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前言

Preface

前言	Preface
此书里收录的信件为心密灌顶师齐志军老师与心密三祖元音老人之间的部分书信集锦。信件内容基本展示了齐志军老师从心密求法到证道之间的所有历程，其每一步都有元音老人指导开示的印迹，故拟书名为《印心之旅》，暗契心中心法以心印心的无上密意。	The letters collected in this book are selections from the correspondence between Qi Zhijun, a Heart Esotericism empowerment master, and Master Yuanyin, the third patriarch of Heart Esotericism. The letters trace the main stages of Teacher Qi Zhijun's journey from seeking the Heart Esotericism Dharma to realizing the Way. Master Yuanyin's guidance is evident at every stage. The proposed title, The Mind-Seal Journey, thus subtly accords with the supreme esoteric meaning of the Heart-of-Heart Dharma: mind sealing mind.
此书非流通版。收藏原因：一者齐老师的证道精神能令我等生起无上奋进勇猛之心；二者元音老人的精彩开示能令我等如法修行直至彼岸。常阅之则福慧增长，法喜充满。	This book is not for general circulation. We have preserved it because Teacher Qi's resolve in realizing the Way can inspire us to practice with courage and diligence, and because Master Yuanyin's teachings can guide us in practicing the Dharma until we reach the other shore. Reading it often will increase blessings and wisdom and fill one with Dharma joy.
南无古鲁贝，南无布达雅，南无达尔嘛雅，南无僧嘎雅！	Namo Gurubhya, Namo Buddhaya, Namo Dharmaya, Namo Sanghaya!
顶礼南无根本上师元音阿阇黎，顶礼南无十方三世一切诸佛、菩萨、金刚、护法神！顶礼齐老师及一切心密传	I pay homage to Namo Root Guru Acharya Yuanyin; I pay homage to all Buddhas, bodhisattvas, vajras, and Dharma protectors of the ten directions and three times; I pay homage to Teacher Qi and all Heart Esotericism Dharma-transmitting
法老师！	teachers!
愿此生速开智慧成佛，救度众生，不求余果！	May I swiftly open wisdom and attain Buddhahood in this life, liberate sentient beings, and seek no other fruition!
心如 心定 敬上	Respectfully submitted by Xinru Xinding
佛历 2551年4月30日	Buddhist Era 2551, April 30

第一封

The First Letter

第一封	First Letter
尊敬的李上师：	Venerable Master Li,
这是弟子试拟的几条，恳请您在弟子该接受的内容上划个记号邮回，弟子感恩不尽。	These are several proposed formulations drafted by your disciple. I respectfully ask that you mark those that your disciple should accept and mail them back. Your disciple would be deeply grateful.
1、你与此法无缘，不必再来信了。	1. You have no affinity with this Dharma; there is no need to write again.
2、你与此法无缘，当传你别法。	2. You have no affinity with this Dharma; you should be given a different practice.
3、你与此法无缘，当向XXX求法，地址是XXXX。	3. You have no affinity with this Dharma; you should seek the Dharma from XXX. The address is XXXX.
4、机缘尚未成熟，待XXX时日后，再来求法。	4. The conditions are not yet ripe. After XXX days, come again to seek the Dharma.
5、你必须习学某法之后，才能受此密法。	5. You must study a certain practice before you can receive this Esoteric Dharma.
6、你必须习学XX时日后，才能前来受法，过时不授法。	6. You must study for XX days before coming to receive the Dharma; after that time, no Dharma will be transmitted.
7、你可以随时前来受法。	7. You may come to receive the Dharma at any time.
齐志军	Qi Zhijun
1989年ＸＸ月ＸＸ日	XX XX, 1989
【永寿童子】这是老师第一次向元音上师求法时的信件？无乃太谦恭乎？！	[Yongshou Tongzi] Was this the letter in which the teacher first sought the Dharma from Master Yuanyin? Was he not excessively deferential?!
【LVM】是的，是第一封信。有的信件丢失了，这第一封却保留下来了。	[LVM] Yes, it was the first letter. Some of the letters were lost, but this first one was preserved.

