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心

Heart's Resonance

社会上的一切事业，都是人作主脑，所以称做人事。但人所以能造作一切事业，还从思想上出发，所以心是人生的主脑，心亦就是万物的主脑。	All undertakings in society are directed by people, and are therefore called human affairs. Every undertaking begins with a thought. Thus, mind directs human life and all things.
人的贤愚，是心的贤愚，其思想计谋分别动作都是心。灵巧的是贤，呆笨的是愚，其实心是一样。社会上一切文化，无不由心去建立，一切学问，也无不由心去发明。	A person's wisdom or foolishness is the wisdom or foolishness of the mind; thoughts, plans, discriminations, and actions are all mind. Cleverness is called wisdom, dullness is called foolishness, yet the mind itself is the same. All culture in society is established by mind, and all branches of learning likewise arise through the mind.
但世人尚都不明白心究是什么，就知道是脑海作用，或说是心脏里的动作，发出来的思想念头，就叫做心。至于心的如何启发，念头又如何出生，这个道理却莫名其妙，所以要说心。	Yet people in the world still do not understand what the mind actually is. They merely know it as an operation of the brain, or say that it is an activity within the heart, and call the thoughts and ideas that arise from it the mind. As for how the mind is stimulated and how thoughts arise, they have no clear explanation. Therefore, we must speak of the mind.
心理是人生最密切的东西。如果不明白心，就是不明白自己，那一切事业的造始也就不明白了。不明白就是糊涂，一切恶事颠倒，都从糊涂上产生。等到善恶颠倒，人就难以生存。所以心理学就是人生学，因为它是人生最大的要素，又是社会上最大的问题，学界里最大的学问。	The mind is the element most intimately connected with human life. If one does not understand the mind, one does not understand oneself; and then one also does not understand the origin of all undertakings. Not understanding is confusion, and all evil and inversion arise from confusion. When good and evil are inverted, people can scarcely survive. Thus psychology is the study of human life, for it is the greatest element in human life, the greatest problem in society, and the greatest field of learning in academic circles.
要明白心理，先明白心是什么，明白了心，一切就解决了。有人说心是思想，这思想是从脑海里生的，又说是从心脏里生的。但说得都不甚对，我们且细细地研究一下。	To understand the mind, one must first understand what the mind is. Once the mind is understood, everything is resolved. Some say that the mind is thought, and that thought arises in the brain; others say it arises in the heart. But neither explanation is quite right. Let us examine the matter carefully.

一部发电机，大如锅炉轮盘，小至孔管螺钉，无一件不是整个的机体，缺一不可，不能分零整和重要不重要，因为是全体运动的。人身的组织，亦复如是。赖者血气的流通，全体帮助这智能出发。	Consider a generator: from boiler-sized wheels to tiny tubes and screws, every part belongs to the complete mechanism. None can be lacking; one cannot separate them into whole and partial, important and unimportant, because the entire system functions as one. The organization of the human body is likewise so. Through the circulation of blood and vital energy, the whole body supports the emergence of intelligence.
不能单说是脑海，也不能单说是心脏，因为离了肝肠肾胃，就不生心。不过有思想时，气是提上的，力量在脑部多一点罢了。又肉团心和思想心，两个同叫作心，所以有这个议论。	One cannot say that it is solely the brain, nor can one say that it is solely the heart; for without the liver, intestines, kidneys, and stomach, the mind does not arise. When thought occurs, however, vital energy rises upward, and there is simply somewhat more force in the brain. Moreover, the physical heart and the thinking mind are both called xin, and this is why such debate arises.
至于人们，往往有思想存在肚里的观念，当做心在“心”里。不知人们有个执我的习惯，感觉饥饿是最苦，就指着心胸中间就是自己了。更因为中部最吃苦不起，保持得格外要紧，就不知不觉说心在“心”里了。（注：心，代表心理之心；“心”，代表心脏之心。）	People also often imagine that thought resides in the belly, taking this to mean that the mind is in the “heart.” They do not realize that people habitually cling to a self. Because the sensation of hunger is most painful, they point to the middle of the chest and take that to be themselves. Furthermore, because the central region is least able to endure suffering and must be protected with special care, people unconsciously come to say that the mind is in the “heart.” (Note: denotes the psychological mind; “ ” denotes the physical heart.)
我又把水来比。水本来不动，因地有高下，所以下流。水又本来无浪，因风才有浪，浪起于水。同是一池的水，不能说这个水会起浪，那个水就不会起浪，可见是全体的。心的发动，也是全体的。	I shall make another comparison with water. Water is originally still, but because the ground has high and low places, it flows downward. Water is originally without waves, but waves arise because of wind; the waves arise from water. Since the water is all from the same pond, one cannot say that this water can form waves while that water cannot. This shows that it is a matter of the whole. The activation of mind is likewise a function of the whole.
人倦乏了，睡在床上，一念不起、四肢舒畅的时候，完全不觉有我了。忽然腿上被蚊子咬了一口，才有个觉得，这个觉得，就是我，就是心。那心在那里起的呢？是不是腿上起的呢？又何以浑身都觉得痒起来呢？	When a person is exhausted and lies on a bed, at a time when not a single thought arises and the limbs are relaxed, one is wholly unaware of oneself. Suddenly, a mosquito bites one's leg, and a sensation arises. This sensation is the self; it is the

	mind. Where does that mind arise? Does it arise in the leg? And why then does the whole body begin to feel itchy?
肉体身的由病而坏，约有七种变化。第一是滞，就是气滞；第二是阻，即是血阻；第三个是酸，就是筋肉内部的阻滞，病又更进一层了；四是痛，五是麻，六是木，七是死。到了木死的时候，是血气达不到了，神经作用也止了。可见心的知觉，本是个遍满的，不单是脑海和心脏的。	When the physical body deteriorates through illness, there are approximately seven stages of change. First comes stagnation, that is, stagnation of vital energy. Second comes obstruction, namely obstruction of the blood. Third comes soreness: obstruction within the muscles and sinews, by which the illness advances another stage. Fourth is pain; fifth, numbness; sixth, deadness; seventh, death. When deadness and death are reached, blood and vital energy can no longer arrive, and nervous activity also stops. This shows that the mind's awareness pervades the whole body; it is not confined to the brain and heart alone.
但心既是周身遍满的，何以在身里有通塞阻滞呢？有来去呢？有觉有不觉、有到有不到呢？又可见心和身是两个物，可分可合的。又如电和磨电机，也是可分可合，磨就有，不磨就没有。电是电，机是机，还是两个物。更如水和浪，也是分而不分、不分而分的了。正在起用时，仿佛是一个，不起用时，却又是两个了。	But if the mind pervades the entire body, why are there passages and blockages, obstructions and stagnations, within the body? Why does awareness come and go, reaching some places and failing to reach others? This further shows that mind and body are two things, capable of separating and joining. Electricity and an electrical generator are likewise capable of separating and joining: when the machine operates, electricity is present; when it does not operate, it is absent. Electricity is electricity, and the machine is the machine; they are still two things. Water and waves are similarly separate yet inseparable, inseparable yet separate. While functioning, they seem to be one; when not functioning, they are again two.
心和身体，既然完全分不开，决定是一个物。又何以身体残缺的时候，他的思想又竟完全不缺呢？可见还是分得开的。就是身是身，心又是心，身可以死，心不会死的。又如电灯，灯可以破坏，电不会变灭。又如水与波浪，波浪有来去，水毕竟是不变不灭。	Since mind and body cannot be completely separated, they must certainly be one thing. But why, when the body is maimed or incomplete, are one's thoughts entirely unimpaired? This shows that they can still be separated. The body is body, and the mind is mind: the body can die, but the mind does not die. It is like an electric lamp: the lamp can be damaged, but electricity does not perish. It is also like water and waves: waves come and go, but water ultimately neither changes nor ceases.

身是心的借用品，心没有身，就同梦想，只有自己晓得。身没有心，就同已死尸体，一切完全不能动作，和木石不二。所以人的言语动作，在表面是身，论主体还是心。	The body is something borrowed for the mind's use. Without a body, the mind is like a dream, known only to itself. Without mind, the body is like a corpse: it cannot move at all and is no different from wood or stone. Thus, although a person's speech and actions outwardly belong to the body, their governing subject is still the mind.
因此宇宙间一切一切，都包罗在心之内，除非有一个东西可以比仿，就是空间。只要你说得出来的大东西，如大山、如地球、如漫天日月星系，都是包在空间之内，亦是包在心之内。但空间又包在心之内，可见更没有比心再大的了。	Therefore, everything in the universe is encompassed within the mind. Unless there is something with which it may be compared, it can only be compared with space. All the great things one can name—great mountains, the earth, the sun, moon, and stars filling the heavens—are contained within space, and are likewise contained within the mind. Yet space itself is contained within the mind. Clearly, nothing is greater than the mind.
空间只有广大，不能变小，但心却可大可小，大起来无量无边，小起来如一针孔，并且还可以再小到一百万万倍。	Space can only be vast; it cannot become small. But the mind can be large or small. When large, it is immeasurable and boundless; when small, it is like the eye of a needle, and can become smaller still by a million million times.
心是没有形象的东西，但又不是虚无的东西，只好拿吃的东西来比，或是菜或是笋。菜笋是看得见的，鲜味是看不见的，你不能因为看不见，就当他没有。也不能说尝得到味，就说他真有。因为菜笋的味，不是单独有的，且是菜笋和舌头相合才有的。所以心是非空非有，有是假有。又说真空不空，妙有不有，才是至灵妙的心。	The mind is without form, yet it is not a thing of nothingness. It can only be compared with food, such as vegetables or bamboo shoots. Vegetables and bamboo shoots can be seen, but their fresh flavor cannot be seen. You cannot take it to be nonexistent merely because it cannot be seen. Nor can you say that it truly exists merely because its flavor can be tasted. For the flavor of vegetables and bamboo shoots does not exist independently; it arises only when they meet the tongue. Thus the mind is neither empty nor existent; its existence is only provisional. It is also said that true emptiness is not empty, and wondrous presence is not existent. Only then is the mind supremely numinous and wondrous.
身体坏了或残废了，心不会坏，因为他是不灭的。又如一个花瓶破了，永久是破，不会再复原。心却不然，昨日是极恶，今日又忽然变好，可见昨日的坏，不是真坏。今日变好，明日又忽然变坏，可见今日的好，也不是真好。	When the body deteriorates or becomes disabled, the mind does not deteriorate, because it is imperishable. A broken vase remains broken forever and cannot be restored. But the mind is not so. Yesterday it may have been extremely evil, yet today it may suddenly become good; this shows that yesterday's badness was not truly bad. Today it

