heart Sūtra says, “Form is emptiness; emptiness is form.” Form means all appearances, while emptiness means our true nature.
也就是说一切色相就是我们的本性，即所谓“青青翠竹无非般若，郁郁黄花皆是法性”。我们通达空性后就知道一切色法都是由我们的空性升起的，没有我们的空性也就没有色法。	In other words, every appearance is our true nature: “The verdant bamboo is none other than prajñā; the luxuriant yellow flowers are all Dharma-nature.” Once we penetrate emptiness, we know that every form-dharma arises from

	our empty nature. Without this empty nature, there would be no form-dharmas.
色法就是我们的男女老少、山河大地，它就是由我们的空性产生的。因为无相可得叫空性，因空之故才能生万法。如果不空，有个实体就不能再生别的法了。比如：这个杯子在没有做成之前，它所用的材料可以做成其他各种各样的东西。一旦用这些材料做成这个杯子后，就再也做不成其它东西了。所以本性空才能生万法，就是这个道理。	Men and women, old and young, mountains, rivers, and the great earth are all form-dharmas arising from our empty nature. Because no mark can be obtained, it is called emptiness; precisely because it is empty, it can give rise to the myriad dharmas. If there were a fixed substance, it could not give rise to anything else. Before this cup was made, for example, its materials could have been made into many different things. Once they have been made into this cup, they cannot simultaneously be made into something else. This is the principle that, because our true nature is empty, it can give rise to the myriad dharmas.
通达空性后，明白我们本身就是佛，才能懂得“中阴救度法”而不至怀疑。	Only after penetrating emptiness and understanding that we ourselves are Buddhas can we comprehend the teaching of liberation in the intermediate state without doubt.
因为本法是教我们一下证成报身佛的，假如我们不明白，当佛光显现时就会有疑虑：“我是佛吗？我是凡夫，怎么能成佛呢？”把自己看成是凡夫不能成佛，那就变成外三乘了。有些人甚至惧怕佛光的强烈还躲避，那就更糟了。	This teaching enables us to realize the Sambhogakāya at once. If we do not understand, when the Buddha's light appears we may doubt: “Am I a Buddha? I am an ordinary being—how could I become a Buddha?” To regard oneself as an ordinary being incapable of Buddhahood is to fall back into the external Three Vehicles. Worse still, some people fear the intensity of the Buddha's light and shrink from it.
所以大家要明白并记住这些道理，在中阴阶段佛光显现时与之合上去，就能证成报身佛了。不只是升到西方极乐世界而已，到西方极乐世界已是次一等了。	Everyone must therefore understand and remember these principles. When the Buddha's light appears during the intermediate state, merge with it and you can realize the Sambhogakāya. This is not merely rebirth in the Western Pure Land; rebirth there is already a secondary outcome.
明白了这些道理之后还要按这些道理去做，证成理事无碍才行（理即理体无相可见，事即事相有相可见）。有人说：“《金刚经》不是讲‘凡所有相，皆是虚妄'吗？所以我看这事相是假的，不是真的”。	Once we understand these principles, we must also practice accordingly and realize the non-obstruction of principle and phenomena. Principle is the formless essence, invisible to the eye; phenomena are appearances and can be seen. Some people say, “Does not the Diamond Sūtra teach that ‘whatever has marks is illusory’? Therefore, I regard phenomena as false, not real.”
这种看法就不对了，这样就是理事相碍，一方面所有事相都是本性所显现的妙用，事就是理，理就是事，理事不二，怎么是假的呢？另一方面，如果执着于事相，把事相当成真的也不对，也是理事相碍。所以佛教是不二法门。	This view is mistaken; it makes principle and phenomena obstruct one another. All phenomena are wondrous functions manifested by our true nature. Phenomena are principle and principle is phenomena; the two are non-dual. How, then, can phenomena simply be false? On the other hand, clinging to phenomena and taking them as real is equally mistaken; this too makes principle and phenomena obstruct one another. Buddhism is therefore a non-dual Dharma gate.
其实没有真也没有假，就像天台宗讲的空、假、中。空是指没有色相，但有假相在，假相就是妙用。空、假相都不住即是中，中也不立就是中道义。所以假就是真，真就是假，不要分！分也分不清。	In truth, there is neither real nor false. This is like the Tiantai teaching of emptiness, the provisional, and the middle. Emptiness means that no fixed form exists, yet provisional appearances remain, and these appearances are wondrous function. Not abiding in either emptiness or the provisional is the middle; not establishing even the middle is the meaning of the Middle Way. Thus, the provisional is the real and the real is the provisional—do not divide them. In any case, they cannot be divided.
事相现前都是我们的心所显现的，比如看见茶杯，茶杯就是佛，看见桌子，桌子就是佛。没有我们的理体，哪里会有这些事相呢？！所以明白了这个道理做事的时候就不会有妨碍了。	Every appearance before us is manifested by our mind. When we see a teacup, the teacup is Buddha; when we see a table, the table is Buddha. Without the essence of principle, how could these phenomena appear? Once we understand this, phenomena no longer obstruct our activity.
我们的缺点就是着相，追逐物欲，贪求享受，同别人攀比，别人有的他就要有，为达到享受的目的不择手段。所以不要执着于事相，追逐虚假的外境而忘记了理体，即使是做了皇帝也是假相，不可得，转眼就完了。	Our failing is attachment to appearances: we chase material desires, crave enjoyment, compare ourselves with others, and insist upon possessing what they possess, using any means to obtain it. Do not cling to phenomena, pursue illusory external objects, and forget the essence of principle. Even becoming an emperor is only a fleeting, unobtainable appearance.
我们的心真空净不着相就时时见性了。有人说：“我就是时时见性，烦恼一来就能照破它”。这是时时见性吗？真时时见性就没有烦恼了。烦恼来的时候就没有见性。可见这都是说大话，说假话。	When the mind is truly empty and pure and does not cling to appearances, we see our true nature at every moment. Someone may claim, “I see my true nature constantly; whenever afflictions arise, I illuminate and break through them.” Is that really constant seeing of the true nature? If one truly saw it constantly, afflictions would not arise. When afflictions arise, one is not seeing the true nature. Such claims are therefore boastful and false.
所以我们要时时刻刻在事境中磨练自己才行。因为道理说得再对没有用，一遇到事情就不行了。这种人被大慧杲禅师呵为：“药水汞，遇火即飞”。只会说道理就像水银一样，一遇到火就挥发了，那就不行。所以要时时督促自己，锤炼自己，才要住相就赶快放下，归于本来，归无所得。	We must temper ourselves continually amid actual circumstances. Correctly explaining the principles is useless if we fail as soon as events arise. Chan Master Dahui Zonggao rebuked such people as “medicinal mercury that flies off when it meets fire”. Those who can only talk about principles are like

	mercury: the moment they meet fire, they evaporate. That will not do. We must constantly spur and temper ourselves. The moment we begin to abide in appearances, we should let go at once, return to the original, and return to non-attainment.

（三）禅、净、密三宗的修法

(III) Practices of the Three Traditions: Chan, Pure Land, and Esoteric Buddhism

释迦牟尼佛和孔子差不多都是出生在周朝时期，佛教是在东汉时传到中国来的。经、律、论被誉为佛教的三藏经典。经是由佛讲述后人记载下来的；论是菩萨根据自己修行的心得编写的，如《大乘起信论》、《大智度论》等；律就是戒律，如比丘戒、沙弥戒、比丘尼戒等。三藏经典博大精深，像海洋一样难以探测。	Śākyamuni Buddha and Confucius were born at approximately the same time, during the Zhou dynasty. Buddhism was transmitted to China during the Eastern Han dynasty. The sūtras, vinaya, and treatises are known collectively as the Buddhist Tripiṭaka. The sūtras record teachings spoken by the Buddha; the treatises were composed by Bodhisattvas on the basis of insights gained through their own practice, examples being the Awakening of Faith in the Mahāyāna and the Mahāprajñāpāramitā Śāstra; and the vinaya consists of codes of discipline, such as the precepts for bhikṣus, śrāmaṇeras, and bhikṣuṇīs. The Tripiṭaka is vast and profound, like an ocean whose depths are difficult to fathom.
佛教最初传到中国的是禅宗（禅宗是佛教至高无上的正法门，净土宗是横超三界的方便法门）。禅宗可分为外道禅、小乘禅、世间禅和大乘禅。比如现在做气功的人，为把身体气脉打通，练气打坐，目的在气上。	The first school of Buddhism introduced to China was Chan Buddhism (the supreme and orthodox Dharma), while Pure Land Buddhism serves as a more accessible means to transcend the three realms. Chan can be categorized into non-Buddhist Chan, Lesser Vehicle Chan, worldly Chan, and Mahāyāna Chan. For instance, some individuals practice qigong to open their body's energy channels through meditation, concentrating on the qi itself. However, practicing with ulterior motives falls under the category of non-Buddhist Chan.
这样带异计而修者就是外道禅。“异计”就是不是为了了生死，而是求其他的目的。比如：让我们的身体健康些，长寿些。更有甚者是为了得到神通，来炫耀自己，获得点名闻利养等等。这些都是带异计而修的，都是外道禅。	"Ulterior motives" refers to pursuing goals that do not align with the liberation from the cycle of birth and death. Some people, for example, cultivate to enhance their health and longevity, while others seek to acquire spiritual powers, gain recognition, and achieve fame and fortune. These pursuits represent non-Buddhist forms of Chan, driven by ulterior motives.
如果是为了了生死，但只懂得色身无我，以偏空之理而修的是小乘禅。因为他法执未除，执着佛性七大种性（地、水、火、风、空、根、识）当中的地、水、火、风四大种性为我，是为法我，叫做法见未除。	If one wishes to end birth and death but understands only that the body has no self, and practices according to the principle of biased emptiness, one practices Small Vehicle Chan. Because attachment to dharmas has not been removed, one clings to the four elements of earth, water, fire, and wind, among the seven great elements of Buddha-nature (earth, water, fire, wind, space, faculties, and consciousness), as the self. This is dharma-self, and it is called not having removed the view of dharmas.
这种以偏空真理而修者，是为小乘禅（“偏空真理”有的字典称为“偏真空理”，即偏执我空之真理而不知法亦空，若悟我、法二空，无可执取，则空有双融而代偏空矣。此种偏见亦可说为“我空偏真”之理）。	Some dictionaries refer to the "biased truth of emptiness" as clinging to the notion of self-emptiness without recognizing that the Dharma is also empty. If one comprehends the emptiness of both self and Dharma, there is nothing to grasp; in this case, emptiness and existence become integrated, replacing the biased view of emptiness. This form of prejudice is referred to as the principle that "the emptiness of self is a biased truth."
以四禅八定的禅法而修者，是为世间禅。假如明白了人法俱空，人我没有了，法我也没有了，以此而修者，是为大乘禅。当然没有法我，不是说没有法身，而是说法身的四大种性也不执着。	Those who practice the four dhyānas and eight samādhis are engaging in worldly Chan. Mahāyāna Chan is practiced this way if one knows that both self and phenomena are empty. The absence of a self in phenomena implies the presence of the Dharmakāya, but one is not attached to the four elements of the Dharmakāya.
就像我们人有眼睛、耳朵、鼻子、嘴巴，既不执着局部的感官，也不住执整个身体。我们的法身本来就具足地、水、火、风这四大种性，但不可执着这四大种性为我，一有所住，就是法有我。	Just as we humans have eyes, ears, a nose, and a mouth, we are neither attached to the local senses nor to the entire body. Our Dharmakāya inherently possesses the four elements of earth, water, fire, and wind, but we must not cling to these four elements as self. The moment we cling to anything, it is as if phenomena have a self.
学大乘禅的人悟人、法双空，毫无偏执。了人无我，可了分段生死；了法无我，则了变易生死。分段生死就是六道轮回的生死。以每次生死皆有个身形，在世上生存一段时间。人有人身，马有马身，狗有狗身。	Those who practice Mahāyāna Chan realize the emptiness of both person and dharmas, without one-sided attachment. Realizing that the person is without self enables one to transcend segmented birth and death; realizing that dharmas are without self enables one to transcend transformational birth and death. Segmented birth and death is birth and death within the six realms. Each life has a bodily form that exists in the world for a certain period: human beings have human bodies, horses have horse bodies, and dogs have dog bodies.

这个身体生存就是生，坏了就是死，这就叫分段生死；变易生死就是我们的思想一生一灭，变化无穷。了了六道轮回的生死，叫了分段生死。了了思想变易的生死，叫了变易生死。	This physical body's existence is birth, and its decay is death—this is called the segmented birth and death. The transformational birth and death is the arising and ceasing of our thoughts, infinitely changing. Understanding the segmented birth and death is called transcending the segmented birth and death. The understanding of the ever-changing nature of thought and the cycle of birth and death is called transcending the transformational birth and death.
一切法根本不可得，认为有法可得，法有真实受用，那就是法见未除。就是法有我，就不能了变易生死。所以罗汉是证偏空真理。而证入人法都空的真理就是菩萨。	All dharmas are fundamentally unattainable; to believe that dharmas are attainable or have real benefits is to have not eliminated the view of dharma. It means that dharma has a self, and thus one cannot transcend the transformational birth and death. Therefore, Arhats have realized the partial truth of emptiness. A Bodhisattva realizes the truth that both self and dharma are empty.
再进一步，就是认识到我们的法身（就是能够见、能够闻、能够嗅、能够触、能够知的觉性）与诸佛无二无别，用这个真理来修的，就是最上乘禅。修此禅者，须时时刻刻观照，一点妄念都不起。	Going further, one recognizes that our Dharmakāya (the awareness that can see, hear, smell, touch, and know) is no different from that of all Buddhas. Cultivating this truth is the Supreme Vehicle Chan. Those who cultivate this meditation must constantly observe, without giving rise to even the slightest deluded thought.
妄念一起，就把它化空，不跟着它跑，任何境界变现在前也不为所动，久久地这样锻炼下去，就会将身心、世界化空，而亲证本来——佛性。当然一下子做不到，这个念头才息下来，那个念头又来了，须要不停的与它斗争下去。	As soon as a deluded thought arises, it dissolves into emptiness; one does not cling to it. One remains unmoved by any appearance of phenomena. Through prolonged practice in this manner, one can empty the body, mind, and the world, directly realizing one's original nature—Buddha-nature. Such realization cannot be achieved immediately; as soon as one thought subsides, another arises, necessitating a continuous struggle against it.
在起念时，我们要看见它，不跟它跑，不理睬它，它有一百个起，我有一百零一个不理不睬，在这样不理不睬的斗争当中，念头就不期然而然的化掉了。当你一念不生时，忽然“唰……”的一下，能所双亡，根尘脱开了。	When a thought arises, we must acknowledge it without chasing after it, allowing it to pass. If a hundred thoughts arise, I will ignore them a hundred and one times. In this ongoing struggle of ignoring and letting go, thoughts will naturally dissipate. When not a single thought arises, suddenly, "whoosh..." the distinction between subject and object disappears, and the sense faculties and their objects fall away.
当下身心（就是思想）、世界与虚空，一齐消殒无存，天真的佛性也就历然现前而亲证本来了。如此修习，就是无上的、最高的“大乘禅”！达摩祖师传给我们的就是这种禅。	At that moment, the body and mind (that is, thought), the world, and emptiness vanish completely, and pristine Buddha-nature stands vividly revealed that enables us to personally realize our original essence. This kind of practice represents the supreme and highest form of "Mahāyāna Chan." This meditation is the Chan that Bodhidharma transmitted to us.
前面几种禅，趣入虽有门户次第，然如能一门深入，虔诚修习，皆得功用，不可轻视蔑弃也。达摩未来之前，行者都是修“四禅八定”的禅法，成道的人很多。	Despite their different methods and orders, all Chan types are effective if one engages with and practices them sincerely. Before Bodhidharma's arrival, practitioners primarily engaged in the "Four Dhyānas and Eight Samādhis," and many attained enlightenment.
唐、宋以来，大都修达摩祖师的所传的祖师禅，因我国固有的儒教与道教的高深文化，集合达摩所传的禅法，酿成独特的禅风，因之证道的人更多。这些都有历代相续的、真实的历史记载，可以追踪查考。	Since the Tang and Song dynasties, most people have practiced the patriarchal Chan passed down by Bodhidharma. The profound influence of Confucianism and Taoism in my country, combined with the Chan methods imparted by Bodhidharma, has led to the development of a unique Chan style, resulting in more individuals attaining enlightenment. All of this is supported by authentic historical records from various dynasties, which can be traced and verified.
达摩所传的祖师禅不立文字，直指人心，见性成佛。就是直接告诉我们什么是佛。那时候人的根性好，只怕不知道，一旦知道了什么是佛，就会绵密保护，不让习气沾染上去。时时观空不再着相，用不了几年就能成就，快得很。	The Chan of the Patriarchs, transmitted by Bodhidharma, does not rely on written words but points directly to the mind, revealing one's true nature and attaining Buddhahood. It directly tells us what Buddhahood is. People at that time had excellent innate qualities; the only problem was that they didn't know. Once they knew what Buddhahood was, they would diligently protect themselves, preventing habitual tendencies from taking hold. Constantly contemplating emptiness and no longer clinging to appearances, they could achieve enlightenment in just a few years—very quickly.
所以达摩祖师所传的顿悟禅非常好，用不着怎么修法，因为我们本来是佛，就是我们不知道。比如六祖大师指示惠明说：“不思善，不思恶”一切放下，什么念头都不动。“惠明良久”，就是停到那儿不动了。	Therefore, the sudden enlightenment Chan transmitted by Bodhidharma is excellent. It doesn't require much practice because we are inherently Buddhas; we just don't know it. For example, the Sixth Patriarch instructed Huiming, "Do not think of good, do not think of evil, letting go of everything, without any thought. "Huiming remained still for a long time," meaning he stopped there, without a single thought arising.

不动的时候一念不生，六祖大师就直接指示他：“正与么时，那个是你明上座本来面目。”就是正在这个一念不生的时候，你不是木头石头（木头石头没有知觉）而是了了分明，“那个”就是你的本来面目。	While he remained unmoving, not a single thought arose, and the Sixth Patriarch directly instructed him, "At that very moment, that is your Original Face, Venerable Huiming." That is, at this moment of no thought arising, you are not a piece of wood or stone (wood and stone have no consciousness) but are clearly aware; "that" is your Original Face.
这就是直接指示，多好啊！后来人不明白这个道理，“那个”就变成了“哪个”了。“‘哪一个’是你明上座本来面目？”就成问话叫你去参了。就像猜谜一样：哪一个？哪一个？其实六祖大师不是这样问的，他是直接指示。	This is direct instruction—how wonderful! Later people didn't understand this principle, and "that" became "which one." "Which one is your Original Face, Venerable Ming?" This becomes a question, inviting you to contemplate. It's like a riddle: Which one? Which one? Actually, the Sixth Patriarch didn't ask it this way; he gave direct guidance.
就像于　大夫问紫玉禅师：“如何是佛？”禅师就喊他：“于岫大夫！”大夫答应道：“唉”。“即此是！”紫玉禅师说：就是答应的这个就是。于是于岫大夫就开悟了。	It's like when Official Yu Xiu asked Chan Master Ziyu, "What is Buddha?" The Chan Master called out, "Official Yu Xiu!" The doctor replied, "Yes." "This is it!" Chan Master Ziyu said: It is the one who answered. And so Official Yu Xiu attained enlightenment.
多么简单痛快啊！那么于岫大夫是不是真正开悟了呢？脚跟是否点地呢？后来药山禅师（即石头希迁的徒弟）想考考于岫大夫就说：“哎哟，恐怕大夫埋到紫玉山中去了。	How simple and straightforward! But was Official Yu Xiu truly enlightened? Did he truly touch the ground? Later, Chan Master Yaoshan (a disciple of Shitou Xiqian) wanted to test Official Yu Xiu, so he said, "Oh dear, I'm afraid you've been buried in Ziyu Mountain."
”于岫大夫听到之后想：是不是我悟错了？赶快又去参拜药山说：“请大师开示？如何是佛？”药山也是这样喊他：“大夫！”于岫大夫答应道：“唉！”这回药山换了一句话问：“是什么？”于岫大夫，“噢……”这次他真的开悟了。	Upon hearing this, Official Yu Xiu thought: “Did I get it wrong?” He hurriedly went to call on Yaoshan again and said, “Master, please instruct me: what is Buddha?” Yaoshan again called out to him, “Official!” Yu Xiu answered, “Yes!” This time Yaoshan changed his words and asked, “What is it?” Yu Xiu said, “Oh...” This time he truly awakened.
紫玉禅师说：“即此是！”就是告诉于岫大夫这就是佛。药山反问：“是什么？”也是告诉于岫大夫这就是佛了。这些都是直接指示。后来就不行了，因为后来人根陋劣，你这样直接告诉他，他反而不以为奇。	Chan Master Ziyu said, "This is it!" which meant telling Official Yu Xiu that this was Buddha. Yaoshan asked in return, "What is it?" which also meant telling Official Yu Xiu that this was Buddha. These were all direct instructions. Later, it didn't work anymore because people’s spiritual capacities had become shallow. If you told them directly, they wouldn't consider it amazing.
就像祖上遗下的财产一样，不是自己血汗挣来的就不当一回事，滥花滥用。如果直接指示他，他还说：“这就是佛呀？那怎么没有神通，没有辩才呢？恐怕不是吧。”他就不能承当，更谈不上保任。	It is like property left by one’s ancestors: since it was not earned by one’s own sweat and blood, one does not take it seriously and squanders it. If you point it out directly, he says, “This is Buddha? Then why does it have no spiritual powers and no eloquence? I doubt that’s it.” He cannot take it on, much less safeguard it.
所以禅宗到后来就变成起疑情参话头了，直到现在就参一句死话头：“念佛是谁？”参几十年都得不到消息。因为根本起不了疑情。	So Chan later became about arousing doubt and contemplating koans. Even now, people contemplate a dead koan: "Who is reciting the Buddha's name?" They contemplate it for decades without getting any results because they simply can't arouse doubt.
参话头是要起疑情：念佛究竟是谁念的呢？是我念的，那么什么是我呢？身体是我吗？身体是地、水、火、风四大假合，假如我们一口气不来了，肉身实体没有烂掉，那时为什么不能念了？所以身体不是我。	The key to koan practice is to cultivate doubt: Who is reciting the Buddha's name? It is I who am reciting it, but then what is "I"? Is the body "I"? The body is a temporary composite of the four elements: earth, water, fire, and wind. If we were to stop breathing, and our physical body hadn't decayed, why couldn't we recite the name? Therefore, the body is not "I."
思想是我吗？思想是外界客观环境在人脑中的反映。没有外界客观环境就没有思想，所以思想也不是我。那么“阿弥陀佛”这句佛号究竟是谁念的？要把这个问题的答案找出来，就要起疑情。	Is thought "I"? Thought is a reflection of the external environment in the human brain. Without an external objective environment, there would be no thought; therefore thought is not the self either. Then, who is reciting the Buddha's name, "Amitābha"? To discover the answer to this question, one must cultivate doubt.
因为疑情一起，一直思索这个问题，究竟是谁？这样就把思想妄念截断了。思想被这个疑情抓住，就不会胡思乱想了。不然我们妄念多端，一分一秒都没有停止过。即使是睡着了也没有停止的时候，还是妄念多端，乱梦横生。	Because once doubt arises, one keeps pondering this question: Who is it? This process cuts off deluded thoughts. This doubt grasps the mind, preventing it from wandering aimlessly. Otherwise, our deluded thoughts are endless, never ceasing for even a second. Even when asleep, they don't stop; they are still full of deluded thoughts and chaotic dreams.
所以禅宗人说的：“大疑大悟，小疑小悟，不疑不悟。”就是这个道理。因为疑情不起，思想总是在动，就抓不住，就不能深入禅定，妄心就息不下来，本性就不能现前。因为真心都被妄念包裹着看不见了。	Therefore, the Chan masters say, "Great doubt, great enlightenment; small doubt, small enlightenment; no doubt, no enlightenment." This is the principle. Because doubt doesn't arise, thoughts are constantly in motion, making it impossible to grasp anything, deepen meditation, calm the deluded mind, and reveal one's true nature. Deluded thoughts obscure the true mind.
我到过几个寺院，看他们在那里念念有词：念佛是谁，念佛是谁……。哎！真糟糕，他们没有起疑情，在那里念“念佛是谁？”还不如念阿弥陀佛好呢！念阿弥陀佛还有佛号的果地感应，还有佛因地发心功德的加持，比念“念佛是谁”要得力的多。	I've visited several temples and seen them chanting, "Who is reciting the Buddha's name? Who is reciting the Buddha's name..." Alas! It's terrible! They haven't developed doubt; chanting "Who is reciting the Buddha's name?" is far less effective than reciting Amitābha Buddha's name! Reciting Amitābha

	Buddha's name has the resonance of the Buddha's fruition embodied in the Name and the empowering merit of the Buddha's causal vows, making it far more powerful than chanting "Who is reciting the Buddha's name?"
现在是末法时代，佛法衰微，大家都不肯好好的用功修法。现在的禅宗说起来真凄惨，所传之法，都不是自己亲自证到本性后，再传给他人，而以法卷代传。	We are now in the Dharma-ending Age. The Buddhadharma is in decline, and people are unwilling to apply themselves properly to practice. The present condition of Chan is truly lamentable. Those who transmit it have not personally realized their true nature before passing the Dharma to others; instead, transmission is represented by a lineage scroll.
就像我们画图画的画卷一样，用一张长长的画纸，在上面写上四个大字：“正法眼藏”。	Like a painted handscroll, it is a long sheet of paper bearing the four large characters “Treasury of the True Dharma Eye”.
然后写第一代祖师是谁，第二代祖师是谁，第三、第四……传到我这儿现在是第三十四代，我传给了你，就写第三十五代，把这卷子传给你，就算是把法传给你了。传的人既没有悟道，受的人也没有悟道，大家就这样糊里糊涂地把卷子传下去，就算悟道了，就算法有传承了，这样的传接法，禅宗哪得不扫地？！	It then names the first patriarch, the second, the third, the fourth, and so forth. If I am listed as the thirty-fourth generation and transmit it to you, I write in the thirty-fifth generation and hand you the scroll; this is then regarded as transmitting the Dharma. Neither the transmitter nor the recipient has awakened to the Way, yet in their confusion they continue passing down the scroll and call this awakening and an authentic lineage. With transmission conducted in this way, how could Chan not be brought into disrepute?
禅宗产生很长时间后，才出现了净土宗。净土宗是在东晋时，由庐山东林寺的慧远法师设立的。	The Pure Land school arose long after Chan. It was established during the Eastern Jin dynasty by Dharma Master Huiyuan of Donglin Temple on Mount Lu.
当时，慧远法师看很多人参禅不对机，就设了两个佛堂：一个是禅堂，一个是依据三经（即《阿弥陀经》、《无量寿经》、《观无量寿佛经》）设立的念佛堂。让参禅不对机的人入念佛堂，于是就产生了净土宗。	Seeing that Chan practice did not accord with the capacities of many people, Huiyuan established two halls: a Chan hall and a Buddha-recitation hall based on the three sūtras—the Amitābha Sūtra, the Sūtra of Infinite Life, and the Sūtra of Contemplation of the Buddha of Infinite Life. Those whose capacities were unsuited to Chan entered the Buddha-recitation hall, and in this way the Pure Land school arose.
净土宗比较方便，借佛的慈悲力量接引，横超三界，往生西方极乐世界。但要真正做到一心不乱才行。关于一心不乱在净土宗里横起纷争。	Pure Land is a comparatively accessible method: relying upon the Buddha's compassionate power of reception, practitioners transcend the Three Realms horizontally and attain rebirth in the Western Pure Land of Ultimate Bliss. Yet they must genuinely attain one-pointed, undisturbed mind. This requirement has caused much controversy within the Pure Land school.
有些人说：“我们全仗佛力，不要一心不乱，散心念佛就行了（散心念佛就是一面嘴上念，一面思想乱动）。”还有的说：“恐怕不行吧！佛说要执持名号一心不乱，才能彼佛现前接引往生。”所以净宗行人也有分歧。	Some say, “We rely entirely upon the Buddha's power. We do not need one-pointed, undisturbed mind; reciting with a scattered mind is enough.” Reciting with a scattered mind means that the mouth recites while thoughts continue to wander. Others reply, “Surely that cannot be right. The Buddha taught that we must hold fast to the Name with one-pointed, undisturbed mind; only then will that Buddha appear, receive us, and enable our rebirth.”
是不是要一心不乱呢？假如马马虎虎念佛就能往生，为什么憨山大师还说：“口念弥陀心散乱，喉咙喊破也徒然”呢？所以还是需要一心不乱的。	Pure Land practitioners are therefore divided over whether one-pointed, undisturbed mind is necessary. If casual Buddha-recitation were sufficient for rebirth, why did Master Hanshan say, “Reciting Amitābha with the mouth while the mind is scattered is futile, even if one shouts until one's throat is hoarse”? One-pointed, undisturbed mind is still required.
关于一心不乱也有深浅，分起来很详细：有事一心，理一心，理事一心，事事一心。我们不讲深的，讲最简单的，就是佛号要时时刻刻在心中念：阿弥陀佛，阿弥陀佛……。	It has several levels: one-pointedness in phenomena, in principle, in principle and phenomena, and in phenomena and phenomena. We shall not discuss the profound levels, but only the simplest. The Buddha's name must remain in the mind at every moment: “Amitābha Buddha, Amitābha Buddha...”
遇到再好的境界也不乐而忘形，还是阿弥陀佛，阿弥陀佛……；遇到再坏再烦恼的境界也不烦恼，还是阿弥陀佛，阿弥陀佛……，心不动摇。这是事一心不乱。要能做到这样才行。假如连这个也做不到，我看生西方就很困难。	Whatever good state one meets, one does not become overjoyed and forget oneself, but goes on with Amitābha Buddha, Amitābha Buddha...; whatever bad or troublesome state one meets, one is not troubled, but goes on with Amitābha Buddha, Amitābha Buddha..., the mind unshaken. This is one-pointedness at the level of phenomena. One must be able to do at least this. If one cannot even do this, I think rebirth in the West will be very difficult.
因为佛不是跑到你面前来接引你。永明寿禅师曾在《宗镜录》中讲：佛就好比是天上的月亮，在千江万水中都显现，我们的心就好比是千江万水。一心不乱就像清水，阿弥陀佛只能在清水中显现。	The Buddha does not run up before us to receive us. In the Zongjing lu, Chan Master Yongming Yanshou says that the Buddha is like the moon in the sky, reflected in a thousand rivers and ten thousand streams, while our minds are like those waters. One-pointed, undisturbed mind is like clear water, in which alone Amitābha Buddha can appear.

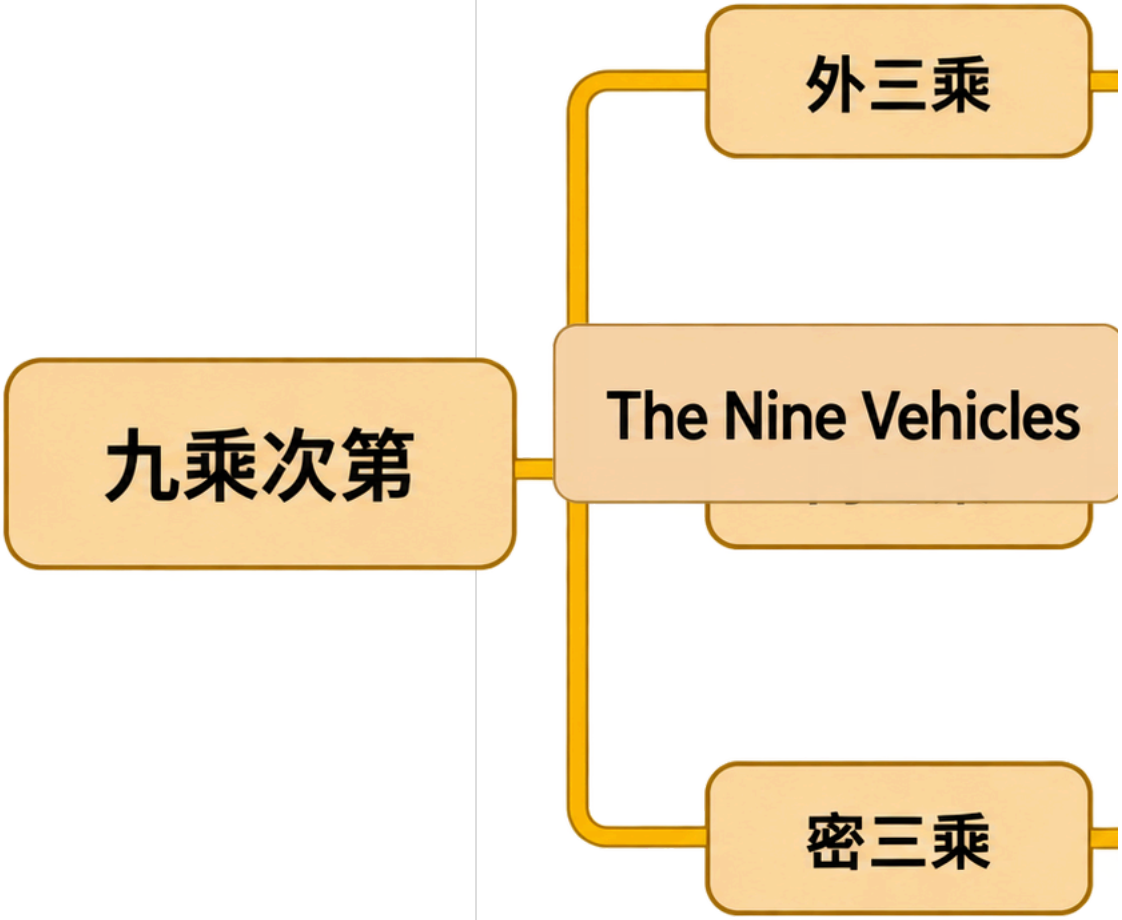
假如我们的心污七八糟就像一潭浑水，佛就是来了你也见不到。因为大家都不肯好好用功，所以本书中说：在现在的末法时代，连“普遍通行的‘净土宗’念佛法门也难方便实行了”。	If the mind is filthy and confused, like a pool of muddy water, we will not see the Buddha even when he comes. Because people are unwilling to practice diligently, this book says that in the present Dharma-ending Age, even the widely practiced Pure Land method of Buddha-recitation has become difficult to carry out as an accessible practice.
净土宗其实是很容易方便实行的，就是念一句佛号：“阿弥陀佛”。但为什么又说：“难以实行”呢？因为现在的修行人不肯用功念佛，都是在装模作样，上上早殿，上上晚殿，敲敲唱唱就算功课做好了。	The Pure Land school is in fact easy and accessible to practice: one simply recites the Buddha's name, “Amitābha Buddha”. Why, then, is it said to be “difficult to practice”? Because practitioners today are unwilling to apply themselves to Buddha-recitation. They merely put on appearances: attending morning and evening services, striking instruments and chanting, and then considering their daily practice complete.
这还是比较好的，差一些的，连殿也不上，只想做经忏挣钱。这样修行有用处吗？一点用处也没有！念佛求生西方，要念到一心不乱才行。佛说：“欲净其土，先净其心；随其心净，即佛土净。	These are the better ones. Those who are worse do not even attend services; they think only of earning money by performing sūtra recitations and repentance rites. Is such practice of any use? None at all. To seek rebirth in the West through Buddha-recitation, one must recite until the mind is one-pointed and undisturbed. The Buddha said, “If you wish to purify your land, first purify your mind; as your mind becomes pure, so does the Buddha-land.”
”心不清净，与净土不相应，是不能往生净土的。佛在《观经》中讲，念佛法门有十六种观法，最后一观叫念佛观。应该怎么观呢？就是念佛时，须心念耳闻，就是说念佛时，耳朵能够清清楚楚地倾听自己的念佛声音。	An impure mind does not correspond to the Pure Land and cannot be reborn there. In the Contemplation Sūtra, the Buddha teaches sixteen contemplations; the last is the contemplation of Buddha-recitation. How is it practiced? While reciting, one must “recite with the mind and hear with the ears”: the ears listen clearly to the sound of one's own recitation.
这种观法，不是用眼睛看，而是用耳朵来观照我们念佛的声音。以耳根摄定意根，使其不生妄念而达到进入念佛三昧的目的。我们真能证入念佛三昧，当腊月三十日到来时，绝定能生西。否则，就很难说了。	This contemplation does not use the eyes to look; it uses the faculty of hearing to illuminate the sound of Buddha-recitation. The ear faculty gathers in the mental faculty so that deluded thoughts do not arise, leading to the Buddha-recitation samādhi. If we genuinely enter this samādhi, when the final day comes we shall certainly attain rebirth in the West; otherwise, the outcome is difficult to predict.
因此，念佛须一切放下，静静地念：“阿弥陀佛、阿弥陀佛……”同时用耳朵静听自己念佛的声音，才能摄心入观。现在的人念佛不入观，不肯照佛教导的方法来切实实行，所以收效甚微。	We must therefore let go of everything and quietly recite, “Amitābha Buddha, Amitābha Buddha...”, while listening calmly to the sound of our own recitation. Only then can we gather the mind and enter contemplation. People today recite without entering contemplation and are unwilling to put the Buddha's instructions earnestly into practice; consequently, they achieve very little.
大势至菩萨教导我们：“都摄六根，净念相继。”就是教导我们念佛，须把眼、耳、鼻、舌、身、意这六根，都摄在这一句佛号上。	The Bodhisattva Mahāsthāmaprāpta teaches us, "Gather in all six sense faculties and maintain uninterrupted pure mindfulness." This instruction signifies that, while reciting the Buddha's name, we must focus all six sense faculties—eyes, ears, nose, tongue, body, and mind—on this single name.
眼睛不看别的东西，耳朵不听别的声音（只听我念佛的声音），鼻子不闻什么香臭，舌头也不尝什么味道，不说话。竭尽心力，“阿弥陀佛、阿弥陀佛……”静静地一直念下去，自然渐渐息下妄心而安然入定。	The eyes do not look at other things; the ears hear no other sounds, but listen only to one's own recitation; the nose does not follow pleasant or unpleasant smells; the tongue neither tastes flavours nor speaks. Exert all your strength, quietly and continuously reciting, "Amitābha, Amitābha..." Gradually, deluded thoughts will subside, allowing one to enter a state of Samādhi.
可惜现在净宗行人不肯这样做。说到“净念相继”这句话，意义深长，确实很难做到。因为不是照字面看起来那么简单，不是只静静地念这句佛号，就叫净念相继，而是很深的，像禅宗开悟后保任到家的功夫一样。	Unfortunately, many Pure Land practitioners today seem reluctant to do this. The phrase "uninterrupted pure mindfulness" carries profound meaning and is quite challenging to attain. It is not as straightforward as it may appear; it involves more than simply reciting the Buddha's name quietly. This practice is deeply profound, akin to the maturation of post-awakening preservation in Chan Buddhism.
所谓净者，要能所双亡，根尘脱落才叫净。就是念佛时能念的心和所念的佛号，一时脱落，无能无所，廓尔清净，才是一念净。有念佛的心和所念的佛号，有能有所，这是相对的。相对的都是虚妄不实的。绝对的才是真的。	True purity necessitates the dissolution of both subject and object, liberating the senses and their corresponding objects. This means that, while reciting the Buddha's name, both the mind engaged in recitation and the name itself must simultaneously fade away, leading to a state of serene purity—this represents a singular moment of pure mindfulness. The intention to recite the Buddha's name and the name being recited are both relative concepts. Relative phenomena are illusory and unreal. Only the absolute is true;
唯有我们的佛性是绝对的。你现在念佛，心、法、佛号都是相对的，所以这不是净念。	Only our Buddha-nature is absolute. When you recite the Buddha’s name now, the mind, the dharma, and the Buddha’s name are all relative, so this is not pure mindfulness.
要等念佛念得入定了，念得能所脱掉了，就像我们修心中心法一样，持咒持到最后，“啪——”脱掉了，法没有了，人也没有了，心也没有了，世界也没有了，都空净了，但灵知了了，这才是一念净。	You must wait until you attain a state of deep concentration in your recitation, transcending the duality of subject and object, akin to the practice of the Heart-of-Heart Dharma. One continues reciting the mantra until, suddenly—“pa!”—everything falls away—the Dharma is gone, the person is gone, the

	mind is gone, the world is gone—everything becomes empty and pure, yet your lucid knowing remains vividly clear. Only this is the purity of a single thought.
一念净就是一念相应，这一念就是佛。一念相应一念佛，念念相应念念佛。念念都是如此不动，念念都是佛，这才叫做相继不断！你们看这是何等的功夫啊！讲到“相应”，还有静中的相应和动中的相应不同。	The purity of a single thought is one thought in harmony; this single thought embodies Buddha. One thought in harmony equates to one thought of Buddha; every thought in harmony reflects every thought of Buddha. Each thought remains unmoved like this; every thought is Buddha—this single thought is what is meant by “maintaining pure mindfulness continuously". Reflect on the level of skill demonstrated here! When discussing " maintaining pure mindfulness," it is crucial to differentiate between maintaining pure mindfulness within stillness and maintaining pure mindfulness within movement.
静中相应，就是我们打坐的时候，能所双亡，打开了本来，与佛相应。但下座动中又忘记了，跟着外境跑了，就不相应了。所以这只是静中相应，动中不相应还是不行。	Maintaining pure mindfulness within stillness indicates that during meditation, both subject and object are extinguished, revealing our original nature and allowing us to align with Buddha. However, when we rise and move, we frequently forget our true selves, yielding to external influences and thereby losing that mindfulness, which can lead to a disconnection from our original nature and the insights gained during stillness. Consequently, while maintaining pure mindfulness within stillness is the primary objective, maintaining pure mindfulness within movement is also vital.
功夫须做到动静一如，动中不跟境界转，仍然是了了分明，如静中一样才行，这就更难了。相继就是继续不断，就是不问动静，时时如此，不只是一时如此，而他时如彼。	The skill must develop to a point where stillness and movement merge, maintaining mindfulness in movement just as in stillness. This process is even more demanding. "Maintaining" refers to uninterrupted awareness, regardless of whether one is in movement or stillness, consistently remaining in the same state—not just for a moment but at all times.
因为我们旧习深重，打坐用功，常是今天能脱开，明天又脱不开，要等多少天后才脱一次，以后不再脱开，那是瞎猫碰着死老鼠，非但不是相继的功夫，也不算开悟。	Our deeply rooted habits mean that we may break through in meditation today but be unable to do so tomorrow. We may have to wait many days for another breakthrough, and it may never happen again. That is like a blind cat stumbling upon a dead mouse: it is neither continuous practice nor awakening.
纵然功夫增进，静中能相继了，动中有走着，还不能算相继成片的功夫。真正的相继，须动中也如静中一样相继。就是在做事时尽管在做，却等于没做，丝毫不住着。做过之后，更没有丝毫做的痕迹。做到这样动静一如的相继，才叫净念相继。	Even when practice improves and continuity is possible in stillness, it is not yet continuous and undivided practice if one goes astray in activity. True continuity must be maintained in activity just as in stillness. While fully engaged in a task, one acts as though nothing had been done, without the slightest abiding attachment. Afterward, not even a trace of having acted remains. Only such continuity, equally at ease in stillness and activity, is called uninterrupted pure mindfulness.
禅宗功夫也是要做到这个地步才叫打成一片。参禅打开本来之后要进一步保任，长养圣胎，使他发育长大。保任功夫是两个阶段。	Chan practice requires reaching a certain level to achieve true unity. After realizing one’s original nature through Chan meditation, it is essential to further cultivate and nurture this realization, akin to nurturing the sacred embryo so that it develops and matures. This cultivation consists of two stages: protecting it and letting go.
保就是保护，就是当我们打开本来了，认识了法身，要严密地保护他，不让他粘染物境而停滞不前，须时时照看他而不忘记。等保护圆熟了，就不须再保。放任他，独立自主而无犯触，以法性本来如此，非有意做作。	Once we have opened our original nature and recognized the Dharmakāya, we must carefully protect it to prevent stagnation due to external influences. We must remain constantly aware of it without forgetting. Once this protection is perfected, it is no longer needed. We should allow it to function independently and autonomously, free from interference, because Dharma-nature is naturally self-sustaining and requires no deliberate manipulation.
功夫做到这里——动静一如的相继功夫，非但净就是禅，禅就是净，禅净不分家。就是儒教孔夫子最后也说：“七十而从心所欲不逾矩。”可见功夫到家，是不分什么宗派的。	When practice reaches this depth—where pure mindfulness remains unbroken in both stillness and movement—Chan and Pure Land become truly inseparable. Even Confucius, the founder of Confucianism, stated, "At seventy, I could follow my heart's desires without transgressing the rules." This conclusion indicates that when one’s practice reaches its peak, it transcends sectarian boundaries.
有些不懂佛教真理的人，总在分别说：“你是禅宗，我是净土。”其实不相干。又有些人分别说：“净土好，稳妥；禅宗不好，危险！”不知道都是一样的。你说禅宗危险，是你不竭尽心力修行故。	Some individuals who do not understand Buddhist truth often distinguish between Chan and Pure Land, asserting, "You are Chan, I am Pure Land." In reality, these practices are connected. Others claim, "Pure Land is beneficial and safe; Chan is not good and is dangerous!" They fail to recognize that they are essentially the same. You may perceive Chan as dangerous because you do not fully engage in your practice.
你不专心致志的念佛，净土也一样危险。不见莲池大师道：“念佛者多，生西者少”吗！你说净土好，禅宗也一样好，六祖大师以来，见性了道的人，不是也很多吗？所以大家不要互相诽谤了，法都是好的。	If you do not concentrate on reciting the Buddha's name, Pure Land practice can be just as perilous. Did not Master Lianchi say, "Many recite the Buddha's name, but few are reborn in the Western Pure Land"? You may regard Pure

	Land as outstanding, yet Chan is equally excellent. Since the Sixth Patriarch, many have seen their true nature and attained enlightenment. Therefore, let us refrain from slandering one another; all Dharma teachings are beneficial.
就看这个法是否适合你的根器，适合根器就是好法。另外，人们之所以有分别，是法没有修圆满，死守在一门，着在一点上，才生出差别见。如真正打开来，见到本性，就圆满了，就知道各宗都相同而无异议了。	It ultimately depends on whether a particular Dharma aligns with your capacity. If a particular Dharma suits your capacity, then it is considered a good Dharma. Furthermore, people often make distinctions because they have not fully practiced the Dharma and tend to cling to one particular method or viewpoint, which leads to differing opinions. When one realizes and sees their true nature, they will understand that all schools are fundamentally the same.
所以说我们心中心密法，就是禅宗，就是净土，和中国的十大宗派，没有点滴分别，只是在下手用功时有些不同罢了。	Therefore, our Heart-of-Heart Dharma encompasses both Chan and Pure Land and is essentially aligned with the ten major schools of Chinese Buddhism; the only difference lies in the initial approach to practice.
我们心中心密法所讲的道理，和禅宗完全一致，也讲打开来见到本性后，了见、思二惑，圆满三身四智，更讲心净佛土净，发愿往生西方极乐世界，并且更进一步，可随愿往生其他诸方净土，不是只能往生一个净土。所以我们心中心法既是禅，又是净土。但真正实行起来是要专心致志的用功，不是说说即能办到的。	The principles taught in our Heart-of-Heart Dharma are entirely consistent with those of Chan Buddhism. This teaching also emphasizes the importance of opening one's mind to recognize one's true nature, eliminating the two kinds of affliction associated with views and thought, and perfecting the Three Bodies and Four Wisdoms. Moreover, it stresses that a pure mind results in a pure Buddha-land, and one should aspire to be reborn in the Western Pure Land of Ultimate Bliss. It also offers the possibility of rebirth in other Pure Lands, not just this one. Therefore, the Heart-of-Heart Dharma is both Chan and Pure Land. However, true practice requires focused and dedicated effort; it cannot be accomplished merely by talking about it.
其实净土宗也是如此，也须一心精念佛号，不可懈怠。但现在人讲的净土宗与净土原意大相径庭，非但念佛不入定，连念佛三昧也不要，甚至说不念佛也不要紧，只要耳闻一句佛号，即能往生西方。	The same is true of the Pure Land school: practitioners must recite the Buddha's name single-mindedly and diligently, without laxity. What people teach as Pure Land today, however, differs radically from its original meaning. Not only do they fail to enter concentration through Buddha-recitation; they reject even the Buddha-recitation samādhi. Some go so far as to say that recitation itself is unnecessary and that merely hearing the Buddha's name once ensures rebirth in the West. This has devastated and disfigured the Pure Land teaching.
把净土宗糟蹋、破坏得体无完肤，真是披着佛衣的逆种、魔子，这种人不下地狱、受刀山油锅之苦才怪！净土宗本有“十六观”、“念佛三昧”、“般舟三昧”等等修法，可见须行人认真修习的。	They have utterly ruined and undermined the Pure Land school. Truly, they are perverters of the teaching and demonic offspring cloaked in Buddhist robes. It would be strange if such people did not fall into hell to suffer mountains of blades and cauldrons of boiling oil! Pure Land has practices such as the Sixteen Contemplations, the samādhi of Buddha-recitation, and Pratyutpanna samādhi, showing that practitioners must cultivate earnestly.
修“般舟三昧”要一天到晚走着或站着念佛。不许坐，不许睡。这是很辛苦的，很难做到。所以本书说：“普遍通行的‘净土宗’念佛法门，也难方便实行。”这话讲得很有道理，是很难实行。所以到临命终时都是乱七八糟。	To practice the Pratyutpanna Samādhi, one recites the Buddha's name while walking or standing throughout the day; sitting and sleeping are not permitted. It is extremely arduous and difficult. Thus this book says, “Even the widely practiced Pure Land method of Buddha-recitation is difficult to carry out as an accessible practice.” This is entirely reasonable: it is indeed difficult. At the end of life, people are therefore confused and disordered.
舍报安详，一心不乱，更是做不到，因为他没有好好修行。能够安安稳稳的，一点无挂碍走掉的人，当然是有，不能说一个都没有，只是很少很少了。我曾见过一位老太太，她是接受救济的，生活很苦没有钱。	They cannot pass away peacefully, free of attachment and with one-pointed, undisturbed mind, because they have not practiced properly. There are, of course, people who depart calmly and securely, without the slightest obstruction, but they are exceedingly rare. I once met an elderly woman who lived in great poverty on public assistance.
那时候，政府每个月只给她八块钱。她只有到菜市场拾一点菜叶吃。在热水瓶里放点剩米饭，到开水房要点开水一胀，变成稀饭喝喝。	At that time, the government gave her only eight yuan a month. She survived by gathering discarded vegetable leaves from the market. She would place a little leftover rice in a thermos, obtain boiling water from the boiler room, and let the rice swell into thin porridge.
她一天到晚念佛：“阿弥陀佛，阿弥陀佛……”，提前一个星期就知道自己要走了，这就是预知时至。她告诉那个开水房的人说：“今天我泡过了，明天就不来了。	All day long she recited, “Amitābha Buddha, Amitābha Buddha...” A week in advance, she knew when she would depart; this is knowing the time of death beforehand. She told the person in the boiler room, “I have soaked my rice today; I shall not be coming tomorrow.”
”开水房的人问她：“你要去哪里呢？”她说：“唉，我要出远门了。”以后一个星期大家都没有再看见她。有人说，这个老太太晚上进屋，就没有见她出来过。于是，把她的房门破开一看，老太太已坐在床上坐化了。这就很好啊！	The person asked, “Where are you going?” She replied, “Ah, I am going on a long journey.” No one saw her during the following week. Someone said that she had entered her room one evening and had not come out. They broke open the door and found that she had passed away seated upright on her bed. That was excellent.
由此可见，净宗行人还是需要一心不乱才能往生西方极乐世界，而禅宗人要做到断惑证真才能证成佛，才能了脱生死。断惑证真就是要把见惑、思惑、无明惑都断除	This shows that Pure Land practitioners still need one-pointed, undisturbed mind in order to attain rebirth in the Western Pure Land of Ultimate Bliss,

而证见本性。	whereas Chan practitioners must cut off delusion and realize truth in order to attain Buddhahood and transcend birth and death. To cut off delusion and realize truth is to eliminate the afflictions of view, the afflictions of thought, and the affliction of ignorance, thereby realizing one's true nature.
开悟就是已经见到本性，但只是刚到法身边，了了见惑（就是知见）。知见正了心就不会再动摇了，但思惑（就是思想）还未了，对境还要生心，分段生死就不能了。	Awakening means that one has seen the true nature, but has only just reached the edge of the Dharmakāya. The afflictions of view—one's views and understanding—have been resolved. Once one's understanding is correct, the mind no longer wavers; yet the afflictions of thought have not been resolved, and the mind still moves when it meets circumstances. Segmented birth and death therefore cannot end.
所以净土宗常说禅宗这一点不好：“禅宗人参禅虽然开悟了，也不能了生死。还是净土宗稳妥，‘但得见弥陀，何愁不开悟’，往生西方极乐世界就证到阿　跋致，一生补处（就是证成等觉菩萨），不再六道轮回了。	Pure Land practitioners consequently criticize Chan on this point: “Although Chan practitioners awaken through meditation, they still cannot end birth and death. Pure Land is more secure: ‘Once you behold Amitābha, why worry that you will not awaken?’ Upon rebirth in the Western Pure Land of Ultimate Bliss, one attains non-retrogression and becomes a Bodhisattva one lifetime away from Buddhahood, never again revolving through the six realms.”
”禅宗是有很多人得到一点知解就以为开悟了，实际功夫并没有跟上去。有些人用功打开本来见到本性，那也只是初到法身边。	Many Chan practitioners gain a little intellectual understanding and take it for awakening, although their actual practice has not kept pace. Even those who apply themselves and break through to see their true nature have only just reached the edge of the Dharmakāya.
就像刚刚登上舞台的边缘，还没有到舞台的中间呢！要继续努力用功，心里彻底空净了，才能真正证悟。所以要在境界中锻炼身心，达摩所传第二代祖师神光大师，就是在妓院酒楼里锻炼身心。	It is like stepping onto the edge of a stage without yet reaching its center. They must continue practicing until the mind is completely empty and pure; only then is realization genuine. Body and mind must therefore be tempered amid circumstances. Master Shenguang, the Second Patriarch in Bodhidharma's lineage, tempered body and mind in brothels and wine shops.
别人说他：“你是个和尚，怎么还往妓院酒楼里跑？”他说：“我到这里是来炼心的，看看我的心还动不动。”所以这才是练真功夫。当然净土宗人把禅宗说的这么不好也不对，因为这样一说别人就无心学禅宗了。	Others asked him, “You are a monk; why do you frequent brothels and wine shops?” He replied, “I come here to train the mind and see whether it still moves.” This is genuine practice. It is nevertheless wrong for Pure Land practitioners to disparage Chan in this way, because doing so discourages others from studying it.
其实禅宗的立足点和净土宗不同。禅宗假如真的见到本性，纵然习气未了，也只需七升天上七到人间就能了了。他会上上升进，不会再到三恶道中，这就很好啊！现在有人讲：“五祖戒，草堂青。	Chan and Pure Land in fact proceed from different standpoints. If a Chan practitioner genuinely sees the true nature, even though habitual tendencies have not yet been eliminated, they need only ascend to the heavens seven times and return to the human realm seven times before those tendencies are exhausted. They will continue to advance and will not fall again into the three lower realms; this is already excellent. People today quote the phrase, “Master Jie reincarnated as Su Dongpo, while Master Qinghuo was reborn as the Grand Chancellor Zheng Gongliang.”
”意思是说五祖山的戒禅师虽然开悟了，但并没有了生死，再投胎就是苏东坡。并说苏东坡娶了几个老婆，也不能出家修行。其实苏东坡还是不错的，他并没有忘记修行。	They say that although Chan Master Jie of Mount Wuzu had awakened, he had not ended birth and death and was subsequently reborn as Su Dongpo. They add that Su Dongpo married several wives and was unable to become a monk. In fact, Su Dongpo was still admirable: he never forgot spiritual practice and diligently cultivated both the Dao and Buddhism.
他是又修道又修佛，也很用功啊！他做了很多诗词歌赋都是与佛法有关的。据说他再转身投胎就是憨山大师了，这不是很好吗？所以禅宗有禅宗的不同，不要再彼此诽谤，应当互相赞叹才好，因为各有各的缘份，各有各的根基。就像我们吃东西，你喜欢吃甜的，他喜欢吃辣的，各有所好。所以说是法法平等无有高下。	Many of his poems and literary works concern the Buddhadharma. It is said that in his next life he became Master Hanshan. Is that not excellent? Chan therefore has its own distinctive standpoint. The schools should not slander one another but should offer mutual praise, because everyone has different karmic affinities and capacities. It is like food: you may prefer sweetness, while another person prefers something spicy. Each has their own taste. Thus all dharmas are equal, with none higher or lower.
佛在世时就预示，末法时代只有净土宗和密宗最应机。禅宗门风高峻，要上上根人才能相应，中下根人就不行了。现在禅宗都是法卷传法，不是开悟传法，有其名而无其实。	The Buddha foretold that in the Dharma-ending Age, Pure Land and the esoteric tradition would be the teachings best suited to people's capacities. The standards of Chan are lofty and exacting and require a high level of spiritual capacity for connection; individuals with average or lower capacity cannot connect with it. Currently, Chan Buddhism primarily transmits teachings through lineage documents, not through enlightenment; it exists in name only.
真是遗憾、太可惜了！其实禅宗是佛教的正法门，其他都是方便法门。净土宗简易方便，横超三界。密宗法门很多，但真正修大法的人很少，都是修求神通的法，来炫耀自己。	This situation is truly regrettable and a great pity! In fact, Chan Buddhism is the true Dharma gate of Buddhism; all others are expedient methods. Pure Land Buddhism is simple and convenient, enabling horizontal transcendence of the Three Realms. the esoteric tradition has many methods, but very few truly practice the profound Dharma; most cultivate spiritual powers to show off.

例如，海灯法师在学佛前，是和他舅舅一起练武的，他舅舅是四川青城山的剑客。	For example, before studying Buddhism, Master Haiteng practiced martial arts with his uncle, a swordsman from Qingcheng Mountain in Sichuan.
有一天，海灯法师在四川边境看见两个小喇嘛抽鸦片，就对他们说：“哎！你们还是和尚呢，怎么抽鸦片，不学好！”一个小喇嘛说：“你别看不起我们。别看你有刀，有剑，我们念一个咒，你这刀剑就砍不破我们的手臂。	One day, Master Haiteng saw two young lamas smoking opium on the Sichuan border. He said to them, "Hey! You're still monks; why are you smoking opium? You're not learning good things!" One of the lamas said, “Don't look down on us. Although you possess knives and swords, we will recite a spell, rendering your blades incapable of cutting our arms.”
”海灯法师摇摇头表示不相信。小喇嘛说：“你不相信？等我抽完，让你试试。”这个小喇嘛“呼呼呼——”地把鸦片抽完，精神足了，嘴里嘟嘟嘟念个咒，然后把袖子卷起来让海灯法师砍。	Master Haiteng shook his head, indicating disbelief. The young lama said, "You don't believe me? Wait until I finish smoking, then I'll let you try." After the young lama finished smoking the opium, drawing on the pipe with repeated puffs, feeling refreshed, he mumbled a spell. Then he rolled up his sleeves and let Master Haiteng chop at them.
海灯法师开始不敢砍，只是用刀背轻轻一碰，“啪”刀被弹起来了。他又用了一点力，刀又被弹起来了。海灯法师想：咦？还管点用！小喇嘛说：“嗨，你用刀刃使劲砍，我这个法很灵的。	Master Haiteng was hesitant at first, only lightly touching the blade with the back of his knife. "Snap!" The knife bounced back. He used some more force, and the knife bounced back again. Master Haiteng thought, “Hmm? It works somewhat!” The young lama stated, "Strike vigorously with the blade; my spell is highly potent." This time, Master Haiteng gently touched the lama's arm with the cutting edge, and with a crisp "Snap!", the knife recoiled once more. The young lama said, "Chop rigorously; it's alright."
”这次海灯法师用刀刃轻轻的一碰，“啪”刀又弹起来了。小喇嘛说：“你用劲砍，没关系。”海灯法师这回用力一砍，“啪”刀又被弹起来了。这下海灯法师信服了，开始发心学佛法。海灯法师讲他学佛的因缘就是这么来的。	This time Master Haiteng touched the knife edge lightly, and with a “snap” the knife bounced up again. The young lama said, “Chop hard; it doesn’t matter.” This time Master Haiteng chopped with force, and with a “snap” the knife bounced up again. Now Master Haiteng was convinced and resolved to study the Buddha-dharma. Master Haiteng said that this is how his affinity with the Buddha-dharma came about.
所以宗喀巴大师看到密宗日久弊生，红教的弟子们尽弄这些小神通，而不修习正法，把红教弄得乌烟瘴气。于是他去其糟粕，取其精华，整理教规，穿黄衣，另立黄教。现在密宗的派别很多，有红教、黄教、白教、花教等。	Therefore, Master Tsongkhapa saw that the esoteric tradition had become corrupt over time, with Nyingma disciples focusing on minor spiritual powers instead of practicing the true Dharma, creating chaos within the Nyingma school. So he discarded the dross, kept the essence, reorganized the rules, donned yellow robes, and established the Gelug school. Now there are many schools of the esoteric tradition, including the Nyingma, Gelug, Kagyu, and Sakya schools.
但目前学密法的人大部份都是为求神通，不是想了生死，走到邪路上去了，真可惜！其实我们修行到一定程度，自然会显发神通，自然会六通具足。外道也有神通，但只有天耳通、天眼通、神足通、他心通和宿命通这五通。	However, most people studying the esoteric tradition today are seeking spiritual powers, not seeking liberation from the cycle of birth and death; they have gone astray, which is truly a pity! In fact, when we cultivate to a certain level, spiritual powers will naturally manifest, and we will naturally possess the six supernatural abilities. Non-Buddhist practitioners also have supernatural abilities, but only the five: divine ear, divine eye, supernormal locomotion, knowledge of others' minds, and knowledge of past lives.
没有漏尽通。漏尽通称为道通，就是一点都不着相，烦恼都光净了。只有佛才是六通具足，比如莲花生大士就是肉体飞升成佛，威力神通不可思议。还有大势至菩萨也是威力神通很大。	They do not possess the knowledge of the exhaustion of the outflows. Knowledge of the exhaustion of the outflows is called a “power of the Way”; it means meaning complete detachment from all appearances and the purification of all afflictions. Only Buddhas possess all six spiritual powers; for example, Padmasambhava attained Buddhahood through physical ascension, possessing inconceivable power and supernatural abilities. Mahāsthāmaprāpta Bodhisattva also possesses great power and supernatural abilities.
就像我们心中心法修到一定程度就会有神通，但还不知道是从什么地方来的。因为神通是我们本来具足的，本来就没有来处。只要不着相，一切放下，神通就会自然显发，要去求反而求不到。	We still do not fully understand the origins of spiritual powers, even though we can develop them to a certain extent through the practice of the Heart-of-Heart Dharma. These powers are inherent within us rather than coming from an external source. If we remain unattached to appearances and relinquish our hold on everything, spiritual powers will naturally emerge; however, seeking them directly will only result in failure.
针对本密法，孙景风居士讲：“听闻的人，至少要明白‘九乘教义’，具有瑜伽初步的智解，才能心印相合，融会贯通，事理无碍。”这就要求听到这个法的人要有相当的智慧才行（并不是阿猫阿狗都能听得懂）。所以在这里我们先讲一下密宗的“九乘教义”。“九乘”就是指外三乘，内三乘和密三乘	Regarding this esoteric teaching, Layman Sun Jingfeng said, “Those who hear it must at least understand the teachings of the Nine Vehicles and possess a preliminary intellectual understanding of yoga. Only then can their mind accord with the mind-seal, fully comprehend and integrate the teaching, and attain the non-obstruction of principle and phenomena.” Those who hear this Dharma must therefore possess considerable wisdom; it is not something that just anyone can understand. We shall consequently begin with a brief explanation of the esoteric tradition's “teachings of the Nine Vehicles”. The Nine Vehicles comprise the Three Outer Vehicles, the Three Inner Vehicles, and the Three Secret Vehicles

（见下图）：	(see the diagram below):
	
外三乘就是显教的声闻、辟支佛和菩萨。主要讲的是教理，让我们明白怎样才能修成罗汉？怎样才能修成辟支佛？怎样才能修成菩萨？如何才能证成佛？先要知道这些教理，然后才能精修密法。	The Three Outer Vehicles are the exoteric vehicles of the Śrāvaka, Pratyekabuddha, and Bodhisattva. They primarily teach doctrine, enabling us to understand how to attain Arhatship, Pratyekabuddhahood, Bodhisattvahood, and Buddhahood. We must first understand these principles before we can cultivate the esoteric teachings deeply.
假如我们在修密法前，一点教理都不懂，修起来就很困难。就像我们要去一个地方，先要问清楚路该怎么走，乘什么车，然后才能出发。这样就不会兜圈子走弯路。	If we know nothing of Buddhist doctrine before practicing the esoteric teachings, practice will be very difficult. It is like traveling somewhere: first we must ask which road to take and which vehicle to use; only then do we set out. In this way, we avoid going in circles and taking unnecessary detours.
内三乘就是事业部、行持部和瑜伽部，讲的是实修的一些具体方法。事业部（又叫作部），就是一些息灾增益的法。现在世上的灾难很多，息灾法可以帮我们息止灾难（比如地震、火山爆发、水灾、旱灾等）。	The Three Inner Vehicles are Kriyā, Caryā, and Yoga, which teach specific methods of practice. Kriyā, also known as Kriyā tantra, includes methods of pacification and enrichment. In light of the numerous disasters occurring in the world today—such as earthquakes, volcanic eruptions, floods, and droughts—pacifying methods can help avert these calamities.
增益法可以帮我们得到某些利益：比如身体健康长寿、减少疾病、财产丰富、五谷丰登等。行持部就是指修初步的观想法。修密法一般开始就是修观想法。	Meanwhile, enrichment methods can yield benefits like improved health and longevity, reduced illness, wealth, and plentiful harvests. Caryā the esoteric tradition pertains to the initial stages of visualization practice, which is fundamental in esoteric practices.
比如修“嗡、阿、　”，就是用白光、红光、蓝光分别观想顶部、喉部、心部。还有‘颇哇法’，首先要从我们的下丹田观想一个仰月坛城（像月牙一样，是向上	For example, in practicing “Om Ah Hum,” one visualizes white light, red light, and blue light at the crown, throat, and heart respectively. In the phowa

弯，不是朝下弯，非常明亮。）。	method, one first visualizes in the lower dantian a crescent-moon maṇḍala (like a crescent moon, curving upward, not downward, and very bright).
从这个基础上起一个脉管，下面小上面大，像一个喇叭口，直通我们头顶的梵穴。要把这个脉管观亮，看着像日光灯一样亮，从会阴直通梵穴。这个脉管底下有一个明点，这个明点就像绿豆大小，比黄豆稍微小一些。	From this base a channel rises, narrow below and wide above like a trumpet mouth, running straight up to the Brahma aperture at the crown. One must make this channel bright, as bright as a fluorescent tube, from the perineum straight to the Brahma aperture. At the bottom of this channel is a bindu the size of a mung bean, slightly smaller than a soybean.
月牙、脉管、明点观亮以后，再用三字诀来修。先用‘嘿’字。这个‘嘿’字是从下丹田里喊出来的。一喊‘嘿——’就把下丹田的气都往上提，肛门自然就提起来了。	After visualizing the crescent moon, channel, and bindu, practitioners use a three-syllable mantra. The first syllable is "Hē," which is uttered in the lower dantian. As "Hē—" is spoken, the qi in the lower dantian rises, naturally lifting the anus.
密咒就起这个作用，字音鼓气；把气鼓上来，明点就由下面升到顶上了。但不能出去，一出去命就没有了。这个明点就是第八识。	The mantra facilitates this; the sound invigorates the qi, causing the bindu to ascend from below to the top. However, it must not escape, as doing so could be fatal. This bindu represents the ālaya consciousness (ālaya-vijñāna).
这时候要观想阿弥陀佛的一只脚（这就叫阿弥陀佛颇哇法）或者观世音菩萨的一只脚（这就叫观音颇哇法）踏在我们顶门梵穴上，明点就出不去了。‘嘿——’气到了顶上，再用‘嘎’字。‘嘎——’气就下来了。	At this stage, one should visualize one foot of Amitābha Buddha (known as the Amitābha Buddha phowa method) or one foot of Avalokiteśvara Bodhisattva (referred to as the Avalokiteśvara phowa method) resting on the Brahmā aperture to ensure the bindu remains contained. As you chant "Hē—," allow the breath to reach the top of your head, then transition to the syllable "Ga." When you say "Ga—," the breath descends.
大家可以试一试，‘嘿——’气就上去了，‘嘎——’气就落下来了。到最后要走的时候，就用第三个字，‘啪——’就出去了。	You can practice this: "Hē—" as the breath rises, followed by "Ga—" as the breath falls. When nearing death, the third syllable, "Phaṭ—," is employed to facilitate the release.
比如，临终要走时，先用‘嘿——’字把明点升到头顶，然后把阿弥陀佛（或观音菩萨）踏在头顶上的脚拿掉。最后‘啪——’顶开了，这个明点出去，就到阿弥陀佛或观音菩萨的心中，就生到西方极乐世界去了。	For instance, as you approach death, first use the syllable "Hē—" to elevate the bindu to the top of your head, then remove the foot of Amitābha Buddha (or Avalokiteśvara Bodhisattva) from your head. Finally, chant "Phaṭ—" to open the Brahmā aperture, allowing the bindu to exit into the heart of Amitābha Buddha or Avalokiteśvara Bodhisattva, leading to rebirth in the Western Pure Land of Ultimate Bliss.
这就是‘颇哇法’。净土宗里面也有观想法，在《十六观经》中就讲了十六种观想法。瑜伽部就是指相应。就是说我们的心要和佛的心相应，心佛道交打成一片，做功夫要言行一致，就是相应。不是说的很多，做的很少，贪嗔痴还是重得很，那就不行。所以要上与佛、下与众生，慈悲喜舍时时刻刻都相应才行。	This practice is known as the "phowa" method. The Pure Land school offers various visualization methods, as outlined in the Sixteen Contemplations Sūtra, which describes sixteen types of visualization. In the context of Yoga the esoteric tradition, the term "correspondence" signifies that our mind should align with the Buddha's mind; ideally, our mind, the Buddha, and the Way should become one. In practice, it is essential that our words and actions remain consistent—that is, correspondence. Merely talking without taking action, while allowing greed, anger, and ignorance to persist, will not yield results. Therefore, we must maintain correspondence with the Buddha above and all sentient beings below, embodying loving-kindness, compassion, joy, and equanimity at all times.
密三乘是指玛哈约嘎、阿努约嘎、阿底约嘎。玛哈约嘎（玛哈是大，约嘎是瑜伽）是指通过持真言（即念咒）入定证入妙明境界。这个妙明境界就是指空、乐、明。空就是把身体化空，乐就是乐趣无比，明就是放大光明。	The Three Secret Vehicles are Mahāyoga, Anuyoga, and Atiyoga. Mahāyoga—mahā means “great”, while yoga means “union”—entails entering samādhi through mantra recitation and realizing a wondrous, luminous state. This state is emptiness, bliss, and clarity. Emptiness means that the body dissolves into emptiness; bliss is incomparable joy; and clarity is the radiance of great light.
按“四禅八定”的修法，到第二禅天是喜，到第三禅天就是乐，这种快乐是一种轻安宁喜，是世间的任何快乐都无法相比的。证入妙明境界，出现空乐明之后不能有所住着。	In the practice of the Four Dhyānas and Eight Samādhis, the Second Dhyāna is characterized by joy and the Third Dhyāna by bliss. This bliss is a light, peaceful, and joyful ease beyond comparison with any worldly pleasure. Even after realizing the wondrous, luminous state and experiencing emptiness, bliss, and clarity, we must not abide in them.
住在空上就不能出空界，住在乐上就不能出欲界，住在明上就不能出色界。所以尽管证到妙明境界也不能住相，要归无所得。	If we abide in emptiness, we cannot leave the Formless Realm; if we abide in bliss, we cannot leave the Desire Realm; and if we abide in clarity, we cannot leave the Form Realm. Thus, even after realizing this state, we must not cling to its appearances but return to non-attainment.
阿努约嘎就是圆满相应（阿努是圆满之意），是说佛性本来如此，本来就是妙明境界，任何众生本来都具足空、乐、明，而不是因修法才有的，当一悟到：“噢！佛不是我们修法修成的，而是本来如此！”就开悟了。	Anuyoga means perfect union: Buddha-nature is originally and naturally this wondrous, luminous state. Every sentient being inherently possesses emptiness, bliss, and clarity; they are not produced by practice. Awakening occurs when we realize, “Ah! A Buddha is not manufactured through our practice; Buddhahood has always been so.”

所以说道不是修，而是悟。阿底约嘎比阿努约嘎更高了一层。阿底约嘎就是大圆满相应（阿底就是大圆满）。就是说我们本身是佛，本来具足一切妙用，这就是大圆满心要。虹光法，大手印法，还有我们的心中心法等都是大圆满法。	Thus, the Way is not fabricated through cultivation; it is awakened to. Atiyoga is a level higher than Anuyoga. Atiyoga means union with Dzogchen (Great Perfection), with ati understood here as “great perfection.” In other words, we ourselves are originally Buddhas and already possess every wondrous function. This is the heart essence of Dzogchen. The Rainbow Light practice, Mahāmudrā, and our Heart-of-Heart Dharma are all Dzogchen teachings.
“大圆满”是密宗红教最高的法，和“大手印”是一个法。“大手印”是修“大圆满”的前行，藏文译为“彻却”（意为“立断”）。大手印把我们的本性比做一个大手，尽虚空遍法界。	The Dzogchen (Great Perfection) is the highest teaching of the Nyingma school of the esoteric tradition and is presented here as the same Dharma as Mahāmudrā. Mahāmudrā is described as a preliminary to the Dzogchen (Great Perfection) and identified with the Tibetan term Trekchö, meaning “cutting through”. Mahāmudrā likens our true nature to a vast hand pervading empty space and the entire Dharma Realm.
比如孙悟空一个跟头可以翻十万八千里，但翻来翻去还是跳不出如来佛的手掌心。我们的心量就是如此之大，这就是我们的佛性。修“大手印”就是要证成三空相应，也就是要明心见性。三空就是指内虚空、外虚空和密虚空。	Sun Wukong, for example, can somersault 108,000 li, yet however far he travels, he cannot leap beyond the palm of the Tathāgata. The capacity of our mind is just as vast; this is our Buddha-nature. To practice Mahāmudrā is to realize the union of the three emptinesses—that is, to illuminate the mind and see the true nature. The three are inner emptiness, outer emptiness, and secret emptiness.
内虚空是指要把我们的身体化空。所以我们常说：修心中心法，身体没有化空还有身体在就不行。外虚空是指身体外的空间。密虚空是指我们的本性，即佛性。我们的佛性本来是空，本来就没有东西。	Inner emptiness means that the body dissolves into emptiness. This is why we often say that in practicing the Heart-of-Heart Dharma, it will not do if the body remains and has not dissolved into emptiness. Outer emptiness is the space outside the body. Secret emptiness is our true nature, Buddha-nature. Buddha-nature is originally empty and contains no thing.
没有什么男女老少，青黄赤白。但它又不是断灭空，不是一点东西都没有，而是灵妙真心，就是妙有。妙有者，有而不有，不有而有，无相可见。所以它具有很大的功能，很大的能量。我们将内虚空、外虚空、密虚空化为一体时，就是一个大空。这个大空并非是一点知觉都没有，而是了了分明，灵知了了。这就是彻却界，即大手印。	It has no male or female, old or young, blue, yellow, red, or white. Yet it is not annihilationist emptiness or sheer nothingness. It is the numinous, wondrous true mind: wondrous presence. Wondrous presence exists without fixed existence and, while not existing as a thing, nevertheless manifests; no form can be seen. It therefore possesses immense function and energy. When inner, outer, and secret emptiness merge into one, there is one great emptiness. This great emptiness is not devoid of awareness; it is lucidly and vividly knowing. This is the realm of Trekchö, namely Mahāmudrā.
大手印的三要素就是见、定、行。要做到见、定、行三合一。我们首先要见地正确，要明白什么是我们的本性。知道本性是一切众生都具有的，它不生不灭，不增不减，不垢不净，不动不摇。	The three essentials of Mahāmudrā are view, meditative concentration, and conduct; the three must become one. First, our view must be correct and we must understand our true nature. This nature is possessed by every sentient being. It is unborn and undying, neither increasing nor decreasing, neither defiled nor pure, unmoving and unwavering.
这样就知道这个世界上的所有东西都是虚妄不实的，都是“因缘所生法，我说即是空”。我们只要把自己所执着的一切东西都放下，恢复我们活活泼泼的本性就成就了。所以见地正确就有了定力。	We then know that everything in the world is illusory and unreal: “Dharmas arising through causes and conditions, I declare, are emptiness.” We need only let go of everything to which we cling and restore our vivid, dynamic true nature; then attainment follows. Correct view gives rise to the power of concentration.
因为我们知道外面的色、声、香、味、触、法都是假的，都是不值钱的稻草，就不再着相了。有了佛性这个大宝贝就不要外面的稻草了。我们最珍贵的佛性，在佛经上被誉为“摩尼宝珠”，能予众宝。它能生出一切东西来。	Knowing that external forms, sounds, smells, tastes, tangibles, and mental objects are false—nothing more than worthless straw—we cease clinging to appearances. Once we possess the great treasure of Buddha-nature, we no longer want the straw outside. The Buddhist scriptures praise our most precious Buddha-nature as a wish-fulfilling jewel capable of bestowing every treasure and giving rise to all things.
我们的心安定了，行为就能合拍，这就是瑜伽，即相应。假如我们说的是一套，做的是另一套那就不行，因为我们的行为没有修上去。所以“行”就是指要能真正证到。	When the mind is settled, conduct accords with it. This is yoga: union or correspondence. If we say one thing and do another, it will not do, because our conduct has not caught up with our understanding. “Conduct” therefore means genuinely realizing the teaching in practice.
修大手印明心见性后，再进一步修大圆满脱嘎法（意为顿超，亦叫虹光法）。禅宗是先开悟，开悟后再在境界上把自己的习气磨光，把所谓的见惑、思惑、尘沙惑、无明惑全磨练光净，一点也不着相了，这样就成就了。	After practicing Mahāmudrā to realize one's true nature, one further engages in the Dzogchen practice of Tögal, which means sudden transcendence and is also referred to as the Rainbow Light Method. In Chan Buddhism, the process begins with achieving enlightenment, followed by refining one's habitual tendencies related to spiritual states. The procedure involves purifying so-called afflictions of view, thought, innumerable phenomena, and ignorance, ultimately leading to a state of no attachment; this is the method through which enlightenment is attained.
密宗比禅宗多了一个方便接引法，就是脱嘎法。脱嘎就是用我们身内的五种光和外界的五种光合起来，光光相映，合为一光。我们身内的五种光就是：一、远通水光，就是从我们眼睛里放出的光。	In contrast, the esoteric tradition provides a more structured form of guidance, specifically through Tögal. Tögal entails the integration of the five lights within our body with the five lights of the external world, facilitating a process where

	each light reflects and merges into a unified whole. The five lights within our body are as follows: 1.The light emanating from our eyes.
我们的眼睛不是水汪汪的吗？这是由于有脉管直通到眼睛的缘故。二、白柔脉光，就是各种脉管所放的光。练气功的人不是讲任脉、督脉、中脉等等。这些脉管都放光，就叫白柔脉光。	Aren't our eyes watery? This light is due to channels that lead directly to the eyes. 2. Light emanates from various channels. Practitioners of qigong discuss the Ren, Du, and Central channels, among others. These channels all emit light, referred to as the light emanating from the white, soft channels.
三、肉团心光，就是从我们的心脏放出的光。四、法界体性光，就是我们自性的光明。五、界性净光，就是我们的整个身体是一个法界，身体统统是光。外面的五种光就是：太阳光，月亮光，灯光，水光和黑光。	3. The light of the physical heart radiates from the heart. 4. The light of the Dharma Realm represents our true nature. 5. The pure light of the realm indicates that our entire body is a Dharma Realm and that the whole body is light. The five external lights include sunlight, moonlight, lamplight, water light, and black light.
黑暗也是一种光。修虹光法就是用外面这五种光，激发我们身体里面的五种光。我们现在不是有激光吗？就是把能放光的红宝石放在激光盘里面，用强烈的电光打上去，把宝石本身的光激发出来，这就是激光。	Darkness is also considered a form of light. Practicing the Rainbow Light method utilizes these five external lights to stimulate the five internal lights within our body. Don't we have lasers now? This practice involves placing a luminous ruby in a laser disc and shining a strong electric light on it to stimulate the ruby's own light.
激光很强能穿透钢板。修虹光法就是用外界的光刺激我们的本性光。这样外面五种光和身内五种光合为一体，就使整个身体由量变到质变，变成一个光明体。	This device is known as a laser, which is powerful enough to penetrate steel plates. By using external light to stimulate our inherent light, the Rainbow Light method facilitates the merging of the five external lights and the five internal lights into one, resulting in a qualitative change in the entire body that transforms it into a body of light.
到临终时，“轰——”化成一束光就走了，这就是即身成佛，与即生成佛不同（一个是身体的“身”，一个是生命的“生”）。	At the time of death, the individual transforms into a beam of light and departs with a "boom." This is called attaining Buddhahood in this very body, which differs from attaining Buddhahood in this lifetime (body vs. life).
即生成佛是指活在世上这一生能成佛，但临终时没有化成光还有身体遗留下来；如果身体化成光也成佛了，就是即身成佛。	"Attaining Buddhahood in this lifetime" means achieving Buddhahood in this life without transforming into light at death, thereby leaving behind a physical body. If the body transforms into light and one also attains Buddhahood, it is referred to as "attaining Buddhahood in this very body."
修成虹光法最好的情况是爪发不留，身心都融于法界而变成光明体；修得不太好的还有指甲和头发留下，其余都化成光了；修得最坏的情况是身体不能化成虹光，而是缩阴，就是身体缩小了。比如供养在九华山百岁宫无暇禅师的报身，就是缩得很小，不足二尺，装金后供在佛龛里面供人瞻仰，那就是缩阴。	The most successful cultivation of the Rainbow Light method results in the complete complete transformation, leaving behind neither nails nor hair, merging the body and mind into the Dharma Realm, and transforming into a body of light. Less successful cultivation may leave behind nails and hair while the rest transforms into light. The least successful outcome is that the body fails to transform into rainbow light and instead shrinks, becoming smaller. For example, the preserved body of Chan Master Wuxia, enshrined at the Centenarian Palace on Mount Jiuhua, is tiny, measuring less than two feet tall. After being gilded, it is placed in a shrine for people to admire; this process exemplifies the shrinking of the body.
要修虹光法就不能工作，要闭关，要从早到晚不停的修才行。如果修一修又去上班了，那就不行。因为这个法不是看太阳光就是看水光，不是看水光就是看月光，不是看月光就是看灯光，不是看灯光就是看黑光。	To practice the Rainbow Light method one cannot go to work; one must go into retreat and practice without stopping from morning to night. It will not do to practice a while and then go off to work, because in this method one is always looking at either sunlight or water light; if not water light, then moonlight; if not moonlight, then lamplight; if not lamplight, then dark light.
总之要一天到晚打坐修法才能成就，不然就化不成光。所以没有时间或不具备好的外部条件都不能修。比如你现在要看水光，那就必须有水才行啊！所以虹光法修起来很难。	In short, one must meditate and practice throughout the day in order to attain accomplishment; otherwise, the body cannot transform into light. Those who lack either time or suitable external conditions cannot undertake the practice. If one is to contemplate water light, for example, water must be available. The Rainbow Light method is therefore very difficult to practice.
即使虹光法修成后，也不能有所住着，如果住着在虹光上，也只不过是法界一游魂，不能圆证佛果。因为佛性本来是空的，我们的心，就象整个大虚空一样一丝不挂，一尘不染。一切相都是我们本来具有的佛性所显现的。	Even after accomplishing it, one must not abide in the rainbow light. If one clings to it, one remains merely a wandering spirit roaming the Dharma Realm and cannot realize Buddhahood completely. Buddha-nature is originally empty; our mind is like the whole of vast space, utterly unencumbered and unstained by a speck of dust. Every appearance is manifested by the Buddha-nature we inherently possess.
佛性是具足万相，具足万能的。因为一切都没有，所以才能有一切。佛教的教理是最圆满最彻底的。而其他宗教总有个东西，总有点住着。如果住在一点东西上，其它就不能圆满具足了。	Buddha-nature contains all appearances and all capacities. Because there is nothing, everything can appear. Buddhist doctrine is the most complete and thorough. Other religions always retain something to cling to; if one abides in any single thing, the whole cannot be perfectly complete.
可见密宗到最高层和禅宗讲的完全一样，也是无相的，有相法都是导引法，都是初步的摄机法，无相法才是上上法。禅宗其实也是密法，并不是显教。密者就是如来密因，无法可见也。	At its highest level, the esoteric tradition is therefore exactly the same as Chan: it too is formless. Methods employing forms are means of guidance, preliminary methods adapted to practitioners' capacities; only the formless teaching is supreme. Chan itself is actually an esoteric teaching, not an exoteric

	one. “Esoteric” refers to the Tathāgata's secret cause, which has no visible form.
《楞严经》中不是讲：大佛顶如来密因修证了义吗？我们的佛性就是无相可见，无声可闻。既然无声无相又怎么能见到呢？所以说大佛顶是见不到的（只要心心相应就是）。这就是如来密因，这就是秘密。	Does not the Śūraṅgama Sūtra speak of “the Great Buddha-Crown, the Tathāgata's secret cause, and the complete meaning of cultivation and realization”? Our Buddha-nature has no form to be seen and no sound to be heard. Since it is soundless and formless, how can it be seen? The Great Buddha-Crown cannot be seen; what matters is that mind accords with mind. This is the Tathāgata's secret cause—this is the secret.
就像惠明问六祖大师：“还有更密的吗？”六祖说：“密在汝边，与汝说者即非密也”。意思是说秘密在你自己，和你讲的就不是秘密。前面我们讲过禅宗有外道禅、凡夫禅、小乘禅、上乘禅、最上乘禅。	When Huiming asked the Sixth Patriarch, “Is there anything still more secret?”, the Sixth Patriarch replied, “The secret lies with you. Whatever I tell you is no longer secret.” The secret is within oneself; once it is spoken to you, it is no longer secret. Earlier we discussed non-Buddhist Chan, ordinary-beings' Chan, Lesser Vehicle Chan, Superior Vehicle Chan, and Supreme Vehicle Chan.
外道禅是带异计而修的，心外有法，欣上而厌下，他们不知道上下都是平等的，众生就是佛，佛就是众生；凡夫禅不是带异计而修，是正信因果而欣上厌下；小乘禅是悟了偏空真理而修的，认为这个身体不是我，偏空了；上乘禅（又称菩萨禅）是悟法、我二空之理而修的；最上乘禅就是悟了我们本身就是佛，佛就是我们。	Non-Buddhist Chan is cultivated with ulterior aims: it posits a dharma outside the mind, delights in what is above, and rejects what is below. Its practitioners do not know that above and below are equal, that sentient beings are Buddhas and Buddhas are sentient beings. Ordinary-beings' Chan is not cultivated with ulterior aims; it is based on right faith in cause and effect, while still delighting in what is above and rejecting what is below. Lesser Vehicle Chan is cultivated after awakening to partial emptiness and recognizing that the body is not the self, but it remains biased toward emptiness. Superior Vehicle Chan, also called Bodhisattva Chan, is cultivated after realizing the emptiness of both person and dharmas. Supreme Vehicle Chan is the realization that we ourselves are Buddhas and Buddhas are none other than us.
如来自性我们一点也不缺少，同佛一模一样。这样来修就是最上乘禅。这和密宗的大圆满不是一样吗？！所以讲到最高处，密宗和禅宗完全一样。	We lack nothing of the Tathāgata-nature and are identical with the Buddha in this respect. Cultivation based on this understanding is Supreme Vehicle Chan. Is this not the same as the Dzogchen (Great Perfection) of the esoteric tradition? At the highest point, the esoteric tradition and Chan are exactly alike.

（四）朝闻道，夕死可矣

(IV) If One Hears the Way in the Morning, One May Die Content in the Evening

“相传在西藏密部中，有不修而成佛的法门两种：一种是迁识往生的‘颇哇法’；另一种即本法。”。不修就可以成佛，那该多好！大家都想得到这样的法。	It is said that in the Tibetan esoteric tradition there are two methods by which one may attain Buddhahood without practice: one is the practice of “phowa”, the transference of consciousness for rebirth; the other is the method taught in this book. How wonderful it would be to attain Buddhahood without practice! Everyone would like such a method.
不修真能成佛吗？其实不行啊！关于“颇哇法”我们前面讲过，所谓不修是不需要修禅观，但还是要修观想的。而这本《中有教授听闻解脱密法》虽如本经所说：“此法为不需要修习禅观法即得解脱之甚深教授。”。但我们熟悉本法的内容，时时刻刻不忘记，也等于是修啊！所以大家不要贪便宜。	But can one truly attain Buddhahood without practicing? In fact, one cannot. We discussed phowa earlier. “Without practice” means that one need not practice meditative contemplation, although visualization is still required. Likewise, although The Esoteric Teaching of Liberation through Hearing in the Intermediate State states, “This is a profound teaching through which liberation may be attained without practicing meditative contemplation,” becoming thoroughly familiar with its contents and keeping them constantly in mind is itself a form of practice. Therefore, we should not look for an easy shortcut.
我们现在修法都不离禅观。观就是观照，就是看着念头起处不跟着它跑。净土宗的“般舟三昧”，“念佛三昧”就是禅观。	Our present methods of practice are inseparable from meditative contemplation. Contemplation means maintaining awareness: watching thoughts as they arise without following them. The Pure Land practices of Pratyutpanna Samādhi and Buddha-recitation Samādhi are forms of meditative contemplation.
《观无量寿佛经》中就讲了十六种观的方法：观太阳、观净土圣境、观阿弥陀佛等等，其中最容易的念佛观是第十六观。就是耳根要听着自己念佛的声音，字字分明。现在的净土宗人散心念佛就不能入观。	The Sūtra on the Contemplation of Amitāyus teaches sixteen contemplations, including contemplation of the sun, the sacred realm of the Pure Land and Amitābha Buddha. The easiest, the sixteenth contemplation, is the contemplation of Buddha-recitation: one listens to the sound of one’s own recitation, hearing every syllable distinctly.
他们一面念佛，一面妄念乱动，还说废话，所以修得不得力。以为反正阿弥陀佛发大愿要来接引我们，只要相信有西方极乐世界，再念念佛就行了。因为我们是带业往生嘛！业造了可以带走，带到西方极乐世界去。	Pure Land practitioners today cannot enter contemplation if they recite with a distracted mind. They recite while entertaining wandering thoughts and engaging in idle talk, so their practice has little effect. They suppose that, since Amitābha Buddha made a great vow to receive and guide us, it is enough to believe in the Western Pure Land of Ultimate Bliss and recite the Buddha’s

	name. After all, they say, we may be reborn carrying karma: the karma we have created can simply be taken with us to the Western Pure Land.
真这么便宜吗？其实错误了。带业往生是不错，但应明白业就是心念动。心念一动无明就起。所以《起信论》中说：“无明为因生三细”。这三细相就是业相、转相、现相。心念一动无明起就是业相，即造业之相。	Can it really be so easy? This is a misunderstanding. Rebirth carrying karma is indeed possible, but we must understand that karma is the movement of thought. As soon as thought moves, ignorance arises. Thus the Awakening of Faith says, “With ignorance as the cause, the three subtle aspects arise.” These are the karmic aspect, the perceiving aspect and the objective aspect. When thought moves and ignorance arises, this is the karmic aspect—the appearance of karma being created.
我们本来没有相，因为法身无相，一点东西都没有。在《四书》中也讲：“混沌初开。”混沌的时候本来是没有相，就是我们大家不安分，妄念乱动。这就叫真如不守，自心乱动。	Originally there was no appearance, for the Dharmakāya is formless and contains not a single thing. The Four Books likewise speak of “the first opening of primordial chaos”. In that primordial state there was originally no appearance; yet, being restless, we allowed wandering thoughts to stir. This is called true suchness failing to abide, the mind itself moving chaotically.
认为有觉性就应当有所见到，怎么没有见到东西呢？怎么是空呢？因为追求有相，动得就更厉害了，动上加动，所以业相就是动出来的。从无要转到有这个过程就是转相。最后于混沌中现出相来这就叫现相。	We thought that if awareness existed, something ought to be seen: why was nothing seen, and why was there emptiness? The more we pursued appearances, the more violently the mind moved—movement added to movement. Thus the karmic aspect is produced by movement. The transition from non-existence to existence is the perceiving aspect, and the appearance that finally emerges within primordial chaos is the objective aspect.
所以“无明为因生三细”中的三细就是业障。这个业障不是我们一生一世修行就能了光的。到了等觉菩萨位（十地之后就是等觉、妙觉）还有最后一分无明未破，这就是业，要生西方极乐世界还得带着走，所以叫带业往生。	The three subtle aspects are therefore karmic obscurations. They cannot be exhausted through practice in a single lifetime. Even at the stage of Equal Enlightenment—after the ten bodhisattva grounds and before Wondrous Enlightenment—the final fraction of ignorance remains unbroken. This too is karma and must still be carried when one is reborn in the Western Pure Land; hence the expression “rebirth carrying karma”.
不是说我们一面打坐念佛，一面修法，一面做点坏事造点业不要紧，不能这样理解。我们假如已经信佛修法就不能再造业了。再做坏事那就是知法犯法罪加一等。做坏事就要下地狱，不是说可以带着往生。	It does not mean that, while meditating, reciting the Buddha’s name and practicing the Dharma, we may also do wrong and create karma without consequence. Once we have taken refuge in Buddhism and begun practicing the Dharma, we must not create further evil karma. To do wrong then is knowingly to violate the Dharma and makes the offense still more serious. Wrongdoing leads to the hells; it is not karma that may simply be carried to the Pure Land.
所以我们要小心，千万不要错会“带业往生”之意。我们要众善奉行，多做善事。诸恶不做，坏事再微小也不要做。现在修净土宗的人认为：我们带业往生，临终十念就可以生西了，现在不修行不要紧。	We must therefore take great care not to misunderstand “rebirth carrying karma”. We should practice every good and refrain from every evil, however slight. Some Pure Land practitioners think, “Since we may be reborn carrying karma and ten recitations at death are enough for rebirth in the West, it does not matter if we do not practice now.”
现在不修行到临终时你能念吗？临终能念就要靠我们现在做功夫才行。我看到很多人临终时四大分散，非常痛苦，根本就不能念了，甚至听也不想听：“哎哟！烦死了，我的心乱的很。	But if you do not practice now, will you be able to recite at death? That ability depends upon the effort you make now. I have seen many people at death suffer terribly as the four elements dispersed. They could not recite at all and did not even wish to hear recitation: “Oh, how irritating! My mind is in utter confusion.”
”这是什么缘故呢？因为他心里不清净，舍不得离开这个世界。他生于斯，死于斯。他的亲属、金银财宝，名誉地位都在这个世界上。再加上四大分散苦不堪言，那时叫他念佛他念不出来了。临终时能念佛就要靠现在做功夫。	Why? Their minds were impure and they could not bear to leave this world, where they had been born and where their relatives, wealth, reputation and status remained. Added to the unbearable pain of the four elements dispersing, these attachments left them unable to recite the Buddha’s name. The ability to recite at death depends upon present practice.
要有很好的定力，病痛来了也没关系，还能念佛，正念还能提起来。现在不用功靠临死那一会儿怎么行呢？从前我们有个师兄弟也是这样说：“现在不用功不要紧，等我快死的时候用一个星期的功就行了。	One must possess strong samādhi so that, even when illness and pain come, one can still recite and arouse right mindfulness. How can one neglect practice now and rely upon the final moments? A fellow practitioner once said, “It does not matter if I do not practice now. When I am about to die, one week of practice will be enough.
《阿弥陀经》不是说：若一日、二日……乃至七日，一心不乱，彼佛现前吗？”后来我看他非但一个星期的功夫用不上，还痛苦混乱得已不知道用功了。所以不是这么夸夸其谈就行的，临终十念带业往生不是那么简单。我们要想稳妥，还是现在要好好用功，要做到一心不乱才行。	Does not the Amitābha Sūtra say that if one practices for one day, two days … up to seven days, with one-pointed concentration, that Buddha will appear before one?” Later, I saw that he could not make use of even that week; he was in such pain and confusion that he no longer knew how to practice. Grand talk is not enough. Rebirth carrying karma through ten recitations at death is far from simple. To be secure, we must practice diligently now and attain one-pointed concentration.
禅宗也是一样不离禅观。比如法相宗要修唯识观，天台宗要修大止观，还有参话头，都是禅观。参话头要起疑情，整个身心都观注在这个疑情上凝做一团，果真能	Chan is the same; it never departs from Chan contemplation. For example, the Faxiang school requires the practice of Vijnaptimatrata (consciousness-only)

如此，好消息就来了。	contemplation, the Tiantai school requires the practice of the Great Cessation and Contemplation, and there is also the investigation of Huatou—all of these are forms of Chan contemplation. In investigating a critical phrase, one must arouse a sensation of doubt and gather one's entire body and mind into that single mass of doubt. If one can truly do this, good news will come.
就怕你心散乱起不了疑情，所以一定要深入禅观才行。密宗更是注意禅观，它是以身（印）、口（咒）、意（观）三密加持。手结印脚敷坐，手脚都不动了这是身密；口持咒不停，这就是口密；意就是观照，这就是意密。	The danger is that a scattered mind cannot arouse the sensation of doubt; one must therefore enter deeply into meditative contemplation. Esoteric Buddhism places even greater emphasis upon contemplation through the empowerment of the three mysteries: body (mudrā), speech (mantra) and mind (contemplation). Forming a mudrā with the hands and sitting cross-legged without moving the hands or feet is the mystery of body; continuously reciting a mantra is the mystery of speech; and maintaining contemplative awareness is the mystery of mind.
所以密宗也离不开观。有相密更是不离禅观：观种子、观光、观佛、观月轮、观日轮、观气脉明点等等，没有一个法不用禅观。	Esoteric Buddhism is therefore also inseparable from contemplation. Its practices involving appearances depend still more upon meditative contemplation: contemplating seed syllables, light, Buddhas, the moon disc, the sun disc, winds, channels and bindus. Not one of these methods dispenses with meditative contemplation.
而这本《中有教授听闻解脱密法》与其它法不同，它直接指示我们，每一个人到死的时候，都有死光发现，都要放光明。不是因为修而放光，不修的人死后也要放光。因为本性是具足光明的，只是因为我们被色相所迷而不觉。	The Esoteric Teaching of Liberation through Hearing in the Intermediate State differs from other methods. It directly points out that, at death, everyone experiences the dawning of the death-light and radiates luminosity. This luminosity is not produced by practice; even those who have not practiced radiate it after death. Our intrinsic nature is endowed with luminosity, but, deluded by appearances, we do not recognize it.
所以我们只要把经中所述的经过情形记得很清楚，到死的时候，识神一出来，边上再有道友给我们提醒，我们一醒悟，与本性光明合上去，就能成就了。	If we remember clearly the process described in the text, then, when consciousness leaves the body at death and a Dharma companion reminds us, we may awaken, merge with the luminosity of our intrinsic nature and attain accomplishment.
这就像我们演戏时，一个角儿在台上忘了台词，边上有专门提词的人给他一提醒，他就想起来了，就知道该如何去做。从这个意义上来讲，本经的确是不需要修禅观就可以解脱的法门，但是大家不要贪这个便宜。	It is like an actor who forgets a line on stage: when the prompter supplies it, the actor remembers what to do. In this sense, the teaching does indeed offer liberation without meditative contemplation. Yet we must not seize upon this as an excuse to stop practicing and let the mind run wild.
一听不用修，你们就不修了，放放野马！这样可就坏了。因为现在你不用功修法，一点功夫也没有。到死的时候就像喝醉了老酒，昏昏迷迷、糊里糊涂的，即使边上有人提醒你，你也不能醒悟。	As soon as you hear that no practice is needed, you stop practicing and let your wild horse run free! That ruins everything. If you do not practice diligently now, you have no power at all; when you die you will be like someone drunk on old wine, dazed and muddled, and even if someone beside you reminds you, you will not wake up.
由于光明显现的时间不长，只有一顿饭的时间，顶多半个小时之后，生前所造的业就像电影一样，一幕一幕地现前了。这样你就跟着这些业障走了，而错过了解脱时机，那就太可惜了。另外临命终时没有好的因缘也不行。	The luminosity appears only briefly—for the time it takes to eat a meal, at most half an hour. Thereafter, the karma created during life unfolds scene by scene like a film. We then follow these karmic appearances and miss the opportunity for liberation. Moreover, favorable conditions at death are indispensable.
佛在《阿弥陀经》中再三叮嘱：不可以少善根、福德、因缘得生彼国。所以时节因缘很重要。比如快死的人被送到医院去抢救，医生用很长的强心针给他打进去，还“砰咚、砰咚”的为他做人工呼吸。	The Buddha repeatedly cautions in the Amitābha Sūtra that one cannot be born in that land with only scant roots of goodness, merit and favorable conditions. Timing and circumstances are therefore crucial. A dying person may, for example, be rushed to hospital, injected with stimulants and subjected to forceful resuscitation.
快死的人已经很难受了，这样做他还能安稳吗？还能给他行这个法吗？就不能做了。所以还是要小心谨慎为妙，大家还是要好好用功才对。	A dying person is already in great distress; could he stay at ease if this were done? Could this method still be performed for him? It could not. So it is best to be careful and cautious, and we must all practice diligently.
另外，人的根性各不相同，有的人很早就听到净土宗的修法，可是没有很好的修行，只是随随便便的做做早晚课。而有的人一直不知道有这个法，在临命终时才听到善知识和他讲：念佛可以生西方极乐世界。	People's capacities also differ. Some encounter Pure Land practice early but practice poorly, merely going through their morning and evening services. Others know nothing of it until a virtuous teacher tells them at death that reciting the Buddha's name can bring rebirth in the Western Pure Land of Ultimate Bliss.
他有大善根，那时候就能一切放下，马上正念提起：阿弥陀佛、阿弥陀佛……这一念也能生西，也能超脱。所以不能一概而论。不修禅观的确可以解脱，但是我们现在能多用功还是多用用功好，以防万一我们到临命终时不具善缘而未得解脱，错过此生。	A person of great roots of goodness may then let go of everything and immediately arouse right mindfulness: "Amitābha Buddha, Amitābha Buddha ..." That single thought may bring rebirth in the West and liberation. We cannot generalize. Liberation without meditative contemplation is indeed possible, but while we can practice, it is better to practice diligently, lest unfavourable conditions at death cause us to miss liberation in this life.
我们活的时候，修法修的不得力，修未成佛，就得靠本法在中阴时期得度。就连藏密黄教的祖师宗喀巴大师也是靠中阴救度法成就的，因为他在世时要整理红教的教	If our practice is ineffective during life and we do not attain Buddhahood, we must rely upon this teaching for liberation in the intermediate state. Even

规：去其糟粕，取其精华，严持戒律。	Master Tsongkhapa, founder of the Gelug school of Tibetan Buddhism, attained accomplishment through liberation in the intermediate state. During his life he had to reform the discipline of the Nyingma school, discarding its dross, retaining its essence and strictly upholding the precepts.
他作为一代导师要领导群众，为大家奔忙，自己修持的时间少，耽搁了自己。所以我们一定要用功才行，不可大意！为什么我们活的时候修未成佛呢？老实讲还是自己不肯用功，不肯放下一切。贪、嗔、痴还很厉害。	As a great teacher, he led the community and laboured for others, leaving little time for his own practice. We must therefore practice diligently and never be careless. Why do we fail to attain Buddhahood while alive? To speak frankly, it is because we are unwilling to exert ourselves or let go of everything; greed, anger and ignorance remain powerful.
假如我们果真肯放下，没有一个不成功的。“放下屠刀，立地成佛。”只要肯放，当下就是！因为我们本来是佛。我们开悟了，就明白了：实相是无相的，就是了了分明的灵知。它是包含一切的大能量。	If we were truly willing to let go, everyone could succeed. “Lay down the butcher’s knife and become a Buddha on the spot.” If we are willing to let go, the very present is it, for we are Buddhas originally. Upon awakening, we understand that reality is formless: it is the vividly aware spiritual knowing that contains all things as great energy.
所有相都是假的，都不可得。要在境界中磨掉自己的习气，才要着相，赶快凛觉，禅宗称此为“牧牛”。就是把牛的缰绳抓紧，鞭子高高举起，才要着相就抽打过去。这样做一定能成就。	All appearances are false and cannot be grasped. We must wear away our habitual tendencies amid circumstances. The instant attachment is about to arise, we must awaken sharply. Chan calls this “herding the ox”: grasp the ox’s reins firmly, raise the whip high and strike as soon as attachment begins. Practiced in this way, accomplishment is certain.
所以在有生之时修未成就者，都是因为自己不肯努力用功。现在图个惬意，吃吃大鱼大肉，跳跳舞，搓搓麻将，多开心啊！哎，着相着的厉害，不肯放手一切。	Those who fail to attain accomplishment during life do so because they are unwilling to work hard. They seek comfort now—eating rich food, dancing and playing mahjong—and cling fiercely to appearances, unwilling to relinquish anything.
不好好用功怎么行呢？！我们本来是佛，只要我们把习气除掉，把无明打破，不再执着，哪能不成就呢？不要分别这个法高，那个法低，成佛了就知道：“是法平等，无有高下”。	How could they succeed without diligent practice? We are Buddhas originally. If we eliminate habitual tendencies, break through ignorance and cease clinging, how could we fail to attain accomplishment? Do not discriminate between one Dharma method as high and another as low. Upon attaining Buddhahood, one knows that “all dharmas are equal, without high or low”.
释迦牟尼佛早就知道末法时代的众生都不肯好好用功，专为我们设了净土法门，依仗佛的慈悲力量接引往生，不然也不需要净土法门。后来莲华生大士又为我们说，《中有教授听闻解脱密法》，作为人生的最后一次救度。种种法门都是佛菩萨慈悲心切，根据各种人的根基而设的，并不是法有高下。	Śākyamuni Buddha long foresaw that beings in the Dharma-ending Age would be unwilling to practice diligently, and therefore established the Pure Land method so that we might rely upon the Buddha’s compassionate power to receive and guide us to rebirth. Otherwise, there would have been no need for the Pure Land method. Later, Guru Padmasambhava taught The Esoteric Teaching of Liberation through Hearing in the Intermediate State as the final means of liberation in human life. The various Dharma methods were established through the urgent compassion of Buddhas and bodhisattvas, according to the differing capacities of beings; the methods themselves are neither high nor low.
现在大家有缘看到这本书真是要庆幸万分。因为多生历劫在六道中轮回，现在终于有解脱的把握了。我们能得到如此大的福报，绝非一佛、二佛、三佛所种的善根。诸位不要等闲视之，要时时刻刻地回忆，记熟本经的内容才行。到临命终时一经提醒就可以解脱了。	It is an immense blessing that everyone now has the opportunity to read this book. After undergoing birth and death throughout countless lives and kalpas in the six realms, we at last have assurance of liberation. Such great merit could not arise from roots of goodness planted before merely one, two or three Buddhas. Do not regard this lightly. We must recollect the text constantly and become thoroughly familiar with its contents, so that a single reminder at death may bring liberation.
无论什么人，聪明也好，愚笨也好，没有一个不是贪生怕死的，都想多活几年。俗话说：“好死不如赖活着”。就是说再好的死还不如活在世上受受罪好。我们平常说害怕，其实就是怕死。	No matter who you are, whether intelligent or foolish, everyone is afraid of death and wants to live a few more years. As the saying goes, “Better a wretched life than a good death.” This means that even the best death is not as beneficial as living and suffering. When we say we are afraid, we are actually afraid of death.
如果你死都不怕了，还有什么可怕的呢？有人说：“怕鬼怪”。怕鬼怪把你抓去——还是怕死。其实“死”只不过是这个身体坏了，本性是不坏的。所以，“孔子云：‘朝闻道，夕死可矣。	If you are not afraid of death, what else is there to fear? Some say, "I'm afraid of ghosts and monsters." Being captured by ghosts and monsters—that's still being afraid of death. In fact, "death" is merely the decay of the body; the essence remains intact. Therefore, Confucius said, “If in the morning I hear the Way, I may die content in the evening.”
’此语正可为本法的写照”（见原书四十一页）。儒、释、道有许多相通之处。尤其是孔子著的《论语》，我们应该好好学习，因为讲的都是世间法啊！“佛法在世间，不离世间觉。”世间法中的纲、常、伦、理我们都要通达。	This saying perfectly describes Dharma. Confucianism, Buddhism, and Taoism share many commonalities. We should especially study Confucius's Analects, as it deals with worldly matters. "The Buddha's teachings are in the world; enlightenment is not separate from the world. We must understand the principles, norms, ethics, and reasoning within worldly matters.
假如世间法不通，人格都不够，还能成佛吗？所以伦理道德于学佛人更为重要。“朝闻道，夕死可矣。”就是说早上能听到这个大道，明白了这些道理，晚上死了	If we don't understand worldly matters, our character is inadequate; how can we become Buddhas? Therefore, ethics and morality are even more important