第二封

The Second Letter

第二封	Second Letter
志军仁者：	Benevolent Zhijun,
阁下学佛心坚，求法心切，感人至深！ 以修道贵一门深入，拳拳服膺，锲而不舍，方能相应。切不可见异思迁，朝修夕改；更不能见师即拜，见法即修，贪多而浅尝。否则，虽弥勒下生，恐亦无成就之日也。	Your resolve to study the Buddhadharma is firm, and your earnestness in seeking the Dharma is deeply moving. In cultivating the Way, what is most important is to penetrate deeply into a single method, embrace it wholeheartedly, and persevere without letup; only then can one attain correspondence. You must never be swayed by every new thing you encounter, practicing one thing in the morning and changing it in the evening. Still less should you bow to every teacher you meet and practice every Dharma you encounter, greedily seeking many things while only tasting each superficially. Otherwise, even if Maitreya descends into the world, I fear there will be no day of accomplishment for you.
以阁下之机，似应修“气、脉、明点”，俟有所得即进修“大圆满”，则成就必速。	Given your capacity, it seems that you should practice the “channels, winds, and drops.” Once you have gained some realization, you may then advance to the practice of Dzogchen (Great Perfection); in that way, accomplishment will certainly come swiftly.
阁下既已拜王老师，则求王老师就近赐教，何必远来沪上，另求新师，重起炉灶哉？ 心中心法虽佳，但与禅宗相合，宿世无修禅根器者，不能相应。	Since you have already taken Teacher Wang as your teacher, you should seek his instruction nearby. Why come all the way to Shanghai to seek another new teacher and start afresh? Although the Heart-of-Heart Dharma is excellent, it accords with the Chan school. Those who lack the capacity for Chan cultivation from past lives cannot resonate with it.
以该法无相，不似其他密法，有相可依，而且修坐时长，手印难结，行者大多畏难半途而退，白吃辛苦，徒劳无功，良可慨也。 阁下如一心求心中心法，不畏辛苦，不怕艰难，可请徐恒志老师传授。	Because this Dharma is formless, unlike other esoteric practices that have forms on which one may rely, and because its meditation sessions are long and its mudrās difficult to form, most practitioners fear the difficulty and withdraw halfway through, enduring hardship in vain and accomplishing nothing. This is truly lamentable. If you are single-minded in seeking the Heart-of-

	Heart Dharma, and do not fear hardship or difficulty, you may ask Teacher Xu Hengzhi to transmit it to you.
徐老师住“上海某某路某弄某号”。徐老师与余同一师承，功夫、道力均较余优深，如得伊指授心中心法，当不能有误阁下也。	Teacher Xu lives at “No. ___, Lane ___, ___ Road, Shanghai.” Teacher Xu and I share the same Dharma lineage. His practice and power in the Way are both deeper and more advanced than mine. If you receive from him direct instruction in the Heart-of-Heart Dharma, he certainly will not mislead you.
余因年迈力衰，早已不再传法收徒，不情之处，深望原宥！ 汇款50元暂存我处，如阁下愿从徐老师学法，他也肯传法给你，即将此款转供养他。否则，遵来函所说，代作佛门善事，为阁下造福。勿复。即祝法喜充满。	Because I am old and my strength has declined, I long ago ceased transmitting the Dharma and accepting disciples. I deeply hope you will forgive what may disappoint you. The 50 yuan you remitted is being held by me for the time being. If you wish to study the Dharma with Teacher Xu and he is also willing to transmit it to you, I shall transfer this sum as an offering to him. Otherwise, as you stated in your letter, I shall use it to perform wholesome deeds for the Buddhist community and thereby create blessings for you. Please do not write again. I wish you fullness of Dharma joy.
李　鼎合十	Li Zhongding, with palms joined
1989年3月6日	March 6, 1989
【永寿童子】上师的文风谦虚、得体、诚恳，真的很少见。另，遵《佛心经》言教，心中心法应该是三根普被，为何元音上师说“宿世无修禅根器者，不能相应”？	[Yongshou Tongzi] The master’s writing is humble, appropriate, and sincere—a style that is truly rare. Moreover, according to the teachings of The Buddha-Heart Sutra, the Heart-of-Heart Dharma should universally embrace practitioners of all three capacities. Why, then, did Master Yuanyin say, “Those who lack the capacity for Chan cultivation from past lives cannot resonate with it”?
【LVM】哦！上师说法，应病与药。是我在去信里表明，我已从王治上师那里求得“四加行”，所以上师说“修道贵一门深入，拳拳服膺，契而不舍，方能相应”。刚才你不是说我“无乃太谦恭”么，我去的信中无一丝禅味，故而老人讲“宿世无修禅根器者，不能相应”。	[LVM] Ah! A master gives teachings in accordance with the illness and prescribes medicine accordingly. In my letter, I had stated that I had already received the “four preliminary practices” from Master Wang Zhi. That is why the master said, “In cultivating the Way, what is most important is to penetrate deeply into a single method, embrace it wholeheartedly, and persevere without letup; only then can one attain correspondence.” Did you not just say that I was “perhaps overly deferential”?