	may become good, yet tomorrow it may suddenly become bad again; this shows that today's goodness is not truly good either.
因为心是非坏非好，随环境的变迁而转。好比白布上的电光，忽而红，又忽而黑，不是真的红黑。布是本来白的，非红非黑。因此心本来也是净的，非善非恶，所以称灵妙。	For the mind is neither bad nor good; it changes in response to changing circumstances. It is like electric light shining on white cloth: now it appears red, then black, but it is not truly red or black. The cloth is originally white, neither red nor black. Thus the mind is originally pure, neither good nor evil, and is therefore called numinous and wondrous.
明白了心的所以然，才可以研究心的来源。心从何来，大都知道因境而有。譬如眼见物、耳闻声，遂起分别思量，这是个心。又如钟本来不鸣而可以鸣的，如有人拿棍子来击，然后　然发音，这个棍子是外境，　音是动心，但钟又是什么呢？大多人又把他当作肉身，这是大错而特错了，这个道理，却最要紧。	Only after understanding how the mind is can one investigate its source. As for where mind comes from, most people know that it arises in dependence on circumstances. For example, when the eyes see forms and the ears hear sounds, discrimination and reflection arise: this is mind. Again, a bell does not originally ring, though it can ring. If someone strikes it with a stick, it then resounds. The stick is the external circumstance, and the resounding sound is the stirring of mind. But what is the bell itself? Most people take it to be the physical body. This is a great and especially serious error; yet this principle is of the utmost importance.
大凡一个人和一切动物，都有性，叫做灵性。灵性合在身上，才是个活人。灵性离去了，便是个死人。灵性乱了，便是个颠狂人。灵性清了，便成个智慧人。灵性好比钟身上的响质，钟的形状是个肉身，　声是个心。	In general, every human being and every animal possesses a nature, called spiritual nature. Only when spiritual nature joins with the body does there become a living person. When spiritual nature departs, there is a dead person. When spiritual nature is disordered, there is a deranged person. When spiritual nature is clear, there is a wise person. Spiritual nature is like the resonant substance of a bell: the bell's form is the physical body, and its resounding sound is the mind.
又比如水是性，波是心，波离了水不能成波。钟的音声，忽来忽去，水的波浪，时有时无，毕竟不可得。但水和响质是终究不动不变不生不灭的。	Again, water may be compared to nature, and waves to mind: waves cannot become waves apart from water. The sound of a bell comes and goes suddenly; the waves of water are sometimes present and sometimes absent. Ultimately, they cannot be grasped. Yet water and the resonant substance remain unmoving, unchanging, unborn, and undying.

因此性是不生不灭的，心是幻起幻灭的。性是镜，心是形，性是体，心是用，论体是一，论用是二，其实非一非二。	Therefore, nature is unborn and undying, whereas mind illusorily arises and illusorily ceases. Nature is the mirror, and mind is the image; nature is the essence, and mind is the function. In terms of essence they are one; in terms of function they are two. Yet in truth they are neither one nor two.
因此人有三身：一肉身，因有色，所以又名色身；二法身，就是性，名为法身，因为宇宙间所有一切法，都从此性中起的；三曰化身，就是动心幻作，一切见闻觉知行住坐卧等，种种幻化，故曰化身。这三身又好比肉身是灯，法性身是电，幻化身是光，三而一，一而三，其实非一非三。	Therefore, people have three bodies. First is the physical body; because it has form, it is also called the form body. Second is the Dharma body, which is nature. It is called the Dharma body because all dharmas in the universe arise from this nature. Third is the transformation body, which is the illusory activity of the stirring mind: all seeing, hearing, feeling, knowing, walking, standing, sitting, lying down, and the various transformations are therefore called the transformation body. These three bodies may also be compared to a lamp: the physical body is the lamp, the Dharma-nature body is electricity, and the transformation body is light. They are three yet one, one yet three; in truth, they are neither one nor three.
因此明白了性是恒常不变的，心是幻来幻去的，体用又不二的，就叫做明心见性。	Therefore, to understand that nature is constant and unchanging, that the mind’s coming and going is illusory, and that essence and function are nondual, is called realizing the mind and seeing one's true nature.
性是无所说的、无可见的，只有靠心，心的一切动作，正是表性。以下所说的一切心理，正是性中　然发出来的心声。听者不必强分为二，也不必死执为一。	Nature is beyond speech and cannot be seen; one can rely only on mind. Every activity of mind is precisely an expression of nature. All the mental processes discussed below are precisely the resonant sounds of mind issuing forth from nature. Listeners need not forcefully divide them into two, nor need they rigidly cling to them as one.
心的变化起用，真是无量无边。现在世上惟心惟物两派，争论得厉害，其实还是一个心。	The mind's transformations and functions are truly immeasurable and boundless. At present, the idealist and materialist schools in the world argue fiercely, yet they are in fact speaking of one and the same mind.
“惟”是思惟，“惟”是依据。要知思惟和依据，都是心去思惟依据。种种科学发明，是靠人去思惟，依据物质来推究，没有甲物，就不能发明乙物，最初起点，还从思想上出发。	Wei means thought, and wei means basis. Thought and basis alike are matters of mind thinking and relying. The various inventions of science depend on human thought and on investigating matter as a

	basis. Without object A, object B could not be invented; yet the initial point still begins from thought.
因此说到惟（或唯或维），就已是心了，何必再分两派呢？不过惟心学也是学问中之一.心是惟心惟物两派共同的一个主人，本书范围，单讲心。以上是说心的体，以下是说心的　然变化，是个用。	Therefore, once one speaks of wei—whether written　，, or　—one is already speaking of mind. Why divide into two schools? The study of mind-only is, after all, only one branch of learning. The mind is the common master of both the mind-only and matter-only schools. The scope of this book is solely to discuss the mind. The foregoing has discussed the essence of mind; what follows discusses its resounding transformations, its function.
心分三类：一善，一恶，一不善不恶，名为无记心。	The mind is divided into three kinds: wholesome, unwholesome, and neither wholesome nor unwholesome, which is called the indeterminate mind.
心又分三点：第一不动心，即是性的本体，圆圆浑浑，不动不变的；第二依他起心，就是依据对境，才起心动念；第三遍计执心，就是执住了对境，去种种思量，周遍计较，分别是非顺逆人我善恶，乃至一切一切，无有穷尽。世人的心，终不出此三点，因为对外太忙太乱，反把自己的本体性忘记了。	The mind may further be divided into three aspects. First is the unmoving mind: this is the essential substance of one's nature, whole and undifferentiated, unmoving and unchanging. Second is the dependently arising mind: thoughts arise only in reliance on objects before it. Third is the discriminating, grasping mind: it clings to objects and engages in all kinds of deliberation and pervasive calculation, distinguishing right and wrong, favorable and adverse, self and others, good and evil, and so forth without end. The minds of worldly people never go beyond these three aspects. Yet because they are too busy and confused by outward things, they instead forget their own essential nature.
性的不生不灭，和心的幻来幻去，又怎样讲呢？譬如我闭目沉心时，一念不起，忽然见一个人到眼前来，我心影中就有个人，这个影象，谓自我发，则因人而有，无人则没有，谓自人发，则念和影像，是在我而不在人，两物相因	How, then, are we to speak of the unborn and undying nature and the mind's illusory coming and going? For example, when I close my eyes and settle my mind, not a single thought arises. Suddenly, a person appears before my eyes, and there is then a person in the image of my mind. If this image is said to arise from myself, it exists because of that person; without that person, it would not exist. If it is said to arise from the other person, then the thought and image are in me, not in that person. These two arise interdependently;

而来，不能专算我，不能专算人，也不能算是共有，因为主体究竟是谁呢？所以来时终不知从何而来，生时终不知从何而生，所以叫做不生。	they cannot be attributed solely to me, solely to the other person, or to both together, for who, after all, is the subject? Thus, when it comes, one never knows whence it comes; when it arises, one never knows whence it arises. This is why it is called unborn.
及至见人之后，忽又来了一只虎，我心中的影象，又转变为一只虎了，但刚才见人的影象，又往哪里去了呢？譬如物件，来必有所，去必有方，究竟灭到何处去呢？所以叫做不灭。在这个不生不灭的性中，忽显　然幻来幻去的心，就是这个道理。	I see the person, and then a tiger suddenly appears. Now the image in my mind is that of a tiger. But where has the image of the person I just saw gone? When an object comes, it must have a place from which it comes; when it goes, it must have a direction in which it goes. Can you find a place where the image ceases? This is what is meant by non-cessation. Within this unborn and undying nature, the mind suddenly appears, flashing forth and illusorily coming and going. This is the principle involved.
心是个感觉的东西，所以叫作觉心；心是个最随和的东西，所以容易染成习惯；心是个不定的东西，所以天下一切道理，都无定义；心是个比量的东西，所以世上一切，是成为相对的。	The mind is something that feels, and so it is called the aware mind. The mind is highly accommodating, and so it is easily conditioned into habits. The mind is unstable, and so none of the principles in the world has a fixed definition. The mind works by comparison, and so everything in the world becomes relative.
人身根本就是个苦，肉身是最苦不起的东西。普通人身，至少有一百磅，只靠一张薄的皮来包住，一口气来顶住。	The human body is fundamentally suffering; the fleshly body is something that can scarcely endure suffering. An ordinary human body weighs at least one hundred pounds, held together only by a thin layer of skin and sustained by a single breath.
所以饱不得、饿不得、热不得、冻不得、痛不得、酸不得、痒不得，连说一句话也重不得、轻不得，你想苦不苦呢？人身不能吃苦，所以要喜柔和、贪安乐，最好和顺自在舒适，因此柔和的东西，最容易上瘾。	Thus it can endure neither fullness nor hunger, neither heat nor cold, neither pain nor soreness nor itching. Even when speaking a single sentence, one can be neither too forceful nor too soft. Is this not suffering? The human body cannot bear hardship, and so it delights in gentleness and craves ease and comfort. It most prefers harmony, freedom, and comfort; consequently, gentle and pleasant things are the easiest to become addicted to.
这个贪字，是不知不觉的养成，因为贪，所以成习惯、成比较，因比较而分别争论，忘其所以，遂至争夺计谋	This craving develops unnoticed. Because of craving, habits and comparisons arise; because of comparison, distinctions and disputes arise.