也不怕，没有什么可遗憾的。	for Buddhists. "If I hear the Way in the morning, I can die content by evening." If one hears the Great Way in the morning and understands these principles, one has no regrets even if one dies in the evening.
因为我们没有虚度此生，我们的法身得度了，慧命得救了，就能出六道轮回，就不会死了。其实我们本来就没有生死，因为佛性是不生不灭、不去不来、不动不摇、不增不减、不垢不净的。	Because we haven't wasted this life, our Dharmakāya has been liberated, our wisdom life has been saved, and we can escape the cycle of rebirth and not die. In fact, we are originally beyond birth and death, because Buddha-nature is unborn and undying, neither going nor coming, neither moving nor stirring, neither increasing nor decreasing, neither defiled nor pure.
有的人说：“佛法只修性不修命，不好，还是道教讲性命双修要好一些。”哎，这些人真是糊涂！我们的佛性就把性和命都包括了，就是性命双修。	Some people say, "Buddhism only cultivates innate nature but not life, and this method is unhelpful; Taoism's dual cultivation of innate nature and life is better." Alas, these people are truly confused! Our Buddha-nature encompasses both nature and life;
因为佛性是万能的，它亘古长存、不生不灭，这不是长命吗？还有什么命能比这更长呢？而道家练出的阳神却是“纵饶百万劫，依旧落空亡。”它怎么能和我们的佛性相提并论呢？阳神只不过是第七识所生的意生身，还是假的。	Because Buddha-nature is all-capable, everlasting, neither arising nor ceasing—is that not long life? What life could be longer than this? Whereas the yang-spirit refined by Daoists is described as “even after a million kalpas, it still falls into emptiness and extinction.” How can it be compared with our Buddha-nature? The yang-spirit is only a mind-born body produced by the manas consciousness; it is still false.
佛性才是无量寿。阿弥陀三个字解释起来就是无量寿，无量光。无量寿不是把寿命包括在内了吗？还需要什么性命双修！肉身终究是要败坏的，因为有成必有坏，有生必有死。这是辩证法。	Buddha-nature is immeasurable life. The three characters of Amitābha mean "immeasurable life" and "immeasurable light." Doesn't immeasurable life include lifespan? What need is there for cultivating both nature and body? The physical body will ultimately decay, because where there is creation, there is decay; where there is birth, there is death. This is dialectics.
《金刚经》中所说：“所谓佛法者，即非佛法。”也是辩证法。所以恩格斯说：“辩证法最初来源于佛教”。有些人还不满足，还要什么性命双修，去修这个身体，其实错误了。这就叫外道苦修身必坏。	The Diamond Sūtra says, "What is called Buddhism is not Buddhism," which is also dialectics. Therefore, Engels said, "Dialectics originated from Buddhism." Some people remain unsatisfied, wanting to cultivate both nature and body, which is a mistake. This procedure is called the ascetic practice of heretics, where the body will inevitably decay.
身体是房子，修房子有什么用？我们应该修房子里的人——就是佛性。所以我们真正闻到大道，得到这个旨趣就不怕死了。尤其是读了这本书，到死的时候识神一出来，看见中阴境界，自能了悟实相。因为佛性本来就是大光明。	The body is a house; what's the use of cultivating the house? We should cultivate the person inside the house—that is, Buddha-nature. Therefore, when we truly hear the Great Way and grasp its essence, we are no longer afraid of death. Especially after reading this book, when our consciousness emerges at the moment of death and sees the intermediate state, we can naturally realize the true nature of reality. This is because Buddha-nature is fundamentally a powerful light.
我们不能放光是因为有迷误，有妄想颠倒。断气时四大分散，痛苦得迷闷了。妄念动不出来，那时候就放光了。这就叫死光发现。这时我们虽然放光，但就像喝醉了老酒一样，什么都不知道。	We cannot emit light because of delusion and inverted thoughts. At the moment of death, the four elements disperse, causing pain and confusion. Delusional thoughts cannot arise, and at that time, light is emitted. This phenomenon is referred to as the discovery of the death light. Although we emit light at this time, it is like being drunk, unaware of anything.
这个光明持续一会儿，业障就像电影一样，一幕一幕地现前了。我们的识神就跟着这些景象动，这样就被业障拉走了。这一段迷闷时候的光明和我们打坐打开时候放的光是一样的。我们要认识它，这就是我们的本来面目。	This light lasts for a while, and karmic obstacles appear like scenes from a movie. Our consciousness follows these scenes and is thus pulled away by karmic obstacles. The light during this brief moment of confusion is exactly the same as the light released when we break through during meditation. We must recognize it; this is our Original Face.
到那时一经提醒，与光明合上去，就能证成报身佛而得解脱了。所以强的光好，昏暗的光不好，喜欢昏暗的光就堕到三恶道里去了。明白了这些就不致误入迷途，不至于走错路，看见境界也不害怕了。怕都是怕死。	At that time, once reminded, we unite with the light and can attain the Sambhogakāya Buddha and achieve liberation. Therefore, strong light is good, dim light is bad, and those who prefer dim light will fall into the three evil realms. Understanding these things will prevent you from going astray or taking the wrong path, and you won't be afraid of any spiritual experiences. Fear is always about fear of death.
我常常和修法的人讲：“你们见到什么境界都不要怕，不死怕什么呢？”我们有位同参修法的时候气脉发动，“啪！”爆开了。“哎哟！不得了，命没有啦！头要爆开了。”他非常害怕。其实不要害怕，头是爆不开的。	I often tell those who practice Dharma, "Don't be afraid of any spiritual experiences you encounter. What's there to fear if you're not going to die?" One of our fellow practitioners experienced a sudden activation of his energy channels during practice, and it felt like they exploded with a "pop!" "Oh no! I'm doomed! My head is going to explode!" He was terrified. Actually, there's no need to be afraid; your head won't explode.
那只是气脉发动帮我们打通脉络，就是练气功的人所说的打通任脉、督脉、奇经八脉等。打通时要发生振动，这是身体在发生变化。你怕什么呢？假如身体不发生变化，说明我们没有修好。功夫做得好身体是要起变化的。	It's just that the energy channels are being activated to help open up our meridians, what practitioners of Qigong call opening the Ren, Du, and other extraordinary meridians. When these meridians are opened, vibrations occur; the result is a change in the body. What are you afraid of? If your body doesn't

	change, it means you haven't practiced well enough. When your practice is effective, your body will change.
如果见到定中的境界更不要怕，都是假的。有人看见蟒蛇、猛虎，狮子：哎哟！吓死了。怕什么呀！都是由于我们心里不空净，第六意识才变现出这些境界，只要我们不理睬它，它马上就消失了。	If you see a state of meditative absorption, don't be afraid either; it's all illusory. Some individuals encounter pythons, tigers, or lions and exclaim, "Oh no! I'm terrified!" What exactly are you afraid of? It's all because our minds are not empty and pure; the sixth consciousness manifests these states. As long as we ignore them, they will immediately disappear.
从前我们一个师兄弟打坐的时候，有一个大毛手像蒲扇一样大，“啪——”闷在他的面孔上。“哎哟，大毛手要把我闷死了。”他赶快念这个咒、那个咒，统统都念了还不行。	Once, a fellow disciple of mine was meditating when a large, hairy hand, as big as a fan, suddenly slammed onto his face. "Ouch, that hairy hand is suffocating me!" he cried. He quickly chanted this mantra and that mantra, but nothing worked. In desperation, he finally thought, "It's fine."
最后没办法了就想：“死就死吧，反正听师父讲过色身是假的，不要这个色身闷死算了。”这个念头一动，大毛手马上就没有了。可见这些都是虚幻不实的东西。一切法、一切咒都不如我们心空净。	I've heard Master say the physical body is illusory anyway. "I'd rather be suffocated by this hand. "The moment this thought arose, the hairy hand vanished. This shows that all these are illusory and unreal. All Dharma methods and mantras are not as valuable as a pure and empty mind.
心真空净了，一切境界就消失了。所以打坐时，看到什么境界都不要怕，都是假的。要记住“凡所有相，皆是虚妄”。即使看见佛来也不要喜欢。佛来斩佛，魔来斩魔，都不可得。	When the mind is truly pure and empty, all phenomena disappear. Therefore, when meditating, don't be afraid of any phenomena you see; they are all illusory. Remember, "Whatever bears characteristics is illusory. "Even if you see a Buddha, don't be pleased. If ‘an image of’ Buddha comes, slay the Buddha; if ‘an image of’ demon comes, slay the demon—it is all unattainable.
佛的教理很圆融，越是有知识的人越爱看，现在很多欧美人都不信天主教、基督教而改信了佛教。因为佛法是科学的，是能够证实的。在佛的教理中最令人难以接受的就是六道轮回。	The Buddha’s teachings are perfectly integrated, and the more knowledgeable people are, the more they appreciate them. Many Europeans and Americans today have left Catholicism or Christianity for Buddhism because the Buddhadharma is scientific and can be verified. The doctrine most difficult to accept is rebirth within the six realms.
有的人说：“死了之后怎么还有六道轮回呢？我们也看不见摸不着，恐怕没有吧。”实际上确确实实是有！只要我们依照一定的方法去做去修，修到一定程度就能看到六道轮回真的是有。只是它们的形象稀薄，我们肉眼看不见。	Some ask, “How can there still be rebirth in the six realms after death? We cannot see or touch them; perhaps they do not exist.” Yet they most certainly do. If we practice according to the appropriate methods and reach a certain level, we can see that the six realms truly exist. Their forms are simply too subtle for ordinary eyes.
比如色界、无色界的相我们就看不见，色界的相是妙相，比欲界要好。无色界也不是什么形象都没有，只是越高越微妙，越高越微薄了。等科学更昌明更发达的时候，就能照见中阴身。那时大家就会相信不再疑惑了。	We cannot, for example, see the forms of the Form Realm or the Formless Realm. The Form Realm has wondrous forms finer than those of the Desire Realm. Nor is the Formless Realm utterly without appearance; at progressively higher levels, appearances become ever subtler and fainter. When science becomes still more advanced, it will be able to photograph the intermediate-state body, and people will then believe without doubt.
中阴身就是我们平常说的魂灵，就是识神，它的的确确是存在的。它就是这么转来转去，做善事为人类造福就升天，做坏事造恶就下地狱，一点不假。	The intermediate-state being is what is commonly called the soul or consciousness; it truly exists. It continues to transmigrate: those who do good and benefit humanity ascend to the heavens, while those who do evil descend into the hells.
还有的人说：“那人为什么不知道前世的事情呢？是不是喝了迷魂汤了？”其实不是。而是经过入胎、住胎、出胎就昏迷了。入胎就是在男子放精的时候，把中阴身冲进母亲的子宫里。	Some ask, “Why, then, do people not remember their former lives? Have they drunk a potion of forgetfulness?” No. They become confused through entering the womb, dwelling in the womb and leaving the womb. At conception, the intermediate-state being is driven into the mother’s womb when the man emits semen.
男子的精液很臭，母亲的子宫里也是血肉模糊，中阴身在这样浑浊的环境里住九个半月就昏昏沉沉的了。这就叫住胎中阴（以后再详细介绍）。生出来的时候，头朝下脚朝上翻个颠倒，从骨盆里像两座大山夹着一样硬被挤出来。	The being remains for nine and a half months in the turbid environment of semen, blood and flesh and becomes dazed. This is called the intermediate state of gestation, which will be discussed later. At birth, with head down and feet above, it is forcibly squeezed through the pelvis as though between two great mountains.
这样经过入、住、出这三个过程就昏迷了，就不知道前世的事情了。经过入、住、出能不迷者只有佛能做到。	Through the three processes of entering, dwelling in and leaving the womb, it becomes confused and forgets the former life. Only a Buddha can pass through these processes without confusion.
那么有人要问了：“怎么有的人知道前世的事情呢？”的确是有，报纸杂志上曾报导：美国好莱坞的明星转胎到了保加利亚，他就知道自己前世的事情。他把他前世的事情讲出来，人们经过验证一点也不错。	Then someone may ask, “How is it that some people know about their previous lives?” There certainly are such cases. Newspapers and magazines have reported that a Hollywood star was reborn in Bulgaria and knew about his previous life. When he told the things of his previous life, people checked them, and they were not wrong in the slightest.
在我国的云南、贵州等地也有好几个孩子知道自己前世的事。这是什么缘故呢？那是因为他们的缘分好，在小孩刚要出生的时候，把前面一个中阴身赶出去，而自己抢住进去，这就叫抢胎。	Several children in Yunnan, Guizhou and elsewhere in China have likewise remembered former lives. Why? The explanation given here is that, through

	favorable conditions, just as another intermediate-state being was about to be born, they drove it out and took its place. This is called “seizing a womb”.
就像文革时期抢房子，把别人赶出去，自己住进去。所以他没有经过入、住、出这三个阶段就知道前世的事情。由此可见，六道轮回一点也不假，不是死了就完了。	Like seizing a house during the Cultural Revolution, one expels the occupant and moves in. Having avoided the three stages of entering, dwelling in and leaving the womb, they retain memories of the former life. Thus, the teaching maintains that rebirth in the six realms is real and that death is not the end.
佛说的话不是空口无凭，都是自己亲自证实的，大家一点都不应怀疑。	The Buddha’s words are not groundless assertions; he personally verified what he taught, and we should not doubt it.
不然的话，佛在世的时候也没有显微镜，佛怎么说：“人看一杯水，佛视千万虫”呢？！那时也没有望远镜，佛怎么说：“天空中有很多很多的太阳，很多很多的世界。	There were no microscopes in the Buddha’s time, so how could he have said, “An ordinary person sees a cup of water; a Buddha sees myriad living organisms”? There were no telescopes either, yet he spoke of innumerable suns and innumerable worlds in the sky.
”现在这些都能验证了，水里是有很多的细菌，太阳也有很多，世界也有很多。现在我们不是能乘宇宙飞船到月亮上去吗，他们说月亮上没有人，也没有生物，其实月亮上、太阳上都有人。	Today, bacteria in water, innumerable suns and innumerable worlds can all be verified. We can now travel to the moon in spacecraft. Scientists say there are no people or living beings there, but the teaching presented here maintains that beings inhabit both the moon and the sun.
大家会说：“哎哟，不对吧？太阳上有人不是被烧死了吗？”其实太阳、月亮上的人都不是我们这样的身体。我们的身体需要氧气，没有氧气就无法生存。他们的身体烧不死，我们也看不见。	You will say, “Oh, that can’t be right—wouldn’t people on the sun be burned to death?” In fact, the people on the sun and moon do not have bodies like ours. Our bodies need oxygen and cannot survive without it. Their bodies cannot be burned to death, and we cannot see them.
人的肉眼连我们人间的鬼都看不见，还能看见太阳、月亮上的人吗？你们要想看见就必须好好修法，但千万别着相，一着相就成魔了。所以佛说的话一点也不错，佛是如语者、实语者、不诳语者。	Human eyes cannot even see ghosts in our own world; how could they see beings on the sun or moon? If you wish to see them, you must practice the Dharma diligently, but never cling to appearances, for such clinging leads one into demonic states. Thus, what the Buddha says is entirely correct: he speaks what is true, what is real and what is not deceptive.
这部《中阴教授听闻解脱密法》也是不容怀疑的，即使是不理解的地方也不要怀疑。太虚大师说：“不理解的地方先放到一边，不要去怀疑、诽谤。”以后慢慢深入地去修，修到一定的程度就明白了。佛说的话没有错误，不是假的。不像现在的人都是骗人。药是给人治病的，人命关天，还有人弄假药来害人，真是不得了。	The Esoteric Teaching of Liberation through Hearing in the Intermediate State should likewise not be doubted merely because some passages are difficult to understand. Master Taixu said, “Set aside for the time being what you do not understand; do not doubt or disparage it.” As practice gradually deepens, understanding will come. The words spoken by the Buddha contain no errors and are not false. Unlike people nowadays, many of whom enjoy deceiving others. For example: Medicine is meant to cure people, and human life is of paramount importance, yet there are still people who make fake medicine to harm others—it is truly appalling.

（五）中有闻教得度释义

(V) An Explanation of Liberation Through Hearing in the Intermediate State

《中有教授听闻解脱密法》这个题目翻译的很啰嗦。简单的讲就是“中阴闻教得度法”。“中有”两个字就是指中阴身。所谓中阴身就是前面一个身体已坏，后面的身体还没有形成，当中以风大为主的阴身。	The title The Esoteric Teaching of Liberation through Hearing in the Intermediate State is rather cumbersome in translation. Put simply, it means “the method of liberation through hearing the teaching in the intermediate state”. The term “intermediate state” refers to the intermediate-state being: after the previous body has perished and before the next body has formed, there is an intermediate subtle body governed chiefly by the wind element.
我们现在的身体是以地大为主，都有躯壳拖累。中阴身少了这个大包袱，所以他有小小的神通，但不像佛那样神通俱足。中阴身是七天一个生死。	Our present body is governed chiefly by the earth element and encumbered by its physical shell. Free of this great burden, the intermediate-state being possesses minor supernormal abilities, though not the complete powers of a Buddha. It undergoes death and rebirth every seven days.
人死后，头一个七天中阴身还高大些，到第二个七天的时候，前一个中阴身死了，第二个中阴身又重生。但比前一个中阴身要矮一些。越到后面越矮，投胎也越坏。所以救度要越早越好。	During the first seven days after death it remains relatively tall. At the second seven-day period, the former intermediate-state being dies and another is born, shorter than the previous one. It becomes progressively shorter, and the conditions of rebirth progressively worse. Liberation should therefore be effected as early as possible.
而本法就可以使中阴身在听到教授就得到解脱。所以本法是西藏秘密部的宝经之一，是莲华生大士创建的无上大法。	This teaching enables the intermediate-state being to attain liberation upon hearing the instructions. It is consequently one of the treasured scriptures of the Tibetan esoteric tradition, a supreme teaching established by Guru Padmasambhava.
莲华生大士从印度来到西藏，奠定了宁玛派（就是红教），所以他是西藏宁玛派的初祖，但不是西藏教的初祖，他的传承是以心印心（佛祖都是以心印心）：我这样理解，这样成道，别人这样理解也这样成道。	Guru Padmasambhava came from India to Tibet and established the Nyingma, or “Red”, school. He was therefore the first patriarch of the Tibetan Nyingma school, though not the first patriarch of Tibetan Buddhism. His lineage was

	transmitted by mind-seal from mind to mind, as is the lineage of all Buddhas and patriarchs: what I understand and through which I attain the Way, another understands in the same manner and thereby also attains it.
大家成道都是一样的，就像同一枚图章印出的文字一样，没有什么不同，这就叫以心印心。因莲华生大士是肉身飞升成道的，所以他把人在死的时候是什么样的境界，看得清清楚楚。	Everyone attains the Way in the same way, like characters printed from the same seal, with no difference. This is called sealing mind with mind. Because Guru Padmasambhava rose bodily into the sky and attained the Way, he saw clearly what states a person goes through at the time of death.
莲华生大士慈悲我们，因为人身难得，为了使生前修法不圆满的人，不要再错过此生，使我们临死的时候能有最后一次机会得度，他便把在中阴阶段看到的情形以及如何得度的方法记录下来。	Out of compassion, and because human birth is difficult to obtain, he recorded what he had seen in the intermediate state and the means of liberation, so that those whose practice had not been perfected during life would not miss this final opportunity.
写下来之后，藏在山洞里面并没有传授，也没有人知道。这是什么缘故呢？因为一切法的传授都需要时节因缘。就像我们做功夫，也要时节因缘成熟才能打开本来，亲证佛性。	Having written it down, he concealed it in a cave without transmitting it, and no one knew of it. Why? The transmission of every teaching requires the proper time and conditions. Likewise, in our practice, the time and conditions must ripen before our original nature opens and we personally realize Buddha-nature.
后来，莲华生大士自己化身成羯磨洲大师，把藏在山洞里面的这部密法拿出来流通。我们中国密宗的由来也是这样，佛在当时把密本写好后，藏在铁塔里面。后来，时间因缘成熟，才由龙母菩萨（即龙树大师菩萨）从铁塔中取出来弘扬。	Later, Guru Padmasambhava manifested as Master Karma Lingpa and brought forth the hidden teaching for dissemination. The account given here says that Chinese Esoteric Buddhism arose similarly: the Buddha wrote the esoteric texts and concealed them in an iron stūpa; when the proper time and conditions had ripened, Bodhisattva Nāgārjuna retrieved them and propagated them.
大家知道，三世诸佛都未曾讲过人死后七七四十九天的过程，更未提到死后如何才能解脱。佛经里面的很多法都需要经过修持才能成佛，而不需要修持就能成佛的法，唯有莲华生大士的这本《中阴教授解脱密法》。	As everyone knows, the Buddhas of the three times did not explain the forty-nine-day process following death, still less how liberation might be attained after death. Many teachings in the Buddhist scriptures require practice before one can attain Buddhahood. The sole teaching by which Buddhahood may be attained without prior practice is Guru Padmasambhava's "The Esoteric Teaching of Liberation through Hearing in the Intermediate State".
因为莲华生大士看见我们众生（尤其是末法时代的众生），都不肯死心塌地的用功修行，他悲心痛切为我们留下这部无上密法。的确，现在能有几人肯死心塌地的修行用功呢？都是在那里马马虎虎，敷敷衍衍的。	Seeing that sentient beings—especially those of the Dharma-ending Age—were unwilling to practice wholeheartedly, Guru Padmasambhava, moved by profound compassion, left us this supreme esoteric teaching. Indeed, how many people today are willing to practice with complete dedication? Most merely go through the motions.
因为没有真用心，所以很好的法也修不相应，身体化不空。比如有些人念佛，就不是心口相应的念，而是口念心不念。一边念佛还一边算东算西，思想乱得很。	Because they do not apply themselves sincerely, even excellent methods fail to bring a response, and the physical body does not dissolve into emptiness. Some who recite the Buddha's name, for example, do not unite mind and speech: the mouth recites while the mind does not. Even while reciting, they calculate this and that, their thoughts in utter disorder.
我看见很多老太太、老太公嘴里一面念佛，还一面议论张家长、李家短。根本没有好好念佛！所以憨山大师说："念佛的人要像推重车上山，极力追顶。"就是思想上要有这个佛号，一个字一个字在大脑里过才行。	I have seen many elderly people reciting the Buddha's name while gossiping about other families. They are not reciting properly at all. Master Hanshan said, "One who recites the Buddha's name should be like someone pushing a heavily laden cart uphill, pressing forward with all his strength." The Buddha's name must be present in the mind, each syllable passing distinctly through it.
持咒的人也要这样，把咒文一个字一个字的在大脑里过，耳朵要听清爽念咒的声音，这就叫"心念耳闻"，这样做必定能入定，身体必定能化空。	The same applies to mantra recitation: each syllable of the mantra must pass through the mind, while the ears hear the recited sound clearly. This is called "reciting with the mind and hearing with the ears". Practiced in this way, one will certainly enter samādhi and the body will dissolve into emptiness.
不这样做身体怎么能化空呢？有的人还有身体在就以为是空了，问他："你还能听到外面的声音吗？"他说："听得见"。	How could it do so otherwise? Some people remain aware of the body yet think they have entered emptiness. Asked whether they can still hear external sounds, they answer that they can.
那就没有空啊！真空了，声音就没有了，整个世界都没有了，唯有历历孤明，历历者就是了了分明，孤明者就是绝对真心没有第二个。他又说："能听到声音，但他讲话的内容我没有分别。	Then they have not entered emptiness. In genuine emptiness, sound has vanished and the entire world has vanished; there remains only solitary, vivid awareness—vivid means perfectly clear, while solitary awareness means the absolute true mind without a second. Someone may say, "I can hear sounds, but I do not distinguish what is being said."
"这不算入定，还差得远呢！因为你没有化空、没有空净，你没有脱开怎么行呢？所以莲华生大士悲悯我们，写下这部中阴救度法，使人在死的时候能被唤醒。	This still does not count as entering samādhi; it falls far short. The body has not dissolved, the mind has not become empty and pure, and one has not broken free. Out of compassion, therefore, Guru Padmasambhava wrote this method of liberation in the intermediate state so that people might be awakened at death.

当然如果我们真正能做到断惑证真，就可以不要这个法了。因为我们遇到境界心不动不着相，活的时候就成就了。古德云：“真正开悟，生为福德本，死是报身佛。	Of course, if we can truly sever delusion and realize the truth, we shall have no need of this teaching. If our minds remain unmoved amid circumstances and do not cling to appearances, we attain accomplishment while alive. An ancient master said, “For one truly awakened, life becomes the source of merit and, at death, one is a Sambhogakāya Buddha.”
”就是说真正开悟了，在世的时候就能为大众造福，到死的时候就是报身佛，就没有中阴身。所以说上根人不落中阴。真正往生西方极乐世界的人也没有中阴身，他一断气就看见阿弥陀佛来接引，就生到西方极乐世界去了。可见真正的上根人就无需中阴救度法。	In other words, one who is truly awakened benefits the community while alive and, at death, becomes a Sambhogakāya Buddha, without passing through the intermediate state. Thus, those of superior capacity do not fall into the intermediate state. Nor do those genuinely reborn in the Western Pure Land: as soon as they die, they see Amitābha Buddha coming to receive and guide them and are reborn in the Western Pure Land of Ultimate Bliss. Those of genuinely superior capacity therefore have no need of liberation in the intermediate state.
但是要知道横超三界、生西方极乐世界很不容易，断惑证真竖出三界更不容易。因为法身成就不是中下根人所能证到的。我们多生历劫的习气很重，就像臭马桶，多年的积粪在里面，臭气很难一下消除。	We should understand, however, that transcending the Three Realms horizontally through rebirth in the Western Pure Land is difficult, while severing delusion, realizing the truth and leaving the Three Realms vertically is still more difficult. Accomplishment of the Dharmakāya is beyond those of middling or lower capacity. Our habitual tendencies from countless lives and kalpas are extremely strong, like a foul latrine in which filth has accumulated for years: the stench cannot be removed at once.
这就叫做“真理虽然顿达（理我们知道了），妄情难以了断（执着的习气、妄情还重得很）。”可见有些用功修净土、禅宗和密宗的人认为不一定要熟悉《中有教授听闻解脱密法》是错误的。比如参禅，中下根人就不容易开悟。	Hence the saying, “Although the truth may be realized suddenly, deluded emotions are difficult to end.” It is therefore mistaken for practitioners of Pure Land, Chan or Esoteric Buddhism to think that they need not become familiar with The Esoteric Teaching of Liberation through Hearing in the Intermediate State. In Chan, for example, those of middling or lower capacity do not awaken easily.
参禅人要起疑情，但很多人疑情起不起来，在那儿念话头。这样还不如修净土宗念佛法门，有佛接引，命终时往生西方极乐世界，这个还容易做到些。但是念佛没有做到一心不乱也不行。	Practitioners must arouse a sensation of doubt, but many cannot do so and merely repeat the critical phrase. For them, the Pure Land method of Buddha-recitation may be more accessible: the Buddha receives and guides them at death to rebirth in the Western Pure Land. Yet recitation is insufficient unless one attains one-pointed concentration.
佛接引众生是无缘大慈，纵然你不信佛、不念佛，佛菩萨也会慈悲地来接引你。只是到那时你心里混乱得就像一潭浑水，看不见佛来接引。甚至看见强烈的佛光还吓的逃避。	The Buddha’s compassionate guidance is unconditional; even if you neither believe in the Buddha nor recite his name, Buddhas and bodhisattvas still come compassionately to guide you. But if your mind is as turbid as muddy water, you cannot see them and may even flee in terror from the intense Buddha-light.
所以末法时代人根陋劣，就是往生净土，也不是个个都能做得到。就连天台宗的开山祖师智者大师，为了接引众生，设立教观，耽搁了自己的修行。在临终生西方极乐世界时他说：“我仅得中品”。	The capacities of beings in the Dharma-ending Age are poor; not everyone can achieve rebirth in the Pure Land. Even Tiantai’s founding patriarch, Master Zhiyi, delayed his own practice while establishing teachings and contemplations to guide beings. At death, as he was about to be reborn in the Western Pure Land, he said, “I have attained only the middle grade.”
这样看来，我们还是需要依靠这本《中有教授听闻解脱密法》。通过熟悉本法，你就知道死后中阴境界究竟是怎么一回事，当中阴境界显现时，边上有人一提醒，你就可以得度了，差一点的也可以生到佛的净土，得真实受用。	We therefore still need this teaching. Familiarity with it enables us to recognize what occurs in the intermediate state after death. When that state appears and someone nearby reminds us, we may attain liberation; even those of lesser capacity may be reborn in a Buddha’s Pure Land and receive genuine benefit.
关于“莲华生大士的应化事略”书上都有，在这只稍微讲一讲：莲华生大士是在释迦佛圆寂八年之后，降生在西印度陀曩俱舍海中的一朵莲花上。他是由阿弥陀佛的大愿，观世音菩萨的大悲，释迦牟尼佛的大智综合起来化生的。	The book contains an account of Guru Padmasambhava’s manifestations; I will say only a little here. Eight years after Śākyamuni Buddha passed away, Guru Padmasambhava was born on a lotus in the Dhanakośa Sea in western India. He was manifested through the combination of Amitābha Buddha’s great vow, Avalokiteśvara Bodhisattva’s great compassion, and Śākyamuni Buddha’s great wisdom.
我们常说：“莲花出淤泥而不染。”因此莲花在这里是表法的，表示清净无染，因果同时，圆满无碍。莲花生大士具足一切佛菩萨的智慧。他从西印度来到西藏，奠定了藏密的基础。	We often say, “The lotus emerges from the mud unstained.” So the lotus here is symbolic: it represents purity without stain, cause and effect occurring together, perfect and unobstructed. Guru Padmasambhava was complete with the wisdom of all Buddhas and bodhisattvas. He came from western India to Tibet and laid the foundation of Tibetan Esoteric Buddhism.

所以他是西藏密宗红教宁玛派的大祖师（那时西藏的密教是不正规的黑教）。以后从密教中又分出黄教、白教、花教等。莲华生大士是肉身飞升成佛的，不像禅宗的祖师圆寂后都有色身留下。	So he is the great patriarch of the Nyingma school, the Red Sect of Tibetan Esoteric Buddhism (the esoteric Buddhism of Tibet at that time was the irregular Black Sect). Later the Yellow, White, and Flower Sects were divided from Esoteric Buddhism. Guru Padmasambhava rose bodily and became a Buddha, unlike the patriarchs of the Chan school, who all left physical bodies behind after passing away.
有的是色身不坏，就像禅宗六祖慧能大师的肉身现在还在南华寺。还有石头希迁祖师（他是六祖大师的徒孙，本来是徒弟，因为他去拜见六祖时，六祖快圆寂了，叫他去参拜师兄青原行思）也是肉身不坏。在日本侵略我国时，被日本的一个牙科医生偷去，现供养在日本的博物馆，每年开放一次，供众人瞻仰。	Some left incorrupt bodies, such as the Sixth Patriarch Huineng, whose body remains at Nanhua Monastery. Another was Master Shitou Xiqian, a grand-disciple of the Sixth Patriarch. He had originally sought to become the Sixth Patriarch's disciple, but when he arrived the patriarch was approaching death and directed him to study with his senior Dharma-brother Qingyuan Xingsi. Shitou Xiqian's body also remained incorrupt. During the Japanese invasion of China, it was stolen by a Japanese dentist and is now preserved in a Japanese museum, where it is displayed once a year.
在我国流传的经，都是从印度文翻译过来的。如《楞严经》没从印度传来时，智者大师（天台宗的开山祖师）听到这部经的名字，就每天向西方朝拜，希望这部经能尽快传到中国来。	The scriptures circulating in China were translated from Indian languages. Before the Śūraṅgama Sūtra reached China, Master Zhiyi, founding patriarch of Tiantai, heard its title and daily bowed toward the west, hoping it would arrive soon.
而在当时寺院中流传的各种大藏经中（如《碛砂藏》、《龙藏》、《大正藏》等）不但没有“中阴救度法”这部经，甚至连名字孙景风居士也没听到过。在翻译这部经的三十年前，孙景风居士归依了金刚上师诺那尊者。	Yet none of the Buddhist canons then circulating in monasteries—including the Qisha, Dragon and Taishō canons—contained this teaching of liberation in the intermediate state; Layman Sun Jingfeng had not even heard its title. Thirty years before translating it, he took refuge under Vajra Master Norla.
所谓金刚者，它能摧毁一切，而一切不能摧毁它。这里还是表法的，表示坚固不坏。上师表示能够为我们摧毁一切邪魔，让我们圆成佛果。真正的金刚上师需具备这样的功德。诺那上师从西藏到内地传法时到过上海。	“Vajra” means that which destroys everything yet cannot itself be destroyed; here it symbolizes indestructibility. A master should be able to destroy all demonic obstructions for us and enable us to perfect the fruit of Buddhahood. A true Vajra Master must possess such qualities. Master Norla visited Shanghai when he traveled from Tibet to teach in inland China.
在西藏传法的几位大德当中，诺那上师是最有智慧的。他精通“般若”。其他的上师只懂得西藏密教的仪轨，对“般若”还不精通。那时候康藏两个地方佛教昌明，以密宗最为殊胜。	Among the great masters teaching in Tibet, he was regarded here as the wisest and as thoroughly versed in prajñā, whereas other masters understood Tibetan esoteric ritual but were less versed in prajñā. Buddhism flourished in Kham and Tibet, with Esoteric Buddhism especially prominent.
普遍传了“颇哇法”，当时在上海修“颇哇法”的人就很多。“颇哇法”很简单，在西藏密乘里，大多先修这个法，再修别的法。别的法假如修不成也不要紧，还有“颇哇法”做保险。可以生到西方后再修。	Phowa was widely transmitted, and many people in Shanghai practiced it. It is a relatively simple practice and, in Tibetan Vajrayāna, is often undertaken before other methods. If the other methods do not succeed, phowa is treated as a safeguard through which one may be reborn in the Western Pure Land and continue practicing there.
后来孙景风居士又拜了个蒙古师父叫宝堪布上师。宝堪布上师告诉他，有一部密而又密的宝贝经，就是现在讲的这部《中有教授听闻解脱密法》。	Later, Layman Sun Jingfeng studied under a Mongolian teacher called Master Bao Khenpo. Bao Khenpo told him of an exceedingly secret and precious scripture—the very text now under discussion, The Esoteric Teaching of Liberation through Hearing in the Intermediate State.
但在当时宝堪布上师秘密得连经名也不肯说，并告诉他只要听过七遍的人不必修也能成佛。孙景风居士听了之后疑惑不解：哪有这么便宜的事？不要修就可以成功，恐怕没有。大概是宝堪布上师骗骗我的，其实不是。	At the time, he kept it so secret that he would not reveal even its title. He said that anyone who heard it seven times could attain Buddhahood without practice. Sun Jingfeng was perplexed: how could anything be so easy? Could success really come without practice? He suspected that Bao Khenpo was deceiving him, but this was not so.
为什么说要听七遍呢？因为听一遍、两遍人往往不注意，听过七遍就耳熟能详记住了。基督教里也讲：“七天而成就。”从始至终是一周，一个循环。	Why hear it seven times? After hearing something once or twice, people often pay little attention; after seven hearings, they become familiar with it and remember it. Christianity too speaks of accomplishment in seven days: a week forms one complete cycle.
但这个数字不能说死；一定要七遍，八遍、十遍就不行？而是说要圆满，要把经文听熟才行。假如我们听七遍还不熟，那就要多听几遍。就如同禅宗人做功夫“打七”一样，也是这个意思。	Yet the number must not be taken rigidly. Must it be precisely seven—would eight or ten not do? The point is completeness and thorough familiarity with the text. If we are still not familiar with it after listening seven times, then we must listen to it a few more times. This is just like how Chan (Zen) practitioners do their cultivation by "holding a seven-day retreat" (Da Qi)—it carries the exact same meaning.
“打七”就是表示从头至尾自始至终要立竿见影，打坐成功，克期取证。如果七天不成就，就再打下一个七。就这样“一七”、“二七”……一直打下去，直打到圆满为止。听熟了之后还不能忘记，要常常想着经里的教导。	"Holding a seven-day retreat" means that from start to finish, from beginning to end, one must see immediate results, succeed in meditation, and attain enlightenment within a strict, set timeframe. If accomplishment does not come in seven days, one undertakes another seven, then another, continuing until completion. Even after becoming familiar with the text, we must not forget it but constantly recollect its instructions: when luminosity begins to shine at

	death, that luminosity is our own nature; if we recognize and merge with it in the intermediate state, we shall attain Buddhahood.
要把这些教导记住：我们到什么时候开始放光，而光明就是我们自己，在中阴阶段看到光明后与之合上去，那就必定成佛了。所以本经真是功德无量！没有福报的人是听不到的。大家今天能听到真是无上的福报！无穷的福报！要做难遭遇想。	Remember these teachings: at what point we begin to emit light, and that the luminosity is ourselves; if in the intermediate state we see the luminosity and merge with it, we will certainly become Buddhas. This scripture is truly of immeasurable merit! Those without blessings cannot hear it. That we can hear it today is a supreme blessing, an endless blessing! We should think of it as something extremely hard to encounter.
宝堪布上师秘密得不肯讲经名，并不是保守，而是因为尊重之故。恐怕轻轻易易地告诉大家，人们不重视，反而等闲视之了。比如我们讲明心见性，说：“见性不难，明心也很容易”。	Guru Khenpo Bao kept the scripture's name secret and would not tell it—not out of stinginess but out of respect—for fear that if it were told casually, people would not value it and would take it lightly. For example, when we speak of realizing the mind and seeing one's true nature, we say, "Seeing one's nature is not hard; realizing the mind is also easy."
一些人听到后觉得这么简单，就不注意、不尊重、轻轻易易地放过去了。其实见性是不难。前面讲了，所谓“性”者就是我们见闻觉知的能量或性能。	Some people, hearing this, think it so simple that they pay no attention, show no respect, and let it slip by. But in fact seeing one's nature is not hard. As explained before, "nature" is our energy or capacity for seeing, hearing, perceiving, and knowing.
眼睛能看见东西，耳朵能听到声音的功能就是我们的佛性！没有什么稀奇，很容易。但一些人听过以后不当一回事，这个耳朵进去，那个耳朵出来，变成耳边风了。古人则不然。	The capacity by which the eyes see and the ears hear is our Buddha-nature. There is nothing extraordinary about it; it is readily accessible. Yet some let this teaching enter one ear and leave the other. The ancients were different.
他除非不知道，而一旦听到：“就是这个！”他马上很珍惜，绵绵密密地保护它，时时刻刻不放松。	Once they heard, "This is it!" they immediately treasured it, guarded it continuously and never relaxed their vigilance.
我们现在的人以为“这个”并不稀奇，还有些人也没福去想、去接受，还怀疑说：“这个是佛性？假如这个是佛性，我怎么没有得神通呢？”唉！他并不知道仅仅是听到一点消息，还没有把色身世界都化空，还没有真正的亲证。	People today think it unremarkable; some lack even the merit to consider or accept it and ask, "Is this Buddha-nature? If so, why do I have no supernormal powers?" They do not realize that they have merely received a hint. They have not dissolved the body and world into emptiness or personally realized the truth.
要把色身、思想、世界、虚空都粉碎无余才行。但只化空一次还不行。因为多生历劫的习气深重，不是这一下就行了。当然也不能说死，也有大根器的再来人，一下子就能到底，就能成功。但这种人很少很少。	Body, thought, world and empty space must all be shattered without remainder. Nor is a single dissolution into emptiness enough, for habitual tendencies accumulated throughout countless lives and kalpas cannot ordinarily be eliminated in one stroke. This should not be stated absolutely: rare beings of exceptionally great capacity may reach the end and succeed at once, but they are exceedingly few.
所以，针对修行，佛在《楞严经》中说：“有两种修法”（《楞严经》是部宝经，讲得很详细。）一种修法是：“理属顿悟，乘悟并销”。	With regard to practice, the Buddha speaks in the Śūraṅgama Sūtra of two approaches. In one, "the principle is realized suddenly and, through that realization, everything is simultaneously dissolved."
就是瞬间懂得了见闻觉知之性就是我们本来面目的道理，乘开悟的时候一切都销光殒尽，神通大发。这种人纵然有，但少而又少。都是顿悟渐修的多，即《楞严经》中讲的另一种修法，“事非顿除，因次第尽”。	One instantly understands that the nature of seeing, hearing, perceiving and knowing is one's Original Face; at awakening, everything dissolves completely and supernormal powers arise. Such people exist, but they are exceedingly rare. Most experience sudden awakening followed by gradual cultivation, corresponding to the other approach: "Phenomenal matters are not removed suddenly; they are exhausted in due sequence."
“事非顿除”是指在事上要渐渐地修习，把多生历劫的习气一点一点除光。即“无明分分破，法身分分证。”证到圆满时神通会自然大发。“因次第尽”的意思是要慢慢的一步一步的修证。	One must practice gradually amid phenomena, eliminating little by little the habitual tendencies of countless lives and kalpas: "As ignorance is broken fraction by fraction, the Dharmakāya is realized fraction by fraction." When realization is complete, supernormal powers arise naturally. Thus causes must be exhausted slowly, through practice and realization step by step.
所以禅宗人说：“理虽说顿悟，妄情难以卒除。”妄情就是指我们执着虚妄的情知情见，我知我见。这些一下消除不了，要慢慢来消除。换言之就叫历境练心。我们刚刚懂得了一点道理，不可能马上发神通。	Chan practitioners say, "Although the principle may be suddenly awakened to, deluded emotions are difficult to eliminate at once." These are our attachments to deluded feelings, knowledge and views—our notions of self and personal opinions. They must be eliminated gradually by tempering the mind amid circumstances. Merely understanding a little principle cannot immediately produce supernormal powers.

懂了理之后要按这个理去实修实证才是最重要的！要在境界中磨练自己，常需觉察，损之又损。把执着的习气和贪、嗔、痴三毒除光消尽。等到习气一毫都没有了，那就成道了。所以说我们要成道，种种方法都有。有顿悟的、有渐修的，就看你如何来承当。如果习气不改，承当不了，到生死关头怎么办呢？就要靠“中阴救度法”来救度！	After understanding, the essential task is to practice and personally verify the principle. We must refine ourselves amid circumstances, remaining constantly aware and reducing attachment again and again until habitual tendencies and the three poisons of greed, anger and ignorance are exhausted. When not the slightest tendency remains, the Way is attained. There are methods of sudden awakening and gradual cultivation; everything depends upon how we take responsibility for practice. If habitual tendencies remain unchanged and we cannot bear the responsibility, what shall we do at the critical moment of birth and death? We must then rely upon liberation in the intermediate state.
孙景风居士在翻译本经的二十多年前就看到了一本书叫《中有听闻解脱密法》，是英国牛津大学教授伊文思博士和喀齐达瓦桑杜喇嘛由藏文翻译成英文。后又由中国的张妙莲菩提妙定居士根据英文本翻成中文。	More than twenty years before translating this scripture, Layman Sun Jingfeng saw The Tibetan Book of the Dead, translated from Tibetan into English by Dr W. Y. Evans-Wentz and Lama Kazi Dawa-Samdup. It was later translated from English into Chinese by the lay Buddhist Zhang Miaolian (Bodhi Miaoding). Layman Zhao Hongzhu subsequently produced another Chinese version from the English, written in four-character verse.
再后来又见到一个版本是赵洪铸居士根据英文本翻译成中文，但中文是四字一句的偈文。偈文就像诗、颂一样，比张妙定翻译的要高一筹。但因为要押韵，所以意思就有点出入。	Later I saw another edition, translated into Chinese by Layman Zhao Hongzhu from the English version, with the Chinese in verses of four characters per line. Verses are like poems and hymns, and this one is a notch above Zhang Miaoding’s translation, but because of the need to rhyme, the meaning departs a little.
这本书的藏文名字叫“巴多脱卓”（又名“西藏度亡法”）。“巴多”意为中有，就是前身已坏，后身未成当中的阴身。“脱卓”就是让中阴身听到教义后可以得到解脱，即听闻解脱之意。	The Tibetan title is Bardo Thödol, also known as The Tibetan Book of the Dead. “Bardo” means the intermediate state: the subtle being between the dissolution of the former body and formation of the next. “Thödol” means liberation of the intermediate-state being through hearing the teaching—liberation through hearing.
大家可能会奇怪，人死了还能听到吗？能听到！因为我们的见闻觉知并不是眼睛、耳朵、鼻子、舌头、身体，而是我们的佛性。现在科学家也讲：看见东西的不是眼睛，是大脑。大脑不起作用眼睛就看不见东西。	You may wonder: can the dead still hear? They can! Because our seeing, hearing, perceiving, and knowing are not the eyes, ears, nose, tongue, or body, but our Buddha-nature. Scientists today also say that it is not the eyes that see things but the brain. If the brain does not function, the eyes cannot see.
同样，听到声音的不是耳朵，也是大脑。大脑不起作用，耳朵也听不到声音。而且耳朵听到的声音是粗的，叫听。大脑听到的声音是细的，叫闻。所以本经的名字中就有“听”“闻”两个字。	Likewise, what hears sounds is not the ears but the brain. If the brain does not function, the ears cannot hear. Moreover, the sound the ears hear is coarse and is called “listening” ( ); the sound the brain hears is fine and is called “hearing” ( ). That is why the title of this scripture contains both the character and the character .
有人做过实验，给人开刀的时候，用很微弱的电流通到大脑上，大脑就能听到人耳听不到的空中的音乐声。而在他边上的人却听不到。因为边上的人是用耳朵而不是用脑神经来听，所以听不到。	Someone once did an experiment: during surgery, a very weak electric current was passed to the brain, and the brain could hear music in the air that the human ear cannot hear, while the person beside him could not hear it, because that person was hearing with the ears and not with the nerves of the brain.
由此可见我们看东西也不是用眼睛看。眼睛就像眼镜一样，要通过大脑起作用才能看见。谚云：“心不在焉，视而不见，听而不闻”。就是说当我们不专心的时候，既看不到面前的东西，也听不到耳旁的声音。	This shows that we do not see with the eyes either. The eyes are like eyeglasses: they work only through the brain, and only then can we see. As the saying goes, “When the mind is elsewhere, one looks but does not see and listens but does not hear.” That is to say, when we are not attentive, we neither see what is in front of us nor hear the sounds beside our ears.
这里讲的大脑和中阴身都是第七识所变现的。因为在第七识中形成了我相和我执。假如功夫做得好，第七识就能离开肉体出来，这就是意生身。也就是道家所说的阳神。	The brain and the intermediate-state body spoken of here are both manifestations of the manas consciousness, because the notion of self and attachment to self are formed in the manas consciousness. If one’s practice is good, the manas consciousness can leave the physical body; this is the mind-born body, which is what Daoists call the yang-spirit.
他有神通，不用躯壳，不用眼、耳、鼻、舌，就能看，就能听，就能闻。所以我们对中阴身讲话他听得清清楚楚。其实他也在同我们讲话。死了之后，灵识（中阴身）就出来了。	He has spiritual powers: without a body, and without eyes, ears, nose, or tongue, he can see, hear, and smell. So when we speak to the intermediate-state being, he hears us perfectly clearly. In fact, he is also speaking to us. After death, the spirit-consciousness (the intermediate-state body) comes out.
他本来还不知道自己死了，当他听到家人在很悲伤地哭喊，看到他的尸体睡在床上，才想到：我死了！他也喊家里人，也很悲伤，舍不得离开家人。还想往躯壳里面钻，但钻不进去了。因为肉体已经坏了。	He may not even know that he has died. Only when he hears his family weeping bitterly and sees his corpse lying on the bed does he realize: I am dead! He too calls out to his family and is very sad, unable to bear leaving them. He tries to burrow back into the body but cannot get in, because the physical body is already ruined.
就好比电灯，电灯泡坏了，电来了也不会再亮了。所以这个时候他悲哀哭泣，四处乱转。中阴身就是这样一个阶段。所以你们要好好同他讲，不能哭。你们哭，他也在边上哭，哭得他心乱如麻，就不能得到解脱。净土宗也讲：人死的时候，大家不要哭，帮他助念，帮他往生西方极乐世界，就是这个道理。	It is like an electric lamp: once the bulb is broken, it will not light again even when current comes. So at this time he grieves and weeps and wanders about in all directions. The intermediate-state body is just such a stage. So you must speak to him well, and you must not cry. If you cry, he cries beside you, and

	with his mind in such turmoil he cannot be liberated. The Pure Land school says the same: when a person dies, nobody should cry; instead help him with Buddha-recitation and help him be reborn in the Western Land of Ultimate Bliss. This is the reason.
当孙景风居士看到翻译的这两种版本时，知道确实有这么一本书，但藏文原本还没有见到。	When Layman Sun Jingfeng saw these two translations, he knew that the book truly existed, although he had not seen the Tibetan original.
他非常感慨：“这本书在传到素有大乘佛教之称的中土之前，竟先传到了西欧！”目前欧美许多国家都在研究佛法，他们有许多高级知识分子看了佛经之后，与基督教的《新、旧约全书》（即圣经）相比，觉得佛经讲得很圆融，非常好。	He exclaimed, “Before reaching China, long renowned for Mahāyāna Buddhism, this book had actually reached Western Europe!” Many European and American countries were then studying Buddhism, and, according to the passage, many highly educated readers considered the Buddhist scriptures more integrated and compelling than the Christian Old and New Testaments and consequently converted to Buddhism.
所以很多人都改信了佛教。可见一切法的弘扬都需要时节因缘。这本书既然已传到欧美，就没有必要再守秘密了。现在我们能看到，总算大家有福气。张、赵两居士弘法的功德，确实值得推崇。	The propagation of every teaching requires the proper time and conditions. Since the book had already reached Europe and America, there was no longer any need for secrecy, and our present access to it is a blessing. The contribution of Laymen Zhang and Zhao deserves praise.
但由于东、西方文化不同，所表述方法不太一样。就姓名来讲，中国人是姓在前名在后，而西方是名在前姓在后，表述的方法就不同。而且一句话所隐含的意义很多，不是一句一意。尤其是中国字，往往一字多义。	But because Eastern and Western cultures differ, the ways of expressing things differ somewhat. Take names: Chinese put the family name first and the given name after, whereas in the West the given name comes first. Moreover, one sentence often carries many implied meanings, not just one. This is especially true of Chinese characters, where one character often has many meanings.
所以西欧学者翻译东方高深的佛学，容易产生一些隔阂。另外，在佛教密部里，佛是无量数的佛，名字也很多。就像《阿弥陀经》中所说的六方佛，名号就很多。经文的专用术语及名词则更多。	So when Western scholars translate profound Eastern Buddhist teachings, misunderstandings easily arise. In addition, in the esoteric division of Buddhism the Buddhas are countless and their names are many—just as the Buddhas of the six directions in the Amitābha Sūtra have many names. The technical terms and nouns in the scriptures are more numerous still.
要把词义解释清楚，不着在字义上，非常困难。我们常说：“依文解义，三世佛冤。离经一字，必同魔说”。就是说不能光依照文字解释意思，内含的经义没有解释出来就不好。所以讲经最难之处就叫“点中言”。	It is very difficult to explain the meanings of words clearly without becoming attached to the literal sense. We often say: “To explain meaning according to the words wrongs the Buddhas of the three times; to depart from the sūtra by a single word is to speak the words of Māra.” That is, one cannot simply interpret according to the words; it is not good if the meaning contained in the sūtra is not brought out. So the hardest thing in explaining a sūtra is called “hitting the mark of the words.”
就是要把中心要义点出来，点出什么是最重要的中心思想，怎样可以使我们开悟，见到本性。名词可以抛开，要把中心思想拿出来，这就叫遣辞定名。	That is, one must bring out the central meaning: which is the most important central idea, and how it can enable us to awaken and see our nature. Terms can be set aside; one must put forward the central idea. This is called choosing words and fixing terms.
假如你自己还不理解，怎么可以把它写出来呢？而张、赵两居士的翻译，先从藏文译成英文，再从英文转译成中文。	How could one write it without understanding it oneself? The versions by Zhang and Zhao passed first from Tibetan into English and then from English into Chinese.
所以孙景风居士推想：纵然用同一原本，如果用直译法或用义译法，或直译与义译兼用，即使是一个人前后翻译尚难尽同。何况是经过两次转译呢？！难免有些错文略义。	Sun Jingfeng reasoned that even one translator working from a single original would scarcely produce identical results on separate occasions, whether translating literally, freely or by combining the two. After two stages of translation, errors and omissions were unavoidable.
最好能看到藏文原本，按原文翻译成中文，可以使内容更为充实。由于孙居士精通藏文（在本书里他说粗知藏文，是谦虚），所以他想得到藏文原本再核对一下。他有这个志愿，想得到这部经的原文又得不到，像有个东西埋在心中一样，耿耿于怀。	It would be best to see the Tibetan original and translate from it into Chinese, which would make the content fuller. Because Layman Sun was proficient in Tibetan (in this book he says he knows a little Tibetan, out of modesty), he wanted to obtain the Tibetan original to check against. He had this aspiration, but could not obtain the original text of this scripture, and it weighed on his heart like something buried there.
“有志者事竟成！”在宝堪布上师圆寂后，整理他经箧的时候，竟然发现此宝经的原文。	“Where there is a will, there is a way!” After Guru Khenpo Bao passed away, when his scripture chest was being sorted, the original text of this precious scripture was actually found.
孙居士如获至宝，总算圆满了多年的愿望！全经是手抄本，不是印刷出来的，因为这部经是由莲华生大士写在梵页上（西藏或印度的经都是写在菩提树的叶子上，叫梵页）。	Layman Sun was as delighted as if he had found a treasure; his long-held wish was at last fulfilled! The whole scripture is a handwritten copy, not printed, because this scripture was written by Guru Padmasambhava on leaves (the scriptures of Tibet and India were written on the leaves of the bodhi tree, called Sanskrit leaves).
原本内容要比英译本多，共有十四种名目（这些名目后面我们再讲）。如书中的“答卓咒本”，有很多咒（书后都附有），可以使中阴身从痛苦的罪业中解脱出来。这些咒在张、赵两居士的译本当中仅有其名。	The Tibetan original contained more material than the English version and comprised fourteen sections, to be discussed later. The section titled the Dazhuo Mantra Text, for example, contained many mantras—reproduced at

	the end of the book—through which an intermediate-state being might be freed from the suffering caused by unwholesome karma. Zhang's and Zhao's translations gave only the section title.
还有“解业集颂”，是除业障的颂文。颂文就等于是偈语。四个字、五个字、七个字一句等等。这些内容在张赵两居士的译本中都没有。	The original also contained a Collection of Verses for Releasing Karma, verses for removing karmic obscurations in lines of four, five or seven characters; this too was absent from their translations.
经过对照，发现张、赵两居士的译本不够全面，于是孙景风居士发心要尽他毕生的精力重新翻译。开始只译出草稿，以后又恐怕有用辞不当、不完善的地方，经过多次修改整理后藏在箱子里面。等他到七十岁的时候（翻译时还未到七十岁），恐怕译稿有散失，又重新整理，编好顺序，完成了这部宝经的翻译工作。	Comparison showed that the two versions were incomplete, and Sun Jingfeng resolved to devote the rest of his life to retranslation. He first produced a draft, then repeatedly revised and reorganized it for fear that the wording might be inappropriate or imperfect, before storing it in a chest. When he reached the age of seventy—he had been younger when translating—he feared the manuscript might be dispersed or lost, so he reorganized and reordered it and completed the translation.
为了使读者能够理解并记住经文，孙居士把经中的名词都作了注释，另外还附加了两部曼荼罗表。这样全经的脉络就贯通了。我们做文章写书就要脉络贯通，就像人体的血脉经络也要贯通一样。	To help readers understand and remember the scripture, Layman Sun annotated its terminology and added two maṇḍala charts, thereby making the whole text coherent. Just as an essay or book requires a continuous structure, the blood vessels and channels of the body must also remain unobstructed.
我们人体当中就有阴极和阳极，当我们思想紊乱、妄念多端时，阴极和阳极不相合。所以要做功夫，做到心真清净了，阴极和阳极自然会溶合，奇经八脉自然会贯通。但是不能有心去求。有心去求就是妄想、妄念，这样反而使气脉不通。只要一切放下，气脉自然就会畅通了。	Within our bodies are a negative pole and a positive pole. When our thinking is disordered and deluded thoughts abound, the two poles do not unite. So we must practice until the mind is truly pure; then the poles will naturally fuse and the eight extraordinary meridians will naturally open. But one must not seek this deliberately. Deliberate seeking is delusive thought and only blocks the channels and winds. Just let everything go, and the channels and winds will open naturally.
“曼荼罗”就是佛、菩萨以及眷属圆满具足聚集在一起的道场、坛场。修密法的人都有曼荼罗。	“Maṇḍala” means the practice place or altar where Buddhas, bodhisattvas, and their retinues gather in full. Practitioners of esoteric Dharma all have a maṇḍala.
我们心中心密法的曼荼罗是以释迦牟尼佛为上首，下面是弥勒菩萨，弥勒菩萨下面是观世音菩萨，观世音菩萨下面是光明童子，两旁是文殊菩萨、普贤菩萨和四大金刚等。	The maṇḍala of our Heart-of-Heart Dharma has Śākyamuni Buddha at its head; below him is Maitreya Bodhisattva, below Maitreya is Avalokiteśvara Bodhisattva, and below Avalokiteśvara is the Child of Luminosity; on both sides are Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, the Four Great Vajra Guardians, and others.
由于佛坛的建立属于光明童子，他向佛偷学了心中心法的密咒之后，就能起大作用，所以心中心曼荼罗里就有光明童子。曼荼罗的名目很多，一种是三昧耶曼荼罗，一种是大曼荼罗，还有事业曼荼罗（就是羯磨曼荼罗）。	Because the establishment of the altar belongs to the Child of Luminosity, who secretly learned the esoteric mantra of the Heart-of-Heart Dharma from the Buddha and can thereby perform great functions, the Child of Luminosity is in the Heart-of-Heart maṇḍala. There are many kinds of maṇḍala: the samaya maṇḍala, the great maṇḍala, and the activity maṇḍala (that is, the karma maṇḍala).
大曼荼罗就是前面讲的眷属圆满聚集的坛场；三昧耶曼荼罗就是佛菩萨持不同的器械，结不同的手印聚集在一起的坛场，以表示每一位佛菩萨所发的誓愿不同；事业曼荼罗就是显示佛菩萨成就各种事业的坛场。	The great maṇḍala is the place, mentioned above, where the full retinue gathers; the samaya maṇḍala is the place where Buddhas and bodhisattvas gather holding different implements and forming different mudrās, to show that each Buddha and bodhisattva has made a different vow; the activity maṇḍala is the place showing how Buddhas and bodhisattvas accomplish their various works.
总而言之，曼荼罗就是眷属圆满聚集的道场、坛场、方位图。它通常分东、西、南、北、中五方五佛，表示我们的五大智慧。属于中央的是最重要的法界体性智，即我们的本性光明。	A maṇḍala commonly sets out the Five Buddhas in the five directions—east, south, west, north and center—representing the Five Wisdoms. At the center is the most important, the Wisdom of the Essential Nature of the Dharma Realm, which is the luminosity of intrinsic nature.
其余的四大智就是转第八识成大圆镜智；转第七识成平等性智；转第六识成妙观察智；转前五识为成所作智。其实我们的佛性本来没有什么方位，它是一个大圆。方位是用来表法的，比如西方极乐世界在我们世界的西边，在西方极乐世界的西边还有西边，相对来说西方极乐世界不就在东边了吗？！所以不能说死。	The other four are the Great Mirror Wisdom, into which the ālaya consciousness (ālaya-vijñāna) is transformed; the Wisdom of Equality, from the seventh; the Wisdom of Wondrous Observation, from the sixth; and the Wisdom of Accomplishing Activities, from the first five consciousnesses. Buddha-nature itself has no fixed direction; it is a great circle. Directions are symbolic. The Western Pure Land lies west of our world, but farther west again there is another west; from that relative standpoint, would not the Western Pure Land lie to the east? Direction therefore cannot be fixed absolutely.
在本经中有诸佛裸体双身像和饮血忿怒像，为大多数人不能接受。他们怀疑：佛经里怎么还会有这些形象？下面我们着重讲一讲。	This scripture contains images of naked Buddhas in union and wrathful deities drinking blood, which many people find difficult to accept. They ask, “How can such images appear in a Buddhist scripture?” We shall now discuss them in detail.
为什么诸佛要现裸体双身像呢？一方面是为了应众生之机而显现的，因为藏密是针对西藏人讲的（当然也是为广大众生讲的），西藏人非常着相，说我们都是佛，他	Why do the Buddhas appear naked in union form? On one hand, it's to meet the needs of sentient beings. Tibetan Buddhism is specifically for Tibetans

们就不能接受。	(though it's also for the general public). Tibetans are very attached to appearances; they can't accept the idea that we are all Buddhas.
他们认为：“假如我们是佛，怎么不能显神通呢？也不具足万能嘛！所以我们不是佛，是凡夫”。要给他戴上皮绒帽，穿上佛的衣裳，装扮一下，这样他们才相信自己就是佛。所以他们需要有一定的形象才行。	They think, "If we were Buddhas, why can't we display spiritual powers? We're not omnipotent! Therefore, we are not Buddhas, but ordinary beings." They need to be dressed up in fur hats and Buddhist robes to believe they are Buddhas. So they need a certain image.
他们还说：“要了生死，要成佛，没有阴阳怎么能化生呢？”所以佛顺应他们的机缘而显现双身像。其实我们人体本身就有阴阳，我们的身体是由地、水、火、风四大假合而成，火属阳，水属阴。	They also say, "To transcend birth and death, to attain Buddhahood, how can there be birth without yin and yang?" Therefore, the Buddha appears in union form to meet their needs. In fact, our bodies inherently possess yin and yang. Our bodies are a temporary combination of the four elements: earth, water, fire, and wind. Fire belongs to yang, and water to yin.
平时因为妄想、颠倒、执着、追逐外境之故，阴阳不相合，也感觉不到。假如功夫做得好，心真空净了，就能清清楚楚地感觉到体内像两股电流“哗……”合到一起了。这就是道教所讲的婴儿吒女，黄婆为媒。	Yin and yang are usually out of sync due to delusions, inversions, attachments, and the pursuit of external objects. If one practices diligently and the mind is pure and empty, one can clearly feel two currents within the body merging together. The result is the Daoist concept of the infant goddess Zha Nu, with Huang Po as the matchmaker.
就是在我们心包里的中黄庭观想成一个“婴儿”——即所谓的阳神。这完全是观想的功夫，只要用心观想就能成功，因为一切唯心造！所以我们每个人都有阴阳，并不一定非要佛父佛母才是阴阳相交。	It involves visualizing an "infant"—the so-called Yang spirit—in the central Huangting (lower abdomen) of the heart. This practice is entirely a matter of visualization; as long as you visualize with your mind, you can succeed, because everything is created by the mind! Therefore, everyone has Yin and Yang; it's not necessary to have a Buddha father and mother for Yin and Yang to interact.
另一方面双身是用来表法的，佛在《圆觉经》上讲：“一切众生皆因淫欲而正性命”。我们人有色身就是因为有淫欲心。在中阴阶段同样有淫欲心，并没有减少丝毫。当它看见有缘的父母同房时，淫欲心动就飘过去入胎了。	On the other hand, the union imagery, which represents the two aspects of existence, is used to symbolize the Dharma, the teachings of the Buddha. The Buddha said in the Sūtra of Perfect Enlightenment, "All sentient beings attain their life through lust. " We humans have physical bodies because of lustful desires. Even in the intermediate state, lustful desires remain, without diminishing in the slightest. When it sees its destined parents in intercourse, lustful desires stir, and it drifts toward the womb.
所以生就是从淫欲而来的。我们现在要脱离生死轮回，要成佛，还是要从此处出。双身像就是表示生从此处来，了从此处出，所以是表法的。假如你们还有淫欲心，遇到这种境界时心还在动，就不能了脱生死。	Therefore, birth comes from lust. To become Buddhas and escape the cycle of birth and death, we must also emerge from this point. The union imagery represents that birth comes from this point, and liberation comes from this point; therefore, it is symbolic. If you still have lustful desires, and your mind is still agitated when you encounter this state, you cannot escape the cycle of birth and death.
只不过是嘴巴上说说而已。我们要在淫欲当中能脱离欲乐，看见双身像时一点都不动心，那才是真了脱生死，否则不行。所以密宗里就有双身法。莲华生大士讲：“双身法不能轻易地尝试”。	It's just empty talk. To truly transcend birth and death, we must be able to detach ourselves from lustful pleasures and remain completely unmoved when we see images of union. Otherwise, it's impossible. This is why Tantric Buddhism includes the practice of union. Guru Padmasambhava said, "The practice of union should not be attempted lightly."
这个法是两头蛇，一头是直接超升，一头是直堕地狱（因为只要心一动就会下地狱）。有很多人为满足他们的淫欲心，欺骗别人说：“我们来修双身法，可以了生死”。殊不知这非但不能了生死，是要下地狱的。	This practice is like a two-headed snake: one end leads directly to ascension, the other to hell (because the slightest stirring of the mind will lead to hell). To satisfy their lust, many people deceive others by saying, "We can practice union to transcend birth and death. " They don't know that this union doesn't free them but leads to hell.
所以明白了这个道理，就不要轻易地尝试。平时要多加观照，看见双身像千万不要动心。佛在《楞严经》里讲得很清楚：“裸体相呈，味同嚼蜡”。就是说裸体呈现在你面前，就像把蜡烛油放在嘴里嚼一样，一点味道都没有。	Therefore, understanding this principle, we should not attempt it lightly. We should constantly observe and remain unmoved when we see images of union. The Buddha clearly stated in the Śūraṅgama Sūtra, "A naked image presented is like chewing wax." That is to say, a naked image presented to you is like chewing candle wax—it has no taste whatsoever.
所以最高深、最重要的是事实的考验，绝不是儿戏。佛没有一定的相，是应众生之心而显相的，叫应化相。佛为度化我们而显现双身像，看我们是不是真有定力，是不是能在欲乐当中入定。这就叫欲乐定。所以要明白双身像是应众生之机而显现的，也是表法的。大家不要疑虑。	Therefore, the most profound and important test is reality, not child's play. The Buddha has no fixed form; he manifests according to the minds of sentient beings—this is called an emanation form. The Buddha manifests the union form to guide us, to see if we truly possess meditative power and whether we can enter into samādhi amidst sensual pleasures. This type of manifestation is called samādhi within desire. Therefore, it's important to understand that the union form manifests according to the needs of sentient beings and is also symbolic. Please do not doubt it.
为什么要现饮血的忿怒形象呢？因为佛有两轮身：一种是正法轮身，另一种是教令轮身。正法轮身就是三十二相、八十种好，智慧福德之相，众生见了都心生欢喜；教令轮身（也称明王身）就是忿怒、恐怖、饮血等相，是为了让魔王看见害怕，警告他，不让他来捣乱。所以忿怒像同样也是表法的，大家看到忿怒像也不要恐惧。	Why do Buddhas manifest in wrathful, blood-drinking forms? A Buddha has two kinds of wheel-body: the Body of the Wheel of the True Dharma and the Body of the Wheel of Command. The former displays the thirty-two major marks and eighty minor characteristics, the appearance of wisdom and merit,

	at which beings rejoice. The latter, also called the body of a Wisdom King, displays wrathful, terrifying and blood-drinking forms to frighten māras, warn them and prevent interference. Wrathful forms are thus also symbolic, and we should not fear them.
我们讲这些就是为了防止有人对双身、忿怒等相发生疑惑而致堕落。防止将来境界现前时，心生邪念而怀疑、诽谤佛法：“怎么还现双身像呢？不对吧？”要知道佛是应众生之机而显相的，就是表示我们生从此来，死从此去。	We explain these things to prevent people from doubting the union form, wrathful appearance, and other such phenomena, thus avoiding falling into lower realms. We prevent future encounters from giving rise to evil thoughts, leading to doubt and slander of the Dharma: “Why does it still appear as a union form? That's not right!” The Buddha manifests according to sentient beings' abilities; we come from and leave this world after death.
一切都不可得，都是我们自己的心所显现的假相。我们心果真清净了，一点相都没有，就是无上大光明，就是报身佛。我们心如果不清净，那就要现各种各样的相。所以这些相现不现，就看我们的心清净不清净。	Everything is unattainable; all are illusory appearances manifested by our minds. If our minds are truly pure, then no forms exist; this state is known as the supreme great luminosity, which represents the Sambhogakāya. If our minds are not pure, then various forms will appear. Therefore, whether these forms appear or not depends on the purity of our minds.
比如西方极乐世界就分四种净土：最下面的是凡圣同居土，上面是方便有余土，再上面是实报庄严土，最上面是常寂光净土。往生到什么净土，就要看我们功夫的好坏。常寂光净土就没有相，因为佛性本来如此。	For example, the Western Pure Land is divided into four Pure Lands: the lowest is the Land of Coexistence of Saints and Ordinary Beings, above that is the Land of Expedient Means, above that is the Land of Real Reward and Adornment, and at the very top is the Pure Land of Eternal Tranquillity and Light. Which Pure Land one is reborn in depends on the quality of one's practice. The Pure Land of Eternal Tranquillity and Light has no form because Buddha-nature is inherently like this.
只因为我们着相，才会现相。就拿做梦来比，假如我们功夫做的好，平时心里清清净净不着相，睡觉的时候就没有梦境。平时对境生心，想这想那，睡着之后就会做梦，这样那样的境界就都现前了。	Forms appear only because we are attached to them. Take dreaming as an example. If our practice is beneficial and our minds are clear and free from attachment in daily life, we won't have dreams when we sleep. However, if we allow our minds to wander due to external circumstances and contemplate various things, we will experience dreams when we fall asleep, and a variety of different states of mind will manifest before us.
从前高峰祖师的师父问他：“你平时做得了主吗？”他回答：“做得了主”。这就很好，平时能做主就不容易了。	In the past, Patriarch Gaofeng’s teacher asked him, “Can you be your own master in ordinary times?” He answered, “I can.” That is very good; it is not easy to be master in ordinary times.
比如这里有一锭金子，我们心就跳了：“哎哟！这金子能归我就好了！”好色的人看见漂亮的女人心一动，就跟着她跑了。这就叫色不迷人人自迷。好喝酒的人闻到酒香，就馋涎欲滴。这些就是做不得主。	For instance, when we see a gold ingot, our hearts flutter with excitement. "Oh! I wish this gold could be mine!" A lustful person sees a beautiful woman, feels a stir in their heart, and runs after her. This is exactly what is meant by “it is not lust that misleads people, but people who mislead themselves”. A person who loves to drink will drool at the smell of wine. These are examples of losing control of one's mind.
如果遇到这些境界能不动心，还只是初步。所以高峰祖师的师父又问他：“做梦的时候作得了主吗？”他答道：“睡梦中也能做主”。做梦的时候是半昏迷，死的时候是大昏迷（因为四大分散很痛苦）。	If one can remain unmoved by these states, it's only the beginning. Therefore, Gaofeng Patriarch's master then asked him, "Can you control your mind when you dream?" He replied, "I can control my mind even in my dreams." Dreaming is a state of semi-consciousness; death is a state of deep unconsciousness (because the four elements disperse, causing immense suffering).
能在梦中做得了主，功夫就进步了。有人平时倒可以做主，但睡梦中就糊涂了。所以高峰祖师梦中能做主已相当不错了。	Being able to control one's mind in dreams signifies progress in one's practice. Some people are usually in control but become confused in their dreams. Therefore, it was quite remarkable that Master Gaofeng could be in control in his dreams.
他师父进一步问他：“无梦无想时作得了主吗？无梦无想时主人公在什么地方！”就是这时既不做梦，也没有思想，主人公在什么地方？他答不出来了。“哎！不行不行，赶快参！”他师父说。所以做功夫得上上升进才行。	His master further asked him, "Can you be in control when there are no dreams or thoughts? Where is the protagonist when there are no dreams or thoughts?" That is, when there are neither dreams nor thoughts, where is the protagonist? He couldn't answer. "Alas! "No, no, you must quickly contemplate!" his master said. Therefore, one must progress in practice.
我们了解了双身像和忿怒像的含义之后，在中阴阶段看见这些相时，就不要再起颠倒妄见。要知道这些相都是我们自心所显现的。	Once we understand the meaning of the union and wrathful images, then when we see these forms in the intermediate state we should no longer give rise to inverted, deluded views. We should know that all these forms are manifestations of our own mind.
我们的心就像一面镜子，所有的相都是镜子里显现的影子，任何境界都能不动心，在中阴阶段与光明合上去，就证成报身佛了。	Our mind is like a mirror, and every form is a shadow appearing in the mirror. If we can remain unmoved by any realm and merge with the luminosity in the intermediate state, we accomplish the sambhogakāya Buddha.

活的时候要修成报身佛很不容易，当然只要老老实实的用功，活着就能证成法、报、化三身：我们做功夫打开本来见到自性，就是法身佛；再做功夫勤除习气，心真空净了，就能转化境界，就能转化色身，就能发神通证成报身佛；再进一步就能出意生身，即化身成就。	While alive, it is not easy to become a sambhogakāya Buddha. Still, as long as we practice honestly, we can accomplish the three bodies—dharmakāya, sambhogakāya, and nirmāṇakāya—in this life: when our practice opens up and we see our original nature, that is the dharmakāya Buddha; when we go further, diligently remove habitual tendencies, and the mind is truly empty and pure, we can transform realms, transform the physical body, and develop spiritual powers, and so accomplish the sambhogakāya Buddha; going a step further, we can emit a mind-born body, which is the accomplishment of the nirmāṇakāya.
证到三地菩萨就可以现意生身（第七识意根所生之身叫意生身）。证到五地菩萨就能出三个意生身，就是道教所讲的“一气化三清”。所以道教和佛教也有很多相通的地方。只是道教讲的不究竟，不彻底，总是着一点相。	A bodhisattva on the Third Ground can manifest a mind-born body, a body produced by the mental faculty of the manas consciousness. On the Fifth Ground, a bodhisattva can manifest three mind-born bodies, as in the Daoist expression “one breath transforms into the Three Pure Ones”. Daoism and Buddhism thus share certain features, but the Daoist account remains incomplete and not definitive, always retaining some attachment to appearances.
因为第七识所化的意生身还是假的，只是佛性本体所起的妙用，不可执着。到了八地以上的菩萨就能现种类具足的意生身。不光是现人身，要现什么就能现什么（如高山、大河、树木、房屋等），可以现一切种类。	A mind-born body produced by the manas consciousness is still provisional—a wondrous function arising from Buddha-nature—and must not be grasped. Bodhisattvas above the Eighth Ground can manifest mind-born bodies of every kind: not only human bodies, but mountains, rivers, trees, houses and all forms.
这就是变化自在。就看我们怎么用功了。第一步要能做到念起不随。念头一起就能看见不跟它跑，仍然是清清爽爽，了了分明，一点影子也不留。	This is freedom of transformation. Everything depends upon our practice. First, we must not follow thoughts as they arise: see each thought without pursuing it, remaining perfectly clear and leaving no trace.
这样就能做到受生自在，想到哪里投胎就可以到哪里投胎；第二步要能做到好坏都平等，好的不喜，坏的不恼，就能变化自在了；第三步要能做到微细流注断灭，一切化空，圆觉大智朗然现前，那就能现百千万亿化身，度百千万亿众生了。	This brings freedom of rebirth—the ability to take birth wherever one intends. Second, we must remain equal toward good and bad, neither delighting in the good nor becoming troubled by the bad. This brings freedom of transformation. Third, the subtle stream must cease and everything dissolve into emptiness, whereupon the great wisdom of Perfect Enlightenment shines forth. One can then manifest hundreds of thousands of millions of emanations to liberate innumerable beings.
所以在我们活的时候，按大圆满、心中心等层层入胜之法去修，就能证到这些。假如在我们有生之时没有修好，到最后还有“中阴救度法”，可以使我们证成报身佛。我们今朝有缘能听到这个无上大法，真是无穷的福报啊！	By practicing progressively profound methods such as Dzogchen and the Heart-of-Heart Dharma during life, we may attain these accomplishments. If practice remains incomplete, liberation in the intermediate state offers a final means of attaining the Sambhogakāya. To hear this supreme teaching today is truly a boundless blessing.
世人传说，人在死后会看到各种各样的境界。有的人死后会看见阎王鬼卒、黑白无常、牛头马面等恐怖景象；还有的人坏事做多了，在没死的时候就看见这些恐怖景象。我见过好几位，还是佛教徒。	People say that after death one sees many different states. Some see terrifying figures such as Yama, the infernal warders, the Black and White Messengers of Impermanence, or Ox-Head and Horse-Face. Others who have committed much wrongdoing see such terrors even before death. I have met several such people, including Buddhists.
当然他们破坏戒律，没有很好的修行。在临死时地狱境界现前，感到非常害怕，就自言自语道：“哎哟！某某人讨债来了，某某人讨命来了”。	They had, of course, violated the precepts and failed to practice properly. As hellish states appeared at death, they became terrified and muttered, “Oh! So-and-so has come to collect a debt; so-and-so has come to claim my life.”
这是什么缘故呢？这就是由于人们生前造业，死的时候自识作祟，才变现出这些境界。人们被这些境界缠住就解脱不了。其实都是我们的识神在作怪，因为一切相都是我们自性所显现的，不是自身以外另有一个阎王鬼卒。	Why does this happen? Because of karma created during life: at death, one’s own consciousness produces these states. Entangled in them, people cannot attain liberation. In truth, their own consciousness is causing the disturbance, for every appearance is manifested by intrinsic nature; there is no separate Yama or infernal warder outside oneself.
所以说心外无法，法外无心。当遇到这种情况时就要安慰他，提醒他：赶快念《地藏经》，求地藏菩萨保　。这样就可以帮他消除业障，帮他解脱。只要他心安了，恐怖境界就会化掉。如果他心不安，就真的堕到地狱里了。	Thus, there is no Dharma outside the mind and no mind outside the Dharma. In such a situation, one should comfort the dying person and remind them to recite the Kṣitigarbha Sūtra and seek Kṣitigarbha Bodhisattva’s protection. This may help remove karmic obscurations and bring liberation. Once the mind is at peace, the terrifying appearances dissolve; if it remains disturbed, the person may indeed fall into a hell realm.
地狱真的有吗？没有！也是假相。但是身临其境的人就不是没有。比如做梦，我们梦到好的境界就高兴，梦到坏的境界就害怕。醒了之后才会想：噢，刚才只不过做了一个梦，其实什么都没有。但在没醒的时候还是有。	Does hell truly exist? No—it too is an illusory appearance. Yet for someone undergoing the experience, it is not non-existent. When dreaming of pleasant circumstances, we are happy; when dreaming of frightening ones, we are afraid. Only after awakening do we think, “Oh, that was merely a dream; nothing was really there.” Before we awaken, however, the experience remains present.

假相不无，唯业所现，唯识所变，都是业识所变现的。只要我们心真空净了，这些境界就消失了。有人说：“那我尽管做坏事好了，反正都是空吗”。	Illusory appearances are not sheer non-existence: they are produced by karma and transformed by consciousness, manifestations of karmic consciousness. Once the mind becomes genuinely empty and pure, they vanish. Someone may say, “Then I might as well do wrong, since everything is empty.”
哎！心真空净的人就不会做坏事了，心不空净还有贪、嗔、痴的人才会做坏事。做坏事的人，到境界现前，受良心的谴责，想空都空不了。	But a person whose mind is genuinely empty and pure does not do wrong. Wrongdoing is committed by those whose minds remain impure and filled with greed, anger and ignorance. When the resulting states appear, their conscience condemns them, and they cannot make the experience empty merely by wishing it so.
比如一些造业深重的人，在中阴时期就会看见七条恶狗追着咬他（这就叫七犬吠逐），或者看见夜叉来叉、虎狼来追，把他往坏的地方赶。这时他心慌意乱，就被追到地狱或畜牲道里去了。	In the intermediate state, people burdened by grave karma may see seven vicious dogs pursuing and biting them—“the pursuit of the seven barking hounds”—or yakṣas thrusting spears at them and tigers and wolves driving them toward evil destinies. Panicking, they may be chased into a hell or animal realm. Those who have killed chickens, ducks or pigs may, because of the weight of their killing karma, see red and green caps pursuing them at death and hide in terror.
还有那些杀鸡、杀鸭、杀猪的人，由于杀业太重，临死时就会看见红帽子、绿帽子都追来了，吓得东躲西藏。所以我们劝大家吃素，不要杀生就是这个缘故。能吃素就尽量吃素，不能者暂时吃一点三净肉（即眼不见杀，耳不闻杀，不为我杀），不要再杀生造业了，以免受报。	This is why we encourage people to eat vegetarian food and refrain from killing. Those who can should be vegetarian as far as possible; those who cannot may temporarily eat threefold pure meat—meat from an animal not seen being killed, not heard being killed and not killed specifically for oneself—but should cease killing and creating such karma, lest they undergo its result.
可见，由于我们心里不空净，着相造业才会出现这些恐怖景象。如果我们心安了，就会现圣像佛像。如果我们心里彻底空净了，连佛像也不可得，因为法身是无相的。	These terrifying appearances arise because our minds are neither empty nor pure: by clinging to appearances, we create karma. When the mind is peaceful, sacred or Buddha images may appear. When it is completely empty and pure, even Buddha images cannot be grasped, for the Dharmakāya is formless.
正如《金刚经》所说：“凡所有相皆是虚妄”，就是我们不觉悟以为真有！不要以为现在可以抓得住、摸得着、看得见就是真的，以为我们真的有夫妇、有儿女、有金银财宝。	As the Diamond Sūtra says, “Whatever bears characteristics is illusory.” Being unawakened, we mistake appearances for reality. We should not assume that what can presently be grasped, touched or seen is real, or that spouses, children and wealth are truly possessed.
我看到很多男男女女抱在一块，一担臭粪桶抱一担臭粪桶，肉麻当有趣，其实都是假相。就和我们睡着了做梦一样，都是梦境！明白了这些道理，平时就要在境界中磨练自己，使自己在任何境界中都能不动心，不着相。	I have seen men and women embracing like one bucket of foul manure embracing another, taking the nauseating for something pleasurable; these too are illusory appearances, no different from the scenes of a dream. Understanding this, we must temper ourselves amid circumstances and remain unmoved and unattached in every situation.
只有这样好好用功才能醒悟。比如我们用功念佛，深入念佛三昧，身心世界都化空了，只有了了分明的实相现前，那个时候就等于我们做梦被喊醒了一样，一点境界都没有。哪有什么山河大地、男女老少、金银财宝呀！功夫要做到这个地步才行。而不是说打坐要看到什么好的境界，那些都是假相，不是真的。实相无相，所以我们不要上当！	Only diligent practice brings awakening. If, for example, we practice Buddha-recitation and enter deeply into Buddha-recitation Samādhi, body, mind and world dissolve into emptiness and only the vividly clear reality appears. It is like being awakened from a dream: no circumstance remains. Where then are mountains and rivers, men and women, young and old, gold and silver? Our practice must reach this point. Meditation is not a quest to see pleasant states; such states are illusory, not real. Reality is formless, and we must not be deceived.
本经提到：“中有身时，漂泊无依，终见三大悬崖绝壁，一白、一黑、一红，深不见底，此即其人生前贪嗔痴三毒所感”。	This scripture says, “In the intermediate-state body, wandering without refuge, one eventually sees three great precipices—one white, one black and one red—whose depths cannot be fathomed. They are produced by the three poisons of greed, anger and ignorance accumulated during life.”
人死后第七识所变现的中阴身，看见他的尸体睡在床上，听见家人哭喊他的名字，这时他才知道自己死了。可他还是想要身体，想往尸体里钻，但已钻不进去，因为身体已经坏了。于是他就心慌意乱、无依无靠、东漂西漂。	After death, the intermediate-state being manifested by the manas consciousness sees its corpse upon the bed and hears the family crying out its name; only then does it know that it has died. Still wanting a body, it tries to enter the corpse but cannot, for the body has failed. It becomes frightened, without support, drifting here and there.
所以劝大家不要着相，其实我们可以不要身体。比如超度亡灵时就是劝告这些亡灵：色身是苦本，赶快舍弃这个色身吧，不要再执着了！现在为你念“往生咒”，送你走，以免再受苦了。	We therefore urge everyone not to cling to appearances; in truth, we can relinquish the body. In rites for the deceased, we advise the consciousness: “The physical body is the root of suffering. Quickly abandon it and cease clinging. We shall recite the Rebirth Mantra and send you onward so that you need suffer no longer.”
但因为执着之故，中阴身还是想要身体，就漂泊不定。在漂泊中，看见三个悬崖峭壁：一红、一白、一黑，深不见底，挡住了去路。这是什么缘故呢？这就是由此人生前贪嗔痴三毒所感招的。贪是贪得无厌，属火，是红色的。	Yet attachment makes the intermediate-state being continue to crave a body and wander. It then sees three bottomless cliffs—red, white and black—blocking the way. These are produced by the three poisons accumulated during life. Insatiable greed belongs to fire and is red;

嗔就是嗔恨心，是白色的。痴就是愚痴，没有智慧，是黑色的。贪嗔痴具足是地狱种子；贪重嗔痴比较轻的是饿鬼道，所以饿鬼嘴里都喷火；嗔重贪痴较轻的是修罗道；痴重贪嗔较轻的是畜牲道。所以看见这三个悬崖峭壁也不要害怕，只要把贪嗔痴三毒息掉，三大悬崖峭壁就没有了。	Anger is the mind of hatred and is white. Ignorance is stupidity, lacking wisdom, and is black. Having all three of greed, anger, and ignorance in full is the seed of hell; heavy greed with lighter anger and ignorance is the hungry-ghost realm—which is why hungry ghosts all breathe fire from their mouths; heavy anger with lighter greed and ignorance is the asura realm; heavy ignorance with lighter greed and anger is the animal realm. So when you see these three cliffs, do not be afraid: once you put an end to the three poisons of greed, anger, and ignorance, the three great cliffs will vanish.
如果大家贪嗔痴还很厉害，将来就会变现这些恶境界缠住我们。所以看了这部经之后，大家就要醒悟了，要督促自己赶快用功。不要再贪嗔痴，都不可得。	If greed, anger and ignorance remain powerful, they will later manifest evil states that entangle us. Having read this scripture, we should awaken and press ourselves to practice quickly. Greed, anger and ignorance are all ungraspable—what is there to covet?
还贪什么呢？！家财亿万，到临死时一分钱也带不走，留给子孙实际上是害子孙。“积德胜积金”，积德给子孙，将来子孙的造诣都很好。	However vast our wealth, not a penny can be taken at death, and leaving it to descendants may actually harm them. “Accumulating virtue is better than accumulating gold.”
留很多钱给子孙反而不好，因为子孙不知道钱来的艰难，滥花滥用还造很多业，福报很快就会消光。从前上海银楼的小老板叫杨经武，乱花钱把他父亲留给他的整个银楼都花光了，最后自己成了瘪三在马路边冻死了。	Passing virtue to one’s descendants benefits their future development; leaving them great wealth may be harmful, for, not knowing how hard it was to earn, they may squander it, create much karma and rapidly exhaust their merit. Yang Jingwu, the proprietor of a small Shanghai jewellery shop, squandered the entire business inherited from his father, became destitute and eventually froze to death by the roadside.
所以，我们应明白这个世界上的东西都是虚幻不实的，不要再执着、再迷恋色相了，要赶快放下来。我们迷于色相就是迷信。不懂佛教的人说我们是迷信，其实他们才是迷信。他们迷于色相，唯有自私、把色相当成真的去追求。	We should therefore understand that worldly things are illusory and unreal, cease clinging to and becoming infatuated with appearances, and let go quickly. To be deluded by appearances is superstition. Those who do not understand Buddhism call us superstitious, but the lecturer argues that they themselves are superstitious: they are deluded by appearances, selfishly pursue them as real, create karma, undergo its results and wander endlessly through the six realms.
这样做就会造业受报、轮回六道、无有了期。所以他们才是迷信。我们明白这一切都是假相，都不可得，就不要再和别人攀比了。	In this way they create karma and undergo retribution, revolving through the six realms with no end. That is why they are the superstitious ones. We understand that all this is false appearance and ungraspable, so we should no longer compare ourselves with others.
各有各的缘，他现在享福，是因为他前世做得好，我们现在生活差，是因为前世做的不好，从现在起再做好就行了。有些人放不下要和别人攀比，得不到就去贪污盗窃，最终必然受到法律的制裁。所以我们应随缘度日才好。	Each person has particular causes and conditions. Someone enjoying prosperity now did good in a former life; our present difficulties result from what we did poorly before. We need only begin doing good now. Those who cannot let go compare themselves with others and, failing to obtain what they desire, may turn to corruption or theft and ultimately face the law. It is better to live in accordance with conditions.
我们在六道轮回中头出头没，糊里糊涂的沉沦在生死苦海之中。就像粪坑里的蛆一样翻上翻下，还自以为开心快活呢。其实我们人看了这些蛆就会想：“哎哟，真是肮脏死了”。	We rise and sink without end in the six realms, confusedly immersed in the bitter sea of birth and death. Like maggots writhing in a cesspit, we imagine ourselves happy. Seeing such maggots, people think, “How filthy!”
佛菩萨看我们也是这样想：“你们这些众生真可怜，就像粪坑里的蛆一样，还自以为开心呐！其实你们真是太苦了”。	Buddhas and bodhisattvas likewise look upon us with compassion: “How pitiable these beings are—like maggots in a cesspit, yet imagining themselves happy. How greatly they suffer.”
我们真的是苦啊！比如我们在这个世界上为了活着就要吃饭，为了吃饭又要去购买，买来之后还要洗，洗完了还要烧、煮，烧好了才能吃。买、洗、烧之前还要去工作挣钱，没钱怎么能买东西呢？所以整天忙忙碌碌。	We are truly in suffering! For example, to stay alive in this world we must eat; to eat we must buy food; after buying we must wash it; after washing we must cook and boil it before we can eat. And before buying, washing, and cooking we must work to earn money, for how can we buy things without money? So we are busy all day long.
天上就不是这样，天上的果报好，要吃什么一想就来了，不用买、洗、烧。所以我们现在做好事，将来就能生到天上享福。但这些福享完了还要下来受苦，如果造了业还要下地狱，就更苦了。所以这个福报也不究竟。	In the heavens, according to the passage, favorable karmic results make desired food appear at a thought, without buying, washing or cooking. Good deeds may therefore bring heavenly rebirth and enjoyment, but when that merit is exhausted, one descends and suffers again; if one creates evil karma, one may fall into hell and suffer still more. Heavenly merit is therefore not ultimate.
只有出了六道轮回才究竟。我们现在修佛法，就像是在六道轮回的苦海中遇上了救命的船，可以帮我们渡过苦海登上彼岸，这就叫慈航普渡。万一遇到狂风大浪，怕船翻了，船上还备有救生圈、橡皮船等设备来帮助我们。	Only liberation from the six realms is ultimate. Practicing the Buddhadharma is like encountering a rescue ship upon the bitter sea of cyclic existence, which carries us to the other shore—“the compassionate vessel that ferries all beings across”. If storms threaten to overturn it, the ship also has lifebuoys and rafts.
所以佛教有很多方便法，如禅宗、密宗、净土宗等等。尤其是密宗方便法最多，五花八门样样都有。前面我们讲的九乘次第就什么都包括了。这些法就可以防止我们	Buddhism likewise offers many skilful means, including Chan, Esoteric Buddhism and Pure Land. Esoteric Buddhism offers especially numerous

沉沦，能使我们尽早出离生死苦海。	means, encompassed by the nine successive vehicles discussed earlier. They prevent us from sinking and help us escape the bitter sea of birth and death.
而本经就是最方便最稳妥的法，它非但装有救生圈，而且装有推进器（即电动机）可以完全自动化，不用人费力就可将我们推上彼岸，所以被称为径登彼岸的保险法门。	This scripture is presented as the most direct and secure means: it has not only a lifebuoy but a motor that propels us automatically to the other shore without effort. It is therefore called a safeguarded method for directly reaching the other shore.
大金刚持佛云：“日杀波罗门，积造五无间，若遇此教授，俱解脱无疑”。日杀婆罗门，是印度婆罗门教的一个派别。就像天主教、基督教一样也是派别很多。	Great Vajradhara Buddha said, “Though one daily kills Brahmins and accumulates the five heinous acts, upon encountering this instruction one will undoubtedly be liberated.” “Daily-killing Brahmins” is a school within Indian Brahmanism. Like Catholic and Protestant Christianity, Brahmanism has many schools.
我们佛教的宗派也很多：有净土宗、禅宗、密宗、法相宗、曹洞宗等等。日杀婆罗门是一种最低下的教派，他们做的是下五无间地狱的罪恶。	Our Buddhist schools are also many: the Pure Land school, the Chan school, the Esoteric school, the Dharma Characteristics school, the Caodong school, and so on. The Brahmins who kill every day ( ) are the lowest kind of sect; what they do are the sins that send one to the lowest of the five uninterrupted hells.
无间地狱有两个意思：一是说受苦没有一分一毫的间隔；二是说房子里面没有间隔，一百个人挤在这房间里挤的不得了，一个人在这房间里也是这么挤。	Uninterrupted hell has two meanings: first, the suffering has no interval at all, not even a fraction; second, there is no unoccupied space in the room—a hundred people are crammed unbearably into the room, and a single person in it is just as cramped.
大金刚持佛告诉我们：即使是造了下五无间地狱这么重的罪，只要遇到这本“中有解脱密法”，也能够解脱，为什么呢？就像我们睡觉做恶梦，非常害怕，这时只要把你叫醒，恶梦就没有了。	Great Vajradhara tells us that even one who has created karma grave enough for Avīci Hell may be liberated upon encountering The Esoteric Teaching of Liberation through Hearing in the Intermediate State. How? When a nightmare terrifies us, it disappears as soon as someone awakens us.
本经就是将我们从恶境中唤醒，一醒就解脱了，就这么快！因为一切都是假相，都不可得。不要以为现在是真的，现在也是假相，同样不可得。功夫做得好的人就会知道，心一空净，大地平沉，虚空粉碎，哪里还有这个世界呀！一切都没有了。所以我说根本就没有地狱，就看你们能不能醒悟。	This scripture awakens us from evil states; as soon as we awaken, we are liberated—so quickly!. All appearances are illusory and ungraspable. We should not suppose that the present is real; it too is an illusory appearance. A skilled practitioner knows that when the mind becomes empty and pure, the great earth subsides and empty space shatters—where then is the world? Nothing remains. So I say that, fundamentally, there is no hell. It all depends on whether you can awaken.
我们能听到这个法真是万分庆幸，纵然在修法时没有成就，临终还有这个保险法门。我们现在就要把本法搞清楚熟记于胸中，将八识种子培养成熟，到最后时刻，边上有人一提醒，就能醒悟得度了。可见本经非常殊胜。	We are extraordinarily fortunate to hear this teaching. Even if our practice does not bring accomplishment during life, at death we still possess this safeguarded method. We should understand it clearly and learn it by heart, maturing its seeds within ālaya consciousness (ālaya-vijñāna), so that at the final moment a reminder from someone nearby may awaken and liberate us.
所以见到本经的人，断不可执一己之见而生疑谤。一己之见主要是针对经中讲到的双身法。我曾听到有几个人讲：“这本经别的都好，就是双身不好”。还有人讲：“还有什么佛父佛母双身法呢？不好不好”。	Because this scripture is so exceptional, those who encounter it must not cling to personal views and consequently doubt or disparage it. Such views arise especially in response to its union imagery. Some say, “Everything else in this scripture is good, but the union images are not.” Others object to images of Buddha-father and Buddha-mother in union.
这样讲就不好了！我们要了生死，应该没有男女之见才好。有男女之见生死怎么了呢？关于双身，我们前面已经讲过了，第一，是表法的。就是我们人体本身就有阴阳，生从此来，死从此去。	If we are to transcend birth and death, however, we must relinquish distinctions between male and female; how can birth and death end while such distinctions remain? The union imagery has already been explained in four ways. First, it is symbolic. The human body contains yin and yang;
生死就是从父母同房中来的，我们现在要脱离生死，也是要从这里出啊！第二，佛是应众生之机而显现的。	Birth and death come from the union of parents, so to be free of birth and death we too must go out by this very route! Second, Buddhas appear in response to the capacities of sentient beings.
如果众生死的时候，心里空净了，真能够一丝不挂，就不显什么相了，就是因为我们心里不清净，才看见七犬吠逐，夜叉来追，豺狼虎豹，十殿阎罗等恐怖境相。	If at death the mind of a sentient being is empty and pure, truly without a thread hanging on, no appearances at all would be manifested. It is only because our minds are not pure that we see terrifying scenes: seven dogs barking and chasing, yakṣas pursuing, jackals, wolves, tigers, and leopards, the Ten Kings of Hell.
与其这样，还不如现些好境相（如佛父佛母双身相）把我们救度了。这样多好！第三，本经是莲华生大士根据西藏民族的习惯、执着的习气写的。	Rather than that, it would be better for such Buddhas to manifest good scenes (such as Buddha-father and Buddha-mother in union) to liberate us. How good that would be! Third, this scripture was written by Guru Padmasambhava in accordance with the customs and habitual attachments of the Tibetan people.
因为西藏人文化程度比较低，非常着相，说没有相他们不相信，他们会想：没有相我怎么生出来呀！应当有父母才能出生啊。所以佛就给他们化身成佛父佛母。	Because the Tibetans’ cultural level was relatively low and they were very attached to forms, they would not believe there are no forms; they would think, “Without form, how could I have been born? There must be parents for

	birth." So the Buddhas transformed into Buddha-father and Buddha-mother for them.
正如《观世音菩萨普门品》中说：应以宰官身得度者，即现宰官身而为说法；应以女人身得度者，即现女人身而为说法。双身就是应众生之机缘而显现的。第四，我们要真能了脱生死，就要经得起事实的考验。	As the "Universal Gate" chapter on Avalokiteśvara Bodhisattva says: for those who can be liberated by a government official's form, he manifests as an official and teaches the Dharma; for those who can be liberated by a woman's form, he manifests as a woman and teaches the Dharma. The union figures are manifested in response to the opportunities of sentient beings. Fourth, if we truly want to be free of birth and death, we must withstand the test of actual events.
不是嘴巴上说说，理上理解就算数了。双身在你面前显现，看你能不动心吗？要事上能了才能成报身佛。事上不能了只能得法身！而本法就是让我们超过法身证成报身佛的。	It does not count if we merely say it with our mouths or understand it in principle. When the union figures appear before you, we shall see whether you can remain unmoved. Only if one is liberated in actual events can one become a sambhogakāya Buddha. If not liberated in events, one can attain only the dharmakāya! And this Dharma enables us to go beyond the dharmakāya and realize the sambhogakāya Buddha.
法身只是初步，要证得报身，进而证成化身，那才能圆满。要证成报身佛就要经得起事上的考验，看到双身相就等于没看到一样，心一点都不动。这就是最后的考验。	The dharmakāya is only the first step; one must realize the sambhogakāya and then the nirmāṇakāya to be complete. To realize the sambhogakāya Buddha one must withstand the test of actual events: seeing the union form as if one saw nothing, with the mind not moved in the slightest. This is the final test.
再说我们心真清净了，哪有什么单身相、双身相？什么相都没有，就是一个大光明。所以密宗的法很深，千万不要以一己之见而疑惑甚至诽谤这个法，这样做是要遭恶报的。	Moreover, when our mind is truly pure, what "single-body form" or "union form" could there be? There are no forms at all; there is only one great luminosity. So the Esoteric teaching is very profound; never doubt, or even slander, this teaching on the strength of your own opinion, for doing so brings bad karmic retribution.
从前弘一大师刚出家时，看到密宗双身法说："密宗是什么妖魔鬼怪，怎么会有这些东西？"后来，他经过深入研究才明白了，并做了一篇《忏悔文》。他在《忏悔文》中说："从前我不明白乱说，诽谤了密宗。	In the past, when Master Hongyi had just become a monk, he saw the union practice of Esotericism and said, "What kind of demons and monsters is Esotericism? How could there be such things?" Later, after studying it deeply, he understood, and wrote a "Text of Repentance." In it he said, "In the past I did not understand and spoke recklessly, slandering Esotericism.
现在我将深深的忏悔"。还告诫后人不懂的就不要瞎说。大家如有兴趣，可以去查看一下弘一大师的《忏悔文》。我们不明白的事情很多，大家断不可以一己之见而诽谤本法。	Now I will repent deeply." He also warned later people not to speak recklessly about what they do not understand. If you are interested, you can look up Master Hongyi's "Text of Repentance." There is much that we do not understand; you must never slander this teaching on the strength of your own opinion.
因为这部大法是秘密部中至高无上的宝典，所以非常珍贵。可以让我们立刻证成一大法界的自性本觉圆满智。一大法界就是一真法界，具足十法界。就是我们的自性、法身。	This great teaching is the supreme treasure of the esoteric tradition and is therefore exceedingly precious. It enables us immediately to realize the perfect wisdom of intrinsic awakening belonging to the intrinsic nature of the One Great Dharma Realm. This is the One True Dharma Realm encompassing the Ten Dharma Realms—our intrinsic nature, the Dharmakāya.
我们的法身本来就是大觉，唯一圆觉，不是后来才觉的，所以又称为本觉圆满智。六祖大师曾说："何期自性，本自圆满；何期自性，本自具足"。所以它是圆满具足一切，无所不能，无所不知。	The Dharmakāya is originally great awakening, the sole Perfect Enlightenment; awakening is not newly acquired, and it is therefore called the perfect wisdom of intrinsic awakening. The Sixth Patriarch said, "Who would have thought that intrinsic nature is originally perfect? Who would have thought that intrinsic nature is originally complete?" It is complete in every respect and lacks no capacity or knowledge.
那么众生现在为什么不知呢？就是因为迷于色相而忘记了我们本来的佛性。一天到晚吵吵闹闹，颠颠倒倒，把假的当真，真的当假，烦恼重重，智慧就被遮盖住，光明就显发不出来了。我们做功夫就是为了恢复本来面目。	Why, then, do beings not know it? Deluded by appearances, they forget original Buddha-nature. Amid constant noise and confusion, they mistake the false for the true and the true for the false; afflictions obscure wisdom and prevent luminosity from appearing. Practice restores our Original Face.
所以这部法就是要我们打开本来，证得法身成就，进而报身成就（报身是光明身），再进一步化身成就。它教导我们在中阴阶段大放光明时与诸佛的光合为一体而证成报身佛，圆成一真法界之自性本觉圆满智。所以是密而又密的大法。	This teaching opens our original nature, bringing accomplishment of the Dharmakāya, then the Sambhogakāya—the body of luminosity—and finally the Nirmāṇakāya. It teaches that when great luminosity appears in the intermediate state, we merge with the luminosity of the Buddhas, attain the Sambhogakāya, and perfect the wisdom of intrinsic awakening within the One True Dharma Realm. It is therefore an exceedingly secret and profound teaching.
这部大法又是阿达尔玛普贤王如来的心髓。阿达尔玛佛是一位大佛，译成中文就是普贤王如来。因密法注重实修，也很注重形像，所以密宗人认为阿达尔玛佛是最初成就的第一尊佛。	This great teaching is also described as the heart-essence of Ādibuddha Samantabhadra, known in Chinese as the Tathāgata Samantabhadra King. Because Esoteric Buddhism emphasizes practice and imagery, its practitioners regard Ādibuddha as the first Buddha to attain accomplishment.