	There was not the slightest Chan flavor in my letter, so the elder said, “Those who lack the capacity for Chan cultivation from past lives cannot resonate with it.”

第三封

The Third Letter

第三封	Third Letter
志军仁者：	Benevolent Zhijun:
王治上师，当今大德，阁下即蒙摄受，佛缘非浅，福德无涯，依之开顶传法，将来定能圆满成就，似不必再来上海，远求他法。末法时代，众生根机陋劣，修净土，求生西方，最为当机。	Master Wang Zhi is a great virtuous teacher of our time. Since you have received his guidance, your karmic affinity with the Buddha is by no means shallow, and your blessings and virtues are boundless. If you rely on him to receive the opening-of-the-crown empowerment and Dharma transmission, you will surely attain complete accomplishment in the future. It therefore seems unnecessary for you to come again to Shanghai to seek another Dharma from afar. In this Dharma-ending age, sentient beings have inferior capacities. Cultivating the Pure Land practice and seeking rebirth in the Western Pure Land are most suited to their capacities.
阁下如能一切放下，勤念弥陀，其他一切法门，均可置之度外，以生得西方，亲见弥陀，不愁不得佛果也。心中心法虽好，但也不出净土范围之外，也等于往生诸佛净土。	If you can let go of everything and diligently recite Amitābha Buddha’s name, you may set all other dharma gates aside. Once reborn in the Western Pure Land and having personally seen Amitābha Buddha, you need not worry about failing to attain Buddhahood. Although the Heart-of-Heart Dharma is excellent, it does not lie outside the scope of the Pure Land; it likewise amounts to rebirth in the pure lands of the Buddhas.
阁下心恋此法不舍，可依我前函介绍，往求徐恒志老师。他肯传授，即能满阁下心愿而无负阁下矣。末法众生，舍往生净土外，修其他任何玄妙法门，俱不能一生证成圣果，了脱生死。	If your heart remains attached to this Dharma and you cannot relinquish it, you may follow the introduction in my previous letter and seek instruction from Teacher Xu Hengzhi. If he is willing to transmit it, your wish will be fulfilled, and he will not disappoint you. For sentient beings in the Dharma-ending age, apart from rebirth in the Pure Land, no other profound and marvelous dharma

	gate can enable them to realize the fruition of sagehood and be liberated from birth and death within a single lifetime.
望阁下勿好高骛远，河汉斯言！ 我以年迈卧病，不能说法传授，恐有误阁下。因传法后，要为阁下负责到底，非同一般皈依灌顶后即完结，故不能再授徒。不能接纳阁下，尚望深体愚衷，见谅勿责为盼。 汇款50元，第二次来函说供养我，不敢接受。兹从邮局原款退回，请查收。即祝法喜充满。	I hope you will not aim too high or chase after distant things; these are not empty words! Because I am advanced in years and bedridden with illness, I am unable to teach the Dharma or transmit it to you, and I fear that I might mislead you. After transmitting the Dharma, one must remain responsible for you to the very end; it is not like an ordinary refuge-taking and empowerment, after which the matter is finished. Therefore, I can no longer accept disciples. Though I cannot accept you, I hope you will deeply understand my humble feelings, forgive me, and not blame me. The 50 yuan you remitted—your second letter said it was an offering to me—I dare not accept. I am hereby returning the full amount through the post office; please check that you have received it. May you be filled with Dharma joy.
李　鼎	Li Zhongding
1989年某月某日	[Day and month unknown], 1989
【永寿童子】看上师的回信，似乎中间遗失了几封老师的去信。	[Yongshou Tongzi] From the master’s reply, it seems that several of the teacher’s letters sent in between were lost.
【LVM】前一封和这一封去信都遗失了。前一封汇报从王治上师求得“四加行”之事，这一封汇报我以前念佛修净土之事。	[LVM] The preceding letter and this letter were both lost. In the preceding letter, I reported on having received the “four preliminary practices” from Master Wang Zhi; in this letter, I reported on my earlier practice of Buddha-recitation and Pure Land cultivation.
【永寿童子】为什么末法时期无证果者？而且是“俱不能”，都不能证圣果？那不全完了？	[Yongshou Tongzi] Why does he say that, in the Dharma-ending age, no one can realize fruition? And moreover, “none can”—that none can realize the fruition of sagehood? Then isn’t everything hopeless?
【LVM】哈哈！这些话都是我在去信中表露出来的。老人就我的观点，不夺我的方便，以使我能塌下心来修净土。	[LVM] Ha ha! Those words were all views I had expressed in my letter. In response to my viewpoint, the elder did not deprive me of this expedient means, so that I could settle my mind and cultivate the Pure Land practice.