残杀，离安乐和顺的路更远了，然而贪安乐的心不会消灭的。	Forgetting the reason why, people proceed to contention, scheming, and killing, moving ever farther from ease, harmony, and peace. Yet the mind that craves comfort does not disappear.
心最坏的是比量，譬如饮食一事，今日豆腐不好吃，不是今日豆腐不好吃，因为昨日吃了蘑菇了。昨日蘑菇又为什么好吃呢？因为前日是吃的豆腐。但是豆腐有时亦好吃，因为烧得好。	The worst feature of the mind is its comparative measuring. Take eating and drinking, for example. Today tofu does not taste good—not because today's tofu is bad, but because yesterday one ate mushrooms. Why did the mushrooms taste good yesterday? Because the day before, one had eaten tofu. Yet tofu may sometimes taste good as well, because it has been well prepared.
又有时蘑菇虽烧得好，也未必好吃，因为已经吃饱了。可见一切是比量。又可见比量根本就是靠不住。但人偏要去比量，因为要求安乐舒适，忘其所以。可见比量终是苦，苦在没智慧的比量。	At other times, even well-prepared mushrooms may not taste good, because one is already full. This shows that everything depends on comparison. It also shows that comparison is fundamentally unreliable. Yet people insist on comparing, because they seek ease and comfort and forget why they do so. Thus comparison ultimately brings suffering—the suffering of comparing without wisdom.
因为没有智慧，所以蘑菇使你喜，你就不得不喜。豆腐使你苦，你就不敢不苦。人做了一切一切的奴隶，自己心无主宰，岂不是个苦人么？	Because there is no wisdom, if mushrooms make you happy, you cannot help being happy; if tofu makes you suffer, you dare not avoid suffering. People become slaves to every kind of thing, with no mastery over their own minds. Are they not suffering people?
世上一切的事，如果不分别比量，那末善恶都不分了，是非都没有了，此又断断不可。所以分别不是不要，比量不可没有，只要明白他本体是无定义，原是个假的，不上他的当罢了。	If one made no distinctions or comparisons in worldly affairs, then good and evil would not be distinguished, and right and wrong would disappear. That, too, is absolutely impossible. Thus, it is not that distinctions should be discarded, nor can comparison be entirely absent. One need only understand that their essential nature has no fixed definition, that they are fundamentally false, and avoid being deceived by them.
何以谓之无定义呢？譬如一瓶辣酱，有人尝到就苦，有人喜爱不舍，非此不饱，可见辣酱的好坏，原无定义，只是人心上假定的分别。又如爱国是个好事，要扩张武备，也是个好事，但无故侵略别国，引出各国的疑忌和反动，自己更添许多恐慌，爱国反成了害国。可见一切全是无定义的。	Why are they said to have no fixed definition? Take a bottle of chili sauce. Some people taste it and find it bitter, while others love it so much that they cannot bear to part with it and do not feel satisfied without it. This shows that the goodness or badness of chili sauce has no fixed definition; it is merely a distinction arbitrarily imposed by the

	human mind. Likewise, patriotism is a good thing, and strengthening national defenses is also a good thing. But if one invades another country without cause, arousing the suspicion and resistance of other nations and adding greatly to one's own fears, patriotism turns instead into harm to one's country. This shows that everything has no fixed definition.
人如果知道无定义，能从大处分别，大处爱国，便不苦了。所以分别比量不是苦，环境一切苦不是真苦，身苦也不是苦，只有没智慧，被环境冲动，心无主宰，才是真苦。	If people understand that there are no fixed definitions and can make distinctions from a broader perspective—loving their country from that broader perspective—they will not suffer. Thus distinctions and comparisons are not themselves suffering; all the suffering of circumstances is not real suffering, nor is bodily suffering itself suffering. Only when one lacks wisdom, is driven by circumstances, and has no mastery over one's mind is there real suffering.
环境不是可以冲动我的，是我自己去攀缘环境，把他引过来计较分别，自生知见，遂成颠倒，所以是苦。	Circumstances cannot drive me; rather, I myself cling to circumstances, draw them in for calculation and discrimination, and give rise to my own views. Thus inversion arises, and with it suffering.
心随境惑，名为心垢，必须去之。如镜上尘垢，擦去了，镜就不昏了。但尘垢擦得下来，且是二物，心却不然。心是镜中的影子，影子擦不下，并且亦无损于镜，只要转一个明白的心念，顿然就光明了。心中起的糊涂烦恼，虽名心垢，毕竟无碍于性体，只要人明白认识，原是个幻的空影，不把他当真，苦厄自然断了。	When the mind is deluded by circumstances, this is called defilement of the mind, and it must be removed. It is like dust and grime on a mirror: when they are wiped away, the mirror is no longer dim. Yet dust and grime can be wiped off because they are separate things, whereas the mind is not so. The mind is like an image in a mirror: the image cannot be wiped away, nor does it damage the mirror. One need only turn to a clear understanding, and at once there is luminosity. Though confused afflictions arising in the mind are called defilements of the mind, they ultimately do not obstruct the essential nature. One need only recognize clearly that they are illusory empty images and not take them as real; then suffering and adversity naturally cease.
或问心既然一样，何以人的贤愚有不同呢？要知道这完全是因为各人的习惯不同。譬如农夫习于农事，农事件件明白，是他的贤，但于读书做文章是愚的了。读书人不能耕田，这是读书人的愚笨。所以牛能负重、马能奔	One may ask: if minds are alike, why do people differ in wisdom and foolishness? You should know that this is entirely because each person's habits differ. A farmer is accustomed to farm work and understands every aspect of it; this is the farmer's

驰、鸟能飞翔、鱼能游泳，狗的鼻子、苍蝇的嗅觉，人们绝对不如他，因为心力和习惯各有偏重的缘故。	wisdom. Yet in reading and writing, the farmer may be foolish. A scholar who cannot till the fields displays the scholar's foolishness. Thus oxen can bear heavy loads, horses can gallop, birds can fly, and fish can swim. People are absolutely inferior to dogs in their sense of smell and to flies in their olfactory sense, because the power of mind and habitual tendencies are each weighted differently.
世间的万恶，无过于心乱。所以杀人放火之前，往往误在半醉，因为酒可助他的颠倒勇气。又世间的作恶，无过于引人心乱，使他颠倒。	Of all evils in the world, none is worse than a disordered mind. Thus, before committing murder or arson, people are often half drunk, for alcohol can strengthen their reckless and inverted courage. And among worldly evils, none is worse than throwing another person's mind into disorder and causing that person to become inverted.
好比许多坑，有财利坑，有恋爱坑，又有文字坑，有主义学说坑、各种邪教坑，落了进去，不容易出来。还有一个最毒的，就是我见坑。但许多坑，固然由我见而跳进去，但仍旧要靠我见跳出来。所以心是忽觉忽迷，迷是跳入，觉是跳出，如果真觉了，识得是坑，再也不会跳入了。	It is like the many pits: pits of wealth and profit, pits of romantic attachment, pits of words and writing, pits of ideologies and theories, and pits of various heterodox teachings. Once one falls into them, it is not easy to get out. There is another pit, the most poisonous of all: the pit of the view of self. Although people leap into many pits because of the view of self, they must still rely on the view of self to leap back out. Thus the mind is alternately awakened and deluded: delusion is leaping in, and awakening is leaping out. If one is truly awakened and recognizes it as a pit, one will never leap into it again.
坑的深浅，就是习气的深浅。人把习气减轻了，坑也自然浅了，等到可以随便跳进跳出的时候，坑也就没有了。	The depth of a pit is the depth of one's habitual tendencies. As people lessen their habitual tendencies, the pit naturally becomes shallower. When they can enter and leave it freely, the pit disappears altogether.
人事无常，一切无定义。如当他有定义，执着勿放，这便是惑，施行到外面去，就是颠倒。	Human affairs are impermanent, and nothing has a fixed definition. When one supposes that something has a fixed definition and clings to it without letting go, that is delusion. When this is enacted outwardly, it becomes inversion.
我人要在社会上奋斗，要胜过一切，成就种种大事业，缺不得三个条件。	If we are to strive in society, surpass all obstacles, and accomplish great undertakings of every kind, three conditions are indispensable.

第一是定力，心定了，然后观察微妙，见机灵敏，遇到拂意事，心不动摇，此是根本；第二是识力，因为心定了，认识格外清楚，判断力强，遇事不会上当了；第三是体力，凡是心定的人，血气必定和畅，精力也格外强健。但此三事必从心上求得，所谓以心制心，以心摄心，心摄于一，无事不可办了。	First is the power of meditative stability. Once the mind is settled, one can observe subtle things, recognize opportunities keenly, and remain unmoved when encountering unwelcome events. This is fundamental. Second is the power of discernment. Because the mind is settled, understanding becomes especially clear, judgment becomes strong, and one will not be deceived when events arise. Third is physical strength. Those whose minds are settled will surely have harmonious vital energies and especially vigorous strength. Yet all three must be sought in the mind. This is what is meant by using mind to regulate mind and using mind to gather in mind. When the mind is gathered into one, there is nothing that cannot be accomplished.
人事的颠倒，皆由人心浮动，失去主宰，被潮流卷了去。所以要先练不惑两个字。先自己明白自己，此实是人生最大的学问，为一切学问之首。而明白自己者，即是明白自己的心，把心性的相貌认识了，那就一切解决了。	All inversion in human affairs arises because people’s minds are unstable: they lose their mastery and are swept away by the tide of the times. Therefore, one must first cultivate the two words “not deluded.” First understand yourself. This is truly the greatest learning of human life, the foremost of all forms of learning. To understand oneself is to understand one’s own mind. Once one recognizes the features of mind and nature, everything is resolved.
心的源起，由于对境。外境有六种，是色、声、香、味、触、法，法就是道理，见到一种事，起出一种道理来，谓之法。内心又有六种，是眼、耳、鼻、舌、身、意。	The arising of mind depends on objects before it. External objects are of six kinds: forms, sounds, smells, tastes, tactile objects, and dharmas. Dharmas are principles: when one sees something and a principle arises from it, this is called a dharma. The inner mind also has six kinds: eye, ear, nose, tongue, body, and mind.
内心与外境相合，就起了六识，是眼识、耳识、鼻识、舌识、身识、意识。转到了识之后，就分出三类来，就是善、恶、无记。因此人事纷纷，诤论不已了。（无记是不善不恶）。	When the inner mind comes into contact with external objects, the six consciousnesses arise: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. Once consciousness has arisen, it divides into three categories: good, evil, and indeterminate. Thus human affairs become numerous and disputes never cease. (Indeterminate means neither good nor evil.)