在显教里没有第一个成就，也没有最后一个成就的佛，是无始无终的一个大圆。这样讲比较圆满。	In Exoteric Buddhism there is no first Buddha to attain and no last Buddha to attain; it is a great circle without beginning or end. Put this way, it is more complete.
如果有第一个，人们就会问第一个是谁教他的呢？就像有人问天主教的教徒：“人是上帝创造的，那上帝又是谁创造的？”这样就不很圆满。	If there were a first Buddha, people would ask who had taught him. It is like asking a Catholic, “If God created human beings, who created God?” Such an account would not be fully satisfactory.
其实一切众生都是佛，哪有什么第一尊不第一尊呢？就是哪位佛列出教规来教导众生，哪位佛就是第一尊。在密宗里就是指普贤王如来。本法就是他的心髓，所以非常珍贵。就像达摩祖师收了很多徒弟。	In truth, all beings are Buddhas; there is no ultimately first Buddha. The Buddha who first establishes teachings to guide beings is conventionally called the first, and in this esoteric context that Buddha is the Tathāgata Samantabhadra King. Because this teaching is his heart-essence, it is exceptionally precious. Bodhidharma likewise had many disciples.
他临终时考徒弟，想看看他们的见地如何。考了之后他说：你得我的皮，你得我的骨，你得我的肉，只有神光大师得我的髓——就是指佛法的心髓。所以神光大师才能成为中国禅宗第二代祖师。	Before his death he tested their understanding and said that one had obtained his skin, another his flesh and another his bones, but only Master Shenguang had obtained his marrow—the heart-essence of the Buddhadharma. Master Shenguang therefore became the Second Patriarch of Chinese Chan.
这部法也是莲华生大士创建的西藏宁玛派无上密中密的大法。宁玛派的法很多，有证体的，有起用的。而这部法不是转弯抹角间接的法，是可以直接成道的至高无上的大法。	This is also the supreme, most secret teaching of the Tibetan Nyingma school established by Guru Padmasambhava. Nyingma has many methods, some for realizing the essence and others for activating its functions. This teaching, however, is neither roundabout nor indirect, but a supreme method of attaining the Way directly.
比如，我们现在要修密法，首先让你磕十万八千个大头，念十万八千遍“四皈依”，念十万八千遍“百字明”，供十万八千遍曼达等。修完这些法就需要十几年。然后再修初步的观想法，再修相应法。相应法又分很多种，都是转弯抹角的，不像这部法立即就能成就。现在大家能听到这部密法真是非常幸运！	Ordinarily, before practicing esoteric methods, one might first complete 108,000 full prostrations, 108,000 recitations of the Four Refuges, 108,000 recitations of the Hundred-Syllable Mantra and 108,000 maṇḍala offerings. These preliminaries may take more than ten years, after which one practices initial visualisations and then numerous practices of corresponding union, all relatively indirect. This teaching, by contrast, enables immediate accomplishment. We are therefore extremely fortunate to hear it.
孙景风居士完成了本经的翻译工作，了了自己的心愿，也实现了张妙定、赵洪铸和屈文六老居士（法名法贤，人称法贤大师，是孙景风居士的师兄）的宿愿，可以普利众生。	Layman Sun Jingfeng completed the translation of this scripture, fulfilling his own aspiration and the long-held wishes of Zhang Miaoding, Zhao Hongzhu and the elder layman Qu Wenliu—Dharma name Faxian, known as Master Faxian, Sun Jingfeng’s senior Dharma-brother—and thereby benefiting beings widely.
孙景风居士非常谦虚，说自己学识浅薄，修持不够，年纪也大了，精力已经衰退，所以疏漏之处在所难免。	Sun modestly said that his learning was shallow, his practice insufficient, his age advanced and his energy declining, so omissions were inevitable.
因此，他一方面希望贤达、大德通家（即贤者智者，修法在未登初地至十地菩萨之前有三贤位：十住、十行、十回向）好好地对本经进行审查、批阅、纠正错误。	He hoped, first, that worthy and learned experts would carefully examine the scripture and correct errors. “Three Worthies” here refers to the stages before the First Ground: the Ten Abodes, Ten Practices and Ten Dedications.
另一方面，希望读者对本经不要马马虎虎地看过去，要静下心来专心致志地悉心研习。看懂了之后还应当告诉别人，帮助别人。大乘佛法好就好在这一点，不是自度就算了，应该自度度他，自觉觉他。	Second, he hoped readers would not skim the text carelessly but settle their minds and study it attentively. Having understood it, they should tell and help others. This is the excellence of Mahāyāna Buddhism: one should not stop at self-liberation, but liberate and awaken both oneself and others.
不能自己当个宝贝藏起来，不给别人看。时节因缘到了，就应该广布流通、广为宣传、广为详说。现在很多佛门弟子坏就坏在搞封闭。到庙里要买门票，不然就不能进门。	The teaching must not be hoarded as private treasure. When time and conditions ripen, it should be circulated, publicized and explained widely. The lecturer criticizes the insularity of many Buddhist institutions: temples charge admission yet may not teach the Dharma, and may demand further payment before chanting scriptures or conducting rites of repentance.
买门票进去了也没有宣传佛法，还要拿钱来，才给你念经做经忏。所以佛法扫地，真是太可惜了！还不如基督教，既不用买门票，也不用做做祈祷就交钱。他们敞开大门拉人进去听道。	After paying for admission and going in, there is still no propagation of the Buddha-dharma; further money is demanded before they will chant for you and perform sūtra and repentance rites. So the Buddha-dharma has been swept into the dust—what a pity! It is not even as good as Christianity, which requires neither an admission ticket nor payment for prayers. They throw their doors open and draw people in to hear their teaching.
和基督教徒比起来我们佛教徒差得太远！在社会福利方面做得更差。基督教的同道之间互相帮助，而我们佛教徒之间彼此你说我不好，我说你不好，互相诽谤。	Compared with Christians, we Buddhists fall far short! We do even worse in social welfare. Christians help one another, whereas we Buddhists say of one another, “You’re no good,” “No, you’re no good,” and slander each other.
佛教的大门应该敞开，不应分彼此，要为一切大众详详细细的解说，宣传佛教的真义。要救度众生脱离苦海，这才是佛教的本怀。如果只做做佛事赚赚钞票，这种佛教对社会、对世道人情有什么益处呢？！这样就流于迷信了，反而不好。	Buddhism’s doors should be open, without sectarian division; its true meaning should be explained fully to everyone. Buddhism’s original purpose is to liberate beings from the bitter sea of suffering. If Buddhist services are performed merely for money, what benefit do they bring to society or human relations? Such religion degenerates into superstition.

最可怜的是有病快死的人，更要详细为他们解说，让他们明白。对于亡者要在他耳边给他讲，让他不要害怕。声音不要过低，要大一点，但不能太大。因为亡者的耳根比我们灵敏九倍以上。	Those who are ill and approaching death are the most pitiable; all the more reason to explain the teaching to them carefully so that they understand. One should speak beside the deceased person's ear and tell them not to be afraid. The voice should be clear and somewhat raised, though not excessively loud, because the deceased person's hearing is more than nine times as acute as ours.
我们现在都有一个躯壳，亡者没有躯壳，所以具有五通：天眼通、天耳通、神足通、他心通和宿命通。千里万里他一飘就到。我们和他讲话他都能听见，同时他也在和我们讲，可我们却听不见。	We now all have a physical body; the deceased has none, so he has the five spiritual powers: the divine eye, divine ear, miraculous travel, knowing others' minds, and recollection of past lives. He can drift a thousand or ten thousand miles in an instant. He can hear us when we speak to him, and he is also speaking to us, but we cannot hear him.
尤其当他看见他的尸体横到床上时，他明白自己死了，就非常着急，想要有身体，于是就到处乱跑。另外造恶业的人业障现前，恶相追逐就更加慌乱，就被赶到坏的地方去了。	Seeing the corpse upon the bed, it realizes it has died, becomes anxious, longs for a body and runs about in confusion. For one who created evil karma, karmic obscurations manifest as threatening appearances that drive it toward evil destinies.
所以要在亡者耳旁，对他说明：你现在见到什么境界都不要害怕，这些境界都是假相。只有光明才是真的，与光明合上去，就能出六道轮回成道了。多么痛快，多么方便，所以这个法真是太好了。	We should therefore explain beside the deceased person's ear: "Whatever you see, do not be afraid. These appearances are illusory. Only luminosity is true. Merge with it, and you will leave the six realms and attain the Way." The teaching is presented as both joyful and convenient.
再用这种救度众生的功德回施（就是送）给一切有情，希望他们能把情见斩断。因为众生都是有情的。所以菩萨（即菩提萨　）两个字就是觉有情。就是要把情见觉破，把爱根斩断。爱是个坏东西。	We then dedicate (that is, give) the merit of this liberating of beings to all sentient beings, hoping that they will cut off their emotional views. All beings are sentient. So the term pusa (　), short for bodhisattva (　　), means "one who awakens sentient beings"—that is, awakens them to see through emotional views and cuts off the root of love. Love is a bad thing.
因为爱生水（比如要好的人分别了，就哭哭啼啼舍不得离开。见到爱吃的东西口水就流出来了），水性是朝下流的，不能往上流。除非用水泵把它抽上去，才能由下往上流。所以要生西方极乐世界的人，一定要斩断情见。	Love produces water (for example, when close friends part, they weep and cannot bear to leave; at the sight of a favorite food, saliva flows), and water flows downward, never upward—unless a pump draws it up, only then can it flow from below to above. So anyone who wishes to be born in the Western Land of Ultimate Bliss must cut off emotional views.
情见不断还恋着家庭、儿女，就生不到西方去。因为西方极乐世界是净土，在天上。朝下流就不能飞升到西方。所以《楞严经》中说："纯想即飞"。就是说假如情见都断了，只想西方极乐世界，那么就能飞升。	If emotional views are not cut off and one still clings to family and children, one cannot be born in the West, because the Western Land of Ultimate Bliss is a pure land, in the heavens, and what flows downward cannot fly up to the West. Hence the Śūraṅgama Sūtra says, "Pure thought brings flight." That is, if emotional views are all cut off and one thinks only of the Western Land of Ultimate Bliss, one can fly up.
在飞行中西方极乐世界的圣境就会现前。紫柏禅师和憨山大师也说："念佛要念到把爱根斩断才行。如果斩不断爱根，念佛就没有用。"	In flight, the sacred realm of the Western Land of Ultimate Bliss will appear before you. Chan Master Zibo and Master Hanshan also said: "Buddha-recitation must reach the point of cutting off the root of love; if the root of love is not cut off, Buddha-recitation is useless."
以上就是"翻译缘起"。通过"翻译缘起"希望现在及将来的人，都能明白本经的由来及大概内容，明白它的珍贵之处，切不可等闲视之。	The foregoing is the "Account of the Translation". Through it, present and future readers may understand the origin and general contents of the scripture, recognize its preciousness and never regard it lightly.

二、卷头语

II. Preface

（一）中有的种类

(I) Types of Intermediate States

在密部中，中有分“前三”与“后三”六种。前三者是指生处中有、梦境中有和静虑中有；后三者是指死位中有、法性中有和轮回中有。	In the esoteric tradition, the intermediate state is divided into six kinds, grouped as the “first three” and the “last three”. The first three are the intermediate state of birth, intermediate state of dreams and intermediate state of meditative concentration. The last three are the intermediate state at death, intermediate state of dharmatā and intermediate state of becoming.
下面我们分别介绍：	We shall introduce them in turn.
1. 生处中有（亦名处胎中有）	1. Intermediate State of Birth (also called the Intermediate State of Gestation)
就是指男女同房时中有身淫欲心动，充当了第三者，就在男子射精的时候被冲进子宫里形成了胎胞，这就是处胎中有。这段时间共有九个半月。因为母体是血肉之躯，子宫里很浑浊，中有身在里面住九个半月就昏愦了，再加上出生的过程很痛苦，所以人出生之后就不知道前世的事情了，而不是喝了什么迷魂汤。	This occurs when, during sexual intercourse, the intermediate-state being is moved by desire and becomes a third participant. At ejaculation it is driven into the womb, where the embryo forms. This is the intermediate state of gestation, which lasts nine and a half months. The mother has a body of flesh and blood, and the environment of the womb is turbid. After dwelling there for nine and a half months, the intermediate-state being becomes dazed; the painful process of birth adds further confusion. This is why people do not remember former lives after birth—not because they have drunk some potion of forgetfulness.
2. 梦境中有	2. Intermediate State of Dreams
就是指我们睡着做梦时所现的各种境界。在梦中我们也是六根具足，既能看、又能听、还能摸。什么都能抓住，见到好的境界就喜欢，坏的境界就害怕。非常逼真，和我们醒的时候一模一样。	This refers to the various states that appear while we sleep and dream. In dreams the six sense faculties seem fully present: we see, hear, touch and grasp things; pleasant circumstances delight us and frightening ones alarm us. The experience is vivid, just like waking life. Picture books and comics portray a dreamer with several circles and a drawn-out “Eh—”, as consciousness leaves the body.
大家看小人书或连环画，上面画得就很形象：有人做梦了，画几个圈圈“咦——”识神就出来了。做梦就是这样，识神跑出来就见到各种各样的境界。这就是梦境中有。	Look at picture books or comic strips; they illustrate it vividly: someone dreams, a few circles are drawn, “Pop!”—and the spirit-consciousness comes out. Dreaming is just like this: the spirit-consciousness goes out and sees all kinds of realms. This is the intermediate state of dreams.
3. 静虑中有（亦名禅定中有）	3. Intermediate State of Meditative Concentration (also called the Intermediate State of Samādhi)
就是指我们打坐用功入定时，识神出来所见的境界。我们前面讲过，第七识本来是能够出来的，但由于我们的六根不清净就把它束缚住了。	This refers to the states seen when consciousness emerges as we enter samādhi in seated practice. As explained earlier, the manas consciousness is naturally capable of emerging, but is ordinarily bound by the impurity of the six sense faculties.
六根（眼、耳、鼻、舌、身、意）与六尘（色、声、香、味、触、法）根尘相对，就生心动念，现出各种各样的境界，这就是识。	When the six faculties—eye, ear, nose, tongue, body and mind—meet the six objects—form, sound, smell, taste, touch and mental objects—thoughts arise and various appearances are produced; this is consciousness.
而在我们打坐的时候，心里比较清静，六根（眼、耳、鼻、舌、身、意）不接受外境（色、声、香、味、触、法），没有东西遮盖，识神就能够出来。但这时出来的是阴神，不是阳神。别人看不见这个影子（中阴身你们也看不见，因为它是以风大为主的）。这就是静虑中有。	During meditation the mind is relatively quiet, the six faculties do not receive external objects, and nothing obscures consciousness, so it can emerge. What emerges at this stage, however, is described as the yin-spirit, not the yang-spirit. Others cannot see this subtle shadow, just as they cannot see the intermediate-state body, which is governed chiefly by the wind element. This is the intermediate state of meditative concentration.
4. 死位中有	4. Intermediate State at Death
就是人在刚断气时，像喝醉了老酒一样，昏昏沉沉的，处于迷闷状态。这个阶段大概有三天半到四天的时间，就叫死位中有。我们平常在人死后给亡者“做七”是从断气这一天算起。	Immediately after death, a person is dazed and confused, like someone intoxicated. This stage lasts about three and a half to four days and is called the intermediate state at death. Ordinarily, the seven-day observances for the deceased are counted from the day of death.
但本法是从亡者死后第五天才开始算第一个七。因为处于迷闷阶段的中阴身，对什么事情都不清楚，我们给他做佛事，他也不大知道，所以“做七”的时候，死位中有这段时间不应该算。	In this teaching, however, the first seven-day period begins on the fifth day. During the initial state of unconscious confusion, the intermediate-state being knows little of what is happening and scarcely understands rites performed on

	its behalf. These three and a half or four days should therefore not be included when counting the seven-day periods.
5. 法性中有	5. Intermediate State of Dharmatā
就是人死了四天以后，亡者的识神渐渐从迷闷状态中清醒过来。这时他的神通要比我们大，见闻觉知的能力要比我们现在强九倍。比我们看得远，比我们听得清楚，想到哪里一飘就到。他这时候的神通就是业通，即业障、报障所现的神通。这段时间从第五天算起共有十四天，这就是法性中有。与前面死位中有的四天加起来共计十八天。	After approximately four days, the deceased person's consciousness gradually awakens from confusion. Its abilities are then said to exceed ours: seeing, hearing and perception are nine times more acute, and it can travel instantly wherever it thinks of going. These are called karmically produced supernormal abilities, manifestations of karmic and retributive obscurations. Beginning on the fifth day, this phase lasts fourteen days and is called the intermediate state of dharmatā. Together with the preceding four-day intermediate state at death, it makes eighteen days.
6. 轮回中有	6. Intermediate State of Becoming
就是指人死了十八天之后（即法性中有过后），至投胎前的这段时间。在轮回中有时期中有身就要投胎，生死轮回又要从头开始了。	This is the period from the eighteenth day after death—following the intermediate state of dharmatā—until conception. During the intermediate state of becoming, the intermediate-state being takes rebirth and the cycle of birth and death begins anew.

（二）密法成就的种类

(II) Types of Attainment in Esoteric Practice

在密法中，成就的种类可以分为三种：1. 即生成就。2. 中有成就。3. 转身成就。下面我们分别介绍：	In esoteric practice, attainment is divided into three kinds: (1) attainment in this very life, (2) attainment in the intermediate state, and (3) attainment after taking another body. We shall introduce them in turn.
1. 即生成就	1. Attainment in This Very Life
一切法不论禅、净、密都可以即生证成法、报、化三身。就是说在我们活着的时候就能修成法、报、化三身。	Every Dharma method—Chan, Pure Land or Esoteric Buddhism—can bring accomplishment of the Three Bodies, the Dharmakāya, Sambhogakāya and Nirmāṇakāya, in this very life. That is, we can cultivate and accomplish all Three Bodies while alive.
禅宗直指见性，当下开悟即可证见法身，是最直接了当的法门。密宗的法门很多，可大致分为生起次第和圆满次第两步。生起次第就是先从没有开始，观想气脉明点，修九节佛风，练深呼吸，观想成功之后就从无到有生起来了。	Chan points directly to intrinsic nature: awakening in the present moment reveals the Dharmakāya and is therefore the most direct method. Esoteric methods are numerous but may broadly be divided into the Generation Stage and Completion Stage. In the Generation Stage, one begins from apparent non-existence, visualizing winds, channels and bindus, practicing nine-cycle Buddha-breathing and deep respiration; through successful visualization, appearances are generated.
圆满次第就是再把有化空，最后连空也不住，这样就证成了法身。但在密法中要先修生起次第，再修圆满次第，不能一开始就修圆满次第，也就是说先要修有相密，然后再修无相密，所以比禅宗多饶了一道弯。	In the Completion Stage, what has arisen is dissolved into emptiness, and finally one does not abide even in emptiness, thereby realizing the Dharmakāya. Ordinarily, Generation Stage precedes Completion Stage: form-based practice comes before formless practice, making the route less direct than Chan. Our Heart-of-Heart Dharma, however, proceeds directly to Completion Stage.
而我们的心中心密法直接了当，一下子就到了圆满次第。没有走弯路。因为一切都不可得，身体是假的，世界也是假的，都是虚妄不实的。修心中心密法就可以使我们的身心世界都消殒，那时大地平沉，虚空粉碎即可证见法身。	But our Heart-of-Heart Dharma is direct: it goes straight to the completion stage in a single step, without any detour. Because everything is ungraspable, the body is false, and the world is false—all unreal. Practicing the Heart-of-Heart Dharma can make our body, mind, and world all vanish; then the great earth sinks level and empty space shatters, and one can realize and see the dharmakāya.
所以心中心法说起来是密法，实际是禅法，故又称为禅密。净土宗也可以即生证见法身，只是他们不这样讲。而是换了一种说法，叫“念佛三昧”或“花开见佛悟无生”。花者即心花也。	Though called esoteric, the Heart-of-Heart Dharma is actually Chan in method and is therefore called Chan-Esoteric practice. Pure Land too can reveal the Dharmakāya in this life, though it uses such expressions as “Buddha-recitation Samādhi” and “when the lotus opens, see the Buddha and awaken to non-arising”. The lotus is the lotus of the mind.
我们的肉团心长得就像莲花蕾一样，莲花蕾没开的时候就像市场上卖的猪心、牛心的形状。	Our physical heart is shaped like a lotus bud; an unopened lotus bud looks like the pig hearts and cow hearts sold at the market.
心花开有两种情形：一种心花开是指在我们人死的时候，当最后这口气一断，就触动心脏边上的死穴，这时这个心蕾“哗——”就开了，八识就能走了，八识一走人就死了；还有一种心花开是指我们打坐用功，用到气脉打通时心花就开了。	There are two ways the heart-flower opens. One is at the moment of death: when the last breath stops, it strikes a vital point beside the heart, and the heart-bud suddenly opens with a “whoosh,” ālaya consciousness (ālaya-vijñāna) can depart, and once it departs the person is dead. The other is in meditation practice: when the winds and channels open, the heart-flower opens.

所以花开就是指心花开，见佛就是指见到自己的本性佛，就是见到无相之相，那时就是证见法身。由此可见，禅、净、密都是相通的。禅就是净，净就是密，密就是禅。但现在的净土宗人不讲这些，也不肯好好用功修行。	So “the flower opens” refers to the heart-flower opening, and “seeing the Buddha” refers to seeing the Buddha of one’s own nature, that is, seeing the form of the formless; at that point one realizes and sees the dharmakāya. From this we can see that Chan, Pure Land, and Esoteric teachings are all connected. Chan is Pure Land, Pure Land is Esoteric, and Esoteric is Chan. But Pure Land practitioners today do not speak of this, and they are unwilling to practice diligently.
还说：“什么一心不乱？不要不要。我们临命终时，十念生西带业往生。”这么一说就坏了！大家都不肯好好的用功。所以莲池大师早就说：“念佛者多，生西者少！”他反问自己：“何也？”为什么呢？“念佛不痛切故。	Yet some Pure Land practitioners reject one-pointed concentration and rely upon ten recitations at death and rebirth carrying karma. This weakens their willingness to practice. Master Lianchi said, “Many recite the Buddha’s name, but few are born in the West. Why?
”就是说念佛念得不痛切！不肯用心，不肯放下一切，执着色身不舍，执着家庭不舍，执着世上的快乐不舍。	Because their recitation is not earnest.” They do not apply the mind or relinquish attachment to body, family and worldly pleasure.
不知道世上没有快乐，我们活在这个世界上就如少水之鱼，这是佛讲的，就像鱼活在水里，水在一天天的减少，还有什么快乐呢？要死了还快乐吗？！所以不论修禅、修净还是修密都要一切放下，好好用功，证见法身才能生死自在矣。	The Buddha compared life to fish in dwindling water: as the water diminishes day by day, what happiness remains? Whether practicing Chan, Pure Land or Esoteric Buddhism, we must let go of everything, practice diligently and realize the Dharmakāya in order to be free in birth and death.
是不是光证成法身就为止了，就万事大吉了呢？不是！前面我们讲过；初到法身边还不行。要到法身向上，法身正住才行。	Is it enough to just realize and witness the Dharmakāya, and then everything will be perfectly fine? No! As we mentioned earlier, just reaching the threshold of the Dharmakāya is not enough. You must advance beyond the Dharmakāya, until you truly and securely abide in the Dharmakāya.
只悟到了一点点道理，事上透不过，还非常着相，遇到坏的境界就很慌乱、烦恼；遇到好的境界又喜欢高兴得忘其所以，还能成道吗？所以事上透得过色身才能转，才能变成光明报身，证成报身佛。	If one only grasps a fragment of the principle but fails to penetrate its application in practice—remaining attached to appearances, becoming flustered and troubled by negative circumstances, and overly joyful and forgetful of worldly gains from positive ones—how can one expect to attain enlightenment in such a state? Therefore, one must transcend all realms of existence in order to transform this physical body into the luminous Sambhogakāya and achieve Sambhogakāya Buddhahood.
不是活着的时候不能证成报身佛，就看我们怎么用功。佛在《楞严经》中说得很清爽：一切事相，山河大地都是妙明心中物。就是说一切事物物及山河大地都是我们本性所显现的，都是我们自己。	It is not impossible to attain Sambhogakāya Buddhahood while alive; it hinges on how diligently we cultivate. The Buddha stated in the Śūraṅgama Sūtra, "All phenomena, mountains, rivers, and the earth are all manifestations of the wondrously luminous mind." This means that everything, including mountains, rivers, and the earth, reflects our true nature; they are all aspects of ourselves.
我们的身体当然也是妙明心中物。我们能转山河大地同样也能转色身啊！所以事上能透得过，色身就能转了，就能大放光明证成报身。当然光明是一点一点显发的，不能一下子放得很大，很圆满。	Our bodies are also manifestations of the wondrously luminous mind. If we can transform mountains and rivers, we can likewise transform our physical body! Thus, if one can penetrate the physical body in practice, it can be transformed, radiating great light and attaining Sambhogakāya. Naturally, this light manifests gradually, not all at once in a grand and perfect form.
如同本经描述中阴身所见的光明一样：先是看见像迷雾一样的光；慢慢的看见像东方太阳升起时鱼肚白色的光；再慢慢地光亮出来了；再慢慢地现出月轮；再慢慢地显出日轮；再慢慢地现出像千百万个太阳那么亮的光。就这样慢慢的证成了报身佛。	It's akin to the light seen in the intermediate state described in this sutra: first, a light resembling mist appears; then gradually, a light akin to the white belly of a fish at sunrise appears; then slowly, the light brightens; then over time, the moon appears; then progressively, the sun appears; and finally, light as bright as millions of suns emerges. In this manner, one gradually attains Sambhogakāya Buddhahood.
那么化身呢？也可以即生成就。佛在《楞严经》上没有讲，但在《楞伽经》中讲了。所以要多看几种经。佛在《楞伽经》中讲得很清楚，证到三地菩萨就能出意生身了，这就是化身。	What about the Nirmāṇakāya? It can also be attained in this very life. The Buddha didn't discuss this state in the Śūraṅgama Sūtra, but he did in the Laṅkāvatāra Sūtra. Therefore, one should study many sutras. The Buddha explains in the Laṅkāvatāra Sūtra that a bodhisattva who has attained the third stage can manifest a mind-born body—this is the Nirmāṇakāya.
要证成化身就要在境界中磨练，时时刻刻不忘观照，勤除习气。明白一切事物都是假的，都是我们的妙明心中物，都不可得，就不会再和别人发火斗气了。他要这个就让他拿去好了。	To attain the Nirmāṇakāya, one must cultivate oneself in the face of adversity, constantly observing and diligently eliminating habitual tendencies. By understanding that all things are illusory, merely objects of our wonderfully clear mind, and ultimately unattainable, a person will no longer become angry or quarrelsome with others. If someone wants something, let them have it.
为什么要争争夺夺的呢？都是我们各执己见不肯放，以为这个对那个不对就发生了争执。其实本来就没有对错，就看我们从哪个角度来看。看的角度不同，认识就不同，这样就会相互抵触。	Why fight and struggle? The answer is because we each hold our opinions and refuse to let go, believing that our views are correct while others are not, which leads to arguments. Actually, there's no right or wrong; it all depends on our perspective. Different perspectives lead to different understandings, which in turn cause conflict.
其实大家放下来心平气和的讨论一下，你怎么看，我怎么看，弄清楚了，就不用再争争吵吵了。比如这个杯子，他说放到这里好，你说放到那里好。假如他不同意，	If everyone just puts things aside and discusses calmly, sharing their perspectives, then there's no need for further arguments. One person may

那就按他的意见办也没关系。我们应舍己从人。	believe that this cup belongs here, while another may believe that it belongs there. If they disagree, then it's fine to follow their opinion. We should be selfless and compliant.
《普贤菩萨行愿品》里不是说：要恒顺众生吗？！我们学佛的人就是要恒顺众生，要在这一方面锻炼自己，上上升进就可以证成化身佛了。	Doesn't the Samantabhadra bodhisattva's Vows say, "We should always be in harmony with sentient beings"? We Buddhists should always be in harmony with sentient beings, cultivating ourselves in this aspect, and through continuous progress, we can attain the Nirmāṇakāya Buddha.
如果总以为自己对别人错，那么你的习气几时能消除？何时才能证成化身佛啊？！纵然打开见到一点法身，生死还是不能了，还是不能证得报身，更不能证得化身。	If you consistently believe you are right and others are mistaken, how will you address your habitual tendencies? When will you attain the Nirmāṇakāya Buddha? Even if you catch a glimpse of the Dharmakāya, you will still be ensnared in the cycle of birth and death, unable to achieve the Sambhogakāya, let alone the Nirmāṇakāya.
所以真正的成就要在事上时时刻刻的锻炼自己，没有一己之私才行。王阳明曾说：“格物致知”，就是要把物欲之情见除掉，把我见拿掉。我见最坏，总觉得自己对其他人都不对，以我为主。家庭不和睦也是这个原因。要是把我见除掉，家庭就会和睦，法法就会流通了。	Therefore, true achievement requires constant self-cultivation in all matters, without selfishness. Wang Yangming once said, "To thoroughly investigate the principles and laws governing things and summarize them into rational knowledge" means eliminating material desires and the attachment to self. The attachment to self is the worst; it stems from always feeling that one is wrong about others and prioritizing oneself. This mindset is also the reason for disharmony in families. If the attachment to self is eliminated, families will be harmonious, and the Dharma will flow freely.
所以我们活在这个世上，不是不能证成法、报、化三身，就看我们怎么用功。本书说：“即身成佛成法身佛。”这只是一种说法，我们把它再发展一下：不是只能即生证成法身佛，而是法、报、化三身都能即生证成。	Thus, while living in this world, we are capable of accomplishing the Dharmakāya, Sambhogakāya and Nirmāṇakāya; everything depends upon how we practice. This book says, “Attaining Buddhahood in this very body is attaining the Dharmakāya Buddha.” That is one manner of speaking. We may develop the point further: not only the Dharmakāya, but all Three Bodies can be accomplished in this very life.
2. 中有成就	2. Attainment in the Intermediate State
如果我们活的时候，法没有修好，没有证成法、报、化三身，那么我们死后还有机会成就。	If our practice remains incomplete during life and we do not accomplish the Dharmakāya, Sambhogakāya and Nirmāṇakāya, we still have an opportunity after death.
这部《中有教授听闻解脱密法》就是让死者在中有期间（就是死后五十三天），听到本密法的教导而超出轮回得到解脱，这就叫中有成就。活着未修成就，死后再错过这五十三天那就太可惜了。	The Esoteric Teaching of Liberation through Hearing in the Intermediate State enables the deceased to hear its instructions during the fifty-three-day intermediate-state period, transcend cyclic existence and attain liberation. This is attainment in the intermediate state. Having failed to attain accomplishment while alive, it would be a great pity to miss these fifty-three days as well:
生死又要从头开始，又要投胎受报沉轮于六道轮回之中，不知何时才能解脱。因为人身难得佛法难闻，在芸芸众生之中，能得到人身的不到百分之一。	Birth and death would begin again, and one would take rebirth and suffer retribution, sinking in the cycle of the six realms, with no telling when one could be liberated. Because a human body is hard to obtain and the Buddha-dharma is hard to hear, among the multitude of sentient beings fewer than one in a hundred obtain a human body.
我们地球上只有几十亿人，而那些细菌却不知道有多少！得人身能听到佛法的人又有多少呢？上海有一千三百多万人，有多少人能听到佛法！能听到佛法真正信仰正法的人就更少了。	There are only a few billion people on our earth, yet no one knows how many bacteria there are! How many of those who obtain a human body can hear the Buddha-dharma? Shanghai has more than thirteen million people; how many of them can hear the Buddha-dharma! Those who can hear it and truly believe in the right Dharma are fewer still.
都是到庙里去烧烧香，拜拜佛，求求保佑，这样的人占大多数。所以我们活着的时候就应该用功修行。如果修行不能成就，到中有时期还可以借助本法成就。可见这本经非常珍贵。	Most people just go to temples to burn incense, bow to the Buddha, and ask for protection. So while we are alive we should practice diligently. If practice does not bring accomplishment, in the intermediate state we can still use this Dharma to attain it. We can see how precious this scripture is.
这部《中有教授听闻解脱密法》中的“中有”二字，是针对上述中有种类中的后三者而言。它是指前身已坏、后身未成当中以风大为主的阴身。它每过一个七天就是一个生死，共七七四十九天，就有七个生死。	The words “intermediate state” in this Esoteric Teaching of Liberation through Hearing in the Intermediate State refer to the last three of the types of intermediate state described above. It is the intermediate-state body, dominated by the wind element, between the destruction of the former body and the formation of the next. Each seven days is one birth and death; over seven times seven, forty-nine days, there are seven births and deaths.

第一个七天中阴身比较高大一些，每过一个七天就矮一些，以后就越来越矮，越来越小。最好让它在第一个七天就能超度解脱，拖得时间越长越不好。但以下几种情形没有中阴身：做善事直接升天和做恶事直接下地狱的人没有中阴身；修道直接往生极乐世界的人也没有中阴身。除此之外都有中阴身。	In the first seven days the intermediate-state body is relatively tall; with each seven days it becomes shorter, and afterward smaller and smaller. It is best to liberate it in the first seven days; the longer it drags on, the worse. But there is no intermediate-state body in the following cases: those who do good and ascend directly to heaven and those who do evil and fall directly into hell have no intermediate-state body, and those who practice the Way and are reborn directly in the Land of Ultimate Bliss have none either. Everyone else has one.
人死后的中阴身按时间长短可以分为死位中有、法性中有和轮回中有三个阶段。在每个阶段如何解脱成就呢？下面我们再分别介绍。	The post-mortem intermediate state may be divided by duration into three stages: the intermediate state at death, the intermediate state of dharmatā and the intermediate state of becoming. We shall explain in turn how liberation may be attained in each.
（1）死位中有时期可成就法身佛	(1) Attaining the Dharmakāya Buddha in the Intermediate State at Death
死位中有就是人死后三天半或四天之内，这段时间亦称为识闷绝位。识就是识神。人刚死时就像我们休克或开刀前打全麻，昏过去了什么都不知道，这就是识闷绝位。	The intermediate state at death occupies the first three and a half or four days and is also called the stage in which consciousness is overwhelmed and ceases. Immediately after death, a person is like someone in shock or under general anaesthesia, unconscious of everything.
大家要记住这段时间是人死后三天半或四天之内，要放两次大光明（具体怎样放光？我们后面再讲）。这两次放光的时间很短暂，不过是一顿饭的时间，光明就没有了。因为没多久我们所造的业障现前，光明就被遮盖了。	Remember that this period is within three and a half or four days after a person dies, and two great luminosities appear (how the light appears we will explain later). These two appearances of light are very brief, no more than the time it takes to eat a meal, and then the light is gone. Before long our karmic obstacles appear and cover the light.
在这段时间内，如果经过讲法、教导和开示，我们能醒悟，就可以证成法身佛。因此成就很快。但在死位中有时期能成就的人很少，因为绝大多数人这时处于昏厥状态。所以要想在识闷绝位成就者必须有一定的定力和功夫。	During this time, if through teaching, instruction, and guidance we can awaken, we can realize the dharmakāya Buddha, so accomplishment is very quick. But few can attain accomplishment during the intermediate state at the time of death, because the great majority are in a swoon at this time. So to attain accomplishment in the state of fainting one must have a certain degree of concentration and practice.
这就要靠我们现在用功修行才行。在世时真正证到法身，到识闷绝位就能成就了。如果功夫做得深，那时，既使没有人给你念诵、提示，你也能成就。所以现在好好用功最为重要。	This depends on our practicing diligently now. If one has truly realized the dharmakāya while alive, one can attain accomplishment in the state of fainting. If one's practice is deep, then even if no one recites or prompts you at that time, you can attain accomplishment. So it is most important to practice well now.
（2）法性中有时期可成就报身佛	(2) Attaining the Sambhogakāya Buddha in the Intermediate State of Dharmatā
在人死了三天半或四天之后就进入了法性中有时期。这时人已经清醒，不再昏沉迷闷了。法性光明会多次现前。这段时间共有十四天，加上前面死位中有的四天共十八天。	Three and a half to four days after death, one enters the intermediate state of dharmatā. The individual is now conscious and not sleepy or disoriented. The light of Dharmatā will appear many times. This period lasts for fourteen days, plus the four days of The Intermediate State of the Moment before Death, making a total of eighteen days.
法性中有时期导示的方法有二十一次之多，因为每天的境界都不同，所以每次导示都不一样。大家看佛菩萨是多么的慈悲啊！经过这么多次的教导就是业障再重的人也应该得度了。	In the intermediate state of dharmatā there are as many as twenty-one instructions, because the realms differ every day, so each instruction differs. See how compassionate the Buddhas and bodhisattvas are! After so many instructions, even someone with extremely heavy karmic obstacles should be liberated.
所以我看大家以后就不必再到庙里去请和尚放焰口。因为焰口是指饿鬼道的饿鬼，他们嘴里喷火不能吃东西。放焰口就是供养饿鬼道的佛菩萨，请佛菩萨慈悲这些鬼魂，让他们能得食，能得度。	Therefore, you no longer need to go to the temple to ask monks to perform the Flaming Mouth Ritual. The Flaming Mouth Ritual is performed for the hungry ghosts in the hungry ghost realm, who breathe fire but are unable to eat. The Flaming Mouth Ritual is an offering to the Buddhas and bodhisattvas in the hungry ghost realm, asking for their compassion so the ghosts can eat and be freed.
人刚死的时候还没有到饿鬼道，根本不需要放焰口。难道死者都有这么大的罪，都必定要到饿鬼道里去吗？！所以对刚死的人放焰口不对。还是应该根据本经来教导他：“现在你是什么样的情况，如何放光，怎样和光明合上去。	When a person has just died, they have not yet entered the hungry ghost realm, so there is no need to perform the Flaming Mouth Ritual. Are all deceased individuals so sinful that they are destined to enter the realm of hungry ghosts? Therefore, performing the Hungry Ghost Ritual for the recently deceased is inappropriate. It is better to instruct them according to this sutra: "What is your current state? How do you emit light? How do you unite with the light?
现在有什么佛来度你了”等等。这样给他导示比较好。在法性中有时期，由于没有躯壳的拖累，没有什么东西遮盖，本性光明就现前了。当然光明是一点一点显发的。	Which Buddha has come to guide you?"This kind of guidance is better. In the Intermediate State of Dharmatā, there is no burden on the physical body; nothing obscures it, and a luminous nature manifests. The light manifests gradually.

正如本经所描述的一样：先是看见像迷雾一样的光；慢慢的看见像东方太阳升起时鱼肚白色的光；再慢慢地光亮出来了；再慢慢地现出月轮了；再慢慢地现出日轮；再慢慢地现出像千百万个太阳那么亮的光。	As described in this sutra: first, one sees light like mist; slowly, one sees light like the white belly of the rising sun; then slowly, the light shines forth; then slowly, the moon appears; then slowly, the sun appears; then slowly, light as bright as millions of suns appears.
能认取这光明，和光明合上去，你就证得光明报身而成就报身佛了。当然法身佛也在其间。因为法身是根本。就像一棵大树，法身是大树的树根，报身是大树的树干，化身是大树的树枝树叶。	If you can recognize this light and unite with it, you will attain a luminous reward body and become a reward Buddha. The Dharmakāya Buddha is also included, because the Dharmakāya is fundamental. Like a large tree, the Dharmakāya is the root, the reward body is the trunk, and the transformation body is the branches and leaves.
中有身成就报身佛，就是指在法性中有时期这十四天之内证成的。法性中有时期能够直证报身佛，多么殊胜啊！这是莲华生大士慈悲我们（佛经中都没讲到），给我们讲这样深妙的法，大家真该万分庆幸！！	The attainment of the Sambhogakāya Buddha within the intermediate state refers to the realization of Buddhahood within these fourteen days. How extraordinary it is to directly attain the Sambhogakāya Buddhahood during the Intermediate State of Dharmatā! This lesson is a profound teaching given to us by Guru Padmasambhava out of compassion (not even mentioned in the Buddhist scriptures). We should all be extremely fortunate!
（3）轮回中有时期主要是“闭胎”和“选胎”	(3) The Intermediate State of Becoming: Closing the Womb and Selecting a Womb
亡者经过法性中有这十四天之后，就降入轮回中有时期了。轮回中有时期的境况就比较差。在法性中有时期前七天是由佛菩萨的正法轮身来接引，后七天是由佛菩萨的教令轮身即明王来接引。	After fourteen days of the Intermediate State of Dharmatā, the deceased descends into The Intermediate State of Becoming, which is a transitional phase in the cycle of life and death in Buddhist belief. The situation in The Intermediate State of Becoming is relatively dire. For the first seven days of the Intermediate State of Dharmatā, the Buddhas and bodhisattvas guide the deceased through the Dharma Wheel Body; for the last seven days, they guide the deceased through the Command Wheel Body, i.e., the Vidyaraja. The Vidyaraja is the wrathful form of the demon, and his appearance is terrifying and frightening.
明王就是怖魔的愤怒身，形象很恐怖、很害怕。如果我们业障重，前两期中有都没得度，只好落到轮回中有时期。到轮回中有时期业力幻现的各种境界都现前了，所以前面我们讲过越到后面救度越差。	If we fail to liberate ourselves from our heavy karmic obscurations within the first two Intermediate States, we will enter The Intermediate State of Becoming, which is the cycle of birth, death, and rebirth in Buddhist belief. In The Intermediate State of Becoming, all kinds of karmic illusions manifest, so as we mentioned earlier, the later the liberation, the worse it becomes.
轮回中有时期的救度方法主要是指“闭胎”和“选胎”。轮回中有时期导示的方法有二十四次之多，比法性中有还要多三次。选胎就是选择一个好的地方去投胎。闭胎就是把胎门关闭掉，坏的地方不能去。	"Closing the womb" and "selecting a womb" are the main methods of liberation in The Intermediate State of Becoming. "There are as many as twenty-four methods of guidance in The Intermediate State of Becoming, three more than in the intermediate state of dharmatā. Selecting a womb means choosing a favorable place to be reborn. Closing the womb means preventing the deceased from going to a bad place.
从前玄奘法师到印度取经，经过喜马拉雅山的时候看见一个山坡，他说：“这里面有一个大修行人。”于是他们找啊找，找到一点痕迹像是个山洞。由于年深日久，山石、泥土、树木、草丛把洞口都堵实了。	Once upon a time, the Buddhist monk Xuanzang was traveling to India to obtain Buddhist scriptures. While crossing the Himalayas, he saw a hillside and remarked, "There lives a great ascetic in there." They searched and searched, eventually finding traces of a cave. Over time, rocks, soil, trees, and grass had sealed the entrance.
他们就把它挖开，果然里面坐了一个修行人。这个修行人入了灭尽定，想等佛出世的时候给他说法。入灭尽定一定就是几千年，乃至几万年。玄奘法师把他叫醒。他看见玄奘法师来了就说：“呀！佛出世来度我了。	They dug it open, and sure enough, there sat an ascetic inside. This ascetic had entered a state of cessation of perception and feeling, waiting for the Buddha to appear and preach to him. This state of cessation could last for thousands, even tens of thousands of years. Xuanzang woke him. Upon seeing Xuanzang, the ascetic exclaimed, "Ah! The Buddha has appeared to guide me!
”玄奘法师说：“我不是佛，佛已经圆寂多年了。你怎么躲在这里？”他说：“哎呀，我在等佛出世度我呢！”没想到他入灭尽定太久了，错过了机会，他很伤心就哭了。	" Xuanzang replied, "I am not the Buddha; the Buddha passed away many years ago. Why are you hiding here?" The ascetic said, "Oh dear, I was waiting for the Buddha to appear and guide me!" Unexpectedly, he entered the meditative state of cessation for too long and missed the opportunity. He was deeply saddened and wept.
玄装法师说：“你不要哭，你的身体这么多年已没有用了。你到震旦（就是中国）看见高大的楼房，琉璃瓦黄墙头，就到那儿去投胎。”这就是帮他选个胎门。于是他就去投胎，投到尉迟恭的家里。	Master Xuanzang said, “Don’t cry; your body has been useless for so many years. Go to Zhen Dan (China) and see tall buildings with glazed tiles and yellow walls, then go there to be reborn.” This instruction was to help him choose a suitable place to be reborn. So he was reborn into the family of Yuchi Gong(a general).
后来就成了唐玄奘的大弟子窥基法师（也称三车法师）。本法在轮回中有时期的导示就是让中阴身投胎到好的地方，有好的因缘能听到佛法，而不是投生到坏的地方，生到边地听不到佛法。这就是本书说的“转胎成化身佛”。	Later, he became Master Kuiji (also known as Master Sanche), the renowned disciple of Xuanzang. The purpose of this Dharma in the intermediate state of reincarnation is to ensure that the intermediate being is reborn in a favorable place with ideal conditions to hear the Dharma, rather than in a poor location,

	such as a remote area where one cannot access the Dharma. This process is what this book refers to as "rebirth into a Nirmāṇakāya Buddha."
其实并不是一转胎就能证成化身佛了。因为转胎来再修行也不一定就能证成化身佛。就像我们大家都不是一时一世学佛法了。假如是一时一世学佛法也不可能修心中心法，也听不到这么殊胜的中阴救度法。	In fact, simply taking rebirth does not mean that one will realize the nirmāṇakāya Buddha. Even if one returns to continue practicing, such realization is not guaranteed. None of us began studying the Buddhadharma only in this lifetime. If our study were confined to this one lifetime, we would not have been able to practice the Heart-of-Heart Dharma or hear this extraordinary teaching of liberation in the intermediate state.
所以本书中的转胎成化身佛意思就是转胎投生到好的地方，能碰到学佛的机缘，好好用功修行，上上升进，法、报、化三身都能成就，三身四智都能圆满。	Therefore, in this book, the phrase "rebirth into a Nirmāṇakāya Buddha" means being reborn in a favorable place, having the opportunity to learn Buddhism, diligently cultivating oneself, progressing upwards, attaining the three kayas of Dharmakāya, Sambhogakāya, and Nirmāṇakāya, and perfecting the four wisdoms.
由此可见，有了这部《中有教授听闻解脱密法》，在世时纵然没有证成法、报、化三身，到死后还有机会成就。但要求我们一定要懂得该密法的教导，将本法的内容熟记于心中；同时在临死时还要有善缘，这一点很重要。	From this we see that with this Esoteric Teaching of Liberation through Hearing in the Intermediate State, even if one has not realized the three bodies (dharmakāya, sambhogakāya, and nirmāṇakāya) while alive, one still has a chance of attaining accomplishment after death. But this requires that we understand the teaching of this Dharma and memorize its contents, and that at the time of death we also have good conditions, which is very important.
比如有很多人是横死的，在外面突然被车子压死了，又忘记了本经的教导，这时又不具善缘，到哪里去听法呢？！所以这些事项在我们活着的时候就要多加注意，平时要好好修法，到中阴境界现前时，即使没有人提醒，当光明显现时也自然能醒悟，能承当！这样就能成就报身佛。	Some people die suddenly, for example in an unexpected road accident, and may then forget the instructions. Without favorable conditions, where could they hear the Dharma? We must therefore be careful while alive and practice diligently. When the intermediate state appears, prior practice may enable us to awaken without prompting and recognize and merge with luminosity, thereby attaining the Sambhogakāya Buddha.
3. 转身成就	3. Attainment after Taking Another Body
就是我们活的时候没有修成佛，但在死时可以往生佛的净土再继续修行成佛。比如净土宗和密宗的“颇哇法”就是转身成佛的法门。因为他们转生到西方极乐世界时是凡夫，还不是佛。还要继续修行，上上升进，从凡圣同居土升到方便有余土，再从方便有余土升到实报庄严土，最后升到常寂光净土，这样就成佛了。这就是转身成就。	This means that, if we do not attain Buddhahood in the present life, we may be reborn at death in a Buddha's Pure Land and continue practicing until Buddhahood. Pure Land practice and the Vajrayāna practice of phowa are examples of attainment after taking another body. Those reborn in the Western Pure Land of Ultimate Bliss are not yet necessarily Buddhas; ordinary beings must continue practicing and progress from the Land Where Sages and Ordinary Beings Dwell Together to the Land of Expedient Liberation, then to the Land of True Reward and Adornment, and finally to the Pure Land of Eternal Quiescence and Light, where Buddhahood is attained. This is attainment after taking another body.

（三）本法是中、下根人，凡夫或大罪者最方便的解脱法

(III) This is the most expedient path to liberation for practitioners of middling or lesser faculties, ordinary beings, and even those who have committed grave offenses.

上根人平时曾修习大法，如密宗的“大圆满”“大手印”和我们的心中心法（在密乘中心中心法是最高乘，是大圆满的心髓）等，已经证到了法身，这种人就用不着本密法了。因为死的时候法身一显现我们就能认取了。	Those of superior capacity who have practiced great methods such as Dzogchen, Mahāmudrā, and our Heart-of-Heart Dharma, and have already realized the dharmakāya, do not need this esoteric method. Within the esoteric vehicles, the Heart-of-Heart Dharma is the highest vehicle, the heart essence of Dzogchen. At death, as soon as the dharmakāya manifests, we can recognize it.
所以平时打坐坐得好，到时候根尘脱落，一切都没有了，呼吸断了，就好像死了一样。每个人到那个时候都有点恐惧：“哎呀！呼吸怎么断了？”以为要死了，心就慌了，其实我们不会死，不要害怕。	In effective meditation, when the sense faculties separate from their objects, everything ceases and even the breath may stop, producing an experience like death. People then become afraid: “Oh! Why has my breathing stopped? Am I going to die?” There is no need to fear.
还有的人说他那时候是胎息。就是鼻子里没有了呼吸，但下丹田里面还在动着。我对他说：“定境是有了，但还没有化空，还有胎息在，不行。还是没有明心见性，没有开悟。	Some call this embryonic breathing: there is no breath at the nose, but movement remains in the lower dantian. I have told such people, “You have entered concentration but not emptiness. Embryonic breathing still remains; that will not do. You have not yet realized the true mind and seen intrinsic nature; you have not awakened.”
”开悟时什么都没有，只有了了觉知的灵性，哪有什么胎息不胎息？我们果真做到这一步，到临死时就不害怕了，因为气都断过了，知道临死是什么样，到时候一点也不会慌乱，安然而逝。这就叫“坐脱立亡”。所以修到这个程度的人，就不需要本密法，他自己就能做主成道了。	At awakening, nothing remains except lucid, clear awareness. What question could there be of embryonic breathing? If we truly reach this point, we will not fear death: having already experienced the cessation of breath, we know what dying is like. When the time comes, we will not panic, but will pass away peacefully. This is called “liberation while seated or death while standing.”

	Those who reach this level do not need this esoteric method; they can realize the Way through their own mastery.
这本《中有教授听闻解脱密法》是专为中、下根人，诸凡夫或有大罪者而设的。为什么有大罪的人碰到这个法也可以成就呢？因为一切本来空！罪障并不是真有。	The Esoteric Teaching of Liberation through Hearing in the Intermediate State was specifically established for those of middling or lower capacity, ordinary beings and people burdened by grave karma. Why can even someone with grave karma attain accomplishment upon encountering it? Because everything is originally empty. Karmic offences and obscurations have no inherent existence;
所谓的地狱也是空不是真有，就像我们在梦中杀人，执着迷惑了以为是真有。醒了之后才知道是梦境，根本就没有。所以一切罪障本来就是自己的妄情、妄想、妄念所造的。	The so-called hell is also empty and not truly existent, just like killing someone in a dream, where we cling and are deluded and think it is real. After waking we know it was a dream and never existed. So all karmic obstacles are originally created by our own deluded emotions, deluded thoughts, and deluded thinking.
我们如果没有妄想颠倒，怎么会去杀人放火？怎么会去抢别人的东西呢？我们现在也都是在做梦啊！大家整天争争吵吵的固执己见，你说我不好，我说你不好，一定要吵个究竟。其实都不好，都是在做梦。	If we had no inverted deluded thinking, how would we commit murder and arson? How would we rob others? We too are all dreaming now! All day long we quarrel and stubbornly hold to our opinions: you say I am bad, I say you are bad, and we insist on quarreling it out. In fact all of it is bad; all of it is dreaming.
假如大家不做梦了，明白一切都是假相，就不会争吵了。我们用功修法修得好，真入定了，身心世界就会完全化空，只是灵觉昭昭，那就是梦醒之时！所以奉劝大家赶快放下，一切都不可得。	If we stopped dreaming and understood that everything is false appearance, we would not quarrel. When our practice is good and we truly enter samādhi, body, mind, and world dissolve entirely into emptiness, leaving only radiant spiritual awareness—that is the time of waking from the dream! So I urge you all to let go quickly; nothing can be grasped.
本法的目的，就是在我们命终后看到坏的境界时，把我们赶快唤醒。就好比我们睡着了正在做恶梦，别人喊我们：“快醒醒！快醒醒！”我们一醒，恶梦马上就没有了。不过要到命终时才醒悟，还不如现在就醒悟好。	The purpose of this Dharma is to wake us up quickly when, after our life ends, we see bad scenes. It is like falling asleep and having a nightmare: someone calls, “Wake up! Wake up!” and as soon as we wake, the nightmare vanishes. But awakening only at the time of death is not as good as awakening now.
现在就应该赶快修法打基础，不要再着相再执着，到那时由他人在旁边给我们念诵本经，我们的识神一听到就醒悟了，就能在法性中有时期得到解脱而证成报身佛。不然我们执着的太厉害，到那时昏昏沉沉的喊也喊不醒。	We should practice and establish a foundation now, relinquishing attachment, so that when someone recites the scripture beside us, consciousness hears, awakens and attains liberation during the intermediate state of dharmatā, accomplishing the Sambhogakāya Buddha. If attachment is too strong, we remain dazed and cannot be awakened.
这本经非常殊胜，即使我们不识字或者没有见到也不要紧，只要我们能听到（假如能看到当然更好）中有教授的口诀也能解脱。哪怕只听到一次，纵然犯有五无间罪也可以解脱。	This sutra is extremely precious. Even if we are illiterate or haven't seen it, it doesn't matter. We can be free if we hear the oral instructions (seeing them is even better). Even hearing it just once can liberate us, even if we have committed the five heinous acts.
五无间罪就是：杀父，杀母，杀罗汉，出佛身血，破坏僧众。	The five heinous acts are patricide, matricide, killing an arhat, causing the Buddha to bleed, and disrupting the Saṅgha.
在社会上我们常常听到有人把自己的父母杀了，这就是杀父杀母；杀罗汉就是指杀死已证到罗汉果地的人；出佛身血就是伤害佛的身体致使流血；破坏僧众就是破坏僧团。	In society, we often hear of people killing their parents; this is patricide and matricide. Killing an arhat means killing someone who has attained arhatship. Causing the Buddha to bleed means injuring the Buddha's body and causing him to bleed. Disrupting the Saṅgha means destroying the Saṅgha community.
由四五个出家人聚集在一起的称为僧，也叫和合僧，一个出家人不能称僧，而是称和尚（和尚是清教士，又称比丘）。本来大家住在一起，一心一德一块用功修行，互相督促，互相鞭策，共同成道，这样该多好。	A group of four or five monks gathered together is called a Saṅgha, also known as a harmonious Saṅgha. A single monk cannot be called a Saṅgha but rather a monk (an individual monastic, or bhikṣu). How wonderful it would be if everyone lived together, focused on their spiritual practice, encouraged and motivated each other, and attained enlightenment together! But now, temples are not like that;
可现在庙里不是这样，都是分派别，你说我不好，我说你不好，挑拨离间破坏团结，这就叫破坏僧团。这五种罪最大，叫五无间罪。犯五无间罪是要下无间地狱的。地狱共有十八层，其中最大的地狱是阿鼻地狱。	But in temples today it is not like this: there are factions, you say I am bad, I say you are bad, sowing discord and destroying unity; this is called destroying the Sangha. These five offenses are the gravest and are called the five uninterrupted offenses. Those who commit the five uninterrupted offenses must fall into the uninterrupted hell. There are eighteen levels of hell, and the greatest hell is Avīci Hell.
无间地狱是阿鼻地狱中的一种。“无间”有两个意思：一个是说受罪的时间没有间隙，没有一分一秒的停止；另一个意思是说房子有多大你的身体就有多大，把你挤住卡死。	Uninterrupted hell is one kind within Avīci Hell. “Uninterrupted” has two meanings: one is that the time of suffering has no gaps, with no stopping for a minute or a second; the other is that your body is as large as the room, so you are crammed and wedged in.
在这房间里无论是成千上万的人，还是一两个人，都是这样无间隙，挤得要死。就像在我们中国挤公共汽车一样，挤得透不过气来。果居无间的人，刚一死就到无间地狱里去了。没有中阴身。	Everyone is crammed in, whether there are thousands or just a few. It's like being squeezed onto a bus in China, unable to breathe. Individuals who reside in Avīci Hell go directly there upon death. There is no intermediate state.

纵然犯了如此重的罪，只要听到本法的教导就可以解脱。你们会说这么便宜呀？犯了这么大的罪的也可以解脱吗？的确是这样！我们前面讲了，因为一切罪障本来空，都是空花水月梦幻泡影。	Even if one has committed such grave sins, liberation can be achieved simply by hearing the teachings of this Dharma. You might say, "Is it really that easy? Can someone who has committed such grave sins be liberated?" Indeed, it is! As we mentioned before, all karmic offences and obscurations are inherently empty, like flowers in empty space, the moon reflected in water, dreams, illusions, bubbles, and shadows.
就是我们不醒悟，只要我们一醒悟，业障就没有了。所以说：“了则业障本来空，不了应需还宿债。”了就是明了，了悟。	It is just that we are not awakened; as soon as we awaken, karmic obstacles are gone. So it is said: “If one understands, karmic obstacles are originally empty; if one does not, one must repay past debts.” To understand is to be clear, to awaken.
你明了了，心真空了，业障就空了，地狱就消失了；你不明了，不明白，心不空还着相，那么你的罪障就在，就应还宿债，就要下无间地狱去受罪。	Understanding empties your mind and karmic obscurations, making hell disappear; lack of understanding leaves your mind full and keeps you attached to appearances. Then your sins remain, you still need to repay past debts, and you will have to suffer in Avīci Hell.
所以，这部经就是在最紧要关头把我们喊醒：“哎，××人，赶快醒悟，这些都是假相，都是业力所显现的，都不可得。	Therefore, this sutra awakens us at the most crucial moment: "Hey, [someone’s name], wake up quickly! These are all illusions, manifestations of karma, and they are all unattainable.
现在佛菩萨放大光明接你来了，与光明合上去，你就成佛了！”这不就解脱了吗？！所以说再大的罪障也能解脱。	Now, the Buddha and the bodhisattvas are shining an enormous light to welcome you. Unite with the light, and you will become a Buddha!" Isn't that liberation?! Therefore, even the greatest sins can be liberated.
但是人的执着心很厉害，从前，有一个修行人修到四果罗汉出宿命通了，知道自己过去世曾杀过父亲，属五无间罪之一。他心里很难过，自感罪业深重，坐也坐不住了。	However, people's attachments are profound. Once, there was a practitioner who cultivated it to the level of a fourth-stage arhat and gained the power of knowing past lives. He knew that in a past life he had killed his father, one of the five heinous acts. He was very distressed, feeling the weight of his sins, and could no longer sit still.
佛知道了，就对文殊菩萨说：“这个罗汉发了宿命通，发现自己过去世杀了父亲，心里很不安。我们两个串串戏，来救救这个罗汉。”于是文殊菩萨拔剑杀佛。哎哟！出佛身血更不得了啊！比杀父还厉害。	When the Buddha learned of this, he said to Mañjuśrī Bodhisattva, "This arhat has gained the power of remembering past lives and has discovered that he killed his father in a past life. He is very uneasy. Let's play a game together to save this arhat." So Mañjuśrī Bodhisattva drew his sword as though to kill the Buddha. Oh dear! Drawing blood from the Buddha's body is even more terrible! It's worse than killing one's father.
大家在旁边看到就说：“文殊菩萨要跌到铁围山外去了，要下地狱了。”佛说：“大家不要紧张，文殊菩萨没有杀佛之心，一切都不可得。	Those watching said, "Mañjuśrī Bodhisattva is going to fall outside the Iron Enclosure Mountain and go to hell!" The Buddha said, "Don't be alarmed. Mañjuśrī Bodhisattva had no intention to kill the Buddha; everything is unattainable."
”这就是教导我们只要不着相，一切都空不可得，如果还着相，就会从你的心里生出种种罪恶。即“心生种种罪生，心灭种种罪灭。”心一空净就没有罪了，就好比我们梦中杀人，醒来之后什么都没有一样。	This insight teaches us that as long as we are not attached to appearances, everything is empty and unattainable. If we are still attached, all kinds of sins will arise from our hearts. That is, "When the mind arises, all kinds of sins arise; when the mind ceases, all kinds of sins cease." When the mind is empty and pure, there is no sin; it is similar to killing someone in a dream and then waking up to find that nothing has happened.
文殊菩萨醒了，他就没有罪。没有罪，怎么会跌到铁围山外呢？！这时那个罗汉醒悟了，心也就平静了。所以救人要救心。听我讲这些，你们可不要说：“我去杀个人好了，不要紧。到临死你们喊我一声我就得度了。	Mañjuśrī Bodhisattva possessed no murderous intention and therefore incurred no offense. Without sin, how could he possibly fall outside the Iron Enclosure Mountain? At this, the arhat awakened, and his heart was at peace. Therefore, to save a person, one must save their heart. As you hear my words, please refrain from thinking, "I can simply take a life; it holds no significance. Just call out to me when I'm dying, and I'll be saved.
”这样可不行！学佛就是让我们心空净，让我们醒悟。你醒悟了，心果真空了，为什么还要去杀人呢？你要是去杀人，就证明你的心并没有空啊！所以劝大家一定要注意，不要再着相！	" That won't do! The purpose of Buddhism is to empty and purify our minds, to awaken us. If you're awakened, if your mind is truly empty, why would you still kill someone? If you kill someone, it proves your mind isn't empty! Therefore, I urge everyone to be careful and not to be attached to appearances!
即使是犯了这么大的罪也可以解脱，而且刹那之间就能证得等觉菩萨位（等觉菩萨在十地菩萨之上）。	Even if you've committed such a grave sin, you can be liberated, and in an instant, you can attain the stage of bodhisattva of Equal Enlightenment (above the Tenth Ground bodhisattva).
这个道理很深，一般人是不容易理解的：这么大的罪怎么一下子就成了等觉菩萨呢？其实，这就是佛所说的一切唯心造！我们真正开悟明白了，就是等觉菩萨。	This principle is profound, and most people don't understand it: how can such a grave sin suddenly lead to becoming an bodhisattva of Equal Enlightenment? Actually, this concept is what the Buddha meant when he said, "All things are created by the mind!" When we truly awaken and understand, we become bodhisattva of Equal Enlightenments.
六祖大师在《六祖坛经》里说的很清楚：“前念迷就是凡夫，后念觉就是佛。”就是说在刹那之间，前念还迷着后念觉悟了，就是佛了！就在转换之间，很快。所以	The Sixth Patriarch stated in the Platform Sūtra: “A deluded preceding thought makes one an ordinary being; an awakened succeeding thought makes one a

净土宗念佛就是这个道理。	Buddha." In other words, if your previous thought is still deluded but your next thought is enlightened, you become a Buddha in an instant! This transformation occurs instantaneously. Therefore, the Pure Land school's recitation of Buddha's name follows this principle.
“阿弥陀佛，阿弥陀佛……”这就是转换！本来我们念贪、嗔、痴，现在我们念佛不就转换成佛了吗？！大家知道赵孟　是个大文学家、书画家。他的字写得非常好，画也画得好。	"Amitābha, Amitābha..." This word is transformation! Originally, we contemplated greed, anger, and ignorance; now, by reciting the Buddha's name, aren't we transformed into Buddhas?! Everyone knows Zhao Mengfu was a great writer, calligrapher, and painter. His calligraphy was excellent, and his paintings were superb.
有一天他画“八骏图”，要画八匹形态各不相同的马。他就思索着这些马都应该是怎么样的形态。	One day, he was painting "Eight Horses," depicting eight horses in different poses. He pondered what these horses should look like.
这时他夫人送莲子汤给他喝，推门一惊：“砰”的一声，碗掉到了地上，把赵孟　吓了一跳：“哎哟！怎么了？”他夫人说：“刚才我看见你都变成马形了！”赵孟　想马想的过深了，他自己的身体都变成了马形。	Just then, his wife brought him lotus seed soup. She opened the door and was startled: "Bang!" The bowl fell to the ground, startling Zhao Mengfu. "Oh dear! What happened?" His wife said, "I just saw you turn into a horse!" Zhao Mengfu had been thinking too deeply about horses; his body had even taken on a horse's shape.
于是他想：我想马就变成了马形，那想佛我不就变成佛了吗？好！我不画马了，我画佛。赵孟　很聪明，以后他就画佛了。所以说一切唯心造。我们时时刻刻的观想就是这个缘故。一切都是我们自性所造的。	He reasoned, "If contemplating horses transforms me into a horse, then meditating on Buddhas will surely transform me into a Buddha! Yes!" I won't paint horses anymore; I'll paint Buddhas. Zhao Mengfu was very clever; from then on, he painted Buddhas. Therefore, everything is created by the mind. This is why we constantly contemplate. Everything is created by our nature.
十法界最坏的就是地狱界（你总做坏事就要下地狱），也是我们自己造的。只要我们时刻想着成佛，就能成佛，道理就这么简单。并不是靠别人来帮我们，而是要靠我们自己的心念转换。别人对我们的帮助只是唤醒我们。	The worst of the Ten Dharma Realms is the Hell Realm (you will go to hell if you keep doing evil things), and that too is created by ourselves. As long as we constantly think of becoming a Buddha, we can become a Buddha; the principle is that simple. It's not about relying on others to help us but on transforming our own minds. Others' help is merely to awaken us.
只要我们能马上清醒，转换过来，再大的罪也能消除。这样，从前做过坏事的人，心里就不要再有所挂碍：只要一切放下就行了。但从此以后，再不要做坏事！	As long as we can immediately awaken and transform ourselves, even the greatest sins can be eliminated. Therefore, those who have done bad things in the past should no longer have any attachments in their hearts: just let go of everything. But from now on, never do bad things again!
“中根以上密乘真言瑜伽士，曾修‘生’‘圆’两次第，具有持诵心咒等诸种修持者，不必待到法性中有期间，即为持明勇士空行等众，迎归净土。”生起次第就是无中生有。	“Mantra yogins of the Vajrayāna of middling or higher capacity, who have practiced the Generation and Completion Stages and undertaken such practices as reciting heart-mantras, need not wait for the intermediate state of dharmatā; they are received and guided to a Pure Land by vidyādhara heroes, ḍākinīs and other beings.” The Generation Stage brings appearances forth from non-existence.
比如我们现在看不到身体里有什么东西，通过观想脉管、明点、佛菩萨等，观想成功后就可以看到了。圆满次第就是从有再到无。就是生起来之后再把有化空。因为有相的都是假的，比如明点只不过是我们的第八识，还是识神。	Although we presently see nothing within the body, for example, through successful visualization we may perceive channels, bindus, Buddhas and bodhisattvas. The completion stage dissolves what has arisen back into emptiness. Whatever possesses form is illusory: even the bindu is nothing other than ālaya consciousness (ālaya-vijñāna), still deluded consciousness.
要把它也化空才能证成法身佛。最后再从无生有就生起神通妙用，就变化自在了。这就是圆满次第。我们修无相法，一开始就是修圆满次第。把有化空证成法身佛之后再勤除习气。	It too must dissolve before the Dharmakāya Buddha is realized. Thereafter, supernormal functions arise freely from emptiness. When practicing a formless method, we begin directly with Completion Stage: after dissolving appearances and realizing the Dharmakāya, we diligently eliminate habitual tendencies;
除习气这个过程就是从无再生有，习气除光消尽，就可以起妙用显神通了。所以生起次第是初步入门的有相法，而圆满次第是无相法。	This process of removing habitual tendencies is a return from nothing to something; once habitual tendencies are exhausted, one can give rise to wondrous functioning and display spiritual powers. So the generation stage is the form-based method for initial entry, while the completion stage is the formless method.
修过生起与圆满两次第的中根以上密乘真言瑜伽士就是指修密宗持咒相应的人，他们曾经修法持诵过各种佛菩萨的心咒（像最普遍的六字大明咒，即四臂观音心咒：嗡嘛呢叭咪　，阿弥陀佛心咒：嗡，阿米爹瓦啥，莲华生大士心咒：嗡贝嘛别渣　），就不必等到法性中有期间，在死位中有时期即为持明勇士、空行等众迎归净土了。	“Esoteric-vehicle mantra yogis of middling capacity or higher who have practiced the generation and completion stages” refers to those in Esoteric Buddhism who are in accord with mantra recitation; they have practiced and recited the heart mantras of various Buddhas and bodhisattvas (such as the most common Six-Syllable Great Bright Mantra, the heart mantra of Four-Armed Avalokiteśvara: Om Ma Ni Bei Mei Hong; the heart mantra of Amitābha Buddha: Om, A Mi Die Wa Sha; the heart mantra of Guru Padmasambhava: Om Bei Ma Bie Zha Hong). They need not wait for the intermediate state of dharmatā: already in the intermediate state at the time of death they are welcomed to the Pure Land by vidyādhara heroes, ḍākinīs, and others.

持明就是怖魔的明王，很勇猛，魔王看见非常害怕，就不敢来捣乱了。空行就是护法的一切神 。净土不光是指西方极乐世界，十方世界都是净土，都可以去。所以大家还是生前努力用功修法好。	A vidyādhara ( ) is a wrathful Wisdom King who terrifies demons; he is very fierce, and demon kings are so afraid on seeing him that they dare not come and make trouble. Ḍākinīs ( ) are all the spirits who protect the Dharma. Pure Land does not mean only the Western Land of Ultimate Bliss; all the worlds of the ten directions are pure lands, and one can go to any of them. So it is better for us to practice diligently while alive.
纵然根器不好，是下下根人，但对于密宗的法能深信不疑，不生邪见，能朝于斯、夕于斯的修持，这样的人一经听闻本法亦可以解脱。现在有很多人诽谤密宗，尤其是净土宗的人说：“密宗不好，要入魔的，净土好。	Even those of the lowest capacity may attain liberation upon hearing this teaching if they possess unwavering faith in Esoteric Buddhism, give rise to no wrong views and practice it morning and evening. Many people today disparage Esoteric Buddhism, particularly some Pure Land practitioners who say, “Esoteric Buddhism is bad and leads to demonic influence; Pure Land is good.”
”这样说密宗就是破坏密宗，就是诽谤佛法。他们不知道这样做有罪啊！净土宗是好，我们不能说净土宗不好，但净土宗同样也离不开密宗，也要念“十小咒”，“往生咒”，“大悲咒”，“楞严咒”。	Such speech damages the esoteric tradition and disparages the Buddhadharma. Pure Land is indeed good, but the lecturer points out that its liturgy also includes mantras such as the Ten Short Mantras, Rebirth Mantra, Great Compassion Mantra and Śūraṅgama Mantra.
净土宗既然离不开密宗，还说密宗不好，这不是胡说吗？！所以不要对密宗生疑虑，不要有邪知邪见，破坏密宗，这样很不好！其实这些人很可怜，他们还不知道密宗是怎么回事就乱说。	Since the Pure Land school cannot do without Esoteric Buddhism, isn’t it nonsense to say that Esoteric Buddhism is bad?! So do not harbor doubts about Esoteric Buddhism, and do not hold wrong knowledge and wrong views that damage it; that is very bad! In fact these people are pitiable: they talk wildly without even knowing what Esoteric Buddhism is.
就像我们前面讲的弘一法师，他不知道的时候也说密宗不好。后来他看到密宗的经文时说：“哎呀！多么圆满，样样都具备，我真是罪过！”为此他专门写了篇“忏悔文”。	Like the Master Hongyi we mentioned earlier, who also said Esoteric Buddhism was bad when he did not know. Later, when he saw the esoteric scriptures, he said, “Ah! How perfect, with everything complete; I have truly committed a grave wrong!” For this he wrote a special “Text of Repentance.”
有些人就是人云亦云，还不知道密宗是怎么回事就诽谤，这就是邪见。假如对密宗能够真正相信，能不生邪见，这样的人一经听闻本法即得解脱。所以成道最要紧的就是信仰和信心。	Some people just repeat what others say and slander Esoteric Buddhism without knowing what it is; this is wrong view. If one can truly believe in Esoteric Buddhism and not give rise to wrong views, such a person is liberated as soon as he hears this Dharma. So what matters most in realizing the Way is faith and confidence.
在显教里不是也讲要具足十信位吗？！菩萨就是依次先入十信、十住、十行、十回向，最后到十地。如果信也不具足，怎么能成道呢？所以听到本法之后深信不疑者，即使是下下根器也能解脱。	Faith and confidence are essential to attainment. Exoteric Buddhism likewise teaches the Ten Faiths, followed by the Ten Abodes, Ten Practices, Ten Dedications and Ten Grounds. Without faith, how could the Way be attained? Thus, even a person of the lowest capacity who hears this teaching with unwavering faith may attain liberation.
对于学习显教的诸法师，本“中阴救度法”也是非常重要的。净土宗、禅宗、法相宗等都属于显教。	This method of liberation in the intermediate state is also important for Dharma teachers trained in exoteric Buddhism, including Pure Land, Chan and Faxiang.
尽管学习这些显教的诸法师持戒很精严（不像现在都是破戒和尚多），说法也说得天花乱坠，但由于他们没有用心修持佛菩萨的心咒，也不知道密咒（即真言）的真正含义，更没有和哪些佛菩萨结过缘（像我们修心中心密法的人	Although these teachers of exoteric Buddhism observe the precepts very strictly—unlike the many monks nowadays who break them—and teach with great eloquence, they have not earnestly practiced the heart-mantras of the Buddhas and bodhisattvas. They do not understand the true meaning of esoteric mantras, also called “true speech,” and have not formed connections with particular Buddhas or bodhisattvas.
，每天要念四十九遍“慈氏咒”和弥勒菩萨结胜缘），所以等到了中有境界识神出来之后，懵懵懂懂的一点也不知道。	For example, we who practice the Heart-of-Heart Dharma recite the Maitreya Mantra forty-nine times each day to form an auspicious connection with Maitreya Bodhisattva. Thus, when consciousness emerges into the intermediate state, those teachers remain bewildered and understand nothing.
有时看到很凶很害怕的忿怒相和佛父佛母合抱到一块的双身相，就会胡想：“佛菩萨怎么会有这样的相？不对不对，大概是魔王”。把佛菩萨的这些忿怒相都当成了魔王。	Sometimes they see very fierce, terrifying wrathful forms, and union forms of Buddha-father and Buddha-mother embracing, and they think wildly: “How could Buddhas and bodhisattvas have such forms? No, no—probably they are demon kings.” They take all these wrathful forms of the Buddhas and bodhisattvas to be demon kings.
他们不知道佛现忿怒相是用来怖魔的，像密宗里的玛哈格拉护法神（汉地称大黑天），就是口啖鲜血，脚踩女人，左手拿塔，右手拿头颅，非常害怕。	They do not know that the Buddhas manifest wrathful forms to terrify demons. Take Mahākāla, the Dharma protector of Esoteric Buddhism (called Great Black Heaven in Han Chinese areas): he devours fresh blood, tramples a woman, holds a stūpa in his left hand and a skull in his right—very frightening.
不像护法神韦驮菩萨是慈祥庄严相，因为韦驮菩萨是正法轮身，而玛哈格拉护法神是教令轮身。大家不要一看到忿怒相、双身相就像碰到冤家敌人一样，立起嗔心。	He is not like the Dharma protector Skanda Bodhisattva, who has a kindly, dignified appearance, because Skanda is a body of the Wheel of the True

	Dharma, while Mahākāla is a body of the Wheel of Command. We must not treat every wrathful form or union form like an enemy and give rise to anger.
甚至有些人还诽谤说：“密宗不好”，“密咒不好”，“只有我们这个法最好”，贡高我慢。现在就有所谓的“青海无上师”，她说：“你们不用念观世音菩萨的咒，也不要念阿弥陀佛的咒，就念我青海无上师就行了。	Some people even slander it, saying, “Esoteric Buddhism is not good,” “Esoteric mantras are not good,” “Only our Dharma is best,” with arrogance and pride. Now there is a so-called “Qinghai Supreme Teacher” who says, “You don’t need to recite Avalokiteśvara Bodhisattva’s mantra, and you don’t need to recite Amitābha Buddha’s mantra; just recite me, the Qinghai Supreme Teacher.”
”这就是大慢语，就是个大魔王！因为诽谤密法的缘故就要下恶趣涧，堕到恶道深层阿鼻地狱里去（“涧”就是无底洞，“趣”就是道，恶趣就是恶道）。所以对本法大家生前一定要好好的学习，要弄明白，对于显教诸法师，实在说来，这也是必不可少的重要环节。	This is arrogant speech; this is a great demon king! Because of slandering the Esoteric Dharma, one will fall into the “ravine of evil destinies” and drop into the deepest level of the evil realms, Avīci Hell (“ravine” means a bottomless pit; “destiny” means realm; evil destinies are evil realms). So we must study this Dharma well while alive and make it clear; and for the Dharma masters of Exoteric Buddhism, to tell the truth, this too is an indispensable and important link.

（四）本密法的殊胜功德

(IV) The Extraordinary Merits of This Esoteric Practice

我们死后就到了幽暗无光、冥冥不知东西的幽冥界中，而这本经就像是幽冥界中的灯塔，在阴间为我们指明了方向，使我们不至于误入迷途，不至于坠入深渊。	After death we enter the dark netherworld, where there is no light and no sense of east or west. This scripture is like a lighthouse in that realm: it points out the direction for us in the realm of the dead, so that we do not stray onto the wrong path or fall into an abyss.
进一步还可以超出生死轮回，所以本经又被称为永恒长久的人寿保险单。现在有很多修净土宗的人，对于能不能生西方也没有把握，也很担心，因为念佛生西方要念到一心不乱，起码要念到事一心不乱才行。	Going further, it can even carry us beyond the cycle of birth and death, which is why this scripture is also called an everlasting life-insurance policy. Many Pure Land practitioners today are unsure whether they will be reborn in the West, and they worry about it, because to be reborn in the West through Buddha-recitation one must reach one-pointedness of mind without distraction—at the very least, one-pointedness at the level of phenomena.
那么现在有了这个宝贝经，纵然佛没有念好也不用害怕了。到临命终时，只要有人给我们说法、引导，我们就可以解脱得度了。	Now that we have this precious scripture, there is nothing to fear even if our Buddha-recitation has not been done well. At the moment of death, as long as someone teaches us the Dharma and guides us, we can be liberated.
所以能听到这个法，就像是在大海中得到一根救命的稻草，就等于是拿到了保单，真是幸运得很！所以对于这部非常殊胜的无上密法，要常常诚心诚意虔心阅读。	To be able to hear this teaching is like grasping a life-saving straw in the middle of the ocean; it is as good as holding the insurance policy in our hands. How fortunate we are! We should therefore read this supremely excellent, unsurpassed esoteric teaching often, sincerely, and devoutly.
对于这本书上的文字句义要涵咏玩味（涵就是意义深藏，咏就像我们咏诗一样要深深的思考，玩味就是要把本经真正的经义、妙味显化出来，深深的理解），不要马马虎虎地看过去，要把每个字义都弄通，要真正了解本法的诣义。	We should immerse ourselves in the words and meaning of this book and savor them. (“Immersing” means that the meaning lies hidden deep; “chanting” means reflecting deeply, as when we chant a poem; “savoring” means bringing out the true meaning and wondrous flavor of the scripture and understanding it deeply.) Do not skim through it carelessly. Work through the meaning of every word and truly grasp the ultimate purport of this teaching.
对于本经的两部“寂”“怒”曼荼罗和百尊海会要熟记观察。寂是寂灭，怒是愤怒。	We should memorize and carefully observe the two maṇḍalas of this scripture, the “peaceful” and the “wrathful,” and the ocean-like assembly of the Hundred Deities. Ji ( ), “peaceful,” means quiescent; nu ( ), “wrathful,” means wrathful or fierce.
我们前面已经讲过几次，佛有两部身：一个是庄严肃穆慈祥的正法轮身，即寂静部；一个是忿怒可怕的教令轮身，也叫明王身，即忿怒部，就是教导众生、魔王令其归顺佛教的。	As explained earlier, a Buddha displays two wheel-bodies: the solemn, dignified and compassionate Body of the Wheel of the True Dharma, belonging to the peaceful assembly; and the frightening Body of the Wheel of Command, also called the body of a Wisdom King, belonging to the wrathful assembly and commanding beings and māras to submit to the Buddhadharma.
曼荼罗就是佛菩萨及其眷属圆满聚集的坛场，也是我们现在大家说法的一个道场。百尊海会就是指人数多的一个大海会，不是具体的一百个人。就像《阿弥陀经》中西方极乐世界的莲池海会，就可称为百尊海会，对于这些形象我们要仔细观察，熟记在脑子里。	A maṇḍala is an altar or sacred assembly-ground where Buddhas, bodhisattvas and their retinues gather completely; a place where the Dharma is taught is likewise an assembly-ground. The “ocean-like assembly of the Hundred Deities” denotes an immense gathering rather than exactly one hundred individuals. The lotus-pool assembly of the Western Pure Land in the Amitābha Sūtra may similarly be called an ocean-like assembly. We should observe these images carefully and retain them in memory.
对于本经中佛父佛母合抱的双身像，绝对不可生颠倒妄见：“哎哟，那个时候还有这些带淫相的东西啊？”淫心一动就坏了。或者说：“这本书不可信吧？”诽谤这个法。	We must never give rise to inverted or deluded views regarding images of Buddha-father and Buddha-mother in union in this scripture, thinking, “Were there still such sexual images at that time?” A single movement of lust spoils

	the practice. Nor should we say, “Perhaps this book is unreliable,” thereby disparaging the Dharma.
本来能获得很大的利益，但是一生颠倒妄见，就得不到利益，得不到解脱了。而且更有谤法之罪，这就叫“更罹谤法之咎”。“罹”本来的意思是灾难，在此是具有、获到、受到之意。你诽谤本法就是罪孽深重，那就糟糕了。	It could have brought us great benefit, but if we give rise to inverted, deluded views, we gain no benefit and cannot be liberated. Worse, we incur the offense of slandering the Dharma—this is what “further incurring the fault of slandering the Dharma” means. The original meaning of (lí) is calamity; here it means to have, to acquire, or to suffer. To slander this teaching is a grave sin, and that would be terrible indeed.
关于这一点我们已讲过多次了，现在再稍微讲一点。双身像是表法的，表示我们本来具有阴阳合体的双身，我们的佛性法性（一切法的根本叫法性，成佛的根本叫佛性）本来具足这个阴阳合体的功能。	We have explained this point many times; let me say a little more now. The union image is symbolic. It shows that we ourselves originally possess a body in which yin and yang are united, and that our Buddha-nature and Dharma-nature (the root of all dharmas is called Dharma-nature; the root of becoming a Buddha is called Buddha-nature) are originally complete with this capacity of yin and yang in union.
六祖惠能大师不是说：“何期自性能生万法”吗？！这就是说我们的性体本来具有能生万法的功能，万法就是阴阳合体而生的。所以双身佛像含有至高无上的秘秘密意义。对此无上密义绝不应作邪想，不应作淫乐想。	Did not the Sixth Patriarch Huineng say, “Who would have thought that our own nature could give rise to the myriad dharmas!”? This means that our nature in its essence originally has the capacity to give rise to the myriad dharmas, and the myriad dharmas arise from the union of yin and yang. So the image of Buddhas in union holds a supreme secret meaning. We must never entertain evil thoughts about this supreme secret meaning, nor think of it as sexual pleasure.
比如我们现在的身体是由地、水、火、风假合而成，火大是阳，水大是阴。道教里也讲婴儿姹女，黄婆为媒。所以我们身体本身就有阴极和阳极。	For example, our present body is a temporary combination of earth, water, fire, and wind; the fire element is yang and the water element is yin. Daoism also speaks of “the Infant and the Maiden, with the Yellow Matron as matchmaker.” So our body itself has a negative pole and a positive pole.
平时我们人体的阴极阳极不碰头，等到我们修法修到入定时，就能清清楚楚的觉察到身体里有两股电流“呜——”合到一起了，这就是阴阳合体。	Ordinarily the negative and positive poles in our bodies do not meet. But when our practice reaches samādhi, we can clearly sense two electric currents in the body joining together with a “whoosh.” This is the union of yin and yang.
所以我们现在的色身本身就是阴阳合体，为什么大家对此还要去诽谤怀疑呢？！因此对于双身像我们不要做邪想，不要做男女交媾想。	So our physical body itself is already a union of yin and yang. Why, then, would anyone still slander or doubt this? Therefore we must not entertain evil thoughts about the union image, and we must not think of it as sexual intercourse between a man and a woman.
假如我们真正理解懂得这个密义，不胡思乱想，那么到死的时候由于生前已经薰习（薰就是我讲你们听，习就是熟悉）之故，就不会忘记了。有一次我问大家：“关于双身我们已经讲过很多次了，你们讲一讲什么叫双身？”结果一个人也讲不出来。真糟糕！你们就没有熟悉。所以我们要熟悉，理解，明白本经的内容才行。	If we truly understand this secret meaning and do not let our thoughts run wild, then, because we have been habituated to it during life (“habituation” means that I teach and you listen; “familiarity” means becoming well acquainted), we will not forget it at death. Once I asked everyone, “We have discussed the union image many times. Can any of you say what it is?” Not one person could answer. How dreadful! You have not become familiar with it. So we must become familiar with, understand, and grasp the contents of this scripture.
如果我们真正明白理解了以上这些道理，再加上自己本身的智慧（就是指我们的佛性，它本来就具有无穷大的智慧。这个智慧是从自己内心本性里发出来的，这就是“般若”，又叫自内证智。	If we truly understand these principles and add our own wisdom (that is, our Buddha-nature, which inherently has boundless wisdom; this wisdom arises from the intrinsic nature of our own mind and is called prajñā, also called wisdom realized within oneself,
不是从外面吸收来的什么经验知识，那些是世智才聪，是小聪明，与真正的大智慧不相干。	not some experience or knowledge absorbed from outside—that is worldly intelligence and petty cleverness, which has nothing to do with true great wisdom),
）到中阴境界现前时就能豁然开朗，“自然对于经偈文字，记诵如流；寂怒诸相，不惊不怖；双身佛相，生起正信；即可无二交融而证佛位”。这本经里有很多偈文。	then when the realm of the intermediate state appears we will suddenly see clearly: “Naturally, we will recite the verses and text of the scripture as if flowing; we will not be startled or afraid before the peaceful and wrathful forms; we will give rise to Right Faith toward the Buddha-father and Buddha-mother in union; and by non-dual fusion we will attain the Buddha stage.” This scripture contains many verses.
偈文就如同四个字一句、五个字一句的诗、颂，可以像唱歌一样诵出来。那个时候中阴身记忆力特别强，要比我们现在强九倍。	The verses are like poems or hymns of four or five characters per line, and they can be recited like songs. At that time the intermediate-state being’s memory is especially strong, nine times stronger than it is now.

你一说它就明白了，就能对于这些经偈文字念得像流水一样快，对于佛的教令轮身一点也不惊怖害怕了，对于佛父佛母合抱的双身相，就能生起正信并钦叹：“真不错！这是表法的。法尔如是，我们本来就是具足阴阳的。	As soon as you speak, it understands. It can recite these verses and text as swiftly as flowing water; it is not at all frightened by the Buddha's Wheel-of-Command body; and when it sees the union image of Buddha-father and Buddha-mother in embrace, it can give rise to Right Faith and exclaim, “How wonderful! This is symbolic. That is simply how things are: we are originally complete with yin and yang.
”这样，佛是我们，我们是佛，就水乳交融合为一体了。不是我之外有佛，佛之外有我。净土宗也是这样讲的：心佛道交，打成一片。念佛念到这个程度，你就是阿弥陀佛，阿弥陀佛就是你。不是你之外有阿弥陀佛，阿弥陀佛之外有你。这就是无二交融、合为一体而证佛位焉。	” In this way, the Buddha is us and we are the Buddha; we blend like water and milk and become one. It is not that there is a Buddha apart from me, or a me apart from the Buddha. The Pure Land school says the same: “Mind and Buddha commune on the Way and are fused into one.” When your Buddha-recitation reaches this point, you are Amitābha Buddha and Amitābha Buddha is you. It is not that there is an Amitābha Buddha apart from you, or a you apart from Amitābha Buddha. This is what it means to fuse non-dually and become one, and thereby to attain the Buddha stage.
“中有之身，六根具足，具有业通（因为业力所感之神通），聪明伶俐九倍于生前，特别是耳根最敏，生前重听之人，此时虽在远地，亦能应呼而至，一切无阻”。	“The intermediate-state body has all six sense faculties and possesses karmic spiritual power (spiritual power induced by karmic force). Its intelligence and agility are nine times what they were in life. Its ear faculty is especially sharp: even a person who was hard of hearing in life, though far away at this time, can come at once in response to a call, with nothing to obstruct it.”
我们前面讲过，中阴身眼、耳、鼻、舌、身、意六根都具足，不是说丢下尸体就没有六根了。因为他的八识还存在。八识是根子，生起七识、六识和前五识。	As we said earlier, the intermediate-state body has all six faculties—eyes, ears, nose, tongue, body, and mind. It is not that once the corpse is left behind the six faculties are gone, because its ālaya consciousness (ālaya-vijñāna) still exists. This consciousness is the root, from which the seventh, sixth, and first five consciousnesses arise.
因为有业力所感的神通，那时的中阴身看得更远，听得更细，但是只有五通，没有漏尽通。这个五通也没有佛那么深远，没有佛那么广大，但比人活的时候要聪明伶俐九倍，特别是耳根最灵敏。	Because it has spiritual powers induced by karma, the intermediate-state body at that time sees farther and hears more finely, but it has only the five spiritual powers and not the power of the exhaustion of outflows. These five powers are not as profound or as vast as a Buddha's, but it is nine times as sharp as a living person, and the ear faculty is especially keen.
《楞严经》中佛让文殊菩萨讲一讲在我们娑婆世界众生的六根当中，用那一根修法能得益最快、最迅速？文殊菩萨选的就是耳根，即“此方真教体，清净在音闻”。比如某某人睡着了你轻轻地喊：“××人”他一听就醒了。	In the Śūraṅgama Sūtra the Buddha asked Mañjuśrī Bodhisattva which of the six faculties of beings in this Sahā world brings the quickest and most rapid benefit in practice. Mañjuśrī chose the ear faculty: “The true essence of teaching in this world lies in pure hearing.” For example, if someone is asleep and you softly call, “So-and-so,” he wakes up the moment he hears it.
你让他看，他也看不见，更不会醒。你给他吃东西，他也不知道，更不能吃。我们醒的时候即使是隔一座山你一喊，他也能听到。而眼睛仅隔一张纸就看不见了。可见耳根最利。	If you try to make him see something, he cannot see it, much less wake up. If you give him food, he does not know it, much less eat it. Even a mountain between us does not stop us hearing a call when we are awake, whereas the eyes cannot see through a single sheet of paper. So the ear faculty is clearly the sharpest.
同样中阴身也是耳根最利，你喊他的名字，同他讲话，他都听得见。就是耳聋的人（即重听之人），死后虽然在很远的地方，也能应呼而至。比如一个人死在外地，恶报传来，你喊他的名字：“××人，请到这里来受供。	It is the same with the intermediate-state body: the ear faculty is the sharpest, and it can hear you when you call its name and speak to it. Even a deaf person (one hard of hearing), after death, though very far away, can come in response to a call. For example, if someone dies far from home and the bad news arrives, you call his name: “So-and-so, please come here to receive offerings.
”他虽死在远地，因为有神足通，也会一飘就到，一切山河都不能阻碍。这就是经中所说的：“六根觉能齐赋有，行动无碍任游行”。	” Though he died far away, because of the power of miraculous travel he arrives in a single drift, and no mountain or river can obstruct him. This is what the scripture means by: “All six faculties are endowed with awareness; moving without hindrance, it roams at will.”
我们的色身是以地大为主，所以有障碍，想上高上不去，想要过河，没有船、没有桥也过不去。而中阴身是以风大为主，已经脱离了血肉质碍之体，少了一个包袱，没有形质，所以就能行动无碍了。	Our physical body is dominated by the earth element, so it meets obstacles: it cannot rise to a great height, and if it wants to cross a river it cannot do so without a boat or a bridge. The intermediate-state body, by contrast, is dominated by the wind element. It has left the obstructive body of flesh and blood; it has put down a burden and has no material form, so it can move without hindrance.
中阴身就是第七识所化的识神，识神有阳神和阴神之分。阳神就是功夫好，能够现相。阴神就是功夫差，不能现相。假如我们真能出神的话，一切都不能阻碍了。有人说假话，我们一听就知道。	The intermediate-state body is the “spirit of consciousness” transformed by the manas consciousness. Such a spirit is either a yang spirit or a yin spirit. A yang spirit is one produced by good practice, able to manifest form; a yin spirit is one produced by poor practice, unable to manifest form. If we could truly send our spirit out, nothing could obstruct it. When someone tells a lie, we know it as soon as we hear it.
有人说：“我出神了，碰到一条大河，没有桥，我不能过去，只有求观世音菩萨，后来观音菩萨把我扶过去了。”我说这真是胡说八道，这哪里是出神，是出鬼了。	Someone says, “My spirit went out, and I came to a big river with no bridge. I couldn't cross, so I begged Avalokiteśvara Bodhisattva, and later Avalokiteśvara

如果真出神就能飘了，怎么连大河还过不去呢？可见这就是在骗人！现在外面的邪教很多，邪知邪见不知道有多少，都不是神通，都是假的，都是为了骗骗人而已。	helped me across." I say this is utter nonsense. That is not your spirit going out; that is going out as a ghost! If the spirit really went out, it could float—how could it fail to cross even a river? Clearly this is deception. There are many heterodox sects outside now, and no one knows how many wrong teachings and wrong views there are. None of them is spiritual power; all are false, meant only to deceive people.
中阴身在闷绝中有（死位中有）时期还是昏昏懵懵的，就像睡着了一样。等到了法性中有时期就清醒了，这时它独自漂泊没有伴侣。	During the intermediate state at death, when consciousness is overwhelmed, the being remains dazed as though asleep. In the intermediate state of dharmatā it awakens, but wanders alone without companions.
它为什么要漂泊呢？因为这时业障带来的恐怖境界就像电影一样，一幕一幕的现前了；再加上身体没有了，不知该到哪里去？到哪里才能找到一个身体呢？于是它就恐怖惊疑，莫知所适，东漂西漂了。	Why does it wander? Because the terrifying scenes brought by its karmic obstacles appear before it one after another, like a film; and because it has no body, it does not know where to go. Where can it find a body? So it becomes terrified and bewildered, not knowing where to turn, and drifts about east and west.
这个时候一旦听到有人和他讲法，指示他，教导他：你应该怎么样……。他就欣然依从了。比如我们按本经所讲的内容告诉他："不要害怕，这些相都是你自性所显现的，都不是真的。"他一听不是真的就不会害怕了。	Once it hears someone speaking the Dharma to it, pointing things out and teaching it—"This is what you should do..."—it gladly complies. For example, if following this scripture we tell it, "Do not be afraid. These appearances are all manifestations of your own nature; none of them is real," then, hearing that they are not real, it will no longer be afraid.
或者对他说："这时光明显现了，这就是你自己的光。佛也放光来接你了，与这个光合上去你就解脱了。"他听到后与光合上去就能成就了。	Or we say to it, "Luminosity is appearing now. This is your own light. The Buddha is also radiating light to receive you. Merge with this light and you will be liberated." Hearing this and merging with the light, it can attain accomplishment.
在这本经中有很多根据佛光所做的偈子，都是为了教导亡者的，只要别念错字句，亡者听到后就可以恍然大悟。明白了这些现象都是假的，就不会害怕了。所以用不着请什么人来放焰口，因为亡者刚死并不是马上就到饿鬼道。	This scripture contains many verses based on the Buddha's light, all for instructing the deceased. As long as the words and phrases are not recited wrongly, the deceased, on hearing them, can suddenly awaken, understand that all these phenomena are false, and cease to be afraid. So there is no need to invite anyone to perform the Flaming-Mouth ritual, because a person who has just died does not go straight to the hungry-ghost realm.
还是应按本经的教导来救度亡者比较好。本经在法性中有时期对亡者有二十一次教导，在轮回中有时期有二十四次教导，加起来共有四十五次之多。经过这么多次的教导，"纵使蠢如畜牲，也可令其皈依三宝"（原文五十页）。	It is better to follow the scripture's teaching to save the deceased. In the intermediate state of Dharmatā the scripture gives the deceased twenty-one instructions, and in the intermediate state of becoming twenty-four, forty-five in all. After so many instructions, "even a being as stupid as an animal can be led to take refuge in the Three Jewels" (p. 50 of the original).
我们知道畜牲是最愚痴的。人太愚痴了就会转胎为畜牲。我们前面讲了人有贪、嗔、痴三毒。贪、嗔、痴都具足的是地狱种子，贪心重的是饿鬼种子，愚痴重的是畜牲种子。	We know that animals are the most ignorant. A person who is too ignorant will be reborn as an animal. Earlier we explained that people have the three poisons of greed, anger, and ignorance. One who has all three in full is a seed of hell; one with heavy greed is a seed of the hungry ghosts; one with heavy ignorance is a seed of animals.
经过本经这么多次的教导，就是再愚痴的人也可以让他皈依三宝（皈者，归家，回来。依者，依靠。	After so many instructions in this scripture, even the most ignorant person can be led to take refuge in the Three Jewels ("taking refuge" means returning home, coming back; "relying" means depending on.
三宝就是指佛、法、僧），至少可以使他不失人身！大家可不要小看这人身，人身难得啊！不得人身者千千万，万万千，得人身者只是极少数。整个世界不过几十亿人，不得人身的不知道有多少。	The Three Jewels are the Buddha, the Dharma, and the Sangha.) At the very least, this keeps one from losing the human body! Do not underestimate the human body—it is hard to obtain! Those who fail to obtain one number in the tens of thousands, the hundreds of millions; only a very few obtain one. The whole world has only a few billion people, and no one knows how many fail to obtain a human body.
能够不失人身，而且能够生到善道的人就更少了。我们这个世上有善人、有恶人。有的家境很好，有的家境很苦很差，那就是恶趣人。	Even fewer are those who not only keep a human body but are also born into a good destiny. In this world there are good people and bad people; some families are well-off and some are very poor and wretched—those are people of evil destinies.
比如刚从地狱里出来的鬼魂，就不能马上投胎为人，都是先投生在畜牲道里，就像蚊子、苍蝇等，让人一下子打死，然后再慢慢投生为人。初投生为人时都是很愚蠢、生活很苦。	For example, the ghost of someone just out of hell cannot be reborn as a human at once; it is first born in the animal realm, as a mosquito or a fly, and is soon swatted dead, and only then slowly reborn as a human. When first reborn as a human, one is very stupid and one's life is very hard.

本法就可以使这些最下下根的人也能够不失人身，并能生到好的、有善缘、有佛法的地方，修习佛法直至成佛。而那些贤者，虽然在世上做人做得很好，但在活着的时候没有听过本经的教授，也仍然出不了六道轮回。	This teaching can enable even people of the very lowest capacity to avoid losing the human body, to be born in a good place with good conditions and the Buddha's teaching, and to practice the Dharma until they become Buddhas. But those worthy people who lived good lives in the world yet never heard the instructions of this scripture while alive still cannot get out of the cycle of the six realms.
我们修佛法有圣贤位：十住、十行、十回向称为三贤位，十地称为圣位。在人世间也有圣贤位。成圣很难，成贤还比较容易。比如孔夫子就有七十二贤。就是有七十二个好学生，他们都是对人很好，肯帮助救济别人。	In our practice of the Buddha's teaching there are the stages of sages and worthies: the Ten Abodes, Ten Practices, and Ten Dedications are called the three stages of worthies, and the Ten Grounds are called the stage of sages. In the human world, too, there are worthies and sages. It is hard to become a sage but relatively easy to become a worthy. For example, Confucius had seventy-two worthies—seventy-two good students, all of whom treated others well and were willing to help and relieve people.
虽然是好人，很贤德，但因为没有听到过这部经，或者没有理解本经的教义，更不知道死后中阴时期的各种境界，也只能是在生死大海中流转而已。	Though they were good people of great virtue, because they had not heard this scripture, or had not understood its teaching, still less knew the various states of the intermediate state after death, they could only go on drifting in the great sea of birth and death.
纵然十善升天（十善并不是做十桩善事，而是指我们的身、口、意三个方面：身有三个坏处，就是杀、盗、淫；意也有三个坏处，就是贪、嗔、痴；口有四个坏处，就是两舌、恶口、绮语、妄语。	Even if one is reborn in a heaven through the Ten Wholesome Actions (the Ten Wholesome Actions are not ten good deeds but concern our body, speech, and mind: the body has three bad ways—killing, stealing, and sexual misconduct; the mind also has three—greed, anger, and ignorance; and speech has four—divisive speech, harsh speech, frivolous speech, and false speech.
身三口四意三，这十个方面都好就是十善），生死也不能了。至多升到忉利天，就是玉皇大帝住的三十三天。等福享完了，又掉下来了，还是出不了六道轮回。	Three of body, four of speech, three of mind: when all ten are good, that is the Ten Wholesome Actions), one still cannot end birth and death. At most one rises to the Trāyastriṃśa Heaven, the thirty-three heavens where the Jade Emperor lives. When the blessings are used up, one falls again and still cannot escape the cycle of the six realms.
本法是不需要我们入观、修道就可以成佛的最好的秘密法门。我们只要把本经熟读七遍，平时常常回忆不忘记，临命终时就能得度。所以又被誉为不修就能成佛的唯一法门。	This teaching is the best secret dharma gate by which one can become a Buddha without entering contemplation or cultivating the path. If we simply read this scripture through seven times and recall it often without forgetting, we will be liberated at the moment of death. That is why it is also praised as the only dharma gate by which one becomes a Buddha without practice.
说是这样说，其实我们现在时时刻刻想着经中的话就等于是修。如果我们看书，看过又忘了，那就糟了，临终就不能得度。所以现在要常常记忆，要熟悉经中的内容，就等于是不修而修。本法亦“为一切法中续部的心要”。	Yet constantly recollecting its words is itself a form of practice. If we read and then forget them, liberation at death will not follow. We must frequently recall and become familiar with the contents—“practicing without practice”. The teaching is also described as “the heart-essence of the tantra section among all dharmas”.
“续部”就是指一切法中最后一步，“心要”就是指心地法门。心地法门是练心的，最为重要（不是相法，像做气功是为了锻炼身体，这就是相法）。	“Tantra section” refers to the last step among all dharmas, and “heart essence” refers to the Mind-Ground Dharma Gate. The Mind-Ground Dharma Gate trains the mind and is the most important (it is not a method of form; practicing qigong, for example, to exercise the body, is a method of form).
因为我们本来都具有佛性，到那个时候本来就要放光，光明就是我们自己——这就是一切法门中最后一步的心要。这些道理非常重要，它不仅仅是为救度亡灵用的，还可以做为人世间生死常识的指南。	Because we all originally have Buddha-nature, at that time it will naturally radiate light, and the luminosity is ourselves—this is the heart essence, the last step among all dharma gates. These principles are very important; they are not only for saving the spirits of the dead, but also serve as a guide to the common knowledge of life and death in the human world.
我们佛法（人称佛教）实在就是为了教育活在世上的人，不光是为了度死人的。现在的佛教徒搞错了，庙里都是在做佛事，赚钞票度亡灵。他们不能讲经，不能教育人。	Our Buddha-dharma (commonly called Buddhism) is really meant to educate people who are alive, not only to liberate the dead. Today's Buddhists have gotten this wrong: temples do nothing but perform Buddhist ritual services and make money liberating spirits. They cannot expound the sutras and cannot educate people.
其实真正的佛教应该教育大家，在社会上怎样处世为人，怎样积极为大众服务，死的时候怎样才能解脱，应该让大家知道、了解这些常识才好。可见佛教既是宗教，又是哲学；既是科学，又是社会学。	In fact, true Buddhism should teach everyone how to conduct themselves in society, how to serve the public actively, and how to attain liberation at death; it is good for everyone to know and understand this common knowledge. We can see that Buddhism is both a religion and a philosophy, both a science and a sociology.