第四封

The Fourth Letter

第四封	Fourth Letter
志军仁者：	Dear Zhijun,
阁下如此执意，又将50元汇来，使我心中非常不安。阁下如无尽意菩萨，我更不敢与观世音大菩萨匹比，本待将此款再退阁下，又恐有伤阁下自尊心，只好按照来函所说，代作佛门善事，将此款与某某山普净莲社，修缮大殿。	You have been so insistent, and have sent another 50 yuan, which makes me feel deeply uneasy. You may be like the Bodhisattva Akṣayamati, but I would all the more not dare compare myself to the great Bodhisattva Avalokiteśvara. I had intended to return this money to you, but feared that doing so might hurt your self-respect. Therefore, as you said in your letter, I can only use it on your behalf for a good deed within the Buddhist community, donating it to the Pujing Lotus Society at such-and-such a mountain for repairs to its main hall.
俟彼方来人，取得收据后，再将收据寄给阁下。 我现在卧病在床，委实不能与阁下灌顶传法。如因缘有在，病愈精神复原，当另函约期，请阁下来沪授法，以满阁下之愿。勿复。即祝，精进无碍	When someone from there comes, and I have obtained a receipt, I will send it to you. I am now bedridden with illness and truly cannot confer empowerment or transmit the Dharma to you. If the causes and conditions permit, once I have recovered and regained my strength, I will write separately to arrange a date and invite you to Shanghai to receive the Dharma, thus fulfilling your wish. No further reply. I wish you diligent practice without hindrance.
另：邮票附退。	P.S. The stamps are enclosed for return.
李　鼎	Li Zhongding
1989年3月30日	March 30, 1989
【永寿童子】老师是无尽意菩萨的化身，上师是观世音菩萨化身？	[Yongshou Tongzi] Is the teacher an emanation of the Bodhisattva Akṣayamati, and is the master an emanation of Bodhisattva Avalokiteśvara?
【LVM】我在去信中举例，佛令观世音菩萨受无尽意菩萨的供养，以此例求上师接受供养。所以上师提到两位大菩萨。	[LVM] In my letter, I cited the example of the Buddha asking Bodhisattva Avalokiteśvara to accept an offering from Bodhisattva Akṣayamati, and used this example to request that the master accept the offering. That is why the master mentioned the two great bodhisattvas.

【永寿童子】老师写信还给上师附邮票？哈哈，给退回来了。	[Yongshou Tongzi] When the teacher wrote to the master, stamps were enclosed for the reply as well? Haha, they were returned.
【LVM】是的。后来再去信，我就附上回信的信封，贴好邮票，连地址也写好，这样上师就可以直接寄回。^o^	[LVM] Yes. Later, when I wrote again, I enclosed a stamped, self-addressed envelope for the reply, so that the master could send it back directly. ^o^