识是知识，知识要依据实在而有相的东西来研究。譬如科学上种种发明，是根据旧的来发明一个新的学理。至于心上加心，凭理想上无相的意境，起出一种道理来，是叫做智慧。	Consciousness is knowledge. Knowledge must rely on real, formed things for investigation. For example, the various inventions of science develop a new principle on the basis of what already exists. But when mind is added to mind, and one gives rise to a principle from an imageless realm of ideals, this is called wisdom.
智慧呢，是从大处着想，圆观普察，把心放在一切事物的上面，使一切的事物，在我的心里，方可以明察勿缺，是大的，是广远的。知识呢，是依据事物专心研究，把心放在一切事物里面，范围是小的，是精细的。	Wisdom considers matters from a broad perspective, contemplating fully and observing universally. It places the mind above all things, so that all things may be clearly examined within one's mind without omission. It is great and far-reaching. Knowledge, by contrast, relies on things and studies them with concentrated attention, placing the mind within all things. Its scope is narrow and its inquiry detailed.
例如飞机汽车的制造，是用知识，不有旧的，不能发明新的。至于运用飞机汽车，却要用智慧，观察人类的道德和环境。如人无道德，每利用科学作恶，势必借汽车去奸盗，飞机去放炸弹了。	For example, the manufacture of airplanes and automobiles uses knowledge: without what already exists, one cannot invent what is new. But to employ airplanes and automobiles requires wisdom, for one must observe human morality and circumstances. If people lack morality, they will use science to do evil: cars will inevitably be used for sexual assault and theft, and airplanes for dropping bombs.
要设法去限止他，此须智慧，就是心上加心，识上加识。可怜世人只知道求知识，不知道求智慧。所以人类的互助力小了，争夺残杀恐怖的事多了，社会文化渐渐退了，人类的生趣格外枯寂了。	Ways must be devised to restrain such conduct; this requires wisdom—mind added to mind, consciousness added to consciousness. Pitifully, worldly people know only to seek knowledge and do not know to seek wisdom. Therefore humanity's capacity for mutual assistance diminishes, while contention, killing, and terror increase. Social culture gradually declines, and human life becomes especially barren and desolate.
世人但知道飞机进步，以为文明进步，此即是颠倒缺乏智慧。不明白人生观，势必成为强盗禽兽世界。战争是一切罪恶的果，是一切人事最痛苦的教训，但人受此教训，终不咸悟，落在这火坑中都不知道，实是惑业的一因一果。	Worldly people merely see the progress of airplanes and take it to mean that civilization has progressed. This is inversion arising from a lack of wisdom. Without understanding a view of human life, the world will inevitably become one of robbers and beasts. War is the result of every evil and the most painful lesson of all human affairs. Yet even after receiving this lesson, people never all awaken; they fall into this pit of fire without even knowing it.

	This truly is one cause and one result of deluded karma.
求安乐，是人心理中唯一的本位，但眼光越短的人，所求的安乐也越小，越性急。	Seeking peace and happiness is the sole original ground in the human mind. But the shorter a person's vision, the smaller and more impatiently pursued is the peace and happiness they seek.
人被环境所冲动了，不觉养成几种习惯，第一急于求财心，第二贪便利省事心，第三幸得心，欲求达到此三条的目的，于根内又潜伏了一种第四窃取心。	Driven by their environment, people unconsciously develop several habits: first, an eagerness to seek wealth; second, a craving for convenience and ease; third, a desire for lucky gain. Beneath these three aims lies a fourth latent impulse: the urge to take what belongs to others.
例如赌博，赌博人的心理是第一因无事乏味，心无寄托，借以消遣，第二因为可以侥幸得财，第三因为比做劳苦事舒适，且可不用心，第四因为可以窃取他人所有。养成此习惯后，人无有不荒废事业，变坏心术的。	Take gambling, for example. First, gamblers are bored and idle, with nothing on which to rest their minds, so they use it for diversion. Second, they hope to gain wealth by luck. Third, it is more comfortable than hard work and requires little thought. Fourth, it enables them to take what belongs to others. Once this habit is formed, no one fails to neglect their work and corrupt their intentions.
男女奸盗的事，也由此而起了。所以救国第一要救心，救心第一要戒赌，而戒赌的方法，在使有高尚的娱乐，改变他的气质，先使他明心。	Adultery and theft between men and women also arise from this. Therefore, to save the nation, one must first save people's minds; and to save their minds, one must first prohibit gambling. The way to prohibit gambling is to provide noble forms of recreation, transform people's dispositions, and first enable them to realize their minds.
求安乐，必得先明因果，种何种因，必得何种果。社会上一切人事，只是互助，要取得他人助我的果，必得我先施助他的因。有相当的条件，然后有来去，有报酬。	To seek peace and happiness, one must first understand cause and effect: whatever cause one plants, one necessarily receives its corresponding result. All human affairs in society are simply mutual assistance. To receive the result of others helping us, we must first plant the cause of helping them. Only when there are corresponding conditions can there be exchange and recompense.
社会上一般人普通心理，上而圣贤，下而盗贼，总是不愿意受人欺骗，连欺骗人的人，也不愿受人欺骗，可见欺骗是人一时的自弄自欺，断不是永久的道理。人只要种一次欺骗的因，从此拔不出来了，正如急水放舟，挽救真不容易了。只有明心的人可以明因果，不明因果者，是世间第一等苦人。	The common psychology of people in society—whether sages above or thieves below—is always that they do not wish to be deceived. Even those who deceive others do not wish to be deceived themselves. This shows that deception is only a momentary act of self-delusion and self-deception;

	it is certainly not an enduring principle. Once a person plants the cause of deception, they cannot extricate themselves from it. It is like launching a boat into rushing water: rescue is truly difficult. Only those who realize their minds can understand cause and effect. Those who do not understand cause and effect are the most suffering people in the world.
作恶不必是杀盗淫，凡杀盗淫之前，必有所引，如富家种种阔绰，足使一班穷人不安。人的幸得心、贪求心、怨恨心，由此而起，久久资成盗淫，一半是物的引诱，一半是自己无知识。所以最苦的孩童，是生于富贵的人家，最贱的人，是富贵而无教育者。	Doing evil need not mean killing, stealing, or sexual misconduct. Before killing, stealing, or sexual misconduct occurs, there must be something that leads to it. The many luxuries of wealthy households, for instance, are enough to make the poor uneasy. From this arise people's desire for lucky gain, greed, and resentment; over time these foster theft and sexual misconduct. Half the cause is the lure of things, and half is one's own lack of understanding. Therefore, the most unfortunate children are those born into wealthy and noble families, and the lowliest people are those who are wealthy but uneducated.
世上一切苦，无过于心不安宁，不论穷富。有求不得苦，有爱别离苦，有怨憎会苦，总之一切心如火炽的苦，为什么如此呢？就因为前面有个物，不是患得，就是患失，是被物所引诱了。	Of all the sufferings in the world, none surpasses an unsettled mind, whether one is poor or rich. There is the suffering of not obtaining what one seeks, the suffering of separation from what one loves, and the suffering of encountering what one hates. In sum, why are there all these sufferings in which the mind burns like fire? Because there is some object before one: one either fears not gaining it or fears losing it, and is thus lured by things.
有人说，我一生好古玩，岂不也是快乐心安，何必再求心安呢？此理本是不错，但不是究竟的。因为古玩是靠不住的，终有两个爱别离苦，不是他离你，如遗失伤坏等类；就是你离他，如你死的时候，终究要苦了。	Someone may say, “I have loved antiques all my life. Does this not bring happiness and peace of mind? Why should I seek peace of mind further?” This reasoning is not wrong, but it is not ultimate. Antiques cannot be relied upon, for there are ultimately two sufferings of separation from what one loves: either they leave you, through loss, damage, and the like; or you leave them, as when you die. In the end, there will still be suffering.
但又有人说，我好古玩，原是逢场作戏，我并不当真，此便是口佞心伪，如果向他索取，他又不肯了，立刻恐	Yet someone else may say, “My fondness for antiques is merely playing along with the occasion; I do not take it seriously.” This is glib speech and a

慌了，所以根本不明，终究是个苦，更苦在终日在苦中而不知是苦。	false heart. If one asked him to give them up, he would refuse and immediately become alarmed. Thus he fundamentally does not understand, and in the end it is suffering. Worse still, he remains in suffering all day without knowing it to be suffering.
人求安乐。本无定义。有求财。有求名。但总不外求合我意的要紧。如果不合我意的，财也可以不要，斗气即是求合我意的。可见一个我见，是最苦了。人往往为了细故，累年经讼不休。变成一个穷人。后悔也来不及。此误于一时的我见。试问欧洲第二次大战，是不是因于我见。	There is no fixed definition of what people seek as peace and happiness. Some seek wealth; some seek fame. Yet it never goes beyond seeking what accords with one's own wishes. If something does not accord with one's wishes, one may even forgo wealth; contentiousness itself is a demand that things accord with one's wishes. This shows that the view of self is most painful. People often litigate without end for years over trivial matters, become impoverished, and regret it when it is too late. This is the error of a momentary view of self. Was not the Second World War in Europe caused by the view of self?
世上最不经用的是财，最快过的是时光，最不易知道的是自己几时睡着。最靠不住的是寿命，最胡涂不过的是心，最坚固执持的是我，最不能分正反面的是玻璃，最决不定的是三叉路口，最不明白的是因果，最苦的是无福人。最可笑的是自己和自己过不去，最呆笨的是欺骗，最难而又最尊贵的是明心见性。	Nothing is less durable than wealth; nothing passes more quickly than time; nothing is harder to know than when one has fallen asleep. Nothing is less dependable than life span; nothing is more muddled than the mind; nothing is more firmly clung to than the self; nothing is harder to distinguish front from back than glass; nothing is more undecided than a three-way crossroads; nothing is less understood than cause and effect; and nothing suffers more than one without blessings. Most laughable is being unable to get along with oneself; most foolish is deception; and most difficult yet most noble is realizing the mind and seeing one's true nature.
人要在社会上成就一切事业，始终不能离了众人。用的人越多，他的地位越高，事业越大。然而用人不全在乎金钱。第一要得人心，得人心是要通达人情。因为人的心理，虽大部分完全一样，小部分却变化太多。	To accomplish any undertaking in society, one can never be apart from other people. The more people one employs, the higher one's position and the greater one's enterprise. Yet employing people does not depend entirely on money. First one must win people's hearts, and to win their hearts one must understand human feelings. For although people's minds are largely the same, their differences in particulars are exceedingly varied.
如能就其习惯风俗，曲为顺随。处处使其满意，必可一致和我会和。古人云“因民之所利而利之。”又云“一	If you adapt to people’s customs and habits and take their needs into account, they will be ready to