（五）度亡时期注意事项十四条

(V) Fourteen Important Points to Observe When Assisting the Deceased

这十四条注意事项，我们要一条条的记熟，错了就不好。下面我们分别讲解：	These fourteen points must be learned thoroughly, one by one; it would be serious to get them wrong. We shall now explain them in turn:
第一条：“中阴救度法”是藏地超度亡者通用的办法，而在我们汉地超度亡者都是请和尚念念经，放放焰口，因为汉地很多人都不知道有这个法。	Point One: The “Method for Liberation in the Intermediate State” is the method generally used in Tibet to guide the deceased to liberation. In Han Chinese regions, however, the usual practice is to invite monks to recite sutras and perform the Flaming Mouth ritual, for many people there do not know of this method.
在这本经里讲了我们死后每一天所见的不同境界，以及到时我们应该如何去做；还讲了我们应该如何教导亡者以及亡者得度之后的情况。根据西藏修道人的传述：有一个大喇嘛修道修得很好，已经证到“生死一如”的最高境界。	This scripture describes the different states we encounter on each day after death, what we should do at each stage, how we should instruct the deceased, and what happens after they attain liberation. According to accounts handed down by Tibetan practitioners, a great lama who had cultivated extremely well had already realized the highest state in which “life and death are one”.
即生就是死，死就是生，没有生死。“如”者即不动也。	Birth is death and death is birth: there is neither birth nor death. “One” here means unmoving.
证到这个地步的这位大喇嘛，他体验了一下死亡的整个过程：断气时是什么样？到什么时候放光？到什么时候看见什么佛？他对经中所述每一天的境界，一一进行了体验，结果与本经所说的情况完全一致。	Having reached this level, the lama experienced the entire process of death for himself: what happens when the breath ceases, when the light appears, and which Buddha is seen at each point. He experienced, one by one, every state described for each day in the scripture, and found that all of them corresponded exactly to its account.
这就充分证明了本经是正确的，是不容怀疑的。就像吕纯阳祖师成道后，想体验一下杀头是什么滋味？究竟有多么痛苦？体验之后他说：“就像头上顶着滚烫的油锅，走了四十里路，烫死了。	This fully demonstrated that the scripture is correct and beyond doubt. Similarly, after Patriarch Lü Chunyang attained the Way, he wished to experience what it was like to be beheaded and just how painful it was. Afterwards he said, “It was like walking forty miles with a cauldron of scalding oil balanced on my head, until I was scalded to death.”
”这就叫“游戏三昧”，西藏的这位大喇嘛也是如此。所以无论是读经或行法的人（超度死者的人），都应该有至诚之心，要充分相信这本经。要专心致志虔诚地按照经文读诵或按经文给亡者讲解，不要马马虎虎的。	This is called “playful samādhi”; the Tibetan lama did the same. Thus, whether one reads the scripture or performs this practice for the deceased, one should act with the utmost sincerity and have complete faith in it. One must concentrate single-mindedly and devoutly recite the text, or explain it to the deceased in accordance with the text, without the least carelessness.
这样“则存亡俱获大利”。给亡者讲法的人就是“存”，死的人就是“亡”，二者都会获得很大的利益。因为死者得度成佛当然得到很大的利益，行法的人救度众生也有很大的功德。	In this way, “both the living and the deceased obtain great benefit”. The person explaining the Dharma is among the living, and the person who has died is the deceased; both receive great benefit. The deceased naturally benefits greatly by attaining liberation and Buddhahood, while the practitioner gains great merit by guiding sentient beings to liberation.
另外行法的人一遍一遍地给亡者读诵，对经文就熟悉了。他读一遍印象就深一点，这样经文就深深地印在他的八识之中，基础就稳固了。到临命终时纵然没有别人为他行法，遇到中有境界现前时，他也能马上明白，自己就可以救度自己了。	Moreover, by repeatedly reciting the text to the deceased, the practitioner becomes thoroughly familiar with it. Each recitation deepens its impression until it is firmly imprinted in the eighth consciousness, laying a stable foundation. Then, even if no one performs the practice for that practitioner at the time of death, as soon as the states of the intermediate state arise, the practitioner will understand them and be able to liberate himself or herself.
第二条：佛法三藏十二部，汪洋浩瀚，博大精深。如果没有研习过的人，不免望洋兴叹，无从下手。其实千经万论无非是直指众生自性，故明白自己的本心，见到自己的本性，就是佛法的精髓，成道的关键。	Point Two: The Buddhist canon, comprising the Three Baskets and twelve divisions, is vast as an ocean and profound in meaning. Those who have not studied it may well feel overwhelmed and not know where to begin. In fact, the countless scriptures and treatises do nothing other than point directly to the intrinsic nature of sentient beings. To understand one’s own mind and see one’s own nature is therefore the essence of the Buddhadharma and the key to attaining the Way.
本经为密部至高无上的大法，其中有许多义理与专有名词在显教的经典中都见不到。	This scripture presents the supreme Dharma of the esoteric tradition. It contains many principles and technical terms not found in exoteric scriptures.
孙居士恐怕度亡时，行法的人对死者能否领悟经义没有把握而产生疑虑，所以他再次提请读者注意：如果是为了自己研习本法，则应当对于经文义理，通达熟悉理解为上。	Layman Sun Jingfeng was perhaps concerned that, when the practice was performed for the deceased, the practitioner might doubt whether the deceased could understand the meaning of the text. He therefore again drew the reader’s attention to this point: if you study the method for yourself, it is best to comprehend its principles and become thoroughly familiar with the text.
如果是为他人行法，只需要依照本经高声宣读即可，但必须心念专一，口齿清晰，字句分明，亡者必可得度。为什么呢？一是因为此法有大威力加持，诵本经的功效	If you perform it for someone else, you need only read the scripture aloud, but your mind must be single-pointed, your articulation clear, and every word

和念密咒（即真言）的功效一样；二是因为在中有时期亡者六根聪明伶俐九倍于生前，即使是生前愚痴迟钝的文盲，一旦听闻到本经的教导，也可立即解脱。	distinct; the deceased can then certainly attain liberation. Why is this? First, this method possesses great power of blessing: reciting this scripture has the same efficacy as reciting an esoteric mantra, also called “true speech”. Second, during the intermediate state, the deceased’s six sense faculties are nine times more acute than they were in life. Even someone who was ignorant, slow-witted, and illiterate while alive can be liberated immediately upon hearing the instructions in this scripture.
第三条：在我们汉地人死之后，要超度亡者常有延僧放焰口的习俗。放焰口是密法中的一部大法，也叫瑜伽焰口施食。“焰口”这两个字有两种含义。一种含义是形容饿鬼道的饿鬼。	Point Three: In Han Chinese regions, it is customary after a death to invite monks to perform the Flaming Mouth ritual for the deceased. The Flaming Mouth ritual is a major esoteric practice, also known as the Yogic Flaming Mouth Food Offering. “Flaming Mouth” has two meanings. First, it describes the hungry ghosts of the hungry-ghost realm.
因为饿鬼道的饿鬼嘴里都喷火，像火焰，不能吃东西所以叫“焰口”。佛在《盂兰盆经》中讲到，目犍莲的母亲因为业障重，落入饿鬼道，不能吃东西。	Flames issue from their mouths, preventing them from eating; hence they are called “flaming mouths”. In the Ullambana Sūtra, the Buddha relates that Maudgalyāyana’s mother fell into the hungry-ghost realm because of her heavy karmic obstructions and could not eat.
目犍莲想救他的母亲，给她送东西吃，结果她一拿到手里就变成了焦炭，不能吃。所以饿鬼都很痛苦。“焰口”的另一种含义是特指主宰饿鬼道的佛。在六道里每一道都有佛来主宰。因为佛是大慈大悲的，要利益一切众生。	When Maudgalyāyana brought her food, it turned to charcoal as soon as she took it in her hand. Hungry ghosts therefore suffer terribly. The second meaning of “Flaming Mouth” refers specifically to the Buddha presiding over the hungry-ghost realm. A Buddha presides over each of the six realms. In his great loving-kindness and compassion, the Buddha seeks to benefit all sentient beings.
饿鬼道的饿鬼这么苦，佛也想救度他们，于是就化身成饿鬼，他也是满口喷火，和这些饿鬼一样。因为他要恒顺众生，和饿鬼们相近，才好给他们说法。就像文殊菩萨要度猪，就化个猪身和猪在一块。	Wishing to liberate the suffering hungry ghosts, he manifested as one of them, with flames issuing from his mouth. He accords with sentient beings and takes a form close to theirs so that he can teach them the Dharma. It is like Mañjuśrī Bodhisattva manifesting as a pig and living among pigs in order to liberate them: by assuming the same kind of body, he can more readily guide them.
这样化身同类，才便于接引他们。所以住在饿鬼道，主宰饿鬼道的佛的名字就叫“焰口”。瑜伽焰口施食就是请佛以法力加持，让饿鬼嘴里的火焰能够熄灭，可以得到法食，得到救度。	The Buddha who dwells in and presides over the hungry-ghost realm is therefore called “Flaming Mouth”. In the Yogic Flaming Mouth Food Offering, one invokes the Buddha’s Dharma power to extinguish the flames in hungry ghosts’ mouths so that they can receive Dharma food and attain liberation.
这个习俗好不好呢？当然假如亡者真的变成了饿鬼，没有东西吃饿得要死，给他放一台焰口帮助他，这是一件好事。对于饿鬼有很大的利益。佛法就是要对活在世上的（阳间）和死亡的（阴间）众生都要有利，叫冥阳两利。	Is this a good custom? Certainly, if the deceased has actually become a hungry ghost and is starving, performing the ritual to help that being is a good deed and brings great benefit. The Buddhadharma should benefit sentient beings in both the visible and invisible realms.
饿鬼本来不能吃东西，现在能让他吃了，能从饿鬼道里超度出来，这多好啊！但要注意瑜伽焰口施食是针对饿鬼道的饿鬼，不是超度亡者通用的方法。	Enabling hungry ghosts to eat and escape their realm is indeed excellent. One must remember, however, that the Yogic Flaming Mouth Food Offering is intended for hungry ghosts; it is not a universal method for guiding the deceased.
因为在中有时期，死亡的人并不是个个业障都这么重，都要堕到饿鬼道，尤其是在中阴阶段（七七四十九天之内）更不是这样！六道是随业轮转的，在世上做好事修善业的就升天，善恶夹杂的就投胎人道，地狱、饿鬼、畜牲是三恶道，是最坏的道。	During the intermediate state, not everyone who dies has karma so heavy that he or she must fall into the hungry-ghost realm—especially not during the forty-nine days of the intermediate state. Beings revolve through the six realms according to their karma: those who do good and cultivate virtue ascend to the heavenly realms; those whose deeds are mixed are reborn as human beings; and the hell, hungry-ghost, and animal realms are the three lower realms.
死了之后都放焰口，岂不是认为人人都这么坏，都要堕到饿鬼道里去了。所以这样做不对！我们修心中心法，六印做完之后借法力的加持和佛力的加被，就不会堕入三恶道。	If the Flaming Mouth ritual is performed after every death, does that not imply that everyone is so wicked that all must fall into the hungry-ghost realm? That is mistaken. When we practice the Heart-of-Heart Dharma, the blessings of the Dharma and the Buddha after completion of the six mudrās prevent us from falling into the three lower realms.
这样我们放焰口还有什么用呢？！所以在中有时期不需要放焰口，还是应以《中有教授听闻解脱密法》对亡者施法为好。对他说明死亡的经过情形，教他认取光明，就可以被超度，可以证成报身佛。这是对亡者最有利的救度方法。所以还是应以本法来代替放焰口更好。	What use, then, would the Flaming Mouth ritual be? During the intermediate state it is unnecessary. It is better to use *The Esoteric Teaching of Liberation through Hearing in the Intermediate State* to guide the deceased: explain the process of death and instruct them to recognize the light. They may then attain liberation and realize the Sambhogakāya. This is the method of liberation most beneficial to the deceased, and it is therefore better to use it in place of the Flaming Mouth ritual.
请和尚放焰口做佛事，看起来是做好事，其实并不好。因为你也请和尚做佛事，他也请和尚做佛事。弄的和尚没有时间来修法。	Inviting monks to perform the Flaming Mouth ritual and other services may appear to be a good deed, but in fact it is not. When one layperson after another invites monks to conduct services, the monks have no time to practice.

以前南山宗的祖师就针对当时的社会现象说：“现在这些居士都来请和尚做佛事，实际上是害了这些师父！他们非但没有功德而且还有罪。”因为他们出家并不是为做佛事赚钞票的。	A patriarch of the Nanshan school once commented on this social custom: “Laypeople today all invite monks to conduct services, but in fact they are harming these masters. Not only do the laypeople gain no merit; they also incur wrongdoing.” Monks do not leave home to earn money by conducting services.
他们是为了修行成道，了脱生死，出六道轮回的。你们害得他们没有功夫修道，一天到晚赶经忏还来不及，所以你们非但没有功德还有罪。因此我劝大家还是不要这样做。	They do so to cultivate the Way, attain liberation from birth and death, and leave the cycle of the six realms. If you leave them no time to practice because they must rush from one repentance service to another all day, you gain no merit and instead incur wrongdoing. I therefore urge everyone not to do this.
另外这些师父接受你们的请求，没有功夫或来不及做时，就难免夹杂一些虚伪的东西。我亲眼见到有些庙里做法事时，人数不够，就随便拉两个乡下人来凑凑数。他们也不知道怎么念经，怎么敲打法器。	Moreover, when monks accept such requests but lack the time to fulfill them, a measure of pretence inevitably enters the proceedings. I have personally seen temples that lacked enough participants for a service simply bring in two villagers to make up the numbers. The villagers knew neither how to recite the scriptures nor how to play the ritual instruments.
给他们把袈裟披上，边上的人说敲，他就叮叮咚咚地敲，也不知道什么时候停，边上的人叫他停时他才停。这些都是很虚伪的。另外他们念的经忏是不是就算数呢？也不算数。因为“打水陆”时要出黄榜。	They were dressed in monastic robes and struck the instruments when told, making a great din until someone told them to stop. This was sheer pretence. Did the sutras and repentance texts they recited count? No. A yellow proclamation is issued for a Water and Land Dharma Assembly, listing how many times each scripture is to be recited.
黄纸上都写着：什么经要念多少部，什么经念多少部。但因为一趟一趟的水陆接踵而来，他们根本来不及念，所以就念得少了。	The yellow paper states which scriptures are to be recited and how many copies of each. But because water-and-land ceremonies follow one after another, they have no time to recite them all, so they recite fewer.
有两个法师亲口对我说：“唉！我们欠的经债，不知道怎么来补偿！榜上都写了《法华经》要念多少部，而我们来不及没有念，都用《观世音菩萨普门品》代替了。	Two Dharma masters told me personally, “Alas! We do not know how we can repay our debt of scriptures. The proclamation states how many times the Lotus Sūtra must be recited, but we had no time to do so and substituted the ‘Universal Gate’ chapter instead.”
”所以这些师父们当然也有罪，因为他们与经不相应，欠下了经债。欠债难还啊！那么这个罪还是由居士们造成的。所以还是以本法代替放焰口比较好。大家要把本法弄熟悉、弄精通，当什么地方有人死了，就可以去帮助他们来超度亡者，这样比较好。这样做更有利于亡者，使亡者能够真正得度，所以功德更大。	These masters naturally also incur wrongdoing, for they fail to fulfill the scriptural commitment and thereby incur a debt of scriptures. Such debts are hard to repay. Yet it is the laypeople who have brought this about. It is therefore better to use this method in place of the Flaming Mouth ritual. Everyone should become familiar and proficient in it, so that whenever someone dies, you can go and help guide the deceased to liberation. This truly benefits the deceased and enables them to attain liberation; the merit is therefore greater.
焰口并不是佛说的，是一些大祖师根据佛所讲的经义，用一些相关的咒语组织起来的（比如在放焰口用的本子里，就有很多苏东坡写的句子。苏大学士的文学、诗词歌赋都很好）。	The Flaming Mouth ritual was not taught directly by the Buddha. Great patriarchs compiled it from principles taught in the Buddhist scriptures and from relevant mantras. For example, its liturgical texts contain many lines written by Su Dongpo, a distinguished writer and poet.
放焰口用的本子并不相同，但里面的咒语是一样的。在焰口本子里有各种各样的咒（像变食咒等等），这些咒语都很好。在我们的功课本里这些咒也都有。任何一个法门不管是净土宗，还是禅宗，还是其他什么宗，都离不开密法，都离不开密咒。	Different versions of the Flaming Mouth liturgy exist, but the mantras in them are the same. They include many excellent mantras, such as the Food Transformation Mantra, which are also found in our daily liturgy books. No Dharma approach—whether Pure Land, Chan, or any other school—can dispense with esoteric Dharma and esoteric mantras.
实施中阴救度法“最好由曾学密宗或具有戒行之高僧，或居士娴习颇哇法及本法者专门为人教授念诵，执以为业”。	The method for liberation in the intermediate state is “best taught and recited professionally by an eminent monk who has studied esoteric Buddhism or possesses pure discipline, or by a lay practitioner thoroughly familiar with phowa and this method”.
在西藏的喇嘛非常多，但在内地喇嘛及阿阇黎金刚上师却很难遇到（阿阇黎汉译就是金刚上师，他能够教授众生，能传法）。有道行的人也很难遇到。现在中国的出家人很多，但大半都是对佛法不大通的人。	There are many lamas in Tibet, but in the Chinese interior it is difficult to encounter either a lama or an ācārya, a Vajra Master able to instruct sentient beings and transmit the Dharma. It is also difficult to meet someone with genuine attainment. There are many monastics in China today, but most do not understand the Buddhadharma very well.
有戒行的高僧就是指具足戒行不破戒。现在的出家人都是破戒者多，持戒者少。十个当中就有八九个都是破戒的。我就曾看见，礼拜六快下班了，他们把和尚衣服脱掉，便衣一穿，帽子一戴就出去了。不知道做什么事情去了。	A person of genuine cultivation is one who observes the precepts completely and does not violate them. Unfortunately, many monastics today break the precepts, while very few uphold them fully. I have seen some change out of their robes at the end of the working day on Saturday, put on ordinary clothes and caps, and leave. I do not know where they went;
有的是坐小汽车回家看老婆孩子去了。我在普陀山说法的时候，曾看见有个师父正在帮人家做佛事，他的老婆孩子一大群都来喊他：“我们现在要收稻子了，快回去吧。”这还成和尚吗？！都破戒了，看着就不像个和尚。	Some go home by car to see their wives and children. When I was teaching the Dharma on Mount Putuo, I once saw a master performing a Buddhist ritual for someone while his wife and a whole crowd of children came to call him: “We

	are about to harvest the rice, come home quickly." Can such a man still be called a monk?! He has broken the precepts; he doesn't even look like a monk.
如果不具足戒行就不能称其为和尚！所以现在具足戒行的高僧的确是很少。在家居士如果对颇哇法或本法很熟习（娴习就是熟习），也可以请这些人来为亡者念诵。但在家居士平常有工作，也没有时间专门从事念诵。	He has broken the precepts and no longer resembles a monastic. Thus people with genuine attainment are extremely hard to find today. One may also invite a lay practitioner familiar with phowa or this method to recite for the deceased. Yet lay practitioners generally have jobs and cannot devote themselves to recitation.
所以我劝大家都来学密宗，因为本法后面都是密咒，念这些咒就是学密宗。因此最好有一些阿阇黎、喇嘛，或具足戒行的高僧、或熟悉本法的在家居士能以此作为自己的工作（这是孙景风居士讲的）。	I therefore encourage everyone to learn esoteric Buddhism. This method contains many mantras, and reciting them is itself a way of studying esoteric Buddhism. Ideally, some ācāryas, lamas, eminent monks, or lay practitioners familiar with this method would make it their occupation—this was Layman Sun Jingfeng's suggestion. Among the many occupations in the world, one may choose this as one's work.
三百六十行，也可以把这件事执以为业。假如把这件事执以为业，收钞票赚钱也不好。因为这样做就是贩卖如来！就是以佛菩萨的法作为营业的工具。佛在世时也没有给人诵经念咒超度亡灵。	Yet if one treats it as a means of earning money, that is wrong: it amounts to selling the Tathāgata, using the Dharma of the Buddhas and bodhisattvas as a business. When the Buddha was alive, he did not recite scriptures or mantras for the deceased;
佛经上也没有这样的话，那么做佛事是怎么来的呢？因为从前的和尚都是在山林里用功修法，有的在山上搭个茅蓬，有的住在庵或庙里。因为这些师父们不工作，无法生活，所以山下的居士们常常给他们送供养。	There is no such statement in the Buddhist scriptures, so where did performing Buddhist rituals come from? In the past monks all practiced in the mountains and forests; some built thatched huts on the mountains, and some lived in hermitages or temples. Because these masters did not work and had no way to make a living, lay practitioners from below the mountain often sent them offerings.
师父们受到供养就要有所报答。这样居士家里有什么事情，师父们就帮他们念几句经，诵几句咒回向回向。做佛事就是这么来的。渐渐的就变成拿钞票了。再渐渐的就定下规矩来：水陆一堂五万块，普佛一堂五百块等等。	Feeling obliged to repay such kindness, the monastics would recite scriptures or mantras and dedicate the merit when a lay family encountered difficulties. This was the origin of Buddhist services. Gradually, however, fees came to be charged and fixed prices were established: so much for a Water and Land Dharma Assembly, so much for a Universal Prayer Service, and so forth.
其实佛经上没有这么回事。如果执以为业，不拿钞票帮助别人超度亡者，对于死亡的人是很有利益的。因为你利于别人，无形当中就做了大功德，反过来如果你是为了拿钞票就坏了，就没有功德。所以我们说：“随喜功德最大。	Nothing of this kind appears in the Buddhist scriptures. If you make this work your occupation, guide the deceased to liberation, and take no money, it greatly benefits the deceased. By benefiting others, you naturally accumulate great merit. If you do it for money, however, it is wrong and brings no merit. Thus we say, "To give freely as circumstances arise is the greatest merit."
”今天碰到这个事情，好！我来帮你忙，给你念一念咒，并不希望得到人家的报酬，这样最好。多给别人念，自己也熟悉了。多念一遍就多熟悉一次。将来临死的时候不要人家的帮助，自己就明白了。光一发现，和光合上去，自己就解脱了。所以做这个事情是一举而两利，就是冥阳两利，这样多好啊！	If you encounter such a situation, recite a mantra to help without seeking any reward. That is best. By reciting for others, you also become increasingly familiar with the teaching. At the end of your own life you will then need no external assistance: when the light appears, you will recognize it and merge with it, attaining liberation. In this way both the living and the deceased benefit. How excellent this is!
第四条：全部密法施行时可分为四个阶段：	Point Four: The entire practice may be divided into four stages:
第一阶段：就是濒死之人（即快死的人，濒即临近）应有死相出现。死相有两大类：第一个死相为五根败坏。就是我们的眼、耳、鼻、舌、身要坏了。眼根坏的时候视觉不明。	The first stage begins when signs of impending death appear in a dying person. These signs fall into two principal categories. The first is the failure of the five sense faculties: the eyes, ears, nose, tongue, and body begin to fail. When the eye faculty fails, vision becomes blurred.
本来我们的眼睛都有亮光，到眼根坏的时候就像退了光的珍珠一样没有光彩了，眼珠也呆滞不动了。有神经病的人眼珠也是呆滞不动的。人要死时眼根坏就是这个样子，可以看得出来。耳根坏则听不见声音了。	Originally our eyes are bright; when the eye faculty fails, they lose their luster like pearls that have lost their sheen, and the eyeballs become dull and fixed. The eyeballs of people with mental illness are also dull and fixed. When the eye faculty fails as a person is about to die, it is like this, and you can see it. When the ear faculty fails, one can no longer hear sounds.
你喊他，他也听不到。这就是耳根坏了。鼻根坏则鼻柱歪斜，就是鼻梁歪了。舌根坏则语言涩滞。就像大舌头，讲话也讲不清楚。喝醉了酒之后也是这样讲话讲不清楚。	When the ear faculty fails, hearing ceases: one may call to the person, but he or she cannot hear. When the nose faculty fails, the bridge of the nose becomes crooked. When the tongue faculty fails, speech becomes slurred and indistinct, as when someone is drunk.
身根坏时身体重的搬也搬不动，这是第一种死相——五根败坏。大家一定要记清楚，看到这些现象出现时就知道他快死了，就要给他行法了。不要错过时间。第二个死相为四大消融。我们活的时候四大是融合的。	When the body faculty fails, the body becomes extremely heavy and cannot be moved. This is the first sign of death: the failure of the five sense faculties. Everyone must remember it clearly. As soon as these signs appear, the practice should begin, for the person is about to die. Do not miss the proper time. The second sign is the dissolution of the four elements. While we are alive, the four elements are integrated;
现在快死了四大就要消融（融就是融化），就要坏了。我们的皮肤、肌肉、骨头都属于地大。地大坏时身体就僵硬了，变得非常沉重，动也动不了了。血液、唾液等	Now, as death is near, the four elements are about to dissolve ("dissolve" meaning melt) and fail. Our skin, flesh, and bones belong to the earth element.

流动的属于水大。那时候血液凝止了，心脏就要停止跳动。	When the earth element fails, the body stiffens, becomes extremely heavy, and cannot move. Blood, saliva, and other flowing fluids belong to the water element. At that time the blood congeals and the heart stops beating.
体温属火大，坏则身冷。我们每个人都有三十六、七度的温度，身根要坏的时候就是火大要坏了，身体就变冷了。所以我们只要摸摸他身上还有热气，那就还好。如果慢慢变冷就是火大消融了。气息就是我们的呼吸，属于风大。	Bodily warmth belongs to the fire element. When the fire element fails, the body grows cold. A living body normally has a temperature of thirty-six or thirty-seven degrees Celsius. If the person is still warm to the touch, life remains; as the body gradually cools, the fire element is dissolving. Breathing belongs to the wind element.
坏的时候就只有出气，没有入气（即不能吸气了）。人要死的时候，喉咙中都有口痰，叫海底痰，“呼噜……呼噜……”作响，吸也吸不清爽。最后这一口痰一落就断气了。这就是两种死相，病者的家属及行法者都要特别注意。	When it fails, there is exhalation but no inhalation. As death approaches, phlegm known as “sea phlegm” gathers in the throat and produces a gurgling sound; it is difficult to expel. With the final discharge of phlegm, the last breath leaves the body. These are the two signs of death to which the family and the practitioner must pay particular attention.
当这些现象出现时就要给他修“颇哇法”。“颇哇法”怎么修呢？我们前面讲过了，就是要把中脉脉管观想明亮，像日光灯一样，中间有个明点。用“嘿——”把它升起来，再用“嗄——”把它降落。	When these signs appear, phowa should be performed for the person. How is phowa practiced? As explained earlier, one visualizes the central channel as luminous, like a fluorescent tube, with a point of light at its center. With “Hēi—” the point is raised; with “Gā—” it is lowered.
到走的时候用“啪——”把这个明点打出去就解脱了。	At the moment of death, “Pā—” propels the point of light out, thereby attaining liberation.
死者在世时曾修过“颇哇法”，脉管已经通了，并已有验证的人，在他死相现前时只要提醒他：“现在时间已经到了，注意用‘嘿——’升起，升起之后用‘啪——’破掉，这样你就能往生极乐世界了”。	If the dying person practiced phowa while alive and the opening of the channel was verified, one need only remind that person when the signs of death appear: “The time has come. Concentrate on raising the point with ‘Hēi—’, then use ‘Pā—’ to send it out.” This enables rebirth in the Pure Land.
只要这样提醒他就行了，但这必须是对于修“颇哇法”已有验证的人。现在，在西藏不是有用吉祥草插头顶梵穴的吗？我们的身体有九孔，梵穴是其中一孔。只是大家不知道这个孔，用吉祥草分开之后一插就插进去了。	Such a reminder is enough, but it is sufficient only for someone whose phowa practice has already been verified. In Tibet today, auspicious grass is often inserted at the crown aperture. The body has nine apertures, of which the crown aperture is one. After the aperture has been opened, a blade of auspicious grass can readily be inserted.
但这并不是脉管真正的通了。只不过是让修法的人心里有个安慰：“噢，我的脉管通了”。其实不是！他还没有观怎么就通了呢？要把脉管观通、观亮才行。插吉祥草只不过是象征性的开顶，不是真正的开顶。	Yet this does not by itself prove that the channel is truly open; it may merely provide psychological reassurance. How could the channel be open if the practitioner has not even visualized it? The channel must be visualized as open and luminous. Inserting auspicious grass is only a symbolic indication that the crown aperture has opened, not the genuine opening itself.
真正的开顶，顶上要有黄水流出来。人死的时候也是这样，总有一孔要流黄水。真正开顶是要有验证的。真正修法有验证的人就无需他人再来帮助，他自己就能解脱了。我们只需提醒他一声就行了。另外我们还可以帮他多念度亡等咒，就是我们后面所说的很多咒，如“六道金刚咒”、“听闻解脱咒”、“本觉大密咒”等等。	For a true opening of the crown, yellow fluid must flow out of the crown. When a person dies it is also like this: there is always one opening from which yellow fluid flows. A true opening of the crown must have verification. A person who truly has verification from practice does not need others to help him; he can liberate himself. We only need to remind him. In addition, we can help him by reciting many mantras for liberating the dead, namely the many mantras we will mention later, such as the “Six Realms Vajra Mantra,” the “Liberation Through Hearing Mantra,” and the “Great Secret Mantra of Original Awareness.”
如果是没有修过“颇哇法”的人怎么办呢？也有个办法可以帮助他。我们修过密宗的人都知道运气和发气。这时要观想他的灵性从他的脚底由下向上推移，一直上到头顶上，然后“啪——”的破开就出去了。可以这样帮他修。	What should be done for someone who has not practiced phowa? There is a way to help. Those of us who have practiced esoteric Buddhism know how to direct and project qi. Visualize the person’s consciousness rising from the soles of the feet to the crown of the head and then breaking out with a “pop”.
但一定要由修密法有相当程度的人才能做到。不然你的气放出去没有力量。如果是平时没有修过密法，对密法素无研习的人怎么办呢？孙居士也想了个办法，就是对他应作下面的念诵。第一、指示明光寻求大道文。	In this way you can help that person. This can be done only by someone with considerable attainment in esoteric practice; otherwise the projected force will lack power. What if the helper is new to esoteric Buddhism and knows none of this? Layman Sun devised a method for such cases: recite the following texts for the dying person. First, the text on pursuing the noble path of clear light;
第二、四大融入指示文。第三、发心证认死位明光文。第四、明光直指教授。我们现在只要知道这些经文的名字是什么就行了，内容以后再讲。对于生前已修过“颇哇法”的人就不用念这几段文字了。	Second, the Instructions on the Dissolution of the Four Elements. Third, the Verses for Arousing the Resolve to Recognize the Clear Light at the Time of Death. Fourth, the Direct Instructions on the Clear Light. For now we only need to know the names of these texts; the contents will be explained later. For those who have practiced phowa in life, these passages need not be recited.
对于素无研习密法的人就要一遍一遍的念，不计遍数。我们度亡要分好几个阶段，这是第一阶段。要在这个人还没有断气时做，等断气再做就来不及了。所以这几段文字大家一定要把它弄懂、念熟，这样才能帮助别人。	For someone unfamiliar with esoteric practice, however, they should be recited repeatedly without counting the repetitions. The practices for guiding the deceased are divided into several stages, and this is the first. It must be carried out before the person dies; after death it is too late. Everyone should therefore understand and memorize these passages so as to be able to help others.

第二阶段：当亡者死相（就是前面讲的五根败坏、四大消融）全现，气息已完全断了（上面讲的是气息还没有断的时候，现在讲的是气已经断的时候，这一点大家要注意），这个时候，再经过二、三十分钟就要加诵以下的经偈。	The second stage begins after the signs of death—the failure of the five sense faculties and the dissolution of the four elements—have fully appeared and breathing has ceased. The preceding discussion concerned the period before the breath stops; this stage concerns the period after it has stopped. After a further twenty or thirty minutes, three more sections should be recited: fifth, the contemplation of the assembly of the yidam;
即：第五、本尊道场观。第六、法性中有指授及六句要偈。第七、令其认识本来面目教授。这三段文字和我们前面讲的四段文字加起来共七段。这七段文字要轮番念诵直至死位中有时期结束。	That is: fifth, the Visualization of the Yidam and Maṇḍala; sixth, the Instructions on the Intermediate State of Dharmatā and the Six Essential Verses; seventh, the instruction for letting the deceased recognize the Original Face. These three texts together with the four texts mentioned earlier make seven texts. These seven texts are recited in rotation until the intermediate state at the time of death has ended.
要度人就不要怕麻烦，不能随便念两遍就算了。要不计遍数的念。因为前面的念诵他没有听到，后面的念诵他也许能听到，那样他就能得度。所以在死后三天半到四天之间要不计遍数的天天念诵。不要去请和尚放焰口。	If you wish to help others, do not be afraid of the trouble involved; reciting them only once or twice is not enough. Continue without counting the repetitions. The deceased may not hear an earlier recitation but may hear a later one and thereby attain liberation. For three and a half to four days after death, therefore, recite these texts every day without counting the repetitions. During this period, do not invite monks to perform the Flaming Mouth ritual.
因为这四天之内是死位中有时期，亡者还处在迷闷阶段，识神还是昏昏沉沉的不清楚。所以要多次念诵希望他能听到，听到了就解脱了。这就是第二阶段的行法。	These four days constitute the intermediate state at death, during which the deceased remains dazed and confused and the consciousness is still obscured. We should therefore recite repeatedly in the hope that the deceased will hear and attain liberation. This is the second stage of the practice.
以上这七段偈文都是为了教亡者认识本来面目的。关于本来面目我们应该现在就能认识清楚才好。本来面目就是没有面目的面目，这一点大家要注意。不是有男相、女相；老相、少相；长脸、圆脸。	The seven verses above teach the deceased how to recognize their Original Face, a concept that is also essential for us to understand. The Original Face does not have a physical appearance; it is a reality that everyone should acknowledge. It is not defined by male or female characteristics, age, or the shape of one's face.
一切相都没有！实相无相，就是大光明。我们修法明心见性就是要认识本来面目。从前禅宗人参禅就参“父母未生之前是什么样？”父母现在把我们生下来，有男、有女、有肥、有瘦等相。	In fact, it is entirely formless! True reality exists beyond form and is characterized by immense light. Our practice of Dharma aims to help us understand our minds and see our true nature, which involves recognizing our Original Face. Historically, Chan practitioners have contemplated the question, "What was it like before my parents gave birth to me?" After birth, we adopt identities such as male or female, fat or thin, among others.
那么没有生之前是什么样呢？有位师父时时刻刻参这个话头，参了好几年也不能开悟。有一天他出去游玩，正好碰到两个邻居打架。你打我，我骂你，丑秽不堪。	So, what was it like before our birth? One master pondered this question for several years without attaining enlightenment. One day, while taking a stroll, he witnessed two neighbours fighting and cursing at each other, creating a truly vile scene. Someone intervened to mediate the altercation, saying, "Greetings, we are all neighbours; we see each other daily.
有一个人出来劝架：“哎呀，都是街坊邻居，天天见面怎么能这样没有面目！”他一听：“怎么这样没有面目”，“噢——”他开悟了。原来就是没有面目的面目！有个面目就不是了。	How can you be so 'faceless'"? (In Chinese, this verb refers to a lack of shame.) Upon hearing this, he exclaimed, "Oh!" In that moment, he realized that the true nature of the spirit is its facelessness. If the spirit had a face, it would not represent its true nature.
曾经有人问我：“我今天打座打得很好，看到了精灵像，我大概是个精灵吧？”我说他这是见鬼了！凡是有相的都不是。所以现在就要认识本来面目，这样到死位中有时才容易得度。	Someone once asked me, "I meditated very well today, and I saw an image of a spirit." "Am I a spirit?" I told him he was merely seeing a ghost! Anything with form is not the true face. Therefore, it is crucial for us to recognize our true nature now so we may attain liberation more easily at the moment of death.
第三阶段：到了死者断气的第五天，就是死位中有时期已过，不再昏沉迷闷了。这时中阴身渐渐的清醒过来，有点明白了。这就到了法性中有时期。法性中有时期就是本性光明大现的时候。	The third stage begins on the fifth day after the breath has ceased, when the intermediate state at death has ended. The intermediate-state being is no longer dazed and confused, but gradually awakens and gains some understanding. This is the intermediate state of dharmatā, the period when the luminosity of intrinsic nature manifests fully.
如果这时他醒悟了，马上与光明合上去就能超脱成报身佛了。在这段时间应当依照本法的规定，每天各诵经偈一种。应当诵什么经，诵什么偈子，诵法在后面都讲的清清爽爽。但是要按照顺序念，不要前后颠倒。	If the being awakens at this point and immediately merges with the light, liberation is attained as the Sambhogakāya. During this period, one particular scriptural passage or verse should be recited each day in accordance with the method. The passages and verses to be recited, and the manner of recitation, are explained clearly later. They must be recited in sequence and not out of order.
这样要念诵十四天。与前面念的三天半到四天加起来共计十八天。此为第三阶段的行法。就是说在临死前有一种行法，死后在死位中有时期有一种行法，现在在法性中有时期又有一种行法。加起来是三种行法，大家一定要记熟。	This continues for fourteen days. Together with the preceding three and a half to four days, the total is eighteen days. This is the practice of the third stage. In other words, there is one practice before death, another during the intermediate state at death, and a third during the intermediate state of dharmatā. Everyone must learn these three practices thoroughly.

第四阶段：法性中有时期过了之后（就是死了十八天之后）就到了轮回中有时期，要投胎了。本性光明显现的十四天时间已过，这时生前所造的业障就像电影一样，一幕一幕的现前了。	The fourth stage begins after the intermediate state of dharmatā has ended—that is, after eighteen days following death. This is the intermediate state of becoming, when rebirth is imminent. The fourteen days during which the luminosity of intrinsic nature manifests have passed, and the karmic obstructions created in life now appear scene by scene, like a film.
造善业者跟善业跑，造恶业者跟恶业跑，入于六道轮回之中。所以解脱的时间越早越好，越晚越坏。最好在前四天解脱就能成法身佛。解脱不了，在第五天到第十八天之内解脱就能够证成报身佛，也很好。	Those who created virtuous karma follow that karma; those who created unwholesome karma follow theirs, entering the cycle of the six realms. The earlier liberation occurs, the better; the later it occurs, the worse. Ideally, liberation in the first four days brings realization of the Dharmakāya. If liberation is not attained then, it may still be attained between the fifth and eighteenth days, bringing realization of the Sambhogakāya.
但到第十八天以后还不能解脱，那就入于轮回中有时期，这就不大妙了。在这个时期本经里也有救度的办法，就是帮助我们选胎和闭胎。就是帮助我们投胎到好的地方去，转身再来修。这样总比落入三恶道要好。	But if liberation has still not occurred after the eighteenth day, the being enters the intermediate state of becoming, which is far less favorable. The scripture also provides methods of liberation for this period: helping the deceased to choose a womb and close the entrance to an undesirable womb. This enables a favorable rebirth and another opportunity to cultivate, which is better than falling into the three lower realms.
在本经中分上、下两卷。上卷是死位中有和法性中有时期的救度方法，下卷是轮回中有时期的救度方法。轮回中有时期就要把下卷的经文全部念完，连诵三十五天。与前面合计起来共是五十三天。	The scripture is divided into two volumes. The first gives the methods of liberation for the intermediate state at death and the intermediate state of dharmatā; the second gives the methods for the intermediate state of becoming. During the intermediate state of becoming, the entire second volume should be recited for thirty-five consecutive days. Together with the preceding period, this makes fifty-three days.
我们现在的做七是做七个七，共计四十九天，不算前面的四天时间。如果把这死位中有四天算上，总共就是五十三天。一定要把这五十三天都念完。我们现在的人往往诵经只做一个七，就是头七。	The current custom of observing seven-day memorial rites comprises seven periods of seven days, or forty-nine days, without counting the first four days. Including the four days of the intermediate state at death gives a total of fifty-three days. Recitation should continue throughout all fifty-three days. Nowadays, people often recite only during the first seven-day period.
临到二七到第七天才做，不是天天做，这样不好。在这五十三天内天天要念诵，天天要供奉。不能到第七天才念那么一次。《中有教授听闻解脱密法》实施时可分四个阶段。轮回中有就是第四个阶段。	From the second seven-day period onward, people wait until each successive seventh day rather than reciting daily. This is not good. Throughout the fifty-three days, recitations and offerings should be made every day, not merely once every seventh day. The practice of The Esoteric Teaching of Liberation through Hearing in the Intermediate State may thus be divided into four stages, of which the intermediate state of becoming is the fourth.
孙景风居士怕人天天念嫌烦，嫌文字太冗长，就让大家分次序来念。三天念一卷。第一天开始念到导示第十二为止。第二天从导示十二念至导示第十九。第三天从导示第十九念至卷末。三天念一卷，周而复始直到七七念满为止。	Layman Sun Jingfeng feared that people would find daily recitation troublesome and the text too long, so he proposed dividing one complete recitation over three days. On the first day, recite from the beginning through Instruction Twelve; on the second, from Instruction Twelve through Instruction Nineteen; and on the third, from Instruction Nineteen to the end of the volume. Repeat this three-day cycle until the seven periods of seven days are complete.
这样就比较少了。我看还是每天都念好。从前我们没有得到《中有教授听闻解脱密法》的时候，都是念《地藏经》和《金刚经》。把《金刚经》、《地藏经》全部念完要比本经下卷长得多，那时还要天天念。	This reduces the daily amount. In my view, however, it is still better to recite the whole text every day. Before we obtained *The Esoteric Teaching of Liberation through Hearing in the Intermediate State*, we recited the Kṣitigarbha Sūtra and the Diamond Sūtra. Reciting both in full takes much longer than reciting the second volume of this scripture, yet we still did so daily.
现在家里有亡灵在，应该天天念，不应该嫌烦！应该把它全念完才好。分三天念完是孙景风居士姑息大家，怕大家嫌烦。	When a deceased person is present in the home, one should recite every day and not complain of the trouble. It is best to complete the entire text. Layman Sun's three-day arrangement was a concession to those who might find it burdensome.
亡者到了轮回中有时期是从断气后第十九天算起，这时候不光念下卷全文，为了安全起见，还要把上面三个阶段的救度法加在一起一块念诵则更为圆满。你们是不是又嫌长了，更心烦了。为了救度众生我看还是不要怕麻烦。因为我们利益别人就是利益自己，作为自己将来往生的资粮。一有功德，二又熟悉，这样多好！所以不要怕麻烦。	The deceased enters the intermediate state of becoming on the nineteenth day after the breath ceases. At that point, besides reciting the entire second volume, it is more complete and secure to add the methods of liberation for the preceding three stages. Do you again find this too long and troublesome? For the sake of liberating sentient beings, we should not fear the effort. To benefit others is to benefit ourselves, for it becomes provision for our own future passing. We gain merit and also become familiar with the text. How excellent this is! Do not be afraid of the trouble.

第五条：在我们行法的这五十三天当中，死的人哪一天能得度呢？什么时候能解脱呢？我们大家都无从知道。除非我们修法得了某种神通，不然大家都是糊里糊涂的。只好从头到尾依次念诵。	Point Five: during the fifty-three days of our practice, on which day will the deceased be liberated? When will he attain liberation? None of us can know. Unless we have gained some spiritual power through practice, we are all in the dark. So we can only recite from beginning to end in order.
从死位中有念到法性中有，法性中有再念到轮回中有，就这样天天念过去，太冗长了。孙景风居士怕大家嫌麻烦，帮大家想了个办法，就是按照死者生前的情形酌予减少。这也是孙景风居士的苦心。	We can therefore only recite in sequence from beginning to end: from the intermediate state at death to the intermediate state of dharmatā, and then to the intermediate state of becoming. Daily recitation over so long a period may feel burdensome. Concerned that people would find it troublesome, Layman Sun Jingfeng devised a way to shorten the recitations according to the deceased person's conduct in life. This reflects his painstaking concern.
死者生前好事做的多就不会堕入三恶道，那么就可以少读一点。假如这个人生前坏事做的多就很危险，就要多给他读一点。所以要斟酌行事。	If the deceased did many good deeds, he or she will not fall into the three lower realms and the recitations may be shortened. If the person did many bad deeds, the situation is dangerous and more must be recited. One must exercise judgment.
这个人生前修行很好，只要念到死位中有就行了，后面法性中有、轮回中有根本就不用念了。他生前如果没有用功，那么就要给他全部念完。所以念诵要根据亡者生前为人、修道的情形来斟酌减少。	If the deceased cultivated very well in life, it is enough to recite through the intermediate state at death; the texts for the intermediate state of dharmatā and the intermediate state of becoming need not be recited. If the person did not practice diligently, the entire text must be completed. Thus the recitations may be shortened according to the deceased person's conduct and spiritual practice in life.
如何减少，经文本身并没有规定，这是孙景风居士自己想出来的主意。他是根据经文的涵意，把经文不明显的意思挖掘出来，拟定了一个减少的方法。下面我们分别讲述他拟定的甲、乙、丙三种方法。	The scripture itself does not prescribe how they may be shortened. This was Layman Sun Jingfeng's own proposal, derived by bringing out implications not stated explicitly in the text. We shall now explain his three methods—A, B, and C—in turn.
甲：这一种方法和我们上面所说的差不多。就是对生前曾修过密法（所以生前多修密法还是好），或者没有修密法但把《中有教授听闻解脱密法》读的很熟，并具有戒行者，这样的人给他诵到死位中有（第二阶段）结束就行了。	Method A: This method is much as described above. For a person who practiced esoteric Buddhism during life—or who did not practice it but was thoroughly familiar with *The Esoteric Teaching of Liberation through Hearing in the Intermediate State*—and who possessed pure discipline, it is sufficient to recite through the end of the intermediate state at death, the second stage.
具足戒行，这一点很重要，就是说这个人众善奉行，诸恶不做。假如密法修是修了，还做坏事，那就不行！你做坏事就等于没修法。我们只可利益群生，不可做一点点坏事。不要因为恶小就去做，不要因为善小就不做。	Pure discipline is extremely important: it means practicing every virtue and committing no evil. If one practices esoteric Buddhism yet still does bad deeds, that will not do. To do bad deeds is equivalent to not practicing at all. We should only benefit sentient beings and must not commit even the slightest wrong. Do not commit an evil because it seems small, and do not neglect a good deed because it seems small.
善虽然只有芝麻大小我们也要做。恶虽然只有芝麻大小我们也不能做。我看现在很多修行的人就不具戒行。不然世间也不会流行这么一句话：“要看黑心人，吃素道里寻。	We should perform a good deed even if it is no larger than a sesame seed, and refrain from an evil deed even if it is that small. Many practitioners today, it seems to me, lack pure discipline. Otherwise, the saying "If you seek the black-hearted, look among the vegetarians" would not be current.
”吃素道就是指我们信佛的这些群众啊！就是说有很多信佛的人，一面信佛还一面做坏事。这样就是不具戒行。做坏事就是造业，业障就像乌云一样遮蔽了本性光明。在死的时候本性光明就显发不出来，这样你就不容易得度。	"The vegetarians" means those of us who believe in Buddhism. The saying points to Buddhists who profess faith while continuing to do bad deeds. Such people lack pure discipline. Bad deeds create karma, and karmic obstructions cover the luminosity of intrinsic nature like dark clouds. At death, that luminosity cannot manifest, and liberation is therefore difficult.
如果不做坏事，真正是具足戒行的人，气量非常大，慷慨豪放，本性光明就容易激发。因为没做什么坏事，就没有业障遮蔽本性光明。这种人只需要在死位中有，念诵三天半到四天的时间帮助他一下就行了。	If one does no evil and is truly complete in precepts and conduct, one is broad-minded, generous, and openhearted, and the light of intrinsic nature is easily aroused. Because one has done no evil, no karmic obstacles cover the light of intrinsic nature. For such a person it is enough to help him by reciting during the intermediate state at the time of death, for three and a half to four days.
就是提醒他一下：这时候你要放光了，有明、增、得、近得四种变换。到最后就像是万里无云的晴空一样大放光明。与光明合上去就行了，你就解脱了。后面法性中有及轮回中有的经文就不需要念诵了。	Remind the person: "At this point the light will appear, passing through the four transformations of appearance, increase, attainment, and near-attainment. Finally, it will shine forth like a vast, cloudless sky. Simply merge with the light and you will be liberated." The texts for the intermediate state of dharmatā and the intermediate state of becoming then need not be recited.
乙：这种方法是针对活的时候没有修过密法，但是曾修过显教（比如净土宗、禅宗就是显教），并具有戒行的人讲的。具有戒行这一条很重要，就是说他持戒很精严，这样的人可给他念诵至第三阶段（法性中有时期）结束为止。	Method B: This method applies to someone who did not practice esoteric Buddhism in life but did practice an exoteric tradition, such as Pure Land or Chan, and possessed pure discipline. Pure discipline is essential: the person must have observed the precepts rigorously. For such a person, the texts may be recited through the end of the third stage, the intermediate state of dharmatā.

他就可以往生西方极乐世界了。这种方法的施实为期只有十八天，以后轮回中有的经文就不需要再念诵了，因为生到西方就不再轮回了。	The person can then be reborn in the Western Pure Land of Ultimate Bliss. This method therefore lasts only eighteen days. The texts for the intermediate state of becoming need not be recited thereafter, for one who has reached the Western Pure Land no longer revolves in saṃsāra.
丙：这种方法讲的是最坏的一种情况。就是针对活的时候一点法也没有修持，佛也没有念过，咒也没有诵过，并不具善行的人而言。不具善行就是只知道沾便宜。哎！人人都想沾便宜，这是最坏的。	Method C: This method addresses the worst case: a person who practiced no Dharma in life, neither invoked the Buddha nor recited mantras, and lacked virtuous conduct. To lack virtuous conduct is to think only of taking advantage of others. Alas, everyone wants to gain an advantage, and that is the worst attitude.
所以我们常说：“吃亏是福”。其实，我们并没有吃亏啊，吃什么亏呢？我们让人就是好，就是有德性。有德性的人就具善根。要是只知道沾便宜，让别人都受到损害，损人利已，那就是缺德，不具善根。	Hence we often say, “To suffer a loss is a blessing.” In truth, what have we lost? Yielding to others is good and shows virtue. A virtuous person possesses roots of goodness. If one thinks only of gaining an advantage, harms others for personal benefit, and causes everyone else to suffer, one lacks virtue and roots of goodness.
不具善根将来就不得好报。所以对于生前不信佛、不念佛，还做坏事不具善行的人，在他死亡之后，为了帮助他，就要从头至尾把经文全部念完，为期五十三天。不能懈怠，不能减少。	Without roots of goodness, one will not receive a favorable karmic result in the future. For someone who did not believe in Buddhism, did not invoke the Buddha, and committed harmful deeds in life, the entire scripture must therefore be recited from beginning to end for fifty-three days after death. There must be neither slackening nor reduction.
并且对这样的人，在刚死亡之后就要连同下卷全经统统念诵。注意：不是从第十九天才开始念下卷全经。因为他做坏事，不具善行，业障重，不可能等到十八天，轮回中有的恶境界就要现前了，就要把他拉到地狱里去。	Moreover, for such a person, the whole second volume must be included immediately after death; do not wait until the nineteenth day to begin it. Because the person committed harmful deeds, lacked virtuous conduct, and carries heavy karmic obstructions, the adverse states of the intermediate state of becoming may appear before eighteen days have passed and drag the person toward hell.
以上所说的三种情况，增加还是减少什么经文，全在死者的家属及行法者斟酌情况而决定。要斟酌情况，不要弄错了。由此可见，还是生前多做善事，多修密法，好好用功，证见本性最为重要。这样就不需要念到第三阶段，在第一、第二个阶段就行了。那多好啊！	In the three situations described above, the deceased person’s family and the practitioner must assess the circumstances and decide which scriptural passages to add or omit. The circumstances must be considered carefully so that no mistake is made. This shows how important it is to do more good deeds, practice esoteric Buddhism diligently, apply oneself earnestly, and realize one’s intrinsic nature while still alive. Then there will be no need to continue to the third stage; the first or second stage will suffice. How excellent that would be!
前面我们说过，亡者何时得度？无从获悉。孙景风居士为我们想了一个办法：于每一期中有完毕之后，用拈阄的办法来求佛菩萨指示。	As mentioned earlier, we have no way of knowing when the deceased attains liberation. Layman Sun Jingfeng devised a method: at the end of each intermediate state, draw lots to request guidance from the Buddhas and bodhisattvas.
就是将几个阄写好（写上“已经超度”或者“没有超度”），在佛菩萨面前冥心祈求、祷告，求佛菩萨指示：××人是否得度？然后拈一个阄出来。	Prepare several lots marked either “liberated” or “not liberated”. Before the Buddhas and bodhisattvas, collect the mind and pray sincerely: “Has so-and-so attained liberation?” Then draw one lot.
如果这个阄上面写的是“已经超度”，就说明这人已经得度了，以后就不用再行法了。如果写的是“没有超度”，那么你还要给他行下面的法。比如，死位中有时期（四天）过了之后，用拈阄法求佛菩萨指示一下。	If it reads “liberated”, the person has attained liberation and no further practice is needed. If it reads “not liberated”, the practice for the next stage must still be performed. For example, when the four days of the intermediate state at death have ended, request guidance by drawing a lot.
如果亡者已得度，就可以停止行法了。如果没有，那就要行法性中有时期的法了。法性中有时期（十八天）过了之后，再用拈阄法请求佛菩萨指示，如果得度了，就不用行轮回中有时期的法了。	If the deceased has attained liberation, the practice may stop. If not, perform the practice for the intermediate state of dharmatā. When the eighteen-day period has ended, draw lots again. If the deceased has attained liberation, there is no need to perform the practice for the intermediate state of becoming.
如果没有得度，那么还要行轮回中有时期的法。用拈阄的方法最好偶一为之。不要今天问过，明天又问；明天问过，后天又问。这样不行！这样就变成儿戏了。	If not, that practice must still be carried out. It is best to draw lots only on rare occasions. Do not ask today, again tomorrow, and yet again the following day. That will not do; it turns the matter into child’s play.
要诚心诚意的，很虔诚的祈祷佛菩萨指示一下，下面的法还需不需要做？这种方法还是很适用的。从前延寿大师（就是永明寿大师）是禅宗的大德，也是净土宗的大德。	Pray with complete sincerity and devotion, asking whether the subsequent practice is still required. Used in this way, the method is quite practical. In the past, Master Yanshou—Master Yongming Yanshou—was an eminent master of both Chan and Pure Land.
禅宗有临济、沩仰、曹洞、云门、法眼等宗，永明寿大师是法眼宗的弟子。因为他后来归依了净土宗，法眼宗到他就没有了。当时他决定不了是修“禅宗”还是修“净土宗”，就用拈阄的办法在佛前请示。	The Chan tradition included the Linji, Guiyang, Caodong, Yunmen, and Fayan schools, and Master Yongming Yanshou was a disciple of the Fayan school. Later he devoted himself to Pure Land practice, and the Fayan lineage came to an end with him. When he could not decide whether to practice Chan or Pure Land, he sought guidance before the Buddha by drawing lots.

他写好“禅宗”“净土”几个阄，在佛前诚心祈祷。他拈一次、二次得的阄都是净土宗，但他还是不放心，共拈了七次都是净土。所以他就决定修净土宗了。佛菩萨很慈悲，只要我们诚心诚意请佛菩萨指示，无不感应如响。	He prepared lots marked “Chan” and “Pure Land” and prayed sincerely. The first and second drawings both indicated Pure Land, but he was still not fully reassured. He drew seven times in all, and every lot indicated Pure Land. He therefore decided to practice Pure Land. The Buddhas and bodhisattvas are greatly compassionate. If we request their guidance with complete sincerity, the response will be as immediate as an echo:
就像我们敲钟，敲一下响一下，这就是感应如响，就是感应道交。所以只要我们心诚就能感应。这是孙景风居士想的办法，经文里并没有。这个办法也可以用用。	It is like a bell: strike it once and it sounds once; this is response like an echo, the meeting of response and Way. So as long as we are sincere, we can evoke a response. This is a method Layman Sun Jingfeng devised; it is not in the scripture. This method may also be used.
第六条：如果是出门在外，在异乡死亡的人，有电报或来信通知说：“××人×年×月×日已经死了”。	Point Six: if someone dies away from home, in a foreign place, and a telegram or letter reports: “So-and-so died on such-and-such a date,”
家里事后得讯，则应当按照经中的规定从死亡之日算起，看亡者这时是处于哪个中有时期，就用哪个中有时期的经文来教导亡者，使他能够得度。	the family, on learning of it afterward, should count from the date of death according to the scripture’s rules, see which intermediate state the deceased is in at that time, and use the scripture text for that intermediate state to instruct the deceased so that he can be liberated.
假如死亡发生在三天半或四天之内，那就是死位中有时期，如果是在第五天到第十九天之内，那就是法性中有时期，如果到第十九天之后（包括第十九天）那就是轮回中有时期了，就这样来计算。	The first three and a half to four days constitute the intermediate state at death. The fifth through the eighteenth day constitute the intermediate state of dharmatā. From the nineteenth day onwards, including the nineteenth day itself, the deceased is in the intermediate state of becoming.
因为从电报或来信获得的信息较迟，不是马上死我们马上就能知道，其中已过的各种经偈就不必再补诵了。比如电报来的时候已经到了第十九天了，这时亡者已处于轮回中有时期，那么前面的死位中有时期，法性中有时期的经文就不必再补诵了，因为念了也没有用处。	Because news sent by telegram or letter may arrive late, the family does not learn of the death immediately. Passages for stages that have already elapsed need not be recited retrospectively. For example, if the telegram arrives on the nineteenth day, the deceased is already in the intermediate state of becoming. There is no need to make up the passages for the intermediate state at death or the intermediate state of dharmatā, for reciting them then would serve no purpose.
第七条：行法的时候，一切布置都不要过于复杂。依经中的规定：亡者面前供养一点果品饭食就行了，佛前也要供养。因为我们要念经偈，要求佛力的加被，所以要供养。在病人面前或停尸处，不要人多语杂，要保持清静。	Point Seven: When performing the practice, keep all arrangements simple. According to the scripture, it is enough to place a small offering of fruit and food before the deceased; offerings should also be made before the Buddha. As we recite scriptural passages and verses and request the Buddha’s blessing, offerings are appropriate. Whether beside the sick person or at the place where the body rests, avoid crowds and confused conversation; the surroundings should remain quiet.
只需要行法之人给亡者念诵经文和咒语就行了。若人多语杂，杂乱无章，亡者或病人就听不清楚经文了。	Only the practitioner needs to recite the scriptures and mantras for the sick or deceased person. If many people are talking and everything is disorderly, the person will not be able to hear the text clearly.
我看见很多净土宗人帮助亡者或病人来念佛，叫做助念团，声音好响啊！还敲起木鱼来：“咚咚……阿弥陀佛，阿弥陀佛……”。太吵了！这样使病人或亡者的神识烦乱而不能安静。	I have seen many Pure Land practitioners form assisted-recitation groups to invoke the Buddha’s name for the sick or deceased. They recite extremely loudly and even strike a wooden fish: “Dong, dong … Amitābha Buddha, Amitābha Buddha …” It is too noisy. This agitates the person’s consciousness and prevents it from becoming calm.
所以还是应该清静点，不要念这么响，木鱼也不要敲，这样太嘈杂。安安静静的念就好了。尤其忌讳家属号哭。嚎啕大哭最坏，使死的人识神更加慌乱，这样不好！不能哭！一哭反而动了他的爱心。	It is better to recite quietly, neither raising the voice so loudly nor striking the wooden fish. The wailing of family members is particularly harmful. Loud sobbing makes the deceased person’s consciousness even more alarmed and confused. Do not cry in this way, for it stirs the person’s emotional attachment.
我记得很清楚，从前苏州有个功德林，是素菜馆。这个老板是一心修净土宗的。所以他开素菜馆，不杀生做好事。他临终时善相现前，已经看见阿弥陀佛来临了。	I remember clearly that there used to be a vegetarian restaurant in Suzhou called Gongdelin. Its owner was devoted wholeheartedly to Pure Land practice. He ran a vegetarian restaurant, refrained from killing, and did good deeds. As he approached death, auspicious signs appeared and he saw Amitābha Buddha coming to receive him.
可是正在这时，他的小老婆来哭他了：“亲人呀，你死了以后我怎么办哪？”这么一哭，他的心就乱了。他的心一乱，就起颠倒妄念，业相就会现前。净土的善境界就消失了，佛相也没有了，都被他的小老婆给捣乱了。	Just then, however, his concubine came in crying, “My dear, what shall I do after you die?” Her weeping disturbed his mind. Once his mind was disturbed, inverted and deluded thoughts arose and karmic appearances manifested. The auspicious Pure Land vision disappeared, as did the image of the Buddha, all because of the disruption caused by his concubine.
这样就不好。所以家属不要号哭。另外还要注意不能宰杀生命。不要以为这个人快死了，给他杀两个甲鱼补补身体，这样就坏了！这样做是送他的命！还有办丧事，做什么“豆腐饭”。	This is why family members should not wail. One must also refrain from killing living beings. Do not think that, because someone is close to death, two soft-shelled turtles should be killed to strengthen the person’s body. That would be terrible—it would hasten the person’s death. Nor should animals be slaughtered to prepare a lavish funeral meal, the so-called “tofu feast”.

多杀点生，多办几桌饭菜，最不好！我见过很多家做豆腐饭，都是大家来吃荤菜、喝酒、划拳像是办喜事一样，没有一点哀思。这样做和丧事一点也不相干，对亡者一点益处也没有，我们不能做这些事情。	I have seen many such feasts at which people eat meat, drink alcohol, and play drinking games as though attending a celebration, without the least grief. This has nothing to do with mourning and brings no benefit whatever to the deceased. We should not do such things.
第八条：大家要注意，死者在呼吸还没有断时，家属应移动其体作狮子卧式。狮子卧式就是吉祥卧，就是朝右睡。因为我们的心脏在左边，不要压住心脏。	Point Eight: Everyone should note that, before the dying person's breathing has ceased, the family may help place the body in the lion posture, also called the auspicious reclining posture: lying on the right side. Because the heart is on the left, this avoids pressing upon it.
人在死的时候心包络（就是本经中所说的“都帝”）就要开了，第八识就出来了。所以不要压住心脏朝右睡。左手放在左腿膝盖上，右手托在头下。本经还说，弄个鼻塞，塞住右面鼻孔，让左鼻孔出气，我看这个倒不必了。	As a person dies, the pericardium—called “duti” in this scripture—opens and the ālaya consciousness (ālaya-vijñāna) departs. Therefore, lie on the right side so that the heart is not pressed upon. The left hand rests on the left knee and the right hand supports the head. The scripture also instructs one to plug the right nostril so that the breath passes through the left, but in my view this is unnecessary.
吉祥卧就可以了。狮子睡觉时就是这么睡的，所以又叫狮子卧式。显教中有一本书，叫作《临终时的景象》。这本书讲了人临死时的十种景象以及到那时我们应该怎么办。	the auspicious reclining posture is enough. This is how lions sleep, so it is also called the lion posture. In Exoteric Buddhism there is a book called Scenes at the Time of Dying. It describes the ten scenes at the time of death and what we should do then.
其中有一点就是说在人将要死的时候，四大分散，不宜触动其体，增其痛苦而生嗔。人马上就要死的时候，你动他的身体，他很痛苦。	One point is that, as the four elements dissolve, the dying person's body should not be touched, lest the additional pain arouse anger. Moving someone who is just about to die causes great suffering.
就像我们睡觉刚要睡着的时候，你碰他，他也会发火的：“哎呀！真讨厌，我刚要睡着，你一碰把我碰醒了。”从前有位国王，他临终的时候，是在夏天。别人拿着扇子帮他赶苍蝇，一不小心，扇子碰到他的鼻子上。	It is like disturbing a person who is just falling asleep: “Oh, how irritating! I was just drifting off, and you woke me.” There was once a king who was dying in summer. Someone was fanning away the flies and accidentally touched the king's nose with the fan.
他本来很安静，就要生西了。这一碰，他发火了，嗔心一起就变成了毒蛇。这样就把他害了。所以死者临死的时候要安静，不能碰他，不能戮他的身体。大家注意搬动他的身体成狮子卧式，要看情形。	The king had been calm and was about to attain rebirth in the Western Pure Land, but the touch made him angry. With the arising of anger, he was reborn as a venomous snake. Thus the disturbance harmed him. The surroundings must therefore remain quiet when a person is dying, and the body must not be touched or prodded. Whether to move someone into the lion posture depends on the circumstances.
在他还能动，还没有真正断气的时候，帮助他搬成狮子卧式是可以的。假如他这个时候正要断气，就不要动他了。他是什么样就由他去了，朝左就朝左，朝右就朝右，不要管他。这点大家一定要注意！快死的人送到医院最不好。	If the person can still move and has not yet reached the final cessation of breath, it is acceptable to help him or her assume that posture. If the person is just about to stop breathing, do not move the body. Leave it as it is, whether facing left or right. Everyone must pay close attention to this. Taking a dying person to hospital is, in my view, most unhelpful.
医院在人快断气的时候，给他打强心针，做人工呼吸，动得他痛苦死了。就是要生西方，也会被拉回来的。再就是给他穿衣服也要等到断气至少八个小时之后。八个小时还是有点短，最好要等二十四个小时以后才行。	When someone is close to the final breath, hospitals may administer cardiac stimulants or artificial respiration, and the movement causes extreme pain. Even someone about to attain rebirth in the Western Pure Land may be pulled back. The body should not be dressed until at least eight hours after breathing has ceased. Even eight hours is rather short; it is preferable to wait twenty-four hours.
因为那时他处在迷闷阶段，外气断了，内息未绝。我们打坐用功的人就知道，坐得真入定的时候，外气就断了，没有了，内息还是有。这个时候还是不能动他，动他他还是要发火、要生嗔恨心的。	During this period the person remains in a dazed state: the outer breath has ceased, but the inner breath has not yet ended. Those of us who meditate know that, in genuine absorption, the outer breath may cease while the inner breath remains. Moving the person at this time may still arouse anger and resentment.
所以移动他的身体要斟酌，要看情形。大家要有经验，不要马马虎虎的。我看到很多人临死的时候，大小便都拉出来了：“哎哟，赶快给他擦干净”。这时他一眨眼就要走了，不能动，由他去。你搬他、动他，他一发火就坏了，西方就生不上去了。所以这时候千万动不得！	One must therefore assess the circumstances carefully before moving the body. Experience and care are essential. I have seen people who, near death, lose control of the bowels and bladder, whereupon the family exclaims, “Quickly, clean everything up!” Yet the person may be on the verge of departing. Do not move the body merely to clean it. If anger arises because the person is moved, rebirth in the Western Pure Land may be lost. At this time, the body must not be disturbed.
第九条：平时大家修什么法，以哪一位佛、哪一位菩萨为主，就把他作为依止之尊（依是依靠，止是我们靠上之后就不动了、入定了），即为本尊。“本尊”就是指自己平时所信奉修习的某一尊佛或某一尊菩萨。	Point Nine: Whichever Dharma method one ordinarily practices, and whichever Buddha or bodhisattva is central to that practice, one takes that figure as the deity of reliance—the yidam. “Reliance” means that one depends upon the deity and, having done so, rests unmoving in meditative absorption. A yidam is thus a particular Buddha or bodhisattva in whom one places faith and upon whom one bases one's regular practice.

比如我们修六字大明咒，本尊就是观世音菩萨（四臂观音）。我们修净土，阿弥陀佛就是我们的本尊。我们修心中心法，本尊就是大随求菩萨。大随求菩萨就是观世音菩萨所显现的。	For example, when we practice the Six-Syllable Great Mantra, our yidam is Avalokiteśvara, specifically Four-Armed Avalokiteśvara. In Pure Land practice, Amitābha Buddha is our yidam. In the Heart-of-Heart Dharma, our yidam is Mahāpratisarā Bodhisattva, a manifestation of Avalokiteśvara.
西藏的习俗不论红教、黄教、白教、黑教都是念六字大明咒。和我们汉地人念“南无阿弥陀佛”一样，大家都会念。现在就是连小孩也会念。因为有部电视连续剧《济公传》，里面有首歌就是唱“南无阿弥陀佛，南无阿弥陀佛……。”现在连小孩也会唱了。能给他们种种善根，这也很好啊！	In Tibet, followers of the Nyingma, Gelug, Kagyu, and Sakya traditions all recite the Six-Syllable Great Mantra, just as people in Han Chinese regions recite “Namo Amitābha Buddha”. Everyone knows it; nowadays even children can recite it. A song in the television series *The Legend of Jigong*, for example, repeats “Namo Amitābha Buddha, Namo Amitābha Buddha ...”, and even children can sing it. This plants roots of goodness in them, which is excellent.
假如亡者在生前没有修过什么法，没有什么本尊，那怎么办呢？那就以大悲怙主和阿弥陀佛为本尊。大悲怙主（怙是拥护、爱戴、保护我们的叫怙主）就是指观世音菩萨。他发大悲心，要救度一切众生。	If the deceased practiced no Dharma in life and had no yidam, what should be done? Take the Lord of Great Compassion and Amitābha Buddha as the yidams. The Lord of Great Compassion is Avalokiteśvara Bodhisattva, who arouses great compassion and vows to liberate all sentient beings.
为什么以观世音菩萨为本尊呢？因为我们此地人都晓得观世音菩萨，家家供观世音菩萨。所以容易印到死者心里去。就是不信佛的人，作为装饰品家里面也供观世音菩萨。	A “lord-protector” is one who supports, cherishes, and protects us. Why take Avalokiteśvara as the yidam? Because everyone here knows Avalokiteśvara and almost every household enshrines an image of the bodhisattva. The image is therefore readily impressed upon the deceased person’s mind. Even people who do not believe in Buddhism sometimes display an image of Avalokiteśvara as decoration.
我看到很多人家里面的钢琴上放一尊观世音菩萨，作为艺术品。	I have seen many families put a statue of Avalokiteśvara Bodhisattva on the piano as an art object.
这也很好啊！赞叹赞叹观世音菩萨的尊容吗！另外在汉地，一般人甚至连小孩也知道阿弥陀佛，所以行法时，在大悲怙主后面再添加一尊西方极乐世界的阿弥陀佛为本尊怙主，也很好。这样可使死者容易明白领悟：“噢！我要到观世音菩萨、阿弥陀佛那里去了。”所以我们可以灵活应用，只要不违背本经的旨趣就行。	That is also good: at least they admire Avalokiteśvara’s dignified form. In Han Chinese regions, even children generally know Amitābha Buddha. Thus, when performing the practice, it is also good to add Amitābha Buddha of the Western Pure Land of Ultimate Bliss after the Lord of Great Compassion as a yidam and protector. The deceased can then readily understand: “Ah, I am going to Avalokiteśvara Bodhisattva and Amitābha Buddha.” We may therefore apply the method flexibly, provided that we do not depart from the scripture’s essential intent.
第十条：如果亡者七七之后，就是五十三天已过，我们用拈阄的方法看他是不是得度：哎哟！坏了，还未得度，也未沦转他道。就是六道当中哪一道都没有去，还在到处飘泊。这时的中有意生之身变易心念，就有可能幻化为饿鬼，或者幻现为空间的鬼魅（这就是我们平常说的孤魂野鬼，不一定到饿鬼道才是鬼），无人超度，非常痛苦。	Point Ten: Suppose that, after the seven periods of seven days—that is, after fifty-three days have elapsed—we draw lots to determine whether the deceased has attained liberation, only to discover: “Oh dear! The person has not attained liberation, yet has not revolved into another realm either.” The being has entered none of the six realms and is still wandering without a home. At this time, the changing thoughts of the deceased person’s mind-born intermediate-state body may cause it to manifest as a hungry ghost or as a ghostly being wandering through space—the “lonely ghost or wandering spirit” of ordinary speech, which is not necessarily a being reborn in the hungry-ghost realm. With no one to guide it to liberation, such a being suffers greatly.
在我们的周围，上下空间都住有罗刹、恶鬼、邪道等鬼魅。魑魅魍魉就是四大恶鬼。哪里能没有鬼呢？处处都有鬼，不要害怕。只要我们心里正直光明，不理睬它们，鬼看见我们老远就避开了。	Around us, in the space above and below, dwell rākṣasas, malevolent ghosts, followers of heterodox paths, and other spirits. Chī, mèi, wǎng, and liǎng ( ) are the four great evil ghosts. Where could there be no ghosts? Ghosts are everywhere; do not be afraid. As long as our hearts are upright and bright and we pay them no heed, ghosts see us from afar and avoid us.
如果这个人心里昏暗老做坏事，鬼便有机可乘。所以做人都要正直为好。四维上下所住的罗刹邪魅之身，都有神通，能现种种神变。	If someone’s mind is dark and that person continually commits wrongdoing, ghosts have an opportunity to exploit. It is therefore best to live uprightly. Rākṣasas and malevolent spirits dwelling throughout the ten directions possess supernormal powers and can display many transformations.
现在有很多炼气功的人说：“我有特异功能了”，其实不是！都是这些邪魅罗刹之身附在他身上，他就能现种种神变。刚从地狱里出来的鬼魂，在生前（未堕地狱之前）就想要种种神通。	Many people who practice qigong today say, “I have developed extraordinary abilities.” In fact, they have not! These are all rākṣasas and evil spirits attached to their bodies, which is how they can display all kinds of supernatural transformations. Ghosts who have just come out of hell wanted all kinds of spiritual powers during their lives (before falling into hell).
在地狱罪受完出来后，他就专门附在人身上变现神通。很多人着相，想要神通，正好与这些鬼魂相迎合。你心一动，他就附到你身上。你就有神通了，就可以在人前炫耀了。其实这些都是鬼魅之身所为。	After completing their suffering there, they emerge and attach themselves to human beings in order to display such powers. Many people are attached to appearances and crave extraordinary abilities, precisely corresponding to these ghosts. As soon as the thought arises, a ghost attaches itself to the person, who then appears to possess powers and can show them off before others. In fact, these displays are the work of spirits.
比如“观亡”就是一种鬼魅附身。并不是某某人的家属真的被观亡婆请来了，而是孤魂野鬼在作祟。观亡婆都是心里不正常、不正当、阴气重重的人。	For example, “viewing the deceased” is, according to this teaching, a form of spirit possession. The deceased relatives have not truly been summoned by

	the medium; wandering spirits are making mischief. Such mediums have troubled, improper minds and a strong yin quality, which enables spirits to possess them.
这样鬼魅才好附到她身上，互相利用来骗人：我帮你现点小神通赚些钱，你供养供养我。因为孤魂野鬼无人超拔，所以他就要供养，想被超度。	The two exploit one another to deceive people: “I shall display a little power so that you can earn money, and you will make offerings to me.” Because wandering spirits have no one to guide them to liberation, they seek offerings and hope to be liberated.
那么观亡婆怎么能知道别人的家事呢？因为附在她身上的鬼有点小神通，可以问当地的土地神。比如，明天张三要来观亡婆这儿。这个鬼就去问土地：张三家里有多少人？明早要来的是什么人？什么样的情形等等，他就知道了。	How can a medium know another family’s affairs? The possessing spirit has some minor powers and can question the local earth deity. Suppose Zhang San is coming to see the medium tomorrow. The spirit asks the earth deity how many people are in Zhang San’s family, who will arrive the next morning, and what the circumstances are.
第二天，张三来观亡了。观亡婆被鬼附身后，她就讲了：你家里有多少人，什么样的情形等等，讲的一点也不错。这个观亡婆还真灵呀！大家就相信了。其实就是这些鬼魅在作祟。从前，我认识一个观亡婆。	When Zhang San arrives the next day and the spirit possesses the medium, she accurately describes his household. People exclaim, “This medium is truly effective!” and believe her. In fact, spirits are at work. I once knew such a medium.
附到她身上的鬼自己直接说：“我是无处栖身的孤魂野鬼，我这样帮她，她也帮我，互相利用利用嘛！”所以大家不要去相信观亡婆，都是假的。我们用功的人，首先不要追求神通，要完全心空无住。	The possessing spirit said directly, “I am a homeless wandering ghost. I help her and she helps me; we make use of one another.” Thus, do not place your faith in such mediums; their claims are false. Those of us who cultivate should first of all refrain from pursuing supernormal powers. The mind should be entirely empty and abide nowhere.
因为本性是无相的，是万里无云的晴空，一点东西都没有。要时时空净我们的心，方能成道。我们一着相，一有所求，魑魅魍魉这些东西就都来了。所以大家要注意这一点。	Intrinsic nature is formless, like a vast cloudless sky containing nothing at all. We must continually empty and purify the mind in order to attain the Way. The moment we become attached to appearances or seek something, chī, mèi, wǎng, liǎng, and other spirits arrive. Everyone should take note of this.
在我们这部经的下卷讲轮回中有时，就有“防护追命鬼卒法门”。追命鬼卒就是因为人们在世的时候，坏事做的太多，死后而感得的一种恶境界。这些恶境界把我们往最坏的地方赶，往地狱里赶。所以叫追命鬼卒。	In the second volume of this scripture, which treats the intermediate state of becoming, there is a “method of protection from the pursuing emissaries of death”. These emissaries are adverse appearances experienced after death because a person committed too many harmful deeds in life. They drive the being toward the worst destinations, toward hell; hence they are called pursuing emissaries of death.
那时候：冰雹、狂风、猛虎、毒蛇、追命鬼卒等等，很多恶境界处处显现。这都是亡者生前做坏事所感召的，叫作“业镜台”。我们看《十殿阎罗品》里就有“业镜台”。在“业镜台”里，我们所做的坏事就都现前了。	At that time, hailstorms, fierce winds, tigers, venomous snakes, pursuing emissaries, and many other frightening appearances arise everywhere. They are evoked by the harmful deeds committed in life and are represented by the “mirror of karma”. The chapter on the Ten Kings of Hell describes this mirror, in which all our harmful deeds appear before us.
在这个时候，如果我们第七识所生的意生身（第七识是意根，执着有我。假如不执着有我，就没有这个阴身了，就是大光明身、法身，那就成佛了。	At this point there is a mind-born body produced by the manas consciousness. The manas consciousness is the mental faculty that clings to a self. If there were no such clinging, there would be no intermediate-state body: there would be only the body of great luminosity, the Dharmakāya, and Buddhahood would be attained.
所以还是第七识在作怪、在作祟，才有意生的中有身），就是中阴身，还没有投到哪一道里，还是漂泊无依，因为恶境界现前之故，他就十分忧虑、害怕，做不了主。	It is because the manas consciousness continues to function that the mind-born intermediate-state body appears. This body has not yet been reborn in any realm and still wanders without support. Confronted by frightening appearances, it is anxious and afraid and cannot decide what to do.
他一会儿想：我到这里去吧？一会儿想：我到那里去吧？这样忐忑不安的心念就叫变易心念。这时变易的心念，就有可能幻现为满嘴喷火的饿鬼了，或者变现为罗刹、邪魅、恶鬼等孤魂野鬼。	One moment it thinks, “Shall I go here?” and the next, “Shall I go there?” These anxious, unsettled movements are called changing thoughts. Such changing thoughts may cause the being to appear as a hungry ghost with flames issuing from its mouth, or as a rākṣasa, malevolent spirit, or other wandering ghost.
所以这些都是自己在恶境界的追逐下，心念变化所造成的。因为一切唯心造嘛！这些恶境界真的有吗？并不是真有，是我们所做的坏事、业障所感得的，是自己的妄心所现。只要我们心里明白：一切都不可得！马上清醒就好了。	These forms are created by the mind’s changes under pursuit by adverse appearances, for everything is made by mind. Do these frightening appearances truly exist? They possess no intrinsic reality. They are evoked by our harmful actions and karmic obstructions and manifested by our own deluded mind. If we understand that nothing whatever can be grasped, we awaken immediately.

所以，这时候行法的人就要依照本经，呼唤亡者的名字，告诉他，教导他，让他不要害怕：“这都是你自性所显现的，都是假相。”叫他赶快醒悟，从恶境中解脱出来就行了。这就是“防护追命鬼卒法门”。就是预防、保护我们不受追命鬼卒的驱使，能从恶境界中脱离出来，不至于堕入恶道之中。	The practitioner should therefore follow the scripture, call the deceased by name, and instruct the being not to be afraid: “All these appearances are manifestations of your own intrinsic nature; they are illusory.” The deceased should awaken quickly and escape from the adverse state. This is the “method of protection from the pursuing emissaries of death”: it prevents them from driving us onwards, enables us to escape adverse appearances, and keeps us from falling into a lower realm.
因为亡者可能在五十三天之内未能得度，变成孤魂野鬼非常痛苦。	The deceased may fail to attain liberation within fifty-three days and become a wandering spirit, suffering greatly.
所以在西藏有个风俗，就是在亡者百天之内还要供养，或者逢亡者的生死纪念日（即亡者出生日和死亡日），或者逢年节（像汉地的清明节、七月半、十月初、大年夜等），都要供养供养亡者，给他念念经文，超度超度。	For this reason, there is a custom in Tibet of continuing to make offerings for the deceased during the first hundred days. Offerings and scriptural recitations are also made for the deceased on anniversaries of birth and death and on annual festivals—corresponding, in Han Chinese regions, to Qingming, the fifteenth day of the seventh lunar month, the first day of the tenth lunar month, New Year’s Eve, and similar occasions.
就是害怕亡者没有得度，落在孤魂野鬼之行列。所以要这样做做纪念。在我们汉地也同样如此。	These commemorations are observed out of concern that the deceased may not have attained liberation and may have become a wandering spirit. The same custom exists in Han Chinese regions.
对已经死亡的父母或六亲眷属，或其他无依无靠的孤魂野鬼，或见他人杀鸡、杀鸭、杀猪时，我们如何超度他们呢？在本经附编当中有一些方法，可参酌采用。什么情形用什么经，什么情形用什么咒，可以自己去斟酌使用。	How should we guide deceased parents and relatives, other unsupported wandering spirits, or the consciousnesses of chickens, ducks, and pigs when we see them being killed? The appendix to this scripture provides methods that may be used as appropriate. One may judge which scripture or mantra suits each circumstance.
比如我们要追忆父母或亲属，可以念“大光明咒”、“听闻解脱咒”，“本觉大密咒”、“六道金刚咒”，“地藏咒”、“百字明”等等。用这些咒追忆父母和亲属最好！由此可见本经的内容非常全面。	For example, when commemorating parents or relatives, it is excellent to recite the Great Luminosity Mantra, the Mantra of Liberation through Hearing, the Great Secret Mantra of Primordial Awareness, the Six-Realm Vajra Mantra, the Kṣitigarbha Mantra, the Hundred-Syllable Mantra, and so forth. This shows how comprehensive the scripture is.
第十一条：这一条是孙景风居士为我们解释附编中的各种真言密咒。密咒就是佛菩萨的心在禅定中所化的符号，汉语称为真言。就是摄一切法，集一切勇。念咒就等于打电报和佛菩萨相通。	Point Eleven: Here Layman Sun Jingfeng explains the various dhāraṇīs and esoteric mantras in the appendix. An esoteric mantra is a symbolic expression manifested from the meditative mind of a Buddha or bodhisattva; in Chinese it is called a “true word”. It gathers all teachings and concentrates all their power. Reciting a mantra is like sending a coded telegram that establishes communication with the Buddhas and bodhisattvas.
咒就等于是电报的密码，威力很大，念法也很简单。他举了几个例子：如“听闻解脱咒”，只有五个字：“阿比甲当嘎”。这个咒我们要出声念，亡者一听到就会得到解脱。	Its power is great, yet the method of recitation is simple. He gives several examples. The Mantra of Liberation through Hearing has only five syllables: “A-bi-jia-dang-ga”. It should be recited aloud; upon hearing it, the deceased attains liberation.
很简单！因为我们念这五个字就和念诵全部经的功德与威力一样。这就是佛菩萨力量的加被！还有另外一些咒，如“本觉大密咒”，是普贤王如来的心咒。	Reciting these five syllables carries the same merit and power as reciting the entire scripture. This is the blessing power of the Buddhas and bodhisattvas. Another is the Great Secret Mantra of Primordial Awareness, the heart mantra of Samantabhadra, the Primordial Buddha.
我们前面讲过，普贤王就是阿达尔玛佛，在密宗里，他是最初的一位佛，即法身佛。这个咒只有七个字，就是“嘛嘛果林萨曼达”。	As explained earlier, Samantabhadra is the Ādibuddha, the primordial Buddha of the esoteric tradition and the Dharmakāya Buddha. The mantra has only seven syllables: “Ma-ma-guo-lin-sa-man-da”.
“六道金刚咒”是“啊啊下萨嘛哈”，还有“寂、怒百尊海会圣众咒”，寂就是寂静部，是慈祥庄严的正法轮身；怒就是愤怒部，是愤怒可怖的教令轮身，即明王身，百尊海会就是说有很多佛菩萨，不只是一百位，就像西方极乐	The Six-Realm Vajra Mantra is “A-a-xia-sa-ma-ha”. There is also the Mantra of the Oceanic Assembly of the Hundred Peaceful and Wrathful Deities. “Peaceful” refers to the peaceful assembly, the compassionate and dignified body of the true Dharma wheel. “Wrathful” refers to the wrathful assembly, the fierce and terrifying body of the wheel of command—that is, the body of a Wisdom King. “Oceanic Assembly of the Hundred Deities” means an immeasurable gathering of Buddhas and bodhisattvas, not merely one hundred.
世界的莲池海会一样不可胜数！这个咒就是本经寂静部和愤怒部曼陀罗的总持（曼陀罗就是道场），念诵一遍就等于读诵全部经文，非常好。所以读咒的力量很大。我们说念《地藏经》还不如念地藏咒。	They are as countless as the lotus-pool assembly in the Western Land of Ultimate Bliss. This mantra is the dhāraṇī that encompasses the peaceful and wrathful maṇḍalas in this scripture; a maṇḍala is a sacred ritual space. To recite it once is equivalent to reciting the entire scripture. The power of mantra recitation is therefore immense. We even say that reciting the Kṣitigarbha Mantra is preferable to reciting the Kṣitigarbha Sūtra.
地藏咒一念就等于念《地藏经》的全文。既简单扼要，又威力无穷。“能断金刚咒”就是能断金刚陀罗尼。陀罗尼就是总持（总一切义，持一切法。就是真言、密	It is simple and concise, yet possesses limitless power. The Vajracchedikā Mantra is the Vajracchedikā Dhāraṇī. “Dhāraṇī” means “comprehensive

咒）。	retention": gathering all meanings and retaining all dharmas. It is another term for a mantra or esoteric mantra.
“能断金刚咒陀罗尼”念一遍就等于念九千万卷《金刚经》。念一卷《金刚经》威力就很大了，念九千万卷就更不得了了。	One recitation of the “Vajra-Cutting Dhāraṇī” equals reciting ninety million volumes of the Diamond Sūtra. One volume of the Diamond Sūtra already has great power; ninety million volumes would be far more remarkable still.
《金刚经》的威力的确很大，我给大家讲一个事实，是一位同事讲的：有对夫妇很要好，丈夫已经死了，就托梦给他妻子。	The Diamond Sūtra does indeed possess great power. Let me relate an incident told to me by a colleague. A devoted married couple were separated when the husband died.
他说：“我死后很痛苦，你给我念念经超度超度吧！”他活在世上不需要，死了之后倒让他妻子帮他念经超度超度。他的妻子想：我怎么能给他念经呢？我是共产党员啊！再说我也不懂得怎样念经。	He appeared to his wife in a dream and said, “I am suffering greatly after death. Please recite scriptures to guide me to liberation.” He had felt no need for them while alive, but after death he asked his wife to recite for him. She thought, “How can I recite scriptures for him? I am a Communist Party member, and besides, I do not know how.”
于是她的妹妹帮她想了一个办法：到庙里去设个牌位。我们现在庙里都设有牌位。延生牌位是用红纸做的，要一千块钱。度亡牌位是用黄纸做的，要五百块钱。她就为丈夫设了个度亡牌位。三天后，她又梦到她的丈夫。	Her younger sister suggested setting up a memorial tablet at a temple. Temples nowadays offer such tablets: a red longevity tablet cost one thousand, while a yellow tablet for the deceased cost five hundred. She arranged a tablet for her husband. Three days later, she dreamt of him again.
这两次现身都只是看见上半身，下半身看不见。他说：“你给我设了牌位不错，但是我很不得力。因为那里的牌位很多，念经的人又不是专心致志的念诵。”这是真的。那些念经的师父们都是马马虎虎、敷敷衍衍的。	On both occasions she saw only his upper body, not the lower half. He said, “It was good of you to set up a tablet, but it has not helped me very much. There are so many tablets there, and those reciting are not truly concentrating.” This was indeed the case: the masters performing the recitations were merely going through the motions.
“还是你自己给我念吧，念三卷《金刚经》。”她回答说：“我不会念《金刚经》呀。”他又说：“你去请一本《金刚经》，你又认识字，就照着字念好了”。于是她和她的妹妹商量，去请了一本《金刚经》。	“It would be better for you to recite three copies of the Diamond Sūtra for me yourself.” She replied, “I do not know how to recite the Diamond Sūtra.” He said, “Obtain a copy. You can read, so simply read the words.” After discussing it with her sister, she obtained the text.
她每天早上，天不亮，就起来给她的丈夫念经。她不能让人看见！因为她是共产党员，怎么能念经呢？！所以只好在天不亮的时候，起来为丈夫念。	Every morning before dawn, she rose to recite it for her husband. She could not let anyone see her: as a Communist Party member, how could she openly recite scriptures? She therefore rose before daylight to do so.
三天之后，于梦中看见她的丈夫就不是半身像了，而且很高兴地告诉他的妻子说：“好了，你帮我念了《金刚经》，我已经得到超度了。”由此可见《金刚经》威力很大，而“能断金刚陀罗尼”的威力就更不可思议了。	Three days later she dreamed of her husband again, and this time he was no longer only half a body. He told his wife happily: “It’s all right now. You recited the Diamond Sūtra for me, and I have been liberated.” From this we can see that the Diamond Sūtra has great power, and the power of the “Vajra-Cutting Dhāraṇī” is even more inconceivable.
在密法寂静部曼陀罗方位图中有五方五佛。比如东方是不动佛，他的咒就是“东方不动佛往生咒”；西方是阿弥陀佛，他的咒就是“阿弥陀佛往生咒”。	In the maṇḍala diagram of the peaceful assembly in esoteric Buddhism, five Buddhas occupy the five directions. Akṣobhya Buddha, for example, is in the east, and his mantra is the Rebirth Mantra of Akṣobhya Buddha. Amitābha Buddha is in the west, and his is the Rebirth Mantra of Amitābha Buddha.
阿弥陀佛大家都很熟悉，因为修净土的人要往生西方极乐世界，都要念阿弥陀佛。释迦牟尼佛是我们的本师。释迦牟尼佛的法身就是毗卢遮那佛，报身就是卢舍那佛，化身就是释迦牟尼佛。	Everyone knows Amitābha Buddha, for Pure Land practitioners who aspire to rebirth in the Western Pure Land of Ultimate Bliss invoke his name. Śākyamuni Buddha is our fundamental teacher. According to the explanation given here, his Dharmakāya is Vairocana Buddha, his Sambhogakāya is Rocana Buddha, and his Nirmāṇakāya is Śākyamuni Buddha.
他的咒就是“灭一切恶趣王咒”，可以帮助亡者消灭他们的罪孽，使他们能够超生而不堕入三恶道（就是地狱、饿鬼、畜牲这三道，每一道都有主管）。这些咒均为度亡时不可缺少之咒。	His mantra is the Mantra of the King Who Destroys All Lower Destinies. It helps the deceased purify wrongdoing so that they may attain a favorable rebirth and avoid the three lower realms: hell beings, hungry ghosts, and animals. These mantras are indispensable when guiding the deceased.
有人说，东方不是琉璃光王佛吗？是的，但要知道东方的佛很多，仅琉璃佛就有七尊，琉璃光王佛是其中的一尊，就是我们平常说的消灾延寿药师佛。所以佛有很多很多，不是一方只有一尊。	Someone may ask, “Is not the Buddha of the east the King of Lapis Lazuli Light?” Yes, but there are many Buddhas in the east. There are seven Medicine Buddhas alone, and the King of Lapis Lazuli Light—the Medicine Buddha who dispels calamities and prolongs life—is one of them. There are innumerable Buddhas, not merely one in each direction.
就看哪一尊佛与我们娑婆世界最有缘，我们就选哪一尊佛。所以东方我们就选不动佛，就是金刚萨　。在密宗里，他是最重要的佛，又叫大日如来。这些我们以后再介绍。现在，大家只要知道，佛有恒河沙数之多，不止是一尊。	We choose the one with the closest affinity to beings in our Sahā world. Thus, for the east this teaching selects Akṣobhya Buddha, whom the speaker here also identifies with Vajrasattva and Vairocana, and regards as especially important in esoteric Buddhism. These matters will be introduced later. For now, everyone need only understand that Buddhas are as numerous as the sands of the Ganges.

实际上一切众生本来都是佛，就是自己迷了，把佛性遮蔽了。看到什么东西好看就想要，听到什么声音好听就想听。迷于声色而忘记迷失了本性。所以说大家都是佛，本具如来智慧德相。	In truth, all sentient beings are originally Buddhas. Delusion merely obscures their Buddha-nature. Seeing an attractive object, we want to possess it; hearing a pleasing sound, we want to continue listening. Deluded by sights and sounds, we lose sight of intrinsic nature. Yet everyone is a Buddha, inherently endowed with the Tathāgata's wisdom and virtuous qualities.
只要我们能够一切放下，知道这些色、声、香、味、触、法都是尘劳，都是梦幻泡影，都是假相，都不可得，回光返照自己的佛性，不跟着色、声、香、味、触、法这六尘跑，回归本来，就成佛了！所以说四维上下有很多很多的佛。	If we can let go of everything and understand that forms, sounds, smells, tastes, tangible objects, and mental phenomena are all sensory defilements—dreamlike bubbles and shadows, illusory appearances that cannot be grasped—we can turn the light inwards to illuminate our Buddha-nature. If we cease chasing the six sense objects and return to our original nature, we attain Buddhahood. Thus there are countless Buddhas throughout the ten directions.
四维就是指东南西北四方，上下是两方，东南角、东北角、西南角、西北角是四方，加起来总共十方。	"The four" (　) refers to the four directions east, south, west, and north; above and below are two directions; and the southeast, northeast, southwest, and northwest corners are four directions; altogether, ten directions.
我们修行的时候，有的人不是上升而是下降，他就害怕了："我要下去了，要到地狱里去了！"不要怕，下方也是佛土啊！并不是到地狱里去了。有个公案说的很清楚：一个女子在释迦佛身边入定了。	During practice, some people feel themselves descending rather than rising and become frightened: "I am going down; I am going to hell!" Do not be afraid. Below, too, are Buddha-fields; descending does not necessarily mean entering hell. A well-known encounter dialogue makes this clear. A woman entered meditative absorption beside Śākyamuni Buddha.
大家心里都有点惊慌、不坦然。因为在当时女出家人被称为二僧，男出家人是大僧。女子应该是后退后退又后退，不能在前面。所以大家都认为这个女子不应该这样做。	Those present felt uneasy because, at that time, female monastics were regarded as secondary to male monastics and were expected to remain behind them. They therefore believed that the woman should not be seated there.
这时，文殊菩萨（是表智慧的，他是七佛之师）就想叫这个女子出定。他想尽办法：把她举到三十三天，她不出定：把她打下十八层地狱，她也不出定。释迦牟尼佛说："你不能叫他出定，下方有个罔明菩萨能叫她出定"。	Mañjuśrī Bodhisattva, the embodiment of wisdom and teacher of the seven Buddhas, tried to bring her out of absorption. He raised her to the Heaven of the Thirty-Three, but she did not emerge; he cast her down through the eighteen hells, but still she did not emerge. Śākyamuni Buddha said, "You cannot bring her out of absorption. A bodhisattva named Wǎngmíng in the realm below can do so."
话音刚落，罔明菩萨就从下方来了。这就说明下方也有佛菩萨。《阿弥陀经》里不是也说有六方吗！所以不要说到下面去就是到地狱里去了，不是这样的。	As soon as he had spoken, Bodhisattva Wǎngmíng appeared from below. This demonstrates that Buddhas and bodhisattvas also dwell in the direction below. The Amitābha Sūtra likewise speaks of the six directions. Going down does not necessarily mean going to hell.
其实方所本来没有，没有什么东南西北、四维上下，就是由于我们有分别心：上去了，下来了，这才分出方位。佛性本来就是一个大圆，什么都没有，各方都是一样。所以超度亡者的时候，念一方佛的咒就行了。	In reality, spatial directions have no intrinsic existence. East, south, west, north, the intermediate directions, above, and below arise only because the discriminating mind distinguishes ascent from descent. Buddha-nature is a single great sphere, empty of all differentiation; every direction is the same. When guiding the deceased, it is therefore sufficient to recite the mantra of a Buddha in one direction.
修净土宗的人念阿弥陀佛的咒就行了。假如所有的咒我们都知道，并把这些咒都诵给亡灵，超度他，使他能得一切诸佛力量的加被，那就更不得了了。度亡诵咒时最要紧的就是要有坚定的信念。	Pure Land practitioners may recite Amitābha Buddha's mantra. If we know all the mantras and recite them all for the deceased, enabling that being to receive the blessings of all the Buddhas, the benefit is still greater. The most important requirement when reciting mantras for the deceased is unshakeable faith.
要坚信不疑！假如你有一点疑惑，甚至来试法："我念这个咒有用处吗？恐怕没有用处吧？！"那就坏了。你的力量就减少了。所以不能存有丝毫的疑惑。像净土宗生西方极乐世界一样，要具备信、愿、行三个条件。	We must believe without doubt. If the least uncertainty arises and we test the method—"Will this mantra really work? Perhaps it will not"—our power diminishes. There must be no doubt whatever. As in the Pure Land tradition, rebirth in the Western Pure Land of Ultimate Bliss requires three conditions: faith, aspiration, and practice.
这三条如鼎之三足，缺一不可，最为重要。第一，要有信心。当我们为亡灵施法加被他们的时候，要相信我自己就是佛，这个咒的威力一定很大，一定能够超拔他，让他升到净土去。要绝对的相信，一点也不要疑惑。	They are like the three legs of a tripod; not one can be omitted. First is faith. When we perform the practice and confer blessings upon the deceased, we must believe that we ourselves are Buddhas, that the mantra possesses immense power, and that it can certainly draw the deceased out of suffering and enable rebirth in a pure land.
我们在为亡者施"颇哇法"的时候也是这样。观想自己就是佛，以我的法力将他的气从他的脚底往上推移，推到顶门上从梵穴出去。一点也不要疑惑，不要说："我的力量不够吧？恐怕不行吧？"那就不好了。	The same applies when performing phowa. Visualize yourself as a Buddha and use the power of practice to guide the deceased person's qi from the soles of the feet up to the crown and out through the brahma aperture. Do not think, "Perhaps my power is insufficient; perhaps this will not work."
我们信佛信心是最重要的。所以在修法的次第中，第一个就是十信位。但在没有真正证到本性之前，都有细微的疑惑，不是很相信。只有真正证到本性之后才能真正相信。所以我们施法的时候要相信，不能存有丝毫的疑惑之心。	Faith is what matters most in believing in the Buddha. That is why the first of the stages of practice is the stage of the ten faiths. But until one has truly realized one's nature, there is subtle doubt and one is not fully convinced; only

	after truly realizing one's nature can one truly believe. So when we perform the practice we must believe and must not harbor the slightest doubt.
就是我们现在修法也是要相信我决定能成佛。要有这个信心你就能成就。因为我们本来就是佛，只因为颠倒妄想，误认外界的色相为真有实有而抓住不放，才迷失了本性。	In our own practice, too, we must believe, "I will certainly attain Buddhahood." With this confidence, we can attain accomplishment. We are originally Buddhas. It is only because of deluded, inverted thinking—mistaking external forms and appearances for substantially real things and grasping them without letting go—that we have lost sight of our true nature.
现在我们修法就是把妄念妄心息灭，知道外界所有的色相都是假的，都是虚幻不实的，就一定能成就。第二，有了信心之后还要发大愿。大愿就是菩提心，就是发愿一定要成佛救度众生，这个力量也很大。	Now our practice is to extinguish deluded thoughts and the deluded mind and to know that all external forms are false, illusory, and unreal; then we will surely succeed. Second, after having faith we must make great vows. A great vow is bodhicitta—the vow that we will become Buddhas and save sentient beings—and this power is also great.
我们说有几种力量非常大：一个是法力无边；一个是业力无边，就是我们所造业的力量很大，六道轮回就是由于业力的牵引使我们不能解脱；再一个就是愿力无边，真正发了大愿力量是非常之大。	We say there are several very great powers. One is the boundless power of the Dharma; another is the boundless power of karma—the power of the karma we have created is great, and it is because we are pulled along by karmic force that we cannot be liberated from the six realms; and another is the boundless power of vows—when one truly makes a great vow, its power is tremendous.
修密宗、禅宗、净土宗都要发大愿。禅宗就因为愿力加持之故，这一生纵然没有开悟，下一轮再来就能开悟，愿力加持他就能不失人身，就能在出生之后一闻千悟，上上升进。	Whether one practices Esoteric Buddhism, Chan, or Pure Land, one must make great vows. In Chan, for instance, because of the support of the power of the vow, even if one does not awaken in this life, one can awaken when one comes back in the next; the power of the vow supports one so that one does not lose the human body, and after birth one awakens to a thousand things upon hearing one, advancing ever higher.
禅宗人在真正明心见性之后，纵然习气未了，思惑未断，顶多七升天上，七返人间生死也就了了。所以净土宗人不要再说禅宗不好了。我们只要有愿力就能和佛菩萨的力量打成一片，感应相通。你感诸佛，诸佛应你。	Once a Chan practitioner has genuinely realized the mind and seen intrinsic nature, even if habitual tendencies remain and cognitive obscurations have not been eliminated, at most seven births in heaven and seven returns to the human realm are required before birth and death come to an end. Pure Land practitioners should therefore not disparage Chan. Through the power of aspiration, we unite with the power of the Buddhas and bodhisattvas in responsive communion. When we invoke the Buddhas, they respond.
同样的道理，你感亡者的识神，亡者的识神也要应你。换句话说，就是亡者的识神被你的力量摄住了，就要听从你的教导，就能证成报身佛。第三，发大愿之后就要具体去做了，这就是行持。	By the same principle, when we reach the deceased person's consciousness, it responds. In other words, the practitioner's power holds the consciousness of the deceased, which then follows the instructions and can realize the Sambhogakāya. Third, after making the great vow, we must put it into concrete practice. This is actual cultivation.
就是要真正做到断惑证真，才能圆证佛果。如果只发愿不好好的修行，那等于发空愿。即使是超度亡者也要认认真真，一丝不苟地行法才行。所以信、愿、行这三个修行必备的条件对我们超度亡者也同样重要。	Only by eliminating delusion and realizing truth can we fully realize the fruit of Buddhahood. A vow without diligent practice is an empty vow. Even when guiding the deceased, the practice must be performed conscientiously and meticulously. Faith, aspiration, and practice—the three indispensable conditions of cultivation—are therefore equally important when guiding the deceased to liberation.
所以，我们念上述这些咒，只要能信心不渝，就能够与亡者感应相通。亡者得到咒力的加持就能够解脱。一切业障都拘不住他。他可以不受业障的牵缠而证得报身佛。因此我们在度亡灵加被他们的时候，要念附编里的每个咒。这些咒，字都不长，但威力很大，它们所具有的功德在本经附编里讲了很多，这里就不再一一讲述了。	Thus, if we recite the mantras described above with unwavering faith, responsive communion with the deceased becomes possible. Through the mantras' blessing power, the deceased can attain liberation; karmic obstructions cannot bind the being, who may be freed from their entanglement and realize the Sambhogakāya. When guiding and blessing the deceased, we should therefore recite every mantra in the appendix. The mantras are brief, but their power is great. The appendix describes their merits at length, so they need not be explained one by one here.
第十二条：曾有人问："密法是秘密灌顶传授，不能公开宣讲。现在我们公开讲这个法是不是违背了密宗的规矩呢？"的确，密法必须经秘密灌顶才能传授，这是因为：第一，密法非器莫传。	Point Twelve: Someone once asked, "Esoteric teachings are transmitted through secret empowerment and may not be taught publicly. By explaining this method openly, are we violating the rules of esoteric Buddhism?" It is true that esoteric Dharma normally requires empowerment and secret transmission. There are two reasons for this. First, it should not be transmitted to an unsuitable vessel.
就是说传密法要看被传人的根器是不是相当。如果这个人的根器不相当，即使传了他密法也没有用处，因为他修不上去。第二，密法匪人莫传。就是要看被传人是否真正正直，真正善良。	Before transmitting an esoteric method, the master must determine whether the recipient has the appropriate capacity. If not, transmission will be of no use, because the person will be unable to carry the practice through. Second, it should not be transmitted to an unworthy person. The recipient must be genuinely upright and kind.
因为密法有很多种：有启用的法，有证体的法等等。尤其是启用的法，假如传了匪人，就是心地不正的人，他会滥用这些法去做坏事，去害人。对于真正正直善良的	Esoteric Buddhism contains many kinds of method, including methods for activating functions and methods for realizing the essence. If a method for

人才可以传给他密法。	activating functions is given to someone with a corrupt mind, that person may misuse it to commit harmful acts. Esoteric teachings may therefore be transmitted only to people who are truly upright and good.
不然传了匪人之后，他用密法去害人就是你传法人（师父）的罪过。鉴于此，密法不能瞎传，要求秘密传授。就像我们的心中心法、红教里的大圆满法等都是秘密传授的，虽然如此，但我们度生的心却是平等无二的。	If an unworthy recipient uses such a method to harm others, the master who transmitted it also bears responsibility. For these reasons, esoteric Dharma must not be transmitted indiscriminately and is normally given in secret. The Heart-of-Heart Dharma and the Dzogchen (Great Perfection) teachings of the Nyingma school, for example, are transmitted in this way. Even so, our resolve to liberate sentient beings is impartial and makes no distinctions.
而这部《中有教授听闻解脱密法》是救度亡灵用的，是在人死的时候对亡者做最后一次救度，不是什么启用的法，也不会对别人产生危害。	*The Esoteric Teaching of Liberation through Hearing in the Intermediate State*, however, is intended to guide the deceased. It provides a final opportunity for liberation at the time of death. It is not a method for activating functions and cannot be used to harm others.
因此本法不同于其它密法，可以公开流通，广为宣传，广为详说，不必秘密的只对一个人讲。即就是有很多人在房间里，也可以为亡灵高声朗诵。	So this Dharma differs from other esoteric teachings: it may circulate openly, be widely propagated, and be explained in detail; it need not be taught secretly to one person only. Even with many people in the room, the text may be recited aloud for the deceased.
让大家都听到，在八识田里种个种子，结个善缘：“噢，密法里还有这个救度法呢！”这样大家都能知道这个法，都能脱离生死轮回，这多好啊！因此，要详详细细地对大家说，要把经文的意思都解释出来。	In this way, everyone can hear it, plant a seed in the field of the eighth consciousness, and form a good connection: “Oh, there is this method of deliverance in Esoteric Buddhism!” In this way everyone will know this Dharma and can escape the cycle of birth and death—how wonderful! So explain it to everyone in full detail, bringing out the meaning of the text.
当我们为垂死之人念诵经文时，因为有佛菩萨的加持，不必拘泥行法的人是不是修过密法，是不是有道行，是不是有法力。只要他能够了解经文中句子的意思，口齿伶俐就行了。	When reciting it for a dying person, the blessing power of the Buddhas and bodhisattvas means that the reader need not necessarily have practiced esoteric Buddhism, possess spiritual attainment, or have great Dharma power. It is enough to understand the meaning of the text and articulate it clearly.
如果对经文糊里糊涂的就不行，糊里糊涂是要出错误的。另外口齿不伶俐的人读诵也不行，因为说话说得不清楚，亡者不容易明白，万一听错就把亡者害了。所以这两点大家一定要多加注意。	Someone confused about the text should not perform the practice, for confusion leads to mistakes. Nor should someone whose speech is indistinct recite it: if the dying or deceased person cannot understand the words clearly, a mishearing could cause harm. Everyone must pay close attention to these two requirements.
其实，佛法中所说的“密”者，就是指我们佛性这个秘密宝藏。即所谓：“我有一宝，秘在形山”。就是说我们有一个大宝贝，秘密的藏在我们这个有形的、以四大为体的色壳子里面。	In the Buddhadharma, the word “secret” refers to the hidden treasury of our Buddha-nature. As the saying goes, “I have a treasure, secretly concealed within the mountain of form.” A great treasure is hidden within this visible shell of a body composed of the four elements.
我们修法就是要把他打开，把他找出来，但必须用功修行才行。现在的人，根器很浅，业障很重，都不肯好好用功，都是敷敷衍衍的。我听到很多人说：“我一面念佛持咒，一面思想还乱动。	Our practice is to open the treasury and discover that treasure, but diligent cultivation is essential. People today generally have limited capacities and heavy karmic obstructions. They are unwilling to apply themselves and practice only perfunctorily. I often hear people say, “While I invoke the Buddha and recite mantras, thoughts keep arising.
想这个想那个，叫他不要想了，但就是息不下来。”为什么息不下来呢？就是因为我们在白天的日常动用中太执着。不知道这些都是幻想，都是假的，追逐不舍、不肯放。所以坐下来的时候思想妄念就一刻也不停。	I think of one thing and then another. I tell myself to stop, but the thoughts will not settle.” Why will they not settle? Because in our daily activities we cling too tightly. We fail to see that appearances are illusory and false, and we chase them without letting go. When we sit down, therefore, wandering thoughts continue without a moment’s pause.
假如白天我们真能做到时时处处用心观照，知道一切色、声、香、味、触、法都是幻影，都不可得，不理睬它，随缘应用，那么坐下来妄念就一定很少。所以只要我们真肯放，没有一个不成功。	If during the day we genuinely maintain awareness at all times and in all places, understand that forms, sounds, smells, tastes, tangible objects, and mental phenomena are illusory and cannot be grasped, pay them no heed, and respond to circumstances as they arise, then far fewer wandering thoughts will occur when we sit down. If we are truly willing to let go, every one of us can succeed, for we are originally Buddhas.
因为我们本来是佛嘛！“放下屠刀，立地成佛”这句话一点也不错。人就是不肯放，都在那儿计算利害得失：我怎么样可以发财，怎么样可以升官，怎么样才能享受得好。	The saying “Lay down the butcher’s knife and become a Buddha on the spot” is entirely correct. Yet people refuse to let go. They continually calculate gain and loss: “How can I become rich? How can I gain promotion? How can I enjoy myself more?”
这样白天乱动，坐下来的时候妄念能不来吗？！睡着的时候能不做梦吗？！都是乱梦颠倒，这样不行！所以还是要现在用功，万一用功不得当，最后还有这么一个救度方法。中有时期得度是最容易的，因为色壳子已经没有了。	If the mind is agitated all day, how could wandering thoughts fail to arise in meditation? How could confused dreams fail to arise in sleep? This will not do. We should therefore apply ourselves now. If our present practice nevertheless proves inadequate, this final method of liberation remains. Liberation is easiest in the intermediate state because the physical shell is gone.