第五封

The Fifth Letter

第五封	Fifth Letter
志军仁者：	Dear Zhijun,
汇来50元，已为仁者捐献某某山普净莲社修建大殿。兹将相关收款凭单随函附上。另外随上次信寄来的8分邮票25枚，亦随函附退，请查收。以后，任何物事请勿寄来！我一概不收。	I have received the 50 yuan you sent and have donated it on your behalf toward the construction of the main hall of the Pujing Lotus Society on such-and-such Mountain. I enclose the relevant receipt. I am also returning the twenty-five 8-fen stamps you sent with your previous letter; please check the enclosure. In the future, please do not send me anything whatsoever. I do not accept anything.
我现在毛病已见转机，还须静养，夏、秋一过，冬天来临，可望痊愈。阁下如决心修心中心法，可于冬天来沪；如已随王治上师学修破瓦法，即专修该法，勿来沪学心中心。因修持贵一门深入，不可杂修，修法一杂，终必一事无成，不多说了。祝你法喜充满	My illness is now showing signs of improvement, but I still need quiet rest and recuperation. Once summer and autumn have passed and winter arrives, I hope to recover fully. If you are determined to practice the Heart-of-Heart Dharma, you may come to Shanghai in winter. If you have already begun studying and practicing the phowa practice under Master Wang Zhi, then concentrate exclusively on that practice and do not come to Shanghai to study the Heart-of-Heart Dharma. What is important in cultivation is to penetrate deeply into one method; one must not mix practices. Once practices are mixed, one will ultimately accomplish nothing. I shall not say more. May you be filled with Dharma joy.
附：50元捐款收据一张。	Enclosure: one receipt for a donation of 50 yuan.
中丁	Zhong Ding
1989年5月3日	May 3, 1989

【永寿童子】学法弟子心诚，上师身体就“见转机”了！还要等冬天再给灌顶，看看师心是否坚如磐石。看来我等得法是太容易了。	[Yongshou Tongzi] The disciple's sincerity in studying the Dharma brought about an “improvement” in the master's health! He still had to wait until winter for empowerment, to see whether the master's resolve was as firm as a rock. It seems that receiving the Dharma was far too easy for people like us.
【LVM】以前我得念佛法门很容易。一直念，一直念，也曾念到梦里不忘佛号，但我仍然怀疑临终能不能生西，我不敢自瞒。后来才知道，这是我根性使然，是法门对不对机的问题。	[LVM] In the past, I obtained the Buddha-recitation Dharma gate quite easily. I recited continuously and even reached the point where I did not forget the Buddha's name in my dreams, yet I still doubted whether I could be reborn in the Western Pure Land at the end of life. I dare not deceive myself. Only later did I realize that this was due to my own faculties: the Dharma gate was not suited to me.
从王治上师那里求得“四加行”也没有太难，尝试一下也有颇多的感应，也是根性使然，总不能坚持下去。求心中心法的确不容易求得，但无论多难多苦，我都乐意坚持修下去，这大概也是根性使然吧。	Obtaining the “four preliminary practices” from Master Wang Zhi was not especially difficult either. When I tried them, I experienced quite a few responses, but this too was due to my own faculties, and in the end I could not persevere. The Heart-of-Heart Dharma truly was not easy to obtain, but no matter how difficult or arduous it may be, I am willing to persist in practicing it. Perhaps this too is due to my own faculties.

第六封

The Sixth Letter

第六封	The Sixth Letter
志军仁者：	Dear Zhijun,
仁者能依普贤菩萨十大愿王发愿成佛度众生，足证宿置善根，誓愿深厚，曷胜欣慰！ 心中心法属无上心密，看是密法，实是禅法，因其无相，直证心地，与禅毫无差异。虽入手略有不同，但以佛力加持，较参禅容易证入。	Your vow to attain Buddhahood and liberate sentient beings in accordance with the Ten Great Vows of Samantabhadra Bodhisattva fully demonstrates the wholesome roots you have planted in past lives and the depth of your aspiration. How could I be more gratified? The Heart-of-Heart Dharma is the unsurpassed heart esotericism. Though it appears to be an esoteric practice, it is in fact a Chan practice: because it is formless, it directly realizes the mind-ground and is