言而可终身行之者，曰恕。”诗云“他人有心，子忖度之。”此全在以我心体贴他人之心，心心相合，名曰同心。二人同心曰仁。	work with you. The ancients said, “Benefit the people by means of what benefits them.” They also said, “The one word that may be practiced throughout one’s life is reciprocity.” The Book of Odes says, “You can fathom what is in another’s mind.” This wholly consists in using one’s own experience to understand how others feel. When mind accords with mind, it is called being of one mind. When two people are of one mind, this is called benevolence.
心的妙用无量，作的事业也无量。总是我们的心先做起，古圣先贤立论之所以千古不变。乃因为心性的原理是千古不变的，不比科学，是日月更新，日月齐明，变迁不定的。然而心的本体虽然不变，心的用却千变万化。	The wondrous functioning of the mind is immeasurable, and so too are the undertakings it creates. Everything begins with our own minds. The teachings established by the ancient sages have remained unchanged through the ages because the principles of mind and intrinsic nature never change. They are unlike science, which is renewed day by day, changing constantly. Yet although the substance of mind does not change, its functions undergo countless transformations.
因为环境是有千变万化的，但说来说去，只归到一个“安”字。这个原理，是永远变不了的。兹说尽心的法门，把古圣人的言论来对照一下。	Because environments undergo countless changes, yet all ultimately return to the single word “peace.” This principle can never change. I shall now set forth the methods for fully developing the mind and compare them with the sayings of the ancient sages.
— 心要庄，君子不重则不威。又曰：临之以庄则敬。	— The mind should be dignified: “If a noble person is not grave, they will lack dignity.” It is also said, “When one approaches others with dignity, they will be respectful.”
— 心要和 礼之用，和为贵。	— The mind should be harmonious: “In the practice of ritual propriety, harmony is most valuable.”
— 心要信 信近于义，言可复也。又曰：民无信不立。	— The mind should be trustworthy: “Trustworthiness is close to righteousness; then one’s words can be honored.” It is also said, “Without trust, the people cannot stand.”
— 心要恭 恭近于礼，远耻辱也。	— The mind should be respectful: “Respectfulness is close to ritual propriety and keeps shame and humiliation at a distance.”

— 心要乐 未若贫而乐，富而好礼者也。	— The mind should be joyful: “Better than being poor yet joyful is being wealthy and fond of ritual propriety.”
— 心要温 夫子温良恭俭让以得之。	— The mind should be gentle: “The Master attained this through being warm, good, respectful, frugal, and yielding.”
— 心要定 四十而不惑。	— The mind should be settled: “At forty, one is free from doubt.”
— 心要通 吾道一以贯之。又曰：夫子之道，忠恕而已矣。	— The mind should be penetrating: “My Way is pervaded by one thread.” It is also said, “The Master's Way consists simply of loyalty and reciprocity.”
— 心要忠 为人谋而不忠乎。	— The mind should be loyal: “In planning for others, have I not been loyal?”
— 心要明 朝闻道，夕死可矣。	— The mind should be clear: “If one hears the Way in the morning, one may die content in the evening.”
— 心要刚 子曰：枨也欲焉得刚。又曰：岁寒然后知松柏之后凋也。又曰：三军可夺帅也，匹夫不可夺志也。	— The mind should be resolute: The Master said, “Zhang is full of desires; how can he be resolute?” He also said, “Only when the year grows cold does one know that pines and cypresses are the last to wither.” And again: “The commander of three armies may be taken away, but the will of a common person cannot be taken away.”
— 心要愚 邦无道则愚，其愚不可及也。	— The mind should be humble: “When the state lacks the Way, one should be humble; such humility is beyond reach.”
— 心要宽 不念旧恶，怨是用希。又曰：大德不逾闲，小德出入可也。	— The mind should be broad-minded: “Do not dwell on old wrongs, and resentments will be few.” It is also said, “In great virtues, do not overstep the bounds; in minor virtues, some coming and going is permissible.”
— 心要直 匿怨而友其人，左丘明耻之。	— The mind should be straightforward: “To conceal resentment while befriending the person—I would be ashamed of that, as Zuo Qiuming was ashamed of it.”
— 心要谦 愿无伐善，无施劳。	— The mind should be modest: “May I have no boastfulness about my goodness and no display of my labor.”

— 心要仁 仁者乐山。仁者静，仁者寿。又曰：一日克己复礼，天下归仁矣。	— The mind should be benevolent: “The benevolent delight in mountains. The benevolent are tranquil; the benevolent live long.” It is also said, “If for one day one restrains oneself and returns to ritual propriety, all under heaven will return to benevolence.”
— 心要知 知者乐水。知者动，知者乐。	— The mind should be wise: “The wise delight in water. The wise are active; the wise are joyful.”
— 心要巧 用之则行，舍之则藏。	— The mind should be adaptable: “When employed, one acts; when set aside, one remains hidden.”
— 心要勤 我非生而知之者。好古敏以求之者也。又曰：学如不及，犹恐失之。	— The mind should be diligent: “I was not born with knowledge; I am one who loves antiquity and diligently seeks it.” It is also said, “Study as though one could never catch up, and still fear losing what one has attained.”
— 心要恒 亡而为有，虚而为盈，约而为泰，难乎有恒矣。	— The mind should be constant: “To treat what is absent as present, emptiness as fullness, and poverty as abundance—how difficult it is to be constant!”
— 心要敬 动容貌，斯远暴慢矣。	— The mind should be reverent: “When one makes one's bearing respectful, one thereby keeps violence and arrogance at a distance.”
— 心要正 必也正名乎，正颜色，斯近信矣。	— The mind should be upright: “Surely it is the rectification of names. When one makes one's expression upright, one comes close to trustworthiness.”
— 心要固 君子固穷。又曰：临大节而不可夺也。	— The mind should be steadfast: “The noble person remains steadfast even in poverty.” It is also said, “When a great moral principle is at stake, their resolve cannot be shaken.”
— 心要毅 士不可以不弘毅。任重而道远。	— The mind should be resolute: “A scholar cannot but be broad-minded and resolute, for the burden is heavy and the Way is long.”
— 心要灵 人而不仁，疾之已甚，乱也。	— The mind should be responsive: “If one hates a person who lacks benevolence too intensely, disorder will result.”

— 心要空 子绝四：毋意，毋必，毋固，毋我。	— The mind should be empty: “The Master avoided four things: arbitrary speculation, dogmatism, obstinacy, and self-centeredness.”
— 心要大 知者不惑，仁者不忧，勇者不惧。又曰：先立乎其大者。	— The mind should be great: “The wise are free from doubt, the benevolent are free from worry, and the courageous are free from fear.” It is also said, “First establish oneself in what is great.”
— 心要恕 己所不欲，勿施于人。	— The mind should be forgiving: “Do not impose on others what you yourself do not desire.”
— 心要亮 浸润之谮，肤受之　，不行焉，可谓明也已矣。	— The mind should be discerning: “One whom slanders that seep in and accusations that strike the flesh do not affect may be called discerning indeed.”
— 心要厚 君子成人之美，不成人之恶。	— The mind should be generous: “The noble person brings to completion the good in others and does not bring to completion their evil.”
— 心要中 中庸之为德，其至矣乎。	— The mind should be centered: “As a virtue, the Mean is surely supreme.”
— 心要泰 君子泰而不骄，小人骄而不泰。	— The mind should be at ease: “The noble person is at ease without arrogance; the petty person is arrogant without ease.”
— 心要笃 言忠信，行笃敬，虽蛮貊之邦，行矣！	— The mind should be sincere: “Speak with loyalty and trustworthiness; act with earnest respect. Then even in the lands of the uncivilized tribes, one will prevail!”
— 心要远 人无远虑，必有近忧。	— The mind should be farsighted: “If a person has no long-range concerns, they will surely have immediate troubles.”
— 心要虚 躬自厚而薄责于人，即远怨矣。	— The mind should be modest: “Be strict with oneself and lenient in blaming others; then one will keep resentment at a distance.”
— 心要断 巧言乱德，小不忍则乱大谋。又曰：众恶之，必察焉。众好之，必察焉。又曰：当仁不让于师。	— The mind should be decisive: “Clever speech confuses virtue; failure to endure small matters ruins great plans.” It is also said, “When all hate someone, one must examine the matter; when all like someone, one must examine the matter.” And again: “In the presence of benevolence, do not yield even to one’s teacher.”