灵识一出来聪明伶俐的很，他一听到指示，和本性光明合上去就成道了。我说这话并不是鼓励你们现在不用功。不是说现在不用功不要紧，将来我还有这个法可以最后得度。我们现在越用功越好。	Once the consciousness emerges, it is extremely acute. Upon hearing the instruction, it can merge with the luminosity of intrinsic nature and attain the Way. I do not say this to encourage you to neglect practice now. Do not think, “It does not matter if I fail to practice, because this method will liberate me in the end.” The more diligently we practice now, the better.
因为现在功夫真做好了，在死位中有时期就得度了，不需要等到法性中有时期了。我们一断气从色壳子里出来就超脱了，不需要别人给我们照这个经文来念诵就能得度。这样多好呢？！所以还是现在用功好。	If our cultivation is genuine, we can attain liberation during the intermediate state at death, without waiting for the intermediate state of dharmatā. As soon as the breath ceases and we leave the physical shell, we can be liberated without anyone reciting the text for us. How excellent that is. It is therefore better to apply ourselves now.
现在不肯放，将来到中有的时候还是要放，到中有的时候，你恋着家庭不放行吗？还能超脱吗？所以古来大德都说：“要生西方一定要舍得离开这个娑婆世界，否则，犹如抱桩摇橹。	If we refuse to let go now, we shall still have to let go in the intermediate state. If, even then, we cling to our family, how can we attain liberation? The great masters of old said, “To be reborn in the Western Pure Land, you must be willing to leave this Sahā world; otherwise, you are like someone rowing while the boat remains tied to a stake.”
”“抱桩摇橹”就是把船的缆绳扣在岸边的木头桩子上，然后去船上摇橹。这样船能走吗？假如你想生西方极乐世界，还恋着家庭，舍不得离开，就犹如抱桩摇橹一样，徒废心力。	The boat’s mooring rope is fastened to a stake on the bank, yet the person sits in the boat and rows. How could it move? Likewise, if you aspire to the Western Pure Land but remain attached to your family and cannot bear to leave, all your effort is wasted.
所以要放，不放到死时也得放，与其那个时候放还不如现在放。因为根本就得不到呀！本身都没有还有身外之物吗？还有妻子儿女、金银财宝吗？大家都是念念不忘，不知这些都是妄想，都是在做梦，不肯觉悟。	We must let go. We shall have to do so at death in any case, so it is better to let go now. Nothing can truly be obtained. If even the body is not ours, how could external possessions be ours? How could spouse and children, gold, silver, and treasure belong to us? People remain preoccupied with these things, unaware that they are delusions and dreams, and refuse to awaken.
可见这个情见很难觉破。所以菩萨叫“觉有情”，就是要把这个情见觉破、除尽！所以释迦牟尼佛就做了个榜样给我们看。他是王子，可以做国王，有妻子儿子，但他照样出家，离开他们。	Emotionally conditioned views are indeed difficult to penetrate. This is why a bodhisattva is called an “awakening sentient being”: one must awaken from and eliminate such emotional attachment. Śākyamuni Buddha set us an example. He was a prince who could have become a king and had a wife and son, yet he left home and departed from them.
而我们有很多人像钻头蜜蜂一样，想高高在上做皇帝，做总统，大权在握，要啥有啥。这样是要造业的。我们的妻子儿女与我们只不过是一场因缘和合。什么因缘呢？就是债务的因缘。不是你欠他，就是他欠你。	Many people, by contrast, are like bees boring toward the highest point: they want to become emperors or presidents, wield great power, and obtain whatever they desire. This creates karma. Our spouses and children come together with us through causes and conditions, and those conditions are like debts. Either we owe them or they owe us.
子孙对你孝顺就是他欠你，子孙对你不孝顺就是你欠他。都是一场债务的缘牵缠在一起。人就是迷而不觉，只要大家真能够醒悟，一切放下，没有一个人不成道。所以说来说去我们在中阴阶段还是要不迷才行。	If one’s children are filial, they are repaying a debt to us; if they are unfilial, we are repaying a debt to them. A web of karmic debts binds us together. People remain deluded and unaware. If we could truly awaken and let go of everything, every one of us could attain the Way. Ultimately, then, we must remain undeluded during the intermediate state.
后面的经文也是这样要求我们的：不要恋着家庭儿女，一切都不可得，更不要恋着身体了。这个身体是个大祸根！大包袱！你背着它就是业障的根源。人之痛苦、人之所患就是因为这个身体。假如没有这个身体就好了。	The later passages likewise instruct us not to cling to family or children, for nothing can be grasped, and above all not to cling to the body. The body is a great source of trouble and a heavy burden. Carrying it becomes a source of karmic obstruction. Human suffering and affliction arise because of this body.
所以我们现在就要明白这个道理，不要再认取色身。禅宗有一个偈子说得很好：“应以空寂为体，不要认取色身；应以灵知为心，不要认取妄念”。空寂为体就是说：像虚空寂灭不动，没有东西，这才是你真正的本体。	We should understand this now and cease identifying with the physical form. A Chan verse expresses it well: “Take empty stillness as your essence; do not identify with the physical body. Take numinous awareness as your mind; do not identify with deluded thoughts.” To take empty stillness as the essence is to recognize the true ground as empty space—still, unmoving, and containing nothing.
色身是假的，不要认取色身。灵知为心就是说：了了分明而不着相，把妄念息下来。妄念就是分别不停，执着不放。所以本经就教导我们：要一切放下认取光明。这样就解脱了。	The physical body is false and should not be taken as oneself. To take numinous awareness as the mind means to remain clearly aware without clinging to appearances and to bring deluded thoughts to rest. Deluded thought is ceaseless discrimination and unyielding attachment. This scripture therefore instructs us to let go of everything and recognize the light. In this way, liberation is attained.
第十三条：上一条说只要口齿伶俐，对本文能解释清楚的人就可以行法。在这里又着重强调密宗首重师承，这是进一步的说法。的确密宗最重要的是师父的传授，即师承。	Point Thirteen: The preceding point stated that anyone who speaks clearly and can explain the text correctly may perform the practice. Here the importance of transmission lineage in esoteric Buddhism is emphasized as a further qualification. In esoteric Buddhism, transmission from a master and continuity of lineage are indeed of paramount importance.

所以超度亡灵的时候，应该很有礼貌殷重亲切的去请（不是马马虎虎、轻轻浮浮的），“曾得此法的金刚阿阇黎上师来传授本法，方为合法。”阿阇黎就是金刚上师。金刚者表示不坏，是正法之智慧。	When guiding the deceased, one should therefore respectfully, earnestly, and warmly invite “a Vajra Ācārya who has received this method to transmit it; this is the proper procedure”. The invitation should not be casual or frivolous. An ācārya is a Vajra Master. “Vajra” signifies indestructibility and the wisdom of the true Dharma.
所以请金刚上师来传授此法最好。“方为合法”这四个字用的有些太固定，不大恰当，应该是：“比较合法”要好些。	It is therefore best to invite a Vajra Master to transmit the method. The phrase “this alone is legitimate” is perhaps too absolute; “this is the more proper procedure” would be better.
假如没有这个因缘、没有金刚上师怎么办呢？就要恭恭敬敬、挚挚诚诚地观想我就是莲华生大士，我来为亡者讲这部经、超度他。所以密宗注重观想。修什么法就观想自己是哪位本尊。	What should be done if the necessary circumstances are absent and no Vajra Master is available? With the utmost respect and sincerity, visualize yourself as Guru Padmasambhava explaining this scripture to the deceased and guiding that person to liberation. Esoteric Buddhism places great emphasis on visualization. In any practice, one visualizes oneself as its yidam.
本法是莲华生大士传的，就观想自己就是莲华生大士就行了，这点不能疑惑。不要说：“我是凡夫，哪能是莲华生大士呢？”不可以这样想。现在我为亡者传法度他，我自己就是莲华生大士，一点都不要疑惑。	Because Guru Padmasambhava transmitted this method, simply visualize yourself as Guru Padmasambhava. Do not doubt this. Do not think, “I am an ordinary being; how could I possibly be Guru Padmasambhava?” At this moment, as I transmit the Dharma to guide the deceased, I am Guru Padmasambhava. There should be no doubt whatever.
就像我们放生一样：买鱼、螺丝、乌龟等等，放生超度它们时，就要观想自己就是佛。所以不要疑惑，要观想自己就是莲华生大士。如果你对莲华生大士不熟悉，那就观想自己是观世音菩萨。这是对我们汉地人讲的。	It is the same when releasing captive animals. When we buy fish, snails, turtles, and other creatures and release them while guiding them to liberation, we should visualize ourselves as Buddhas. Thus, without doubt, visualize yourself as Guru Padmasambhava. If you are unfamiliar with Guru Padmasambhava, visualize yourself as Avalokiteśvara Bodhisattva.
因为汉地最重视观世音菩萨，你们看家家都供观世音菩萨，因为观世音菩萨与我们娑婆世界的众生最有缘。佛临圆寂时嘱咐观世音菩萨：“你和娑婆世界最有缘。我圆寂后，你来照顾娑婆世界的众生，保护他们。	This instruction is particularly suited to people in Han Chinese regions, where Avalokiteśvara is deeply revered and enshrined in almost every household. The bodhisattva has the closest affinity with sentient beings in our Sahā world. As the Buddha approached parinirvāṇa, he instructed Avalokiteśvara: “You have the closest affinity with the Sahā world. After my parinirvāṇa, care for and protect its sentient beings, enabling them to leave suffering, find happiness, and turn calamity into good fortune.”
使他们都能离苦得乐，遇难呈祥”。还不只嘱咐观世音菩萨一人，还嘱咐地藏王菩萨：“你对这个世界的众生也有缘，你要对娑婆世界的众生普施救度。”所以地藏王菩萨要在地狱里广度众生。	so that they can all leave suffering and attain happiness, and turn misfortune into good fortune.” He entrusted this not only to Avalokiteśvara Bodhisattva but also to Kṣitigarbha Bodhisattva: “You too have an affinity with the sentient beings of this world; you should universally liberate the sentient beings of the Sahā world.” So Kṣitigarbha Bodhisattva liberates beings widely in the hells.
假如你不能观想自己是莲华生大士，就观想自己是观世音菩萨，也就是观自在菩萨。为什么又叫观自在菩萨呢？因为观世音是这位菩萨的因地法名。	If you cannot visualize yourself as Guru Padmasambhava, visualize yourself as Avalokiteśvara, also known in Chinese as Guānzìzài, “Perceiver of Freedom”. Why is the bodhisattva also called by this name? According to the explanation given here, Guānshìyīn, “Perceiver of the World’s Sounds”, was the bodhisattva’s name at the causal stage.
这位菩萨在修法的时候是由耳根圆通入手的，就是通过听世界的音声而成道的，所以叫观世音。这种方法就是观照自己听到声音的是谁？问自己：是谁听到声音的呢？她那时是在海岛上修法。海水有时涨潮有时落潮。	The bodhisattva entered through perfect penetration of the faculty of hearing, attaining the Way by listening to the sounds of the world. The practice is to contemplate who hears sound. Ask yourself, “Who is hearing?” The bodhisattva was practicing on an island where the tide rose and fell. When it rose, the sea roared, and the sound was heard: “Who hears this sound?” When the tide receded, the wind and sea became still and there was no sound: “Who is it that hears the absence of sound?”
涨潮的时候，海水“哗哗哗哗……”的响，她听见了。就问自己：“听见声音的是谁呢？”潮落了，风平浪静，没有声音了。她又问自己：“听不到声音的又是谁？”于是，她悟道了：声音是声尘，声尘是有生有灭的。	When the tide rose, the sea water roared “whoosh, whoosh…” and she heard it. She asked herself, “Who is it that hears the sound?” When the tide fell, wind and waves were calm and there was no sound. She asked herself again, “Who is it that does not hear the sound?” Thereupon she realized the Way: sound is the dust of sound, and the dust of sound arises and ceases.
海水涨潮的时候，“哗哗哗哗”的响有声音。海水落潮的时候，风平浪静，没有声音。所以海水的声音是有生灭的，但我们的闻性没有生灭！就是能听到声音的性能，即功能是没有生灭的。	When the tide rises, the sea water roars “whoosh, whoosh,” and there is sound. When the tide falls, wind and waves are calm and there is no sound. So the sound of the sea arises and ceases, but our hearing-nature neither arises nor ceases! That is, the capacity to hear sound, the function itself, has no arising or ceasing.
听不到声，不是还听到了一个“没有声音”吗！不是没有听到。我们一般人认为听不到声音就是没有听到。实际上你虽然听不到声音，但你的能闻之性还在。	Even when no sound is heard, are we not aware of silence? It is not that hearing has vanished. Ordinary people think that hearing no sound means hearing nothing, but the capacity to hear remains.

所以观世音菩萨是因地为名，观自在菩萨是观世音菩萨成道后的名字，也是用功的一种法门。就是时时观照，以法性为自己，而不是以妄念颠倒的色身为自己。所以禅宗就问：念佛是谁？念佛不是我们的色身。	Thus, in this account, Guānshìyīn is the name at the causal stage, while Guānzìzài is the name after attainment and also indicates a method of practice. One maintains continual awareness, takes dharmatā rather than the deluded physical body as oneself, and contemplates the faculty that invokes the Buddha. Chan therefore asks, “Who is invoking the Buddha?” It is not the physical body.
这个色身不能念佛，因为一口气不来了色身还没有坏，怎么不能念佛呢？其实能念者是我们的性能、功能，就是佛性，观照我们的佛性，无在无不在，处处都在。不是说在某一处，不在某一处，这就叫观自在。	When the breath ceases, the body has not yet decayed, yet it can no longer invoke the Buddha. What invokes is our capacity, our functioning—Buddha-nature itself. Contemplate Buddha-nature, which is nowhere yet everywhere, not confined to one place and absent from another. This is the meaning of “Perceiver of Freedom”.
观世音菩萨成道了，就得大自在了。我们离苦得乐、得大自在也叫得自在。所以观自在菩萨是果地法名。她大悲心痛切，看我们一切众生都像她的子女一样。	When Avalokiteśvara Bodhisattva realized the Way, she attained great freedom. When we leave suffering, attain happiness, and attain great freedom, that too is called attaining freedom. So Avalokiteśvara (“Freely Observing”) Bodhisattva is a name at the stage of fruition. Her great compassion is deeply felt; she regards all of us sentient beings as her own children.
而我们这些娑婆世界的众生却私心重重，只认自己的子女，人家的子女就不睬了。自己的子女，哎哟不得了，一点也不能碰。人家的子女，打死他也不关我的事。而观世音菩萨不是这样，她悲心痛切，时时刻刻的照顾我们。	We beings of the Sahā world, by contrast, are deeply selfish. We recognize only our own children and ignore those of others: no one may touch our children, while another’s suffering seems none of our concern. Avalokiteśvara is not like this. Her compassion is profound, and she cares for us at every moment.
所以生西方极乐世界的净土宗人，也不能离开观世音菩萨，也要念观自在菩萨，念“六字大明咒”，时时得观世音菩萨的保护。所以要观想你自己就是观自在菩萨。	Pure Land practitioners who aspire to the Western Pure Land of Ultimate Bliss therefore remain inseparable from Avalokiteśvara. They should invoke Guānzìzài and recite the Six-Syllable Great Mantra, continually receiving the bodhisattva’s protection. Visualize yourself, then, as Avalokiteśvara.
如果自己不敢承当自己就是观自在菩萨（或莲华生大士），那么就观想观自在菩萨（或莲华生大士）是你的上师，在你的头顶上或者面前空中。	If you do not dare to accept that you yourself are Avalokiteśvara (or Guru Padmasambhava), then visualize Avalokiteśvara (or Guru Padmasambhava) as your guru, above your head or in the air before you.
在度亡的时候，你就是跟着观世音菩萨在念诵经文，有观世音菩萨的佛力加持，你的疑虑就解除了，就可以大胆放心地念诵了。实际上，我们不应该有疑虑，要认定自己就是观世音菩萨。	When guiding the deceased, recite the text together with Avalokiteśvara. Sustained by the bodhisattva’s blessing power, your doubts will dissolve and you can recite with confidence. In truth, there should be no doubt: recognize yourself as Avalokiteśvara.
尤其是在中阴阶段，要能够认取光明就是我自己，与之合上去就成报身佛了。如果不敢承当就差一点了，那就认为这个光是佛放的光，是接引我们的，这样我们就跟着去到西方极乐世界了，还不能证成报身佛。	This is especially important in the intermediate state, where you must recognize the light as yourself and merge with it, thereby realizing the Sambhogakāya. If you dare not accept this, the result is less complete. You may regard the light as radiance emitted by a Buddha to receive you, follow it, and attain rebirth in the Western Pure Land, but you will not yet realize the Sambhogakāya.
所以一个人的成就要看你的胆识，要看你的心量！胆识大、魄力大、心量广阔就能成大器。如果你胆识小，心量狭窄，那你就不行。所以根器非常有关系。	Attainment depends upon one’s courage, resolve, and breadth of mind. Great courage and a vast mind enable great accomplishment; timidity and narrowness do not. Spiritual capacity is therefore extremely important.
不敢承当你就是观世音菩萨，那就观想观世音菩萨在你顶上或者面前空中，你是跟着她念的，这样也可以得到加被。孙景风居士也是苦心孤诣，他把我们众生大大小小的心量都考虑到了。	If you cannot accept that you are Avalokiteśvara, visualize the bodhisattva above your head or in the space before you and recite along with her. In this way, too, blessing is received. Layman Sun Jingfeng considered painstakingly the varying capacities of sentient beings.
这样做使存者（就是为亡者说法的人）和亡者（就是死亡的人）还有在一起听到此法的其他人都能得到利益。当然，在以后遇到因缘，还是应该请个金刚上师补传一下。因为密宗的规矩是这样的。	This method benefits the living practitioner, the deceased, and everyone else who hears the teaching. When the necessary circumstances arise in future, however, one should still request a Vajra Master to confer the transmission, in accordance with the rules of esoteric Buddhism.
这个法完全出自于莲华生大士的大悲心，因为他要超度亡者，希望死亡的人能脱离苦海，脱离六道轮回而达到彼岸，所以我们不能利用本法来赚钱。这一点大家要注意。现在有很多人做这些事是为了赚钞票。	This method arises entirely from Guru Padmasambhava’s great compassion. Wishing to guide the deceased out of the ocean of suffering, free them from the cycle of the six realms, and bring them to the other shore, he transmitted this method. We must therefore never use it to make money. Everyone should pay careful attention to this point. Many people today undertake such work for profit.
比如有很多人并没有出家就跟着去做佛事，为亡者念经赚钱。这些人真是不得了啊！不是我吓唬你们。不要为了一时的利益而造下地狱的因。不可以这样做！我们超度亡灵应该像莲华生大士一样是出自慈悲心，而不是为了赚钱。	Some have not even entered the monastic life, yet join Buddhist services and recite scriptures for the deceased in order to earn money. This is extremely serious. I am not trying to frighten you: do not create the causes of rebirth in hell for the sake of temporary gain. Such conduct is unacceptable. Like Guru Padmasambhava, we should guide the deceased out of compassion, not for profit.

莲华生大士、观世音大士都是这个法的主人。因为莲华生大士就是阿弥陀佛、释迦牟尼佛、观世音菩萨三位之体合而成就的，所以莲华生大士就是观世音菩萨。他和观世音菩萨一样也是不离开我们。	Guru Padmasambhava and Avalokiteśvara are both masters of this method. Guru Padmasambhava embodies Amitābha Buddha, Śākyamuni Buddha, and Avalokiteśvara Bodhisattva in a single form; therefore, Guru Padmasambhava is Avalokiteśvara. Like Avalokiteśvara, he never leaves us.
但是我们汉地人对莲华生大士很陌生。像莲华生大士的本尊咒大家都不知道念，就是：“嗡啊　别渣古鲁贝嘛悉地　”。西藏人念熟了就成了：“嗡贝玛别渣　”。	People in Han Chinese regions, however, are relatively unfamiliar with Guru Padmasambhava. Many do not know his principal mantra: “Oṃ Āḥ Hūṃ Vajra Guru Padma Siddhi Hūṃ.” Tibetans recite it so fluently that it may be shortened in oral practice to “Oṃ Pema Benza Hūṃ.”
我们常常念，莲华生大士就时时现在我们面前，时时在救度我们。使我们能离苦得乐，往生他的国土。他与其他佛一样也有国土，即佛土。在我们此地，说到大悲观世音菩萨的灵感，大家都很相信。	If we recite it frequently, Guru Padmasambhava continually appears before us and guides us, enabling us to leave suffering, attain happiness, and be reborn in his Buddha-field. Like other Buddhas, he has his own pure Buddha-field. Here, everyone has faith in the compassionate responsiveness of Avalokiteśvara.
正如《观世音菩萨普门品》中所说：你有什么灾难，只要念观世音菩萨就能解脱。观世音菩萨“无时无刹，恒能寻声应念而至。	As the “Universal Gate” chapter says, whatever calamity we encounter, invoking Avalokiteśvara brings liberation. The bodhisattva is “at all times and in every place able to hear cries and respond to invocation”.
”时就是时间，刹就是空间，恒能就是一直能，经常能做到，不是今天能明天不能，刚才能现在不能。所以这句话就是说：无论什么时间，无论什么地方，只要我们念观世音菩萨，观世音菩萨就能现身，就能寻声应苦。	” “Time” means time, “place” means space, and “constantly able” means always able, often able—not able today and unable tomorrow, able a moment ago and unable now. So this sentence means: whenever and wherever we invoke Avalokiteśvara Bodhisattva, she can manifest and respond, seeking out the sound and answering suffering.
她就能够闻众生之苦，观世人痛苦的音声来救度世人。你在那儿念：观世音菩萨、观世音菩萨……。她就听到了，就能够应念而至。你想她，她就能够在你面前显现。有本书叫《观音灵感录》，记载的事都是很灵验的。	She hears the cries of sentient beings and comes to their aid. If you invoke, “Avalokiteśvara Bodhisattva, Avalokiteśvara Bodhisattva ...”, she hears and responds. When you recollect her, she can manifest before you. A book called *Records of Avalokiteśvara’s Miraculous Responses* contains many accounts of such responses.
有的人去做试验，那就不好了。《观世音菩萨普门品》中不是说：“入火不焚，入水不溺”吗，有人就来试试看：把蜡烛点起来，念：南无大慈大悲观世音菩萨……。然后把手放到火上烧。“哎哟！痛死了。	It is wrong, however, to put the teaching to the test. The “Universal Gate” chapter says, “Entering fire, one is not burned; entering water, one does not drown.” Some people try an experiment: they light a candle, invoke “Namo Greatly Loving and Compassionate Avalokiteśvara Bodhisattva”, and hold a hand over the flame. “Ow! It hurts terribly.
不是入火不焚吗？怎么还烧得痛呢？”哎！不是诚心诚意，而是在考验观世音菩萨那就不好了。对于经文我们不能依文解义，要讲活，不能讲死了。“入火不焚”有很多意思，这个火在这是指烦恼火。	Is it not said that one enters fire without being burned? Why does it still hurt?” Well! If one is not sincere but is testing Avalokiteśvara Bodhisattva, that is not good. We cannot interpret scripture by its literal words; we must explain it flexibly, not rigidly. “Entering fire without being burned” has many meanings; here the fire refers to the fire of afflictions.
我们心里乱，就是火烧功德林。当你起烦恼烈火时，就念观世音菩萨，就知道一切都是空的，烦恼也就消失了。这不就是入火不焚吗？！所以我们讲法不能完全照字面意思解释。“入水不溺”中的水是指什么呢？是指爱水。	Mental turmoil is a fire that burns down the forest of merit. When the flames of affliction arise, invoke Avalokiteśvara and recognize that all phenomena are empty; the afflictions then disappear. Is this not entering fire without being burned? What, then, does “entering water, one does not drown” mean? Water may signify the waters of attachment.
你看要好的人分别了，就要流眼泪。把你喜欢吃的东西放在你面前，口水就流出来了。所以这个“水”是指爱水。	Tears flow when those we love are separated from us; saliva flows when favorite food is placed before us. This “water” therefore signifies craving and emotional attachment.
倘若在这些时候，你念观世音菩萨，知道一切都是虚无缥缈的假相、幻想，就像空中的花，水中的月亮一样不可得，这样爱水就没有了。这不是入水不溺吗？！所以经典讲活了都能通，照句子讲死了就不好。所以大慈大悲观世音菩萨是无所不在，时时刻刻都能现身。我们真正苦难的时候念观世音菩萨，就能得到解脱。	At such moments, invoke Avalokiteśvara and recognize that all appearances are insubstantial and illusory, like flowers in the sky or the moon reflected in water, and cannot be grasped. The waters of attachment then subside. Is this not entering water without drowning? Scripture becomes coherent when explained as a living teaching; a rigidly literal explanation is inadequate. The greatly loving and compassionate Avalokiteśvara is present everywhere and can manifest at every moment. If we invoke the bodhisattva in genuine suffering, we can attain liberation.
第十四条：按照我们国家过去的风俗：人死后前三天都放在床上不入殓。三天后就放在棺材里摆一摆，这时候棺材盖子不盖，钉子也不钉，这就叫小殓。七天后就把棺材的盖子盖起来，钉子钉好，这就叫大殓。	Point Fourteen: According to former customs in China, during the first three days after death the body remained on the bed and was not placed in a coffin. After three days it was placed in the coffin temporarily, but the lid was left open and no nails were driven. This was called the lesser encoffining. After seven days, the lid was closed and nailed down; this was the greater encoffining.
所以从前的风俗就是三天小殓，七天大殓，但现在做不到了。现在在医院里，气还没有断透就说：“不行了，不行了，马上送到太平间里去。”所以现在死在家里还比较好一点。但在家里也要看时间因缘。	The old custom was therefore lesser encoffining after three days and greater encoffining after seven, although this is difficult to observe today. In hospitals nowadays, even before the breath has entirely ceased, people may say, “There

	is no hope—send the patient to the mortuary at once." In this respect, it may be somewhat better to die at home. Even at home, however, one must consider the season and circumstances.
假如是夏天，天气很炎热，也放不到三天，这时就可以在殡仪馆的冷藏库中放一放。孙景风居士猜测我国的这种风俗大概也是因为在三、四天之内，死者的识神还没有完全离开尸体，还处在迷闷阶段。	In the heat of summer the body cannot remain there for three days and may instead be placed in refrigerated storage at a funeral home. Layman Sun Jingfeng surmised that this old custom arose because, during the first three or four days, the deceased person's consciousness has not completely left the body and remains in a dazed state.
禅定功夫越好的人走得越慢。功夫越差的人走得越快。但在这前三天半到四天之间绝对不能烧。假如这个时候送到殡仪馆一烧，那就糟糕了。因为三、四天之内他的识神还没有完全离开，还可能假死，有可能又活转过来。	In his account, the greater a person's meditative stability, the more slowly the consciousness departs; the weaker it is, the more quickly departure occurs. He therefore states that the body must not be cremated during the first three and a half to four days. Cremation during that period would, in his view, be disastrous, because the consciousness may not have completely departed and the person may only appear dead and could revive.
这种情况的确是有！我在黄崖讲经的时候，有一个人告诉我说："从前我一点也不相信六道轮回。现在我真的深信不疑了"。我问："那是什么原因呢？"他说："我生病住院的时候，遇到一件事情。当时我的病并不重。	Such cases, he says, do occur. When I was lecturing at Huangya, a man told me, "I used not to believe at all in rebirth through the six realms. Now I believe in it without the slightest doubt." I asked, "What brought this about?" He replied, "Something happened while I was ill in hospital. My illness was not serious.
那些病友在打牌，我没有事就在旁边看。这时我看见空中有个女子向我一招手，我就跟着走了。那时候我的身体也没有知觉，就飘啊飘，来到一个地方。有一扇大铁门，门上钉了很多钉子，上面写着'冥界'两个大字。	Some fellow patients were playing cards, and I stood nearby watching. Suddenly I saw a woman in the air beckon to me, and I followed her. I lost all sensation in my body and floated away until I reached a place with a great iron gate. Many nails were driven into it, and above it were the two characters 'Underworld'.
这个女子关照我说：'你在门口等着我，不能进来，我去叫一个人来'。说完她就进去了。我等啊等啊，等了很长时间她还不出来。我就跑进去了，看见里面阴森森的，一间间的房子。咦，我看见我的一位朋友。	'The woman told me, 'Wait at the gate. You must not enter. I shall fetch someone.' She went inside. I waited a very long time, but she did not return, so I entered. The place was gloomy, with rooms one after another. Then I saw a friend of mine.
这个朋友说：'是我请你来的，因为有桩事情要托付你：我的母亲为我离开了她，哭得不得了。一只眼睛哭瞎了，另一只眼睛快要瞎了。所以我请你来帮我传个消息，告诉她我在这里很好，叫她不要再悲伤。	"He said, 'I asked you to come because I have something to entrust to you. My mother has grieved terribly since I left her. She has cried herself blind in one eye, and the other is nearly blind. Please tell her that I am well here and ask her not to grieve any longer.
再一个就是我母亲在家没有人照顾。你是我的好朋友，我想托你照顾我的母亲。你肯答应吗？''答应！答应！'我说。'好！那我赶快把你送出去，呆在这里不好'。于是他把我送出来，我又飘啊飘，到了医院。	"'Another concern is that my mother has no one at home to care for her. You are my good friend, and I would like to entrust her care to you. Will you agree?' 'Yes, yes,' I replied. 'Good! Then I will send you out quickly; it is not good to remain here.' He sent me away, and I floated back to the hospital.
'扑通'一声我又落下来了。这时我看见那些医生正在给我输氧气，打强心针。他们说：'唉！好了好了，活过来了'。我问：'怎么回事？'他们说：'哎呀！你刚才都死掉了'。	"With a thump, I dropped back down. I saw the doctors administering oxygen and a cardiac stimulant. They exclaimed, 'Good, good—he has come back!' I asked, 'What happened?' They replied, 'You had just died.'
有一个打牌的人说：'刚才，扑通一声，你的身体就扑到我的身上。我看到你的气脉都没有了'"。他的识神走出去了，色身就扑到打牌人的身上。大家看到他没有气了，就赶快去喊医生来抢救。	"One of the card players said, 'Your body suddenly fell against me with a thump. I saw that you had neither breath nor pulse.'" The speaker's consciousness had left, and his physical body had fallen against the card player. When the others saw that he was no longer breathing, they quickly summoned the doctors.
他说："我还不知道会有这种事情，没想到是真的！因为我当时已经死过去了，他们就打电报把我母亲喊来了。	The man continued, "I had never known that such things could happen and never imagined they were true. Because everyone thought I had died, they telegraphed my mother and asked her to come.
我告诉我母亲发生的事情，并问：'我们隔壁某某人的儿子是不是死了？她是不是为此哭瞎了一只眼睛，另一只眼睛也快瞎了。'我母亲说：'就是'。以后我就照他的要求供养他的妈妈。	I told her what had happened and asked, 'Has the son of the woman next door died? Has his mother cried herself blind in one eye, with the other almost blind as well?' "My mother answered, 'Yes.' "Thereafter, I supported his mother as he had requested.
碰到这件事情我才相信真有六道轮回"。这个人所讲述的就是假死。他的魂被这个女子一招就跟着飘出去了，并没有真死。因此三、四天之内色身可能是假死，还有可能活转过来。	Only after this experience did I believe that rebirth through the six realms truly exists." The speaker described this as apparent death. His consciousness followed the woman's summons and drifted away, but he had not truly died. Thus, according to this account, during the first three or four days the body may only appear dead and revival may still be possible.
佛的制度是出家人死后不放入棺材，而是坐缸火化。大家都见过吧：一个火化缸，外面贴好火化者的名字。因为要烧火，所以缸底下有一个洞。	The Buddhist monastic rule is not to place a deceased monastic in a coffin, but to cremate the body seated in a large vat. Many of you will have seen such a cremation vat, with the deceased person's name affixed to the outside. An opening at the bottom allows the fire to burn.

要死的人盘在里面坐好，下面堆上木材，浇上油，放上供香，然后再点火烧起来火化。因为有供香，所以烧起来有香味。但这要经过二十一天之后才举行，不是当下就烧。如果三、四天没过就烧，他的识神还没有走。	The body is seated cross-legged inside; firewood is piled beneath it, oil and incense are added, and the wood is ignited. The offering incense gives a fragrance to the fire. The cremation, however, is performed only after twenty-one days, not immediately. If the body were burned before three or four days had elapsed, the consciousness might not yet have departed.
你要烧他，他会痛苦死了，所以不能这么快就烧。因为依照本经的开示，人死了之后外气虽断（就是指鼻子的呼吸断了），内息未绝（就是指胎息还有）。我们做功夫也是这样，功夫做得好入定了，呼吸就没有了。	If you cremate him, he will suffer terribly, so you cannot cremate so soon. This is because, according to this scripture's teaching, after a person dies the outer breath has stopped (that is, breathing through the nose has stopped) but the inner breath has not ended (that is, embryonic breathing still continues). It is the same in our practice: when practice is good and one enters samādhi, breathing disappears.
但胎息还是有，还在下丹田里转动，第八识还没有走。第八识又叫“暖寿识”，如果摸摸身上还有热气，那就是还没有死。入灭尽定的人，他的第八识就没有走。他身上都冷了，但心口还没冷。	But embryonic breathing remains, still turning in the lower dantian, and the ālaya consciousness (ālaya-vijñāna) has not left. The ālaya consciousness (ālaya-vijñāna) is also called the “consciousness of warmth and longevity”; if you touch the body and it is still warm, the person is not yet dead. For someone in cessation samādhi, the ālaya consciousness (ālaya-vijñāna) has not left: his body is cold, but the region of the heart is not yet cold.
第八识还在心包络里面，内息（胎息）还在。做功夫的人证到胎息并没有见性。因为这个身体还没有化空。要完全化空了，连虚空也不存在了，唯有绝对真心现前，那才是见性！所以做到胎息只是禅定功夫很好，但并不是见性。	The ālaya consciousness (ālaya-vijñāna) is still within the pericardium, and the inner breath (embryonic breathing) remains. A practitioner who has realized embryonic breathing has not yet seen his nature, because the body has not yet been turned into emptiness. Only when it is completely emptied, until even empty space does not exist and only the absolute true mind appears, is that seeing one's nature! So reaching embryonic breathing only means that one's meditative concentration is very good; it is not seeing one's nature.
胎息也称识闷绝位。就是识神闷到里面，没有脱开这个色身，就像被别人打昏了，或者生病休克了一样。休克也是不呼吸了，世俗上称为昏厥。通常人死后这段时间有三天半至四天，修行有定力的人可以维持四至七天。	Embryonic breathing is also called the “state in which consciousness is dazed and cut off”: the consciousness remains confined within the physical body and has not disengaged from it, as when someone is knocked unconscious or goes into shock through illness. In shock too, breathing stops; in ordinary speech this is called fainting. For most people, this post-mortem period lasts three and a half to four days; for practitioners with meditative stability, it may last four to seven days.
七天之后识神才能完全离开，不再闷在身体里面了。所以人死后不能马上就烧。送到殡仪馆后，最好给他用防腐剂或放在冷藏库中保存几天。马上烧很不好。	Only after seven days does the consciousness leave the body completely and cease to remain confined within it. The body should therefore not, according to this teaching, be cremated immediately. After it is taken to the funeral home, the source recommends preserving it for several days through refrigeration or other means. Immediate cremation is strongly discouraged.
现在全国各地都举行火葬，这个方法很好，很清爽。	Cremation is now practiced throughout the country. It is clean and has many advantages.
从前我们都是要买棺材，买坟地土葬，很浪费！有些人还很讲究，要什么兰板棺材、硬木棺材，还要很多的陪葬，真是不得了！现在挖古墓挖出很多的宝贝供人展览，对死者有什么意义呢？！所以还是火葬好，付之一炬烧光算数。	In the past, people had to buy coffins and burial plots, which was extremely wasteful. Some insisted upon fine cedar-board or hardwood coffins and numerous burial goods. Treasures are now excavated from ancient tombs and placed on display, but what benefit did they ever bring the deceased? Cremation is therefore preferable: the body is consigned to the flames and the matter is complete.
人死了，家里本来就有很多事情，还要出殡，这样很麻烦。以前都是大出丧，我记得上海那个时候出丧，不知道要多少人，就像出兵一样，真是不得了！现在火葬这个办法很好，优点很多。	A death already creates many demands upon a family, and an elaborate funeral procession adds further trouble. I remember the great funeral processions once held in Shanghai. Vast numbers of people took part, like an army setting out. It was extraordinary.
可以节省财力、物力和时间，省下的土地还可以种庄稼。从前坟墓造得很考究，像一个大花园，真是浪费。佛的办法就是要节省，都烧掉。但佛制不是马上烧，而是坐在佛龛里或者坐在火化缸里，后来是在一个木头龛里坐几天。	Cremation saves money, materials, time, and land that can instead be used to grow crops. In the past, elaborate tombs were built like great gardens—an immense waste. The Buddhist approach is frugal: the body is cremated. The Buddhist rule, however, does not call for immediate cremation. The deceased is seated for several days in a shrine-like enclosure, a cremation vat, or, in later practice, a wooden niche.
如果是有功夫的人，可能过很长时间身体都不腐化。像九华山百岁宫无瑕禅师的应化身，就是一直不坏。我记得从前常州天宁寺的冶开和尚，在清朝是翰林出家，他的功夫也很好。	If the person possessed genuine meditative attainment, the body might remain undecayed for a long time. The preserved body of Chan Master Wuxia at the Centenarian's Palace on Mount Jiuhua, for example, remained intact. I also remember Monk Yekai of Tianning Temple in Changzhou. A Hanlin scholar of the Qing dynasty who later became a monk, he had cultivated well.
他临圆寂时就预先关照他的徒弟：“三天之后你们开缸看看，假使我的色身不坏，那就可以装金。如果色身腐化就火化好了。还有这串佛珠是×××的，你们帮我还给他”。他安排好后就自己走到火化缸里，盘脚坐好。	Before entering parinirvāṇa, he instructed his disciples: “Open the vat after three days. If my body has not decayed, it may be gilded. If it has begun to decay, cremate it. This string of prayer beads belongs to so-and-so; please

	return it.” Having made these arrangements, he entered the cremation vat and sat cross-legged.
念佛僧众围绕他的火化缸给他念：“本师释迦牟尼佛”。因为他是禅宗不是净土宗。三天之后打开缸一看，身上有黑斑了，表明身体已经开始腐烂。于是，大家就把冶开和尚的肉体烧掉了。	The monastics gathered around it and invoked “Fundamental Teacher Śākyamuni Buddha”, for he belonged to the Chan rather than the Pure Land tradition. When the vat was opened three days later, dark spots had appeared on his body, indicating that decomposition had begun. The community therefore cremated his remains.
孙景风居士再三苦心关照：“惟为死者安全起见，决不可朝死而夕即焚”。人死之后识神还没有走，把他烧了，他痛苦的不得了。这一痛苦就把他害了，嗔心一起就投到毒蛇猛虎异类道里去了，不能再生西方。	Layman Sun Jingfeng repeatedly and earnestly cautioned: “For the safety of the deceased, one must never cremate in the evening someone who died that morning.” If the consciousness has not yet departed when the body is burned, the deceased will suffer intensely. Such pain may arouse anger and lead to rebirth among venomous snakes, fierce tigers, or other non-human beings, preventing rebirth in the Western Pure Land.
非但他的肉身痛苦，害得他的法身也不能成就。所以为了安全起见，绝对不能早上死晚上就去焚烧火化。应该送到殡仪馆冷气间里放几天，不要马上去烧。至少三天之后，我们再在殡仪馆里开追悼会火化。	Not only does the physical body suffer; in the source’s account, the opportunity to realize the Dharmakāya may also be lost. For safety, therefore, never cremate a person on the same day as death. The body should remain refrigerated at the funeral home for several days. After at least three days, a memorial service and cremation may be held.
如果殡仪馆里没有冷气设备，暂且买个薄皮棺材，不要考究。因为薄皮棺材比较省钱，将来要烧的吗，买厚棺材有什么用处呢？所以买个薄皮棺材暂且收殓起来，经过七天之后再烧。或者依照回教的办法。	If the funeral home has no refrigeration, buy a simple, thin-walled coffin for temporary encoffining rather than an elaborate one. A thin-walled coffin costs less and will eventually be burned; what would be the use of a thick one? Use the thin-walled coffin temporarily and cremate it after seven days. Alternatively, follow the Muslim method.
回教的办法很好，把死者刷洗清爽之后，用白布从头到脚统统缠起来，以盒盛之。回教徒的棺材就是个盒子，用很薄的板钉成，下面一抽，底就掉了，所以叫脱底棺材，很小很轻。	The Muslim method is very good. After washing the deceased clean, wrap the body completely in white cloth from head to foot and place it in a box. The coffin is made from very thin boards; when its base is pulled out, the bottom comes away. It is therefore called a detachable-bottom coffin, small and light.
临葬时将盒底抽出去入土，就像你们搓麻将的盒子一样，一抽就脱开了。不像我们民间的棺材做得很厚很笨拙。回教徒的棺材都是到清真寺去租。租用一下，用过之后再还给清真寺，也不埋掉。	At the time of burial the bottom of the box is pulled out and the body goes into the ground, like the box of a mahjong set: one pull and it comes apart. It is not like the thick, clumsy coffins made in our folk custom. The coffins of Muslims are all rented from the mosque. They are rented, and after use returned to the mosque; they are not buried.
不过我知道，若不是回教徒，你到清真寺，人家不租给你。收殓起来摆过七天以后，识神已经走掉了，这时再烧。这样死者既得安宁，活人也可以节省财力物力。事情少了，麻烦少了，家属也可以轻快些，不妨碍工作了。这一段话是孙景风居士附加上去的，就是希望大家注意不要朝死而夕焚。要摆过一个礼拜，最少要摆过三、四天再烧。	But I know that if you are not Muslim and you go to the mosque, they will not rent one to you. After the body has been encoffined and laid out for seven days, the spirit-consciousness has left, and then it can be cremated. In this way the dead rest in peace, and the living save money and materials. With fewer matters and less trouble, the family can be more at ease and not interfere with work. This passage was added by Layman Sun Jingfeng, hoping everyone will take care not to cremate in the evening one who died in the morning. Lay the body out for a week, or at least three or four days, before cremation.
以上就是“卷头语”，下面开始讲正文。	This concludes the “Prefatory Remarks”. We shall now begin the main text.

正文

Main Text

中有教授听闻解脱密法（藏名巴多脱卓）	*The Esoteric Teaching of Liberation through Hearing in the Intermediate State* (Tibetan title: *Bardo Thodol*)
西藏密教初祖莲华生大士心传宝典	A Treasury of Heart Transmission from Guru Padmasambhava, the First Patriarch of Tibetan Esoteric Buddhism
取库藏者持明羯磨大师自黄金河畔堪波达山请出流通	Revealed and circulated by the vidyādhara master Karma Lingpa, who brought it forth from Mount Gampodar on the bank of the Golden River
诺门金刚乘弟子寿固金刚孙景风敬译	Respectfully translated by Sun Jingfeng, Vajra name Shougu Jingang, a disciple of the Vajrayāna Nomen
本经由密宗红教初祖莲华生大士所著。由于时间因缘不成熟，他将本经写好后，藏在山洞里面，并没有马上流传。后来他又化身成持明羯磨洲大师，到藏经的地方（即黄金河畔堪波达山），把经文取出来流通。现在由金刚乘弟子孙景风居士翻译完成。	This scripture was composed by Guru Padmasambhava, the first patriarch of the Nyingma school of Tibetan esoteric Buddhism. Because the time and conditions were not yet mature, he concealed the completed text in a mountain cave rather than circulating it immediately. Later, according to the account given here, he manifested as the vidyādhara master Karma Lingpa, traveled to the place where the scripture had been concealed—Mount Gampodar on the bank of the Golden River—and brought it forth for circulation. It was subsequently translated by the Vajrayāna disciple and lay practitioner Sun Jingfeng.

正编上卷　死位中有与法性中有

Main Text, Volume One: The Intermediate State at the Time of Death and the Intermediate State of Dharmatā

皈敬偈	Verse of Refuge and Homage
法身阿弥多婆无量光	Dharmakāya Amitābha, Infinite Light;
报身莲华寂静忿怒尊	Sambhogakāya lotus, peaceful and wrathful deities;
化身莲华生师众生怙	Nirmāṇakāya Guru Padmasambhava, protector of sentient beings:
三身上师尊前我敬礼	Before the guru embodying the Three Kāyas, I pay homage.
死位中有就是人刚刚断气后的三天半到四天之内，这段时间中有身处于迷闷阶段，还没有脱离肉身。到第五天中阴身从身体里出来，就清醒了，这时就到了法性中有时期，为期十四天。	The intermediate state at death comprises the first three and a half to four days after a person's breathing has ceased. During this period, the intermediate-state being remains dazed and has not yet separated from the physical body. On the fifth day, the intermediate-state being emerges from the body and becomes lucid. This marks the beginning of the intermediate state of dharmatā, which lasts fourteen days.
“皈敬”就是皈敬求加之意。皈者，皈依也（皈即归家，依即依靠）；敬者，敬礼也。求加就是请求加被。皈敬偈就是依靠我们的法祖莲华生大士，向他敬礼，请求他的加被。	“Refuge and homage” means taking refuge, paying homage, and requesting blessing. To take refuge is to return home and rely upon a source of refuge; to pay homage is to bow respectfully; and to request blessing is to ask for sustaining spiritual power. The Verse of Refuge and Homage therefore expresses reliance upon Guru Padmasambhava, the patriarch of this Dharma, homage to him, and a request for his blessing.
阿弥多婆无量光就是说阿弥陀佛具有无量光、无量寿。他具足一切，法力无边，光明不可限量。这就表示我们的法身（即佛性），它是诸法的根本。“莲华”就是指莲华身。	“Amitābha, Infinite Light” means that Amitābha Buddha possesses infinite light and infinite life. He is complete in all respects, his Dharma power is boundless, and his radiance cannot be measured. This represents our Dharmakāya—Buddha-nature—which is the foundation of all dharmas. “Lotus” refers to the lotus body.
“寂静”尊就是正法轮身，妙相庄严，有三十二相，八十种好。“忿怒”尊就是教令轮身，即明王身，是专门怖魔的。所以在这里“莲华”“寂静”“忿怒”尊都是指我们尊贵无比的佛菩萨，代表我们的报身。	The peaceful deities constitute the body of the true Dharma wheel, adorned with the thirty-two major marks and eighty minor characteristics. The wrathful deities constitute the body of the wheel of command—the bodies of the Wisdom Kings—which terrify māras. Here, then, “lotus”, “peaceful”, and “wrathful” refer to supremely honored Buddhas and bodhisattvas and represent the Sambhogakāya.
“化身‘莲华生师’众生怙”就是说莲华生大师是由释迦牟尼佛、阿弥陀佛、观世音菩萨合起来化生的，所以叫化身“莲华生师”。众生怙就是指佛菩萨是广大众生的依靠和保护者。所以这段“皈敬偈”就是说我们要在具足法、报、化三身的上师面前，恭恭敬敬地再三顶礼，诚心诚意地祈求佛菩萨的加持。	“Nirmāṇakāya Guru Padmasambhava, protector of sentient beings” means, according to the explanation given here, that Guru Padmasambhava manifested through the combined activity of Śākyamuni Buddha, Amitābha Buddha, and Avalokiteśvara Bodhisattva. “Protector of sentient beings” means that the Buddhas and bodhisattvas are the refuge and protectors of the vast multitude of beings. The verse therefore expresses repeated and reverent prostration before the guru who embodies the Dharmakāya, Sambhogakāya, and Nirmāṇakāya, together with a sincere request for the blessing of the Buddhas and bodhisattvas.
诸中根瑜伽士，中有解脱方便，即此“听闻解脱密法”。凡义有三：即前导、正述、结归三分。	For yogins of intermediate capacity, the means of liberation in the intermediate state is this *Esoteric Teaching of Liberation through Hearing*. Its exposition has three divisions: preliminary guidance, the principal exposition, and the concluding synthesis.
文中为什么说诸中根瑜伽士，而不说上根瑜伽士呢？因为上根人修法修得好，他们在未死之前已经证到自己的佛性，不必等到中阴境界现前即可解脱。所以本密法是诸中根人最方便的解脱法门。瑜伽士就是指修法修的相应的人。	Why does the text address yogins of intermediate capacity rather than those of superior capacity? Practitioners of superior capacity cultivate well and realize their own Buddha-nature before death. They can attain liberation without waiting for the appearances of the intermediate state. This esoteric teaching is therefore the most expedient method of liberation for people of intermediate capacity. A yogin is someone whose practice has become corresponding and integrated.
中根瑜伽士生前未证法身，活的时候不能了生死，但死后中有时期听到本法的教导就可以得到解脱。这本《中有教授听闻解脱密法》共分三个部分，即前导、正述和结归。前导就是在为亡者说法之前的导引。	Yogins of intermediate capacity have not realized the Dharmakāya during life and cannot bring birth and death to an end while alive, but during the intermediate state after death they can attain liberation by hearing the instructions of this teaching. *The Esoteric Teaching of Liberation through Hearing in the Intermediate State* is divided into three parts: preliminary guidance, the principal exposition, and the concluding synthesis. The preliminary guidance prepares the way before the Dharma is explained to the deceased.

正述就是本经的正宗分，就是告诉我们一步一步的如何解脱。结归就是最后的归纳与总结。就像我们讲经一样也有：序分、正宗分、流通分。前导就相当于序分，正述就相当于正宗分，结归就相当于流通分。	The principal exposition is the core of the scripture and explains, step by step, how liberation is attained. The concluding synthesis draws the teaching together and summarizes it. These correspond to the three traditional divisions of a scripture: the introductory division, the principal division, and the circulation division.

【初】 前导

[First] Introduction

此中敷陈“中有教授听闻解脱密法”，在密乘中，修法行者，分为上、中、下三根，诸上根人，依“引导次第”（引导次第者，谓行者初由显教入手，俟有相当修持，通达空性以后，次入密教坛城灌顶，授以大法，由“生起”“圆满”二次第循序进修，迨命终时，即仗引导次第而得解脱）。	This section sets forth *The Esoteric Teaching of Liberation through Hearing in the Intermediate State*. In the Vajrayāna, practitioners are classified as having superior, intermediate, or inferior capacity. Those of superior capacity rely upon the “Stages of Guidance”. A practitioner begins with exoteric Buddhism and, after cultivating to an appropriate degree and comprehending emptiness, enters an esoteric maṇḍala, receives empowerment and the profound teaching, and progresses in sequence through the Generation and Completion Stages. At the end of life, liberation is attained by relying upon these Stages of Guidance.
最初入手修持，即仗“引导”，定得解脱，若或未能解脱，则于“死位中有”（命尽时谓之死位中有）时，不必修颇哇法（迁识往生法名颇哇法），迳修成佛。	From the very beginning of practice, such practitioners rely upon guidance and are certain to attain liberation. If they have not already done so, then during the intermediate state at death—that is, when life comes to an end—they need not practice phowa, the transference of consciousness for rebirth, but may attain Buddhahood directly.
敷就是铺出来，陈是陈述。前导讲述了在《中有教授听闻解脱密法》中，上根人、中根人以及下根人如何解脱。上根人能够解脱的法，中根人就不能解脱，下根人则更不能解脱。所以上、中、下三根人的解脱方法都不一样。	“Set forth” means to lay out and explain. The preliminary guidance describes how people of superior, intermediate, and inferior capacity attain liberation through *The Esoteric Teaching of Liberation through Hearing in the Intermediate State*. A method that liberates a person of superior capacity will not necessarily liberate someone of intermediate capacity, still less someone of inferior capacity. The methods of liberation for the three capacities therefore differ.
译者在括号里将密法的修行次第作了解释。就是说修密宗的人开始修行的时候都要由显教入手，假如不懂得显教的教理，就不能修密法！因为教理是通理，密法是事行。就像读书，先要明理，明理之后才能具体去做。	In the parenthetical passage, the translator explains the sequence of esoteric practice. Practitioners of esoteric Buddhism must begin with exoteric teachings. If they do not understand exoteric doctrine, they cannot properly practice esoteric methods, for doctrine provides the general principles while esoteric practice supplies concrete methods. It is like studying: one must first understand the principles and then put them into practice.
净土宗同样也是先要懂得教理，然后再念佛——这就是修持。如果一点道理都不不懂，怎么去做呢？所以修行先要由显教入手。研究教理达到一定的程度，最好能够通达空性以后再入密教。	Pure Land practitioners likewise first understand the doctrine and then invoke the Buddha; that is cultivation. If one understands no principle at all, how can one practice? Cultivation should therefore begin with exoteric Buddhism. After studying the doctrine to an appropriate level, it is best to comprehend emptiness before entering esoteric practice.
通达空性就是指明白了色就是空，空就是色，不再把空当成是顽空、断灭空或析法真空、或体法真空等等，而是理解了妙有真空，真空妙有的道理（此段可参见本文“翻译缘起（二）”）。	To comprehend emptiness is to understand that form is emptiness and emptiness is form. One no longer mistakes emptiness for blank or inert emptiness, annihilatory emptiness, analytical emptiness, or integral emptiness, but understands the principle that wondrous presence is true emptiness and true emptiness is wondrous presence. See “The Origins of the Translation (II)” in this text.
但如果对显教没有相当修持的人是不容易通达空性的。所以应该通达空性以后，再来实修密法。密法是通过持咒、结印等方法来修持，比显教多了一个方便加持——即佛菩萨的加持力。	Without substantial grounding in exoteric Buddhism, emptiness is not readily understood. One should therefore comprehend emptiness before undertaking esoteric practice. Esoteric Buddhism employs mantra recitation, mudrās, and other methods. In comparison with exoteric Buddhism, it adds the expedient support of blessing—the sustaining power of the Buddhas and bodhisattvas.
关于咒，我们前面讲过了，是佛菩萨的心在禅定中所化的符号。我们念密咒就等于和佛菩萨通电报，咒就是密电码，印就像天线一样。	As explained earlier, a mantra is a symbolic expression manifested from the meditative mind of a Buddha or bodhisattva. Reciting a mantra is likened to communicating with them by telegram: the mantra is the coded message, and the mudrā is like an antenna.
我们通过结印、持咒就能把自己本身的能量和宇宙间的能量接通，也就是和佛菩萨的能量接通。这样佛菩萨就会加持我们。显教就完全靠自力，比如参禅就没有佛菩萨的加持力。	By forming mudrās and reciting mantras, we connect our own energy with the energy of the universe—that is, with the energy of the Buddhas and bodhisattvas. In this way the Buddhas and bodhisattvas bless us. Exoteric Buddhism relies entirely on one’s own effort; in Chan meditation, for example, there is no blessing power from the Buddhas and bodhisattvas.
所以密宗有这样的方便法，比较省力，也比较容易成就。进入密教须经“坛城灌顶，授以大法”。坛城就是道场，就是设个道场来为受法者灌顶。灌顶是个仪式。因为佛教是在印度创立的。	Esoteric Buddhism thus possesses expedient methods that require less effort and make accomplishment easier. Entering esoteric Buddhism requires “empowerment in a maṇḍala and transmission of the profound teaching”. A maṇḍala is the ritual space established for conferring empowerment. Empowerment is a rite.

当时印度王子继位（就是要做国王了），就要请个大臣来为他举行仪式，这个仪式就是灌顶。所以为了尊重之故，传授密法时也依照这个习惯举行灌顶仪式。每个法的灌顶都不同，因为用的咒语不同。	Buddhism arose in India, where a minister would perform an anointing ceremony when a prince succeeded to the throne. In deference to this precedent, a rite of empowerment is performed when esoteric teachings are transmitted. The empowerment for each practice differs because different mantras are used.
灌顶授法之后，再由“生起”“圆满”二次第循序渐修。“生起”者就是从无到有，修有相的观想法。最初步的观想法是观想本尊、坛场等等。	After empowerment and transmission, one progresses through the Generation and Completion Stages in sequence. “Generation” means bringing a visualized form into appearance from emptiness. Initial visualisations include the yidam and maṇḍala.
比如修“嗡、阿、　”就是观想红光、白光、兰光分别从本尊顶上、喉结、心里放出来，收到我们的心中。再把我们所有的习气、污秽都消光、除尽。这就是从无生有，是生起次第中的一个方法。	In the practice of “Oṃ Āḥ Hūṃ”, for example, one visualizes red, white, and blue lights issuing respectively from the yidam’s crown, throat, and heart and being absorbed into one’s own heart. All habitual tendencies and impurities are then dissolved and eliminated. This visualized arising from emptiness is one method of the Generation Stage.
圆满次第就是把从无观想出来的有再化空，光也不可得，就像我们整日在空气当中不觉得有空气一样，要归无所得。所以《心经》中讲：“以无所得故，依般若波罗密多，得阿耨多罗三藐三菩提”。无所得是真得，有所得就不对了。所以圆满次第到最后就是归无所得。	In the Completion Stage, the forms visualized into appearance are in turn dissolved into emptiness. Even the light cannot be grasped. Just as we remain surrounded by air all day without being conscious of it, the practice returns to non-attainment. The Heart Sūtra therefore says, “Because there is nothing to attain, by relying upon prajñāpāramitā one attains unsurpassed, perfect awakening.” Non-attainment is true attainment; to grasp at something attained is mistaken. The Completion Stage thus culminates in non-attainment.
修习密法应按次第循序渐进，不可跨越。现在有些人初步的还没有修好，就要修下一步的。比如修大圆满法，大圆满法分彻却、脱嘎两部分。有些人连彻却还没有修好，就修脱嘎了。	Esoteric practice must proceed gradually and in the proper sequence; stages should not be skipped. Some people today have not completed the preliminary practice but already want to move to the next. The Dzogchen (Great Perfection), for example, contains Trekchö and Tögal. Some practitioners attempt Tögal before they have properly accomplished Trekchö. How could they succeed?
这怎么能成就呢？！彻却没修好，心还在动，心动就像我们照镜子时镜子在摇动，这样照的像就不清楚了。所以先要把初步的修好。修好后你的心就像静止不动的镜子一样，照的影像就逼真现前了。有的人还没有修过彻却，也不知道修成彻却是什么境界，就修脱嘎了。这不是胡来吗？！所以不得师承胡来是不行的。	If Trekchö has not been accomplished, the mind is still moving. It is like a mirror shaking while we try to see our reflection: the image cannot appear clearly. The preliminary practice must therefore be completed first. Once it is accomplished, the mind resembles a perfectly still mirror and the reflected image appears vividly and accurately. Some people have never practiced Trekchö and do not even know its state of accomplishment, yet attempt Tögal. Is this not reckless? One must not act irresponsibly without authentic transmission lineage.
我们修法，不管是净土宗、禅宗还是密宗修到一定程度都是一样的，都能证到自己的光明，都能明心见性（修到这种程度的人就是上根人）。我们平时修法用功，快打开本来见性时，呼吸是要断的。	Whether we practice Pure Land, Chan, or esoteric Buddhism, after reaching a certain level the realization is the same: we realize our own luminosity and see the mind and intrinsic nature. A person who reaches this level has superior capacity. As diligent practice approaches the opening in which intrinsic nature is seen, the breath may cease. Ordinary people become alarmed: “Oh! My breathing is stopping—I am dying!” Fear makes them draw back, which is a great pity.
一般人到这时都很心慌：“哎呀，我怎么要断气了，要死了！”一害怕就退回来了，很可惜！所以到这时千万不要害怕，要证见本性，要脱开这个色壳子，气是要断的，这就叫“虚空粉碎，大地平沉”。	At this point ordinary people are all in a panic: “Oh no, why is my breath stopping? I’m dying!” As soon as they get frightened they retreat, which is a great pity! So at this point do not be afraid; you must realize and see your nature and break out of this shell of form. The breath will certainly stop; this is called “empty space shatters, the great earth sinks level.”
上根人已经证到这个地步，到死的时候就不害怕了，因为他已经“死”过，已经熟悉了，就能安安稳稳的解脱了。	Practitioners of superior capacity have already reached this state. At death they are unafraid, because they have already “died” once and know the experience. They can attain liberation calmly and securely.
所以上根人就不需要中阴救度法，也不需要颇哇法了，即使他到死的时候有点迷闷，只要依照“引导次第”也可以解脱。引导就是告诉他：你现在已经放光，与光明合上去就能解脱。他一听到就会马上醒悟：“哦！我的光明显现了”。他就成就了。所以在世的时候用功最为重要！	They therefore need neither the method for liberation in the intermediate state nor phowa. Even if they become slightly dazed at death, they can attain liberation by following the Stages of Guidance. The instruction is simply: “Your light is now manifesting. Merge with it and you will be liberated.” Upon hearing this, the practitioner immediately awakens: “Ah, my luminosity has appeared!” Accomplishment follows. Diligent cultivation while alive is therefore of the greatest importance.

诸中根瑜伽士，临命终时，由此密法，决定解脱，又若未能解脱，则于法性中有（命尽后，经过三日半或四日期间，即为法性中有。）起现时解脱，故此听闻解脱密法，必须殷重修持为要。	Yogins of intermediate capacity will certainly attain liberation at the end of life through this esoteric teaching. If they do not attain liberation then, they will do so when the intermediate state of dharmatā appears after the three-and-a-half- to four-day period following the end of life. It is therefore essential to practice this *Esoteric Teaching of Liberation through Hearing* earnestly and with great respect.
中根人即使活的时候没有证到本性，也不要紧。依靠这本“中阴救度法”也决定能得到解脱。因为这个法很殊胜，它能够一遍一遍地提醒我们：现在是什么阶段，放什么光，是什么佛来接引你，什么菩萨来护持你……。	It does not matter if people of intermediate capacity have not realized intrinsic nature while alive. By relying upon this method for liberation in the intermediate state, they can certainly attain liberation. This exceptional teaching repeatedly reminds them which stage has arisen, which light is appearing, which Buddha is coming to receive them, and which bodhisattva is protecting them.
使我们在中有时期（即死位中有、法性中有、轮回中有）得到解脱。所以借助本密法，即便是下下根人也不害怕了。中根瑜伽士中的“瑜伽”就是指相应。就是我们修的法要和我们的心相应；凡夫的心要和佛的心完全相应。	In this way, liberation may be attained during the intermediate state—whether the intermediate state at death, of dharmatā, or of becoming. With the aid of this esoteric teaching, even people of the lowest capacity need not be afraid. In “yogins of intermediate capacity”, yoga means correspondence or union. Our practice must correspond with our mind: the mind of an ordinary being must become fully corresponding with the Buddha’s mind.
上和佛的心相应，下和众生的心相应。所以在我们修法时要专心致志、毕恭毕敬，非常的虔诚，才能把妄念打断，才能和法相应。比如修净土宗的人念佛，也要念得相应才行。光是嘴上念念佛号，心里还在乱动，那就不是相应。	Above, it corresponds with the mind of the Buddha; below, with the minds of sentient beings. When practicing, we must therefore be single-minded, thoroughly respectful, and deeply sincere. Only then can wandering thoughts be interrupted and practice become corresponding. Pure Land practitioners, for example, must invoke the Buddha in a way that becomes corresponding. Merely repeating the Buddha’s name with the mouth while the mind wanders is not correspondence.
念佛要做到“心念耳闻”，持咒也是一样，要把咒音听得清清爽爽，心佛道交，打成一片，这才是相应。	Buddha-invocation should involve “the mind invoking and the ear listening”. The same applies to mantra recitation: hear every syllable distinctly, so that one’s mind and the Buddha meet in responsive communion and become one. This is correspondence.
中根人在临命终时，假如在死位中有这三天半到四天之内没有得到解脱（死位中有有两次放光，假如这时候你业障重，经过很多次的提示，还没有醒悟，没有解脱），那也不要紧，还可以在法性中有（就是死后第五天到第十八天之间）光明显现时得到解脱。	If a person of intermediate capacity does not attain liberation during the three and a half to four days of the intermediate state at death, that is not the end. The light appears twice during this period. If karmic obstructions are heavy and repeated instructions still fail to bring awakening and liberation, another opportunity remains. Liberation may still be attained when the light manifests during the intermediate state of dharmatā, from the fifth through the eighteenth day after death.
因为那时还有佛多次放光来接引，还有菩萨来护持我们，所以到法性中时期仍然可以得到解脱，但要求我们对本法要虔诚，要恭敬，不要轻看。应时时刻刻拳拳在心，不要忘记。	At that time, Buddhas repeatedly radiate light to receive the being, and bodhisattvas provide protection. Liberation is therefore still possible during the intermediate state of dharmatā, but we must approach this teaching with devotion and respect and never treat it lightly. Keep it constantly and earnestly in mind; do not forget it.

一、颇哇法

I. The Practice of Phowa

初、瑜伽人、于诸死相（凡人在未死以前，先现死相。请参“卷头语”——“度亡时期注意事项之（四）”）。当依观察死相自解脱法，善为观察。迨死相特征全现时，当施颇哇法，如教回忆，自行解脱。	First, yogins should carefully observe the signs of death by means of the method for self-liberation through observing those signs. Ordinary people display signs of death before dying; see “Prefatory Remarks—Important Points to Observe When Guiding the Deceased, Point Four”. When all the characteristic signs of death have appeared, phowa should be performed. Recalling the instructions, the practitioner attains self-liberation.
在卷头语中我们已经讲过了，不论是谁在未断气之前都先要现死相。就是身体重了，呼吸急促了，舌头大了等等的现象现前（可参见本文“卷头语”度亡时期注意事项之（四））。	As explained in the Prefatory Remarks, everyone displays signs of death before the breath ceases. The body may become heavy, breathing rapid, the tongue swollen, and so forth. See “Prefatory Remarks—Important Points to Observe When Guiding the Deceased, Point Four”.
在度亡的时候我们要注意仔细观察死者，对于生前曾经修过颇哇法的人，在他死相现前时就要教导他：“这个时候你不要心慌，不要痛苦，不要舍不得离开你的家庭。生老病死是人之常情。	When guiding a dying person, observe these signs carefully. If the person practiced phowa during life, instruct him or her when the signs appear: “Do not panic or become distressed. Do not cling to your family or be reluctant to leave. Birth, aging, sickness, and death are natural features of human life.
有生必有死，每个人都会死，这是辩证法。所以要镇定，不要悲哀，心不能散乱。	Whatever is born must die; everyone dies. Remain composed and do not grieve. Do not let your mind become scattered.”

现在到了关键时刻，千钧一发，你曾修过颇哇法，现在要注意观想用‘嘿——’把明点提起来，升到头顶上，再观想把阿弥陀佛或观世音菩萨的脚拿开，然后‘啪——’明点就出去了，就到了阿弥陀佛或观世音菩萨的心中。	‘This is the critical moment. You practiced phowa in life. Now visualize carefully: with ‘Hēi—’, raise the bindu to the crown of the head. Then visualize Amitābha Buddha or Avalokiteśvara Bodhisattva lifting a foot from the crown aperture. With ‘Pā—’, the bindu leaves through the crown and enters the heart of Amitābha or Avalokiteśvara.
你就可以生到西方极乐世界去了。”假如亡者生前没有修过“颇哇法”，那么在他死相现前时，就要由度亡的人来帮他修。	You can then be reborn in the Western Pure Land of Ultimate Bliss.” If the dying person did not practice phowa in life, the person guiding the deceased should assist when the signs of death appear.
到时还是用观想法，度亡的人把气集中到手上，然后把气从他的脚底往上推，推到心脏，再推到喉咙，再推到头顶。一边推一边观想，最后“啪——”观想他的识神从头顶出去了。这个方法很有用。人到最后这一关非常重要，所以大家为帮助死者可以用这个办法。	Using visualization, the practitioner concentrates qi in the hands and guides it upwards from the soles of the deceased person’s feet to the heart, then to the throat, and finally to the crown. While doing so, visualize the movement. At the end, with “Pā—”, visualize the person’s consciousness leaving through the crown. This method is very useful. The final passage through death is extremely important, and the method may be used to assist the deceased.
若已证迁转（即神识已经因修颇哇迁往净土），则不需修此听闻解脱密法。若或未证，则当于亡者尸旁高声朗诵此法。若无尸在（详见附注一），则坐于亡者床榻或其住处而行此法。	If the transference has been accomplished—that is, if the consciousness has already been transferred to a pure land through phowa—there is no need to practice this *Esoteric Teaching of Liberation through Hearing*. If the transference has not been accomplished, recite this teaching aloud beside the deceased person’s body. If the body is absent (see Note One), perform the practice seated at the deceased person’s bed or former residence.
怎么能知道亡者的识神已经迁到西方去了呢？有个办法：就是测量亡者的体温。	How can one know whether the deceased person’s consciousness has been transferred to the Western Pure Land? The source gives a traditional method based upon the pattern in which bodily warmth disappears.
看他是不是脚底先凉，然后腿上再凉，肚皮再凉，心口再凉，到最后头上还是温温的，那就证明他的识神已经从头顶出去了，这就叫顶圣，就是升到佛的净土去了。但是摸的时候要轻轻地试，不能戳得太重。	See whether the soles of his feet turn cold first, then his legs, then his belly, then his chest, and at last the top of his head is still warm; that proves that his spirit-consciousness has left from the crown. This is called “crown sage,” meaning he has ascended to the Buddha’s Pure Land. But when you feel, test gently; do not press too hard.
也不能左一次，右一次的戳。因为人到最后要断气的时候很痛苦，你若碰他，他心里很窝火。从前有个国王，也是修佛法的。到最后要走的时候，让别人给他扇扇子赶苍蝇。不小心，“啪”一下子扇子打到了他的头上。	Do not prod it heavily or test it repeatedly from side to side. A person approaching the final breath may be in great pain, and being touched may arouse anger. There was once a king who practiced the Buddhadharma. As he approached death, someone fanned him to keep away flies. The fan accidentally struck his head.
这下坏了，国王一发火变成了蟒蛇，西方就升不上去了。所以不要左一次，右一次地去量他的体温，这一点大家要注意！假如亡者的识神经过修“颇哇法”已升到净土去了，就不需要再修《中有教授听闻解脱密法》了。	The king became angry and, according to the story, was reborn as a python and failed to reach the Western Pure Land. Do not, therefore, repeatedly test the body’s temperature. Everyone should pay careful attention to this. If phowa has transferred the consciousness to a pure land, *The Esoteric Teaching of Liberation through Hearing in the Intermediate State* and the subsequent scriptures and mantras need not be recited.
下面的经文、咒语也不必再念了。假如亡者的识神没有从顶上出来，就证明他没有到西方去。那就要在亡者的旁边为他高声朗诵本密法。假如亡者的房间里有很多人，最好由一个人领诵，其余的人跟着念，声音不要太嘈杂。	If consciousness has not left through the crown, the source takes this to show that the person has not reached the Western Pure Land. The esoteric teaching should then be recited aloud beside the deceased. If many people are present, it is best for one person to lead while the others recite along, without creating excessive noise.
【附注一】	[Note One]
按：亡者如在远方，亦可函索其生前相片或其贴身衣服一角，或取亡者生前用物，并列于前，呼亡者名，则亡者亦可应呼而至。	Editorial note: If the deceased is far away, one may request by letter a photograph taken during life, a corner of clothing worn next to the body, or an object formerly used by the deceased. Place it before you and call the person by name; the deceased may respond to the summons and come.
“附注一”告诉我们：如果亡者不是死在家里，而是死在外地，即“无尸在”，这也不要紧。可以取他的照片，或者取他贴身衣服的一角（剪下一只角就可以了），或者取亡者生前用过的东西，摆在他的牌位面前，喊他的名字。	Note One explains what to do if the person died away from home and the body is absent. Use a photograph, a corner cut from clothing worn next to the body, or an object the deceased used in life. Place it before the memorial tablet and call the person by name.
他叫张三，就喊：“张三，请你来受供，我给你讲法，可以帮你解脱”。就这样和他讲，亡者即可应呼而至。因为死的人识神一出来，就脱离了躯壳，没有了障碍，所以就有神通（当然不像佛那样神通具足，没有漏尽通），哪怕远隔千里万里，他也能感受得到。你喊他的名字，他一飘就到，快得很。所以遇到这种情况就这样来行法。	If he is called Zhang San, call out: “Zhang San, please come and receive offerings. I will explain the Dharma to you and can help you attain liberation.” Speak to him in this way, and the deceased can come in response to the call. For when the spirit-consciousness of a dead person comes out, it has left the shell of the body and has no obstruction, so it has spiritual powers (not, of course, complete like a Buddha’s: it lacks the power of the exhaustion of outflows). Even if it is a thousand or ten thousand miles away, it can sense this.

	When you call its name, it drifts there in an instant, very quickly. So when you meet such a case, perform the practice in this way.

二、诵法须知

II. Instructions for Recitation

此时行法者，先念下文“谛实力偈”三或七遍，钩召亡魂，来前听法。	The practitioner should first recite the “Verse of the Power of Truth” three or seven times, summoning the deceased to come before the practitioner and hear the Dharma.
谛实力偈	Verse of the Power of Truth
（此偈应于每一次行法之前，必须念诵。）	(This verse must be recited before every performance of the practice.)
以我意乐力　如来加持力	By the power of my sincere intention, By the blessing power of the Tathāgatas,
及法界力等　凡所思维境	And by the power of the dharmadhātu,
皆随其所应　无碍速现前	May every object of contemplation, According to what is fitting, Appear swiftly and without obstruction.
行法的人（就是超度亡者的人），在每次行法之前都要先念“谛实力偈”三到七遍。“谛”是真谛，就是真理。“实力”就是说我们本来具足一切妙用、神通，拥有真正的力量。只要我们发心，呼喊亡者的名字，就能够把亡者呼唤过来，和他讲法，并且能够让他听懂。下面讲述“谛实力偈”。	Before each performance of the practice, the person guiding the deceased should recite the “Verse of the Power of Truth” three to seven times. “Truth” here means ultimate truth. “Power” means that we inherently possess wondrous functions and supernormal capacities—genuine power. If we arouse sincere intention and call the deceased by name, we can summon the being, explain the Dharma, and enable the teaching to be understood. The verse is explained below.
“我”是指行法者，“意”是指乐意、诚心诚意，“力”是指力量。“以我意乐力”就是说我诚心诚意，非常乐意超度这个亡灵，作这件好事。我本身就具足这个力量。因为人人都具足万能的法性。	“I” refers to the practitioner. “Sincere intention” means willing and wholehearted intention, and “power” means efficacy. “By the power of my sincere intention” means that I wholeheartedly and willingly undertake the good act of guiding this deceased being to liberation, and that I inherently possess the capacity to do so. Everyone is endowed with the all-pervading dharmatā and its functions.
只要我们诚心诚意地去做，再加上佛菩萨的加持力，我们就有这个感召力。因为一切时、一切处，不论我们修不修法，都离不开佛菩萨和十法界（指四圣六凡）的加持力。	When we act with complete sincerity and receive the blessing power of the Buddhas and bodhisattvas, we possess the power to summon and respond. At all times and in all places, whether or not we are consciously practicing, we remain inseparable from the sustaining power of the Buddhas, bodhisattvas, and the ten dharma realms—the four noble and six ordinary realms.
所以净土宗人不但要念阿弥陀佛，还要念观世音菩萨，以求观世音菩萨时时刻刻的加持。佛在《法华经》中也说：此人是行《法华经》的，修法华定的，要如何如何加持他。	Pure Land practitioners therefore invoke not only Amitābha Buddha but also Avalokiteśvara Bodhisattva, seeking the bodhisattva’s continual blessing. In the Lotus Sūtra, too, the Buddha describes how a person who upholds the sutra and cultivates the Lotus Samādhi is to receive support.
如果我们做好事，鬼神都会护持；如果我们做坏事，非但佛菩萨对我们摇头：这个众生怎么在造恶？！就连鬼神也要责罚我们。所以我们平常说：“三尺顶上有神明”，就是这个道理。	If we perform good deeds, even spirits will protect us. If we commit wrongdoing, not only will the Buddhas and bodhisattvas disapprove—“Why is this sentient being committing evil?”—but spirits too will call us to account. This is the meaning of the saying, “Spirits dwell three feet above one’s head.”
这是真的！不要以为一个人做坏事没有人看到。其实鬼神都看得清清爽爽，你瞒不了人！因此，我们现在要救度亡灵，做好事，就会得到佛菩萨和十法界力量的加持，天龙八部都会护持我们。	Do not imagine that wrongdoing goes unseen; according to this teaching, spirits see it clearly. Now that we are undertaking the good act of guiding a deceased being, we receive the support of the Buddhas, bodhisattvas, the ten dharma realms, and the eight classes of devas and nāgas.
“凡所思维境”就是指我所想象的、所要求的。“皆随其所应”就是说都能得到感应。“无碍速现前”就是说没有任何障碍，能迅速现前。	“Every object of contemplation” means whatever I visualize or request. “According to what is fitting” means that an appropriate response occurs. “Appear swiftly and without obstruction” means that the response manifests quickly and encounters no obstacle.
所以“谛实力偈”就是说以我自己的力量，再加上佛菩萨的加持力和十法界的加持力，使我所要求的都能得到感应，我就能做好这件事，就能将亡者超度，不会有任何障碍。所以我们只要一点不疑惑，把这段偈文一念，亡者就能随感而至，很快地在我们面前显现。	The Verse of the Power of Truth thus invokes one’s own power together with the blessing power of the Buddhas, bodhisattvas, and ten dharma realms, so that the request receives a response and the deceased may be guided without obstruction. If we have no doubt and recite the verse, the deceased responds to the summons and is visualized as appearing swiftly before us.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵经文。斯时亡者亲属及恩爱夫妻等，不得哭泣，以碍行法。行法时，若有尸在，则于亡者外气将断时，由刺嘛或大德尊者、或亡者生前信崇之友、或同学侣伴等，引唇附耳（但不可近触其耳），而为诵此听闻解脱密法。	After this verse has been recited, the deceased has been summoned. Immediately visualize the being coming to stand before you and listen to the Dharma, and begin reciting the scripture. At this time, relatives and loving spouses must not weep, for this obstructs the practice. If the body is present, then as the outer breath is about to cease, a lama, an accomplished and

	venerable practitioner, a friend whom the deceased trusted and revered in life, or a fellow student or companion should bring the lips near—but not touching—the ear and recite this *Esoteric Teaching of Liberation through Hearing*.
我们把“谛实力偈”念诵三至七遍，就可以把亡魂钩召来。这时我们就观想亡魂已来到我们面前听法。我们就可以为亡者朗诵经文了。经文大义就是告诉亡者：心不要乱，一切放下，与光明合上去就可以超脱了。	By reciting the Verse of the Power of Truth three to seven times, we summon the deceased. Visualize the being before us, listening to the Dharma, and then recite the scripture. The essential message is: “Do not let your mind become confused. Let go of everything. Merge with the light and attain liberation.”
所以这个时候死者的家属，就是死者的夫（或妻）、子女、父母等不能哭泣。一哭死者的心就乱了，也就听不进去本法了。我们在这里哭，舍不得离开他；他也会哭，舍不得离开我们。这样就妨碍他往生西方极乐世界了。	At this time, the deceased person’s spouse, children, parents, and other relatives must not weep. Their weeping disturbs the deceased person’s mind and prevents the teaching from being heard. If we cry because we cannot bear to part, the deceased may likewise grieve and remain reluctant to leave, obstructing rebirth in the Western Pure Land of Ultimate Bliss.
所以净土宗人也是这样讲：死的时候，大家不能哭，只能帮他念佛。有佛菩萨的加被，可以接引他生西。假如我们这个时候忍不住，就到外面去哭。因为在房间里哭，既妨碍死者又妨碍行法者。	Pure Land practitioners therefore also teach that at the time of death people should not cry but should assist by invoking the Buddha. Through the blessing of the Buddhas and bodhisattvas, the dying person can be received into the Western Pure Land. If family members cannot restrain their grief, they should go outside to cry. Weeping in the room disturbs both the deceased and the practitioner.
在为亡者超度的时候，假如有尸体在，就在死者外气将断未断的时候，由喇嘛（就是西藏的出家人，我们汉地称作和尚）或大德尊者（就是修道有成就的人）或亡者生前信崇之友（就是死者活的时候很相信、很崇拜的人）来为亡者行法。	When the body is present, the practice should begin as the outer breath is about to cease. It may be performed by a lama—a Tibetan monastic—or by a venerable person accomplished in cultivation, a friend whom the deceased trusted and revered in life, or, if none of these is available, a companion with whom the deceased shared a close understanding.
如果找不到上述这几种人，就找一个和他意气相投、合得来的伴侣来为他行法。行法时，为使他能听清本密法，不要离亡者太远，要靠近他的耳朵，但不要碰着，要离开一点。	If you cannot find any of the people mentioned above, find a companion who is congenial and gets along with him to perform the practice for him. When performing it, so that he can hear this esoteric teaching clearly, do not stay far from the deceased; get close to his ear, but do not touch it—keep a little distance.

【次】 正述

[Next] Main Explanation

三、诵法实施

III. Conducting the Recitation

兹说解脱听闻密法者，初，供养三宝。若富饶者，有力设供，当广为陈献；若力不充裕，可以一心思维，观为意所变现无量上妙供物，遍满虚空（谓非实有供物、而由心意中观想所成、变现上妙供品、为数无量、遍满虚空中）。次举诵下列各种念诵：	The *Esoteric Teaching of Liberation through Hearing* is now explained. First make offerings to the Three Jewels. Those who are wealthy and able to arrange offerings should present them abundantly. Those of limited means may concentrate single-mindedly and visualize immeasurable, supremely excellent offerings manifested by the mind and filling the whole of space. These are not physical objects but exquisite offerings created in visualization, countless in number and pervading space. Then recite the following texts:
（一）启请诸佛菩萨加被偈	(I) Verse Invoking the Blessing of the Buddhas and Bodhisattvas
（二）救脱中有怖畏险峡偈	(II) Prayer for Deliverance from the Perilous Passage of the Intermediate State
（三）中有六纲	(III) Root Verses of the Six Intermediate States
（四）中有救怖愿	(IV) Prayer for Protection from Fear in the Intermediate State
以上四种偈文（均见下卷末附编中）。各念三至七遍，当视时间之长短而定。	The four verses above are all found in the appendix at the end of Volume Two. Recite each three to seven times, according to the time available.
在我们为亡者诵听闻解脱密法前，首先要供养三宝。这是为亡者行法所要做的准备工作。供养要看个人的经济情况。假如家里很富有，有能力设供，就可以多供养一点。	Before reciting *The Esoteric Teaching of Liberation through Hearing* for the deceased, we first make offerings to the Three Jewels. This is the preparation for the practice. The scale of the offering depends upon one's means. A wealthy family may offer more.
因为修密法要设坛场，要供养，所以密法可以说是富贵人修的。那些年纪大的人可能见过密法的坛场。从前，在上海的静安寺就设了一个密法坛场，布置的很庄严，供养的很丰富，非常讲究。	Esoteric practice traditionally requires a maṇḍala and offerings and can therefore appear suited to the affluent. Older people may remember the elaborate esoteric maṇḍala once established at Jing'an Temple in Shanghai. Its arrangement was solemn and its offerings abundant.
所供的物品都是金银财宝和珍珠玛瑙，需要花很多钱，在曼荼罗像上，涂的东西都很珍贵，不是普通的颜料：黄的都是黄金（把黄金碾成粉装上去），绿的都是翡翠，白的都是白银，红的都是玛瑙，所以富贵者就有能力供养。	The offerings are all gold, silver, treasures, pearls, and agate, and cost a great deal of money. On the maṇḍala images the painted materials are all precious, not ordinary pigments: the yellow is all gold (gold ground to powder and applied), the green is all emerald, the white is all silver, and the red is all agate, so only the rich and noble can afford to make such offerings.
假如我们比较贫穷，没有能力供养，那就随力随份。佛菩萨是不会嫌好道歹的。不会说你供养的好，我就多加被你，你无力供养我就不理睬你。这是我们凡夫的见解。那为什么还要设供养呢？这是为了表示我们的真心诚意。	If we are poor and cannot afford such offerings, we simply give according to our means. The Buddhas and bodhisattvas do not discriminate between fine and humble offerings. They do not bless the wealthy more and ignore those unable to offer; that would be the outlook of ordinary beings. Why, then, make offerings? To express our sincerity.
佛经里曾讲过：有一个乞丐来供养佛。他讨啊讨，好不容易讨了点米。他把整整的、圆圆的好米一粒一粒的捡出来。在释迦牟尼佛给他说法的时候，他就供养了这一点米，而那些富足人家，供养十担八担的大米也不在乎。	A Buddhist scripture tells of a beggar who wished to make an offering to the Buddha. After great effort, he obtained a little rice and selected the good, whole grains one by one. While Śākyamuni Buddha taught him the Dharma, he offered this small amount. Wealthy families, by contrast, thought nothing of offering eight or ten great loads of rice.
但是释迦牟尼佛却说：这个乞丐功德非常大。虽然他很穷，但心却非常诚恳。所以我们供养是尽力而为，不一定要很奢侈。有力供养者就多供养一点。	Yet the Buddha said that the beggar's merit was very great, because although poor he was profoundly sincere. We therefore offer to the best of our ability; extravagance is unnecessary. Those with ample means may give more.
假如力量不充裕，就把自己供养的一点礼物观想成须弥山大，变现成无量无边的上妙供品，尽虚空遍法界，来供养诸佛。这就是观想供养。因为我们的法性就是布满虚空、周遍法界的，所以我们就有这个力量。	Those with little may visualize their small gift as vast as Mount Sumeru, transformed into boundless exquisite offerings pervading all space and the dharmadhātu and presented to all the Buddhas. This is an offering made through visualization. Because our dharmatā pervades space and the dharma realm, we possess this capacity.
没有实在的东西不要紧，只要我们尽心尽意，诚心诚意地观想就可以了。因此我们说，时常以心香供养，就是顶好的无上供养。坛场供养设好后，我们就开始念诵上述四种偈文。	The absence of physical goods does not matter; wholehearted and sincere visualization is sufficient. Thus, continually offering the incense of the heart is the finest, unsurpassed offering. Once the maṇḍala and offerings have been arranged, recite the four verses above.
第一个偈文就是启请诸佛菩萨加被偈。	The first is the Verse Invoking the Blessing of the Buddhas and Bodhisattvas.

第二个偈文是救脱中有怖畏险峡偈。	The second is the Prayer for Deliverance from the Perilous Passage of the Intermediate State.
第三个偈文是中有六纲。	The third comprises the Root Verses of the Six Intermediate States.
第四个偈文是中有救怖愿。	The fourth is the Prayer for Protection from Fear in the Intermediate State.
下面我们分别讲解：	We shall now explain them in turn:
启请诸佛菩萨加被偈（此文在施法前念诵）	Verse Invoking the Blessing of the Buddhas and Bodhisattvas (Recite this text before performing the practice.)
凡亡者在临命终时，即当先作启白发愿，于三宝前，尽力陈设实有供品，或依自力观想所成之广大供云海，手执妙香，竭诚致敬，如下启白发愿：	Whenever a person is approaching death, first make a declaration and formulate the aspiration. Before the Three Jewels, arrange as many physical offerings as your means permit, or visualize through your own power a vast ocean of offering clouds. Holding excellent incense, pay homage with complete sincerity and make the following declaration and aspiration:
我们上面已经讲过，行法前要设三宝供养，尽我们的力量，富有者多供一点，贫穷者少供一点。	As explained above, before performing the practice we make offerings to the Three Jewels according to our means: the wealthy may offer more, and the poor less.
实在没有也不要紧，就一心观想供养像海洋一样广大，像天空的云一样多，并在手里拿着很好的香启请诸佛菩萨，竭尽我们的诚心向佛菩萨敬礼。然后按照下面的文字告白发愿（上面的这段文字只是说明，不要念，下面的才是启请诸佛菩萨加被偈的正文）。	If we have nothing material to offer, concentrate single-mindedly and visualize offerings as vast as the ocean and as numerous as clouds in the sky. Holding excellent incense, invoke the Buddhas and bodhisattvas and pay homage with utter sincerity. Then make the declaration and aspiration in the words below. The preceding paragraph is explanatory and is not recited; what follows is the text of the Verse Invoking the Blessing of the Buddhas and Bodhisattvas.
诸佛及菩萨　十方常住世	All Buddhas and bodhisattvas, Ever present throughout the ten directions,
具足大慈悲　前知及圣眼	Endowed with great loving-kindness and compassion, Foreknowledge, and the sacred eye:
这几句偈文的意思很简单，大家都能看懂。就是说请十方诸佛菩萨要常常住世。佛菩萨其实并没有离开我们。释迦牟尼佛圆寂时就说：我并没有离开你们，眼清净的众生就能看见我，眼混浊的众生以为我离开了。其实，佛菩萨是不舍众生、时常住世的。但并不是住在一个地方不动，而是无所住处涅　。	These lines are straightforward. They invoke the Buddhas and bodhisattvas of the ten directions who are ever present in the world. In truth, the Buddhas and bodhisattvas have never left us. As Śākyamuni Buddha entered parinirvāṇa, he said, “I have not left you. Sentient beings whose eyes are pure can see me; those whose eyes are clouded think that I have departed.” The Buddhas and bodhisattvas never abandon sentient beings and remain continually present. Yet they do not abide motionless in a particular place; theirs is non-abiding nirvāṇa.
佛菩萨都是有益于众生的，具足大慈大悲。我们就是要靠众生才能成佛。假如没有众生受苦，我们怎么会起大悲心呢？！没有大悲心就不会发大愿，没有大愿就没有大行。在《普贤菩萨行愿品》中的“行”字（念heng，道行的行）就是从愿来的。所以说众生是我们成佛的资粮，我们要具足大慈大悲，没有慈悲是绝对不能成佛的！	The Buddhas and bodhisattvas always benefit sentient beings and are endowed with great loving-kindness and compassion. We rely upon sentient beings in order to attain Buddhahood. If no sentient beings suffered, how could great compassion arise in us? Without great compassion, we would make no great vows; without great vows, there would be no great conduct. The word “conduct” in the “Practices and Vows of Samantabhadra Bodhisattva” arises from aspiration. Sentient beings are therefore provisions for our attainment of Buddhahood. We must possess great loving-kindness and compassion. Without compassion, Buddhahood is absolutely impossible.
佛菩萨能够知道过去曾发生过什么事，将来会发生什么事，这就是“前知”。佛菩萨具足肉眼、天眼、慧眼、法眼之用，一切皆见，这就是“圣眼”。我们众生被妄想、颠倒、执着所蒙蔽，不能发掘这些功能。	“Foreknowledge” means that Buddhas and bodhisattvas know what occurred in the past and what will occur in the future. They possess the functions of the physical eye, divine eye, wisdom eye, and Dharma eye and see all things; this is the “sacred eye”. Sentient beings are obscured by delusion, inverted views, and attachment and cannot reveal these capacities.
只要我们用心修法，把我们的妄想、颠倒、执着打破，就能显发这些神通。人死后离开了躯壳，也能够前知，也有天眼，也能看得很远，但不像佛菩萨那么圆满。	If we cultivate diligently and break through delusion, inversion, and attachment, these supernormal powers can manifest. After death, consciousness separated from the physical shell is also said to possess a degree of foreknowledge and divine vision and to see over great distances, though these abilities are not as complete as those of Buddhas and bodhisattvas.
为众生依怙　不舍大悲愿	Protector of sentient beings, Never forsaking your great compassionate vows,
祈降临纳受　实陈意献供	Pray descend and accept Our physical and mentally offered gifts.
“怙”就是依靠，就是说佛菩萨是我们的依靠，一直在护持我们。佛菩萨的确是不舍弃接引众生的大悲愿，时时刻刻闻声救苦。所以我们应祈祷请求佛菩萨降临到我们的坛场，来接受我们真心诚意的供养——实际（就是我们自己的本性）所持的供养，来帮助我们超度这个亡者。	“Protector” means a source of refuge. The Buddhas and bodhisattvas are our refuge and continually sustain and protect us. They never forsake their great compassionate vows to receive and guide sentient beings, and at every moment they hear cries of suffering and respond. We therefore pray that the Buddhas and bodhisattvas will descend to our maṇḍala and accept the

	offerings we present with complete sincerity—both physically arranged offerings and those offered from our intrinsic nature—and help us guide this deceased being to liberation.
诸具大悲尊　智智与慈悲	All you greatly compassionate ones, Endowed with wisdom of wisdoms and compassion,
所作诸事业　威力不思议	Whose enlightened activities Possess inconceivable power:
诸具大悲尊，就是指很多的佛菩萨。在下面我们就可以看到东、南、西、北、中五方各有什么佛菩萨、什么圣母，非常多。智智是三智之一。三智即一切智，一切智智，一切种智。	“All you greatly compassionate ones” refers to the many Buddhas and bodhisattvas. Later we shall see the numerous Buddhas, bodhisattvas, and divine mothers associated with the five directions: east, south, west, north, and center. “Wisdom of wisdoms” is one of the three kinds of wisdom. These are all-wisdom, wisdom of all wisdoms, and knowledge of all modes.
一切智就是说我们的本性是具足一切智慧，能知道一切。它包含了小乘道，就是罗汉、辟支佛的智慧在内，统称为一切智。一切智智就是撇开小乘的罗汉、辟支佛的智慧不算，只有佛菩萨的智慧叫智智。	In the explanation given here, all-wisdom means that intrinsic nature is endowed with all wisdom and can know all things. It includes the wisdom of the Śrāvaka and Pratyekabuddha paths. Wisdom of all wisdoms excludes those two vehicles and refers specifically to the wisdom of Buddhas and bodhisattvas.
一切种智就是指差别界的所有种种不同的智智识识。要明白所有诸法的色相最终都归一，就是归到我们的佛性。所以一切智、一切智智、一切种智有这样的区别。佛菩萨是无比的慈悲，智慧圆满无碍，威力很大，不可思议。	Knowledge of all modes refers to knowledge of every distinct mode within the differentiated realm. One must understand that the forms and appearances of all dharmas ultimately return to the one—our Buddha-nature. This is the distinction drawn here among the three. The Buddhas and bodhisattvas possess incomparable compassion, perfect and unobstructed wisdom, and great, inconceivable power.
比如大势至菩萨的威力就很大，无所不能。我们修到那个程度就会有这么大的威力。这个力量不是我们思想所能想象得到的，所以叫“威力不思议”。	Mahāsthāmaprāpta Bodhisattva, for example, is described as possessing immense power. When our cultivation reaches that level, we too shall possess such power. Because it exceeds what thought can conceive, it is called “inconceivable power”.
今有某姓名　舍现世往彼	Here is [name of deceased], Who has left this present world for another, Departed
离此界至他　已脱血肉躯	from this realm for elsewhere, And cast off the body of flesh and blood.
我们度亡的时候，不能说：“今有某姓名”，要说“今有张三”或者“今有李四”。亡者叫什么名字就说什么名字。这一段就是说亡者已离开现世的血肉之躯要到别的地方去了。	When performing the practice, do not say “Here is [name of deceased]”. Insert the person’s actual name: “Here is Zhang San” or “Here is Li Si.” The passage states that the deceased has left the body of flesh and blood in this world and is going elsewhere.
无依复无怙　无救亦无援	With neither refuge nor protector, Neither rescue nor aid;
最极大痛苦　今所现境相	The most extreme suffering Now appears before this being.
已日暮穷途　离家去异乡	At sunset, the road exhausted, Leaving home for a foreign land;
如入幽冥地　迷惘赴悬崖	Entering a dark and lonely realm, Bewildered, approaching the precipices.
人死后，中阴身一出来就四处飘泊，无依无靠了。因为人执着惯了，认这个身体是我。一旦脱离身体，看见尸首停在床上，听见家人在哭泣，他就知道自己死了。	After death, once the intermediate-state being emerges, it wanders without refuge or support. People habitually cling to the body and identify it as “I”. Separated from it, the being sees the corpse on the bed, hears the family weeping, and realizes that death has occurred.
这时他心里很悲痛，还想要身体，想往身体里钻，但躯壳已经坏了，已钻不进去了。于是他六神无主，忐忑不安，东飘西飘，像无头苍蝇四处乱转。既没有依靠，也没有人护持他，援助他。	The being is deeply grieved and longs to recover the body, trying to enter it again. Yet the physical shell has failed and cannot be re-entered. Distraught and anxious, the being drifts about like a headless fly, with no one to rely upon, protect, or assist it.
真是痛苦极了！再加上这个时候，他生前所造的一切业障像电影一样一幕幕现前：恶犬追逐，黑风暴雨，冰雹交加，夜叉虎狼……，非常恐怖。还有像雷一样大的声音“轰、轰、轰——”作响，还有强烈的光照射。	At the same time, karmic obstructions created during life appear scene by scene like a film: savage dogs pursue the being; black winds, torrential rain, and hail arise; yakṣas, tigers, and wolves appear. Thunderous sounds roar, and intense lights shine.
真是无路可走，就像太阳要落山了——日暮穷途。家已不再是他的，恋着也没有用。只好离家去异乡，到另外一个黑暗无人的地方（幽是无人，冥是黑暗）。迷惘（惘就是不知所措）之中，看见自己贪、嗔、痴所化的三座大悬崖挡住他的去路，真是痛苦惊慌极了。	There seems to be no way forward: the sun is setting and the road has come to an end. The former home no longer belongs to the being, and attachment to it serves no purpose. The being must leave for another, dark and deserted place. Bewildered and at a loss, it sees three great precipices—manifestations of greed, anger, and ignorance—blocking the way, and suffers extreme fear and anguish.
惊狂奔林莽　业力追逐故	Terrified, fleeing through wild forest, Pursued by the force of karma;
或落无边荒　或漂流大海	Perhaps falling upon limitless wastes, Or drifting across a vast ocean.

莽是指无边无际。就是说亡者惊慌失措地往漫无边际的森林里奔跑。因为后面有很多的恶相追逐他：虎、狼、鬼、夜叉等等。这些都是他自己生前造业所变现的。有的人身不由己，为躲避这些恶境界，跑来跑去就被赶到地狱里，或者落到漫无边际的荒野里，或者躲到大海里去了。	“Wild forest” here means a boundless expanse. The deceased runs in panic through an endless forest while frightening appearances—tigers, wolves, ghosts, yakṣas, and others—pursue from behind. These are manifestations of karma created during life. Powerless to control their course and fleeing the adverse appearances, some beings are driven toward hell, cast into boundless wastes, or forced to seek refuge in a vast ocean.
身不得自在　业风推荡故	Having no freedom over the body, Driven and tossed by karmic winds,
或入战阵中　被恶仇执住	Perhaps entering the midst of battle, And seized by hostile enemies.
业风就是指业力所感的大风。在《法华经》里就有这么一句话：“业风吹堕罗叉鬼国”。就是说你们要做坏事，这个业风就会把你吹到罗叉鬼国，就是吹到饿鬼道里去。	“Karmic wind” means the powerful wind evoked by karma. The Lotus Sūtra contains the line, “Karmic winds blow one down into the land of rākṣasa ghosts.” Harmful actions create karmic winds that carry a being toward such a realm.
从前有一个大夫问一位禅师：“这个‘业风吹堕罗叉鬼国’是什么意思？”这位禅师说：“你不配问这个问题”。	In the past, an official asked a Chan master, “What does ‘karmic winds blow one down into the land of rākṣasa ghosts’ mean?” The master replied, “You are not worthy to ask that question.”
这个大夫一听，就火了：“啊！我不配问这个问题呀？！我虽然不是大善知识，总归是个大文学家，怎么不配问这个问题？！”这时这位禅师说：“哎！这就是业风吹堕罗叉鬼国。	The official immediately became angry: “I am not worthy to ask? Although I may not be a great spiritual teacher, I am certainly a distinguished man of letters. How am I unworthy?” The master said, “There! That is precisely what it means for karmic winds to blow one down into the land of rākṣasa ghosts.
我说你一句不配问这个问题，你马上就发火了，不就是业风吹堕罗叉鬼国了吗？”这位禅师讲得很好。我们一发火就是堕到罗叉鬼国去了。	I said only that you were unworthy to ask, and you immediately became angry.” The master’s explanation was excellent. When anger arises, we have already fallen into the land of the rākṣasas. Take great care.
所以千万要当心！有的人说：“发一次火可能不要紧吧？”还不要紧呢！发火就是业风，就会烧毁你的功德林，把你吹堕到罗叉鬼国去。由于业风吹荡之故，就会使中阴身不得自在，做不了主，或者被吹到了打仗的阵战里面，被敌人抓住吊起来，非常痛苦。	Some people say, “Surely becoming angry once does not matter?” It certainly does. Anger is a karmic wind. It burns down the forest of merit and blows us toward the rākṣasa realm. Tossed by karmic winds, the intermediate-state being has no freedom and cannot determine its course. It may be blown into the midst of battle, captured and suspended by enemies, and subjected to great suffering.
无地可容入　或遭阎罗使	With nowhere to find shelter, Perhaps encountering Yama’s messengers—
鬼卒备残酷　望之极可怖	Cruel ghostly warders, Terrifying to behold.
你们看，人到了这个地步，已没有地方可以容身，真是痛苦到了极点！或者是遇到阎罗王派出来的使者，就是白无常、黑无常、夜叉等等，这些鬼卒都残酷的很，他们把你扔进油锅、叉上刀山、打入十八层地狱。哎！真是不得了，令人望而生畏。	At this point, the being has nowhere to take shelter and suffers intensely. It may encounter messengers sent by King Yama—the White and Black Messengers of Impermanence, yakṣas, and others. These cruel warders cast beings into cauldrons of boiling oil, impale them upon mountains of blades, and consign them to the eighteen hells. Alas, the appearances are terrifying to behold.
业果诸苦受　无间死复活	Suffering the painful fruits of karma, Dying and reviving without interval;
撑扎力已穷　颠连极孤苦	All strength to struggle now exhausted, Utterly destitute, alone, and afflicted.
中阴阶段所受的种种痛苦，都是我们生前造业的结果。所以我们不能做坏事。造业包括善业和恶业。我们做好事就是善业。比如我们念佛、修法是净业，这是很好的。造善业就可以升天享福。	The many sufferings experienced during the intermediate state are the results of karma created in life. We should therefore refrain from harmful deeds. Karma includes both wholesome and unwholesome actions. Good deeds create wholesome karma. Invoking the Buddha and cultivating the Dharma, for example, create pure karma. Wholesome karma can lead to rebirth in a heavenly realm and the enjoyment of blessings.
做坏事就是造恶业，就要下地狱受苦。在无间地狱里就是让你永远的死又永远死不了。用刀子把你戳死，然后又让你复活。	Harmful deeds create unwholesome karma and lead to suffering in hell. In the Avīci Hell, the source says, beings continually die yet can never remain dead. They are stabbed to death and then revived so that their suffering may continue.
为什么？就是让你不停的受苦啊！活了之后又被扔下油锅，在油锅里被炸死后又活了，活了之后又该受炮烙刑罚，炮烙刑死后又复活，再去受泥泞刑罚去了。	Once revived, they are thrown into a cauldron of boiling oil, killed, and revived again; they are then subjected to the punishment of the burning pillar, revived once more, and sent to endure punishment in mire. Avīci is “without interval”: death is followed by revival and revival by death, without a single moment’s respite. The suffering exhausts every remaining strength until the being can endure no more.
无间地狱就是让你死了复活，活了再死，没有一分一秒的间歇，叫你永远受苦。苦得你力已穷尽，再也没有力量支撑了。这就是我们常说的颠沛流离之苦。所以人在中阴阶段真是苦不堪言。	Uninterrupted hell makes you die and revive, revive and die again, with no break for even a minute or a second, making you suffer forever. You suffer until your strength is exhausted and you have no strength left to endure. This is what we commonly call the suffering of ceaseless distress and wandering. So a person in the intermediate state suffers beyond description.