	no different from Chan. Although the initial approach differs slightly, through the Buddha's blessings it is easier to enter realization than Chan investigation.
但亦需精勤修习，非轻易可致也。仁者如能于受法后，不论在座上或座下，时时处处勤苦修习，证入悉地，自可操左券。于证入后可随愿往生十方净土，是又与净土宗相吻合矣。俟冬日到来，当函约仁者，来沪受法。顺祝康乐。	Yet one must still cultivate diligently; it cannot be attained easily. If, after receiving the transmission, you practice diligently and assiduously at all times and in all places, both on and off the meditation cushion, you will surely attain siddhi. After realization, you may be reborn in any of the Pure Lands of the ten directions according to your vows. In this respect, it also accords with the Pure Land school. When winter arrives, I shall write to invite you to Shanghai to receive the transmission. Wishing you health and happiness.
中丁	Zhongding
1989年8月27日	August 27, 1989
【永寿童子】非常想看老师的去信。	[Yongshou Tongzi] I very much want to read the teacher's outgoing letter.
【LVM】也丢失了。	[LVM] That has also been lost.
【永寿童子】请问老师，何谓悉地?	[Yongshou Tongzi] May I ask, Teacher, what is siddhi?
【LVM】哦！是我在去信中引用了藏密的名相。去王治上师那里求“四加行”之前，看了一些藏密的资料，不知不觉用上了。我用什么词语说话，上师也用这类词语，是为了使我能懂。其实，“证入悉地”也就是“明心见性”的意思。那时候不能跟现在相比，那时候心密没有流通资料，连《略论明心见性》也没有流通呢。	[LVM] Oh! In my outgoing letter, I had used terminology from Tibetan Esoteric Buddhism. Before going to Guru Wang Zhi to request the Four Preliminary Practices, I had read some materials on Tibetan Esoteric Buddhism and unconsciously began using such terms. Whatever terms I used, the guru would use the same kind of terms so that I could understand. In fact, “attaining siddhi” simply means “realizing the mind and seeing one's true nature.” Those times cannot be compared with the present. At that time, there were no materials on the Heart-of-Heart Dharma in circulation; even A Brief Discussion of Realizing the Mind and Seeing One's True Nature was not in circulation.

第七封

The Seventh Letter

第七封	Letter Seven
志军仁者：	Benevolent Zhijun,
来函所言甚当，说唯心唯物，俱是半边穷。心本即物，物本即心。心物既非一，亦非二。以非二故，说即心即佛；以非一故，说非物非心，以有二即非也。又心乃最大之能量，一切事物唯能量无从产生，而事物无不返化能量。	What you say in your letter is quite correct. To speak only of mind or only of matter is to see only half the truth. Mind is originally matter, and matter is originally mind. Mind and matter are neither one nor two. Because they are not two, it is said, “Mind itself is Buddha”; because they are not one, it is said, “Neither matter nor mind.” For if there were two, they would not be [nondual]. Moreover, mind is the greatest energy. Nothing whatsoever can arise apart from energy, and all things return and transform into energy.
故经云：“无不从此法界流，无不归还此法界。”明乎此，时时绵密保护此妙明真心，不使尘劳遮掩，不为物境玷污，即正修行也。所有念佛、持咒、参禅等等法门，俱不过达到此“保护真心”——不让妄念流浪之手段而已。	Therefore, the sūtra says: “Nothing does not flow forth from this Dharma Realm; nothing does not return to this Dharma Realm.” Once you understand this, continuously and closely safeguard this wondrous, luminous true mind. Do not let it be obscured by worldly toil or tainted by objects and circumstances. This is true practice. All Dharma gates—Buddha-recitation, mantra recitation, Chan investigation, and so forth—are simply means for attaining this “safeguarding of the true mind”: not allowing deluded thoughts to wander.
故在诸种法门中，以禅宗最为快捷了当，以其直指人心、见性成佛故也。其他法门都须多跨几道门槛，较为迂缓。	Therefore, among the various Dharma gates, the Chan school is the swiftest and most direct, because it directly points to the mind and enables one to see one’s nature and attain Buddhahood. Other Dharma gates require one to cross several more thresholds and are comparatively circuitous and slow.
仁者如信得及，即此来问法的，发大誓愿的，拟成佛度众生的，即是仁者的真心；整日在面门放光的，举手动足的，即是阁下的本来面目。	If you can truly believe this, then the one who has come here to ask about the Dharma, who arouses great vows, and who intends to become a Buddha and liberate sentient beings—this is your true mind. That which shines from your face all day