— 心要守 君子有三戒，少之时血气未定，戒之在色；及其壮也，血气方刚，戒之在斗；及其老也，血气既衰，戒之在得。	— The mind should be guarded: “The noble person has three cautions: in youth, when the vital energies are not yet settled, guard against sexual desire; in maturity, when the vital energies are strong, guard against contention; in old age, when the vital energies decline, guard against acquisitiveness.”
— 心要广 君子尊贤而容众，嘉善而矜不能。	— The mind should be expansive: “The noble person honors the worthy and accommodates the many, praises goodness, and shows compassion toward those who lack ability.”
— 心要用 饱食终日，无所用心，难矣哉。又曰：君子有九思，观思明、听思聪、色思温、貌思恭、言思忠、事思敬、疑思问、忿思难，见得思义。又曰：恭则不悔，宽则得众。信则人任焉，敏则有功，惠则足以使人。	— The mind should be put to use: “To eat one's fill all day and apply one's mind to nothing—this is difficult indeed.” It is also said, “The noble person has nine reflections: in seeing, reflect on clarity; in hearing, reflect on acuity; in expression, reflect on gentleness; in bearing, reflect on respectfulness; in speech, reflect on loyalty; in affairs, reflect on reverence; when in doubt, reflect on asking; when angry, reflect on the difficulties that may follow; and when seeing gain, reflect on righteousness.” It is also said, “Respectfulness brings freedom from regret; generosity wins the people. Trustworthiness makes others entrust one with responsibility; diligence brings achievement; and kindness enables one to employ others.”
— 心要安 君子坦荡荡，小人长戚戚。又曰，温而厉，威而不猛，恭而安。又曰：贫而无怨，难。	— The Mind Must Be at Peace “The noble person is broad-minded and at ease; the petty person is ever anxious.” It is also said: “Gentle yet stern, dignified yet not fierce, respectful yet at ease.” And again: “To be poor without resentment is difficult.”
上述四十种心，都是心的妙用。特引《论语》精句表出，从修身起，到齐家治国平天下止，没一处不用心。心发于外，如堂堂钟鼓之音，　然普及，不离乎器，不碍乎器，所以此文名曰《心　》。	The forty kinds of mind discussed above are all wondrous functions of the mind. I have specially cited these choice sayings from the Analects to bring this out: from self-cultivation through regulating the family, governing the state, and bringing peace to the world, there is nowhere that the mind is not used. When the mind expresses itself outwardly, it is like the stately sound of bells and drums, resonating everywhere. It neither departs from the instrument nor is hindered by it; hence this essay is called Heart-Huang.

心的妙用，妙在有伸缩，无可无不可，终不失却本来。譬如橡皮，任你如何弄法，可方可圆，随东随西。但一放手，又恢复原状了。	The mind's wondrous functioning lies in its flexibility: it can respond freely in different ways while retaining its original nature. It is like rubber: however one may manipulate it, it can be made square or round, stretched eastward or westward. But once released, it returns to its original form.
心是个永远逃不去的东西。放出去，不论远近，如近在目前远至欧美，只同此一转，立刻回来。譬如橡皮条，不问你抽得多少长多少远，一放手，缩回来，仍在此处。因为心是个幻生幻灭、无来无去的灵妙物。	The mind is something from which one can never escape. Once sent forth, whether near or far—near before one's eyes or as far away as Europe and America—it returns at once with a single turn. It is like a rubber band: no matter how far or how long you stretch it, once you let go, it contracts back and remains here. This is because the mind is a numinous, wondrous thing that illusorily arises and ceases, neither coming nor going.
心的本体，大众相同的。如见色闻声，同是一体，独有喜怒好恶之不同，这是个习惯。所谓习惯，就是心的表演。姑举几种如下：	The fundamental substance of mind is the same in everyone. In seeing forms and hearing sounds, we are all of one substance; only our likes, anger, preferences, and aversions differ, and these are habits. What are called habits are the mind's performances. Let me cite several kinds:
·贪心：贪求无厌，这是积极太过的。	· Greedy mind: greedily seeking without satisfaction; this is excessive aggressiveness.
·无贪心：此言一切无贪，连应该精进的也懒退了，是消极太过的。	· Non-greedy mind: this means being without desire for everything, to the point of becoming lazy and lax even in what one ought to diligently pursue; this is excessive passivity.
·恨心：因为贪求不得，怨天尤人了。	· Resentful mind: because one cannot obtain what one greedily seeks, one blames Heaven and others.
·慈心：是妇人之仁，所谓小不忍，则乱大谋。	· Kindly mind: this is sentimental indulgence, like the saying, "Impatience in small matters can ruin great plans."
·痴心：此是糊涂，善恶好坏不分。	· Deluded mind: this is confusion, unable to distinguish good from evil or right from wrong.
·小智心：用自己有限小见，断谕大事。	· Petty cleverness: using one's own limited, narrow views to judge great matters.
·疑心：因自己的利害得失，看得太重，怕吃了亏，就犹豫不决了。	· Suspicious mind: because one takes one's own gains and losses too seriously and fears being disadvantaged, one becomes hesitant and unable to decide.

·速决心：此性急粗率的人，不问事之是非邪正，率尔而断。	· Hasty mind: impatient and careless people make rash decisions without asking whether a matter is right or wrong, proper or improper.
·暗心：可以不疑而过疑者，世上此等人最多而最可怜，此又名泥心。	· Obscure mind: those who are excessively suspicious where there is no need for suspicion are the most numerous and pitiable people in the world. This is also called a muddled mind.
·明心：此言察之太过，反而不能圆满了。	· Bright mind: this means examining things excessively, so that one cannot achieve completeness instead.
·积聚心：谓心专聚于一事，看其余皆不可取了。	· Fixated mind: the mind is exclusively concentrated on one matter and regards everything else as unacceptable.
·斗心：好争论强辩,反使曲直不分。	· Contentious mind: delighting in argument and forceful disputation, thereby making right and wrong indistinguishable.
·讼心：此自己内讼，再思三思而不已。	· Litigious mind: inwardly arguing with oneself, thinking and rethinking without end.
·无讼心：此太无主张，不能明断了。	· Non-litigious mind: being too lacking in one’s own standpoint and unable to make clear decisions.
·天心：一切求于自然，不下苦功，待其自得，入于放任矣。	· Heaven-directed mind: seeking everything from nature, making no strenuous effort, and waiting for things to come of themselves; this lapses into laissez-faire.
·人心：此恩怨太分明，人我之见太深，反无生趣了。	· Human mind: being overly clear-cut about favors and resentments, and too deeply attached to the distinction between self and others, so that life loses its vitality.
·女心：此是贪欲过甚的人。	· Womanish mind: a person whose desires are excessive.
·商人心：此筹虑太周，研究过细，反而失却时机。	· Merchant’s mind: planning too thoroughly and examining matters in excessive detail, thereby missing the opportunity.
·农夫心：此如农夫耕耘，一一求知，方下功夫，不务远进，但入理想，失却事功。	· Farmer’s mind: like a farmer cultivating the soil, one seeks to understand every detail before applying effort. One does not strive to advance far, but merely enters into ideals and loses practical accomplishment.

·河心：如河水靠两边，而自无定见。	· River mind: like river water that leans upon both banks, it has no settled view of its own.
·池心：如池之无所不取，贪多而不精一。	· Pond mind: like a pond that takes in everything, it craves abundance but lacks concentration.
·井心：如井之深入，人之思维深刻，令人不测。	· Well mind: like a well that goes deep, a person's thinking is profound and unfathomable.
·守心：守护过严，不堪大受。	· Guarding mind: guarding too strictly and thus unable to bear great responsibilities.
·控心：只知利己，不知有人。	· Controlling mind: knowing only self-interest and not recognizing others.
·狗心：得少为足，不肯再进，福薄之相也。	· Dog mind: being satisfied with little and unwilling to advance further; this is a sign of meager blessings.
·党心：好植党营私，以势力为尚，大事利害不计矣。	· Factional mind: delighting in forming cliques and pursuing private interests, valuing power above all and disregarding the major gains and losses at stake.
·鼠心：好小破坏，行无益之事。	· Rat mind: delighting in petty destruction and doing things of no benefit.
·歌咏心：此专好文饰，不务实学。	· Ornamental mind: concerned only with literary embellishment and not with practical learning.
·鼓心：此急进如鼓，热心太甚，不辨利害。	· Drum mind: rushing forward as though driven by a drumbeat, with excessive enthusiasm and no discernment of advantage or harm.
·狮子心：胆大妄为，视天下无难事。	· Lion mind: recklessly bold, regarding nothing under heaven as difficult.
·夜心：此利于夜暗，好独居处，不乐热闹。	· Night mind: favoring the darkness of night, liking to dwell alone, and taking no pleasure in liveliness.
·鸟心：常生惊怖而疑，虽对善友，亦生猜疑。	· Bird mind: constantly giving rise to fear and suspicion; even toward good friends, one becomes distrustful.
·刺心：此心怪恶，令人不安。	· Thorn mind: a strange and malign mind that makes others uneasy.
·风心：不定如风，不能专一。	· Wind mind: as unsettled as the wind and unable to concentrate on one thing.
·水心：偏于过净，去恶过严，反而不净。	· Water mind: excessively inclined toward purity, too severe in removing evil, and thereby becoming

	impure instead.
·板心：如板在水中，载物有限，遇多即不受，是自弃也。	· Plank mind: like a plank in water, with only limited capacity to carry things; when there is too much, it can accept no more. This is to abandon oneself.
·迷心：糊涂颠倒，不辨东西也。	· Bewildered mind: muddled and confused, unable even to distinguish east from west.
·木心：如狠毒而麻木不仁，心不活泼。	· Wooden mind: cruel and callous, numb to the suffering of others, with no liveliness of mind.
·云心：常多忧思如云。	· Cloud mind: constantly burdened with worries like clouds.
·田心：如田之芸除荒芜，指人之好修饰而行无益之事。	· Field mind: like weeding a field, it refers to those who delight in embellishment while doing things of no benefit.
·剃刀心：只光表面，不求根本解除。	· Razor mind: polishing only the surface and not seeking to resolve matters at their root.
·高心：高傲自大，目中无人。	· Haughty mind: arrogant and self-important, seeing no one else.
·海心：如海之无所不包，要一切尽于我一人。	· Sea mind: like the sea that contains everything, wanting everything to be exhausted in oneself alone.
·漏心：如器之有穴而漏,言行事不彻底，不堪用也。	· Leaking mind: like a vessel with holes that leaks; one’s words, conduct, and actions are not carried through, and one is unfit for use.
心本不可量数，略举此四十四种，总名之猿猴心，因为人心颠倒不定如猴，所以有许多分别。但如何能救呢？只在自己认识病根：一切以摄心为主。摄心于一，然后心能知心，自己一生是非邪正都明白了，社会上一切事业都有办法了。	The mind cannot truly be measured or counted. These forty-four kinds have only been briefly cited; together they are called the monkey mind, because the human mind is inverted and unsettled like a monkey, producing so many distinctions. But how can it be remedied? One need only recognize the root of the illness: in all things, gathering in the mind is primary. Gather the mind into one, and then the mind can know the mind. One will understand all the right and wrong, proper and improper, of one’s entire life, and find ways to deal with every undertaking in society.
孔子云：“老者安之，朋友信之，少者怀之”。这三句，实已尽忠恕之道，参透人情，通达至理的了。因为老人的心理只求以心为安，一般人以不受欺为安，少者以得保护为安。	Confucius said: “Give peace to the old, inspire trust in friends, and cherish the young.” These three sayings truly encompass the way of loyalty and empathy; they penetrate human feelings and