愿诸佛菩萨　悲愍垂救护	May all Buddhas and bodhisattvas Look upon this being with compassion and protection;
于此待救者　为彼作依怙	For this being who awaits deliverance, May you become refuge and protector.
赐彼加持力　护免中有苦	Bestow your blessing power; Guard this being from the sufferings of the intermediate state.
遮止业红风　遣回阎罗怖	Halt the red karmic winds; Drive back the terrors of Yama.
我们发大愿祈求佛菩萨慈悲、可怜、救护这个死者。这个死者也正在期待着被救度。请诸佛菩萨恩赐他，加被他，保护他（这就是加持力），让他有所依靠，免受中有境界的诸种痛苦。把中有境界的红风（就是业障所刮起来的大火光）止住，把阎罗的使臣（追命鬼卒等）都差遣回去，把业障所现的恶境界都变灭掉。	We make a great aspiration, praying that the Buddhas and bodhisattvas will look with compassion upon the deceased and provide rescue and protection. The deceased is waiting to be guided to liberation. We ask the Buddhas and bodhisattvas to bestow blessing, support, and protection, providing a refuge and freeing the being from the sufferings of the intermediate state. May the red winds of the intermediate state—the fiery radiance stirred up by karmic obstructions—be halted. May Yama's messengers, including the pursuing emissaries of death, be sent back, and may the adverse appearances manifested by karmic obstruction dissolve.
中有险峡道　安全拯救出	From the perilous passage of the intermediate state, May this being be brought safely out.
嗟我大悲尊　愿不舍悲愍	Alas, you greatly compassionate ones, Do not forsake your compassion.
亡者处在中有险峡道（被两山夹住很危险的地方叫峡，就像长江三峡一样被两山夹在当中），很危险。要把他们安全地拯救出来，使他们能脱离危险。“嗟我”就是叹息，“大悲尊”就是指佛菩萨。这段就是祈求佛菩萨不要舍离大悲的誓愿，可怜加被这些亡者，把他们都拯救出来。	The deceased is in the perilous passage of the intermediate state. A gorge is a dangerous place enclosed between two mountains, like the Three Gorges of the Yangtze. The prayer asks that the being be brought safely out of danger. “Alas” is an exclamation of sorrow, while “greatly compassionate ones” refers to the Buddhas and bodhisattvas. We pray that they will not forsake their great compassionate vows, but will look upon the deceased with mercy, confer their blessing, and bring them to safety.
不忘宏誓愿　令彼脱诸苦	Never forgetting your vast vows, Free this being from every suffering.
哀求佛菩萨　愿慈光照住	We beseech the Buddhas and bodhisattvas: May the light of compassion shine upon and sustain this being.
佛菩萨发了宏誓愿之后，是不会再忘记的。我们众生也应该这样，要常常铭记四宏誓愿，即：众生无边誓愿度，烦恼无尽誓愿断，法门无量誓愿学，佛道无上誓愿成。“令彼脱诸苦”就是为了让亡者能脱离痛苦，我们虔虔诚诚地哀求佛菩萨，愿佛菩萨慈悲的光照耀死者，加被一切众生。	Having made their vast vows, the Buddhas and bodhisattvas never forget them. We sentient beings should likewise remember the Four Great Vows: “Sentient beings are boundless; I vow to liberate them. Afflictions are inexhaustible; I vow to end them. Dharma gates are immeasurable; I vow to learn them. The Buddha Way is unsurpassed; I vow to accomplish it.” “Free this being from every suffering” expresses the wish that the deceased escape pain. We beseech the Buddhas and bodhisattvas with complete sincerity: may their compassionate light shine upon the deceased and bless all sentient beings.
以大悲光钩　不令入三途	With the hook of great compassionate light, Do not let this being enter the three lower realms.
三宝最胜尊　愿慈悲摄受	Supreme among the Three Jewels, Receive this being with compassion.
恩施大悲力　令脱中有苦	Bestow the power of great compassion, And free this being from the sufferings of the intermediate state.
这是形容佛菩萨大慈大悲的光就像钩子一样能勾住死者，不会让他落入三途。三途就是三恶道，即地狱、饿鬼、畜牲。在佛、法、僧三宝中最殊胜的就是佛。我们愿佛发大慈悲摄受死者的亡魂，施恩加被，以大悲力令死者脱离中有的痛苦，把他从中有恶境界中拯救出来，进而证得法身或报身，脱离三界和六道轮回。	The verse describes the greatly compassionate light of the Buddhas and bodhisattvas as a hook that catches and holds the deceased, preventing descent into the three lower realms: the hell, hungry-ghost, and animal realms. Among the Three Jewels—the Buddha, Dharma, and Saṅgha—the Buddha is supreme. We pray that the Buddha will receive the deceased consciousness with great compassion, show kindness and bestow blessings, and use the power of great compassion to free the being from the sufferings and adverse appearances of the intermediate state. The deceased may then realize the Dharmakāya or Sambhogakāya and leave the three realms and the cycle of the six destinies.
以上就是“祈请诸佛菩萨加被偈”。这段偈文里面有很多内容是重复的，我们念的时候可以重编一下，简明扼要的几句就可以了。只要不离开它的重要意义就行。	This concludes the “Verse Invoking the Blessing of the Buddhas and Bodhisattvas”. Much of the verse is repetitive. The speaker suggests that, when reciting it, the wording may be rearranged and shortened, provided that its essential meaning is preserved.
救脱中有怖畏险峡偈（此文在施法前念诵）	Prayer for Deliverance from the Perilous Passage of the Intermediate State (Recite this text before performing the practice.)
（一）	(I)

十方常住　诸佛菩萨	Ever present throughout the ten directions, All Buddhas and bodhisattvas;
普贤寂怒　海会圣众	Samantabhadra, peaceful and wrathful, And the oceanic assembly of noble ones:
佛菩萨是十方常住。不是住在某一方，而是东南西北四维上下无所不在。	The Buddhas and bodhisattvas are ever present throughout the ten directions. They do not abide in only one quarter, but are present throughout east, south, west, north, the four intermediate directions, above, and below.
偈文中的“普贤”不是我们内地所说的普贤菩萨，藏文是指阿达尔玛佛，中文翻译就是普贤如来，也就是密宗所说的大日如来，即法身佛，在密宗里被奉为第一尊佛。“寂”我们讲了是慈悲、庄严、圆满的正法轮身。	“Samantabhadra” here does not refer to Samantabhadra Bodhisattva as commonly understood in Han Chinese Buddhism. In Tibetan, it refers to the Ādibuddha, rendered in Chinese as Samantabhadra Tathāgata, namely Vairocana Tathāgata, the dharmakāya Buddha revered as the primordial Buddha in the esoteric tradition. “Peaceful” denotes the compassionate, dignified, and complete body of the true Dharma wheel.
“怒”就是金刚身、愤怒身，是怖魔的，所以“‘普贤’‘寂’‘怒’”就是指普贤如来的正法轮身和教令轮身。“海会圣众”就是指佛菩萨周围的眷属，多得就像大海一样。每一位佛都有很多眷属。比如我们说西方极乐世界也是海会圣众：教主是阿弥陀佛，上首是观世音菩萨，下首是大势至菩萨，还有其他很多很多的菩萨。	“Wrathful” denotes the vajra or wrathful body, which terrifies māras. Thus, “Samantabhadra, peaceful and wrathful” refers here to Samantabhadra Tathāgata’s body of the true Dharma wheel and body of the wheel of command. The “oceanic assembly of noble ones” means the vast retinues surrounding the Buddhas and bodhisattvas, numerous as the ocean is vast. Every Buddha has a great retinue. The Western Pure Land of Ultimate Bliss, for example, also has an oceanic assembly: Amitābha Buddha is the teacher, Avalokiteśvara Bodhisattva stands foremost on one side, Mahāsthāmaprāpta Bodhisattva on the other, and innumerable other bodhisattvas surround them.
上师本尊　空行护法	Gurus and yidams, Ḍākinīs and Dharma protectors: Descend to this place;
降临于此　哀请听许	Hear and grant our sorrowful request.
我们修一个法就有一个本尊。比如我们修“颇哇法”，如果修观音颇哇法，就以观世音菩萨为本尊；如果修弥陀颇哇法，就以阿弥陀佛为本尊。再比如修“准提法”，就以准提菩萨为本尊。本尊就是我们最高的上师。	Every practice we do has a yidam. For example, in the practice of phowa, if we practice Avalokiteśvara phowa, Avalokiteśvara Bodhisattva is the yidam; if we practice Amitābha phowa, Amitābha Buddha is the yidam. Likewise, in practicing the Cundī method, Cundī Bodhisattva is the yidam. The yidam is our highest guru.
本尊下面的菩萨眷属就是空行，就像我们画的飞天一样。我们哀请诸佛菩萨，空行护法能答应我们的要求，都降临到这个坛场上，来帮助我们救度亡者。	The bodhisattva retinue beneath the yidam consists of ḍākinīs, like the flying celestial figures in our paintings. We beseech the Buddhas, bodhisattvas, ḍākinīs, and Dharma protectors to grant our request, descend to this maṇḍala, and help us guide the deceased to liberation.
至心皈命　上师空行	With utmost sincerity, I entrust my life To the gurus and ḍākinīs.
以大悲心　愍垂接引	With minds of great compassion, Look upon me with mercy and guide me.
“至心”就是恭敬之至，没有一点虚妄之心。“皈”是回来，“皈命”就是所有的生命都交给了上师及空行护法等众，就是说我们的本命元辰要完全依靠上师，所以我们祈求本尊上师以大悲心哀愍我们，接引我们。	“Utmost sincerity” means the highest reverence, without the least falsity. “Refuge” means returning, while “entrusting one’s life” means placing one’s entire life in the care of the gurus, ḍākinīs, Dharma protectors, and the rest of the assembly. Our vital life force is entrusted entirely to the guru. We therefore pray that the yidam and guru will look upon us with great compassion and guide us.
（二）	(II)
缘于迷妄　流转生死	Through delusion and confusion, We wander through birth and death;
闻思修三　如实照耀	Through hearing, reflection, and cultivation, May illumination arise in accordance with reality.
一切色相都不可得，都是梦幻泡影，而众生却偏偏迷于声色之中，把它当成真的，生出种种妄情。妄情的根源就在于执着这个色身为自己，所以见到好的就我要、我爱。爱就是妄情，爱生水往下流。	All forms and appearances are ungraspable, like dreams, illusions, bubbles, and shadows, yet sentient beings insist on being deluded by sights and sounds, taking them to be real and giving rise to all kinds of false emotions. The root of false emotion is clinging to this physical body as oneself, so on seeing something good one thinks, “I want it, I love it.” Love is false emotion; love produces water, and water flows downward.
要生西方极乐世界的人不能有爱情，有爱情就不能升天，所以爱最坏，是流转生死的根本。	Those who wish to be born in the Western Land of Ultimate Bliss must not have romantic love; with romantic love one cannot ascend to heaven. So love is the worst, the root of revolving in birth and death.
我们要出离六道轮回，就要听佛法，听过之后还应通过大脑来思维：佛法讲的是不是真理？我从前所做所想是不是有错误？应不应该改正？想过之后就该实际修行了。如果只是听一下，大脑没有思维，就等于没有听到。	To leave the cycle of the six realms we must hear the Buddha-dharma, and after hearing it we should reflect with the brain: Is what the Dharma teaches the truth? Were my past actions and thoughts mistaken? Should I correct them? After reflecting, we should actually practice. If we only listen and the brain does not reflect, it is the same as not having heard.

听也听了，想也想了，但不实际修行也等于没有听到一样。所以闻、思、修三样缺一不可。“如实照耀”就是按照我们所听到、所理解的实实在在地去做。照耀者就是指观照。我们用心观照，光明就会现前。	Hearing and reflecting but not actually practicing is likewise the same as not having heard. So hearing, reflecting, and practicing are all indispensable. “Illuminating in accordance with reality” means doing things truthfully according to what we have heard and understood. “Illuminating” means contemplation. When we contemplate with the mind, luminosity will appear.
传承上师　导引在前	Lineage gurus guide in front;
胜母空行　护持于后	Supreme Mothers and ḍākinīs protect from behind.
传承上师就是给我们传法的上师，他会帮助我们，导引我们如何去做。“胜母”者能生万法。我们前面讲过，佛父表示佛性的主体，能生出种种的妙用的就是佛母。母者，能生的意思。小孩都是由母亲所生。	Lineage gurus are the masters who transmit the Dharma and guide us in how to practice. “Supreme Mother” means that which gives rise to the myriad dharmas. As explained earlier, the Buddha Father represents the essential ground of Buddha-nature, while the Buddha Mother represents the arising of its wondrous functions. “Mother” signifies the capacity to give birth.
所以说一切妙用都是由母体所生，而母体又是主体所具有的，这就是双身法。对此我们千万不可起淫欲心。这段偈文就是说有传承上师在前面导引，胜母和空行（一切天龙八部都包括在内）在后面保护我们。	So all wondrous functions are produced by the mother, and the mother is possessed by the principal; this is the union practice. We must never give rise to lust toward it. This verse says that lineage gurus guide us from the front, while the Supreme Mother and ḍākinīs (including all the devas, dragons, and the eight classes of beings) protect us from behind.
祈脱中有　怖畏险峡	May I be freed from the perilous passage
送我往登　正觉佛土	of the intermediate state And escorted upwards to the Buddha-field of perfect awakening.
我们祈祷脱离中有的种种痛苦和恐怖的恶境，护送我们到佛菩萨的净土去。正觉就是成佛。	We pray to be freed from the sufferings and frightening adverse appearances of the intermediate state and escorted to the pure fields of the Buddhas and bodhisattvas. “Perfect awakening” means Buddhahood.
（三）	(III)
嗔恚炽盛　流转生死	Blazing anger drives wandering through birth and death;
大圆镜智　光明照耀	The luminosity of the Great Perfect Mirror Wisdom shines forth.
嗔是发火，恚是发脾气。“嗔恚炽盛”就是发怒、暴跳如雷，像猛火一样燃烧。这就是流转生死的原因之一。假如我们一点都不发火，那该多好。可就是做不到啊！人往往不由自主的发火，能不发火是很难做到的。	Anger means becoming enraged and losing one’s temper. “Blazing anger” is fury that burns like a fierce fire and is one cause of wandering through birth and death. How excellent it would be never to become angry, yet we cannot do it. People often become angry involuntarily; refraining from anger is very difficult.
我们修法的人就是要损之又损，把这个恶习消掉。当然一天、两天做不到，一天一天的做下去就能做到了。我们转第八识为大圆镜智，就能朗照大千，就转识成佛了。	As practitioners, we must diminish it again and again until the harmful habit is eliminated. This cannot be accomplished in a day or two, but daily cultivation eventually brings success. When the ālaya consciousness (ālaya-vijñāna) is transformed into the Great Perfect Mirror Wisdom, it illuminates the great trichiliocosm. Consciousness is transformed into wisdom, and Buddhahood is attained.
金刚萨　　导引在前	Vajrasattva guides in front;
玛嘛几母　护持于后	Mother Māmaki protects from behind.
在密宗里有东南西北中五方五佛。金刚萨　是东方的一尊佛。东方有升起之意，金刚表示不坏也。我们读过《金刚经》就知道，金刚能摧毁一切，而一切不能摧毁它。萨　者是指觉有情，就是使一切有情都能觉悟。	Esoteric Buddhism speaks of five Buddhas in the five directions: east, south, west, north, and center. Vajrasattva is presented here as a Buddha of the east. East signifies arising, while vajra signifies indestructibility. As the Diamond Sūtra suggests, a vajra destroys all things yet cannot itself be destroyed. “Sattva” is explained as an awakening sentient being, one who enables sentient beings to awaken.
金刚萨　和我们内地说的普贤菩萨同体异名。因为普贤菩萨为诸佛的长子。他在接受大日如来（密宗的普贤如来）摸顶授记时，大日如来给他手中一个金刚杵。所以叫金刚萨　，也叫金刚手。	Vajrasattva and what we in China call Samantabhadra Bodhisattva are the same entity under different names. Samantabhadra is the eldest son of all Buddhas. When he received the prediction with the touch on the crown from Mahāvairocana (Samantabhadra Tathāgata of Esoteric Buddhism), Mahāvairocana placed a vajra in his hand. So he is called Vajrasattva, and also Vajrapāṇi (“Vajra-in-Hand”).
金刚萨　在密宗的地位很高，是密宗的第二尊佛。第一尊就是大日如来。这段偈文就是说金刚萨　在前面引导我们，护持在后面的就是“玛嘛几”母。	Vajrasattva is accorded a high position in this account: the second Buddha of the esoteric tradition, after Vairocana. The verse says that Vajrasattva guides in front and Mother Māmaki protects from behind.
“玛嘛几”有的地方写成“盲盲几”，还有的地方写成“嫫嫫几”，虽然翻译的不同，但意思是一样的。“玛”者，母义。“嘛几”者，能生义。“玛嘛几”母就是能生诸种妙行的母亲。她在后面保护我们。为什么这样呢？这是表法的，还是指佛父佛母双身。佛父在前引导，佛母在后护送。	Māmaki is transcribed in Chinese as “　　,” and in some places as “　　” or “　　.” Though the transcriptions differ, their meaning is the same. Here, ma (　) means “mother,” and maji (　) means “giving rise.” Mother Māmaki is the mother who gives rise to all kinds of wondrous conduct. She protects us from

	behind. Why is this? It is symbolic, again referring to Buddha Father and Buddha Mother in union: Buddha Father guides in front, and Buddha Mother protects from behind.
祈脱中有　怖畏险峡	May I be freed from the perilous passage
送我往登　正觉佛土	of the intermediate state And escorted upwards to the Buddha-field of perfect awakening.
意思同（二）后四句。	The meaning is the same as that of the final four lines of section
（四）	(II).
我慢炽盛　流转生死	Blazing pride drives wandering through birth and death;
平等性智　光明照耀	The luminosity of the Wisdom of Equality shines forth.
贪、嗔、痴、慢、疑就是五钝使，很难消除。我看大众一百个人就有一百个嗔。每个人都是这样想：只有我最好，我最高，你们都不行。贡高我慢！脾气很大，执着的很厉害，这就叫我慢炽盛。	Greed, anger, ignorance, pride, and doubt are called the five dull afflictions and are difficult to eliminate. Among a hundred people, it seems that all one hundred become angry. Each thinks, “I alone am best and highest; the rest of you are no good.” This is haughty pride. A terrible temper and severe attachment are signs that pride is blazing.
就是因为有我慢，不谦虚，心中不空净，光明就显现不出来了，生死轮回就无有了期。佛就没有我慢，他看一切众生都是佛。所以要是我们看任何众生都平等，就没有我慢了。	Luminosity cannot appear, and wandering through birth and death continues without end. The Buddha has no pride and sees every sentient being as a Buddha. If we regarded all sentient beings as equal, pride would disappear.
但是我们人看人还不平等呢，更不要说看其他众生了。都是我高高在上，别人都不及我。其他种类的众生，像鸡呀、猫呀就更不相干了。所以这就是我慢。要转第七识为平等性智，把我执除掉，看一切众生都平等平等又平等，就能放大光明朗照大千了。	But we humans do not even regard one another as equal, let alone other kinds of sentient beings. It is always “I am above, and others are not my equal.” Other kinds of beings, like chickens and cats, are of no concern at all. This is pride. We must transform the manas consciousness into the Wisdom of Equality, remove attachment to self, and regard all beings as equal, equal, and equal again; then we can emit great light and illuminate the great chiliocosm.
宝生如来　导引在前	Ratnasambhava Tathāgata guides in front;
佛眼佛母　护持于后	Buddha-Locanā protects from behind.
宝生如来是南方的佛。因为我们的本性就是摩尼宝珠，能生众宝。修成就了，什么宝贝都有，就是宝生如来。宝生佛在前面导引，佛眼佛母护持于后。这个佛母的名字叫“佛眼”，《金刚经》中就讲有佛眼、天眼、法眼、肉眼、慧眼。佛眼佛母就是指无所不见，无所不包。	Ratnasambhava is the Buddha of the south. Our intrinsic nature is likened to a wish-fulfilling jewel capable of producing every treasure. When accomplishment is attained, every treasure is present; hence the name Ratnasambhava. Ratnasambhava guides in front, while Buddha-Locanā protects from behind. Her name means “Buddha Eye”. The Diamond Sūtra speaks of the Buddha eye, divine eye, Dharma eye, physical eye, and wisdom eye. Buddha-Locanā represents vision that sees and encompasses everything.
祈脱中有　怖畏险峡	May I be freed from the perilous passage
送我往登　正觉佛土	of the intermediate state And escorted upwards to the Buddha-field of perfect awakening.
意思同（二）后四句	The meaning is the same as that of the final four lines of section (II).
（五）	Because of pride, we lack humility and the mind is neither empty nor pure.
贪欲炽盛　流转生死	Blazing craving drives wandering through birth and death;
妙观察智　光明照耀	The luminosity of the Wisdom of Wondrous Observation shines forth.
我们人就是迷痴，贪得无厌，欲壑难填。有一千想一万，有一万想十万、百万、千万、万万。没有满足的时候，越多越好。可是贪的再多你也带不走！空空而来，空空而去。	We human beings are deluded and insatiably greedy. With one thousand, we want ten thousand; with ten thousand, we want a hundred thousand, a million, ten million, and still more. We are never satisfied. Yet however much we acquire, we cannot take it with us. We come empty-handed and leave empty-handed.
为什么说在天上享受之后还要下地狱？因为钞票太多，太享受了就是犯罪！我看还是多做善事好，可人们都不肯做。所以说贪欲炽盛，流转生死。这样就出不了三界。我们要转第六识（即我们的意识）为妙观察智。	Why is it said that after enjoying heaven one still falls into hell? Because having too much money and too much enjoyment is itself a crime! I think it is better to do more good deeds, but people are unwilling. So, with greed blazing, they revolve in birth and death and cannot leave the three realms. We must transform the sixth consciousness (our mind-consciousness) into the Wisdom of Wondrous Observation.
在我们的八识当中第六意识势力最强，特别容易着相，因为它无时无刻不跟着前五识跑。假如不是第六意识作怪，前五识都很好。	Among our eight consciousnesses the sixth, mind-consciousness, is the strongest and clings to appearances most easily, because at every moment it runs after the first five consciousnesses. If it were not for the mischief of the sixth consciousness, the first five would be fine.

比如我们的眼睛是眼识，它就像照相机照相，从不分别这个相是什么东西？也不分别这个相是好还是坏？更不会说这个相要不要？它只是将现量交给第六识，就是将信息传给第六识，让第六识来做主。	For example, our eye is eye-consciousness; it is like a camera taking a picture and never discriminates what the image is, or whether it is good or bad, or whether it is wanted. It merely hands the direct perception to the sixth consciousness, passing the information on so that the sixth consciousness can decide.
第六识就时刻在分别：这是什么？这是好还是坏？这个要不要？然后它把信息再送到第七识，第七识又把信息传到第八识藏起来。就这样因循贮物。	The sixth consciousness is discriminating at every moment: What is this? Is it good or bad? Do I want it? Then it sends the information on to the manas consciousness, and the seventh passes it on to the eighth to be stored. In this way it goes on accumulating and storing.
第八识种子越藏越多，永远不会饱满（就像我们的电脑，小小的一个软盘上不知道有多少信息藏在里面）。当一遇到有缘的事情，就反映出来了。所以第六意识势力很强。我们修行就是要从第六识下手。	The seeds in the ālaya consciousness (ālaya-vijñāna) accumulate more and more and never fill it (like our computers: a tiny floppy disk holds an unknown amount of information). When circumstances connected with these seeds are encountered, the seeds manifest. So the sixth consciousness is very strong. Our practice must begin with the sixth consciousness.
就是时时刻刻观照第六识，让它不要动。境界现前不理睬它，都是假的还执着什么？！随缘度日就是了。这样做就可以“六、七因中转，八、五果上圆”。第六识、第七识在因地上转换了，第八识和前五识才能圆满。	Maintain awareness of it at every moment and do not let it move after appearances. When an object appears, pay it no heed; it is illusory, so why cling to it? Live in accordance with conditions. In this way, “the sixth and seventh are transformed on the causal ground; the eighth and first five are perfected at fruition”. Only when the sixth and seventh consciousnesses are transformed in the causal stage can the eighth and first five be perfected as wisdom at fruition.
因此我们不要追求享受，享受就是造业。我们的心应时时空净，以慈悲为怀，救度众生才是最要紧的。要时时刻刻观照做功夫，这就是观心法门，就是禅法，就是禅宗。假如我们时时刻刻不忘观照，不用三年到五年就能成道。	Do not pursue pleasure, for indulgence creates karma. Keep the mind empty and pure, cherish compassion, and regard the liberation of sentient beings as most important. Maintain contemplative awareness at every moment. This is the method of observing the mind, the practice of Chan. If we never forget awareness, the Way can be attained within three to five years.
但人就是时时刻刻忘记，一遇到境界现前就忘记了，就跟着境界跑了。所以我们用功难就难在不忘记。假如能于行、住、坐、卧四维当中时时不忘观照，没有一个不成佛的。另一方面就是用功用死了也不行。	But people forget at every moment; the moment a realm appears they forget and follow the realm. So the difficulty of our practice lies in not forgetting. If one could always remember to contemplate in walking, standing, sitting, and lying, there is no one who would not become a Buddha. On the other hand, it will not do either to practice rigidly until the practice is dead.
我们做功夫还要活泼泼的。所以六祖大师说：“对境心数起”“不断百思想”，就是这个意思。	Yet practice must not become rigid or lifeless; it should remain vividly responsive. The Sixth Patriarch’s sayings “When facing objects, mental activities repeatedly arise” and “Do not cut off the hundred thoughts” mean precisely this.
我们做功夫应“内不随妄念迁流，外不为事境所转”，即：对任何事情，不留在心里面盘算个不停，对任何境界不住着，都是过而不留。这样做功夫我们必定能成就。所以用功第一难就难在不忘记观照，第二难就难在不能死守，死守就是死水不藏龙，要活泼泼的才行。假如我们真正证成妙观察智，不住相了，就能大放光明而无所不照。	In cultivation, inwardly do not follow the flow of deluded thoughts; outwardly do not let circumstances turn the mind. Do not keep calculating over events or abide in any appearance. Let everything pass without leaving a trace. Practicing in this way brings accomplishment. The first difficulty is not forgetting contemplative awareness; the second is avoiding rigid fixation. Stagnant water harbours no dragon: practice must remain vividly alive. When the Wisdom of Wondrous Observation is truly realized and the mind no longer abides in appearances, great luminosity shines upon everything.
无量光佛　导引在前	Amitābha, Buddha of Infinite Light, guides in front;
白衣佛母　护持于后	The White-Robed Buddha Mother protects from behind.
无量光佛就是阿弥陀佛，是西方的一尊佛。阿弥陀佛翻译出来就是无量光、无量寿。就是阿弥陀佛在前面导引，白衣佛母在后面护持。白衣佛母就是观世音菩萨。我们都说白衣观世音，是因为清净无染叫白衣。	The Buddha of Infinite Light is Amitābha, the Buddha of the west. Amitābha means Infinite Light and Infinite Life. Amitābha guides in front, while the White-Robed Buddha Mother protects from behind. The White-Robed Mother is Avalokiteśvara Bodhisattva. We speak of White-Robed Avalokiteśvara because white symbolizes purity free from defilement.
祈脱中有　怖畏险峡	May I be freed from the perilous passage of the intermediate state
送我往登　正觉佛土	And escorted upwards to the Buddha-field of perfect awakening.
意思同（二）后四句	The meaning is the same as that of the final four lines of section (II).
（六）	Among
嫉妒炽盛　流转生死	Blazing jealousy drives wandering through birth and death;
成所作智　光明照耀	The luminosity of the All-Accomplishing Wisdom shines forth.

嫉妒是我们最坏的习气。人的嫉妒心都很重。别人比我好一点点，我就要嫉妒。所以说人最容易得“红眼病”，就是嫉妒的眼发红。你比我好一点我就要造谣言中伤你，把你拉下来。	Jealousy is one of our worst habitual tendencies. When someone is even slightly better than we are, jealousy arises. This is called the “red-eye disease” of envy. We may spread rumours and slander the other person in order to pull them down.
这样做很坏！所以嫉妒就像燃烧的大火一样厉害。我们流转生死都是由于贪、嗔、痴、慢、疑造成的。把前五识（眼、耳、鼻、舌、身）转成成所作智，到时无需分别，要看什么东西，什么东西就会现前；要听什么声音，什么声音就可以听到。这样就是光明照耀。	Such conduct is extremely harmful. Jealousy burns like a raging fire. Wandering through birth and death is driven by greed, anger, ignorance, pride, and doubt. When the first five consciousnesses—eye, ear, nose, tongue, and body—are transformed into the All-Accomplishing Wisdom, no discriminative effort is required: whatever is to be seen appears, and whatever is to be heard is heard. This is luminosity shining forth.
不空如来　导引在前	Amoghasiddhi Tathāgata guides in front;
多罗佛母　护持于后	Mother Tārā protects from behind.
不空如来就是北方的如来。真空是空而不空，有而不有，不是断灭空。所以我们说的真空是空空，就是把这个空也要空掉。如果你住在空上就变成断灭空了。空也要空掉就叫不空如来。不空如来导引有前，多罗佛母护持于后。多罗者是指无所不有，没有一点点缺陷叫多罗。	Amoghasiddhi is the Tathāgata of the north. True emptiness is empty yet not merely empty, existent yet not substantially existent; it is not annihilatory emptiness. True emptiness requires “emptying emptiness” itself. If one abides in emptiness, it becomes annihilatory emptiness. When emptiness itself is also emptied, this is called Amoghasiddhi Tathāgata. Amoghasiddhi guides in front and Mother Tārā protects from behind. Tārā signifies completeness without the slightest deficiency.
祈脱中有　怖畏险峡	May I be freed from the perilous passage of the intermediate state
送我往登　正觉佛土	And escorted upwards to the Buddha-field of perfect awakening.
意思同（二）后四句	The meaning is the same as that of the final four lines of section (II).
（七）	Great luminosity can then shine throughout the trichiliocosm.
愚痴炽盛　流转生死	Ignorance blazes fiercely, causing us to wander through birth and death.
法界性智　光明照耀	The Wisdom of the Dharma Realm shines with radiant light.
人都有贪、嗔、痴。人之所以有贪、嗔还是因为痴的缘故。我们假如不愚痴就不会去贪了。知道都是空的假的，还贪什么呢？！就是因为我们不明白一切相都是空的假的，以为是真有就贪得无厌。	Everyone has greed, anger, and ignorance. Greed and anger arise because of ignorance. If we were not ignorant, we would not be greedy. Knowing that everything is empty and unreal, what would there be to crave? It is precisely because we do not understand that all appearances are empty and unreal, and take them to be truly existent, that our greed becomes insatiable.
所以贪、嗔、痴中痴是根本！假如真是愚痴炽盛的人，将来就会流转生死而堕入畜牲道。畜牲就是很愚痴。所以痴是流转生死的根本，法界体性智就是指我们的本性光明，它是本来具有的。去掉贪、嗔、痴本性光明就会显现。	Thus, of greed, anger, and ignorance, ignorance is the root. Those in whom ignorance blazes fiercely will continue to wander through birth and death and may fall into the animal realm, whose beings are deeply ignorant. Ignorance is therefore the root of wandering through birth and death. The Wisdom of the Dharma Realm refers to the inherent luminosity of our true nature, which is originally present. When greed, anger, and ignorance are removed, this inherent luminosity appears.
毗卢遮那　导引在前	Vairocana guides from the front.
法自在母　护持于后	Dharmavaśitā protects from behind.
毗卢遮那就是法身佛。就是大日如来，也就是普贤如来。是中央一方的佛，他在前引导。法自在是所有法样样都自在，根本连法也没有。法本无法，都空掉了，所以就无所不自在。法自在母就是指一切法根本没有。	Vairocana is the Dharmakāya Buddha, the Mahāvairocana Tathāgata, and, in this account, the Samantabhadra Tathāgata. He is the Buddha of the central family and guides from the front. Dharmavaśitā means complete freedom with respect to all dharmas: fundamentally, not even a dharma exists. Since dharmas are originally without any fixed dharma and are entirely empty, there is freedom in every respect. Dharmavaśitā, the Buddha Mother, signifies that all dharmas are fundamentally nonexistent.
所以释迦牟尼佛传法偈曰：“法本法无法，无法法亦法，今付无法时，法法何曾法”。哪里有什么法？！只要有个法在，还是法执！法空了，法执也没有了，都不可得，就叫法自在母，她在后面护持。	Thus Śākyamuni Buddha's Dharma-transmission verse says: “The Dharma is originally a Dharma that is no dharma; the dharma of no dharma is itself also Dharma. Now, when the Dharma of no dharma is transmitted, how could any dharma ever have been Dharma?” What dharma is there? So long as a dharma remains, attachment to dharmas remains. When dharmas are empty, attachment to dharmas is also absent and nothing whatsoever can be obtained. This is called Dharmavaśitā, who protects from behind.
祈脱中有　怖畏险峡	I pray to be freed from the perilous passage of the intermediate state
送我往登　正觉佛土	and led to the Buddha-field of perfect awakening.
意思同（二）后四句。	The meaning is the same as that of the final four lines of section (II).
（八）	Eye consciousness,

五毒炽盛　流转生死	The five poisons blaze fiercely, causing us to wander through birth and death.
四智和合　光明照耀	The four wisdoms unite and shine with radiant light.
五毒就是我们前面说的贪、嗔、痴、慢、疑。因为炽盛之故，所以流转生死。四智光明就是指大圆镜智、平等性智、成所作智、妙观察智。四种智慧的光明合到一起（不算法界体性智），当然是光明朗照了。	The five poisons are greed, anger, ignorance, pride, and doubt, as discussed earlier. Because they blaze fiercely, we wander through birth and death. The light of the four wisdoms refers to the Great Perfect Mirror Wisdom, the Wisdom of Equality, the All-Accomplishing Wisdom, and the Wisdom of Wondrous Observation. When the light of these four wisdoms comes together (not counting the Wisdom of the Dharma Realm), it naturally shines brilliantly.
五部如来　导引在前	The Tathāgatas of the five families guide from the front.
五部佛母　护持于后	The Buddha Mothers of the five families protect from behind.
我们前面讲了东、南、西、北、中五部佛，东方是金刚萨　，南方是宝生如来，西方是阿弥陀佛，北方是不空如来，中央是毗卢遮那。就是五部如来在前面引导，五部佛母，就是“玛麻几”母，佛眼佛母，白衣佛母，多罗佛母和法自在母在后面护持。	We previously discussed the Buddhas of the five families—East, South, West, North, and Center: Vajrasattva in the East, Ratnasambhava in the South, Amitābha in the West, Amoghasiddhi in the North, and Vairocana in the Center. The Tathāgatas of the five families guide from the front, while the five Buddha Mothers—Māmaki, Buddha-Locanā, the White-Robed Buddha Mother, Tārā, and Dharmavaśitā—protect from behind.
祈脱中有　怖畏险峡	I pray to be freed from the perilous passage of the intermediate state
送我往登　正觉佛土	and led to the Buddha-field of perfect awakening.
意思同“二”后四句	The meaning is the same as that of the final four lines of section (II).
（九）	(IX)
迷境炽盛　流转生死	Deluded appearances blaze fiercely, causing us to wander through birth and death.
解除恐怖　光明照耀	Light shines forth, dispelling fear.
迷境炽盛，是指生前的迷境和中有的迷境。我们生前着相，迷相就是迷境。死后的中阴身也迷在中有境界上，也是迷境。因为我们迷境，所以就造业受报流转生死。我们要解除中阴境界的恐怖相就要以光明来照耀，使我们能得到解脱。	“Deluded appearances blazing fiercely” refers both to the deluded appearances of our lifetime and to those of the intermediate state. During life, we cling to appearances; these delusive appearances constitute a deluded realm. After death, the intermediate-state being is likewise bewildered by the appearances of the intermediate state. Because of this delusion, we create karma, undergo its results, and wander through birth and death. To dispel the terrifying appearances of the intermediate state, we must illuminate them with light so that we may attain liberation.
诸忿怒尊　导引在前	The wrathful deities guide from the front.
诸忿怒母　护持于后	The wrathful mothers protect from behind.
“怒”就是忿怒身，也是明王身，会令人非常害怕。就是忿怒尊在前面引导，诸忿怒母（有佛父就有佛母）也现的恐怖相在后面护送。	“Wrathful” refers to a wrathful form, also called the form of a Wisdom King, which can be extremely frightening. The wrathful deities guide from the front, while the wrathful mothers—just as there are male and female Buddha figures—assume terrifying forms and escort and protect us from behind.
祈脱中有　怖畏险峡	I pray to be freed from the perilous passage of the intermediate state
送我往登　正觉佛土	and led to the Buddha-field of perfect awakening.
意思同（二）后四句。	The meaning is the same as that of the final four lines of section (II).
（十）	Why is it said that, after enjoying heavenly pleasures, one may still fall into hell?
习气炽盛　流转生死	Habitual tendencies blaze fiercely, causing us to wander through birth and death.
俱生智慧　光明照耀	Innate wisdom shines with radiant light.
习气炽盛就是说，我们每个世俗人执着的习气都很厉害。总以为这样就好，不这样就不行。比如四川人、湖南人、贵州人都喜欢吃辣的。他慢慢就习惯于吃辣的，没有辣的，饭就吃不下去。习气就是这样慢慢养成功的一个习惯。	“Habitual tendencies blazing fiercely” means that the habits to which ordinary people cling are very strong. We always think that things must be done a certain way and that no other way will do. For example, people from Sichuan, Hunan, and Guizhou enjoy spicy food. Gradually they become accustomed to it and cannot eat a meal without chillies. This is how a habitual tendency slowly becomes an established habit, and once formed it is difficult to change.
这个习惯养成以后就很难改。比如吸烟。很多人改了又吸，吸了又改，三番五次都改不掉。最后还是要吸。所以俗话说：“江山易改，秉性难移”。就是指我们的习气很难改。	Smoking is another example. Many people quit and then start again, repeatedly, but still cannot give it up. As the saying goes, “It is easier to alter rivers and mountains than to change one's ingrained nature.” This refers to how difficult our habitual tendencies are to change.

我们学佛的人就是要改这些习气，常常要拗犟，违背它，和它做斗争。它要这样你非不这样，看它过不过得去。这样习气才能改掉，智慧光明才能显现。所以初初开悟的人，习气只是稍为摇动了一下，还是很深很重。	Buddhist practitioners must change these habits. We must frequently go against them, resist them, and struggle with them: when a habit demands one thing, deliberately do otherwise and see whether you can get through it. Only in this way can habitual tendencies be changed and the light of wisdom appear. For someone newly awakened, habitual tendencies have only been slightly shaken; they remain deep and heavy.
要把习气改光必须在境界中经过多次磨练，不是一天、两天就能改过来。所以圭峰禅师说：“常需觉察”。这是古来大德用功所得的结论。“常需觉察”就是长时期时时刻刻地观照考察自已，还犯不犯这个习气。	Eliminating them requires repeated tempering amid circumstances and cannot be accomplished in a day or two. Chan Master Guifeng therefore said, “Constant vigilance is required.” This is the conclusion reached by the great masters of old through their practice. “Constant vigilance” means observing and examining oneself at every moment over a long period to see whether a habitual tendency is still being repeated.
损之又损，才能相应。人的习气就是太重了。比如人们要吃鸡、要吃虾，天天杀鸡不知造了多少业；一碗虾不晓得有多少生命。还有的人说：“我不吃大荤，不吃猪肉，吃小荤，吃螺丝”。唉！你吃一碗螺丝不知有多少生命呀！所以习气至深一定要改。	Only by diminishing it again and again can one come into accord. Human habits are simply too deeply rooted. People want to eat chickens and prawns: killing chickens every day creates untold karma, while a single bowl of prawns contains who knows how many lives. Some say, “I do not eat major meat dishes or pork; I eat only minor meat dishes, such as snails.” Alas, who knows how many lives are contained in a bowl of snails? Deep-rooted habits must therefore be changed.
俱生智慧就是指我们本性光明是生来就有的，无始以来就有的。但俱生无明也随之而来。俱生智慧常常为俱生无明所遮盖。	Innate wisdom refers to the inherent luminosity of our true nature, present from beginningless time. Yet innate ignorance has accompanied it, and innate wisdom is constantly obscured by innate ignorance.
有人问：“我现在用功修行成就了，将来会不会再有无明呢？”他不知道无明是俱生无明，就是无始以来随着佛性就有的。就像牛的两支角一样。小牛生出来就有两支角，不是一个一个生出来的。	Someone may ask, “If I practice diligently and attain realization now, will ignorance arise again in the future?” Such a person does not understand that this is innate ignorance, which has accompanied Buddha-nature from beginningless time, like a cow's two horns. A calf has two horns from birth; they do not arise one after the other.
是这个俱生无明遮盖了我们的智慧，叫我们着相受报。假如我们把无明打破除尽了，就不会再迷误，就不会再造业受报了。就像出矿之金，金子没提炼之前是和砂石混在一起，经过提炼变成纯金，它就不会再和砂石夹在一块了。所以打破无明我们就不会再迷了。	This innate ignorance obscures our wisdom, causing us to cling to appearances and undergo karmic results. If we break through and completely eliminate ignorance, we will no longer become deluded or create karma and undergo its results. It is like gold extracted from ore: before refining, it is mixed with sand and stone; after refining, it becomes pure gold and will never again be mixed with them. Once ignorance is broken through, we will not become deluded again.
勇士持明　导引在前	The heroic vidyādharas guide from the front.
空行会众　护持于后	The assembly of ḍākinīs protects from behind.
勇士是比佛菩萨低一等的忿怒身。但都是保护佛法的善众。比如夜叉很怕人，但他护法也很好。现在人做香功：“香、香、香……”香从何来呀？他是天龙八部之中的一众，乾闼婆，焚香众。天龙八部都是保护我们的，就很好。他们导引在前，空行会众护持于后。	The heroic beings are wrathful figures ranked below the Buddhas and bodhisattvas, yet they are all benevolent beings who protect the Buddhadharma. Yakṣas, for example, may appear frightening, but they are excellent Dharma protectors. Nowadays people practice Fragrant Qigong, repeating, “Fragrance, fragrance, fragrance ...” Where does the fragrance come from? It comes from the gandharvas, the incense-bearing class among the eight classes of devas and nāgas. These eight classes all protect us. They guide from the front, while the assembly of ḍākinīs protects from behind.
祈脱中有　怖畏险峡	I pray to be freed from the perilous passage of the intermediate state
送我往登　正觉佛土	and led to the Buddha-field of perfect awakening.
意思同（二）后四句	The meaning is the same as that of the final four lines of section (II).
（十一）	(XI)
愿诸空大　勿为我敌	May the element of space not become my enemy;
愿我亲见　蓝光佛土	May I behold the Buddha-field of blue light.
愿诸水大　勿为我敌	May the element of water not become my enemy;
愿我亲见　白光佛土	May I behold the Buddha-field of white light.
愿诸地大　勿为我敌	May the element of earth not become my enemy;
愿我亲见　黄光佛土	May I behold the Buddha-field of yellow light.
愿诸火大　勿为我敌	May the element of fire not become my enemy;
愿我亲见　红光佛土	May I behold the Buddha-field of red light.

愿诸风大　勿为我敌	May the element of wind not become my enemy;
愿我亲见　绿光佛土	May I behold the Buddha-field of green light.
佛性有地、水、火、风、空、根、识这七大种性。现在这段偈文讲的是五种：地、水、火、风、空。根、识就不讲了（根就是我们的五根，识就是我们的分别心）。地、水、火、风、空这五大种性是最重要的。	Buddha-nature possesses the characteristics of seven great elements: earth, water, fire, wind, space, faculties, and consciousness. This verse discusses five of them—earth, water, fire, wind, and space—without treating faculties and consciousness (the faculties are our five sense faculties, while consciousness is our discriminating mind). These five great elements are the most important.
所有的山河大地、草木丛林都是由地、水、火、风、空形成的。人们只是不知道，不相信山河大地怎么也是我呢？这个身体才是我，山河大地跟我不相干。他不知道山河大地也是地、水、火、风、空形成的。	All mountains, rivers, the earth, plants, and forests are formed from earth, water, fire, wind, and space. People simply do not understand or believe that the mountains, rivers, and earth are also themselves. They think, “Only this body is me; the mountains, rivers, and earth have nothing to do with me.” They do not realize that the mountains, rivers, and earth are also formed from these five elements.
地、水、火、风、空就是佛性当中的五大种性，所谓种性者就好比种子，能够长出东西来。比如：稻种种下去，稻子就能长出来，结出很多大米。同样地、水、火、风、空的种性能生出很多很多东西。	These are five great elemental characteristics within Buddha-nature. A “characteristic” here is like a seed capable of producing things. Sow rice seed and rice plants grow, yielding many grains. Likewise, the elemental characteristics of earth, water, fire, wind, and space can produce countless things;
地球、日月、星辰都是由它生出来的。你们看地球就很明显：地壳就是地大；海洋河流地下水就是水大；地下有火会产生火山爆发就是火大；地球自转公转，属风大；地球里面是空的（不空它怎么转呢？！）属空大。	The earth, sun, moon, and stars are all produced from it. Look at the earth and it is obvious: the crust is the earth element; the oceans, rivers, and groundwater are the water element; the fire underground that causes volcanic eruptions is the fire element; the earth’s rotation and revolution belong to the wind element; and the interior of the earth is hollow (if it were not hollow, how could it turn?!) and belongs to the space element.
所以任何事物都是一样，都是我们自己。就是因为无明，取了小部分的地、水、火、风为自己，认这个色身为我。其实这个色身是父精母血结合成的一个脓胞，在子宫里面长了个人体，人们就认这个身体为我。	Thus everything is the same: it is all ourselves. Because of ignorance, we appropriate a small portion of earth, water, fire, and wind as ourselves and identify this physical body as “I”. In truth, this body is a sac of impurities formed from the father's essence and the mother's blood, which develops into a human body in the womb; people then identify it as “I”.
这都是因为妄想执着的缘故！佛性是布满虚空，周遍法界，无所不在。我们只要妄念不动，身心世界都化空，就什么都没有。	This is entirely due to deluded thought and attachment. Buddha-nature fills space, pervades the Dharma Realm, and is present everywhere. When deluded thoughts do not stir and body, mind, and world dissolve into emptiness, nothing remains.
那时我们就明白了，这个地球原来就是我自己！所以说：“会万物归己者，其为圣人乎？！”圣人他明白这个道理，一切万物都是他自己。就像庞居士的妻子所说：“易易易，百草头上西来意”。百草不光是指草，而是形容一切事物。就是一切事事物物哪个不是我？！都是我自己。我们要明白这个道理才行。	We then understand that this Earth is originally our own self. Thus it is said, “Is not one who gathers the myriad things back into oneself a sage?” A sage understands this principle: all things are oneself. As Laywoman Pang said, “Easy, easy, easy—the meaning of the coming from the West is found atop every blade of grass.” “Every blade of grass” does not refer only to grass, but represents all things. Which among the myriad things is not me? All are myself. We must understand this principle.
经中说：“愿诸空大，勿为我敌”。我们看见空洞不要害怕。有人告诉我：“打坐的时候，忽然出现一个大空洞。我就要跌下去了。吓死了！”那就是空大现前，不要害怕。现在打坐用功还害怕，到了中阴境界就更害怕了。	The scripture says: “May the space element not be my enemy.” When we see a hollow, we need not be afraid. Someone told me: “While meditating, a huge void suddenly appeared. I was about to fall in. I was scared to death!” That is the space element appearing; do not be afraid. If we are still afraid while practicing now, we will be even more afraid in the intermediate state.
“愿我亲见，蓝光佛土”。我们知道天晴的时候，天空就变蓝了。万里无云，蔚蓝色的晴空就是蓝光。为什么这样说呢？因为我们的本性本身就具有七彩光明，空大是属于蓝光佛土。	“May I behold the Buddha-field of blue light.” We know that the sky turns blue when the weather is clear. A cloudless expanse of azure sky is blue light. Why is this so? Because our true nature itself possesses light of seven colors, and the element of space belongs to the Buddha-field of blue light.
“愿诸水大，勿为我敌，愿我亲见，白光佛土”。水大是属于白光，也是我们本性所具有的，所以我们看见发大水也不要害怕。	“May the element of water not become my enemy; may I behold the Buddha-field of white light.” The water element belongs to white light, which is also inherent in our true nature; therefore, we should not be afraid when we see a great flood.
“愿诸地大，勿为我敌，愿我亲见，黄光佛土”。地大为什么是黄光呢？因为佛的国土是黄金铺地，所以称黄光佛土。这些都是我们本性光明所具有的。因此当我们看到大地荒无人烟，没有边际时也不要害怕。	“May the element of earth not become my enemy; may I behold the Buddha-field of yellow light.” Why is the earth element yellow light? Because the ground in a Buddha-field is paved with gold, it is called the Buddha-field of yellow light. All these lights are inherent in the luminosity of our true nature. Therefore, when we see the earth as desolate and boundless, we should not be afraid.
“愿诸火大，勿为我敌，愿我亲见，红光佛土”。大火是红光，我们看见大火也不要害怕，都是我们自性所显现的。	“May the element of fire not become my enemy; may I behold the Buddha-field of red light.” A great fire is red light. We should not be afraid when we see it, for it is entirely a manifestation of our true nature.

“愿诸风大，勿为我敌，愿我亲见，绿光佛土”。风大就是绿光现前，看见大风起了也不要害怕，这也是我们自性所显现的。	“May the element of wind not become my enemy; may I behold the Buddha-field of green light.” The wind element appears as green light. When a great wind arises, we should not be afraid, for this too is a manifestation of our true nature.
愿诸虹光　勿为我敌	May the rainbow light not become my enemy;
愿我亲见　一切佛土	May I behold all Buddha-fields.
地、水、火、风、空过了之后就有虹光发现。虹光就是以上各色佛光合为一体而放射的大光明，就如同太阳的七彩光合在一起放射一样。愿此虹光，不要与我为敌，愿我亲见一切佛土。	After the elements of earth, water, fire, wind, and space have passed, rainbow light appears. It is the great radiance emitted when all the colors of Buddha-light described above unite, just as the seven colors of sunlight combine and radiate together. May this rainbow light not become my enemy; may I behold all Buddha-fields.
惟愿诸辉　知为自辉	May I recognize all radiance as my own radiance;
愿中有相　自己证知	May I personally recognize the appearances of the intermediate state;
愿中有境　三身亲证	May I personally realize the Three Bodies amid the experiences of the intermediate state.
在中阴时期还有爆炸声、雷轰声，大炮仗的声音。要知道这些声音都是自性显发出来的，不是外来的。所以不要害怕！我们的自性就具有这个本能，就具有这些声音。	During the intermediate state there are also sounds of explosions, thunder, and great firecrackers. Know that all these sounds arise from our true nature and do not come from outside; therefore, do not be afraid. Our true nature inherently possesses this capacity and these sounds.
我们看见的红光、蓝光、白光、绿光、黄光等一切光明，也都是我们自己放的光，也不是外来的。辉是放射的光彩。闪闪烁烁射出来的光就叫“辉”。中有时期的一切境相都是我们自己的本性所显现的，不是别的东西。愿中有的一切境相和法、报、化三身，我们都能亲自证到。	All the lights we see—red, blue, white, green, yellow, and so forth—are likewise the light we ourselves emit, not something external. “Radiance” means emitted brilliance: light that flashes and sparkles as it streams forth. All appearances during the intermediate state are manifestations of our own true nature and nothing else. May we personally realize all the appearances and phenomena of the intermediate state, together with the Dharmakāya, Sambhogakāya, and Nirmāṇakāya.
（以上内容根据元音老人讲解录音整理，中有六纲、中有救怖愿可见附编。以下为孙景风居士编译原文原序。）	(The foregoing material was compiled from recordings of Elder Yuan Yin's lectures. The Root Verses of the Six Intermediate States and the Prayer for Protection from Fear in the Intermediate State appear in the appendices. What follows is the original text and preface compiled and translated by Layman Sun Jingfeng.)

第一章 命终时变化状态

Chapter 1: Changes at the Time of Death

第一节 死位中有教授

Section One: Instructions on the Intermediate State at the Time of Death

甲、初期中有第一光明指授	A. First Instruction on the Initial Luminosity of the Intermediate State
初，于“死位中有”（明光者，即法性中人人具足之本光，此时起现。详注附五。），如经中指示尚难娴习纯熟者，或诸凡夫已受引导次第者，为行此法，令其认识本体光明，于无实义空性中，透彻本源，扶摇直上，立证无生法身。作法如下：	First, in the “intermediate state at the time of death” (the clear light is the primordial light fully possessed by everyone within dharmatā, and it arises at this time; see Appendix Five for details), for those who, despite the instructions in the scripture, still find it difficult to become thoroughly familiar with it, or for ordinary beings who have already received guidance in due order, perform this method to enable them to recognize the essential luminosity. Penetrating to the source within emptiness devoid of substantial reality, they soar upward and at once realize the unborn dharmakāya. The procedure is as follows:

甲、初期中有第一光明指授

A. Instructions on the First Clear Light in the Initial Phase of the Intermediate State

初，于“死位中有”（明光者，即法性中人人具足之本光，此时起现。详注附五。），如经中指示尚难娴习纯熟者，或诸凡夫已受引导次第者，为行此法，令其认识本体光明，于无实义空性中，透彻本源，扶摇直上，立证无生法身。作法如下：	First, in the “intermediate state at the time of death” (the clear light is the primordial light fully possessed by everyone within dharmatā, and it arises at this time; see Appendix Five for details), for those who, despite the instructions in the scripture, still find it difficult to become thoroughly familiar with it, or for ordinary beings who have already received guidance in due order, perform this method to enable them to recognize the essential luminosity. Penetrating to the source within emptiness devoid of substantial reality, they soar upward and at once realize the unborn dharmakāya. The procedure is as follows:

四、行法须知

IV. Instructions for Practice

若逢亡者，曾请传承密法灌顶上师来前，最为殊胜，次则当求一同受三昧耶戒之同学法侣，或同一法统之真善知识。如皆难遇，次则当求一智慧之人，于此文字句义，了解明白，口齿灵利声音清朗者，依照经本，如法读诵多次。彼垂死之人，一闻此法，定能忆念上师所指授意义，当下无间，即可认取本体光明而得解脱，决无疑义。	For a dying person, it is most excellent if a guru of the esoteric lineage from whom they have received empowerment can be present. Next best is a fellow practitioner and Dharma companion who has received the same samaya precepts, or a true and virtuous spiritual teacher of the same lineage. If none can be found, one should seek a wise person who understands the words and meaning of this text, is articulate, and has a clear voice. That person should read it aloud repeatedly and in accordance with the scripture. On hearing this Dharma, the dying person will certainly recall the meaning of the guru's instructions and, at once and without interval, recognize the essential luminosity and attain liberation. There can be no doubt.
行法之时，要在外气已断，风智之光，融入“中脉都帝”（风智之光，即张赵两居士据英文本所译之“灵热”。	The practice should be performed after the external breath has ceased and the light of wind-wisdom has dissolved into the central channel, Avadhūtī. (The “light of wind-wisdom” is what Laymen Zhang and Zhao, following the English text, translated as “psychic heat”.
梵文都帝，又称阿哇都帝，在人身之中脉管内，吾人之命脉，即藏于此，外来之风，亦聚于此，而被持命根之风气所卷裹（即风智之光），永远不动，一动即病，一开即死矣。），神识更现为离戏光明（谓离戏之本体光明）。	The Sanskrit term dūti, also called avadhūti, refers here to the central channel within the human body. Our life-current is concealed within it. Winds entering from outside also gather there and are enveloped by the life-sustaining wind—that is, the light of wind-wisdom—remaining forever unmoving. If it moves, illness occurs; if it opens, death occurs.) Consciousness then manifests as the luminosity free from conceptual elaboration—that is, the essential luminosity free from conceptual elaboration.
次则气息逆转，由中脉逸入左右两脉，斯时“中有”境相，豁然起现，行法之时，必当左右二脉气息尚未消失之间，方适为之。所需之时，为内息尚存，约为一餐饭顷（大约二三十分钟）。	Next, the breath reverses and escapes from the central channel into the left and right channels. At that moment the appearances of the intermediate state suddenly arise. The practice must therefore be performed before the breath in the left and right channels has disappeared. The available time, while the inner breath remains, is approximately the time needed to eat a meal—about twenty to thirty minutes.
行法之人，于亡者气息将断未绝时，先修迁识往生之颇哇法，令证迁转。若未证者，当呼亡者之名，念诵下文而告之曰：	When the dying person's breath is about to cease but has not yet stopped, the practitioner should first perform the phowa practice for the transference of consciousness and lead the person to accomplish the transference. If it is not accomplished, call the dying person by name and recite the following words:
（1）指示明光寻求大道文（此文在外气将断未绝前念诵之）	(1) Instruction for Seeking the Great Way through the Clear Light (Recite this before the external breath has completely ceased.)
嗟！善男子（某某）（如为女性，则改称善女人。以后均同此例。）：汝今寻求真实大道之时期已至，今汝气息，断而未绝，汝于“中有”，所谓最初光明，先当忆念上师所指授义。	Ah! Virtuous man, [name]—if the person is a woman, say “virtuous woman”; the same applies below—the time has now come for you to seek the true Great Way. Your breath is ceasing but has not yet fully stopped. In the intermediate state, you must first recollect what your guru taught you concerning the so-called initial luminosity.
今后气息断绝，于一切法，湛然空寂，无遗馀中，起现明空，无中无边，通体透明，赤裸无垢。尔时，汝自内证智（此智乃吾人从本以来灵明之智，自内证悟之相。即自心智慧明体。详见般若华严等经。）忽然起现，当知即汝本来面目。我亦同时，佐汝指示。	After your breath has completely ceased, all phenomena will be utterly empty and still, without remainder. Within this, luminous emptiness will arise, without center or boundary, wholly transparent, naked, and stainless. At that moment, your wisdom of inner realization will suddenly arise. (This is the lucid wisdom inherent in us from the very beginning, the aspect realized inwardly: the luminous essence of the wisdom of one's own mind. See the Prajñāpāramitā and Avataṃsaka scriptures for details.) Know this to be your Original Face. At the same time, I shall help point it out to you.
如上嘱告，于外气将断之前（即最后一次出息之先。）附亡者耳，反复叮咛，不计遍数，深刻印入亡者之心。	Give the foregoing instruction repeatedly beside the dying person's ear before the external breath ceases—that is, before the final exhalation—without counting the repetitions, so that it is deeply impressed upon the person's mind.
次于外气未断以前，即宜预移其体，当令右侧而卧，如狮子卧式（向右侧身而卧，屈其左腿，而以左手掌覆在左腿盖上，以右手上托右腮，而以其小指塞闭右鼻孔，只留左鼻一孔出气，即密法中吉祥卧式。）遂数其脉搏。	Before the external breath ceases, the body should be repositioned in advance and laid on its right side in the lion posture. (Lay the person on the right side, bend the left leg, place the left palm over the left kneecap, support the right cheek with the right hand, and close the right nostril with the little finger, leaving only the left nostril open for breathing. In the esoteric teachings this is the auspicious reclining posture.) Then monitor the pulse.
设若亡者如入沉睡状，中间脉搏停止，亟强压之，止令勿眠。尔时风智之光，得留“中脉都帝”，不复逆转，其神识定由顶上梵穴（祥附注二）一道而出。	If the dying person seems to sink into deep sleep and the pulse stops in the meantime, press firmly at once to prevent sleep. The light of wind-wisdom will

	then remain in the central channel, Avadhūtī, without reversing, and consciousness will certainly depart through the Brahmā aperture at the crown. (See Note Two.)
【附注二】	[Note Two]
按：人之全身，其有九孔道。即两眼孔，两鼻孔，两耳孔，一口，一屎道，一谷道。九孔道之外，顶上正中处，尚有一孔，名为梵穴。修颇哇法者，所谓开顶扦草者，即此孔穴也。	Note: The human body has nine orifices: the two eyes, two nostrils, two ears, the mouth, the urinary passage, and the anus. Besides these nine, there is an opening at the center of the crown called the Brahmā aperture. The opening of the crown and insertion of a blade of grass in phowa practice refer to this aperture.
凡人在垂死时，其神识从此穴出体，方为往生之正道。若从其他处孔道出体者，即落在轮回道中。如经中说：“顶圣眼升天，人胸饿鬼腹，傍生膝盖离，地狱脚板出。	When an ordinary person is dying, departure of consciousness through this aperture is the proper route for rebirth in a higher realm. Departure through any other orifice leads into a path of saṃsāra. As a scripture says: “From the crown, to the noble realms; from the eyes, to heaven; from the human realm, at the chest; from the hungry-ghost realm, at the abdomen; from the animal realm, at the knees; and from the soles, to hell.”
”此谓人当死亡时，外气已断，若从上而下，冷至脚心，抚之犹有暖想者，即为生地狱之相。因其恶业深重，其神识即从谷道卑下处而离体，故知堕落地狱。若从眼孔中出，则生天道。其中因果轮回上下升沉之理，固如是也。	Thus, after the external breath has ceased, if the body cools from above downwards but warmth can still be felt at the soles, this is a sign of rebirth in hell. Because of heavy negative karma, consciousness departs through the lowly anal passage, indicating a fall into hell. If it departs through the eyes, one is born in the heavenly realm. Such is the principle of cause and effect governing ascent and descent within saṃsāra.
先虽指示，届时仍当行法，其时所谓最初中有法性明光，亦即法身心印，不复返回。一切众生，轮回相续，同一根源，于中起现。	Although the instruction has been given beforehand, the practice must still be performed when the time comes. At that moment the so-called primordial clear light of the Dharma-nature in the initial intermediate state—the mind-seal of the Dharmakāya—appears and does not return. It arises from the single source shared by all sentient beings throughout their continuous wandering in saṃsāra.
又外气已断，内息未绝之际，即风（此风即指风智之光言）融入阿哇都帝之时，此即常人所谓“闷绝位”也（泛称昏厥，或称闷绝。西医认为假死。斯时神识尚未完全出窍）。其停留时间，久暂无定，视身胜劣，及脉风之次弟。	Furthermore, after the external breath has ceased but while the inner breath remains—when the wind, meaning the light of wind-wisdom, dissolves into Avadhūtī—ordinary people enter what is called the “state of unconsciousness”. (This is broadly called fainting or unconsciousness; Western medicine regards it as apparent death. Consciousness has not yet completely left the aperture.) Its duration is not fixed, but depends on the strength of the body and the condition and sequence of the channels and winds.
大抵修持有素，寂定坚固，脉道较胜之人，则停住时间较久。当趁此重要关头，以此教授指示，不计遍数，殷勤嘱告，令其发心，须在诸根孔窍黄液未出之间（风人在外气已断之后，必有一窍流出黄色液质。	Those well trained in practice, firm in meditative stillness, and possessing stronger channels generally remain in this state longer. At this crucial juncture, give the instruction repeatedly and exhort the person earnestly to arouse the resolve. This must be done before yellow fluid emerges from an orifice of the faculties. (After the external breath has ceased, yellow fluid necessarily flows from one orifice.
其在生前，多行恶行，色力定功劣弱者，此液流出特速，最快者，气断后即流出，稍缓者，能经食顷之久。但以迟缓为佳。），反覆施行。亦有罪大恶极及脉道劣弱等人，出液特速，弹指之间亦不住者。亦有能住一饭之顷者。	In those who committed much evil in life and whose physical strength and meditative stability are weak, it appears especially quickly—at the fastest, immediately after the breath ceases; more slowly, after the time needed to eat a meal. The slower the better.) For those with extremely grave wrongdoing or very weak channels, it may emerge so quickly that it does not remain even for a finger-snap; in others it may remain for the time needed to eat a meal.
依经教中说：“常人闷绝为三日半”（其他经中亦有传述四日为期者，若有定力者，可延长至一七。），以故常人可住三日半始证光明。于此指示，亟当殷重为之。	According to the scriptures, “Ordinary people remain unconscious for three and a half days.” (Other scriptures give four days; for one with meditative stability, this may extend to seven days.) Thus an ordinary person may remain for three and a half days before realizing the luminosity. This instruction must therefore be given with the utmost earnestness.
行者在垂死时，若有力能自修，自即投合，证入明光，无须他人佐助。若自无力者，则择一心慧相合之法侣（意谓行者之心，与亡者之心合一者），留在身旁，为四大（详附注三）融入指示，再呼亡者之名，念诵下文而告之曰：	When practitioners are dying, if they have the strength to practice for themselves, they can merge directly with and realize the luminosity without another person's help. If they lack the strength, choose a Dharma companion whose mind and wisdom accord with theirs—that is, whose mind can unite with that of the dying person—to remain beside them. The companion should give the instructions on the dissolution of the four elements (see Note Three), then call the dying person by name and say the following:
（2）四大融入指示文（此文在处气未断以前合前（1）文同时念诵）	(2) Instruction on the Dissolution of the Four Elements (Recite this together with text (1) above before the external breath ceases.)
今者即为“地大”融入“水大”之徵相起现矣！（按此处尚有“水大”融入“火大”，“火大”融入“风大”两句，凡为修法喇嘛，俱能自行加入念诵，原经略而	Now the signs of the earth element dissolving into the water element have appeared! (Two further lines belong here: “the water element dissolves into

未载，但行法者必须次第诵之。）	the fire element” and “the fire element dissolves into the wind element”. Lamas who perform the practice can add them to the recitation themselves. They are omitted from the original scripture, but the practitioner must recite them in sequence.)
【附注三】	[Note Three]
人身为四大和合所成。四大者，谓地，水，火，风。人到死时，四大解体，有一定先后次第。最初地融为水，此时感觉如山压之痛苦。次则水融为火，感觉寒湿如浸冰水中。次则寒湿消失，变为潮湿，如在汤中。	The human body is formed by the conjunction of the four elements: earth, water, fire, and wind. At death they dissolve in a fixed sequence. First, earth dissolves into water, producing suffering like the crushing weight of a mountain. Next, water dissolves into fire, producing a cold, damp sensation as though one were immersed in icy water. Then the cold dampness disappears and becomes moist heat, as though one were in hot water.
次则火融为风，感觉体被风吹，化为微尘。四大解体之时，犹如生龟剥壳，最难忍受。惟平时有修持之人，预知时至，诸佛授手来迎，威力加持，可以减免。	Finally, fire dissolves into wind, and the body feels as though it were blown by the wind and reduced to fine dust. The dissolution of the four elements is as unbearable as stripping the shell from a living turtle. Only those practiced in cultivation, who know in advance that their time has come and are welcomed by the outstretched hands of the Buddhas, may have this suffering reduced or avoided through the power of their blessings.
亡者之死相，一一呈现时，行法之人，务必软语低声，叮咛呼告，附其耳曰：	As the signs of death appear one by one, the practitioner must speak gently and quietly, repeatedly exhorting the dying person beside the ear:
善自作意！善自作意！请发胜心，谛听勿乱。	“Attend carefully! Attend carefully! Arouse the supreme resolve; listen intently and do not become confused.”
如亡者为师长前辈，则但加嘱曰：师尊！（或尊长）请善自专意作念！	If the dying person is a teacher or senior, add only: “Venerable Master [or Venerable Elder], please attend carefully and recollect!”
为同门金刚弟兄或平常人，当呼其名念诵如下发心证认死位明光（详附注四）文而告之曰：	For a vajra brother or sister of the same lineage, or for an ordinary person, call the person by name and recite the following text on arousing the resolve and recognizing the luminosity at the time of death (see Note Four):
（3）发心证认死位明光文（此文在外气将断时，连同前（2）后（4）两文念诵之）	(3) Text for Arousing the Resolve and Recognizing the Luminosity at the Time of Death (When the external breath is about to cease, recite this together with text (2) above and text (4) below.)
嗟！善男子（某某），所言死者，今临汝矣！汝当作意思维，发起如是胜心，而自念言：呜呼！我今死时已至，于兹死缘，惟当猛发慈悲菩提之心。	Ah! Virtuous man, [name], the death of which we speak has now come upon you. Reflect and arouse the following supreme resolve, thinking: “Alas, the time of my death has come. Taking this death as the condition, I shall vigorously arouse the compassionate mind of bodhicitta.
为利乐尽虚空界一切有情，即于其中，证得大手印最胜悉地（大手印为西藏大成就法之一。悉地为成就义。），证已，当利一切有情。此纵未证，当于“中有”位中认证，而证“中有双运大手印身”，随缘应化，利乐等空一切有情，专意作念，发心投合，坚持勿舍。汝先前所修上师所传教授，及平时自修常课，亦当忆持勿失。	For the benefit and happiness of all sentient beings throughout the reaches of space, I shall realize the supreme siddhi of Mahāmudrā.” (Mahāmudrā is one of the great Tibetan systems of accomplishment; siddhi means attainment.) Having realized it, I shall benefit all sentient beings. Even if I do not realize it now, I shall recognize it in the intermediate state and realize the Mahāmudrā Body of Union in the intermediate state. Responding to circumstances with emanations, I shall benefit all sentient beings throughout space. Attend single-mindedly, arouse the resolve to merge with it, and hold fast without abandoning it. You must also remember without fail the instructions previously transmitted by your guru and the regular practices you performed in life.
【附注四】	[Note Four]
初死时四大融入次第，已见前【附注三】中。当风大消融后，次则融入【空大】。在最后之一呼吸终了时，身中之血，皆收摄于中脉都帝。斯时有血三滴，依次悸动，向外呼出长息三次。	The sequence in which the four elements dissolve at the beginning of death has already been described in Note Three. After the wind element dissolves, it next dissolves into the space element. With the final breath, all the blood in the body gathers in the central channel, Avadhūtī.
第一次呼出距离一肘远，第二次距离二肘远，第三次距离四肘远，而外气始断尽。乃从顶上有入胎时父所赋予之白分明点，由顶上急遽下降，于是生起能知之各种觉境。	Three drops of blood then pulsate in succession, and three long exhalations are emitted: the first travels one cubit, the second two cubits, and the third four cubits, after which the external breath ceases completely. The white essence received from the father at conception then descends rapidly from the crown, giving rise to various cognitive experiences.
此分内外两觉性：外所觉者，有如月光朗照之景象；内所觉者，则如烟雾迷离之状。此为初死时光明起现之相。在密法中术语，称为【明】【增】【得】境，为初死时所必经历之过程。	These have outer and inner aspects: outwardly, an appearance like bright moonlight; inwardly, a hazy appearance like smoke. This is the sign of the luminosity arising at the beginning of death. In esoteric terminology, the experiences are called “appearance”, “increase”, and “attainment”, and are necessarily undergone at death.

初历明境，又从脐下有入胎时母所赋予之红分明点，急遽上升。外所觉者，有如日光照耀之景象；内所觉者，则如流萤之光。是谓“增境”。未几之间，又转入“得境”。此时白红两明点会合，心中之识，亦同时会合。	During the first, appearance, the red essence received from the mother at conception rises rapidly from below the navel. Outwardly, the experience is like sunlight; inwardly, like the light of fireflies. This is called “increase”. Soon it changes into “attainment”. The white and red essences then meet, and the consciousness at the heart simultaneously contracts.
外所觉者，有如月蚀日时，日中所现黑月光影；内所觉者，则如油灯外蒙半透明之罩，是谓“得境”。由此又转入“近得之境”。此时一切皆空无所有。	Outwardly, the experience is like the dark lunar disc appearing upon the sun during an eclipse; inwardly, like an oil lamp covered by a translucent shade. This is called “attainment”. It then changes into “near-attainment”, when everything is empty and nothing remains.
外所觉者，现为如黎明时东方曙光景色；内所觉者，则如万里无云之晴空天色。以上明，增，得三境，乃至“近得”，是在五大消融后，由“地大”而至“近得”，为死后初历之经过。	Outwardly, it appears like the eastern glow at dawn; inwardly, like a cloudless sky stretching for ten thousand miles. These three experiences—appearance, increase, and attainment—together with near-attainment, follow the dissolution of the five elements and constitute the initial process after death, from the earth element through near-attainment.
至“近得”时，即为明光出现之境相，又称“死光明”，为时极暂，若平时有修持者，睹见此死光明，便可认识，如子遇母，母子两光，融会为一，则不经中有而现法性，否则中有又现矣。	At near-attainment the luminosity appears. It is also called the luminosity of death and lasts only an extremely brief time. Those trained in practice can recognize it when they see it. Like a child meeting its mother, the Child and Mother Luminosities merge into one; Dharma-nature manifests without passage through the intermediate state. Otherwise, the intermediate state appears again.
从风大融入空大……至近得境相起现时，是为死后第一刹那。所谓上根人不历中有，法身成佛，即在此时。此后降入第二刹那，故即为报身中有。人在死后呼吸全断，知觉全失，惟耳根听觉独明，生前耳聋，此亦无碍，故施此明光教授法，最易领悟而得救度也。	From the dissolution of wind into space through the arising of near-attainment is the first instant after death. It is then that persons of highest capacity become Buddhas in the Dharmakāya without undergoing the intermediate state. Descent into the second instant follows, constituting the Sambhogakāya intermediate state. After death, breathing has completely ceased and ordinary awareness is entirely lost, but the faculty of hearing alone remains clear. Even deafness during life is no obstacle. Therefore, this instruction on luminosity is the easiest to comprehend and the most effective means of deliverance.
行法者以唇附耳，声音务极明朗，无一刹那涉及妄念，令其体验。当其外气断尽，即当紧压其两旁脉位，明言相告。如为师长，或较己尊之善知识，则言：尊长，今有如是本体明光，起现于前，请即开始修持。	The practitioner should place the lips close to the ear and speak with the utmost clarity, without allowing a single instant of deluded thought to intervene, so that the dying person may experience it. As soon as the external breath has completely ceased, press firmly on the channels at both sides and state the instruction clearly. If the dying person is a teacher or a spiritual friend more venerable than oneself, say: “Venerable Elder, the essential luminosity is now appearing before you. Please begin the practice at once.”
如为同辈或他人，则以下文“明光直指教授”而告之曰：	If the dying person is a peer or someone else, give the following “Direct Instruction on the Luminosity”:
（4）明光直指教授（此文在亡者外气将断未绝时，附耳念诵多次。）	(4) Direct Instruction on the Luminosity (Recite this repeatedly beside the dying person's ear while the external breath is about to cease but has not yet stopped.)
嗟！善男子（某某）：谛听勿乱！汝今已有法性妙明净光，开始起现于前，亟当体认。	Ah! Virtuous man, [name], listen intently and do not become confused. The wondrous, clear, and pure light of Dharma-nature is now beginning to appear before you. Recognize it at once.
嗟！善男子（某某）：汝今当下心识，自证智体，明明晃晃，实体，相状，形色，自性均不可得，空湛朗然，此即法性普贤佛母也。汝以自内证智，于本空中，空寂坦然，自内证智，寂照不灭，晃然灿然。此即证智普贤如来也。	Ah! Virtuous man, [name], your present consciousness—the essence of self-realized wisdom—is brilliantly luminous. Its substance, appearance, shape, color, and intrinsic nature cannot be found; it is empty, serene, and lucid. This is Samantabhadrī, the Buddha Mother of Dharma-nature. Within primordial emptiness, your wisdom of inner realization is open, empty, and serene; it is quiescent yet unceasingly aware, brilliantly radiant. This is Samantabhadra, the Tathāgata of realized wisdom.
（普贤佛母普贤如来句，见后附注。）自内证智，全无实体可得，体相空寂！自内证智，灿然明住，无可分别。此即如来法身也。明空无别，住大光蕴，此即无有生死光明不坏佛也。认识此故，是为最胜。自内证智，体性空明，认识为佛，即于自内证智中自己亲见，此即住于佛心印中也。	(For “Samantabhadrī, the Buddha Mother” and “Samantabhadra Tathāgata”, see the note below.) The wisdom of inner realization has no substantial entity whatsoever; its essence and appearance are empty and still. Yet it abides in radiant clarity, beyond discrimination. This is the Tathāgata's Dharmakāya. Luminosity and emptiness are inseparable and abide as a great mass of light: this is the indestructible Buddha of luminosity, beyond birth and death. Recognition of this is supreme. Recognize the empty and luminous nature of the wisdom of inner realization as Buddha; seeing it directly within that very wisdom is to abide in the Buddha's mind-seal.
上文朗声念诵，三至七遍，亡者一经领悟，最初忆念上师指授；第二体会自内证智，赤裸无垢，证知即是明光；第三认识自己本来面目，成为无有离合之法身，决定解脱。	Recite the foregoing aloud three to seven times. Once the dying person understands, first they recollect the guru's instruction; second, they experience the wisdom of inner realization, naked and stainless, and know it to be the

	luminosity; third, they recognize their Original Face and become the Dharmakāya, in which there is neither union nor separation. Liberation is then certain.

乙、二期中有第二明光指授

B. Instructions on the Second Clear Light in the Second Phase of the Intermediate State

乙、二期中有第二明光指授	B. Instruction on the Second Luminosity of the Second Intermediate State
若亡者于最初明光（即以上所视初期明光）能认取者，当下即可解脱。设若不能认取，惊疑恐怖者，所谓第二明光，即现其前，其光来时，为外气断后一餐饭之顷。	If the dying person recognizes the primordial luminosity—the luminosity of the initial intermediate state described above—liberation occurs immediately. If they fail to recognize it and become doubtful and afraid, the so-called second luminosity appears. It arises about the time needed to eat a meal after the external breath has ceased.
随其生前或善或恶之业力，风智之光，由中脉逸入左右两脉，自诸根孔穴外出，心识豁然开朗，约为一餐饭顷，亦视脉道胜劣及修持有无而定。尔时，其识离体外出，自己已死，尚未认识，或见亲属，一如生前，亦闻哭声，斯时业力幻惑，凶猛境相尚未显现，阎罗怖畏，尚未来临，行法之人，亟当指示如次。	In accordance with the person's wholesome or unwholesome karma in life, the light of wind-wisdom escapes from the central channel into the left and right channels and exits through the orifices of the faculties. Consciousness then becomes suddenly clear, generally for about the time needed to eat a meal, although the duration depends on the strength of the channels and on whether the person practiced. At this point consciousness leaves the body. The person is dead but does not yet know it, and may see relatives as in life and hear them weeping. Karmic illusions and fierce appearances have not yet arisen, and the terrors of Yama have not yet arrived. The practitioner must immediately instruct the person as follows.
此中又分“圆满次第行者”及“生起次第行者”（已授密法之瑜伽士，初步入观本尊坛城修习者，谓之生起次第行者；次修自己身中气脉明点者，谓之圆满次第行者。）。	Practitioners are divided here into those of the completion stage and those of the generation stage. (Yogins who have received the esoteric teachings and initially practice visualization of the yidam's maṇḍala are generation-stage practitioners; those who subsequently cultivate the winds, channels, and essences within their own bodies are completion-stage practitioners.)
若为圆满次第行者，当三呼其名，依照前节（4）“明光直指教授”以导示之；若为生起次第行者，则当为其朗诵彼平时熟修娴习之本尊道场观，即呼亡者之名，念诵下文而告之曰：	For a completion-stage practitioner, call the person by name three times and guide them with section (4), “Direct Instruction on the Luminosity”. For a generation-stage practitioner, recite the familiar visualization of the yidam and maṇḍala that they practiced regularly. Call the dying person by name and say:
（5）本尊道场观（此文在亡者气断之后约半小时起，为之多次念诵。）	(5) Visualization of the Yidam and Maṇḍala (Recite this repeatedly beginning about half an hour after the external breath has ceased.)
嗟！善男子（某某）：汝当入观於汝自奉本尊（此指亡者生前所修奉之本尊。如修观音法，则观世音菩萨即其本尊，如修文殊法或弥陀法，则文殊菩萨，阿弥陀佛即其本尊也。）心勿散乱，励力渴仰，专注本尊。当观一切境相，皆无自性，如水中月，切勿观为实质。	Ah! Virtuous man, [name], visualize the yidam whom you venerated in life. (This means the yidam practiced and revered by the deceased. If the person practiced the Avalokiteśvara method, Avalokiteśvara Bodhisattva is the yidam; if they practiced the Mañjuśrī or Amitābha method, the yidam is Mañjuśrī Bodhisattva or Amitābha Buddha.) Do not let your mind become distracted. Arouse intense devotion and concentrate on the yidam. See every appearance as devoid of intrinsic nature, like the moon reflected in water; never regard it as substantial.
以上明告，如为常人（即未受过显密各法之普通人。），则告之曰：	After giving the foregoing instruction, if the deceased is an ordinary person—one who received none of the exoteric or esoteric teachings—say:
汝当观修大悲观自在菩萨（藏密所传观自在菩萨，二头四臂，见本经卷首之图像。）	Visualize the Great Compassionate Avalokiteśvara Bodhisattva. (In the Tibetan esoteric tradition represented here, Avalokiteśvara is depicted with two heads and four arms; see the illustration at the beginning of this scripture.)
告已，指示亡者如何观想。如是纵于“先期中有”未认取者，此时亦能认取勿疑。又在生前，虽有师授，然未能熟修，於“中有位”不能自证“明光”者，当必由上师或同门道侣，导令解释。	Having said this, instruct the deceased how to visualize. Even one who failed to recognize the luminosity in the first intermediate state can recognize it now; have no doubt. A person who received a teacher's instruction in life but did not become proficient in practice, and so cannot personally realize the luminosity in the intermediate state, must be guided and instructed by the guru or a fellow practitioner.
又自己虽能熟修，然以死时重病所缠，不能记忆而认取者，则此“中有教授”，在所必需。	Also, for one who has practiced thoroughly himself but, bound by serious illness at the time of death, cannot remember and recognize it, this “instruction on the intermediate state” is indispensable.
又在生前，修道虽熟，然以曾坏律仪，退失三昧耶（誓语），遂入恶趣者，则此嘱告，万不可少！总之，“初期中有”，若得证认，是为最上。若不能证，则于“二期中有”，明白导示，证智开朗，仍能解脱。	Also, for one who in life practiced the Way thoroughly but has broken the disciplines and lost the samaya (vow) and has thereby fallen into the evil destinies, this admonition is absolutely indispensable! In short, if the “initial intermediate state” is recognized, that is best. If it cannot be recognized, then

	in the “second intermediate state,” clear instruction can still open up the wisdom of realization, and liberation is still possible.
又在“中有”时，所具一种“幻身”，对于自死或未死，尚未认知。迨其心识豁然开朗，尔时，体会所说教授，则法尔母子两光（详附注五）会遇，炳然照耀，无能为染。譬如日光破除冥 ，光明照耀，摧破业力，即得解脱。	During the intermediate state one possesses an “illusory body” but does not yet know whether one is dead. When consciousness suddenly becomes clear and the meaning of the recited instruction is understood, the Mother and Child Luminosities naturally meet (see Note Five), shining brilliantly and incapable of being stained. Like sunlight dispelling darkness, this luminosity destroys the force of karma and brings liberation.
次则所谓“二期中有”乃渐起现为“意生身”，亡者能见境相，犹如生前所见。尔时若能证认此教授，自能获益。因在此时，业力迷境，尚未现前，任何一切，易於转变也。	Next, the so-called second intermediate state gradually arises as the “mind-made body”, and the deceased sees appearances just as in life. Recognition of this instruction at that point is naturally beneficial, for karmically deluded appearances have not yet arisen and everything is still easily transformed.
【附注五】	[Note Five]
母光是自己法性中所出，而非由外而来者，子光是由自己平时修持功夫所得，而非由内所出者。换言之，母光是自己的本光，子光乃是佛光。	The Mother Luminosity arises from one's own Dharma-nature and does not come from outside. The Child Luminosity is attained through one's usual practice and does not arise from within. In other words, the Mother Luminosity is one's own primordial luminosity, while the Child Luminosity is Buddha-light.
死后三日半中，有两次明光起现，在心识豁然开朗时，体会行法者所宣读此中教授意义，母子两光，互相摄入，如子遇母，投入怀抱而成佛矣。	During the three and a half days after death, luminosity appears twice. When consciousness suddenly becomes clear and understands the meaning of the instruction on the intermediate state being recited by the practitioner, the Mother and Child Luminosities absorb into one another. Like a child meeting its mother and entering her embrace, one attains Buddhahood.
行者在生前修生起次第时，为练习两光融合起见，乃观想本尊之佛光请来，与自己之母光融合。如是由观想力所观想之光，名为“空光”，而非真正之子光。假使生前修法，练习有素，则死后初期中有起现，真正之子光请来时，可以如子遇母，欢然会合，而无见面不识之虞矣。此为超度素无修持之亡人，故用此教授以导之。	During life, when generation-stage practitioners train in merging the two luminosities, they visualize the Buddha-light of the yidam being invited to merge with their own Mother Luminosity. The light produced through visualization is called “empty light” and is not the true Child Luminosity. If practice in life has been thorough, when the true Child Luminosity arrives in the initial intermediate state after death, it can meet the Mother Luminosity joyfully, like a child meeting its mother, without the danger of failing to recognize it. This instruction is used to guide and deliver deceased persons who had no previous practice.

第二节 法性中有指授

Section Two: Instructions on the Intermediate State of Dharmatā

丙、三期中有指授

C. Instructions for the Third Phase of the Intermediate State

丙、三期中有指授（三期中有，即法性中有。）	C. Instructions for the Third Intermediate State (The third intermediate state is the intermediate state of Dharmatā.)
以上导示，虽未体认本体光明（即初期中有明光），而能认证二期中有明光者，当得解脱。若亡者为业所缚，经过以上多次导示，不能感其心识，未获解脱，次即所谓“三期中有”，亦即“法性中有”，立即起现。	One who failed to recognize the essential luminosity in the foregoing guidance—the luminosity of the first intermediate state—but recognizes the luminosity of the second intermediate state will attain liberation. If the deceased is bound by karma and, despite repeated guidance, remains unmoved and is not liberated, the so-called third intermediate state, the intermediate state of Dharmatā, immediately arises.
此三期中有，系从死位中有三日半或四日后计算，有业力所现之幻惑迷乱境相，现临于前，尔时亟当诵此法性中指授密法，是为至要！此法威力，胜利极大。	It is counted from three and a half or four days after the intermediate state at the time of death. Karmically produced, illusory and bewildering appearances then arise before the deceased. It is crucial to recite the esoteric instruction for the intermediate state of Dharmatā at once; its power and benefit are immense.
此时亡者灵识，如从睡梦初醒，较为清朗，凡其亲属哭泣哀号，以及撤除食器，脱换衣服，扫除床具，清洁卧室，自虽能见，而彼诸人，无能见已；他人所言，自虽能闻，而呼诸人，竟无应者。	The deceased's consciousness is then clearer, as though just awakening from a dream. They can see relatives weeping and wailing, food utensils being removed, clothes changed, bedding swept, and the room cleaned, but no one can see them. They can hear what others say, but when they call out, no one responds.
心遂懊丧，并知已死，将求重生，逡巡欲去。尔时“声”、“光”、“辉”三种境相，俱现于前，遂疲劳于“怖”、“畏”、“惧”三种情况之下，莫知所适。尔时亟当施此“法性中有指授密法”，高呼其名，念诵下偈，朗声明告：	Becoming distressed and realizing that they are dead, they seek rebirth and hesitate as they prepare to leave. The three appearances of sound, light, and radiance arise together, and they are wearied by three conditions: alarm, fear, and dread, not knowing what to do. The practitioner must immediately give the “Esoteric Instruction for the Intermediate State of Dharma-Nature”, call the deceased loudly by name, and recite the following verse in a clear voice:
（6）法性中有指授及六句要偈（此文在亡者四日以前，尽力为之多次念诵。）	(6) Instruction for the Intermediate State of Dharmatā and the Six Essential Verses (Recite this repeatedly for the deceased, as fully as possible, during the first four days after death.)
嗟！善男子（某某）：心勿散乱，励力谛听！夫中有者，凡有六种：所谓生处中有（一名处胎中有），梦境中有，静虑中有（一名禅定中有），死位中有（一名命尽中有），法性中有（一名实相中有），轮回中有（一名生身四大轮回中有）。	Ah! Virtuous man, [name], do not let your mind become distracted; listen intently. There are six intermediate states: the intermediate state of birth (also called the intermediate state in the womb), the intermediate state of dreams, the intermediate state of meditative absorption (also called the intermediate state of meditation), the intermediate state at the time of death (also called the intermediate state at life's end), the intermediate state of Dharmatā (also called the intermediate state of reality), and the intermediate state of becoming (also called the intermediate state of taking a body of the four elements in saṃsāra).
善男子，汝于此时，当历后三种中有，所谓死位中有，法性中有，轮回中有，三皆现前。昨日以来，汝于死位中有所现法性明光，未能认取，故复于此，飘泊无依。今者法性中有及轮回中有二者已起，汝当于此教诫所指授者认取勿乱。	Virtuous man, you will now experience the latter three: the intermediate state at the time of death, the intermediate state of Dharmatā, and the intermediate state of becoming. All three are arising. Since yesterday you failed to recognize the clear light of Dharma-nature that appeared in the intermediate state at the time of death, and so you have wandered here without support. The intermediate state of Dharmatā and the intermediate state of becoming have now arisen. Recognize what this instruction points out and do not become confused.
嗟！善男子：所谓死者，今兹已临。夫脱离此世，非汝一人，一切皆尔。汝当于此生世，勿贪，勿著，纵欲贪著，亦无能久住。汝于流转生死轮回中，切勿贪恋，惟当忆念上师三宝。	Ah! Virtuous man, death has now come. You are not alone in leaving this world; everyone must do so. Do not crave or cling to this life. Even if you crave and cling, you cannot remain for long. As you wander through birth and death in saṃsāra, do not remain attached; recollect only the guru and the Three Jewels.
嗟！善男子：汝于法性中有境相，纵有如何恐怖现前，汝当于此文句，记持勿忘，至心正念，依文义行，此有指授要偈云：	Ah! Virtuous man, however terrifying the appearances of the intermediate state of Dharmatā may be, remember these words and do not forget them. Maintain sincere right mindfulness and act according to their meaning. The essential instruction is given in this verse:

呜呼！	Alas!
此时法性中有现我前 惊惧怖畏境相皆当断	Now the intermediate state of Dharma-nature appears before me; I shall sever all alarm and fear.
所现境相认为自证智 当知即是中有之境界	I shall recognize whatever appears as my self-realized wisdom, knowing it to be the appearances of the intermediate state.
于此正逢阻碍大利时 自识所现寂怒勿生怖	At this crucial moment, when great benefit or obstruction may arise, I shall not fear the peaceful and wrathful forms manifested by my own consciousness.
如上教授，说令听闻，俾其心中忆念其文，纵有种种恐怖现象，决定认识，知即我本来面目，牢记勿忘。	Recite the foregoing instruction so that the deceased hears it and remembers its words. Whatever terrifying appearances arise, the person will certainly recognize them as their own Original Face. Impress this firmly upon them and do not let them forget.
（7）令其认识本来面目教授（此文在亡者死后四日前，多次念诵。）	(7) Instruction Enabling Recognition of One's Original Face (Recite this repeatedly during the first four days after death.)
嗟！善男子（某某）：汝于身心分离之时，法性清净净相，自性微妙明光，灿然照耀，惊心动魄，犹如春日原野，阳焰闪动，此中景象，人人皆现，勿怖勿畏，勿生惊恐，当知即汝法性本光。	Ah! Virtuous man, [name], as body and mind separate, the pure appearance of Dharma-nature—its subtle, intrinsic luminosity—shines in dazzling brilliance, startling and overwhelming, like a shimmering mirage over a spring meadow. This appearance arises for everyone. Do not be alarmed or afraid; do not panic. Know it to be the primordial luminosity of your own Dharma-nature.
又从光内突发洪历法性本声，犹如千雷一时齐震，应即认识，此亦汝自己法性本声也，镇定勿乱，勿怖勿惧。盖汝此时，已具有所谓习气意生之身，非复质碍血肉之躯，声、光、辉三项，任起于前，亦于汝身无能为害，以汝此时无死因也。汝今若能认识自识所现本来境相，当可认知即是中有。	From within the light bursts the vast, reverberating primordial sound of Dharma-nature, like a thousand thunderclaps sounding at once. Recognize it immediately as the primordial sound of your own Dharma-nature. Remain composed and undistracted; do not be afraid. You now possess what is called the mind-made body of habitual tendencies, no longer an obstructive body of flesh and blood. Whatever sound, light, and radiance arise before you cannot harm you, for you now have no cause of death. If you recognize the primordial appearances manifested by your own consciousness, you will know them to be the intermediate state.
嗟！善男子！若未认识当下本来境相，纵于人间如何观修，而未遇此指授诀要，则定于“光”生怖，于“声”生恐，于“辉”生惧。若不了知此教授之要点，则不认识“声”、“光”、“辉”三项，仍当流转生死轮回苦海而已。	Ah! Virtuous man, if you do not recognize the present primordial appearances, then however much you may have practiced contemplation in the human world, unless you encounter this essential instruction you will certainly fear the light, be terrified by the sound, and dread the radiance. If you do not understand the essential points of this instruction and fail to recognize sound, light, and radiance, you will continue to wander through the ocean of suffering in birth and death.

第二章 法性中有业力幻象

Chapter 2: Karmic Illusions in the Intermediate State of Dharmatā

丁、初周证入寂相部尊

D. Attaining Recognition of the Peaceful Deities During the First Week

第一日诵法（亡者在死后第五日，此日有佛两尊前来接引。）	Recitation for the First Day (On the fifth day after death, two Buddha figures come to guide the deceased.)
嗟！善男子（某某）：汝已闷绝三日有半至四日，从闷绝而复苏，自设问曰：“我今何故起现如是境相？”汝当了知，此即“中有”。此时正际返入轮回，所有一切境相，悉皆现为明光佛身，虚空遍现蔚蓝色光。	Ah! Virtuous man, [name], you have remained unconscious for three and a half to four days. Awakening from that state, you ask yourself, “Why have such appearances arisen for me?” Know that this is the intermediate state. As you are now on the verge of returning to saṃsāra, every appearance manifests as a luminous Buddha-body, and the whole of space appears as azure-blue light.
尔时中央密严刹土（一称明点勇现刹土，一称奥明天。）世尊“毗卢遮那如来”（亦称大日如来，或称光明遍照佛。	At that time, from the central Buddha-field of Dense Adornment—also called the Buddha-field of the Valiant Manifestation of Bindu or the Akaniṣṭha Heaven—the World-Honored One Vairocana Tathāgata, also called Mahāvairocana or the Buddha of Universal Illumination, appears before you.
）其身白色，坐狮子宝座；手持八辐金轮，与虚空法界自在母面合交抱，来现汝前，此为“色蕴”法尔清净蓝光，此光晃耀，严以明点及微光点，灿然明澈，自“毗卢遮那如来”父母双尊胸中照临汝前，直射汝心，眩目难睁，不敢逼视。	His body is white; he sits upon a lion throne, holds an eight-spoked golden wheel, and embraces Dharmadhātvīśvarī, the Mother Sovereign of the Dharma Realm. This is the naturally pure blue light of the form aggregate, the Wisdom of the Dharma Realm. Dazzling, adorned with bindus and minute points of light, brilliant and clear, it shines from the hearts of Vairocana and his consort, strikes your heart directly, and is so dazzling that you can scarcely open your eyes or bear to look at it.
而与此同时，又有“天道”白光不起怖畏者，并临汝前。此时汝为“愚痴”业力所牵，怖畏兰光，故于“法界体性智”光，生起恐怖而欲逃避；反于天道白光不生怖者，起欣乐想，而欲趋入。	At the same time, the undazzling white light of the god realm appears before you. Driven by the karma of ignorance, you fear the blue light and wish to flee from the light of the Wisdom of the Dharma Realm, while feeling pleasure in the undazzling white light of the god realm and wishing to enter it.
我今告汝，此时汝当于彼灿然明澈晃耀眩目之兰光，勿怖勿畏，不可逃避，此即所谓如来光明法界体性智也。当于其中，深生信乐，起渴仰心，而自念言：“此是世尊毗卢遮那大悲恩光”，亟起皈依，恭敬祈请。	I tell you now: do not fear the brilliant, clear, dazzling blue light and do not flee. It is the Tathāgata's light of the Wisdom of the Dharma Realm. Arouse deep faith and joy in it, yearn for it, and think, “This is the compassionate light of the World-Honored One Vairocana.” Take refuge at once and pray reverently.
尔时世尊毗卢遮那，即接引汝出离“中有险峡”。汝对“天道”白光不眩目者，切勿欣乐，勿贪勿著。若生贪著，即沦天趣，复转六道，以是障碍，阻解脱道。故当于彼，眼避勿睹；而于闪烁眩目之兰光，当起欣乐，发猛利心，渴仰世尊毗卢遮那如来，至心专注，念诵下偈，随我发如是愿：	Vairocana will then guide you out of the perilous passage of the intermediate state. Do not delight in, crave, or cling to the undazzling white light of the god realm. Attachment to it leads to birth among the gods and renewed wandering through the six realms, obstructing the path to liberation. Turn your eyes away from it. Instead, rejoice in the flashing, dazzling blue light, arouse fierce resolve, yearn for Vairocana Tathāgata, concentrate sincerely, and recite the following verse, making this aspiration after me:
呜呼！	Alas!
愚痴炽盛 流转生死 法界性智 光明照耀	Ignorance blazes fiercely, causing me to wander through birth and death; the Wisdom of the Dharma Realm shines with radiant light.
毗卢遮那 导引在前 大自在母 护持于后	Vairocana guides from the front; Dharmadhātvīśvarī protects from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of the intermediate state and led to the Buddha-field of perfect awakening.
如是虔敬猛利发愿，即化虹光，融于毗卢遮那父母双尊胸中，于中央密严刹土，以圆满受用行相而证佛位。	Through this fervent and devout aspiration, you dissolve into rainbow light and merge into the hearts of Vairocana and his consort. In the central Buddha-field of Dense Adornment, you attain Buddhahood in the form of the Perfect Enjoyment Body.
第二日诵法（在亡者死后第六日，此日有佛六尊前来接引。）	Recitation for the Second Day (On the sixth day after death, six Buddha figures come to guide the deceased.)
又虽已如前指示，然缘于“嗔”、“恚”业障，对“光”与“辉”惧而逃避，虽发是愿，仍复迷而不悟，则第二日中，有“金刚萨　不动如来”圣众，及“地狱”恶业之光，同时并来现前，此时当复指示，呼亡者之名，念诵下文而告之曰：	Although the foregoing instruction has been given, the karmic obstructions of anger and hatred may cause the deceased to fear and flee from light and radiance. Despite making the aspiration, the person remains deluded and fails to awaken. On the second day, the sacred assembly of Vajrasattva-Akṣobhya appears together with the light of the unwholesome karma of hell. Call the deceased by name and say:

嗟！善男子（某某）：谛听勿乱！此第二日，有“水大”白色净光，来现汝前。尔时东方蓝色“现喜刹土”（梵名：阿比罗提。藏名：恩巴尔嘎哇。	Ah! Virtuous man, [name], listen intently and do not become confused. On this second day, the pure white light of the water element appears before you. From the blue eastern Buddha-field of Manifest Joy—Abhirati in Sanskrit and Enbargawa in Tibetan—the World-Honored One Vajrasattva-Akṣobhya appears before you.
）世尊“金刚萨　不动如来”，其身蓝色，手执五钴金刚杵，坐大象宝座，与“玛嘛几母”面合交抱，现临汝前；“地藏”、“弥勒”二菩萨，与“拉先女（舞女）”、“补　女（花女）”双尊围绕于虹光曼荼罗海，六尊齐现而来。	His body is blue; he holds a five-pronged vajra, sits upon an elephant throne, and embraces Māmaki. Kṣitigarbha and Maitreya Bodhisattvas, together with Lāsyā, the dancing goddess, and Puṣpā, the flower goddess, surround them in an oceanic rainbow maṇḍala. All six appear together.
此为“识蕴”法尔清净白光，即“大圆境智”。此光晃耀，严以明点及微光点，惊眩欲绝，自金刚萨　不动如来父母双尊胸中，照临汝前，直射汝心，眩目难睁，不敢逼视。	This is the naturally pure white light of the consciousness aggregate, the Great Perfect Mirror Wisdom. Dazzling and adorned with bindus and minute points of light, it shines from the hearts of Vajrasattva-Akṣobhya and his consort, strikes your heart directly, and is so dazzling that you can scarcely open your eyes or bear to look.
而与此同时，又有“地狱道”不眩目之烟灰色光，亦与智光并临汝前。此时汝为“嗔”、“恚”业力所制，怖惧白光而欲逃避；反于地狱道不眩目之烟灰色光，起欣乐想而欲趋入。我今告汝！此时汝当于彼晃耀眩目之白光灿然透明者，勿怖勿畏，不可逃避。彼即汝自内证智本体具足力用，应于光中明了	At the same time, the undazzling smoke-gray light of the hell realm appears beside the wisdom-light. Controlled by the karma of anger and hatred, you fear the white light and wish to flee from it, while taking pleasure in the undazzling smoke-gray light and wishing to enter it. I tell you now: do not fear the brilliant, transparent, dazzling white light and do not flee. It is the fully endowed power of your own wisdom of inner realization. Rest openly and naturally within the light in clear awareness, and arouse faith, joy, and yearning.
任运，坦然而住，更当于彼，信乐渴仰。汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	If you recognize it as the essential luminosity of your own wisdom of inner realization, the light of all the Buddhas will merge inseparably with you, even without devout aspiration, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是金刚萨　不动如来大悲恩光”，亟起皈依，深心祈请，自维此即金刚萨　不动如来大悲光钩，不可逃避。	If you do not recognize it, think, “This is the compassionate light of Vajrasattva-Akṣobhya,” take refuge at once, and pray sincerely. Know it to be the hook of his great compassionate light and do not flee.
要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。尔时金刚萨　不动如来，即来接引，拔汝出离“中有险峡”。双当于彼“地狱”烟光不眩目者，勿生欢喜。	Know that even if you try to flee, it cannot be separated from you, so do not be afraid; rejoice and pray. At that time Vajrasattva Akṣobhya Tathāgata will come to receive you and pull you out of the “perilous passage of the intermediate state.” Also, do not take delight in the smoky light of “hell,” which does not dazzle the eyes.
此为汝“嗔”、“恚”炽盛所积罪障而来诱引之光，汝若贪着彼光，当堕“那落迦（地狱）”处，陷于苦不堪忍泥涂之中，永无出期，此是障碍，阻解脱道。故当于彼，眼避勿视，断除“嗔”“恚”，勿贪勿著；而于炳然照耀之白光，深生敬仰，至心专注金刚萨　不动如来尊前，生起猛利欲乐，念诵下偈，随我发如是愿：	It is the seductive light produced by the accumulated obstructions of blazing anger and hatred. If you cling to it, you will fall into Naraka(hell) and sink into a mire of unbearable suffering with no prospect of release. It obstructs the path to liberation. Turn your eyes away, abandon anger and hatred, and do not crave or cling. Instead, deeply revere the brilliantly shining white light, concentrate sincerely upon Vajrasattva-Akṣobhya, arouse intense joyful aspiration, and recite after me:
呜呼！	Alas!
嗔恚炽盛 流转生死 大圆境智 光明照耀	Anger and hatred blaze fiercely, causing me to wander through birth and death; the Great Perfect Mirror Wisdom shines with radiant light.
金刚萨　导引在前 玛嘛几母 护持于后	Vajrasattva guides from the front; Māmaki protects from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	I pray to be freed from the perilous passage of the intermediate state and led to the Buddha-field of perfect awakening.
如是至心虔敬发愿念诵上偈，则化虹光，融入世尊金刚萨　不动如来父母双尊胸中，于东方现喜刹土，证得圆满受用身而成佛矣。	Through this sincere and devout recitation and aspiration, you dissolve into rainbow light and merge into the hearts of Vajrasattva-Akṣobhya and his consort. In the eastern Buddha-field of Manifest Joy, you attain Buddhahood as the Perfect Enjoyment Body.
第三日诵法（在亡者死后第七日，此日有佛六尊前来接引。）	Recitation for the Third Day (On the seventh day after death, six Buddha figures come to guide the deceased.)
又虽已如上指授，然有补特伽罗（即众生之异名）我慢贡高，罪业深重，于大悲光钩，怖而逃避。迨至第三日，则有世尊“宝生如来”与圣众俱，前来接引；同时又有“人道”之光，并来现前。其指示法，当呼亡者之名，念诵下文而告之曰：	Although the foregoing instruction has been given, some pudgalas—a term for sentient beings—are proud and conceited, burdened by grave negative karma, and flee in fear from the hook of great compassionate light. On the third day, the World-Honored One Ratnasambhava and his sacred assembly come to guide them, while the light of the human realm appears at the same time. Call the deceased by name and say:

嗟！善男子（某某）：谛听勿乱！今第三日，有地大黄色净光，来现汝前。	Ah! Virtuous man, [name], listen intently and do not become confused. On this third day, the pure yellow light of the earth element appears before you.
尔时，南方黄色“光荣佛土”（藏文贝登，此云吉祥，或译具德）世尊“宝生如来”，其身黄色，手持摩尼妙宝，坐宝马宝座，与“佛眼母”面合交抱，现临汝前：“虚空藏”“普贤”二菩萨、与摩梨女　都毗女（香女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	From the southern yellow Buddha-field of Glory—Palden in Tibetan, meaning “auspicious” or “glorious”—the World-Honored One Ratnasambhava appears before you. His body is yellow; he holds a precious wish-fulfilling jewel, sits upon a horse throne, and embraces Buddha-Locanā. Ākāśagarbha and Samantabhadra Bodhisattvas, together with Mālā, the garland goddess, and Dhūpā, the incense goddess, surround them in an oceanic rainbow maṇḍala. All six appear together.
此为“受蕴”法尔清净黄光，即“平等性智”。	This is the naturally pure yellow light of the feeling aggregate, the Wisdom of Equality.
此光晃耀，严以明点及微光点，自宝生如来父母双尊胸中照临汝前，直射汝心，眩目难睁，不敢逼视；而与此同时，又有“人道”之淡黄光不眩目者，亦与智光并临汝前，直射汝心。	Dazzling and adorned with bindus and minute points of light, it shines from the hearts of Ratnasambhava and his consort, strikes your heart directly, and is so dazzling that you can scarcely open your eyes or bear to look. At the same time, the undazzling pale-yellow light of the human realm appears beside the wisdom-light and strikes your heart.
此时汝为“我慢”业力所制，于彼眩目之黄光，生起惊怖而欲逃避；反于人道不眩目之淡黄光起乐着想、而欲趣入。我今告汝，此时汝于彼晃耀眩目之黄光灿然透明者，勿怖勿畏，不可逃避。	Controlled by the karma of pride, you fear the dazzling yellow light and wish to flee, while feeling pleasure in the undazzling pale-yellow light of the human realm and wishing to enter it. I tell you now: do not fear the brilliant, transparent, dazzling yellow light and do not flee.
彼即汝自内证智本体具足力用，应于光中明了任运、坦然而住，更当于彼信乐渴仰。汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	It is the fully endowed power of your own wisdom of inner realization. Rest openly and naturally within the light in clear awareness, and arouse faith, joy, and yearning. If you recognize it as the essential luminosity of your own wisdom of inner realization, the light of all the Buddhas will merge inseparably with you, even without devout aspiration, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是宝生如来大悲恩光”，亟起皈依，深心祈请。自维此即宝生如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	If you do not recognize it as the light of your own inwardly realized wisdom, then you should feel faith, joy, and longing toward it and think: “This is the compassionate light of Ratnasambhava.” Take refuge at once and pray sincerely from the depths of your heart. Reflect: “This is the hook of the great compassionate light of Ratnasambhava; it cannot be escaped.” Know that even if you try to flee, it cannot be separated from you. So do not be afraid; rejoice and pray.
尔时宝生如来即来接引，拔汝出离中有险峡。又当于彼人道淡黄光勿生欢喜，彼乃为汝“我慢”炽盛所积习气而来诱引之光，汝若贪著，当堕人道，复受生老病死之苦，沦没于生死泥涂之中，无解脱期，以是障碍，阻解脱道。	At that moment Ratnasambhava will come to receive you and pull you out of the perilous passage of the intermediate state. Also, do not take delight in the pale-yellow light of the human realm. It is a light that lures you, arising from the habitual tendencies accumulated through your blazing pride. If you cling to it, you will fall into the human realm and again undergo the suffering of birth, aging, sickness, and death, sinking in the mire of birth and death with no hope of liberation. It is an obstacle that blocks the path of liberation.
故当于彼，眼避勿视，断舍我慢，并断习气，及对彼光，勿贪勿着；而于彼灿然眩目之黄光，深生信乐，至心专注，渴仰世尊宝生如来，念诵下偈，随我发如是愿：	Turn your eyes away, abandon pride and its habitual tendencies, and do not crave or cling. Instead, deeply trust and rejoice in the dazzling yellow light, concentrate sincerely upon Ratnasambhava, yearn for him, and recite after me:
呜呼！	Alas!
我慢炽盛　流转生死 平等性智　光明照耀	Pride blazes fiercely, causing me to wander through birth and death; the Wisdom of Equality shines with radiant light.
宝生如来　导引在前 佛眼佛母　护持于后	Ratnasambhava guides from the front; Buddha-Locanā protects from behind.
祈请度脱　中有险峡　送我往登　正觉佛土	I pray to be freed from the perilous passage of the intermediate state and led to the Buddha-field of perfect awakening.
如是至心诚敬发愿，则化虹光，融入宝生如来父母双尊胸中，于南方“光荣刹土”，证得圆满受用佛身矣。	Through this sincere and reverent aspiration, you dissolve into rainbow light and merge into the hearts of Ratnasambhava and his consort. In the southern Buddha-field of Glory, you attain Buddhahood as the Perfect Enjoyment Body.
第四日诵法（在亡者死后第八日，此日有佛六尊前来接引。）	Recitation for the Fourth Day (On the eighth day after death, six Buddha figures come to guide the deceased.)
如上指示，纵其根器如何下劣，亦必解脱无疑。	As the foregoing instruction has been given, even those of the lowest capacity will undoubtedly attain liberation.
然有曾造大罪之人、及失坏三昧耶戒等、或断善根之类，迄尚不能认取者，遂为“贪欲”及罪障所制，对于“声”“光”，怖而逃避，则第四日有世尊“无量光如	Yet those who committed grave wrongdoing, broke the samaya precepts, or severed their roots of goodness may still fail to recognize the appearances. Controlled by craving and karmic obstructions, they fear and flee from sound

来”（即阿弥陀佛）圣众，及由“贪”“悭”所酿成“饿鬼道”之暗红光，同时并来现前。其指示法，当呼亡者之名，念诵下文而告之曰：	and light. On the fourth day, the sacred assembly of the World-Honored One Amitābha, the Tathāgata of Infinite Light, appears together with the dim red light of the hungry-ghost realm produced by craving and miserliness. Call the deceased by name and say:
嗟！善男子（某某）：谛听勿乱！今第四日，有“火大”红色净光，起现汝前，尔时西方红色“极乐刹土”“世尊无量光如来”，其身红色，手执莲华，坐孔雀宝座，与“白衣母”面合交抱，现临汝前，“观自在”“妙吉祥”二菩萨与“吉地女”（歌女）“阿洛哥女”（灯女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	Ah! Virtuous man, [name], listen intently and do not become confused. On this fourth day, the pure red light of the fire element appears before you. From the western red Buddha-field of Ultimate Bliss, the World-Honored One Amitābha, the Tathāgata of Infinite Light, appears before you. His body is red; he holds a lotus, sits upon a peacock throne, and embraces the White-Robed Buddha Mother. Avalokiteśvara and Mañjuśrī Bodhisattvas, together with Gītā, the song goddess, and Ālokā, the lamp goddess, surround them in an oceanic rainbow maṇḍala. All six appear together.
此为“想蕴”法尔清净红光，即“妙观察智”。	This is the naturally pure red light of the perception aggregate, the Wisdom of Wondrous Observation.
此光晃耀，严以明点及微光点，眩目难睁，自无量光如来父母双尊胸中，照临汝前，直射汝心，不敢逼视，汝当对之，勿生怖畏；而与此同时，又有“饿鬼道”暗淡红光不眩目者，亦与智光并来照临，当于其光，勿生欢喜，亦勿贪着。	Dazzling and adorned with bindus and minute points of light, it shines from the hearts of Amitābha and his consort, strikes your heart directly, and is so dazzling that you can scarcely open your eyes or bear to look. Do not be afraid of it. At the same time, the undazzling dim red light of the hungry-ghost realm appears beside the wisdom-light. Do not delight in or cling to it.
尔时，汝为“贪欲”炽盛业力所制，于彼眩目之红光，生起怖畏而欲逃避；反于“饿鬼道”暗淡红之光不眩目者，起乐着想、而欲趋入。我今告汝，此时汝当于彼晃耀眩目之红光灿然透明者，勿怖勿畏，不可逃避。	Controlled by the karma of blazing craving, you fear the dazzling red light and wish to flee, while feeling pleasure in the undazzling dim red light and wishing to enter it. I tell you now: do not fear the brilliant, transparent, dazzling red light and do not flee.
彼即汝自内证智本体具足力用，应于光中，明了任运，坦然而住，更当于彼信乐渴仰。汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	It is the fully endowed power of your own wisdom of inner realization. Rest openly and naturally within the light in clear awareness, and arouse faith, joy, and yearning. If you recognize it as the essential luminosity of your own wisdom of inner realization, the light of all the Buddhas will merge inseparably with you, even without devout aspiration, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是无量光如来大悲恩光”，亟起皈依，深心祈请，自维此即无量光如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	If you do not recognize it, think, “This is the compassionate light of Amitābha,” take refuge at once, and pray sincerely. Know it to be the hook of his great compassionate light and do not flee. Even if you try to escape, it cannot be separated from you; do not be afraid, but pray joyfully.
尔时无量光如来即来接引，拔汝出离中有险峡。又当于彼饿鬼道暗淡红光不眩目者，勿得贪着。彼乃为汝“贪欲”炽盛所积习气而来诱引之光，汝若贪着，即堕饿鬼道，而受极难堪忍饥渴之苦，以是障碍，阻解脱道。	Amitābha will guide you out of the perilous passage of the intermediate state. Do not cling to the undazzling dim red light of the hungry-ghost realm. It is the seductive light produced by habitual tendencies accumulated through blazing craving. If you cling to it, you will fall into the hungry-ghost realm and undergo unbearable hunger and thirst. It obstructs the path to liberation.
故当于彼，勿生贪着，断除习气，勿起爱恋；而于灿然眩目之红光，对之生起欣乐，专注渴仰世尊无量光如来父母双尊，念诵下偈，随我发如是愿：	So do not give rise to greed or attachment toward it; cut off habitual tendencies and do not give rise to love or longing. Instead, toward the dazzling red light, give rise to joy, and focus with longing on the World-Honored Tathāgata of Boundless Light and consort, the parents; recite the following verse and make this vow with me:
呜呼！	Alas!
贪欲炽盛　流转生死 妙观察智　光明照耀	Craving blazes fiercely, causing me to wander through birth and death; the Wisdom of Wondrous Observation shines with radiant light.
无量光佛　导引在前　白衣佛母　护持于后	Amitābha guides from the front; the White-Robed Buddha Mother protects from behind.
祈脱中有　怖畏险峡　送我往登　正觉佛土	I pray to be freed from the perilous passage of the intermediate state and led to the Buddha-field of perfect awakening.
如是诚敬殷重发愿，则化虹光，融入世尊无量光如来父母双尊胸中，于西方“极乐刹土”证得圆满受用佛身矣。	Through this sincere and earnest aspiration, you dissolve into rainbow light and merge into the hearts of Amitābha and his consort. In the Western Buddha-field of Ultimate Bliss, you attain Buddhahood as the Perfect Enjoyment Body.
第五日诵法（在亡者死后第九日，此日有佛六尊前来接引。）	Recitation for the Fifth Day (On the ninth day after death, six Buddha figures come to guide the deceased.)
如上指示、纵其根器如何下劣，未有不解脱者。又虽已指示，而有一类有情，久狃结习，终为强盛之习气所制，不能克服，而为“嫉妒”恶业支配，于“声”及“光”生起恐惧，大悲光钩，未能认取。	Following the foregoing instructions, even persons of the lowest capacity should attain liberation. Yet some sentient beings, long habituated to entrenched tendencies and finally overpowered by them, remain governed by the negative karma of jealousy. They fear sound and light, fail to recognize the

	hook of great compassionate light, and wander without support until the fifth day.
迄至第五日间，仍复飘泊无依。尔时有世尊“不空成就如来”圣众大悲恩光前来接引；同时又有“嫉妒”烦恼所感“阿修罗道”之光，亦来诱引。此时指授之法，当呼亡者之名，念诵下文而告之曰：	Then the sacred assembly and compassionate light of the World-Honored One Amoghasiddhi come to guide them, while the light of the asura realm, produced by the affliction of jealousy, also comes to entice them. Call the deceased by name and say:
嗟！善男子（某某）：谛听勿乱！今第五日，有“风大”绿色净光，来现汝前。	Ah! Virtuous man, [name], listen intently and do not become confused. On this fifth day, the pure green light of the wind element appears before you.
尔时，北方绿色“胜圆刹土”世尊“不空成就如来”，其身绿色，手执交叉金刚杵，坐大鹏宝座，与“三昧耶多罗母”（即绿度母）面合交抱，现临汝前；“金刚手”“除盖障”二菩萨与“健第女”（涂女）“尼得女”（食女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	From the northern green Buddha-field of Perfect Victory, the World-Honored One Amoghasiddhi appears before you. His body is green; he holds a crossed vajra, sits upon a garuḍa throne, and embraces Samaya-Tārā, the Green Tārā. Vajrapāṇi and Sarvanīvaraṇaviṣkambhin Bodhisattvas, together with Gandhā, the perfume goddess, and Naivedyā, the food-offering goddess, surround them in an oceanic rainbow maṇḍala. All six appear together.
此为“行蕴”法尔清净绿光，即“成所作智”。	This is the naturally pure green light of the formations aggregate, the All-Accomplishing Wisdom.
此光晃耀，严以明点及微光点，眩目难睁，自不空成就如来父母双尊胸中，照临汝前，直射汝心，不敢逼视；而与此同时，又有“阿修罗道”暗绿光、乃“嫉妒”为因所成不眩目之光，亦与智光并临汝前。	Dazzling and adorned with bindus and minute points of light, it shines from the hearts of Amoghasiddhi and his consort, strikes your heart directly, and is so dazzling that you can scarcely open your eyes or bear to look. At the same time, the undazzling dark-green light of the asura realm, produced by jealousy, appears beside the wisdom-light. Cultivate equanimity toward it—neither attraction nor aversion—and do not delight in it.
汝当对之勿生爱憎而修等舍（安住于非苦非乐之境，谓之等舍。）；并当对之不可欢喜。尔时，汝为嫉妒炽盛业力所制，于彼眩目之绿光，惧而逃避；反于阿修罗道不眩目之暗绿光起乐着想，而欲趋入。	Toward it, do not give rise to love or hatred but practice equanimity (abiding in a state that is neither suffering nor pleasure is called equanimity); and do not rejoice in it either. At that time, controlled by the karma of blazing jealousy, you fear the dazzling green light and flee from it, while taking pleasure in the dark-green light of the asura realm, which does not dazzle, and wishing to enter it.
我今告汝、此时汝当于彼晃耀眩目之绿光灿然透明者，勿怖勿畏，不可逃避。彼即汝自内证智本体具足力用，应于光中，明了任运，坦然而住，更当于彼信乐渴仰。	I tell you now: do not fear the brilliant, transparent, dazzling green light and do not flee. It is the fully endowed power of your own wisdom of inner realization. Rest openly and naturally within the light in clear awareness, and arouse faith, joy, and yearning.
汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明，与汝融合，无二无别，而证佛位。	If you recognize it as the essential luminosity of your own wisdom of inner realization, the light of all the Buddhas will merge inseparably with you, even without devout aspiration, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰，而自念言：“此是不空成就如来大悲恩光”，亟起皈依，深心祈请，自维此即不空成就如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	If you do not recognize it, think, “This is the compassionate light of Amoghasiddhi,” take refuge at once, and pray sincerely. Know it to be the hook of his great compassionate light and do not flee. Even if you try to escape, it cannot be separated from you; do not be afraid, but pray joyfully.
尔时，不空成就如来即来接引拔汝出离“中有险峡”。又当于彼阿修罗道不眩目之暗绿光，勿生贪着。彼乃汝嫉妒炽盛所积业力而来诱引之光，汝若贪着，则堕阿修罗道，感极难忍受斗诤之苦，以是障碍，阻解脱道。	Amoghasiddhi will guide you out of the perilous passage of the intermediate state. Do not cling to the undazzling dark-green light of the asura realm. It is the seductive light produced by the karma accumulated through blazing jealousy. If you cling to it, you will fall into the asura realm and undergo the unbearable suffering of conflict. It obstructs the path to liberation.
故当于彼，断除习气，勿贪勿着；而于晃耀眩目之绿光、生起信乐，专注渴仰世尊不空成就如来父母双尊，念诵下偈，随发如是愿：	Abandon those habitual tendencies and do not crave or cling. Instead, arouse faith and joy in the dazzling green light, concentrate and yearn for Amoghasiddhi and his consort, and recite after me:
呜呼！	Alas!
嫉妒炽盛　流转生死　成所作智　光明照耀	Jealousy blazes fiercely, causing me to wander through birth and death; the All-Accomplishing Wisdom shines with radiant light.
不空如来　导引在前　三昧耶母　护持于后	Amoghasiddhi guides from the front; Samaya-Tārā protects from behind.
祈脱中有　怖畏险峡　送我往登　正觉佛土	I pray to be freed from the perilous passage of the intermediate state and led to the Buddha-field of perfect awakening.
如是虔诚殷重发愿，则化虹光，融入世尊“不空成就如来”父母双尊胸中，即于北方“胜园刹土”，现证圆满受用身而成佛矣。	Through this sincere and earnest aspiration, you dissolve into rainbow light and merge into the hearts of Amoghasiddhi and his consort. In the northern Buddha-field of Perfect Victory, you attain Buddhahood as the Perfect Enjoyment Body.
第六日诵法（在亡者死后第十日，此日共有佛四十二尊俱来接引。）	Recitation for the Sixth Day (On the tenth day after death, all forty-two Buddha figures come together to guide the deceased.)