	long, which raises your hands and moves your feet, is your Original Face.
则其他法门不修而得矣！尚何拟来沪学心中心法哉？如信不及，现在天气已渐风凉，可先修“六字大明咒四臂观音法”一个半月，每天早晚各坐一小时（如能坐两小时更佳）。	Then you will have attained the other Dharma gates without practicing them. Why then plan to come to Shanghai to study the Heart-of-Heart Dharma? If you cannot yet believe it, the weather is now gradually turning cool, so you may first practice the “Six-Syllable Great Bright Mantra Practice of Four-Armed Avalokiteśvara” for a month and a half. Sit for one hour each morning and evening; two hours would be even better if you can manage it.
咒文：“嗡嘛呢呗美　”！手印为大莲花印：双手合掌，食、中、无名三指分开，大指和小指头仍相拄，腕也相靠，即成。手印举在当胸，以黄布遮盖。修法完毕，举在顶上散印。（此印有三点相靠，即大指头、小指头与二腕，其他三指，食、中、无名，分开成大莲花开敷形。）修完一个半月，再来沪学心中心法。不多说了。	The mantra is: “Oṃ maṇi padme hūṃ!” The mudrā is the Great Lotus Mudrā: join the palms, spread apart the index, middle, and ring fingers, while keeping the thumbs and little fingers touching, with the wrists also touching; this completes the mudrā. Hold the mudrā before the chest and cover it with a yellow cloth. Upon completing the practice, raise it above the crown of the head and release the mudrā. (This mudrā has three points of contact: the thumbs, the little fingers, and the two wrists. The other three fingers—the index, middle, and ring fingers—are spread apart in the form of a great lotus in bloom.) After practicing for a month and a half, come to Shanghai to study the Heart-of-Heart Dharma. I shall not say more.
祝你成就！	May you attain accomplishment!
李　鼎	Li Zhongding
1989年某月某日	A certain day in a certain month, 1989
【永寿童子】多次听上师以“能量”形容“佛性”。这里，到底仅仅是个比喻？还是现代科学中所说的“能量”之涵义，就是佛教中“佛性”的意思？	Yongshou Tongzi　I have often heard the teacher describe buddha-nature as “energy.” Here, is this merely a metaphor? Or does “energy” as understood in modern science mean what Buddhism calls “buddha-nature”?
【LVM】是打比方，并非“就是”。	LVM　It is an analogy; it is not that they are identical.
【永寿童子】最后一段，可谓“直指人心，见性成佛”了。	Yongshou Tongzi　The final paragraph may truly be called “direct pointing to the mind and seeing one’s nature to attain Buddhahood.”

【LVM】是啊！看这一句：“何拟来沪学心中心法哉”！然而，我从无始劫来的妄想执著，积习深厚，就象“冰冻三尺，非一日能融”一样。尽管知道水即是冰、冰即是水，却仍然不能流动。所以我还是恭恭敬敬地求法、老老实实地修法。	LVM Yes! Look at this sentence: “Why then plan to come to Shanghai to study the Heart-of-Heart Dharma?” Yet my deluded thoughts and attachments, accumulated since beginningless kalpas, are deeply ingrained, like the saying, “Three feet of ice does not melt in a single day.” Although I know that water is ice and ice is water, I still cannot flow. So I continue respectfully to seek the Dharma and honestly practice it.

第八封

The Eighth Letter

第八封	Eighth Letter
志军仁者：	Lay Buddhist Zhijun,
你能偶尔体会到真如佛性，顿觉身轻心融，快意无比，虽时间不长，于不知不觉间即逐渐消失，此亦不易矣，非宿世深植善根，曷可臻此！ 古人悟道，亦如击石火、闪电光，非能长时间保持悟道光景。	That you can occasionally experience suchness and Buddha-nature, suddenly feeling light in body and at one with mind, with incomparable joy—although the experience does not last long and gradually fades away without your noticing—is no small matter. Without wholesome roots deeply planted in past lives, how could one attain this? The ancients' awakening to the Way was likewise like a spark struck from stone or a flash of lightning; they too could not maintain the state of awakening for long.
也须于悟道后，长期绵密保任，才能打成一片。 赵州和尚云：“老僧除二时粥饭外，四十年不杂用心，才打成一片。	After awakening to the Way, one must also safeguard realization continuously and seamlessly over a long period before it can become an unbroken whole. Chan Master Zhaozhou said, “Apart from my two daily meals of gruel and rice, for forty years I did not let my mind be mixed with anything else. Only then did it become an unbroken whole.”
”龙牙禅师云：“修道须先有悟由（即开悟），还如曾斗快龙舟（即悟后真修，绵密保任，除执著、妄念习气）， 虽然旧阁闲田地，一度赢来方始休（虽然一切众生本来是佛，但须习气除尽，圆证究竟地，方可息手也）。	Chan Master Longya said: “In cultivating the Way, one must first attain awakening; it is like having once competed in a swift dragon-boat race. Though the old pavilion and idle fields remain, only after winning once may one finally rest.” (That is, although all sentient beings are originally Buddhas, one must eliminate habitual tendencies completely