	comprehend ultimate principle. For the elderly seek peace of mind; ordinary people find security in not being deceived; and the young find security in receiving protection.
如果人人能如此，那么世上人类就无恐怖的了，岂不臻于太平。因此读了《心　》，能以己之心，推及人之心，那世界弥天大灾从此可以消除，自家办得永久安宁，才是真正消灾延寿。此即我作此文的本意。	If everyone could act in this way, humanity in the world would have no fear. Would this not bring about great peace? Therefore, after reading Heart-Huang, if one can extend one's own mind to understand the minds of others, the great calamities that pervade the world can henceforth be eliminated, and one's own household can attain lasting peace and security. Only this is truly to dispel calamities and prolong life. This is the original intention of my writing this essay.
现在世上最大的事情是备战，一国家的经济，要提出三分之二或五分之四为备战，你想苦不苦呢？举其备战原因，还是要求国安，初意原是武装和平。不知用武装的因，来求和平的果，真是颠倒极了。今日我的力求消战目的，也是求国安，其价值实过于备战。但是表同情的人，几如凤毛麟角，等到吃了苦，再想到我说的话，已来不及了。	The greatest matter in the world today is preparation for war. A nation must devote two-thirds or even four-fifths of its economy to military preparedness. How bitter this is! The reason given for preparing for war is still the pursuit of national security; the original intention is armed peace. Yet they do not realize that to seek the result of peace through the cause of armament is utterly perverse. My present aim of striving to eliminate war is likewise to seek national security, and its value truly exceeds that of preparing for war. Yet those who sympathize with it are as rare as phoenix feathers and unicorn horns. By the time people have suffered enough to think of what I have said, it will already be too late.
世界上不乏明达之士，然立在敌对线上，连自己的心系也糊涂了。世上的人，几时能认识这个书是无上有价值的书，那世界去和平就不远了。人的贪嗔心、疑忌心、残杀心，或者也可以稍止了。	There is no lack of perceptive people in the world, yet once they stand on opposing sides, even their own mental orientation becomes confused. When will people in the world recognize that this book is a book of unsurpassed value? Once they do, world peace will not be far away. People's greedy and angry minds, their suspicious and jealous minds, and their murderous minds may perhaps then be somewhat restrained.
我要发明孔子的圣意。先讲如何可使“少者怀之”，此是第一章。大凡少年人有几种心理：	I wish to elucidate Confucius's sage intent. Let us first discuss how to make “the young cherish us”; this is the first chapter. Young people generally have several kinds of mentality:

一、少年童孩，心最坦白，脑海里印入东西少，叫他不说谎，他是真不说谎。只要一次看见人家说谎，他就从此说谎了。	1. Children and youths are most candid. Few things have been impressed upon their minds, so if you tell them not to lie, they truly do not lie. But once they see someone else lie, they begin lying from then on.
二、少年人心地坦白，性多率真，富于比情，所以血气易于动荡。意志易于摇动。	2. Young people are candid in mind and mostly straightforward by nature. They are rich in fellow feeling, and so their passions are easily stirred and their will easily shaken.
三、少年人因坦白故，心里存的东西少，因此又富于好奇性，处处要模仿。	3. Because young people are candid, there is little stored in their minds. They are therefore also highly curious and wish to imitate everything they encounter.
四、少年人富于模仿，当有种种比较争胜心。	4. Because young people are inclined to imitate, they develop all kinds of comparative and competitive impulses.
五、少年人因多比较争胜心，故于是非之见，往往不能自决，再加上性急躁，所以不顾一切利害，易于捣乱。因此必经过许多经验才知道，然而已到中年了。	5. Because young people have many comparative and competitive impulses, they often cannot decide for themselves what is right or wrong. Added to this is their impatient temperament, so they disregard all consequences and are easily led into causing disorder. Only after much experience do they come to understand, but by then they have reached middle age.
若欲安怀少年人，必得加以几种安养：	If we wish to give peace and reassurance to young people, we must provide several kinds of nurture:
一、养成其永久的道德。	1. Foster in them enduring morality.
二、养成其定力，使勿受环境而动。	2. Foster their power of meditative stability, so that they are not swayed by circumstances.
三、养成其体力，勿使有疾病（可阅本刊前载着《金刚寿》一文）。	3. Foster their physical strength, so that they do not fall ill. (Readers may consult the previously published article in this journal, “Diamond Longevity.”)
四、养成其识力，使多经验。	4. Foster their power of discernment, so that they gain abundant experience.

五、体贴其心理，因势利导。一方面制止其盲从急进，一方面要防止其种种腐化。	5. Be attentive to their psychology and guide them according to circumstances. On the one hand, restrain their blind conformity and rash advance; on the other, guard against their various forms of corruption.
因此必注重教育，以德育为主，体育为辅，其它技术营生之道为用。至于男女失恋等事，如果注重了道德，此等痛苦也就没有了。	Therefore education must be emphasized, with moral education as primary, physical education as secondary, and other technical skills and means of livelihood as applications. As for such matters as romantic disappointment between men and women, if morality is emphasized, such suffering will disappear as well.
第二章，使“朋友信之”。要使朋友信，必先由由衷做起，最要紧的事是通达人情，而人的地位各各不同，所以情也不同了。信不是单指信实而言，信还要有义，有了信义，方能久长。只因人和人的关系不同，所以义亦不同。父子之义不能用于朋友，兄弟之义不能用于夫妇，并且朋友与朋友，又因关系不同，义亦不相同。	Chapter Two: Make “friends trust us.” To make friends trust us, we must first act from sincerity. The most important matter is to understand human feelings, but people occupy different positions, and their feelings therefore differ as well. Trust does not refer merely to trustworthiness; it must also include righteousness. Only with trust and righteousness can relationships endure. Since relationships between people differ, the righteousness appropriate to them also differs. The righteousness between father and son cannot be applied to friends, nor can that between brothers be applied to husband and wife. Moreover, even among friends, righteousness differs according to the nature of their relationship.
人的本意，没有一个不想占便宜，又没一点肯吃亏，因执住了一个我，双方不肯放松，所以要相争。若人以让为美德，教人人能让。然而让必有法，于是要礼让，而体必有度。于是要有节，有了礼节，自然双方会合，各相退让，不致起纷争了。	In their basic disposition, everyone wants an advantage and resists even a slight loss. Because each clings to a self, neither side is willing to yield, and so they contend with one another. If people take yielding as a virtue, they can teach everyone to yield. Yet yielding must have its principles; hence there must be courteous deference, and courtesy must have proper limits. Thus there must be decorum. Once there is decorum, the two sides will naturally come together, each yielding to the other, and disputes will not arise.
就这一点上推想，你只要肯把权利让人，守之以仁义，就无处不可去，无事不可办了。	Extending this point, so long as you are willing to yield your rights to others and uphold them through benevolence and righteousness, there will be nowhere you cannot go and nothing you cannot accomplish.

即如国家的制度，千变万化，你一个生意，我一个主见，忽而君主，忽而共和，忽而共产，究竟有什么用处呢？到末了，人民还是痛苦，照样失业。论他许多救国救民的道理，都是仁义道德；论办法，却是人欲横流，但有治法，而无治人。因无治人，并废治法，所以越闹越糟。	Take national systems, for example: they change in countless ways. You have one proposal, I have another opinion; now monarchy, now republic, now communism—but what use are they in the end? The people still suffer and remain unemployed as before. Their many theories of saving the nation and its people all speak of benevolence, righteousness, morality, and virtue; yet in practice human desires run rampant. There may be methods of governance, but there are no people capable of governing. Since there are no such people, and the methods of governance are thereby rendered ineffective, the more they struggle, the worse things become.
人们行施一个主义，是利用势力来帮助我见，发展他自己的主义，并不是去体会人情，融合众生的心理，去解除他们的痛苦。	When people promote an ideology, they use power to support their attachment to self and develop their own doctrine. They are not seeking to understand human feelings, harmonize with the minds of sentient beings, and relieve their suffering.
人心浮动，不能不去裁制，这并不是压迫他的自由，正是改正他的癫狂，勿使横决，因为好逸恶劳，偷安苟且，是人之常情，势不得不有所限制。但是贸然从外部去限制，仍然是不彻底的。	The human mind is restless and must be regulated. This is not oppression of freedom; it is precisely a means of correcting madness and preventing people from running amok. Since loving ease and loathing labor, seeking temporary comfort and muddling along, are common human tendencies, some restrictions are unavoidable. Yet rashly imposing restrictions from without is still not a thorough solution.
总是使人们观念能够转变，精神上能够平等。观念上如果能够平等，那行之于外，一切可以平等了。譬如有一分能力的人，便尽一分能力，有十分能力的人，便尽十分能力，人人尽其心力，然后得到同等的享受，这便是真平等。	The essential thing is to enable people to transform their views and become equal in spirit. If their views can be equal, then equality can be put into practice outwardly in every respect. For example, one who has one measure of ability should contribute one measure of ability; one who has ten measures of ability should contribute ten measures. When everyone gives their full strength, they may then receive equal enjoyment. This is true equality.
反之，如果我们说不管各人原来的能力如何，每人都须尽五分的力，那对于原有一分能力的人是苦极了，而对于原有十分能力的人又舒服极了，这仍然是假平等，不是真平等。所以徒然共了产，仍然没有多大用处。	Conversely, if we say that, regardless of each person's original abilities, everyone must exert five measures of effort, this would be exceedingly painful for one who originally has only one measure of ability, while it would be exceedingly