上来五日，经已多次指示，纵福缘如何薄劣，初次未能认取，再次亦当认取，只须认取其一，而未有不解脱者。	During the foregoing five days the instructions have been given repeatedly. However meagre one's merit and conditions, if one failed to recognize the appearances the first time, one should recognize them the next. Recognition of any one of them invariably brings liberation.
然亦有如是指授多次，以习气深重，长夜伴随，净相智慧，向未熟稔，为业支配，虽得指认，仍为邪恶习气引导于外，大悲光钩，不能摄引，于“光”及“辉”，生起怖畏，复沦生死。则于第六日，复有五部如来父母双尊与眷属俱，一时齐现于前，其时六道之光，亦齐现前。其指示法，当呼亡者之名，念诵下文而告之曰：	Yet some, despite repeated instruction, are governed by deeply rooted habitual tendencies that have accompanied them through the long night. Unfamiliar with the wisdom of pure appearances and controlled by karma, they are led outwards by harmful habits even after the appearances have been pointed out. The hook of great compassionate light cannot draw them in; fearing light and radiance, they fall back into birth and death. On the sixth day, the Tathāgatas of the five families, their consorts, and their retinues appear simultaneously, together with the lights of all six realms. Call the deceased by name and say:
嗟！善男子（某某）：谛听勿乱！迄至昨日，五部如来，各现其相，虽已指示，而汝为恶习所牵，于彼起怖，故迄今日，仍留于此。	Ah! Virtuous man, [name], listen intently and do not become confused. Until yesterday, each of the Tathāgatas of the five families manifested its form. Although these were pointed out, harmful habits drew you into fear, and you remain here today.
汝先若能于五部如来智慧本光，识为本体境相，则于五部各佛身中，早已化为虹光，汝已成为圆满受用佛身。以汝无知，故今仍复漂泊于此，故当谛实观察，勿得散乱。今有五部如来具足境相，名为“四智和合之光”，前来迎汝，当认取之。	Had you recognized the primordial wisdom-light of the five families as appearances of your own essential nature, you would already have dissolved into rainbow light within the Buddha-body of each family and become a Buddha of the Perfect Enjoyment Body. Because you did not recognize this, you still wander here. Observe truthfully and do not become distracted. The complete appearances of the Tathāgatas of the five families, called the “united light of the four wisdoms”, now come to welcome you. Recognize them.
嗟！善男子：四大清净四色之光，今来现前。	Ah! Virtuous man, the four-colored lights of the purified four elements now appear.
此时，中央“密严刹土”“毗卢遮那”父母双尊及与眷属，俱来现前；东方“现喜刹土”“金刚萨　”父母双尊及与眷属，俱来现前；南方“光荣刹土”“宝生”父母双尊及与眷属，俱来现前；西方“极乐刹土”“无量光”父母双尊及与眷属，俱来现前；北方“胜圆刹土”“不空成就”父母双尊及与眷属，俱从虹光曼荼罗海，来现汝前。	From the central Buddha-field of Dense Adornment, Vairocana and his consort appear with their retinue; from the eastern Buddha-field of Manifest Joy, Vajrasattva and his consort appear with their retinue; from the southern Buddha-field of Glory, Ratnasambhava and his consort appear with their retinue; from the western Buddha-field of Ultimate Bliss, Amitābha and his consort appear with their retinue; and from the northern Buddha-field of Perfect Victory, Amoghasiddhi and his consort appear with their retinue. All emerge from the oceanic rainbow maṇḍala and appear before you.
嗟！善男子：此五部双尊之外，又有四门守护明王：即“降三世明王”“大威德”“马头”“甘露军荼利”等四大明王；及四门守护明妃：所谓持“钩”女、持“索”女、持“锁”女、持“铃”女；及天道之佛“帝释”、阿修罗道佛“诤心”（梵名毗摩罗质多。	Ah! Virtuous man, besides these five Buddha couples, the four Wisdom Kings guarding the gates also appear: Trailokyavijaya, Yamāntaka, Hayagrīva, and Amṛtakuṇḍalin. There are also the four female gatekeepers: Aṅkuśā, who holds a hook; Pāśā, who holds a noose; Śṛṅkhalā, who holds a chain; and Ghaṇṭā, who holds a bell. The six Buddhas of the six realms also appear: Indra, the Buddha of the god realm; Vemacitra, the Buddha of the asura realm (Vimalacitta in Sanskrit and Tasangri in Tibetan, also translated as Pure Mind);
藏名塔桑日。或译净心。）、人道佛“释迦狮子”、傍生道佛“狮子善住”、饿鬼道佛“焰口”、地狱道佛“法王”等诸佛世尊，六道六佛，俱来现前；又有“普贤如来”“普贤佛母”，即诸佛之祖普贤父母双尊（详附注六），亦来现前。以上共有报身佛四十二尊，自汝心内外出，来现汝前。此皆为汝本来清净境中之所显现，当认取之。	Śākyasiṃha, the Buddha of the human realm; Siṃha the Steadfast, the Buddha of the animal realm; Jvālāmukha, the Buddha of the hungry-ghost realm; and Dharmarāja, the Buddha of the hell realm. Samantabhadra Tathāgata and Samantabhadrī, the primordial father and mother of all the Buddhas (see Note Six), also appear. These forty-two Sambhogakāya Buddha figures emerge from within your own mind and appear before you. All are manifestations of your originally pure state; recognize them.
【附注六】	[Note Six]
普贤如来，梵音阿达尔嘛，义为无生法尔。藏文转音滚都桑波，为原始法身如来。	Samantabhadra Tathāgata is called Adharma in the Sanskrit transcription given here, meaning “unborn suchness”. His Tibetan name is transcribed as Kuntuzangpo. He is the primordial Dharmakāya Tathāgata.
（释迦佛为原始如来之应化身）谓法身本自如如，智德圆满，周遍法界，超思量，离言诠，无始无终，非修非证，现双身一丝不挂相，故有普贤佛母。西藏宁玛派九乘教义，奉为最高无上之尊。	(Śākyamuni Buddha is an emanation of this primordial Tathāgata.) The Dharmakāya is originally just as it is: perfect in wisdom and virtue, pervading the Dharma Realm, beyond thought and verbal expression, without beginning or end, and neither cultivated nor attained. It manifests as a naked Buddha couple, and thus there is Samantabhadrī, the Buddha Mother. The Nyingma school's doctrine of the nine vehicles honors them as the highest and unsurpassed deities.
在本经中，居寂静部四十二尊之上首，即为普贤父母双尊，故称为诸佛之祖。	In this scripture, Samantabhadra and Samantabhadrī head the forty-two peaceful deities and are therefore called the primordial father and mother of all the Buddhas.

又在本经前面“明光直指”教授中，有“法性普贤父母”及“证智普贤如来”句，即可略明此双尊“法性”及“证智”之功用，与吾人本为一体，不可分离。此中义理，非深明西藏无上密义者，不能了解。惟因此尊之名号，为我汉地人所不习见，又因“普贤”二字与八大菩萨中之普贤菩萨同一名号，恐为人疑误，故附注于此。	Earlier, in the “Direct Instruction on the Luminosity”, the phrases “Samantabhadrī, the Buddha Mother of Dharma-nature” and “Samantabhadra Tathāgata of realized wisdom” briefly indicate the functions of Dharma-nature and realized wisdom embodied by this pair, which are originally one with us and inseparable from us. These principles cannot be understood without a profound knowledge of the highest esoteric teachings of Tibet. Because the name of this deity is unfamiliar to Chinese readers, and because the Chinese name “Puxian” is identical to that of Samantabhadra Bodhisattva, one of the Eight Great Bodhisattvas, this note is provided to prevent confusion.
嗟！善男子：此诸刹土，亦非他有，乃汝自心四方与中央本来具足者，今自汝心，出现于外，现临汝前。彼诸佛身，亦非他来，乃汝自内证智本具力用，法尔所成，故当如是而认取之。	Ah! Virtuous man, these Buddha-fields are not elsewhere; they have always been fully present in the four directions and center of your own mind. They now emerge from your mind and appear externally before you. The Buddha-bodies likewise do not come from elsewhere; they arise naturally through the inherent power of your own wisdom of inner realization. Recognize them accordingly.
嗟！善男子：彼诸佛身，亦复不大不小，形量相等，严具形色，坐势宝座，各具标帜。彼诸佛身，共成五聚，皆为双身；每聚周围，各具五色光圊；其中男尊，即为双持部之菩萨；女尊，即为双持部之明妃。如是形成整个曼荼罗，一时俱集，圆现汝前；此即与汝相依为怙之本尊也，汝当认取。	Ah! Virtuous man, these Buddha-bodies are neither large nor small but equal in size. They are complete in form and color, seated in their respective postures upon jewelled thrones, and each bears its emblem. They form five groups, each comprising a Buddha couple and surrounded by a halo of five-colored light. The male figures are the bodhisattvas belonging to the respective couples; the female figures are their consorts. Thus the complete maṇḍala gathers and appears perfectly before you all at once. These are the yidams upon whom you rely for refuge; recognize them.
嗟！善男子：从此五部如来父母双尊身中，流出四智和合之光，极为微妙；犹如日光眩耀，照临汝心，来现汝前。	Ah! Virtuous man, from the bodies of the Tathāgatas of the five families and their consorts streams the extremely subtle united light of the four wisdoms. Like dazzling sunlight, it shines upon your heart and appears before you.
此中初自“毗卢遮那”胸中，放射“法界体性智”光，显为兰色，晃耀眩目，有一光台，照触汝心，合而为一；其光台上兰色明点，与光同俱；如覆翠盖，灿然眩目。其上亦以自性明点，各五为饰，无有边中，严以明点及微光点，来现汝前。	First, from Vairocana's heart radiates the dazzling blue light of the Wisdom of the Dharma Realm. A platform of light touches your heart and merges with it as one. Upon the platform are blue bindus inseparable from the light, like an inverted turquoise canopy, brilliant and dazzling. It is further adorned with naturally arisen bindus in groups of five, without center or boundary, together with bindus and minute points of light, and appears before you.
自“金刚萨　”胸中，放射“大圆镜智”光，显为白色；光台之上，白色明点，如覆明镜，严以明点及微光点，来现汝前。	From Vajrasattva's heart radiates the white light of the Great Perfect Mirror Wisdom. Upon its platform are white bindus like inverted shining mirrors, adorned with bindus and minute points of light, appearing before you.
自“宝生”胸中，放射“平等性智”光，显为黄色；光台之上，黄色明点如覆金盏，严以明点及微光点，来现汝前。	From Ratnasambhava's heart radiates the yellow light of the Wisdom of Equality. Upon its platform are yellow bindus like inverted golden bowls, adorned with bindus and minute points of light, appearing before you.
自“无量光”胸中，放射“妙观察智”光，显为红色；光台之上，红色明点，如覆珊瑚宝盖，严以明点及微光点，来现汝前。以上四佛智光之底，光彩具足，极为显明，眩目难睁；亦由自性明点，各五为饰，无有边中；遍严明点及微光点，悉与法界体性智光相同，此所显现，与汝自心，密切联系，和合相应，自然而来起现也。	From Amitābha's heart radiates the red light of the Wisdom of Wondrous Observation. Upon its platform are red bindus like inverted coral canopies, adorned with bindus and minute points of light, appearing before you. The foundations of these four wisdom-lights are complete in brilliance, exceedingly vivid and so dazzling that you can scarcely open your eyes. Each is adorned with naturally arisen bindus in groups of five, without center or boundary. All are pervaded by bindus and minute points of light, just like the light of the Wisdom of the Dharma Realm. These appearances are intimately connected with your own mind; naturally arising, they unite and correspond with it.
嗟！善男子：彼等诸光，皆汝自内证智，本体具足力用所现，非从外来；故当于彼，无碍印合，亦勿惊怖，摄心入定，于无分别中，坦然而住，即此状中，诸佛之身光与汝身融合为一而成佛矣。	Ah! Virtuous man, all these lights are manifestations of the fully endowed power of your own wisdom of inner realization; they do not come from outside. Merge with them unobstructedly and without fear. Gather your mind in meditative absorption and rest openly in non-discrimination. In that state, the Buddha-bodies and their light merge inseparably with your body, and you attain Buddhahood.
嗟！善男子：此中独无成所作智之佛光照临于汝者，以汝自内证智力用未圆，故不显现。	Ah! Virtuous man, the Buddha-light of the All-Accomplishing Wisdom alone does not shine upon you here, because the power of your own wisdom of inner realization is not yet complete and therefore does not manifest.
嗟！善男子：此即所谓“四智和合之光”，亦名“金刚萨　四密孔道”。	Ah! Virtuous man, this is called the “united light of the four wisdoms” and also the “four secret passages of Vajrasattva”.
此时汝当忆念往昔上师指授语诀，若能忆及所指授义，即于当前境界，生起信乐；犹如母子会遇，亦如亲旧故知，先已熟谂，今又相逢，立即认取，无可疑虑；于自己本体境相，认为本来面目，信为清净法性无可转变之正道，生起“恒流三摩地”，融为证智大任运身，依受用报身而证佛位，永不退转。	At this moment, recollect the oral instructions given by your guru in the past. If you remember their meaning, faith and joy will arise toward the present appearances. Like mother and child meeting, or old friends long familiar with one another meeting again, you will recognize them immediately and without

	doubt. Recognize these appearances of your own essential nature as your Original Face and trust them as the unchanging true path of pure Dharma-nature. The “continuous-flow samādhi” will arise; you will merge into the great spontaneously present body of realized wisdom and attain Buddhahood as the Sambhogakāya, never to regress.
嗟！善男子：与智光同时，又有不净迷幻境相六道六光，亦来现前；所谓“天道”白光不眩目者，“阿修罗道”暗绿光不眩目者，“人道”淡黄光不眩目者，“傍生道”呆兰光不眩目者，“饿鬼道”呆红光不眩目者，“地狱道”烟灰色光不眩目者，此六道之光，亦与智光并来现前。	Ah! Virtuous man, together with the wisdom-lights, the six lights of the impure and delusive appearances of the six realms also arise: the undazzling white light of the god realm; the undazzling dark-green light of the asura realm; the undazzling pale-yellow light of the human realm; the undazzling dull-blue light of the animal realm; the undazzling dull-red light of the hungry-ghost realm; and the undazzling smoke-gray light of the hell realm. All six appear alongside the wisdom-lights.
尔时，汝于其光，皆无取著，于无所缘中，坦然安住。汝若于彼清净智光，生起怖畏，而于不净轮回六道之光，起贪著者，当受六道众生之身，疲疗生死大苦海中，无解脱期。	Do not grasp at any of them; rest openly without an object of fixation. If you fear the pure wisdom-lights and cling instead to the impure lights of the six realms of saṃsāra, you will take the body of a being in one of those realms and suffer weariness in the great ocean of birth and death, with no prospect of liberation.
嗟！善男子：汝若未得上师教诫所指示者，于前所说佛身及清净光，恐惧怖畏，而于不净轮回之光，反而生起爱恋。	Ah! Virtuous man, if you did not receive your guru's instruction, you may fear the Buddha-bodies and pure lights described above while feeling attachment to the impure lights of saṃsāra.
今勿如是！应于清净智光，晃耀眩目者，恭敬信乐，而自念言：“世尊五部如来大悲智光，乃为哀愍摄受于我而现在前，亟当皈依”。对于迷幻境相六道之光，勿贪勿着，至心专注渴仰世尊五部如来父母双尊，念诵下偈，随我发如是愿：	Do not do so. Revere, trust, and rejoice in the dazzling pure wisdom-lights, thinking: “The compassionate wisdom-light of the World-Honored Tathāgatas of the five families has appeared before me to take me into its compassionate care; I take refuge at once.” Do not crave or cling to the delusive lights of the six realms. Concentrate sincerely and yearn for the Tathāgatas of the five families and their consorts, then recite the following verse and make this aspiration after me:
呜呼！	Alas!
五毒炽盛　流转生死　四智和合　光明照耀	The five poisons blaze fiercely, causing me to wander through birth and death; the four wisdoms unite and shine with radiant light.
五部如来　导引在前　五部明母　护持于后	The Tathāgatas of the five families guide from the front; the Wisdom Mothers of the five families protect from behind.
脱离六道　不净幻光　度我中有　怖畏险峡	Free me from the impure, illusory lights of the six realms and lead me across the perilous passage of the intermediate state;
送我往登　五清净土	Lead me to the five pure Buddha-fields.
如是发愿念诵，认识本体境相，即可无二交融而成佛矣。中根之人，虔敬殷重，自认取已，即得解脱；下根之人，则于清净誓愿之力，断绝六趣生门，悟解四智和合实境，于“金刚萨　”密孔道中，而成佛道。	By making this aspiration and recognizing the appearances of one's essential nature, one merges inseparably with them and attains Buddhahood. Those of middling capacity recognize them through sincere devotion and are liberated. Those of lower capacity, through the power of pure aspiration, close the gates of birth in the six realms, realize the true appearance of the united four wisdoms, and attain Buddhahood through the secret passages of Vajrasattva.
第七日诵法（在亡者死后第十一日，此日有持明十佛前来接引。）	Recitation for the Seventh Day (On the eleventh day after death, ten vidyādhara figures come to guide the deceased.)
复次，如是详明指示，由此认识而得解脱者，为数极多。然有下下根器，其在人间，对于正法，素未薰习，有大罪障，及失坏三昧耶等人，为业力迷惑，虽有指示，亦不认取，终仍漂转。兹第七日，有“清净空行刹土”“持明部”圣众，前来接引。尔时，为烦恼愚痴所酿成之“傍生道”光，亦来诱引。	Many are liberated by recognizing what is explained in these detailed instructions. Yet those of the very lowest capacity, who were never habituated to the true Dharma in human life, committed grave wrongdoing, or broke their samaya, remain deluded by karma. Even when instructed, they fail to recognize the appearances and continue to wander. On the seventh day, the sacred assembly of the vidyādhara family comes to guide them from the Pure Buddha-field of the Ḍākinīs. At the same time, the light of the animal realm, produced by the afflictions and ignorance, comes to entice them.
嗟！善男子（某某）：谛听勿乱！兹第七日，有法尔清净杂色光明，起现于前；此时“清净空行刹土”“持明”诸尊圣众，前来接引，融为虹光曼荼罗海。	Ah! Virtuous man, [name], listen intently and do not become confused. On this seventh day, naturally pure, multicoloured light arises before you. The sacred assembly of vidyādharas comes to guide you from the Pure Buddha-field of the Ḍākinīs, coalescing into an oceanic rainbow maṇḍala.
曼荼罗中央“异熟无上持明”名“莲华舞自在”，其身具五光绚彩；明妃“红色智慧空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	At the center of the maṇḍala is the Supreme Vidyādhara of Karmic Maturation, named Lotus Dance Sovereign. His body gleams with five-colored light. His consort, the Red Wisdom Ḍākinī, embraces him; holding a curved knife in her right hand and a skull-cup filled with blood in her left, she assumes a dancing posture and, with a fierce gaze, looks into space as they appear before you.

曼荼罗东，“地居持明”，其身白色，微含笑容，明妃“白色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the east of the maṇḍala, the Earth-Abiding Vidyādhara has a white body and a slight smile. His consort, the White Ḍākinī, embraces him; holding a curved knife in her right hand and a skull-cup filled with blood in her left, she assumes a dancing posture and, with a fierce gaze, looks into space as they appear before you.
曼荼罗南，“寿自在持明”，其身黄色，妙好庄严，明妃“黄色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the south of the maṇḍala, the Vidyādhara with Power over Life has a yellow body and is magnificently adorned. His consort, the Yellow Ḍākinī, embraces him; holding a curved knife in her right hand and a skull-cup filled with blood in her left, she assumes a dancing posture and, with a fierce gaze, looks into space as they appear before you.
曼荼罗西，“大手印持明”，其身红色，微含笑容；明妃“红色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the west of the maṇḍala, the Mahāmudrā Vidyādhara has a red body and a slight smile. His consort, the Red Ḍākinī, embraces him; holding a curved knife in her right hand and a skull-cup filled with blood in her left, she assumes a dancing posture and, with a fierce gaze, looks into space as they appear before you.
曼荼罗北，“任运持明”，其身绿色，半怒半笑容，明妃“绿色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the north of the maṇḍala, the Spontaneously Present Vidyādhara has a green body, half wrathful and half smiling. His consort, the Green Ḍākinī, embraces him; holding a curved knife in her right hand and a skull-cup filled with blood in her left, she assumes a dancing posture and, with a fierce gaze, looks into space as they appear before you.
此诸持明之外围，有无量空行天母会集；所谓八大尸林空行，四种姓空行，三居处空行，十居处空行，二十四境空行母等，以及勇男、勇女、矜羯罗、护法使者众俱；彼诸一切，悉著六骨骼之衣，腿骨号筒，颅骨小鼓，罗刹皮幢	Around these vidyādharas gather countless assemblies of ḍākinīs and celestial mothers: the ḍākinīs of the eight great charnel grounds, the four families, the three abodes, the ten abodes, and the twenty-four sacred places, together with heroes, heroines, kiṃkaras, Dharma protectors, and messengers. All wear the six bone ornaments and bear thighbone trumpets, skull-drums, banners of rākṣasa skin.
，人皮幡盖，人皮旗帜，人脂香膏，种种乐器，为数无量；一切世界，充填血满，震天撼地，俱来现前，一切乐声，亦复震脑欲裂，喧阗而来，作种种舞蹈。亡人三昧耶具足者，则来迎接；三昧耶失坏者，则来惩诫。	They also bear canopies and standards of human skin, ointments of human fat, and countless musical instruments. Filling all worlds and making heaven and earth tremble, they appear amid a sea of blood. Their music arrives in a clamour that seems to split the head, while they perform many dances. They welcome deceased persons whose samaya is intact and admonish those whose samaya is broken.
嗟！善男子：习气法尔清净俱生智光，具足五色，如五彩线，荡漾天际，闪烁动摇，灿烂透明，惊眩夺目；从五部持明部主胸间，直射汝心，不敢逼视，现在汝前；而与此同时，又有“傍生道”兰色不眩目之光，亦与智光，俱来现前。	Ah! Virtuous man, the naturally pure light of innate wisdom associated with habitual tendencies is complete in five colors. Like multicoloured threads, it ripples across the sky, flashing and quivering, brilliant, transparent, startling, and dazzling. It shines from the hearts of the five vidyādhara lords, strikes your heart directly, and appears before you with such intensity that you cannot bear to look. At the same time, the undazzling blue light of the animal realm appears beside the wisdom-light.
尔时，汝为习气所感，迷幻境相所牵，于彼所具五色之光，惧欲逃避；反于“傍生道”不眩目之光，生起爱著，而欲趋入。	Driven by habitual tendencies and drawn by delusive appearances, you fear the five-colored light and wish to flee, while becoming attached to the undazzling light of the animal realm and wishing to enter it.
然汝于彼所具五色眩目之光，勿得惊怖！当认为智光；于其光中，所发一切诸法自性本声，犹如千雷一时俱鸣，轰声震撼，啸吟洪厉，杂以忿怒咒声，俱来现前。	Do not fear the dazzling five-colored light; recognize it as wisdom-light. Within it, the primordial sounds of the intrinsic nature of all phenomena arise like a thousand thunderclaps sounding at once—booming and shaking, howling and roaring, mingled with wrathful mantras.
汝于此境，当勿生怖！勿避勿惧！当即认取，为汝本来境相证智力用。而于“傍生道”不眩目之兰光，勿贪勿着；苦生贪着，汝当堕落愚痴“畜道”，而受愚暗无知驱役之苦，永无出期；故于其光，勿得贪着！当于五色具足之光，灿明眩目者，生起欣乐，一心专注谛求，渴仰世尊持明阿阇黎众！当自念云：	Do not fear, avoid, or dread them. Recognize them immediately as the power of realized wisdom within your own primordial appearances. Do not crave or cling to the undazzling blue light of the animal realm. If you cling to it, you will fall into the ignorant animal realm and suffer the servitude of darkness and unknowing, with no prospect of release. Instead, rejoice in the brilliant, dazzling five-colored light, concentrate single-mindedly, and yearn for the World-Honored vidyādhara masters, thinking:
“持明圣众，勇士空行，诸圣尊前，今为接引，入彼清净空行居处，来住我前；祈诸圣尊，愍垂听许，如我有情，未积资粮，过去已有，三世如来，五部圣众，以大悲光，来摄受我，惜我无知，未能认取，蹉跎至今，诚堪嗟叹！兹当持明诸圣尊前，恳求今后，万勿舍我！愿以悲钩，摄受于我！引我往生净空行刹”	“Sacred vidyādhara assembly, heroes, ḍākinīs, and all noble deities, you have come before me to guide me into the pure abode of the ḍākinīs. I pray that you hear and accept me with compassion. I, a sentient being, have not accumulated the provisions. In the past, the Tathāgatas of the three times and the sacred assemblies of the five families came to take me into their care with compassionate light, but through ignorance I failed to recognize them and have wandered until now—truly lamentable! I now entreat the sacred vidyādharas: from this moment, never abandon me. Take me with the hook of compassion and lead me to rebirth in the Pure Buddha-field of the Ḍākinīs.”

如是专注谛求，念诵下偈，随我发如是愿：	Concentrating and supplicating in this way, recite the following verse and make this aspiration after me:
呜呼！	Alas!
持明圣众　幸垂听许　请运悲心　导入正路	Sacred assembly of vidyādharas, graciously hear and accept me; arouse compassion and guide me onto the true path.
习气炽盛　流转生死　俱生智慧　光明照耀	Habitual tendencies blaze fiercely, causing me to wander through birth and death; innate wisdom shines with radiant light.
勇士持明　导引在前　空行佛母　护持于后	The heroic vidyādharas guide from the front; the ḍākinī Buddha Mothers protect from behind.
祈脱中有　怖畏险峡　送我往登　正觉佛土	I pray to be freed from the perilous passage of the intermediate state and led to the Buddha-field of perfect awakening.
如上虔诚殷重发愿，则化虹光，融于“持明”部众胸中，当生“清净空行刹土”，无可置疑；诸有一切善知识种姓，唯依上文之指示，而认取之，即可解脱，纵有恶业习气，亦定解脱。	Through this sincere and earnest aspiration, you dissolve into rainbow light and merge into the hearts of the vidyādhara assembly. You will undoubtedly be born in the Pure Buddha-field of the Ḍākinīs. All those of the lineage of spiritual friends need only recognize the appearances according to the foregoing instruction to attain liberation; even those with negative karma and habitual tendencies will certainly be liberated.
以上为“死位中有”明光直指教授，及“法性寂相中有教授听闻解脱密法”，全文已竟。	This concludes the complete Direct Instruction on the Luminosity in the Intermediate State at the Time of Death and the Esoteric Teaching of Liberation through Hearing for the Peaceful Appearances in the Intermediate State of Dharmatā.

戊、次周证入怒相部尊

E. Attaining Recognition of the Wrathful Deities During the Following Week

概说	Overview
兹当宣说“法性中有”怒相起现之相。此亦如前述寂相，依次有七次险峡，于所历之境，经已逐次指示；纵昧其一，当证另一而得解脱者，为数无量。如是虽有众多得解脱者，然亦有多人，恶业深重，罪障山积，狃于结习，无明幻惑，无尽无减；于如是人，纵予指示，仍不解脱，转复漂沦，其类实繁。	We shall now explain the appearance of the wrathful forms in the intermediate state of Dharmatā. Like the peaceful forms described above, these involve seven successive perilous passages, and instruction has been given for each experience in turn. Even if one fails to recognize one, countless beings recognize another and attain liberation. Yet although many are liberated, there are also many whose negative karma is heavy, whose karmic obstructions are piled like mountains, and whose ingrained habits, ignorance, and delusion continue without end or diminution. Even when instructed, such people are not liberated but continue to drift and sink; they are indeed numerous.
复次，以前寂相圣众，持明空行，来接引者，已经逝没。次有饮血忿怒五十八炽然尊，即前“寂相部众”转依所依（部居方位与寂相部同，特变现之形貌相状有不同耳。	Next, the sacred assembly of peaceful deities, vidyādharas, and ḍākinīs who came to guide the deceased fades away. The fifty-eight blazing, blood-drinking wrathful deities then appear. They are transformations of the preceding peaceful assembly. (The wrathful assembly occupies the same directions as the peaceful assembly; only its manifested forms and appearances differ.)
）来现在前，与先不同；此种怒相，为“恐”“怖”“畏”三种增上力所转，指证极难；自内证智，不得自在，而入闷绝，迷而复醒，醒而复迷，循环往复，不能自主。若有于其清醒之际，能认取者，解脱亦易。	These wrathful appearances are intensified by alarm, fear, and dread, making recognition extremely difficult. The wisdom of inner realization loses its freedom; one falls unconscious, awakens in confusion, and then repeatedly loses consciousness and awakens again, unable to control the cycle. Yet recognition during a lucid interval makes liberation easy.
何以故？以“恐”“怖”“畏”三种境界现前，自内证智，无复驰乱，专一奋勉而住故。在此情景，若不遇此教授，纵复多闻如海，亦徒无益。	Why? Because, when the three experiences of alarm, fear, and dread arise, the wisdom of inner realization no longer scatters but remains single-pointedly alert. Without encountering this instruction, learning vast as the ocean is useless.
亦有持律大德，显乘大师，若于此际迷不认取，仍当漂转生死轮回；诸凡庸人，为数更多；于“恐”“怖”“畏”三种境界，生起惊惶，堕恶趣涧，永受大苦，然密乘真言瑜伽士则不同，纵为下下根器，一见忿怒饮血圣众，如遇亲知故旧，深信为自本尊，即可无二交融而证佛位。	Even great Vinaya masters and teachers of the exoteric vehicle will continue to wander through birth and death if they fail to recognize the appearances at this point. Ordinary people are still more numerous: panicked by alarm, fear, and dread, they fall into the ravine of the lower realms and suffer greatly for a long time. Mantrayāna yogins are different. Even those of the very lowest capacity recognize the wrathful blood-drinking deities as familiar acquaintances and trust them to be their own yidams; merging inseparably with them, they attain Buddhahood.
又有在人间时，于此忿怒饮血圣众诸像，曾修现观（即生起次第），供养赞叹，乃至曾见绘画尊形，或雕塑等像，亦于此时，尊形现前；即认知己，即得解脱。	Those who, during human life, practiced the direct visualization—that is, the generation stage—of these wrathful blood-drinking deities, made offerings and

	praises to them, or even saw their painted or sculpted images will recognize the forms when they appear at this moment and thereby attain liberation.
又有在人间时，持律大德，显乘大师，任于正法行为如何精进，及于说法如何善巧，其于死时，不现灵骨、舍利、虹光等相。	Furthermore, there are great masters who in human life upheld the vinaya, and masters of the exoteric vehicle, who, however diligent in the right Dharma and however skillful in teaching it, at death do not show signs such as sacred bones, śarīra, or rainbow light.
以于生时，对于秘密真言，未尝用心，及于真言，毁谤侮慢，真言圣众，未结因缘；由是中有境界，虽已现前，亦不认知，先所未见，倏尔睹见，如逢怨敌，立起嗔心；以此为缘，遂趋恶道。	This is because during life they never gave their minds to the secret mantras, and they slandered and disrespected the mantras; they formed no connection with the holy assembly of the mantras. So even though the realms of the intermediate state appear, they do not recognize them; seeing suddenly what they have never seen before, they take them for enemies and at once give rise to anger; with this as the condition, they proceed to the evil realms.
如是戒律及性相教理，虽极精娴，内心若无真言修持，则不现有灵骨、舍利、虹光等相，其理固如是也。	Thus, however skilled one is in the precepts and in the doctrines of characteristics and nature, if inwardly one has no practice of mantra, signs such as sacred bones, śarīra, and rainbow light do not appear; that is the principle.
若是真言行者，纵为下下根器，举止威仪粗鄙无状，亦不善巧说法，亦不如理实行；虽然如是，但于真言乘法深生信仰，则于彼境不生邪见、不生疑虑、能修持者，彼于此际，仍得解脱。其在人间，行为纵有不检，然于死时，至少呈现一种瑞相，或为灵骨、舍利、虹光佛像等随一现前，以真言加持威力最大故。	But a mantra practitioner, even of the lowest of the low capacities, rough in manner and behavior, unskilled in teaching the Dharma, and not practicing properly, if he has deep faith in the Dharma of the Mantra Vehicle, gives rise to no wrong views or doubts about those realms, and is able to practice, will still be liberated at that time. Even if his conduct in human life was not restrained, at death at least one auspicious sign appears: sacred bones, śarīra, rainbow light, or a Buddha image, because the blessing power of mantra is the greatest.
真言瑜伽行者，中根以上，曾修“生起”“圆满”两次第，持诵心咒等诸修持，则不需沦入“法性中有”，而于气息将断未绝之时，定为持明勇士空行等众，迎归清净空行刹土。	Mantra-yoga practitioners of middling or higher capacity who cultivated the generation and completion stages, recited heart-mantras, and performed other practices need not enter the intermediate state of Dharmatā. As their breath is about to cease but has not yet stopped, vidyādharas, heroes, and ḍākinīs will welcome them into the Pure Buddha-field of the Ḍākinīs.
其所表相，天无片云，虹光耀目，花雨缤纷，薰香馥郁，天乐齐鸣，音声嘹亮，灵骨舍利及佛像等，皆复呈现，斯其所表之异徵也。	The signs are a cloudless sky, dazzling rainbows, showers of flowers, pervasive fragrance, celestial music and resonant sounds, sacred bones, śarīra, Buddha images, and other subtle manifestations.
是故诸持律者、显乘大师、或有失坏三昧耶真言行者及诸凡夫，除此“听闻解脱密法”，更无其他方便。	Therefore, according to this text, Vinaya holders, exoteric teachers, mantra practitioners with broken samaya, and ordinary people have no other expedient equal to this Esoteric Teaching of Liberation through Hearing.
其有修习“大圆满”（为西藏宁玛派最高成就之法）“大手印”（为西藏噶迦派最高成就之法）等大修行人，则于“死位中有”时，已能认取明光，证得法身，不需诵此听闻解脱密法，以于死位中有认取之时，即已证得法身，已如前述。	Great practitioners of Dzogchen—the Nyingma school's highest system of accomplishment—and Mahāmudrā—the Kagyu school's highest system—can recognize the luminosity in the intermediate state at the time of death and realize the Dharmakāya; they need no recitation of this teaching, for recognition at death is itself the realization of Dharmakāya, as explained above.
迨至“法性中有”“寂”“怒”境界显现时，既认取已，即证“圆满报身”；再若认取“轮回中有”，即证“应化之身”，生往善趣；得逢此法，于后生中，可能有修行缘会故。	Recognition of the peaceful and wrathful appearances in the intermediate state of Dharmatā brings realization of the Perfect Sambhogakāya. Recognition in the intermediate state of becoming brings realization of the Emanational Nirmāṇakāya and rebirth in a favorable realm, where, having encountered this Dharma, one may find conditions for practice in a future life.
此听闻解脱密法，为无修成佛之法；亦即仅赖听闻即得解脱之法；亦为罪障大者、导出险峡之法；又为一刹那间差别立判之法；又为一刹那间即证等觉之法；诚为深奥！有情遇此而堕恶趣者，未之有也。	This Esoteric Teaching of Liberation through Hearing is a method for attaining Buddhahood without practice; a method for attaining liberation through hearing alone; a method for leading those with heavy sins out of the perilous passage; a method by which differences are decided in a single instant; a method by which equal enlightenment is realized in a single instant. It is truly profound! There has never been a sentient being who encountered it and yet fell into the evil realms.
此法与“答卓”咒本（藏名“答卓”，义为假名解脱如意宝，又名无为刹那妙智经，为佩带于身而得解脱之咒本）二者合用，则如金曼达上严以玉饰，更为美妙矣！	Used together with the Tadröl mantra text—Tadröl in Tibetan means the Wish-Fulfilling Jewel of Liberation by Wearing, also called the Scripture of Unconditioned, Instantaneous Wondrous Wisdom, a mantra text worn on the body to bring liberation—it is like adorning a golden maṇḍala with jewels, making it still more beautiful.
第八日诵法（在亡者死后第十二日，此日有佛六尊前来接引。）	Recitation for the Eighth Day (On the twelfth day after death, six Buddha figures come to guide the deceased.)

如上已就“听闻解脱”示其重要，兹当指示“法性中有”怒相起现之时。于此又呼亡者之名，念诵下文而告之曰：	Having explained the importance of liberation through hearing, we shall now give the instruction for the arising of the wrathful appearances in the intermediate state of Dharma-nature. Call the deceased by name once more and say:
嗟！善男子（某某）：谛听勿乱！以前“法性中有”寂相起现、汝未认取，故今仍复漂泊无依。兹第八日，有饮血忿怒圣众，来现当汝前，当勿迷乱。而认取之。	Ah! Virtuous man, [name], listen intently and do not become confused. You failed to recognize the peaceful appearances when they arose earlier in the intermediate state of Dharmatā, and so you still wander without support. On this eighth day, the sacred assembly of wrathful blood-drinkers appears before you. Do not become confused; recognize them.
嗟！善男子（某某）：此大吉祥主尊为饮血佛部世尊，名“佛陀兮噜迦”。身深棕色，三面、六臂，四足展立。其面右白、左红、正面深棕色；周身光蕴，如火炽然。	Ah! Virtuous man, [name], this most glorious principal deity is Buddha-Heruka, the World-Honored One of the blood-drinking Buddha family. His body is dark brown, with three faces, six arms, and four legs extended in a standing posture. His right face is white, his left red, and his central face dark brown. A mass of light blazes like fire around his body.
九目圆睁，怒视可怖；眉耸如电；獠牙外露，吼声大笑，作“阿拉拉”及“哈哈”声；又发“嘎呜”及宏大尖锐之声；头发红黄，炽然上竖；冠饰骷髅，象征日月；黑蛇及鲜显人头为身严。	His nine eyes are wide open in a terrifying wrathful gaze; his eyebrows flash like lightning; his fangs are bared. He roars with laughter, crying “a-la-la” and “ha-ha”, and makes “ga-u” and other great, piercing sounds. His red-yellow hair blazes upwards. He wears a crown of skulls symbolizing the sun and moon, and his body is adorned with black snakes and fresh human heads.
六手之中：右上持“轮”，右中持“钺”，右下持“剑”；左上持“铃”，左中持“颅”，左下持“犁”。	Of his six hands, the upper right holds a wheel, the middle right an axe, and the lower right a sword; the upper left holds a bell, the middle left a skull-cup, and the lower left a plough.
明母名“佛陀讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧“红螺”（红色螺贝之碗），内贮阳精，献于尊口，吮咂作响，并发轰声，犹如雷震。于金刚炽焰毛孔中，发出智火，熊熊有光；两足右卷左展，立于大鹏座上。	His consort, Buddha-Krodhīśvarī, embraces him, her right arm around his neck. In her left hand she holds a red conch-bowl filled with male generative essence and offers it to his mouth. They make sucking sounds and a roar like thunder. Wisdom-fire streams brilliantly from the pores of the blazing vajra flames. With the right legs bent and the left extended, he stands upon a garuḍa throne.
此乃从汝脑内“中央”所出，以如是状，现临汝前。汝当于彼，勿惊勿怖！勿生恐惧！当即认取为汝自证智身，即汝本尊；勿惊勿惧！实则仍为世尊“毗卢遮那”父母双身之体，故勿生畏怖；若能认取，立即解脱。	This form emerges from the center of your brain and appears before you. Do not be startled, frightened, or afraid. Recognize it at once as the body of your own realized wisdom, your yidam. In truth, it is still Vairocana and his consort in union; therefore, do not fear. Recognition brings immediate liberation.
如上明告，认取为本尊已，即可交融无二，而证圆满受用佛身。	Once this is clearly explained and recognized as one's yidam, one merges inseparably with it and realizes the Perfect Sambhogakāya.
第九日诵法（在亡者死后第十三日，此日有佛二尊前来接引。）	Recitation for the Ninth Day (On the thirteenth day after death, two Buddha figures come to guide the deceased.)
又复于彼，怖而逃避，而不认者，则于第九日，有饮血金刚部世尊，前来接引。其指示法，当呼亡者之名，念诵下文而告之曰：	If the deceased is frightened, flees, and fails to recognize the appearance, the World-Honored One of the blood-drinking vajra family comes to guide them on the ninth day. Call the deceased by name and say:
嗟！善男子（某某），啼听勿乱！今第九日，有饮血金刚部世尊，名“金刚兮噜迦”。身深蓝色，三面、六臂，四足展立。其面右白、左红、正面兰色。	Ah! Virtuous man, [name], listen intently and do not become confused. On this ninth day, Vajra-Heruka, the World-Honored One of the blood-drinking vajra family, appears. His body is dark blue, with three faces, six arms, and four legs extended in a standing posture. His right face is white, his left red, and his central face blue.
六手之中：右上持“杵”，右中持“颅”，右下持“钺”；左上持“铃”，左中持“颅”，左下持“犁”。明母名“金刚讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands, the upper right holds a vajra, the middle right a skull-cup, and the lower right an axe; the upper left holds a bell, the middle left a skull-cup, and the lower left a plough. His consort, Vajra-Krodhīśvarī, embraces him, her right arm around his neck. In her left hand she holds a red conch-bowl filled with male generative essence and offers it to his mouth as they embrace in union.
此乃从汝脑内东隅而出，来现汝前。汝当于彼，勿惊、勿怖，勿生恐惧！当认为汝自证智身，即汝本尊，故当认取，切勿生怖！实则仍为世尊“金刚萨　”父母双身之体，当起欣乐；若能认取，立即解脱。	This form emerges from the eastern quarter of your brain and appears before you. Do not be startled, frightened, or afraid. Recognize it as the body of your own realized wisdom, your yidam. In truth, it is Vajrasattva and his consort in union; therefore, rejoice. Recognition brings immediate liberation.
如是明告，若认取为本尊，即可交融无二，而证圆满受用佛身。	If this is clearly explained and recognized as one's yidam, one merges inseparably with it and realizes the Perfect Sambhogakāya.
第十日诵法（在亡者死后第十四日，此日有佛二尊前来接引。）	Recitation for the Tenth Day (On the fourteenth day after death, two Buddha figures come to guide the deceased.)

如上所示，亦有诸人，业障深重，遂于其境，生起怖畏，避而未证。今第十日，有饮血宝部世尊前来接引。其指示法，当呼亡者之名，念诵下文而告之曰：	As explained above, some persons burdened by grave karmic obstructions become afraid of the appearances and flee without realizing them. On the tenth day, the World-Honored One of the blood-drinking jewel family comes to guide them. Call the deceased by name and say:
嗟！善男子（某某）：善自谛听！今第十日，有饮血宝部世尊、名“珍宝兮噜迦”。身深黄色，三面六臂，四足展立，其面右白、左红、正面深黄。	Ah! Virtuous man, [name], listen carefully. On this tenth day, Ratna-Heruka, the World-Honored One of the blood-drinking jewel family, appears. His body is dark yellow, with three faces, six arms, and four legs extended in a standing posture. His right face is white, his left red, and his central face dark yellow.
六手之中：右上持“宝”，右中持“天杖”，右下持“棒”；左上持“铃”，左中持“颅”，左下持“钢叉”。明母名“珍宝讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands, the upper right holds a jewel, the middle right a khaṭvāṅga, and the lower right a club; the upper left holds a bell, the middle left a skull-cup, and the lower left a trident. His consort, Ratna-Krodhīśvarī, embraces him, her right arm around his neck. In her left hand she holds a red conch-bowl filled with male generative essence and offers it to his mouth as they embrace in union.
此乃从汝脑内南隅所出，来现汝前。汝当于彼，勿惊、勿怖、勿生恐惧！当认为汝自证智身，即汝本尊，当即认取，切勿生怖！实则仍为世尊“宝生如来”父母双身之体，故当虔敬信乐；若能认取，立即解脱。	This form emerges from the southern quarter of your brain and appears before you. Do not be startled, frightened, or afraid. Recognize it at once as the body of your own realized wisdom, your yidam. In truth, it is Ratnasambhava and his consort in union; therefore, revere and trust it. Recognition brings immediate liberation.
如上明言实告，若认取为本尊，则可无二交融而证圆满受用佛身。	If this is clearly and truthfully explained and recognized as one's yidam, one merges inseparably with it and realizes the Perfect Sambhogakāya.
第十一日诵法（在亡者死后第十五日，此日有佛二尊前来接引。）	Recitation for the Eleventh Day (On the fifteenth day after death, two Buddha figures come to guide the deceased.)
又虽如上指示，然为习气所薰，生起怖畏，仍复逃避，不识为本尊而见为阎罗法王，故未证取；则第十一日，有饮血“莲花部”世尊前来接引。其指示法，当呼亡者之名，念诵下文而告之曰：	Although the foregoing instruction has been given, habitual tendencies may produce fear, causing the deceased to flee and mistake the yidam for Yama, the Dharma King, and thus fail to realize it. On the eleventh day, the World-Honored One of the blood-drinking lotus family comes to guide them. Call the deceased by name and say:
嗟！善男子（某某）：谛听勿乱！今第十一日，有饮血“莲花部”世尊，名“莲花兮噜迦”。身深红色，三面、六臂、四足展立。其面右白、左青，正面深红。	Ah! Virtuous man, [name], listen intently and do not become confused. On this eleventh day, Padma-Heruka, the World-Honored One of the blood-drinking lotus family, appears. His body is dark red, with three faces, six arms, and four legs extended in a standing posture. His right face is white, his left blue, and his central face dark red.
六手之中：右上持“莲”，右中持“天杖”，右下持“棒”；左上持“铃”，左中持“满血颅器”，左下持“兆聂”。明母名“莲花讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands, the upper right holds a lotus, the middle right a khaṭvāṅga, and the lower right a club; the upper left holds a bell, the middle left a skull-cup filled with blood, and the lower left a small drum. His consort, Padma-Krodhīśvarī, embraces him, her right arm around his neck. In her left hand she holds a red conch-bowl filled with male generative essence and offers it to his mouth as they embrace in union.
此乃从汝脑内西隅所出，来现汝前，汝当于彼，勿惊、勿怖、勿生恐惧！实则仍为世尊“无量光如来”父母双身，故当欣敬；若能认取，立即解脱。	This form emerges from the western quarter of your brain and appears before you. Do not be startled, frightened, or afraid. In truth, it is Amitābha and his consort in union; therefore, rejoice in and revere it. Recognition brings immediate liberation.
如是明告，当可认取为自本尊，则可交融无二，而证圆满受用佛身。	Once this is clearly explained and recognized as one's own yidam, one merges inseparably with it and realizes the Perfect Sambhogakāya.
第十二日诵法（在亡者死后第十六日，此日有佛二尊前来接引。）	Recitation for the Twelfth Day (On the sixteenth day after death, two Buddha figures come to guide the deceased.)
又虽如前指示，然为恶业习气，牵引于外，生起怖畏，仍复逃避，以不识为本尊，故不认取；则第十二日，有饮血“羯摩部”圣众，及在此日以后，又有八大“寒林”女神“吉坞哩玛”，八境兽首女神“颇罗闷玛”，兽面忿怒女神四门守护，及异类面首女神二十八自在女“汪鸠玛”等，前来接引；若不认取，即生怖畏；故当指示。	Although the foregoing instruction has been given, harmful karma and habitual tendencies may draw the deceased outwards into fear and flight, preventing recognition of the yidam. On the twelfth day, the sacred assembly of the blood-drinking karma family appears. From this day onwards, the eight charnel-ground goddesses called Gaurīs, the eight animal-headed goddesses called Piśācīs, the four animal-faced wrathful female gatekeepers, and the twenty-eight powerful goddesses with diverse heads called Īśvarīs also come to guide the deceased. Failure to recognize them produces fear, so instruction must be given.
此时呼亡者之名，念诵下文而告之曰：	Call the deceased by name and say:
嗟！善男子（某某）：今第十二日，有饮血羯摩部（梵文羯摩此云事业）世尊，名“羯摩兮噜迦”。身深绿色，三面、六臂，四足展立。其面右白、左红、正面深绿，现威猛可怖相。	Ah! Virtuous man, [name], on this twelfth day, Karma-Heruka, the World-Honored One of the blood-drinking karma family—karma in Sanskrit means “activity”—appears. His body is dark green, with three faces, six arms, and four

	legs extended in a standing posture. His right face is white, his left red, and his central face dark green, displaying a fierce and terrifying expression.
六手之中：右上持“剑”，右中持“天杖”，右下持“棒”；左上持“铃”，左中持“颅”，左下捧“犁”。明母名“羯摩讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，面合交抱。	Of his six hands, the upper right holds a sword, the middle right a khaṭvāṅga, and the lower right a club; the upper left holds a bell, the middle left a skull-cup, and the lower left a plough. His consort, Karma-Krodhīśvarī, embraces him, her right arm around his neck. In her left hand she holds a red conch-bowl filled with male generative essence and offers it to his mouth as they embrace face to face.
此乃从汝脑内北隅所出，来现汝前，汝当于彼，勿惊、勿怖、勿生恐惧！当即认知为自证智身，即汝本尊，故当勿怖。实则仍为世尊“不空成就如来”父母双身之体，故当虔敬，深生渴仰；若能认取，立即解脱。	This form emerges from the northern quarter of your brain and appears before you. Do not be startled, frightened, or afraid. Recognize it at once as the body of your own realized wisdom, your yidam. In truth, it is Amoghasiddhi and his consort in union; therefore, revere it and yearn for it deeply. Recognition brings immediate liberation.
如上明告，即可认知为自本尊，无二交融而证圆满受用佛身。	Once this is clearly explained and recognized as one's own yidam, one merges inseparably with it and realizes the Perfect Sambhogakāya.
如是依上师所授口诀，认知为本体境相，唯是自内证智，譬如狮子之皮，若曾见者，知其为皮，立即释然；其有未明此系狮皮，即生恐怖；如为此人解说其义，指示明白，惊怖立除。此法亦尔。	Following the guru's oral instructions, recognize the appearances of your essential nature as nothing but your own wisdom of inner realization. It is like a lion skin: one who has seen such a skin recognizes it and is immediately reassured, while one who does not know it becomes afraid. When its nature is explained clearly, the fear vanishes at once.
饮血圣众，身形庞大，肢体粗壮，量等虚空，当其现前，定生惊怖。若闻此教授，明白指示，无间即证为本体境相，或认为自之本尊，则生前所修之明光（子光），及后起自然之明光（母光），子母两光会遇，于朗然释然中，如遇故知，恍然大悟。若不得此教授，虽诸贤者，亦复难免退堕，流转生死大海而已。	The same applies here. The sacred blood-drinkers have enormous bodies and massive limbs, as vast as space, and their appearance inevitably causes fear. Yet when this instruction is heard and clearly understood, they are immediately realized as appearances of one's essential nature or recognized as one's own yidam. The luminosity cultivated in life—the Child Luminosity—then meets the naturally arising luminosity—the Mother Luminosity. In lucid reassurance, like meeting an old acquaintance, one suddenly awakens. Without this instruction, even the wise can scarcely avoid regression and continued wandering through the ocean of birth and death.
第十三日诵法（在亡者死后第十七日，此日有佛十六尊前来接引。）	Recitation for the Thirteenth Day (On the seventeenth day after death, sixteen Buddha figures come to guide the deceased.)
尔后有八大“寒林”“吉坞哩玛”，及种种面形兽首女神“颇罗闷玛”，皆从亡者脑中出现，来临其前；其指示法，当呼亡者之名，念诵下文而告之曰：	Thereafter, the eight charnel-ground goddesses called Gaurīs and the animal-headed goddesses of various forms called Piśācīs emerge from the deceased's brain and appear before them. Call the deceased by name and say:
嗟！善男子（某某）：谛听勿乱！今汝脑中八方位，复出八尊“吉坞哩玛”，来现汝前，汝当于彼，勿生怖畏！详述如下：	Ah! Virtuous man, [name], listen intently and do not become confused. From the eight directions of your brain, eight Gaurīs now emerge and appear before you. Do not be afraid of them. They are described as follows:
汝脑东隅：出白色“吉坞哩玛”，右手高举人尸骨杖，左手持颅，满贮鲜血，来现汝前；	From the eastern quarter of your brain emerges a white Gaurī, raising a staff made from a human corpse in her right hand and holding a skull-cup filled with fresh blood in her left.
汝脑南隅，出黄色“资坞哩玛”，手张弓矢。	From the southern quarter of your brain emerges a yellow Caurī, drawing a bow and arrow.
汝脑西隅：出红色“波罗谟诃玛”，手持“摩羯幢”；	From the western quarter of your brain emerges a red Pramohā, holding a makara-banner.
汝脑北隅：出黑色“培多梨玛”，右手持杵，左手持颅盖，满贮鲜血；	From the northern quarter of your brain emerges a black Vetālī, holding a vajra in her right hand and a skull-cup filled with fresh blood in her left.
汝脑东南隅：出红黄色“布斯迦私玛”，右手持“人肠”，左手取食；	From the south-eastern quarter of your brain emerges a reddish-yellow Pukkasī, holding human intestines in her right hand and eating them with her left.
汝脑西南隅：出深绿色“伽斯摩哩玛”，右手持颅盖，满贮鲜血，左手持杵搅动，现威吓状，取而饮之；	From the south-western quarter of your brain emerges a dark-green Ghasmarī, holding a skull-cup filled with fresh blood in her right hand, stirring it threateningly with a vajra in her left, and drinking it.
汝脑西北隅；出淡黄色“赞驮哩玛”，裂人身首，右手摘取其心，左手食其躯体；	From the north-western quarter of your brain emerges a pale-yellow Caṇḍālī, tearing apart a human body and head, plucking out the heart with her right hand, and eating the body with her left.
汝脑东北隅：出深黄色“斯迷奢梨玛”，撕裂腐尸身首，取而食之。	From the north-eastern quarter of your brain emerges a dark-yellow Śmaśānī, tearing apart and devouring a decaying corpse.
以上八方位所住之“吉坞哩玛”，亦围绕五方饮血部尊，从汝脑中现出，而临汝前；汝当于彼，勿怖勿畏！	These eight Gaurīs occupy the eight directions and surround the deities of the five blood-drinking families. They emerge from your brain and appear before

	you. Do not fear or dread them.
嗟！善男子（某某）：其在外围（即上说之八方位之外）复有八境兽首女神“颇罗闷玛”出现汝前：	Ah! Virtuous man, [name], beyond the eight directions just described, eight animal-headed goddesses called Piśācīs appear before you:
东：有深紫色“狮首僧贺女”，双手交叉，口衔死尸，摇震鬃发；	In the east, a dark-purple lion-headed Siṃhamukhī crosses her arms, holds a corpse in her mouth, and shakes her mane.
南：有红色虎首“毗耶讫哩目　女”，双手下叉，目睛凝视，露齿蹙眉；	In the south, a red tiger-headed Vyāghramukhī crosses her arms below, fixes her gaze, bares her teeth, and furrows her brow.
西：有黑色狐首“悉哩罗目　女”，右举利刃，左持人肠，咀食吮血；	In the west, a black fox-headed Śṛgālamukhī raises a sharp blade in her right hand and holds human intestines in her left, chewing flesh and sucking blood.
北：有深兰色狼首“湿缚南目　女”，双手撕尸，目睛凝视；	In the north, a dark-blue wolf-headed Śvānāmukhī tears apart a corpse with both hands and stares fixedly.
东南：有淡黄色鹫首“讫哩陀目　女”，肩负巨尸，手举骸骨；	In the south-east, a pale-yellow vulture-headed Gṛdhramukhī carries a huge corpse upon her shoulder and raises a skeleton.
东北：有兰色枭首“呼鲁目　女”，右手持杵，左手举刀，割食人肉；	In the north-east, a blue owl-headed Ulūkamukhī holds a vajra in her right hand and a knife in her left, cutting and eating human flesh.
西南：有深红色鸱　首“冈迦目　女”，亦负巨尸；	In the south-west, a dark-red bird-headed Kaṅkamukhī also carries a huge corpse.
西北：有黑色鸦首“　　目　女”，左举颅盖，右持利剑，割取心肝。	In the north-west, a black raven-headed Kākamukhī raises a skull-cup in her left hand and cuts out the heart and liver with a sharp sword in her right.
以上八境兽首女神“颇罗闷玛”、亦复围绕五饮血尊，从汝脑中现出而临汝前；汝当于彼，勿怖勿畏！当知任何一切所显现者，皆当认取为本来境相，证智力用。	These eight animal-headed Piśācīs surround the deities of the five blood-drinking families. They emerge from your brain and appear before you. Do not fear or dread them. Recognize every appearance as a primordial appearance and as the power of realized wisdom.
第十四日诵法（在亡者死后第十八日，此日有佛三十六尊前来接引。）	Recitation for the Fourteenth Day (On the eighteenth day after death, thirty-six Buddha figures come to guide the deceased.)
嗟！善男子（某某）：此第十四日者（按、此句英译本有，藏本无。）有兽面忿怒女神四门守护，自汝脑中，出现于外，现临汝前，亟当认取；详如下述：	Ah! Virtuous man, [name], on this fourteenth day—this sentence appears in the English translation but not in the Tibetan text—four wrathful, animal-faced female gatekeepers emerge from within your brain and appear externally before you. Recognize them at once. They are described as follows:
汝脑东隅：出白色“虎面女”，右手持钩，左举“红颅”，满贮鲜血；	From the eastern quarter of your brain emerges a white tiger-faced goddess, holding a hook in her right hand and raising a red skull-cup filled with fresh blood in her left.
汝脑南隅：出黄色“豕面女”，手持“　索”，	From the southern quarter of your brain emerges a yellow sow-faced goddess, holding a noose.
汝脑西隅：出红色“狮面女”，手中持“锁”，	From the western quarter of your brain emerges a red lion-faced goddess, holding a chain.
汝脑北隅：出绿色“蛇面女”，手中持“铃”，	From the northern quarter of your brain emerges a green snake-faced goddess, holding a bell.
以上四女，左手均持满血颅器。此四门守护忿怒女，皆自汝脑中出现，当知即汝本尊，故当认取。	All four hold blood-filled skull-cups in their left hands. These four wrathful female gatekeepers emerge from your brain. Know them to be your yidams and recognize them.
嗟！善男子（某某）：三十忿怒相“兮鲁迦”之外围，复有异类面首二十八瑜伽自在女“汪鸠玛”，形相面首各异，手持种种兵器，自汝脑中来现汝前；汝当于彼，勿生怖畏，一切所现，皆当认取为汝本来境证智力用；临此时机，正逢阻碍大利时，当细加审量，故当忆念上师教授！	Ah! Virtuous man, [name], outside the thirty wrathful Heruka forms are twenty-eight powerful yoginīs, called Īśvarīs, with diverse heads and appearances and bearing various weapons. They emerge from your brain and appear before you. Do not fear them. Recognize everything that appears as the power of realized wisdom within your primordial appearances. At this moment of crucial obstruction or great benefit, examine them carefully and remember your guru's instructions.
嗟！善男子：汝脑之东，出：深紫色“牛首罗刹女”，手中持“杵”及“颅器盖”；红黄色“蛇首梵天女”，手执“莲花”。	Ah! Virtuous man, from the east of your brain emerge a dark-purple bull-headed rākṣasī holding a vajra and skull-cup; a reddish-yellow snake-headed Brahmā goddess holding a lotus;
墨绿色“豹首大天女”手执“钢叉”，青色“猿首欲天女”，手中执“轮”，红色“熊首童贞女”，手执“短矛”，白色“　首帝释女”，手执“串肠”。如是东方六瑜伽自在女，皆自汝脑东隅而出，现在汝前；汝当于彼，勿生怖畏！	The dark-green leopard-headed Mahādeva goddess holds a steel fork; the blue monkey-headed goddess of desire holds a wheel; the red bear-headed maiden holds a short spear; the white brown-bear-headed Śakra's daughter holds a string of intestines. These six yoginī sovereigns of the east all emerge from the east corner of your brain and appear before you; do not be afraid of them!

嗟！善男子：汝脑之南，出：黄色“蝙蝠首金刚女”，手举“利刃”，红色“摩竭鱼首寂静女”，手执“宝瓶”，红色“蝎首甘露女”，手执“莲花”，白色“鹞首月明女”，手中执“杵”，绿色“狐首持棍女”，手中执“棍”，深黄色“虎首罗刹女”，手执“血颅”。	Ah! Virtuous man, from the south of your brain emerge a yellow bat-headed vajra goddess raising a sharp blade; a red makara-headed peaceful goddess holding a precious vase; a red scorpion-headed nectar goddess holding a lotus; a white kite-headed moon goddess holding a vajra; a green fox-headed staff-bearing goddess holding a staff; and a dark-yellow tiger-headed rākṣasī holding a blood-filled skull-cup.
如是南方六瑜伽自在女，皆自汝脑南隅而出，现在汝前；汝当于彼，勿生怖畏！	These six southern yoginīs emerge from the southern quarter of your brain and appear before you. Do not fear them.
嗟！善男子：汝脑之西，出：墨绿色“鹫首肉食女”，手中持“棍”；红色“马首欢喜女”，手执“体腔”；白色“鹏首大力女”，手中执“杖”；黄色“犬首罗刹女”，一手持“杵”，一以“刀”割；红色“戴胜鸟首爱染女”，手张弓矢，绿色“麋首护财女”，手执“宝瓶”。	Ah! Virtuous man, from the west of your brain emerge a dark-green vulture-headed flesh-eating goddess holding a club; a red horse-headed joyful goddess holding a torso; a white garuḍa-headed powerful goddess holding a staff; a yellow dog-headed rākṣasī holding a vajra in one hand and cutting with a knife in the other; a red hoopoe-headed goddess of attachment drawing a bow and arrow; and a green deer-headed wealth-protecting goddess holding a precious vase.
如是西方六瑜伽自在女，皆自汝脑西隅而出，现在汝前；汝当于彼，勿生怖畏！	These six western yoginīs emerge from the western quarter of your brain and appear before you. Do not fear them.
嗟！善男子：汝脑之北，出蓝色“狼首风神女”，手展旌旗；红色“羊首妙女”，手持“人签”（刺人的一种尖杆刑具。）；黑色“豕首亥女”，手持“齿索”（以齿穿贯之绳索。	Ah! Virtuous man, from the north of your brain emerge a blue wolf-headed wind goddess unfurling a banner; a red sheep-headed wondrous goddess holding a human spike, a pointed implement used for torture; a black sow-headed goddess holding a string threaded with teeth;
）红色“鸦首金刚女”，手持“孩尸”；墨绿色“象首大鼻女”，手持“巨尸”，饮其颅盖之血；青色“蛇首水天女”，手持“蛇索”。如是北方六瑜伽自在女，皆自汝脑北隅而出，现在汝前；汝当于彼，勿生怖畏！	The red crow-headed vajra goddess holds a child’s corpse; the dark-green elephant-headed big-nosed goddess holds a huge corpse and drinks blood from its skull; the blue snake-headed water goddess holds a snake noose. These six yoginī sovereigns of the north all emerge from the north corner of your brain and appear before you; do not be afraid of them!
嗟！善男子：此外复有四门守护四瑜伽女，从汝脑中来现汝前。	Ah! Virtuous man, four gate-guarding yoginīs also emerge from your brain and appear before you.
汝脑东隅，出白色“杜鹃首金刚女”，手中持“钩”；汝脑南隅，出黄色“山羊金刚女”，手中持“索”；汝脑西隅，出红色“狮首金刚女”，手中持“锁”；汝脑北隅，出绿色“蛇首金刚女”，手中持“铃”。此四门四瑜伽女，皆自汝脑中出，而来现前。以上二十八自在女，亦为“兮噜迦”忿怒尊自生之身力用所现，故当认取。	From the eastern quarter emerges a white cuckoo-headed vajra goddess holding a hook; from the southern quarter, a yellow goat-headed vajra goddess holding a noose; from the western quarter, a red lion-headed vajra goddess holding a chain; and from the northern quarter, a green snake-headed vajra goddess holding a bell. All four emerge from your brain and appear before you. These twenty-eight powerful goddesses are manifestations of the inherent power of the wrathful Heruka deities; recognize them.
嗟！善男子！自“法身”空寂之分，而现“寂”相之尊，当知即汝本来面目；自“法身”显明之分，而现“怒”相之尊，故当认知。当汝脑中出五十八尊饮血圣众，现临汝前之时，若了知一切所现，皆是自内证智之本光，无间即与饮血之尊无二交融而证佛位。	Ah! Virtuous man, the peaceful deities manifest from the empty and quiescent aspect of the Dharmakāya; know them to be your Original Face. The wrathful deities manifest from its vivid, luminous aspect; recognize them likewise. When the fifty-eight sacred blood-drinkers emerge from your brain and appear before you, understand every appearance as the primordial luminosity of your own wisdom of inner realization. You will immediately merge inseparably with them and attain Buddhahood.
嗟！善男子：若不当下认取，汝则对之必然惊惶欲遁，复受大苦而难解脱；若不如是认取，则见一切饮血圣众为阎罗法王，而于饮血本尊，生起怖畏，震　闷绝，本体境相，认为魔相，遂沦生死之海；若能不怖不畏，则证佛位矣。	Ah! Virtuous man, if you do not recognize them at once, you will inevitably panic and try to flee, undergo great suffering, and find liberation difficult. Failing to recognize them, you will see the sacred blood-drinkers as Yama, the Dharma King. Terrified by your blood-drinking yidams, you will tremble and lose consciousness, mistake appearances of your essential nature for demonic forms, and sink into the ocean of birth and death. If you remain unafraid, you will attain Buddhahood.
嗟！善男子！此诸“寂”“怒”两部圣众：身形大者，量等虚空；身量中者，量等“须弥”；下者，亦等自身累积十八倍之高。汝当于彼，勿生恐惧。	Ah! Virtuous man, of these sacred peaceful and wrathful assemblies, the largest figures are as vast as space; those of medium size are as large as Mount Sumeru; and even the smallest are eighteen times your height. Do not be afraid.
对于“情”“器”世间，现为光体，一切境相，现为光身，皆当认为自内证智本来光明，自光与身，无二交融而证佛位。佛子！汝所见者，随起任何可惊惧相，皆当证认为自识所现，勿生怖畏；皆当认取明光为自内证智本光。若如是认取，当下即身成佛无疑；所谓“刹那即证等觉”，即此时也；故当至心信受。	The world of sentient beings and its environment manifests as a body of light, and all appearances arise as luminous forms. Recognize them as the primordial luminosity of your own wisdom of inner realization. Your own light and body merge inseparably, and you attain Buddhahood. Child of the Buddhas, whatever terrifying appearance you see, recognize it as a manifestation of your own consciousness and do not be afraid. Recognize the luminosity as the primordial luminosity of your own wisdom of inner realization. Recognition in this way certainly brings Buddhahood at once; this is

	what is meant by “realizing perfect awakening in a single instant”. Trust and accept this wholeheartedly.
嗟！善男子：汝于此时，若不认取而惊怖者，则一切“寂部”之尊，现为依怙“嘛哈嘎拉”（藏密大护法神，即“大黑天”。）之身；一切“怒部”之尊，现为“阎罗法王”之身；本来境相，转成魔相，遂沦生死苦海。	Ah! Virtuous man, if you fail to recognize these appearances and become frightened, all the peaceful deities will appear in the form of the protector Mahākāla—the Great Black One, a major protector in Tibetan Buddhism—and all the wrathful deities will appear in the form of Yama, the Dharma King. Primordial appearances will turn into demonic forms, and you will sink into the ocean of suffering in birth and death.
嗟！善男子：汝若不能认识本相，纵复精娴一切经论，历劫修法，终不成佛；若认识本相，可藉一精要之点及一字句，而证佛位；若不认识本相，死后无间于“法性中有”时，即现有“阎罗王”之身；阎罗法王、身形大者，量等虚空；中者亦等“须弥山王”；下者亦当汝身累积十八倍之高；为数无量，充塞世间，而现汝前。	Ah! Virtuous man, if you cannot recognize the true appearances, then even mastery of all scriptures and treatises and aeons of Dharma practice will not bring Buddhahood. If you recognize them, a single essential point or phrase can bring realization of Buddhahood. If you fail to recognize them, the forms of Yama, the Dharma King, appear without interval after death in the intermediate state of Dharma-nature. The largest are as vast as space, those of medium size as large as Mount Sumeru, and the smallest eighteen times your height. Innumerable and filling the world, they appear before you.
其相咬唇切齿，目如玻璃，头发上绾，巨腹细腰，束发结顶，手持刑板，口发杀……声，饮啖脑髓，撕裂身首，剜食心脏，以如是相，充塞世间，而来汝前。	Biting their lips and grinding their teeth, with glass-like eyes, hair tied upwards, huge bellies and narrow waists, topknots bound upon their heads, and punishment boards in their hands, they cry “Kill!”, drink brain-marrow, tear bodies and heads apart, and gouge out and devour hearts. In these forms they fill the world and appear before you.
嗟！善男子：如是境相现前之时，汝当勿怖，勿生恐惧。要知汝今自身，已成为“习气意生之身”，虽逢砍杀，亦不致死，实则乃汝空性本色，故当勿惧。	Ah! Virtuous man, when such appearances arise, do not be afraid. Your body is now the mind-made body of habitual tendencies; even if cut down or killed, you cannot die. In truth, its nature is emptiness, so do not fear.
即所现之阎罗王等，亦从汝自内证智之本光中之所起现，故无实体可得；空性于空，无隙可乘也。除汝证智力用所现外，所有“寂静”“忿怒”“饮血”诸部，及异类面首形相、虹光、阎罗诸可怖之像，决无实体可得。	The Yama figures that appear likewise arise from the primordial luminosity of your own wisdom of inner realization and have no substantial existence. Emptiness cannot take advantage of emptiness. Apart from manifestations of the power of your realized wisdom, none of the peaceful, wrathful, or blood-drinking assemblies, diverse heads and forms, rainbow lights, or terrifying images of Yama possesses substantial existence.
若能如是认取，则一切怖畏，当下释然，即可无二交融而成佛矣。若或不能认取，则当自念云：“此乃我之本尊，前来接引，拔我出离中有险峡，故当皈依”。又必深心信乐，忆念三宝，随念汝所自奉之本尊（如亡者生前不修密法，无自己一定之本尊，则以观世音菩萨为其本尊可也。），并呼圣号，唱云：	Recognizing this, all fear is immediately released; merging inseparably with the appearances, you attain Buddhahood. If you cannot recognize them, think, “This is my yidam, come to guide me out of the perilous passage of the intermediate state; I take refuge.” With deep faith and joy, recollect the Three Jewels and the yidam you venerated. If the deceased did not practice the esoteric teachings and has no particular yidam, take Avalokiteśvara Bodhisattva as the yidam. Call the sacred name and chant:
本尊圣者，祈垂听许！ 我今漂泊，“中有”难中，	Sacred yidam, graciously hear me. I now wander amid the hardships of the intermediate state.
惟祈圣者，速来拯救； 大悲摄受，护持于我！	Holy One, come quickly to save me; take me into your compassionate care and protect me.
又当忆今汝之上师名号，作启请云：	Then recollect your guru by name and supplicate:
我今漂泊“中有”，惟祈速来拯救，不舍大悲，垂赐恩怙。	I now wander in the intermediate state. Come quickly to save me; do not withhold your compassion, but graciously bestow your protection.
又当对于饮血部圣众，祈请发愿；随我念诵下偈：	Then make an aspiration before the sacred blood-drinking assembly and recite the following verse after me:
呜呼！	Alas!
习气炽盛漂泊中有时　恐惧怖畏境相当舍弃	When habitual tendencies blaze fiercely and I wander in the intermediate state, may I cast aside all appearances of alarm, fear, and dread.
唯愿寂怒圣众前引导　法界自在忿怒母后护	May the sacred peaceful and wrathful assemblies guide from the front, and the wrathful Mother Sovereign of the Dharma Realm protect from behind.
祈请度脱中有怖畏峡　送我往登正等觉佛位	I pray to be freed from the terrifying passage of the intermediate state and led to the state of perfect awakening.
我今独行别离诸亲友　现前惟有自心映空相	Now I travel alone, parted from relatives and friends; before me are only empty appearances reflected by my own mind.
恳祈诸佛大悲力救拔　愿除中有诸怖畏恐惧	May the compassionate power of all the Buddhas rescue me; may all alarm, fear, and dread of the intermediate state be dispelled.

当兹所现五智光明时　勿怖勿惧认识为本相	When the lights of the five wisdoms appear, may I neither fear nor dread them, but recognize them as my true appearances.
寂怒两部身相起现时　坚信勿怖认取为中有	When the peaceful and wrathful forms arise, may I trust firmly, remain unafraid, and recognize them as the intermediate state.
倘缘业力备受诸苦时　愿本尊天消除我苦厄	When karmic power causes me every kind of suffering, may my celestial yidam dispel my afflictions.
法性本尊如千雷震时　愿即转成六字大明声	When the primordial sound of the Dharma-nature yidam resounds like a thousand thunderclaps, may it be transformed into the sound of the six-syllable great mantra.
业力追逐失所救护时　愿大悲尊为我作依怙	When karmic forces pursue me and I have lost all protection, may the Lord of Great Compassion be my refuge.
任为业习所受苦痛时　愿证净光安乐三摩地	Whatever pain I undergo through karmic habits, may I realize the samādhi of the blissful pure light.
五大种界不与我为敌　愿我得见五部佛刹土	May the realms of the five great elements not become my enemies; may I behold the Buddha-fields of the five families.
如是虔敬殷重发愿，则一切恐怖，定即消失，决定证报身佛位，故极重要；至心念诵三至七次，纵亡者罪业如何重大，福缘如何劣弱，其不解脱者，未之有也。若竟有其人，虽经多次为之作法，然仍未认取而得救度者，以后即入“后期中有”，即“轮回中有”。其指示法，详下卷。	If one makes the vow with such reverence and earnestness, all terrors will surely vanish, and one will certainly attain the sambhogakāya Buddha stage; so this is extremely important. Recite it sincerely three to seven times; however grave the deceased's sins and however poor his merit, there is no one who is not liberated. If there is someone who, even though the practice has been performed for him many times, still fails to recognize and be saved, he then enters the "later intermediate state," that is, the "intermediate state of becoming." The instructions for it are given in the lower volume.

己、综述本法之胜妙功德

F. Summary of the Sublime Merits of This Dharma

本密法乃一切法中续部心要，中有教授要诀，仅由耳闻即得解脱。若获目见，亦得解脱。凡在临命终时，多为每一种习气之所惑乱，除此“听闻解脱密法”，更无其他方便。	This esoteric teaching is the heart-essence of the tantra section among all Dharmas and the essential instruction for the intermediate state. Liberation is attained merely through hearing it; seeing it also brings liberation. At death, people are generally bewildered by each of their habitual tendencies, and apart from this Esoteric Teaching of Liberation through Hearing, no other expedient is offered here.
惟诸胜上修行人，平日熟修薰习，于证智上，曾有指证及觉受者，到身心分离时，法性显现，则于“死位中有”明光初现之时，在认识上极为有力，故此法当于在生之时，奉为课诵，明记勿忘，是为至要！并于此文字句义，涵泳	Only the most accomplished practitioners, thoroughly trained in life and possessing direct instruction and experience of realized wisdom, have strong power of recognition when body and mind separate, Dharma-nature manifests, and the luminosity first appears in the intermediate state at the time of death. It is therefore essential to recite this teaching during life, memorize it clearly, and never forget it. Savour and investigate the meaning of its words and phrases until they are thoroughly understood;
玩味，通达了解，如理作意，三时念诵，习以为常；如能明白句义，牢记于心，纵有百鬼驱逐，于此句义亦不忘失。若复有人，经过一次听闻，虽其人曾积无间大罪，亦得解脱。	ponder it, understand it thoroughly, give it proper attention, and recite it at the three times of day until it becomes habitual. If one understands the meaning of the lines and keeps it firmly in mind, then even with a hundred ghosts chasing one away, one will not forget this meaning. And if someone hears it even once, though that person has accumulated the great sin of the uninterrupted offenses, he will still be liberated.
故对此微妙密法，当于大众中，广为朗诵，令其一度听闻。虽复不解其义，但在“中有”时，自内证智，豁然开朗，记忆力强，较在生前，超过九倍，其在尔时，一字亦不忘失而能记忆。	So this subtle esoteric teaching should be recited widely before assemblies, so that people may hear it once. Even if they do not understand its meaning, in the intermediate state the wisdom of inner realization will suddenly open and the memory will be stronger than in life, more than nine times; at that time not one word will be forgotten, and it can all be remembered.
故当于世间之人，广为详说；诸病人前，当为朗诵；亡者耳旁，亦当朗诵。对此妙法，广为流通，有缘之人逢遇此法，极为庆幸！其有未积善根资粮，或未净垢障者，甚难遭遇，纵使得遇，亦难容心信受，坐失大利而已。凡有阅此法者，仅需对之不起颠倒妄见，即可解脱，是故对之极宜珍重！	It should therefore be explained widely, recited to the sick, and read beside the ears of the deceased. This wondrous Dharma should circulate widely. Those with the karmic connection to encounter it are extremely fortunate. Those who have not accumulated roots of goodness and provisions or purified their defilements and obstructions rarely encounter it; even when they do, they may be unable to trust and accept it, thereby losing a great benefit. Anyone who reads this teaching need only avoid inverted and deluded views toward it to be liberated. It should therefore be treasured.

法性中有指示终。	End of the Instructions for the Intermediate State of Dharma-Nature.

正编下卷　轮回中有教授

Main Text, Volume Two: Instructions on the Intermediate State of Becoming

皈敬偈	Verse of Refuge and Homage
皈命依怙尊　上师及三宝	I take refuge in the protecting deities, the guru, and the Three Jewels;
愿慈悲摄受　中有得解脱	May they take me into their compassionate care and liberate me in the intermediate state.
上卷中有教授，已至法性中有，兹当开演轮回中有解脱法。	The instructions in the preceding volume reached the intermediate state of Dharmatā. We shall now explain the method of liberation in the intermediate state of becoming.

第一章　死后之境界

Chapter 1: The Realm After Death

前卷关于法性中有，经已详细导示。除已能了悟真实法相及具净行善业之人、如说实行而得解脱者外，然仍有未能了悟及具恶业之人，缘于业力炽盛，不解实相；或为业力所牵，恐惧怖畏；虽经导示，自失得度之机，延至二七终了、而仍未能证入者，当诵下文，印入其心。	The previous volume gave detailed guidance concerning the intermediate state of Dharmatā. Apart from those who understood the true appearances of reality, possessed pure conduct and wholesome karma, practiced according to the instructions, and attained liberation, some failed to understand or possessed unwholesome karma. Because their karmic forces blazed fiercely, they did not understand reality; or, drawn by karma, they became alarmed and afraid. Despite the guidance, they lost the opportunity for deliverance. If, by the end of the second week, they still have not attained realization, recite the following words and impress them upon the person's mind.

甲、中有身之生起及其特能

A. The Arising of the Intermediate-State Body and Its Special Abilities

作法者，先于三宝前，尽力设供，如法举诵启请诸佛菩萨加被等偈，悉照前卷“诵法实施”中所规定，应呼亡者之名，如下导示，三至七遍。	The practitioner should first make the fullest possible offerings before the Three Jewels and, in accordance with the procedure specified under “Performance of the Recitation” in the preceding volume, properly recite the verses supplicating the Buddhas and bodhisattvas for blessings. Call the deceased by name and repeat the following guidance three to seven times.
【导示一】	[Guidance One]
善男子（某某）：谛听勿乱！人于死后，沦入地狱，或生天道，乃至转成“中有之身”，如是名为“超常之身”。	Virtuous man, [name], listen intently and do not become confused. After death, a person may fall into hell, be born in the god realm, or take on an “intermediate-state body”, also called a “supernormal body”.
汝于死后，初则经过三日半或四日之昏迷，迨汝苏醒，经历“法性中有”“寂相”“怒相”诸部圣众，智光炳照，种种示现，方便接引，惜汝愚而无知，惧不证入，蹉跎自误迄至今时，犹自以为如梦初醒，同时转成发光之体，类似生前所具之色身，此如密典教示偈云：	After death, you first underwent unconsciousness for three and a half or four days. When you awoke, you passed through the intermediate state of Dharmatā, where the sacred peaceful and wrathful assemblies appeared, wisdom-light shone brilliantly, and various skilful manifestations came to guide you. Regrettably, through foolish ignorance you became afraid and failed to realize them. Delaying and misleading yourself, you have reached the present moment, still feeling as though you have just awakened from a dream. At the same time, you have assumed a luminous body resembling the physical body you possessed in life. As a verse from the esoteric scriptures teaches:
当得相似幻色身　类乎前身当生身	You obtain an illusory form resembling both your former body and the body of your next birth;
六根觉能齐赋有　行动无碍任游行	All six faculties and their powers of perception are present; your movement is unobstructed and you can roam at will;
具有业通神变力　同类天净眼见形	You possess karmically produced supernormal powers, and your form is seen by those of the same kind and by the pure eye of the gods.
此偈教示，即今汝之现在境相也。发光之体，经文解为“类乎前身当生身”，意指亡者将赋之身，恰如前世宿业所感，亦得相当福报庄严相似之身，名曰：“意生之身”。惟幻不实，随业而转。	This verse describes your present experience. The luminous body is explained in the scripture as “resembling both your former body and the body of your next birth”. It means that the body now assumed by the deceased accords with the form and adornments merited through past karma. It is called the “mind-made body”, but is illusory and unreal, changing in accordance with karma.
故如汝因己前业力当感生天趣，天趣境相，立即现前。或生修罗道、人道、傍生道、饿鬼道、地狱道，各道境相，无不随感而现，此皆由业感果，如影随形。	Thus, if your previous karma is to produce birth among the gods, the appearances of the god realm arise immediately. If you are to be born among asuras, humans, animals, hungry ghosts, or hell beings, the appearances of that realm arise in response. All are karmic results following like a shadow.
所谓“类乎前身”者，“前身”二字，隐指汝死后三日半或四日前之血肉色身；“当生”二字，则指所感将来投生之处情景。是以经句“类乎前身当生身”，应即解为类乎已弃之色身，与夫将来重复受生应赋之色身。	In the phrase “resembling the former body”, “former body” implicitly means the flesh-and-blood body abandoned three and a half or four days after death; “body of the next birth” means the circumstances of the future place of rebirth. The line should therefore be understood as a body resembling both the abandoned physical body and the body to be assumed in the next birth.
惟汝如遇有如是生身境相，无论如何，勿起贪求生身之念，亦勿怯弱；设因怯弱而生贪求，则汝又将沦入生死轮回之中，受苦无休矣。	Whatever appearances of such a body arise, do not crave embodiment and do not become faint-hearted. Craving a body out of weakness will cast you back into saṃsāra and endless suffering.
迄至昨日，汝仍不悟“法性中有”，以致漂泊至今，尚无归宿之所。今者汝当依奉上师所传教授，心不散乱，善自安止，任运无为，则自内证智，元明光照之境，自	Until yesterday, you still failed to understand the intermediate state of Dharmatā and have therefore wandered until now without a place of refuge.

得现前。果能如是，自得解脱，不再蹈入受生胎门。	Follow the instructions transmitted by your guru. Without distraction, rest properly in natural, uncontrived non-action; the primordial luminous appearances of your own wisdom of inner realization will then arise by themselves. If you can do this, you will be liberated and will not enter a womb for another birth.
设若不能，则当信乐虔敬，观想汝之上师本尊、或“大悲怙主”，在汝顶上，荫庇于汝，而以猛利欲乐之心，诚恳祷求，专一信仰，执持勿失为要。	If you cannot, visualize with faith and devotion your guru, yidam, or the Lord of Great Compassion above your head, sheltering you. Supplicate earnestly with intense joyful aspiration, maintain single-pointed trust, and do not let go.
如上导示，彼亡者但能了悟，依说坚持，自得解脱，不再沦入生死苦海中。设因业力所牵，仍未了悟而证入者，当再呼亡者之名，念诵下文而告之曰：	If the deceased understands this guidance and holds to it as instructed, liberation follows and there is no further descent into the ocean of suffering in birth and death. If the person remains drawn by karma and has not understood or realized it, call the deceased by name again and say:
【导示二】	[Guidance Two]
善男子（某某）：谛听勿乱！上偈所云：“六根觉能齐赋有”者，谓汝生前，或为目盲，或耳重听，或不良于行，乃至诸根残缺，今在“中有”境中，汝目能视，耳亦能闻，六根无损，聪明伶俐，一切具足，所以证明汝已离世，漂泊中有，了悟此理，记持勿失。	Virtuous man, [name], listen intently and do not become confused. The line above, “All six faculties and their powers of perception are present”, means that in life you may have been blind, hard of hearing, unable to walk properly, or impaired in any of the faculties. Now, in the intermediate state, your eyes can see, your ears can hear, and all six faculties are intact, acute, and fully endowed. This proves that you have left the human world and are wandering in the intermediate state. Understand this principle and remember it without fail.
复次，所谓“行动无碍任游行”者，谓汝现今已受得中有意生之身，业已脱离质碍血肉之躯，故具种种特能，意念所至。	The phrase “your movement is unobstructed and you can roam at will” means that you now possess the mind-made body of the intermediate state and have left behind the obstructive body of flesh and blood. You therefore have special abilities and can go wherever you think.
通过磐石、山陵、丘垄、地土、房屋乃至须弥四洲，任汝游行，无有阻碍，惟除“菩提迦雅”（指印度金刚座，为贤劫诸佛如来共成佛道示现之处。）及母体子宫不净之门，不能穿过外，纵如须弥山王，往来穿过，亦无窒碍。即此可证汝已沦泊“中有”。惟汝今者，当善自了知，恳切忆念上师本尊，竭诚祈祷于“大悲怙主”，是为切要！	You may pass unobstructedly through boulders, mountains, hills, earth, houses, and even Mount Sumeru and the four continents. The only exceptions are Bodhgayā—the Vajra Seat in India, where the Buddhas of this fortunate aeon manifest the attainment of Buddhahood—and the impure gate of a mother's womb. Apart from these, you can pass even through Mount Sumeru without obstruction. This proves that you are wandering in the intermediate state. Understand this clearly, recollect the guru and yidam earnestly, and pray wholeheartedly to the Lord of Great Compassion. This is essential.
【导示三】	[Guidance Three]
嗟！善男子（某某）：所谓“具有业通神变力”者，此非谓汝修持功德或禅定所证之通所致，盖由业力所感之神通，属于业等流（由因流出果，由本流出末，因果本末相类似，谓之等流。	Ah! Virtuous man, [name], the phrase “You possess karmically produced supernormal powers” does not refer to powers attained through the merit of practice or through meditative absorption. These powers arise from karma and belong to a karmic result similar to its cause: the effect flows from and resembles the cause, and the branch resembles the root.
）一刹那间，能绕“四洲须弥”，于所意欲任游境地，一刹那顷，皆能应念而至，犹如壮士手臂伸屈之顷，即能到达。一切忆求，或忆或不忆，无有不能示现者。今汝已能无碍示现，当认取之，祈请上师印证。	In a single instant, you can circle Mount Sumeru and the four continents, and you can travel wherever you wish, arriving as quickly as a strong person bends or extends an arm. Whatever you recollect or do not recollect can appear before you. You can now manifest without obstruction. Recognize this and ask your guru to confirm it.
【导示四】	[Guidance Four]
嗟！善男子（某某）：所谓“同类天净眼见形”者，此谓在“中有”时，业力相等之同类，诸相毕见，又感生天道之同类，彼此互相能见，他趣亦然。惟汝对之不可贪恋，当观修“大悲怙主”。	Ah! Virtuous one ([name]): “Your form is seen by the pure divine eye of beings of the same class” means this: in the intermediate state, beings of the same class with equal karmic force can fully see one another’s forms, and likewise those who are to be born in the god realm can see one another; so it is with the other realms. But do not be attached to them; instead contemplate the Great Compassionate Protector.
又所谓“以天净眼见形”者，谓由天等福德之力所成。又凡如实修习禅定之天净眼，固亦能见，然非一切能见，于所见前，专注则见，不专注则不见，若心神外驰，亦不能见。	As for “forms seen by the divine pure eye”: this is accomplished through the power of merit of the gods and so on. Moreover, the divine pure eye truly cultivated through meditative concentration can also see, but it does not see everything: it sees what it attends to; if it does not attend, it does not see; and if the mind is distracted outward, it also cannot see.

乙、中有身特殊状态

B. The Special Conditions of the Intermediate-State Body

【导示五】	[Guidance Five]
嗟！善男子（某某）：汝将藉是中有之身，目观尘世熟谙之境，亲属故友，犹如梦见，汝虽目睹，就之而语，悉皆无闻，置之不答。	Ah! Virtuous man, [name], through this intermediate-state body you see familiar scenes of the human world, relatives, and old friends as though in a dream. Although you see them and speak to them, they hear nothing and give no reply.
但见汝家，已在举哀，亲属人等，悲号哭泣；遂自计曰：“吾今岂已死乎？为之奈何！”此念甫生，遂感极剧烈之痛苦，犹如热釜中被煎之鱼，汝今正已亲历矣！然汝今者，已经隔世，虽徒自苦，亦复何益，当勿贪恋！汝在生前，若有上师，则当祈请上师，同时观修本尊或“大悲怙主”而作祈请，则痛苦自止，怖畏自除。	You see your family mourning and your relatives weeping and wailing, and think, “Am I dead? What can I do?” As soon as this thought arises, you experience pain as intense as that of a fish being fried in a hot pan. You are undergoing this now. Yet you have already left this world; what use is vain suffering? Do not cling. If you had a guru in life, supplicate that guru while visualizing and supplicating your yidam or the Lord of Great Compassion. Your pain will cease and your fear will be dispelled.
【导示六】	[Guidance Six]
嗟！善男子（某某）：汝被业风吹送，鼓动追逐，甚难自主，失其自由，自内证智，无所凭依，正如风卷毛羽，任其起落；又如疾乘野马之上，颠苦奔驰，喘息不定，漂泊无依。	Ah! Virtuous man, [name], the winds of karma drive, buffet, and pursue you. Unable to control yourself, you lose your freedom. Your wisdom of inner realization has nothing upon which to rely, like a feather tossed up and down by the wind, or like a person suffering upon a wild horse galloping at full speed, breathless and without support.
忽又闻呼汝之名而哭泣者，汝虽止之勿哭，惟彼哭者，置若罔闻，终不理会；又自计曰：“我已死乎？”于是又感极大苦痛。惟汝今者，切勿悲痛。	Suddenly you hear someone call your name and weep. Although you tell the person not to cry, they do not hear or respond. You think, “Am I dead?” and again feel immense pain. Do not grieve.
又汝所见之光，不分昼夜，皆如灰白淡色之曙光，如是逗留“中有”，或一七、或二七、或三七、或四七、或五七、或六七、乃至七七四十九日，惟普通“轮回中有”之苦，为二十二日，但随业力，久暂无定。	The light you see, by day or night, is like the pale gray light of dawn. You may remain in the intermediate state for one, two, three, four, five, six, or seven weeks—up to forty-nine days. The suffering of the ordinary intermediate state of becoming generally lasts twenty-two days, but its duration varies according to karma.
【导示七】	[Guidance Seven]
嗟！善男子（某某）：在此时期，业海红风，极可怖畏，不堪忍受，自汝身后，猛烈推荡，吹送而来。汝当对之勿生怖畏，要知此实为汝自识迷幻境相所现也。	Ah! Virtuous one ([name]): at this time the red wind of the ocean of karma, extremely terrifying and unbearable, blows violently from behind you, pushing and driving you onward. Do not be afraid of it; know that it is really the appearance of the illusory realm of your own consciousness.
又有极可怖畏之黑暗处，最难忍受者，今临汝前，此时发生“击”“杀”之声，种种怨敌怖畏，亦临汝前，汝当对之勿生恐怖。	There is also a place of extremely terrifying darkness, the most unbearable of all, which now appears before you. At this time the sounds of “Strike!” and “Kill!” arise, and all kinds of terrifying enemies also appear before you. Do not be afraid of them.
复次，又有罪大恶极者，出现肉食鬼啖人罗刹，各持种种兵器，口喊“击”“杀”喧声，呼啸汹涌，直扑而来，状极凶猛；又有种种可怖猛兽，作追逐相，亦复临前；狂风暴雨，大雪深雾，群众追逐，狂扑而至；又复发出巨响，有如山崩海啸，或如烈火喷轰，又如狂风怒吼，种种巨声，惊怖欲绝。	Furthermore, for those whose wrongdoing is extremely grave, flesh-eating ghosts and man-devouring rākṣasas appear carrying various weapons, crying “Strike!” and “Kill!”, howling and surging toward you with great ferocity. Terrifying wild beasts also pursue you. Fierce winds, torrential rain, heavy snow, dense fog, and crowds chase and attack you. Great sounds arise like mountains collapsing, oceans surging, fire erupting, and furious winds roaring.
于是汝四窜逃奔，不择去路，终遇三大绝壁，一白、一黑、一红，悬崖千丈，深不见底，生路俱穷，势将下坠三大绝壁之中，岌岌可危！嗟！善男子：三绝壁者，即“贪”“嗔”“痴”，非为实质，此时当知已为“轮回中有”，当念大悲怙主名号，称自己名，唱言：	Terrified, you flee in every direction without choosing a path, until three enormous precipices—one white, one black, and one red—block your way. Thousands of feet high and bottomless, they leave no path of escape, and you are about to fall. Ah! Virtuous man, the three precipices are craving, anger, and ignorance; they are not substantial. Know that this is the intermediate state of becoming. Recollect the name of the Lord of Great Compassion, call yourself by name, and chant:
依怙大悲　圣观自在　上师三宝　慈悲加被	Protector of Great Compassion, noble Avalokiteśvara, guru, and Three Jewels, bestow your compassionate blessing;
惟乞拯救　脱离险峡　令勿随转　三恶趣处	Save me from this perilous passage and do not let me be swept into the three lower realms.
如是恳切祈祷，不可忘失！	Pray earnestly in this way and do not forget.
【导示八】	[Guidance Eight]

复次，若有集积资粮，奉行佛教纯洁之士，则有以福德为后护，及以安乐为前导者，来迎于前。至若生前善恶相等者，则不受任何苦乐，唯是显现昏蒙愚昧平淡之相而已。	Those who accumulated provisions and followed the Buddha's teaching with purity are met with merit protecting them from behind and happiness guiding them from the front. Those whose wholesome and unwholesome deeds in life were equal experience neither suffering nor happiness, but only a dull, bewildered, and neutral appearance.
善男子（某某）：如是对于任何境相，凡是五欲色、声、香、味、触，随一安乐现前，汝当于彼，勿贪勿着，屏除一切贪求之想，惟自念言：	Virtuous man, [name], whatever appearances arise, if any of the five sensory pleasures—form, sound, smell, taste, or touch—appears agreeably before you, do not crave or cling to it. Dispel every thought of desire and think only:
以此一切善乐 供奉上师三宝	I offer all this wholesome happiness to the guru and the Three Jewels.
此谓汝若得乐受，一心思维上供上师三宝，切勿贪求自受。若现不苦不乐平等之相，则自内证智以不修、不整、不散乱、安止于“大手印”境中，是为至要！	This means that whenever you experience pleasure, think single-mindedly of offering it upwards to the guru and the Three Jewels; do not crave it for yourself. If a neutral appearance arises, neither painful nor pleasant, let your wisdom of inner realization rest in the state of Mahāmudrā—uncultivated, uncontrived, undistracted, and settled. This is essential.
【导示九】	[Guidance Nine]
善男子（某某）：尔时如遇桥梁，八大灵塔寺庙等处，仅能暂一停憩，不能逗留过久，以汝之神识、已与躯体分离、不能自主之故，因此，汝辄懊丧，烦恼悲痛，能知之识，恍惚不定，失所凭依，尔时遂自念云：“吁！我已死矣，为之奈何！”此念一生，心灰意冷，不胜悲叹，猛利痛苦，　集于前。	Virtuous man, [name], if you encounter bridges, the eight great stūpas, temples, or similar places, you can rest there only briefly and cannot remain long, because your consciousness has separated from the body and you are no longer in control. You become distressed, afflicted, and sorrowful; your knowing consciousness is wavering, unstable, and without support. You think, “Alas, I am dead. What can I do?” Once this thought arises, you lose heart and lament deeply as intense suffering gathers before you.
今者汝既不能逗留一地，必须他往，故勿作种种希求，惟当安住于自内证智本元无动之境。至于食品，若为汝特设者，始得享受；其他供物，无权尝食。	Since you cannot remain in one place and must move elsewhere, do not form all kinds of desires; rest openly in the unmoving primordial state of your wisdom of inner realization. You can partake only of food specially dedicated to you and have no right to taste other offerings.
此时亲朋，无一可以引为己助，凡此皆为“轮回中有”意生之身漂泊之相也。	No relative or friend can help you. These are the signs of the mind-made body wandering in the intermediate state of becoming.
此时苦乐，随业起现，汝且自见家宅境地、亲属等人、乃至汝之尸身，又自痛念云：“我今已死，奈何奈何！”不胜绝望，遂生忧闷，自维：“若得我一身，何不能为？”如是作念，往复流荡，觅取色身，如是境相，汝今已有。	Pain and pleasure now arise according to karma. You see your home and surroundings, relatives, and even your corpse, and lament, “I am dead—what can I do?” In despair you think, “If only I had a body, what could I not accomplish?” Thus you wander about searching for a physical body; you are already experiencing this.
惟汝之尸身，纵复趣入九次以上，然因所历“法性中有”已久，其尸在冬已冻，在夏已腐，否则已为亲属火化，或已土葬，或投水中，或施与鹏鸟野兽吞食，汝复欲住入，不可得也。	Even if you try to enter your corpse nine times or more, too much time has passed in the intermediate state of Dharmatā: in winter the corpse has frozen, in summer it has decayed, or your relatives have cremated or buried it, cast it into water, or offered it to birds of prey and wild animals. You cannot enter and inhabit it again.
汝因无处可栖，心极不乐，顿觉自身被推掷于山崖石缝之中，如是汝今备尝诸苦，即为“轮回中有”，汝寻自身，所得惟是苦耳。当勿起恋身之心，于任运无为上，坦然处之。	You cannot re-enter it. With nowhere to dwell, you become deeply unhappy and feel that you are being thrown into fissures among cliffs and rocks. All the suffering you now experience is the intermediate state of becoming. Seeking a body brings only suffering. Do not cling to embodiment; rest openly in natural, uncontrived non-action.
如上导示，死者之灵识能依教奉行者，则于“中有”境中，自得解脱。	If the deceased's consciousness follows the foregoing instruction, liberation is naturally attained within the intermediate state.

丙、冥界裁判情景

C. The Scene of Judgment in the Underworld

如上导示，然有缘于恶业之力，虽已指示而不能证入者，则又呼亡者之名，念诵下文而告之曰：【导示十】	If, despite the foregoing guidance, the person cannot attain realization because of unwholesome karma, call the deceased by name again and say: [Guidance Ten]
嗟！善男子（某某）：善自谛听！汝今备受如是诸苦，乃汝自作之业，非他人所能代之也。惟有竭诚祈请三宝，始能救护。	Ah! Virtuous man, [name], listen carefully. The suffering you now undergo results from your own karma; no one else can bear it for you. Only wholehearted supplication of the Three Jewels can protect and save you.
如是既不祈请，又不知观修“大手印”，亦不观修本尊，则有与生俱来司善之神，以白色石子，计量生前所作之善；又有与生俱来司恶之神，以黑色石子，计量生前所作之恶（按司善司恶之神，在藏密中，简称为俱生五神，即与生俱来不离自身司	If you neither supplicate them, know how to contemplate Mahāmudrā, nor visualize the yidam, then a deity born with you and responsible for wholesome deeds counts your good deeds in life with white pebbles, while another, responsible for unwholesome deeds, counts your evil deeds with black

人，善恶身中五处之神，类似中国道经中之三尸神，在藏密中有修法专轨），前来引导。	pebbles. (In the Tibetan esoteric tradition these are abbreviated as the Five Innate Deities, born with a person and never leaving them, overseeing good and evil at five places in the body. They are compared here with the Three Corpse Spirits of Chinese Daoist texts, and a specific practice is devoted to them.)
斯时汝对之极度惊惶失措，悚然战栗，试为谎言，我未作恶，于是阎罗王发言：“吾有业镜，可以鉴照”，遂与镜照，凡在生时所作一切善恶两业，悉于镜中朗然毕现，丝毫不爽，汝虽谎言，毫无利益。	You panic, tremble, and lie, saying, “I did no evil.” Yama then says, “I have the mirror of karma; it can reveal everything,” and holds it up. Every wholesome and unwholesome deed of your life appears clearly and without the slightest error; lying is useless.
于是阎罗王以绳系汝颈，自后拖曳下堂，断汝之首，剖汝之心，抽汝之肠，吮汝脑汁，饮汝之血，食汝之肉，啮汝之骨，汝虽痛苦，但不致死，汝身虽碎，复又完整，重受斫切，复感大苦。	Then King Yama ties a rope around your neck and drags you from behind down from the hall. He cuts off your head, cuts out your heart, pulls out your intestines, sucks up your brains, drinks your blood, eats your flesh, and gnaws your bones. Though you are in pain, you do not die; though your body is shattered, it becomes whole again, and being cut again you suffer great pain once more.
汝在斯时，当其以石子计量善恶拖曳而行时，当勿惊怖，亦勿谎言，对于阎王狱卒，亦勿怖畏，要知汝今已为“意生之身”，纵经斫杀碎割，无死因也。其实汝身本为空性本色，何须惊怖。	At that time, while you are being dragged along as the pebbles are used to weigh your good and evil, do not be alarmed and do not lie, and do not be afraid of the wardens of the King of Hell. Know that you now have a “mind-made body,” and even if you are hacked and cut to pieces you have no cause of death. In truth, the nature of your body is originally emptiness; why be afraid?
所见境相，乃自识迷幻境相，空中之色耳。汝自习气为“意生身”，当体本空，本来无相。由无相故，触不可得。以上所述，皆由自识迷幻境相所变，故在外界则有阎罗狱卒神鬼饮血罗刹牛头等，其实毫无实事可得。	What you see consists of delusive appearances of your own consciousness—forms within emptiness. The mind-made body of your habitual tendencies is essentially empty and originally without form; being formless, it cannot be touched. Everything described above is a transformation of delusive appearances of your own consciousness. Although Yama, wardens, spirits, blood-drinking rākṣasas, bull-headed beings, and others appear externally, nothing substantial can be found.
当知此时即是“中有”，当修“大手印三摩地”。若不知修习，当于汝身能生怖畏之自性为何，随力观照而勘破之，即证自性全不可得之空，此即“法身”也。此空非是空无所有之空，乃“如实不空”之空。	Know this to be the intermediate state and cultivate the samādhi of Mahāmudrā. If you do not know how, observe as fully as you can the nature of that within you which becomes afraid, and see through it. You will realize that this nature cannot be found and is empty: this is the Dharmakāya. This emptiness is not mere nothingness but emptiness that is “not empty in accordance with reality”.
念觉朗然起现，即为“报身”密义也。“明”“空”无二，本不分离；当体即空，“空”“明”无别，赤裸通脱。汝于当下安住难忍状中，即“自性身”也。复于其中本来力用，不灭遍现，即大悲“化身”也。	Awareness arises in lucid clarity: this is the esoteric meaning of the Sambhogakāya. Luminosity and emptiness are non-dual and originally inseparable; their immediate nature is empty, and emptiness and luminosity do not differ—naked and completely free. Resting at that moment within the unbearable experience is the Svabhāvikakāya. Its inherent power, unceasingly manifest throughout, is the compassionate Nirmāṇakāya.
嗟！善男子：静以观待，不可散乱。设若证认上述四身，决定解脱，成佛无疑。此为佛与众生差别之分界。当此之时，心不散乱，最为重要！否则永久陷于泥涂之中，求出无期。	Ah! Virtuous man, observe calmly and do not become distracted. Recognition of the Four Bodies described above certainly brings liberation and Buddhahood. This is the dividing line between Buddhas and sentient beings. At this moment, freedom from distraction is paramount; otherwise, you will remain in the mire indefinitely, with no prospect of escape.
所谓“于一刹那分差别，于一刹那成正觉”，今正其时。汝昨日以前，由于散乱，已失得度之机。故“中有”甫一现出，不能认识，旋即发生怖畏。今者若再因散乱而失此机，则大悲圣者慈眼注照之视线，即将中途阻断，汝则不能解脱，惟有逐业而行矣。	“The distinction is made in a single instant; perfect awakening is attained in a single instant.” This is that moment. Before yesterday, distraction caused you to lose opportunities for deliverance. When the intermediate state first appeared, you failed to recognize it and immediately became afraid. If distraction now makes you lose this opportunity again, the compassionate gaze of the noble beings will be interrupted midway. You will not be liberated but will have to follow your karma.
以上导示，纵不证认，亦得解脱。若为俗人，不知观修者，当再呼亡者之名，念诵下文而告之曰：【导示十一】	The foregoing guidance brings liberation even without full recognition. If the deceased is an ordinary person who does not know how to contemplate, call the person by name again and say: [Guidance Eleven]
嗟！善男子（某某）：以上导示，若汝不知如何观修，则当念佛！念法！念僧及“大悲怙主”而作祈请！所有一切怖畏境相现前之时，只有观修“大悲怙主”及汝之本尊。若在生前曾已请求某种灌顶上师所赐之名号，并念汝之根本上师名号，对阎罗法王陈说，则汝虽已堕入悬岩绝壁险峡之中，亦无能为害，必可远离痛苦。	Ah! Virtuous man, [name], if you do not know how to contemplate according to the foregoing guidance, recollect the Buddha, Dharma, and Saṅgha, and supplicate the Lord of Great Compassion. Whenever terrifying appearances arise, visualize only the Lord of Great Compassion and your yidam. If in life you received a Dharma name from a guru who granted you a particular empowerment, recite that name and the name of your root guru, and declare them to Yama, the Dharma King. Even if you have fallen into a precipitous

	ravine or perilous passage, nothing can harm you and you will certainly be freed from suffering.

丁、转移一切心念力

D. Redirecting the Power of All Thoughts

如上导示，自能认识，无不解脱者。如仍未能解脱，兹为殷重叮咛故，再呼亡者之名，念诵下文而告之曰：【导示十二】	As instructed above, those who recognize these appearances will all be liberated. If you have still not been liberated, I shall repeat this earnest exhortation: call the deceased by name, recite the following, and address them: [Guidance Twelve]
嗟！善男子（某某）：当下境相，刹那欢喜，刹那愁苦，苦乐之感，最为猛烈，犹如弩炮急射而来。凡此一张一弛，汝当任凭机运，净除爱憎之念，境相自息。设汝有生天之因，天界境相，立即起现。	Alas! Good man (name), in your present state, joy arises one moment and sorrow the next. Feelings of pleasure and pain are exceedingly intense, like arrows and cannon-fire rushing toward you. Allow all these fluctuations to rise and subside of themselves, and purify your mind of attachment and aversion; the appearances will then cease naturally. If you possess the cause for birth in a heavenly realm, its appearances will arise at once.
如汝生前眷属，不明因果，杀害多数生命，而作布施，为汝祈福，汝则生起不净之境相，猛起嗔心，因此结生相续（谓投生），感生地狱（为死者而杀生，则此杀生之业，重累死者受报。	If your relatives, not understanding cause and effect, kill many living beings and make offerings and give alms to pray for blessings for you, impure appearances will arise in you and you will fly into a rage, and because of that your rebirth is joined and you are born in hell. (If one kills on behalf of the dead, the karma of that killing falls heavily on the dead, who must bear the retribution.
死者在中有身时，一见是事，立即呼止，然其眷属，置若罔闻，杀生如故，于是猛起嗔念。故今导示亡者，嗔念万不可生，否则即感生地狱。），因之嗔心决不可起！	When the deceased, in the intermediate-state body, sees this, he immediately cries out for it to stop, but his relatives ignore him as if they heard nothing and go on killing as before, and so he flies into a rage. For this reason you are now instructed that anger must never arise, or you will be born in hell.) Therefore anger must never arise!
又汝对于生前遗产，生起贪恋，或于汝之财物，知为他人侵占享用，于是对之生起嗔心；要知汝纵起贪嗔，亦无法过问，于汝无益。故当对于生前遗产，勿贪勿著，惟有断然决然，弃而掷之，任为何人享用侵占，当勿吝惜，而抱施舍之心。诚敬思维，供献上师三宝，住于无贪无着之境。	Furthermore, you may remain attached to the property you left behind, or become angry on learning that others have seized and are enjoying it. Understand that, however much attachment and anger arise, you can no longer intervene, and they will bring you no benefit. Do not cling to your former possessions. Resolve to relinquish them completely; whoever takes or uses them, do not begrudge it, but maintain a generous mind. Sincerely and reverently imagine offering them to the guru and the Three Jewels, and abide without attachment.
复次，若有为汝修作度亡仪轨，念诵“冈嘎尼陀罗尼”及“灭一切恶趣王咒”（此为度亡用两大要咒。冈嘎尼即东方不动佛往生咒，俱见附编。）等等修法，但不清净合法。	Furthermore, rituals may be performed to liberate you, including recitation of the “Gangani Dhāraṇī” and the “Mantra of the King Who Destroys All Lower Realms” (the two principal mantras used for the deceased; Gangani is the rebirth mantra of Akṣobhya in the east—see the appendix).
作法者或昏沉，或懈怠、或缺犯三昧耶、或律仪不净、或行为放逸轻慢正法、或用黑教追荐之法亵渎正教。	Yet the practice may not be pure or properly conducted: the officiant may be drowsy or negligent, may have broken samaya, may lack pure discipline, may behave carelessly and slight the true Dharma, or may profane the authentic teaching by using rites from a black teaching.
汝有微细业通，故能目睹，对于修法僧侣，退失正信，萌生邪见，恐惧不安，既了知已，于是汝自念云：“噫！我竟为彼等所欺罔矣！”心遂失望，沮丧不乐，于是对于清净境相，不生信解，萌生邪见，退失正信，因此，结生相续，定生恶趣，与汝无益。	Because you possess subtle karmic perception, you can see this. You may lose confidence in the officiating monks, develop wrong views, and become frightened and uneasy, thinking, “Alas, I have been deceived by them!” Disappointed and dejected, you may cease to trust pure appearances, develop wrong views, lose faith, and thereby establish the continuity of rebirth in a lower realm. This will not benefit you.
盖汝嗣续所延诸善知识，为汝修作佛事，虽如何不净，当自念言：“此是我自识境相不净，佛经圣语，宁有不净之处，譬如自形垢污，以镜鉴照，乃我本相不净。况彼诸善知识，身为僧伽，语为正法，意为佛之体性，故当皈依，作胜解想，至心爱乐净相，随汝嗣续修作佛事，定获利益。”如是生起净相之念，切勿忘失。	However impure the Buddhist rites performed for you by the spiritual teachers invited by your descendants may appear, think: “This impurity is an appearance of my own consciousness. How could the sacred words of the Buddha be impure? It is like seeing my own soiled face reflected in a mirror: the impurity belongs to me. Moreover, these spiritual teachers are the Saṅgha in body, the Dharma in speech, and the essence of the Buddha in mind. I shall therefore take refuge in them, regard them with pure conviction, and sincerely delight in pure perception. The rites performed by my descendants will then certainly benefit me.” Give rise to pure perception in this way and never forget it.
复次，汝若有生恶道之因，恶道境相，即时起现。赖汝嗣续及诸眷属，为汝罪业，修作不杂邪巫之纯净佛事，所延上师阿阇黎，身语意三，善妙仪轨，汝睹见已，心生欢喜，感大愉乐。此心甫生，则结生相续，虽为堕入恶趣之因，然由此功德，定	Furthermore, if you possess causes for birth in a lower realm, its appearances will arise immediately. Yet when your descendants and relatives perform pure Buddhist rites for your misdeeds, unmixed with heterodox sorcery, and the

能转升上界，故汝勿生不净之心，而于信乐净相，亦勿偏向而加分别，须极端留心为要。	invited guru or ācārya conducts the ritual excellently in body, speech, and mind, the sight of it will bring you joy and great happiness. The very arising of that joy can redirect the continuity of rebirth: although your karma would otherwise lead to a lower realm, this merit will certainly raise you to a higher realm. Therefore, do not entertain impure thoughts; neither should you become partial or discriminating toward appearances in which you have faith and delight. Take the greatest care.
嗟！善男子（某某）：总而言之，现在汝之自内证智，失所凭依，于其轻微摇动，则随善与非善之境相起现，即能起大力用。若为非善，意勿思维，但忆生前任何修持之一种。设无修持，心应欢喜，至诚皈命，祈请“大悲怙主”，恳切欣求发如下愿：	Alas! Good man (name), in short, your self-realized wisdom now lacks a physical support. At its slightest movement, appearances of virtue and non-virtue arise with tremendous force. If an unwholesome appearance arises, do not dwell upon it; remember any practice you performed during life. If you had no practice, give rise to joy, take refuge with utter sincerity, supplicate the Lord of Great Compassion, and fervently make the following aspiration:
嗟！	Alas!
我今独行别离诸亲友　眼前惟有自心映空相	Now I travel alone, parted from relatives and friends; before me are only empty appearances reflected by my own mind.
恳祈诸佛大悲力救拔　愿除中有诸怖畏恐惧	May the compassionate power of all the Buddhas rescue me; may the fears of the intermediate state be dispelled.
倘缘业力备受诸苦时　愿本尊天消除我苦厄	When karmic force makes me undergo suffering, may my celestial yidam dispel all my afflictions.
法性本声如千雷震时　愿即转成六字大明声	When the primordial sound of Dharma-nature roars like a thousand thunderclaps, may it become the sound of the great six-syllable mantra.
业力追逐失所救护时　愿大悲尊为我作依怙	When karmic force pursues me and I have no protector, may the Lord of Great Compassion be my refuge.
任为业习所受苦痛时　愿证净光安乐三摩地	When habitual karma makes me undergo suffering, may I realize the samādhi of blissful pure light.
依上愿文，坚切持诵，定能如愿获蒙引导，决无欺罔。如是诵说，一经认证，即得解脱。	Recite this aspiration firmly and earnestly. You will certainly receive the guidance for which you pray; it will not deceive you. Once you recite it and recognize its meaning, you will be liberated.

戊、六凡道劣光现前

E. The Dim Lights of the Six Realms of Ordinary Existence Appear

复次，如上多次修诵，应得解脱。若被业力所制，仍难领悟者，可再为之反复申述，多次念诵，自得大益。此时再呼亡者之名，念诵下文而告之曰：【导示十三】	After the foregoing has been recited repeatedly, liberation should follow. If, constrained by karma, you are still unable to understand, these instructions should be explained and recited again and again; this will bring great benefit. Call the deceased by name once more, recite the following, and address them: [Guidance Thirteen]
嗟！善男子（某某）：若于如上诸般导示，忆而不持，则于此时，前有之身形，逐渐消散，隐没不见，而后有之身，将益明显，不胜愁闷。遂自念云：“伤哉！我已备受诸苦，任投何身，当往觅之。”此念一生，往来奔驰，飘飘荡荡，不知所之，六道轮回，即于此时起现。业感何道，何道之光起现愈强。	Alas! Good man (name), if you remember but fail to retain the preceding guidance, your former body will now gradually fade and disappear, while the body of your next existence will become increasingly distinct. Overcome by distress, you will think, “Alas, I have suffered so much. Whatever kind of body it may be, I must go and seek one.” As soon as this thought arises, you will hurry to and fro, drifting without knowing where to go. At this time, the six realms of saṃsāra will appear. The light of the realm toward which your karma impels you will shine most strongly.
嗟！善男子（某某）：谛听！何谓六道之光？此谓天道之光，其色灰白，修罗道光，其色黯绿；人道之光，其色浅黄；傍生道光，暗兰为色；饿鬼道光，色为淡红；惟有地狱，光如烟雾。当诸光起现时，汝之身色，感生何道，亦即现何道之光色。	Alas! Good man (name), listen attentively. What are the lights of the six realms? The light of the god realm is greyish white; that of the asura realm is dark green; that of the human realm is pale yellow; that of the animal realm is dark blue; that of the hungry-ghost realm is pale red; and the light of the hell realm alone resembles smoke. When these lights appear, your own body will assume the color of the realm in which you are to be born.
嗟！善男子（某某）：在此时际，教授之法，最为重要，任何光现，皆当观为“大悲怙主”放光，存想其光冉冉而来者，即是大悲至尊（圣观自在菩萨），此为最极深要之导示，而能遮闭投生之处。	Alas! Good man (name), at this time the instruction is of the greatest importance. Whatever light appears, visualize it as light radiating from the Lord of Great Compassion. Imagine that the light drawing gradually nearer is itself the supremely compassionate Avalokiteśvara. This is an extremely profound and essential instruction, able to close the place of rebirth.
又或汝已曾修习随一之本尊，观如幻境，毫无自性，持久观修，则知此所谓“净幻身”也。次观本尊身形，自外而内，渐渐隐没，至不可得，则于“明”“空”无执	Alternatively, visualize any yidam you have practiced as an illusion, entirely without intrinsic nature. Through sustained contemplation, recognize this as

之状，安住顷刻于法界中。	the “pure illusory body”. Next, visualize the yidam’s form gradually dissolving from the outside in until it can no longer be found, and rest for a moment in the expanse of luminous emptiness, without grasping.
再次观本尊，次观明光，如是轮流观想；再观自内证智，亦自外而内，渐皆隐没，空遍一切，明遍一切，法身遍一切，平等安住于法身离戏境相中。在此境上，自能遮止投生之处而成佛矣。	Again visualize the yidam, then the clear light, alternating the two. Then let your self-realized wisdom also dissolve gradually from the outside in. Emptiness pervades everything, luminosity pervades everything, and Dharmakāya pervades everything. Rest evenly in the Dharmakāya, free from conceptual elaboration. In this state, the place of rebirth will naturally be closed and you will attain Buddhahood.

第二章 转生方式

Chapter 2: Methods of Rebirth

己、避免生死闭塞胎门

F. Avoiding Rebirth by Closing the Womb Entrance

又有虽已修习，亦能猛切希求，惟因平时未能熟修娴习，仍不认识，则昏迷无知，徘徊胎门者亦多有之。于此有闭塞胎门之教授，最为重要。再呼亡者之名，念诵下文而告之曰：	There are also many who have practiced and possess intense aspiration but, because they did not become thoroughly familiar with the practice during life, still fail to recognize what is happening. They remain bewildered and wander near the womb-gate. For them, the instruction on closing the womb-gate is of the greatest importance. Call the deceased by name once more, recite the following, and address them:
【导示十四】	[Guidance Fourteen]
嗟！善男子（某某）：如上导示，仍不认识，则于斯时，缘于业力，或往上行，或平面而行，或向下注视，如是境相，即将起现。此时汝当观修忆念“大悲至尊”。	Alas! Good man (name), if you still fail to recognize the foregoing guidance, karmic force will now cause appearances of moving upwards, traveling horizontally, or looking downwards. At this time, remember and meditate upon the Lord of Great Compassion.
复次，如前所说，狂风暴雨，大雪深雾，冰雹黑暗，群众追逐，种种境相起现，虽欲逃避，其福德薄弱者，反逃往苦难之地；福德具足者，则能到达安乐之处。	Furthermore, as described before, appearances of violent wind and rain, heavy snow and dense fog, hail and darkness, and pursuing crowds will arise. Though you try to escape, those of little merit will flee toward places of suffering, while those rich in merit will reach places of happiness.
善男子！当此之时，投生何洲，或生何道，一切境相，即时起现于前，临此时机，则有极多甚深教授要义，当勿散乱，一心谛听！因汝以前对于导示种种要义，既不认识，对于修习，又极劣弱，故当择处而往，一心谛听。	Good man, at this moment all the appearances of the continent and realm in which you may be born will arise before you. Many exceedingly profound and essential instructions apply at this critical time. Do not become distracted; listen single-pointedly. Because you have neither recognized the essential points already given nor become skilled in practice, you must now choose where to go. Listen with undivided attention.
此有闭塞胎门之法，极为重要。此中闭塞胎门法有二：（一）能入补特伽罗闭塞法。（二）所入补特伽罗闭塞法。	The method of closing the womb entrance is extremely important. There are two methods of closing the womb entrance: (1) closing off the pudgala who enters; (2) closing off the pudgala who is entered.
（一）制止亡者勿入胎门之教授	(1) Instruction Preventing the Deceased from Entering the Womb-Gate
嗟！善男子（某某）：汝曾修过随一之本尊，即观所现如幻化，毫无自性，如水中月，朗然映现。若无一定本尊，则以“至尊大悲圣观自在菩萨”为我本尊，观想明了，晃然灿然。	Alas! Good man (name), visualize any yidam you have practiced as an illusion, devoid of intrinsic nature yet vividly apparent like the moon reflected in water. If you have no particular yidam, take the supremely compassionate holy Avalokiteśvara as your yidam and visualize the form clearly and brilliantly.
次观本尊由外而内，隐没无形，随其所至之处，观为归于不可得之明空，此乃甚深要义，而为不入胎门之妙法，故当如是作观。设于尔时，仍不能闭，则有入胎之准备，再听下文导示：	Then visualize the yidam gradually dissolving from the outside in until no form remains; wherever it dissolves, recognize it as unfindable luminous emptiness. This is a profound essential point and an excellent means of avoiding the womb-gate. Contemplate in this way. If the gate is still not closed and you are preparing to enter a womb, listen to the next instruction:
（二）闭塞所入胎门之教授	(2) Instruction for Closing the Womb-Gate to Be Entered
复次，闭塞所入胎门甚深教授，此中分为五步，汝当谛听！	The profound instruction for closing the womb-gate to be entered has five steps. Listen attentively.
① 闭塞胎门第一步	First Step in Closing the Womb-Gate
【导示十五】	[Guidance Fifteen]
此有偈云：	This verse says:
嗟！	Alas!
我今轮回中有起现时　意念纯一至心当保持	When the intermediate state of becoming arises for me, I shall maintain single-pointed, wholehearted intention;
善妙缘会尽力求延续　永断胎门回头须忆念	I shall strive to sustain the excellent karmic connection and remember to turn back, forever closing the womb-gate;
努力净相唯一需要时　嫉妒永断修上师双身	At the one time when pure perception is needed, I shall abandon jealousy and visualize the guru and consort in union.

以上偈语，以清朗之声，为之念诵，策发其意，如文观想，依次修习，至要！至要！	Recite these verses in a clear voice to arouse the deceased's attention. Visualize their meaning and practice the steps in sequence. This is vital—truly vital.
此中义理，所谓“我今轮回中有起现时”者，谓汝今已沦为“轮回中有”之相，于其境相，自可证知；汝今试向水中或镜中观之，均不见汝之形色，亦无身影可见者，盖由汝已舍离生前质碍血肉之躯，而为意生之身，漂泊无依，即为汝已沦入轮回中有显著之相，故当意念纯一至心保持，唯以“一心虔诚”为主。	Here, “When the intermediate state of becoming arises for me” means that you have now entered the intermediate state of becoming, as its appearances themselves confirm. Look into water or a mirror: you will see neither your form nor your shadow. This is because you have left behind the obstructive body of flesh and blood and now possess a mind-made body, wandering without support—a clear sign that you have entered the intermediate state of becoming. Therefore maintain single-pointed, wholehearted intention, above all with undivided devotion.
譬如以缰御马，一心专注，向前驰行，诚恐为恶业所牵而致转变意念。其在人间，若已对于正法及上师灌顶教授、或圣教经典、与此《中有听闻解脱密法》随择一种，发心忆念，而“善妙缘会尽力求延续”，不可散乱。	As a rider controls a horse with the reins, focus single-pointedly and press forward, lest negative karma pull you away and change your intention. Recall any connection you formed in the human world with the true Dharma—with the guru's empowerments and instructions, the sacred scriptures, or this Esoteric Teaching of Liberation through Hearing in the Intermediate State—and “strive to sustain the excellent karmic connection” without distraction.
要知上升与下降之界限，即在此时。于此一刹那间，因懈怠而丧失者，即为示现痛苦来临之时；于此一刹那间，意念专一而能保持者，即为示现安乐来临之时。故当“意念纯一至心当保持”与“善妙缘会尽力求延续”。今者闭塞胎门，时期已至，即“永断胎门回头须忆念”“努力净相唯一需要时”也。	The boundary between ascent and descent lies in this very moment. To lose it through negligence for even an instant is the advent of suffering; to maintain single-pointed intention for an instant is the advent of happiness. Therefore, “maintain single-pointed, wholehearted intention” and “strive to sustain the excellent karmic connection”. The time has now come to close the womb-gate: “remember to turn back, forever closing the womb-gate” and recognize “the one time when pure perception is needed”.
如上所说，其在此时，初当清净胎门，次说闭塞之法，共有五步。已说第一步，次说二三四五步，当善自忆持。	As stated above, at this time the womb-gate must first be purified, after which the means of closing it is taught in five steps. The first step has been explained. Remember well the second, third, fourth, and fifth steps that follow.
② 闭塞胎门第二步	Second Step in Closing the Womb-Gate
【导示十六】	[Guidance Sixteen]
嗟！善男子（某某）：此时男女交会行相，又现汝前，当睹见时，应抱定坚持不入其间之念。当观男女父母双身，即为上师父母双尊，向之敬礼，意存供献，竭诚恭敬，请求正法，至心专注，定能闭塞胎门。	Alas! Good man (name), when the appearance of a man and woman in union arises before you, firmly resolve not to enter between them. Visualize the prospective father and mother in union as the guru and consort. Pay homage, make offerings in your mind, and with wholehearted reverence request the Dharma. Through single-pointed concentration, the womb-gate will certainly close.
若仍不闭，将有必当入胎之势，则观男女父母双身为我本尊，或观本尊即“大悲怙主”父母双身之体，对之供养，意变供物（谓以自己意所变现之供品为供养）而伸供献，请求赐我悉地。如是竭诚为之，即能闭塞胎门矣！	If it still does not close and you are about to enter, visualize the prospective parents in union as your yidam, or as the Lord of Great Compassion and consort in union. Make offerings mentally transformed by your own mind and request the bestowal of siddhi. If you do this with complete sincerity, the womb-gate will close.
③闭塞胎门第三步	Third Step in Closing the Womb-Gate
【导示十七】	[Guidance Seventeen]
复次，如上所示，胎门仍未闭塞，将有投入之势。今第三步，宣示遣除爱憎之教授。其中生门，共有四种，即卵生、胎生、化生、湿生。四生之义，卵生胎生，二者相同。	Furthermore, if the womb-gate remains unclosed after the foregoing and you are about to enter, the third step teaches how to dispel attachment and aversion. There are four modes of birth: birth from an egg, birth from a womb, spontaneous birth, and birth from moisture. Of these, egg birth and womb birth operate alike.
如前所说，男女交会，已现于前，当在尔时，乃由贪爱或由憎嫌而入其胎。一入其胎，受生为马，或为鸡犬，或为人等，随其一处，俱有可能。	As explained before, the union of a man and woman will appear before you, and at that moment attachment or aversion will draw you into the womb. Once you enter, you may be born as a horse, chicken, dog, human being, or any other creature.
若受生为男，则自现男相，对于其父，深生憎嫌，对于其母，则生贪爱之念；若受生为女，自现女相，对于其母，深生嫉妒，对于其父，则生贪恋之心；由此因缘，遂入胎门，适为男女红白两明点交会时期，感受“俱生喜”已（俱生喜是密法中四喜之一。	If you are to be born male, you assume a male aspect, feel intense aversion toward the father, and become attached to the mother. If you are to be born female, you assume a female aspect, become deeply jealous of the mother, and feel attachment toward the father. Through these conditions, you enter the womb at the moment when the parents' red and white essences unite.
），则安乐与意想，遂起昏沉颠倒之相，则凝结为“羯罗兰”（胎儿在母腹中一周，谓之羯罗兰。）“遏部昙”（胎儿在母腹中二周谓之遏部昙。）之胎身。迨至从胎而出，张目而视，反为一犬，在犬窝中受苦。	After experiencing “innate joy” (one of the four joys in the esoteric teachings), bliss and conceptual thought give way to dullness and confusion, and the embryonic body congeals as the kalala (the first week in the womb) and then

	the arbuda (the second week). Emerging from the womb and opening your eyes, you may discover that you are a dog suffering in a kennel.
如是或在猪圈，或在蚁巢，或生为牛犊、羔羊，欲返不得，愚蠢无知，绝望之际，备受种种苦恼，如是辗转无期，或入地狱，或生饿鬼，六道之中，轮回不已，为无量诸苦之所逼恼，又或为摩　罗伽（大腹行），如是之人，执着不悟，毫不畏惧，可悲可叹，言之心悸。	In the same way, you may be born in a pigsty or an anthill, or as a calf or lamb, unable to return, dull and ignorant, suffering every kind of misery in despair. You may wander endlessly into hell or among hungry ghosts, circling ceaselessly through the six realms and tormented by immeasurable suffering; or you may become a Mahoraga, a great-bellied crawler. Those who cling without understanding and feel no fear are pitiful indeed; the thought makes the heart tremble.
若无上师胜妙教授者，几何不堕入如上所述悬崖险窟之中乎。一经堕入，则沉沦生死，求出无期，是故当听我说，对此教授，牢记在心；今者所示遏止爱憎闭塞胎门教授，善自谛听而保持之。	Without the guru's sublime instruction, who would not fall into the perilous abyss just described? Once fallen, you will sink into birth and death with no prospect of escape. Therefore listen to me and keep this instruction firmly in mind. Listen carefully to and retain the instruction that dispels attachment and aversion and closes the womb-gate.
上述“永断胎门回头须忆念，努力净相唯一需要时，嫉妒永断修上师双身”，即谓此也。上不云乎！若受生为男，爱母憎父，受生为女，爱父憎母，故为嫉妒所生之相。其在此时，有甚深教授要诀。嗟！善男子，爱憎妄念生起之时，应即观修如下：	This is the meaning of: "Remember to turn back, forever closing the womb-gate; at the one time when pure perception is needed, abandon jealousy and visualize the guru and consort in union." As stated above, one who is to be born male loves the mother and hates the father, while one who is to be born female loves the father and hates the mother; thus jealousy arises. At this time there is a profound essential instruction. Alas! Good man, the moment thoughts of attachment or aversion arise, contemplate as follows:
哀哉！如我有情，恶业深重，沦没生死，爱憎为依，设不自拔，耽着爱憎，自陷生死。长劫沉溺大苦海中，无量无边，永不得出。我自今后，当弃爱憎，永不需作。噫！今后爱憎，决不再作。	Alas! I am a sentient being burdened by grave karma, sunk in birth and death and dependent upon attachment and aversion. If I do not free myself but continue to cling to them, I shall cast myself again into birth and death, drowning for endless aeons in the boundless ocean of suffering, never to escape. From this moment on, I shall abandon attachment and aversion and never act upon them again. Alas! Never again shall I give rise to attachment or aversion.
如是思维，自呵自责，至心专一，猛利保持，此如教典云：	Reflect in this way, reproach yourself, and maintain this resolve fiercely, wholeheartedly, and single-pointedly. As the scriptures say:
惟有此誓愿　可闭塞胎门	This vow alone can close the womb-gate.
嗟！善男子（某某）：心勿散乱，意念纯一，至心保持，是为最要！	Alas! Good man (name), do not let your mind become distracted. Maintain single-pointed, wholehearted intention. This is of the utmost importance.
④闭塞胎门第四步	Fourth Step in Closing the Womb-Gate
【导示十八】	[Guidance Eighteen]
又虽已如上导示，然胎门未闭，将有投入之势，则又有“如幻不实”之教授，令其闭塞胎门，观修如下：	If, despite the preceding guidance, the womb-gate remains unclosed and you are about to enter, there is a further instruction on the illusory and unreal nature of appearances by which the gate may be closed. Contemplate as follows:
嗟！嗟！男女父母双身也，暴雨狂风也，霹雳巨声也，怖畏境相也，一切情器世间，所有实体相状，自性如幻，虽其如何显现，终非实有，一切虚幻不实，如梦如幻，无常无定，何用爱着？何用恐怖？此是无中见有，一切诸法本从心生，心性如幻，本来即无，欲到彼岸，岂有是处。	Alas! Alas! The prospective parents in union, the violent rain and wind, the crashing thunder, the frightening appearances, and the entire world of beings and their environment—all substantial forms and appearances—are by nature illusory. However they appear, they are not truly existent. Everything is deceptive and unreal, like a dream or illusion, impermanent and uncertain. Why become attached? Why be afraid? This is seeing what does not exist as existent. All phenomena arise from mind; mind itself is illusory and primordially nonexistent. How, then, could there be any actual destination to reach?
嗟！汝从本以来，在迷不悟，故执无为有，执假为实，执幻为真，由来已久，沉沦生死，以迄于今。如再不知如幻不实，则永久沉沦苦海，陷入众苦泥涂之中，岂有穷期。是故当观此一切。	Alas! From beginningless time, because you have wandered in delusion, you have taken nonexistence to be existence, the false to be real, and illusion to be true, and have remained in birth and death until now. If you still fail to recognize appearances as illusory and unreal, you will remain forever in the ocean of suffering, mired in every misery without end.
如梦如幻，如空谷回声，如海市蜃楼，如镜中形影，如眼中空花，如水中之月，虽刹那间，欲求真实，亦不可得。故当意念纯一，至心保持，屏除执实之念，专注相续，汝必废然知返，及早回头矣。如是一心决定，了知非实，胎门自闭。	Therefore contemplate everything as a dream, an illusion, an echo in an empty valley, a mirage, a reflection in a mirror, a floating speck before the eyes, or the moon in water. Not even for an instant can any reality be found. Maintain single-pointed, wholehearted intention; discard belief in the reality of appearances and sustain this focus continuously. You will certainly recognize your error and turn back in time. With the firm understanding that these appearances are unreal, the womb-gate will close of itself.

⑤闭塞胎门第五步	Fifth Step in Closing the Womb-Gate
【导示十九】	[Guidance Nineteen]
又虽如前导示“如幻观”要妙，仍执为实，胎门未闭，将有入胎昏迷之相，则又有如下“明光”之教授。	Even after receiving the essential instruction on contemplating appearances as illusion, you may still take them as real. If the womb-gate remains unclosed and signs of confused entry into a womb arise, there is the following instruction on clear light.
善男子（某某）：虽如是作，唯胎门未闭，今第五步，则有观修“明光”闭塞胎门。观想之法如下：	Good man (name), if the womb-gate is still not closed, the fifth step is to close it by contemplating clear light. Contemplate as follows:
嗟乎！观彼一切法　即是我自心　此心即是空　无生无断灭	Alas! I observe all phenomena as my own mind; this mind itself is empty, unborn and unceasing.
如是观想，将心安住于“无所作”之本然界中，譬如注水于水，自然和合，安心于本元上，随其自然，游戏其间，坦然处之，于本来不整治中，如如不动，则四生胎门，决定能闭。	Contemplate in this way and let the mind rest in the natural realm of non-doing, like water poured into water and naturally mingling. Settle securely in the original ground; let the mind remain naturally and at ease, uncontrived and unmoving. Then the gates of all four modes of birth will certainly close.
上来已将闭塞胎门甚深教授，导示多种，凡诸上中下三根补特迦罗，未有不能解脱者。	The profound instructions for closing the womb-gate have now been given in many ways. Among pudgalas (sentient beings) of superior, middling, and lesser capacity, none will fail to be liberated.
何以故？一因中有之识，各具“有漏神通”，对我所说，一经听闻，即来现前；二因生前虽为盲聋，斯时六根齐具，任何言说，俱能了悟；三因常为恐惧怖畏之所追逐，善自为计，心不散乱，记忆力强，对我所说，一经思维，即来现前；四因神识已失恃依，欣求欲乐，一经嘱告，立时即至，易于调御。	Why? First, consciousness in the intermediate state possesses “defiled supernormal powers”, so what I say appears directly before it as soon as it is heard. Second, even one who was blind or deaf in life now possesses all six faculties and can understand whatever is said. Third, because you are constantly pursued by fear and terror, you carefully consider what to do; your mind is undistracted and your memory strong, so whatever I say comes to mind as soon as you reflect upon it. Fourth, consciousness has lost its support and longs for pleasure; as soon as it is directed, it goes there at once and is easily guided.
又于此时记忆之力，明晰灵敏，九倍生前。生前鲁钝，此时缘于业力，自内证智，光明显照，对于一切教诲，均有串解之功能，而能达到其要害故。尔时，若为亡者修作佛事，必能奏效，助益亦同。	At this time, moreover, memory is clear and acute—nine times stronger than during life. Even if you were dull in life, karmic force now makes the wisdom of inner realization shine clearly, enabling you to connect and understand all instructions and grasp their essential point. Buddhist rites performed for the deceased at this time will therefore certainly be effective and beneficial.
是故亡者在七七之中，以此“听闻解脱密法”为其殷重读诵，是为至要。若于一次不能导示，次一导示，即得解脱，次一不能解脱，多次为之，亦得解脱。	It is thus vitally important that this Esoteric Teaching of Liberation through Hearing be read earnestly to the deceased throughout the forty-nine days. If the first guidance does not liberate them, the next will; and if that does not, repeated guidance will bring liberation.

庚、选择胎门

G. Choosing a Womb Entrance

复次，众生业力不可思议，其有从本以来，善业薰习太少，恶业薰习力强，缘于罪障太重，纵 复指示，至心缘想，仍难解脱者，所在多有。前既不能闭塞胎门，今有选择胎门甚深教授，导示如下：	Furthermore, the karmic power of sentient beings is inconceivable. Many have accumulated very little wholesome habituation from beginningless time, while the force of their unwholesome habituation is strong. Because their karmic obscurations are so heavy, they remain difficult to liberate even after repeated guidance and wholehearted contemplation. Since the womb-gate could not previously be closed, the following profound instruction explains how to choose one:
于此先诵“启请诸佛菩萨加被偈”，次诵“四皈依”（均见附编），次呼亡者之名，念诵下文而告之曰：	First recite the “Verses Invoking the Blessings of the Buddhas and Bodhisattvas”, followed by the “Four Refuges” (both are found in the appendix). Then call the deceased by name, recite the following, and address them:
嗟！善男子（某某）：谛听！汝于以前所遇之导示，虽已一度授与，唯汝不了解，今则胎门未闭，已临受生时期，故汝当自行选择胎门，竭诚信乐，善自谛听，信受勿失。	Alas! Good man (name), listen attentively. Although the preceding instructions have already been given to you, you did not understand them. The womb-gate remains open and the time for rebirth has arrived. You must therefore choose a womb-gate for yourself. Listen carefully with the utmost sincerity and trust; accept this teaching and do not lose it.
①各种生处之概观	1. Overview of the Various Places of Birth
【导示二十】	[Guidance Twenty]
嗟！善男子（某某）：今者受生何处之徵相，起现于前，当即认识、善自观察，何洲为胜，以便选择。	Alas! Good man (name), signs indicating where you may be born are now appearing before you. Recognize and examine them carefully so that you may

	choose the best continent.
汝若受生“东胜身洲”者，将见严饰之湖，中有鸿雁，雌雄追逐，水面游戏，彼处不可前往，当即转念回头。若至彼处，纵有安乐可逢，但为佛法不能流布之洲，故当勿入。	If you are to be born in Pūrvavideha, the eastern continent, you will see a splendid lake upon which male and female geese pursue one another in play. Do not go there; turn back at once. Although happiness may be found there, the Buddhadharma does not spread on that continent. Therefore, do not enter.
若生“南瞻部洲”者，则见宫室辉煌，设若求生，差可投入。	If you are to be born in Jambudvīpa, the southern continent, you will see magnificent palaces. If you seek rebirth there, you may enter.
若生“西牛贺洲”者，则见牝牡马群严饰之湖，彼处亦不可往，当即回头。此洲虽为富饶，但为佛法不能流布之洲，故当勿入。	If you are to be born in Aparagodānīya, the western continent, you will see a splendid lake with herds of mares and stallions. Do not go there; turn back at once. Although that continent is prosperous, the Buddhadharma does not spread there. Therefore, do not enter.
若生“北俱卢洲”者，则见以牛为严饰之湖，或见有树木为严饰之湖。若生彼处，为五取见（五取见，为身见、邪见、边见、见取见、戒禁取见。参见佛学实用辞典三六七页五见条。），当即认识，彼处亦不可投入。彼洲虽有寿量福德，亦为佛法不能流布之洲，故当勿入。	If you are to be born in Uttarakuru, the northern continent, you will see a lake adorned with cattle or with trees. Recognize that birth there entails the five appropriated views: the view of a self, wrong view, the extreme views, attachment to views, and attachment to rules and observances (see the entry on the five views on p. 367 of the Practical Dictionary of Buddhism). Do not enter there either. Although that continent offers longevity and merit, the Buddhadharma does not spread there. Therefore, do not enter.
上来四洲，受生概况，一一导示，汝须了别，慎勿轻投。	The general signs of birth in each of the four continents have now been explained. Distinguish them clearly and take great care not to enter lightly.
又若生天道者，则见众宝所成天妙宫殿，心意悦乐，福感此土，可往受生。	Further, if one is to be born in a heavenly realm, one sees wondrous heavenly palaces made of many jewels; the mind is delighted, and through merit one is drawn to this place and can go and take birth there.
若生修罗道者，则见悦目林树，或见火圈，相向旋转，亦不可入，当即转念回头。	If you are to be born in the asura realm, you will see delightful groves or circles of fire rotating toward one another. Do not enter; turn back at once.
若生傍生道者，则见山穴石窟，可怖深洞，烟雾弥漫，决不可入。	If you are to be born in the animal realm, you will see mountain caverns, rocky caves, and terrifying deep holes filled with smoke. Under no circumstances should you enter.
若生饿鬼道者，则见漠漠原野，荒无人烟，上无草木，地裂浅洞，黑暗深邃，或睹稠林洲岛。	If you are to be born in the hungry-ghost realm, you will see desolate plains devoid of people and vegetation, cracked ground with shallow holes, profound darkness, or densely wooded islands.
若往彼处，则生饿鬼道中，领受种种饥渴之苦，无论如何，决不可入，当即转念回头，勇决勿往。	If you go there, you will be born among hungry ghosts and suffer every kind of hunger and thirst. Whatever happens, do not enter. Turn back immediately and resolutely refuse to go.
若生地狱道者，则由恶业所感，闻得歌声，或身不自由，无法抗拒，必须投入。或见幽暗洲岛，或见黑屋，或见红屋，或见黑暗地穴，如是种种境相起现，若一投入，即将领受地狱中不能忍受寒热之苦，求出无期。当抱定勇决之心，万勿前往。	If you are to be born in the hell realm, the force of unwholesome karma may cause you to hear singing, or you may lose control of yourself and be compelled to enter. You may see dark islands with birds, black houses, red houses, or dark underground holes. All such appearances may arise. Once you enter, you will undergo the unbearable heat and cold of hell with no prospect of escape. Resolve courageously never to go there.
以上导示，尔时轮流念诵为要。	At that time, it is essential to recite the foregoing instructions in sequence.
② 防护追命鬼卒法门	2. Protection from the Pursuing Agents of Death
【导示二十一】	[Guidance Twenty-One]
嗟！善男子（某某）：汝纵欲求不往，但不自主，已被业感之狱卒自后追逐，丧失自由，难以抗拒，又有狱卒与勾命鬼卒，自前拖曳，复有黑雾，大红业风，呼啸巨声，暴风狂雨，大雪深雾，雹石冰刀，相逼而来，无处逃遁，境	Alas! Good man (name), although you wish not to go, you may have lost control of yourself. Karmically produced wardens pursue you from behind, depriving you of freedom and leaving you unable to resist; other wardens and agents of death drag you from the front. Black mist, a great red karmic wind, deafening roars, violent storms, heavy snow and dense fog, hailstones, and blades of ice press in upon you, leaving nowhere to escape.
现汝前，汝欲遁逃，寻求救护之处，则又睹见如前所说之华屋，或见崖穴，或见地洞，或黑暗僻道，或莲花等（天界中亦有莲花中化生而出者），为欲逃避，不加细择，一入其中，遂被封闭，潜藏其中，惟恐外出，然自此以后，	Seeking refuge, you may see the magnificent houses mentioned before, cliff caves, holes in the ground, dark and secluded paths, or lotus flowers (for some beings in the god realm are born spontaneously from lotuses). Desperate to escape, you may enter one without examining it carefully and become sealed inside. You hide there, afraid to emerge, but thereafter you may be unable to leave.
欲出无能矣！汝之所以不欲出离，以为一经出离，即遭苦难，而于彼所栖处，心生念着，若外出者，则又怀疑“中有”怖畏之相，于是疑怖横生，故潜伏不动，然一	You remain because you believe that leaving will bring suffering; you become attached to your shelter, while the frightening appearances of the intermediate state make you afraid to emerge. Thus doubt and fear arise and

经入内而受任何之一身，则领受种种苦痛，凡此于汝，皆鬼魅留难之相也。此时亦有一甚深要妙教授，汝当谛听，记持勿失！	you remain hidden and still. Yet once you have entered and assumed any kind of body, you will undergo many sufferings. All of these are appearances of obstructing spirits. At this time there is a profound and essential instruction. Listen attentively, remember it, and do not lose it.
当此之时，若被狱卒追逐，不能自主，起现种种怖畏相时，于刹那间，务必深具信念，观想“大胜兮噜迦”（即饮血之尊）“马头明王”（密宗忿怒之尊）“金刚手菩萨”等，或汝生前所修奉之本尊，观其伟大身形，粗壮肢体，能令一切障难碎为微尘之忿怒明王可怖畏者，起立于前。	At that moment, when wardens pursue you, you have lost control, and terrifying appearances arise, instantly generate unwavering faith. Visualize Great Victorious Heruka (a blood-drinking deity), Hayagrīva (a wrathful deity of the esoteric tradition), Vajrapāṇi, or the yidam you practiced during life. Visualize that immense and terrifying wrathful vidyārāja standing before you, with a mighty body and powerful limbs, able to pulverize every obstacle.
由其大悲威力加持，汝可与狱卒脱离，而有从容选择胎门之自主，此为甚深真实教授，保持勿失。	Through the blessing of the deity’s great compassionate power, you will escape the wardens and regain the freedom to choose a womb-gate at leisure. This is a profound and genuine instruction; retain it without fail.
善男子（某某）：复有静虑诸天，乃缘三摩地之力受生也。至若饿鬼邪魅罗刹之类，乃是在“中有”时，变易心念，故为饿鬼邪魅罗刹之身，能现种种神变，而成意生之身。	Good man (name), the gods of the meditative heavens are born through the power of samādhi. Hungry ghosts, harmful spirits, and rākṣasas, however, arise when thought changes during the intermediate state; they assume mind-made bodies and display many kinds of supernatural transformation.
上下空间所住饿鬼及在空中幻现之饿鬼等象，有八万四千之多，皆属“中有意生之身”变易心念，遂具此体。尔时若能忆念“空性大手印”之义，斯为最上。如不能修，则修“如幻瑜伽”，此并不能，当对任何一切心无贪著，观修本尊“大悲怙主”，自能证得报身佛矣。（如幻瑜伽、亦藏密迦居派中最高成就之密法。）	The hungry ghosts dwelling in the space above and below, and the hungry-ghost images conjured in the air, number as many as eighty-four thousand. All are “mind-born bodies of the intermediate state” that have taken this form through changes in thought. At that time, if one can recall the meaning of the “Mahāmudrā of emptiness,” that is best. If one cannot practice it, then practice “illusory yoga”; if one cannot do even that, then, without greed or attachment to anything, contemplate the yidam, the “Great Compassionate Protector,” and one will naturally attain the sambhogakāya Buddha. (Illusory yoga is also the highest accomplished esoteric Dharma in the Kagyu school of Tibetan Esoteric Buddhism.)

辛、迁识往生及转生人道选择法

H. Choosing Between Transference of Consciousness to the Pure Land and Rebirth in the Human Realm

【导示二十二】	[Guidance Twenty-Two]
今初导示迁转清净空行处法，如下发愿，而自念云：	First comes the instruction for transference to a pure realm of the ḍākinīs. Make the following aspiration and think:
呜呼！我何痛哉！无量劫来，迄于今日，此身沦没生死泥涂之中，今当厌弃。往昔生中，久值诸佛，而我未能解脱，诚可嗟叹。今于轮回，已生嫌恶，可怖可厌，亟应逃避，时机已至，故我愿于西方极乐世界阿弥陀佛世尊足下，莲华化生。	Alas, how painful! For countless aeons until this very day, I have remained sunk in the mire of birth and death. Now I shall renounce it. In former lives I encountered the Buddhas for a long time, yet failed to attain liberation—how lamentable! I have now become weary of saṃsāra; it is frightening and repellent, and the time has come to escape it swiftly. May I therefore be born from a lotus at the feet of the Blessed Amitābha Buddha in the Western Pure Land of Ultimate Bliss.
如是思维，猛切祈求，至心专注，竭诚渴仰。	Reflect in this way and pray with intense yearning, wholehearted concentration, and sincere devotion.
或复随其自所信乐之佛土，愿生东方“现喜国土”（不动如来佛土），或中央密严国土（毗卢遮那佛土），或北方“有财城”（金刚手菩萨及毗沙门天王居处），或西方“莲华光明宫”邬金莲华生大士尊前，或择一随我所信乐之佛土，欣求专注，至心虔敬，心勿散乱，发愿往生，无间即生彼土。	Alternatively, aspire to be born in whichever Buddha-land inspires your faith and delight: Abhirati in the east, the Buddha-land of Akṣobhya; the central realm of Ghanavyūha, the Buddha-land of Vairocana; Alakāvatī, the City of Wealth in the north, abode of Vajrapāṇi and Vaiśravaṇa; or the Palace of Lotus Light in the west, in the presence of the great Oḍḍiyāna master Padmasambhava. Choose a Buddha-land in which you have faith, focus upon it with joyful longing and wholehearted devotion, and aspire without distraction. You will be born there immediately.
又若乐往“兜率内院”，亲近“弥勒慈尊”，惟自念曰：“我今在中有时，时机已熟，当往兜率内院亲近弥勒慈尊”，如是猛切欣求，至心专注，即于慈尊前，莲胎化生。	If you wish instead to go to Tuṣita’s Inner Court and draw near to the loving Lord Maitreya, think only: “Now, during the intermediate state, the time is ripe for me to go to Tuṣita’s Inner Court and draw near to the loving Lord Maitreya.” With intense longing and wholehearted concentration, you will be born there from a lotus before Maitreya.
② 转生入胎复入尘世	2. Rebirth in a Human Womb and Return to the Human World
【导示二十三】	[Guidance Twenty-Three]
复次，若不能往生佛土而乐入胎，或有必须入胎之势，今有选择不净轮回胎门教授，汝善谛听！此如前说，何洲之中，善自选择，由汝通力，周遍观察，佛教正法	Furthermore, if you cannot be born in a Buddha-land and wish to enter a womb, or if entry into a womb is unavoidable, there is the following instruction

昌盛之地，当可投入。	for choosing a womb-gate within impure saṃsāra. Listen carefully. As explained above, choose the continent with care. Using your supernormal perception, survey all places thoroughly and enter where the authentic Buddhadharma flourishes.
若于某一胎门中受生者，则有一种不净血块，对之生香味想而贪爱之，遂即受生。是故对于上说种种一切起现之时，勿起贪着，亦勿起爱憎之相，唯当选择善胎，至心专注而欣求之，是为至要！此时当发愿云：	If you are to be born through a particular womb-gate, an impure clot of blood will appear. Mistaking it for something fragrant and delicious, you may become attached and thus take birth. Therefore, when any of the foregoing appearances arise, give rise neither to attachment nor to love and hatred. Choose only an excellent womb, focus upon it wholeheartedly, and seek it with joyful aspiration. This is of the utmost importance. At this time make the following aspiration:
嗟！我为饶益有情，愿生为转轮王，或生为婆罗门种族如大娑罗树王，或为大成就者之子，或生净无垢染正法传承之族性，或生父母具足正信之族性，为利乐一切有情而受取一种福德具足之身。	Alas! To benefit sentient beings, may I be born as a universal monarch; into a brahmin family like a mighty śāla tree; as the child of a great siddha; into a family belonging to a pure and undefiled lineage of the authentic Dharma; or into a family whose parents possess genuine faith. May I assume a meritorious body able to bring benefit and happiness to all sentient beings.
如上发愿，然后坚定心愿以入其胎，同时放光加持其胎，观成上妙宫殿，复观十方诸佛本尊及“大悲怙主”慈悲加持以入其胎为要。	After making this aspiration, enter the womb with firm resolve. At the same time, radiate light to bless it and visualize it as a sublime palace. Visualize the Buddhas and yidams of the ten directions, together with the Lord of Great Compassion, compassionately blessing your entry into the womb. This is essential.
复次，选胎之时，缘于业力，每以善胎误认恶胎，恶胎反误认为善胎，故在尔时，选择要义，极为重要！导示如下：	Furthermore, when choosing a womb, karmic force may cause you to mistake a good womb for a bad one and a bad womb for a good one. The essential method of choosing is therefore extremely important. The instruction follows.
当善胎相起现时，不可生贪爱心；恶胎相起现时，不可生憎嫌心；当于善恶，勿取勿舍，爱憎两离，安住于等舍状中，此为入胎甚深要义。	When the signs of a good womb appear, do not become attached to it; when the signs of a bad womb appear, do not feel aversion toward it. Neither accept nor reject good or bad. Free from both attachment and aversion, abide in equanimity. This is the profound essential point for entering a womb.
以上导示， 除有一类能领受者，其余为恶劣结习之病难以清除、亦或不能舍离爱憎、下根罪重之人及蠢如畜牲者，则当令其皈依三宝以遮止之。再呼亡者之名，念诵下文而告之曰：	Apart from those able to receive the foregoing guidance, others may have inveterate unwholesome habits that are difficult to remove, may be unable to relinquish attachment and aversion, or may be of lesser capacity, heavily burdened by wrongdoing, and as dull as animals. They should be protected by being led to take refuge in the Three Jewels. Call the deceased by name once more, recite the following, and address them:
【导示二十四】	[Guidance Twenty-Four]
嗟！善男子（某某）：汝既不能选择胎门，亦不能舍离爱憎，如上所示，任起如何境相，惟有念诵“三宝名号”，虔敬皈依，祈请大悲尊者，昂首专注前行，认识中有本来面目，对汝生前亲属子女，至亲密友，当即遣除贪恋之心，以彼种种皆于汝无益也。天道之光白色，人道之光黄色，皆可入住。妙宝宫殿，快乐园林，皆可投入。	Alas! Good man (name), since you can neither choose a womb-gate nor relinquish attachment and aversion, whatever appearances arise, recite only the names of the Three Jewels, take refuge with devotion, and supplicate the Lord of Great Compassion. Raise your head, concentrate, and proceed forwards. Recognize the true nature of the intermediate state. Immediately relinquish attachment to the relatives, children, and closest friends of your former life, for none can benefit you now. You may enter the white light of the god realm or the yellow light of the human realm. You may enter exquisite jewelled palaces or delightful gardens.
如上导示，反复多次宣说，乃至七遍，即举诵（一）启请诸佛菩萨加被偈，（二）救脱中有怖畏险峡偈、（三）中有六纲，（四）中有救怖愿偈各三遍。次诵：（五）解业习颂、（六）答卓咒本（以上四种见附编，五、六两种见续编。如因时间太促，略去念诵亦可）	Repeat the foregoing guidance as many as seven times. Then recite three times each: (1) the “Verses Invoking the Blessings of the Buddhas and Bodhisattvas”; (2) the “Verses of Rescue from the Fearful and Perilous Passage of the Intermediate State”; (3) the “Six Root Verses of the Intermediate State”; and (4) the “Aspiration for Rescue from the Fears of the Intermediate State”. Next recite (5) the “Verses for Liberation from Karmic Habits” and (6) the “Dhāraṇī for Eliminating Fixed Karma”. (The first four appear in the appendix and the fifth and sixth in the supplementary appendix. If time is extremely short, these recitations may be omitted.)

【后】 结归

[Conclusion]

本法如理修作，诸有已证高深瑜伽士，临命终时，已能迁识往生（颇哇），即不须趋入“中有”，自能洞达本源，顿证法身。次为一类已有修持补特伽罗在“死位中有”之后，认识“法性明光”亦可扶摇直上。	When this method is practiced properly, highly realized yogis can transfer consciousness at the time of death through phowa. Without entering the intermediate state, they penetrate the source directly and realize the Dharmakāya at once. Next are practicing pudgalas who, after the intermediate state of dying, recognize the clear light of Dharma-nature and ascend directly.
又次者在“法性中有”时，七天之中，“寂”“怒”境相逐步起现时，由于缘会与根器之不同，得一亦能解脱。因在“中有”期内，险峡甚多，在何处认悟，即可于何处解脱。	Next, during the seven days of the intermediate state of Dharma-nature, peaceful and wrathful appearances arise in sequence. Depending upon conditions and individual capacity, recognition of even one brings liberation. The intermediate state contains many perilous passages; wherever recognition occurs, liberation occurs.
至若其他根器滞钝，恶业障重者，降入“轮回中有”，独自漂泊，疑惧横生，其中指示种类，不止一次，如登梯然，得其一层，纵不认识，当于另一层而能认识，即得解脱。	Those of dull capacity and burdened by heavy karmic obscurations descend into the intermediate state of becoming, wandering alone amid doubt and fear. The various instructions are therefore given more than once, like the successive rungs of a ladder: failing to recognize at one level, they may recognize at another and be liberated.
又若业重根劣者，因不认识，而为恐惧怖畏所制，犹有选择胎门之教授，逐步导示，各各不同，虽于一次不能认识，而能认识另一次者，如说实行，缘观得力，亦能有生上界无量功德。	Those of still heavier karma and lesser capacity who fail to recognize and are overwhelmed by fear nevertheless receive the instructions on choosing a womb-gate, presented step by step in different forms. If they fail to recognize one instruction but recognize another, then by practicing as taught and gaining strength through contemplation, they can still acquire immeasurable merit and be born in a higher realm.
又若再下卑如畜生之类，亦有皈依三宝之胜利，一入恶趣，仍可回头，返入人胎，而得暇满具足之身（暇谓八有暇，满谓十圆满），于后生中，得遇喇嘛上师善知识等，而得律仪不缺，如愿解脱。	Even those as low and dull as animals receive the benefit of taking refuge in the Three Jewels. Though they enter a lower realm, they may still turn back, enter a human womb, and obtain a body endowed with the freedoms and advantages (the eight freedoms and ten advantages). In a future life they will meet lamas, gurus, and spiritual teachers, preserve their discipline unimpaired, and attain liberation as they aspire.
在“轮回中有”时，施行此教授密法，正为善业有情，令其延续善因，犹如已经阻断之水沟，疏导通利，令其入槽。诸凡罪大恶极者，一经听闻此法，未有不能解脱者。	Applying this esoteric instruction during the intermediate state of becoming enables sentient beings with wholesome karma to continue their wholesome causes, like clearing a blocked irrigation channel so that water flows freely into its course. Even those guilty of the gravest wrongdoing can be liberated upon hearing this teaching.
何以故？由于彼时“寂”“怒”胜尊，俱来接引，魔障伴随，尔时甫经听闻此法，即得转变境相，而得解脱。次因亡者已舍血肉之躯，失所恃依，故易转变。	Why? At that time the supreme peaceful and wrathful deities come to guide them, while obstructing forces accompany them. As soon as they hear this teaching, their appearances change and they are liberated. Moreover, the deceased have relinquished the body of flesh and blood and lost their physical support, so they can change easily.
在“中有”时，虽在任何远地漂泊，以有微细神通，而可睹见，一闻呼召，立即现前，一经回忆，立即顿悟，刹那之间，即可转移心意，故此法有极大胜利。	Wherever they may wander during the intermediate state, subtle supernormal perception enables them to see; when called, they appear immediately; when reminded, they understand at once; and in a single instant their minds can be redirected. This teaching therefore has immense power.
犹如弩炮，发必中鹄；又如巨木，百人莫举，设浮水面，须臾之间，任意游行，到达各地；又如烈马难驯，以缰御之，自能调伏。	It is like a crossbow whose bolt unfailingly strikes the target; like a great log that a hundred people cannot lift, yet which, once afloat, travels easily wherever one wishes; or like a wild horse that is difficult to tame but becomes manageable when controlled by the reins.
是故此法对于一切新亡之人，近其尸旁，如有尸在，直至其尸鼻孔流出血液或黄色液体时为止，为之反复朗诵。但在此时，不可移动其尸，并于其间，对其所信奉本尊三昧耶，为亡者修法回向，不可宰杀一切生命。	Therefore, for every newly deceased person, this teaching should be recited repeatedly beside the body, if it is present, until blood or yellow fluid flows from the nostrils. During this time, do not move the body. Perform practices and dedicate the merit to the deceased in accordance with the samaya of the yidam in whom they had faith. Do not kill any living being.
亲属人等，不得在尸旁哀哭泣。当为亡者尽力广作佛事。又此《中有教授听闻密法》以外各法，亦可于文末加入念诵，更为善妙。	Relatives must not wail or weep beside the body, but should perform Buddhist rites for the deceased as extensively as possible. Other practices may also be appended to this Esoteric Teaching of Liberation through Hearing in the Intermediate State and recited at the end; this is excellent.
复次，此法当在生前常时念诵，对于文句，熟记于心，一旦报尽命终，证知定时死相起现时，若自有气力，自己念诵，思维句义；若自力不继时，则由侣伴照此经本宣读，高声朗诵，务必字句分明，定得解脱，决无疑义，又此法	Furthermore, this teaching should be recited regularly during life and its words committed to memory. When the allotted span of life is exhausted and the unmistakeable signs of approaching death appear, recite it yourself and reflect upon its meaning if you still have the strength. If you lack the strength, a

	companion should read aloud from this text, pronouncing every word and phrase clearly. Liberation will certainly follow; there is no doubt.
为不需修习禅观、见法即得解脱之甚深教授，又为罪障深重者、从狭道中救度之甚深教授，有缘见者，对此深妙之法，纵有七犬吠逐，于此文句，当勿忘失！临命终时，诸佛言教，三世佛力，亦无有胜于此者。	This profound instruction requires no prior meditative practice: liberation is attained upon encountering the teaching. It is also a profound means of rescuing those burdened by grave karmic obscurations from the narrow passage. Those fortunate enough to encounter this profound and wondrous teaching should not forget its words even if pursued by seven barking dogs. At the moment of death, among all the Buddha's teachings and all the power of the Buddhas of the three times, none surpasses this.
中有教授能度同体一切有情名曰中有教授听闻解脱密法终	Here ends the Esoteric Teaching of Liberation through Hearing in the Intermediate State, an instruction on the intermediate state that can liberate all sentient beings of the same nature.
一切吉祥　善哉	May everything be auspicious. Excellent!

附编

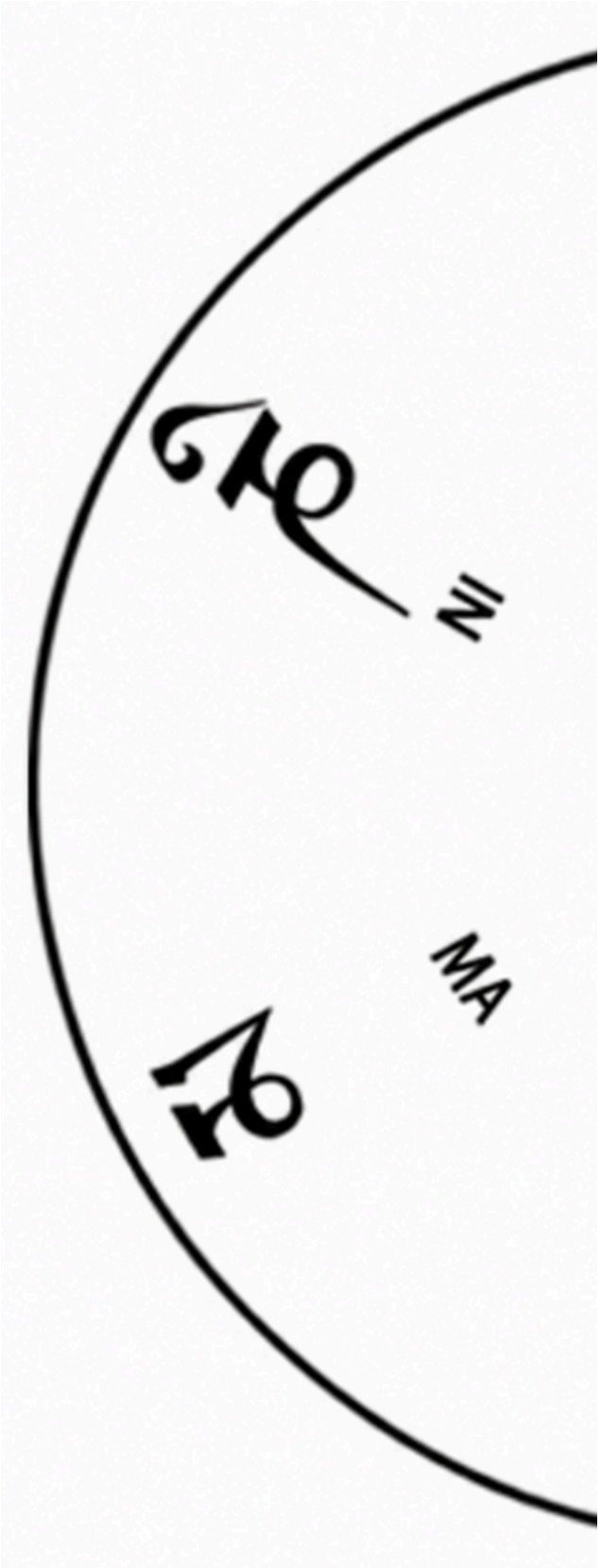
Appendix

中有教授听闻解脱密法附编	Appendix to the Esoteric Teaching of Liberation through Hearing in the Intermediate State
大悲怙主四臂观音简明观诵法	A Concise Visualization and Recitation Practice of Four-Armed Avalokiteśvara, the Lord of Great Compassion
先观想自身头上，有白色八叶莲花（约一尺宽），花上有白色平扁月轮，四臂观音（即本尊怙主）跏趺坐于月轮上（约一尺高），两头四臂，全身白色，上一头为阿弥陀佛，红色。	First visualize a white eight-petalled lotus, about one foot wide, above your head. Upon it is a flat white moon-disc, on which four-armed Avalokiteśvara, the yidam and protector, sits cross-legged, about one foot high. He has two heads and four arms. His body is entirely white; the upper head is the red Amitābha Buddha.
元左右两手，莲花合掌；次二手，左持已开红白色莲花，右持水晶念珠。头戴宝冠，缨络庄严。	His first pair of hands are joined at the heart in the gesture of prayer. Of the second pair, the left holds an open red-and-white lotus and the right a crystal rosary. He wears a jewelled crown and is adorned with necklaces.
本尊心际，有白色八叶莲花（约二寸大），花上有白色月轮，上有一白色（唅）字立于中间，四围咒轮绕之，由右至左排列，各字均白色直立，咒字往右，光往左转。	At the yidam's heart is a white eight-petalled lotus, about two inches wide, bearing a white moon-disc. At its center stands a white seed syllable 'shá' [], surrounded by a mantra-wheel arranged from right to left. Every syllable is white and upright; the mantra syllables turn to the right while the light turns to the left.
此时行者即念咒若干遍（最少要念一百零八遍），又观咒轮字放五色佛光（即白兰黄红绿五色），愈放愈大，遍满十方佛土，供养十方诸佛。十方诸佛亦放五色光返照。二光混合为一，融入本尊心印（唅）字中。	Recite the mantra a number of times—at least 108. Visualize the syllable of the mantra-wheel radiating the five colors of Buddha-light—white, blue, yellow, red, and green. The light expands until it fills the Buddha-lands of the ten directions and makes offerings to all the Buddhas there. The Buddhas of the ten directions radiate five-colored light in return. The two lights mingle as one and dissolve into the seed syllable[ ] at the yidam's heart.
又念咒若干遍，再想（唅）字放五色光，普照六道众生，十方佛亦放光，返照六道众生，及我遇此光明功德，罪业消灭，皆即成为本尊，与本尊无二无别，悉皆大放光明返照；然后此光复又入本尊（唅）字中，即流出白色甘露，	Recite the mantra a further number of times. Then visualize the seed syllable [] radiating five-colored light throughout the six realms. The Buddhas of the ten directions also radiate light upon the beings of the six realms. Through the merit of encountering this light, their karmic wrongdoing is purified; they all become the yidam, inseparable from the yidam, and radiate brilliant light in return. This light re-enters the seed syllable[ ] of the yidam, from which white nectar then flows throughout the yidam's body.
遍满本尊全身，次流至本尊莲花座下，流至我顶门入我之全身，我全身毛孔，皆有黑水流出，即是我无始以来之罪业消除也。于是我之全身为甘露水所洗涤，光明洁白，罪净障除。	It descends through the lotus-seat beneath the yidam, enters the crown of your head, and fills your entire body. Black water flows from every pore, signifying the purification of karmic wrongdoing accumulated since beginningless time. Your whole body is washed by nectar, becoming luminous and white as karmic wrongdoing and obscurations are purified.
本尊称赞我已障净业消，生大欢喜，身遂缩水如米，由我之顶门，降入我心，我于是即变为本尊，光明无碍，具诸功德。	The yidam praises you for having purified your obscurations and karma, and great joy arises. The yidam's body then contracts to the size of a grain of rice, descends through the crown of your head, and enters your heart. You thereby become the yidam, unobstructedly luminous and endowed with every quality.
又由我心际（唅）字放五色光，供养十方佛，十方佛亦放光返照，二光混合为一，融入自心（唅）字，念咒若干遍，由我心（唅）字大放光明，遍照六道众生，十方佛亦放光，光中流出无量无边甘露水，为众生消除罪业，六道众	From the seed syllable [] at your heart, five-colored light radiates as offerings to the Buddhas of the ten directions. They radiate light in return; the two lights mingle as one and dissolve into the seed syllable [] at your heart. Recite the mantra a further number of times. The seed syllable [Ha] at your heart then

	radiates brilliant light throughout the six realms. The Buddhas of the ten directions also radiate light, from which boundless streams of nectar flow and purify the karmic wrongdoing of sentient beings.
生，皆成为本尊，皆放大光明，返照我身，然后此光融入我心（唅）字内，又念咒若干遍，将所有功德，回向六道众生，下座完课。并应在行住坐卧不离此观想，并回向国家安乐，世界和平。	All beings of the six realms become the yidam and radiate brilliant light back upon you. This light dissolves into the seed syllable[ ] at your heart. Recite the mantra a further number of times, dedicate all merit to the beings of the six realms, and conclude the session. Maintain this visualization while walking, standing, sitting, and lying down, and dedicate it to the well-being of the country and peace throughout the world.
第一 大悲心咒	First: Mantra of the Heart of Great Compassion
嗡，啊，唅，　。	OṂ ĀḤ HRĪḤ HŪṂ
第二 六字大明咒	Second: The Great Six-Syllable Mantra
嗡嘛呢呗咪	OṂ MAṆI PADME HŪṂ
	
按以上仪轨，为宁玛派第二十五代祖师诺那尊者“逞列匠磋”所传，行者最好有同一宗派之喇嘛上师阿阇黎传授，则为最胜，如不可能，可恭对莲花生大士像前，舒卷启请，观想大士于本法传承无二无别，授我此法，依之起修，亦较圆满。	The foregoing ritual was transmitted by the venerable Nona, Trinlé Gyatso, the twenty-fifth lineage master of the Nyingma school. Ideally, the practitioner should receive it from a lama, guru, or ācārya of the same lineage. If this is not possible, respectfully open the text before an image of Guru Padmasambhava and supplicate him. Visualize Guru Padmasambhava as inseparable from the lineage of this practice and as personally bestowing it upon you. To begin the practice in this way is also reasonably complete.
此咒以念满十万遍为最小限度，藏经载：若念此咒，贫乏者能得财食，妇女能得男身。	The minimum is to recite this mantra one hundred thousand times. The scriptural canon states that those who lack food and wealth will obtain them through its recitation, and that women will attain a male body.
念一遍至七遍，能净百千亿劫所集罪障；念百遍或千遍，等同念一切经藏之福德；念一万遍，能断生死三恶趣门；念百万遍，得不退转地；念千万遍，当得法身，受用身，应化身，自性身，证菩提身而得成就。	Reciting it from one to seven times purifies karmic obscurations accumulated over hundreds of billions of aeons; reciting it one hundred or one thousand times produces merit equal to reciting the entire scriptural canon; reciting it ten thousand times closes the gates to birth in the three lower realms; reciting it one million times leads to the stage of non-retrogression; and reciting it ten million times brings realization of the Dharmakāya, Sambhogakāya, Nirmāṇakāya, Svabhāvikakāya, and Bodhikāya, and thus accomplishment.
若为人治病，以净水念咒加持，令病人服之。若求世间安乐顺利，诚心祷求，无不满愿成就。真言虽只六字，而广大圆满，妙用无穷，威德无上，为密部中极重要之法。	To treat illness, empower clean water through mantra recitation and give it to the patient to drink. Those who sincerely pray for worldly happiness and success will see their wishes fulfilled. Although this mantra consists of only six syllables, it is vast and complete, its wondrous applications inexhaustible and its power unsurpassed. It is an exceedingly important practice of the esoteric tradition.
如密典云：“嗡”表天道，“嘛”表修罗道，“呢”表人道，“叭”表畜牲道，“咪”表饿鬼道，“　”表地狱道。	As an esoteric scripture explains: OṂ represents the god realm; MA, the asura realm; ṆI, the human realm; PAD, the animal realm; ME, the hungry-ghost realm; and HŪṂ, the hell realm.
念此六字，即能断轮回，脱三界，又“嗡”字由菩提心发生，初入十信位，由是增进，“嘛”字入十住位，“呢”字入十行位，“叭”字入十回向位，“咪”字入十地位，“　”字入金刚乘至大觉位，念此六字，即能顿超十地，成无上觉。	Recitation of these six syllables cuts through saṃsāra and brings liberation from the three realms. Moreover, OṂ arises from bodhicitta and marks initial entry into the ten stages of faith; MA leads into the ten abodes; ṆI into the ten practices; PAD into the ten dedications; ME into the ten bhūmis; and HŪṂ into Vajrayāna and the stage of great awakening. Reciting the six syllables can therefore transcend the ten bhūmis at once and bring unsurpassed awakening.
此由六凡表法之奥义也。此六字又为一切咒之心，故又名大悲心咒。不论有罪无罪，一闻此咒，尚可立时解脱，何况虔求往生净土。故超度亡者，必能仗此功德往生，菩萨顶上住有阿弥陀佛，即其接引众生之表现也，因本密法中，一再导示：如无本尊，当以大悲怙主奉为本尊，故特恭列圣像于卷首，而附此修诵法，俾读者有所依止耳。	This is the profound symbolic meaning of the six ordinary realms. The six syllables are also the heart of all mantras and are therefore called the Mantra of the Heart of Great Compassion. Whether one has committed wrongdoing or not, merely hearing this mantra can bring immediate liberation; how much more, then, can it benefit those who sincerely aspire to birth in a pure land? When it is recited for the deceased, its merit will certainly support their birth there. Amitābha Buddha dwelling above Avalokiteśvara’s head symbolizes

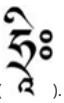
	Avalokiteśvara's guidance of sentient beings. Because this esoteric teaching repeatedly instructs those without a yidam to take the Lord of Great Compassion as their yidam, his sacred image has been respectfully placed at the beginning of the volume and this visualization and recitation practice appended, providing readers with a support for practice.
又按金刚上师诺那尊者开示录云：“六字真言，为观世音菩萨微妙心印，有无量无边不可思议功德，为十方诸佛所赞叹。若书六字大明，如同书三藏法宝。如诵六字大明，三世业障，悉得清净，了脱生死，究竟成就。	Vajra Guru Nona also taught: “The Great Six-Syllable Mantra is Avalokiteśvara Bodhisattva's subtle mind-seal. It possesses boundless, inconceivable qualities and is praised by all Buddhas of the ten directions. To write the six syllables is equivalent to writing the Tripiṭaka. To recite them purifies karmic obscurations of the three times, brings liberation from birth and death, and leads ultimately to accomplishment.
且能断无明，开智慧，降魔，治病，增富，救贫，消灾，延寿，救百千难苦，摧灭贪嗔痴，闭塞轮回路，历代眷属，俱得超生；腹肠诸虫，亦得正果。又具无量三昧法门，日日得具足六波罗密功德。	The mantra cuts through ignorance, opens wisdom, subdues māras, cures illness, increases wealth, relieves poverty, averts calamity, prolongs life, rescues beings from hundreds of thousands of sufferings, destroys greed, anger, and delusion, and closes the road of saṃsāra. Relatives of former generations are raised to a higher birth, and even the worms in one's intestines attain the true fruition. It contains immeasurable gateways to samādhi and daily brings the full merit of the six pāramitās.
一切金刚护法，天龙八部，无不欢喜拥护。欲生何佛土，均如愿成就。	All vajra Dharma-protectors, devas, nāgas, and the eight classes of beings rejoice and offer protection. Birth in whichever Buddha-land one desires will be accomplished as wished.
不但持诵书写与观想等，始有功德，只要此真言着于身，触于手，耳有所闻，目有所见，或藏于家中，或书于门上，或展旗扬 ，凡沾此法味者，任何众生，亦得生死解脱之因，同证菩提道果之德，逢凶化吉，遇难成祥。	Merit arises not only from reciting, writing, and visualizing the mantra: merely wearing it, touching it, hearing or seeing it, keeping it at home, writing it upon a door, or displaying it on a fluttering banner plants in every being who encounters its Dharma-flavour the cause of liberation from birth and death and the virtue of attaining the fruit of awakening. Misfortune becomes good fortune and adversity becomes auspicious.
凡未成佛，求寿，求子，求福，求权，求消灭地水火风空灾难危险，以及一切所求，无不如摩尼宝珠，各满其愿。总而言之，六字真言之功德，就是佛之智慧来讲，亦穷劫难尽。若以现在藏经上所载之功德来讲，亦要讲三年，方能讲完”云云。	For those who have not yet attained Buddhahood, every wish—for longevity, children, merit, authority, or protection from dangers and disasters arising from earth, water, fire, wind, and space—is fulfilled like a wish-granting jewel. In short, even the Buddha's wisdom could not exhaust the qualities of the six-syllable mantra over the course of an aeon. To explain only those recorded in the present Tibetan canon would take three years.”
又按：此咒功德，可取《大乘庄严宝王经》阅读，亦可自知其上妙矣。	The sublime qualities of this mantra may also be understood by reading the Mahāyāna Sūtra of the Sublime Treasure King.
六字大明咒咒轮	Mantra-Wheel of the Great Six-Syllable Mantra





啥字为观世音菩萨心印种子字，古译（纥哩），是三合音之字，因今人多不娴习梵文，故注“啥”字，亦读作“些”字音，观想时当以（ ）为正。

The syllable "shá" is the seed syllable of Avalokiteshvara Bodhisattva's mind seal. Its ancient translation is "Kri," a three-syllable word. Because many

	people today are not proficient in Sanskrit, the syllable "shá" is noted as also pronounced " xiē " When visualized, it should be viewed as ().
启请诸佛菩萨加被偈（此文在施法前念诵）	Verses Invoking the Blessings of the Buddhas and Bodhisattvas (recited before the ritual)
凡亡者在临命终时，即当先作启白发愿，于三宝前，尽力陈设实有供品，或依自力观想所成之广大供云海，手执妙香，竭诚致敬，如下启白发愿：	As death approaches, the dying person should first make this invocation and aspiration. Before the Three Jewels, arrange as many material offerings as possible, or visualize vast cloudbanks of offerings formed by the mind. Holding fine incense, pay homage with complete sincerity and make the following invocation and aspiration:
诸佛及菩萨 十方常住世 具足大慈悲 前知及圣眼	Buddhas and Bodhisattvas, ever abiding throughout the ten directions, endowed with great loving compassion, foreknowledge, and sacred vision;
为众生依怙 不舍大悲愿 祈降临纳受 实陈意献供	refuges of sentient beings, never abandoning your great compassionate vows: please come here and accept these offerings, both materially arranged and mentally created.
诸具大悲尊 智智与慈悲 所作诸事业 威力不思议	Lords endowed with great compassion, your wisdom and loving compassion, enlightened activities, and power are inconceivable.
今有某姓名 舍现世往彼 离此界至他 已脱血肉躯	The person named (name) has departed from this world and gone to the next, leaving behind the body of flesh and blood.
无依复无怙 无救亦无援 最极大痛苦 今所现境相	Without support or protector, without rescue or assistance, the appearances now arising bring the greatest suffering.
已日暮穷途 离家去异乡 如入幽冥地 迷惘赴悬崖	The day is ending and the road is exhausted; leaving home for a foreign land, the deceased enters darkness in bewilderment and approaches a precipice.
惊狂奔林莽 业力追逐故 或落无边荒 或漂流大海	Driven by karmic force, the deceased runs in terror through wild forests, falls into a boundless wilderness, or drifts upon a vast ocean.
身不得自在 业风推荡故 或入战阵中 被恶仇执住	Without control of the body and buffeted by karmic winds, the deceased may enter the midst of battle or be seized by hostile enemies.
无地可容入 或遭阎罗使 鬼卒备残酷 望之极可怖	With nowhere to take shelter, the deceased may encounter Yama’s terrifying and merciless agents.
业果诸苦受 无间死复活 撑扎力已穷 颠连极孤苦	Undergoing the sufferings produced by karma, dying and reviving without respite, exhausted from struggling and utterly alone—how grievous!
中有险峡道 安全拯救出 嗟我大悲尊 愿不舍悲愍	Lead this being safely out of the perilous passage of the intermediate state. O Lords of Great Compassion, do not withdraw your loving mercy.
不忘宏誓愿 令彼脱诸苦 哀求佛菩萨 愿慈光照注	Remember your vast vows and free this being from every suffering. I implore the Buddhas and Bodhisattvas: let the radiance of your light pour down.
恩施大悲力 令脱中有苦	Bestow the power of great compassion and free this being from the suffering of the intermediate state.
如上文句，恭敬殷重，由主法者唱导，众人随诵，三遍。如仅一人施法，即无须随诵。	The officiant should intone the foregoing verses reverently and solemnly, with everyone present repeating them three times. When the ritual is performed by one person alone, no responsive recitation is required.
救脱中有怖畏险峡偈（此文在施法前念诵）	Aspiration for Deliverance from the Fearful and Perilous Passage of the Intermediate State (recited before the ritual)
（一） 十方常住 诸佛菩萨 普贤寂怒 海会圣众	(1) Buddhas and Bodhisattvas ever abiding in the ten directions, Samantabhadra, peaceful and wrathful deities, and ocean-like assembly of noble beings;
上师本尊 空行护法 降临于此 哀请听许	gurus, yidams, ḍākinīs, and Dharma-protectors: descend to this place and, I beseech you, hear and grant this prayer.
至心皈命 上师空行 以大悲心 愍垂接引	With all my heart I take refuge in the gurus and ḍākinīs; in your great compassion, please guide me.
（二）缘于迷妄 流转生死 闻思修三 如实照耀	(2) When through delusion I wander in saṃsāra, may the light-path of undistracted study, reflection, and meditation shine;
传承上师 导引在前 胜母空行 护持于后	may the lineage gurus lead before me and the supreme mother ḍākinīs protect me from behind;

祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（三） 嗔恚炽盛 流转生死 大圆镜智 光明照耀	(3) When through blazing anger I wander in saṃsāra, may the luminous path of mirror-like wisdom shine;
金刚萨　导引在前 玛嘛几母 护持于后	may Vajrasattva lead before me and Māmakī protect me from behind;
祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（四）我慢炽盛 流转生死 平等性智 光明照耀	(4) When through blazing pride I wander in saṃsāra, may the luminous path of the wisdom of equality shine;
宝生如来 导引在前 佛眼佛母 护持于后	may Ratnasambhava lead before me and Buddha-Locanā protect me from behind;
祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（五） 贪欲炽盛 流转生死 妙观察智 光明照耀	(5) When through blazing desire I wander in saṃsāra, may the luminous path of discriminating wisdom shine;
无量光佛 导引在前 白衣佛母 护持于后	may Amitābha lead before me and Pāṇḍaravāsinī protect me from behind;
祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（六）嫉妒炽盛 流转生死 成所作智 光明照耀	(6) When through blazing jealousy I wander in saṃsāra, may the luminous path of all-accomplishing wisdom shine;
不空如来 导引在前 多罗佛母 护持于后	may Amoghasiddhi lead before me and Tārā protect me from behind;
祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（七） 愚痴炽盛 流转生死 法界性智 光明照耀	(7) When through blazing ignorance I wander in saṃsāra, may the luminous path of the wisdom of the dharmadhātu shine;
毗卢遮那 导引在前 法自在母 护持于后	may Vairocana lead before me and Dhātvīśvarī protect me from behind;
祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（八）五毒炽盛 流转生死 四智和合 光明照耀	(8) When through the blazing five poisons I wander in saṃsāra, may the harmonious light of the four wisdoms shine;
五部如来 导引在前 五部佛母 护持于后	may the Buddhas of the Five Families lead before me and the Mothers of the Five Families protect me from behind;
祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（九）迷境炽盛 流转生死 解除恐怖 光明照耀	(9) When through blazing deluded appearances I wander in saṃsāra, may the light that dispels all fear shine;
诸忿怒尊 导引在前 诸忿怒母 护持于后	may the wrathful deities lead before me and the wrathful mothers protect me from behind;
祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（十） 习气炽盛 流转生死 俱生智慧 光明照耀	(10) When through blazing habitual tendencies I wander in saṃsāra, may the light of co-emergent wisdom shine;
勇士持明 导引在前 空行会众 护持于后	may the heroic vidyādharas lead before me and the assembly of ḍākinīs protect me from behind;
祈脱中有 怖畏险峡 送我往登 正觉佛土	may I cross the fearful and perilous passage of the intermediate state and be brought to a Buddha-land of perfect awakening.
（十一）愿诸空大 勿为我敌 愿我亲见 兰光佛土	(11) May the element of space not rise as my enemy; may I behold the Buddha-land of blue light.
愿诸水大 勿为我敌 愿我亲见 白光佛土	May the element of water not rise as my enemy; may I behold the Buddha-land of white light.
愿诸地大 勿为我敌 愿我亲见 黄光佛土	May the element of earth not rise as my enemy; may I behold the Buddha-land of yellow light.

愿诸火大 勿为我敌 愿我亲见 红光佛土	May the element of fire not rise as my enemy; may I behold the Buddha-land of red light.
愿诸风大 勿为我敌 愿我亲见 绿光佛土	May the element of wind not rise as my enemy; may I behold the Buddha-land of green light.
愿诸虹光 勿为我敌 愿我亲见 一切佛土	May rainbow light not rise as my enemy; may I behold all Buddha-lands.
惟愿诸声 知为自声 惟愿诸光 知为自光	May I recognize all sounds as my own sounds and all lights as my own light;
惟愿诸辉 知为自辉 愿中有相 自己证知	may I recognize all radiance as my own radiance and recognize the appearances of the intermediate state for myself;
愿中有境 三身亲证	may I directly realize the three kāyas within the intermediate state.
中有六纲（此文在施法前念诵）	The Six Root Verses of the Intermediate States (recited before the ritual)
（一） 嗟！我今生处中有起现时 生世无暇懈怠当永断	(1) Alas! When the intermediate state of this life arises for me, I shall forever abandon indolence, for there is no leisure in life;
闻思修三不乱证实义 心境朗然当亲证三身	through undistracted study, reflection, and meditation, I shall realize the true meaning, and, with mind and appearances lucid, directly realize the three kāyas.
于此一度获得暇满身 勿于迷离道中而抛弃	Having obtained this body endowed with the freedoms and advantages just once, I shall not cast it away upon the path of delusion.
（二） 嗟！我今梦境中有起现时 愚痴尸睡放逸当永断	(2) Alas! When the intermediate state of dreams arises for me, I shall forever abandon the heedless, corpse-like sleep of ignorance;
一心不乱定住实相中 保任梦境修幻化明光	single-pointedly and without distraction, I shall rest in reality and sustain the dream practice of illusion and clear light.
勿如傍生之状而长眠 爱惜睡眠现量合修持	May I not sleep long like an animal; may I cherish sleep and unite direct experience with practice.
（三） 嗟！我今静虑中有起现时 散乱昏沉种种当永断	(3) Alas! When the intermediate state of meditation arises for me, I shall forever abandon every form of distraction and dullness;
不乱无执定住离边中 生圆二次愿能得宣示	without distraction or grasping, I shall rest steadily beyond extremes; may the two stages of generation and completion be revealed to me.
所作已断一心修行时 不为烦恼迷惑所随转	At this time of one-pointed practice, all other activity abandoned, I shall not fall under the power of deluded afflictions.
（四） 嗟！我今死位中有起现时 一切贪求恋着当永断	(4) Alas! When the intermediate state of dying arises for me, I shall forever abandon every craving and attachment;
不乱契入显明教授义 游心自证无生太虚景	without distraction, I shall merge with the meaning of the clear instructions and let awareness roam in the unborn expanse of self-cognizing wisdom.
即将舍离质碍血肉躯 无常死亡临头当了知	As I am about to leave this obstructive body of flesh and blood, I shall recognize the arrival of impermanence and death.
（五） 嗟！我今法性中有起现时 恐惧怖畏境相当永断	(5) Alas! When the intermediate state of Dharmatā arises for me, I shall forever abandon all fearful and terrifying appearances;
一切显现认取为证智 中有境相即此当了知	I shall recognize every appearance as self-realized wisdom and know these to be appearances of the intermediate state.
阻大义利千钧一发时 自识变相寂怒又何惧	At this critical moment of immense consequence, why should I fear the peaceful and wrathful forms, which are transformations of my own awareness?
（六） 嗟！我今轮回中有起现时 意念纯一至心当保持	(6) Alas! When the intermediate state of becoming arises for me, I shall maintain single-pointed, wholehearted intention;
善妙缘会尽力求延续 永断胎门回头须忆念	I shall strive to sustain the excellent karmic connection and remember to turn back, forever closing the womb-gate.
努力净相唯一需要时 嫉妒永断修上师双身	At the one time when pure perception is needed, I shall abandon jealousy and visualize the guru and consort in union.
死时无有决定极迅速 徒负此生所作无义事	Death is uncertain and comes with extreme swiftness; do not waste this life on meaningless activities.
大利丧失意志不坚定 今兹既已空手而返回	If resolve is weak, the great benefit will be lost, and now I shall return empty-handed.

所需定解即胜本尊法 当下若不修胜本尊法	What is needed is firm conviction in the sublime yidam practice. If I do not practice this sublime yidam now,
或大成就亲口所宣说 上师教授亦不安心住	or rest securely in the guru's instruction spoken by a great siddha,
自欺自身实所不应为 凡此六纲了知极为要	I cannot afford to self-deceive. Truly understanding these Six Root Verses is vital.
中有救怖愿偈（此文在施法前念诵）	Aspiration for Rescue from the Fears of the Intermediate State (recited before the ritual)
（一） 我今报尽迁谢时 生前眷属无能助	(1) When my allotted lifespan is exhausted and the time of departure comes, no relative from my former life can help me.
独自徜徉中有道 愿寂怒尊大悲力	As I wander alone along the path of the intermediate state, may the compassionate power of the peaceful and wrathful deities
消除无明之幽暗	dispel the darkness of ignorance.
（二） 别离爱伴独漂流 自识幻相将起现	(2) Parted from my beloved companions and wandering alone, when the illusory appearances of my own awareness arise,
诸佛悲力垂救拔 不起怖畏中有难	may the compassionate power of the Buddhas rescue me, so that the perils of the intermediate state inspire no fear.
（三） 五智光明此时现 不怖不畏认本面	(3) When the five luminous lights of wisdom appear, may I recognize my true face without fear;
寂怒尊容已近前 确认中有当勿怖	when the forms of the peaceful and wrathful deities draw near, may I recognize the intermediate state with certainty and without fear.
（四） 若为业力所制时 愿大悲尊除苦厄	(4) When karmic force brings suffering, may the Lord of Great Compassion dispel my afflictions;
法性本声雷震时 愿转六字大明声	when the primordial sound of Dharma-nature roars like thunder, may it become the sound of the great six-syllable mantra.
（五） 若无救助业逐时 愿本尊天除其苦	(5) When karma pursues me and I have no refuge, may my celestial yidam dispel my suffering;
业力追逐失怙时 愿证净光三摩地	when karmic force pursues me and I have no protector, may I realize the samādhi of pure light.
（六） 轮回中有化生时 授记愿不为魔转	(6) When I take spontaneous birth in the intermediate state of becoming, may no māra pervert the prophecy I receive;
任所思力若至时 愿不为恶业迷怖	when the power of thought carries me wherever I intend, may I not be confused or frightened by unwholesome karma.
（七） 猛兽怒吼声发时 愿转六字妙法音	(7) When fierce beasts roar, may their voices become the wondrous Dharma-sound of the six syllables;
黑风雨雪追逐时 愿证智光之天眼	when black wind, rain, and snow pursue me, may I attain the divine eye of luminous wisdom.
（八） 若见同类中有时 愿勿嫉妒生上趣	(8) When I encounter others of my kind in the intermediate state, may other be born in a higher realm without jealousy;
极大烦恼饥渴时 愿除饥渴寒热苦	when great afflictions of hunger and thirst arise, may the sufferings of hunger, thirst, heat, and cold be dispelled.
（九） 若见当来父母会 即观大悲双身尊	(9) When I see my future parents in union, may I visualize them as the Lord of Great Compassion and consort;
生得自在为利他 愿得相好光明身	may I have freedom in taking birth for the sake of others and obtain a luminous body endowed with the excellent marks.
（十） 若我已得妙生身 愿所见闻速了解	(10) Having obtained a perfect human rebirth, I wish to quickly comprehend everything I see and hear;
一切恶业不随逐 励力增长诸福德	may unwholesome karma not pursue me, and may I strive to increase every store of merit.
（十一） 愿随所生彼彼处 世世面见本尊天	(11) Wherever I may be born, in every lifetime may I behold my yidam face to face;
生已能言知大义 宿命不忘得总持	may I be able to speak and understand the great way from birth, never forget former lives, and attain perfect retention.

（十二） 种种上中下功德 闻思一见即能知	(12) Whatever the qualities—superior, middling, or lesser—may I know them merely by hearing, reflecting, or seeing;
随所生处皆吉祥 一切有情俱安乐	wherever I am born, may all be auspicious and all sentient beings be happy.
（十三） 如佛寂怒尊形相 眷属寿量及刹界	(13) Just like the forms of the peaceful and wrathful Buddhas, their retinues, lifespans, and pure realms,
如彼最胜美名称 如是我等决能成	Just like their supreme and beautiful names, may I and all beings completely achieve the very same.
（十四） 邬金大师莲花生 撰此中有救怖愿	(14) The great Oḍḍiyāna master Padmasambhava composed this Aspiration for Rescue from the Fears of the Intermediate State.
乃至轮回未空寂 此深妙法永长存	Until saṃsāra is emptied, may this profound and wondrous Dharma endure forever.
法身普贤如来双尊暨传承诸师启请救怖颂	Invocation to Dharmakāya Samantabhadra in Union and the Lineage Gurus for Protection from the Fears of the Intermediate State
法身普贤王双尊 第六金刚大持前 启请救护中有怖	I supplicate Dharmakāya Samantabhadra in union and the Sixth Vajradhara: protect me from the fears of the intermediate state.
报身寂怒无量众 及与导师金萨尊 启请救护中有怖	I supplicate the innumerable peaceful and wrathful Sambhogakāya deities and the guide Vajrasattva: protect me from the fears of the intermediate state.
化身极喜金刚师 上智室利僧贺尊 启请救护中有怖	I supplicate the nirmāṇakāya guru Garab Dorje and the supreme wisdom master Śrī Siṃha: protect me from the fears of the intermediate state.
持明莲花生大士 空行智慧海王尊 启请救护中有怖	I supplicate the vidyādhara Guru Padmasambhava and the sovereign of the ocean of wisdom ḍākinīs: protect me from the fears of the intermediate state.
取藏羯磨洲大师 及大成就日月佛 启请救护中有怖	I supplicate the great treasure-revealer of the Island of Karmic Pledges and the great siddha Sun-Moon Buddha: protect me from the fears of the intermediate state.
慈子日月法尊师 苏茹簪达惹斯米 启请救护中有怖	I supplicate the loving Dharma-heir Sun-Moon Guru and Suru Tsandra Raśmi: protect me from the fears of the intermediate state.
具足深恩根本师 及与一切传承师 启请救护中有怖	I supplicate the profoundly gracious root guru and all lineage gurus: protect me from the fears of the intermediate state.
本尊曼荼罗圣众 及诸慈母空行会 启请救护中有怖	I supplicate the noble assembly of the yidam maṇḍala and the gathering of mother ḍākinīs: protect me from the fears of the intermediate state.
守护圣教誓愿海 昆仲姊妹金刚友 启请救护中有怖	I supplicate the vajra brothers, sisters, and friends—the ocean of oath-bound protectors of the sacred teaching: protect me from the fears of the intermediate state.
生处中有无疑悉断绝 梦境中有幻境愿脱离	May all doubt be severed in the intermediate state of this life; may I be freed from illusory appearances in the intermediate state of dreams.
静虑中有保持本来面 死位中有贪恋愿净除	May I sustain the original face in the intermediate state of meditation; may attachment be purified in the intermediate state of dying.
法性中有自已能认知 轮回中有愿不为执持	May I recognize my own nature in the intermediate state of Dharmatā; may I not be held by attachment in the intermediate state of becoming.
莲花生大士不二启请颂	Non-Dual Invocation to Guru Padmasambhava
法身普贤第六金刚持 本师金萨世尊释迦王	Dharmakāya Samantabhadra, the Sixth Vajradhara, the primordial teacher Vajrasattva, and the sovereign sage Śākyamuni;
怙主无量寿及观自在 二无分别莲师前启请	protectors Amitāyus and Avalokiteśvara: I supplicate Guru Padmasambhava, who is non-dual with them.
身之体性妙德琰魔王 语之体性大权马鸣声	The essence of enlightened body is glorious Yamāntaka; the essence of enlightened speech is mighty Hayagrīva;
意之体性真实兮噜迦 上师如意宝前敬启请	the essence of enlightened mind is true Heruka: I respectfully supplicate the wish-fulfilling jewel, the guru.
功德映覆大胜兮噜迦 羯磨体性金刚孺童身	The quality that eclipses all is Great Victorious Heruka; the essence of enlightened activity is Vajrakīlaya in youthful form.
阴母空行主尊圆满王 大德头　力前敬启请	I respectfully supplicate the powerful Garlanded One, the perfect sovereign and lord of the mother ḍākinīs.

身之形色幻现寂怒相 语之音韵具足十二支	Your form and color appear as peaceful and wrathful forms; the melody of your speech possesses twelve branches;
意之缘念通澈普周遍 空行主尊师前敬启请	the objects of your mind are lucid and all-pervading: I respectfully supplicate the guru, lord of the ḍākinīs.
身表悬记语表秘入藏 意之心印付与有缘子	Your body displays prophetic signs, your speech reveals the secret treasure, and your mind-seal is entrusted to disciples with karmic affinity;
悲心付嘱藏人普默记 大恩化身至尊前启请	your compassionate testament is remembered throughout Tibet: I supplicate the supremely gracious nirmāṇakāya.
忆念深恩无上师尊宝 祈如誓愿护念而摄受	Remembering the profound kindness of the unsurpassed precious guru, I pray that you keep your pledge and compassionately embrace me.
当兹恶世唯依尊无他 仰祈邬金化身悲眼视	In this degenerate age, there is no refuge but you. I implore the Oḍḍiyāna nirmāṇakāya to regard me with compassionate eyes.
愿施威力回遮恶世诤 并赐智慧灌顶大加持	Bestow your power to avert the conflicts of this degenerate age, and confer the great blessing of wisdom empowerment.
恒增觉受证德之能力 具足大力弘教利众生	May the power of experience and realization continually increase; may I possess the great strength to spread the teaching and benefit sentient beings;
即身亲证圆满佛陀位	may I directly realize perfect Buddhahood in this very body.
以上不二启请颂，为莲花生大士亲口所宣，加持威力极大。此颂藏于羯磨具誓洲，后由取库藏者“却居德钦”化身佛取出，始流通于世。在康藏地方，本为宁玛派行者奉为主要课诵，嗣由金刚上师西康贡噶喇嘛，携来内地。	The foregoing Non-Dual Invocation was spoken personally by Guru Padmasambhava and possesses immense power of blessing. It was concealed on the Island of Karmic Pledges and later revealed and circulated by the incarnate treasure-revealer Chögyur Dechen. In Kham and Tibet it became a principal recitation of Nyingma practitioners, and was subsequently brought to China proper by Vajra Guru Kunga of Kham.
上师谕云：“不拘何仪轨或经文之前，加诵此颂，当得大士不可思议之威力加持，令行者速疾成就。	The guru taught: “When this invocation is added before any ritual or scripture, the practitioner receives Guru Padmasambhava’s inconceivable power of blessing and swiftly attains accomplishment.”
”又奉谕云：“念此诵时，观想自成本尊，同时观想一切众生，冤亲会聚，对面明点五光聚中，显现本净广博刹土及所皈依境，自心放光，迎请十方诸佛，根本上师及印藏大成就诸师，空行护法等众，俱来会集，端坐其下，三门诚敬，敬信发愿，愿令一切众生，离苦得乐，成无上佛果。	He also instructed: “While reciting it, visualize yourself as the yidam. At the same time visualize all sentient beings—friends and enemies alike—assembled before you. Within a sphere of five-colored light, visualize the primordially pure, vast Buddha-land and the objects of refuge. Light radiates from your mind, inviting the Buddhas of the ten directions, the root guru, the great siddhas of India and Tibet, the ḍākinīs, Dharma-protectors, and others to assemble and take their seats. With sincere reverence of body, speech, and mind, generate faith and make the aspiration that all sentient beings be freed from suffering, attain happiness, and realize unsurpassed Buddhahood.
为欲得如是利生力量，故今愿决定修证三身上师佛位。又复思维：当兹浊世，欲得如是胜果，唯有启请无上大悲莲花生大士垂赐加持，如本颂云：‘当兹恶世唯依尊无他’，故当诚敬坚信，念诵此不二启请如上”。	To gain such power to benefit beings, resolve to practice and realize the Buddhahood of the three-kāya guru. Reflect further: in this degenerate age, the supreme result can be obtained only by supplicating the supremely compassionate Guru Padmasambhava for blessings. As the invocation says, ‘In this degenerate age, there is no refuge but you.’ Therefore recite this Non-Dual Invocation with sincere and unwavering faith.”

寂静相尊唐卡