	easy for one who has ten measures of ability. This too is false equality, not true equality. Therefore, merely establishing communism is still of little use.
因为人情每每是自私自利的。现在我们急求人民的享受平等，那政府必须施以极大压制，把人们的自私自利心压住。但是压力一大，人民的自由从此丧失。人民丧失了自由，便要感觉生活缺乏兴趣，更要和政府来反抗。	For human feelings are often selfish and self-serving. If we urgently seek equality in the people's enjoyment of life, the government must impose severe repression to restrain their selfish and self-serving minds. But once the pressure becomes too great, the people lose their freedom. Having lost their freedom, they will feel that life lacks interest and will resist the government all the more.
所以政府压制过紧，人民便容易起暴动。但过宽，人民不肯就范，并且人民往往不肯勤劳努力，但求温饱而已，博爱的性能亦不愿意发挥了。	Therefore, if government repression is too severe, the people will readily revolt. But if it is too lax, the people will refuse to conform. Moreover, people often refuse to work diligently and strive hard, seeking only adequate food and clothing; nor will they be willing to develop their capacity for universal love.
所以今后的经济制度，最好是用制产制度，财产人民可以私有，但是政府应加以限制，不得超过一定额数。人民的享受，依他自己的努力和不努力，可以有不同。但是不合理的享受，一定要限制。无谓的奢浪，一定要严格统制。	Therefore, the best future economic system would be one that regulates property. The people may privately own property, but the government should impose limits so that it may not exceed a fixed amount. People's enjoyment may differ according to whether they strive or do not strive. But unreasonable enjoyment must certainly be restricted, and needless luxury and extravagance must certainly be strictly regulated.
要使他活泼，不使他放纵。同时政府要奖励公益的事业和学术的发明，这样可以使人民的观念，从往日的自私消费上，转到今后的尚公爱群上。一方面使人民有相当的自由，勤奋努力的情绪不致灭退；一方面使人民的活动方向，有相当的限制，就只能用他的财力精力去做公益的事业，不使用在自私自利的消费事业上。	People should be kept active without being allowed to become licentious. At the same time, the government should encourage public-service enterprises and scholarly inventions. In this way, the people's outlook can turn from the selfish consumption of the past toward valuing the public good and loving the community in the future. On the one hand, people should have an appropriate degree of freedom, so that their motivation to work diligently does not fade. On the other hand, the direction of their activities should be subject to appropriate restrictions, so that they can use their financial and spiritual resources only for public-benefit undertakings rather than for selfish and self-serving consumption.

至于第三章，老者如何安之。惟有以孝为教，使人人有孝养之心，国家再有养老之法。父母不得子女之孝养者，其本人或亲戚，得公告于社会，训诫其子弟。或迟告政府，予以相当之处分。则养老之法，自然而成。此老者安之之法也。	As for the third chapter, how are the elderly to be cared for? There is no alternative but to teach filial piety, so that everyone develops the intention to care for and support their parents, while the state also establishes laws for elder care. When parents do not receive filial support from their children, they themselves or their relatives may make this known publicly, thereby admonishing the children. Or they may report the matter to the government, which can impose appropriate penalties. Then a system of elder care will naturally take shape. This is the way to provide security for the elderly.
此三章，都是以安心为主。王道不外乎人情，能以我之心理，用于人情人事，如声之　然普及，世界大同之化，亦基于此。	These three chapters all take peace of mind as their primary concern. The kingly way goes no further than human feelings. If one can apply one's own psychology to human feelings and human affairs, it will spread everywhere like a resounding sound; the transformation toward a world of great unity is likewise founded on this.
中国国家，自经邪说横行物质引诱之后，人类奸诈百出，人的情感，已苦到不堪名状。若不从根本解决，再定一彻底办法，则江河日下，更不堪收拾。而各种恶象丛生，日甚一日，孔子云：“上好礼，则民易使也。”极言上不好礼，下必更恶。奸盗之人，将无法去使用了。	Since China has been overrun by pernicious doctrines and seduced by material things, human deceit has emerged in every form, and people's feelings have suffered beyond description. Unless the problem is resolved at its root and a thorough method is established, matters will decline day by day until they can no longer be remedied. Every kind of evil phenomenon will proliferate and grow worse with each passing day. Confucius said, “When those above value ritual propriety, the people are easy to guide.” This strongly expresses that if those above do not value ritual propriety, those below will become still worse. Deceitful people and thieves will then become impossible to employ.
人无情义，必不爱国。虽位至卿相，富比王侯，不过多几个秦桧罢了。是做官吏的不可不明心　。	Without human feeling and righteousness, people will surely not love their country. Even if they rise to the rank of high minister and possess wealth equal to that of kings and nobles, they will merely add a few more Qin Hui figures. Thus those who serve as officials cannot fail to awaken to the mind's radiance.
人无情义，则家庭骨肉如仇敌，争产离婚之案日多。是居家的人不可不明心　。	When affection and a sense of duty are lost, even close relatives in the same household can become

	enemies, and property disputes and divorces will grow more common. Thus those who live in households cannot fail to awaken to the mind's radiance.
人无情义，则在商无信义之人，资产者不敢投资，置财产于消极之地，永不流通，社会蒙无穷之害。是商人不可不明心　。	Without human feeling and righteousness, there will be no trustworthy people in commerce. Those with capital will not dare to invest; they will place their property in inactive holdings, where it will never circulate, and society will suffer immeasurable harm. Thus merchants cannot fail to awaken to the mind's radiance.
人无情义，则在党在会，无忠实之信徒。卖友之事，视为当然。不知廉耻，不明香臭。势必年年清党，刻刻防范，成何事体。是在党会者不可不明心　。	Without human feeling and righteousness, political parties and associations will have no loyal and trustworthy followers. Betraying one's friends will be regarded as perfectly natural. People will know neither shame nor what is fragrant or foul. They will inevitably purge their parties year after year and remain on guard at every moment—what kind of state of affairs is that? Thus those in parties and associations cannot fail to awaken to the mind's radiance.
人无情义，则在军必无忠勇之士，危险更不可言。是军人亦不可不明心　。	Without human feeling and righteousness, the military will surely have no officers and soldiers of loyalty and courage; the danger is beyond words. Thus military personnel also cannot fail to awaken to the mind's radiance.
可见无论何界何人，都得以明心为主。心如不明，恶无止期。男不必盗而盗，女不必娼而娼。男盗女娼之世界，其祸害正不忍再说了。	It is thus clear that, whatever one's field and whoever one may be, one must take awakening to the mind as fundamental. If the mind is not awakened, evil will have no end. Men will steal even without needing to, and women will prostitute themselves even without needing to. The calamities of a world of male thieves and female prostitutes are too painful to speak of further.
世界一切灾难，皆由恶起，恶由心造。心如不明，恶业不但不止，并且愈演愈烈。故救灾当救因，救因宜救心，救心还自救，自救惟明心。	All the world's disasters arise from evil, and evil is created by the mind. If the mind is not awakened, evil karma not only does not cease but grows ever more intense. Therefore, to relieve disasters one must remedy their causes; to remedy their causes one should remedy the mind; to remedy the mind is to save oneself; and to save oneself, one must awaken to the mind.

不必求人人皆圣贤，只要善人多几个，风气改一改，大家明白未来祸患之可怕，求一根本安心法，勿因目前之困苦而行奸诈，勿怨一时之贫穷而行非法，自可保你永久和平。	There is no need to seek for everyone to become sages and worthies. So long as there are a few more good people and social customs improve somewhat, and everyone understands the terror of future calamities and seeks a fundamental method for settling the mind—so that they do not commit deceit because of present hardship, nor engage in unlawful acts out of resentment at temporary poverty—then lasting peace can naturally be preserved.
诸位当知近岁天灾人祸，不是近岁的天灾人祸，是人从前造的祸根。平日许多贪心嗔心和那四十多种恶心，污气弥漫宇宙，至少亦造成一个大瘟疫，任你千凶万恶，终逃不出此关。何如多劝大家修修八德，自可消灾延寿，岂非至盛至妙的美事矣。	You should know that the natural and human-made disasters of recent years are not merely disasters of recent years; they are calamity-seeds created by people in the past. The many greedy and angry thoughts of ordinary days, together with more than forty kinds of evil minds, have filled the universe with their foul miasma. At the very least, they have produced a great epidemic. No matter how fierce or wicked you may be, you will ultimately be unable to escape this ordeal. How much better to urge everyone to cultivate the Eight Virtues; then disasters may naturally be dispelled and life prolonged. Is this not a most excellent and wondrous thing?
或问：如何是八德呢?	Someone may ask: What are the Eight Virtues?
曰：人要有情义，做到孝、悌、忠、信、礼、义、廉、耻八个字，　然发扬于世界。	The answer is: People must possess human feeling and righteousness, and put into practice the eight virtues of filial piety, fraternal respect, loyalty, trustworthiness, ritual propriety, righteousness, integrity, and shame, causing them to shine throughout the world.
这是所望于最宝贵、最可爱、最有希望的青年的。	This is what is hoped for from the youth, who are most precious, most lovable, and most full of promise.
《心　》书后·前言	Preface to the Postscript of Heart Radiance
巢生宽甫,随余研究心学，一年以来，诚见精进，读余《心　》一稿，　然顿有悟入。更反复问难，启发益明。	Chaosheng Kuanfu has studied the learning of the mind with me for the past year, and I have truly seen his diligent progress. Having read a draft of my Heart Radiance, he suddenly gained a luminous entry into realization. He further questioned and debated it repeatedly, making the meaning ever clearer through mutual illumination.

每论及近世心学研究家所得，不外心之作用、心之现象，与心之变化，但终未究到心之本体、心之来源，与安心制心之方法，更不究到性宗云云。即此一语，已极精到，青出于蓝，至可喜也。因属尽其所见，为“心书后”，补余未及，以供同参，更为介绍焉。仁知居士王骧陆志	Whenever we discussed the attainments of modern researchers into the learning of the mind, he said that they extend no further than the functions, phenomena, and changes of mind. They have never penetrated to the substance and source of mind, nor to methods for settling and regulating the mind; still less have they reached what the Nature School teaches. This single statement is already most penetrating. The student has surpassed the teacher, which is deeply gratifying. I therefore asked him to set forth all that he sees in this “Postscript to Heart Radiance,” to supplement what I have not covered, for the benefit of fellow practitioners and as an introduction. Recorded by Lay Practitioner Renzhi, Wang Xianglu.
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