	and perfectly realize the ultimate stage before one may lay down the task.)
” 尤有进者，尔真体会到真如妙性，则一切妄念，皆是真心。以无真不起妄也。如波本是水，无水何由成波？明此理者，见波即见水，不为波所转；同样，悟道者，见一切境、相、妄念，即见性，不为境、相、妄念所牵。	Moreover, if you truly experience the wondrous nature of suchness, then all deluded thoughts are the true mind, for delusion cannot arise without the true. Waves are originally water; without water, how could waves arise? Those who understand this principle see water upon seeing waves and are not turned by the waves. Likewise, those awakened to the Way see their nature whenever they encounter any circumstance, appearance, or deluded thought, and are not led astray by circumstances, appearances, or deluded thoughts.
按心密说来，妄念起处，犹如水上绘图，一笔起处，绝无痕迹；行者应于妄念起处，认识本来！六祖云：“真见性人，抡刀上阵，亦是见性！”即此意也。 最后，再为你介绍一则公案，助君明悟释疑。	According to heart esotericism, the arising of a deluded thought is like drawing on water. A stroke leaves no trace even as it is made. Practitioners should recognize their original nature precisely where deluded thoughts arise. The Sixth Patriarch said, “A person who truly sees their nature, even when brandishing a sword in battle, is still seeing their nature!” This is the meaning. Finally, I will relate another koan to help you awaken clearly and resolve your doubts.
昔真净禅师师徒共阅《楞严经》次，至释迦佛云：“我若按指，海印放光！”徒问师曰：“释迦佛意旨如何？”师曰：“释迦佛好与三十棒！”徒曰：“佛有何过错？”师曰：“要按指作么？！”意即“海印”——真如妙性——无时不放光，不管按指不按指也。	Once, Chan Master Zhenjing and his disciple were reading the Śūraṅgama Sūtra together. They came to where Śākyamuni Buddha said, “If I press my finger, the Ocean-Seal emits light.” The disciple asked the master, “What was Śākyamuni Buddha’s meaning?” The master replied, “Śākyamuni Buddha deserves thirty blows!” The disciple said, “What fault has the Buddha committed?” The master replied, “Why press the finger?!” The meaning is that the “Ocean-Seal”—the wondrous nature of suchness—emits light at all times, whether one presses a finger or not.
徒曰：“虽然如是，争奈偶一举心，妄念纷飞！”师厉声喝道：“咄！也是海印放光！”徒于喝下大悟曰：“啊！我几十年在这里错过！” 你看，古人悟道，如何痛快便捷，还会为妄念牵绕、境相转夺否？因一切境界、妄念皆真心也。	The disciple said, “Although that is so, whenever I stir a thought, deluded thoughts come flying in profusion!” The master shouted sternly, “Hey! That too is the Ocean-Seal emitting light!” At the shout, the disciple was greatly awakened and said, “Ah! For decades I have been missing it right here!” Look how direct and swift the ancients’ awakening to the Way was. Could they still be entangled by deluded

	thoughts or carried away by circumstances and appearances? This is because all circumstances and deluded thoughts are the true mind.
在一切境相妄念中，只见真心，即不见境相妄念矣；不见境相妄念，而非无境相妄念，则一切境相妄念皆化妙用矣。仁者能于此妙悟吗?	Amid all circumstances, appearances, and deluded thoughts, if one sees only the true mind, then one does not see circumstances, appearances, or deluded thoughts. Not seeing circumstances, appearances, or deluded thoughts does not mean that there are no circumstances, appearances, or deluded thoughts; rather, all of them are transformed into wondrous functioning. Can you realize this wondrously?
勿复。顺祝法乐。	No need to reply. I wish you Dharma joy.
另：下次寄信不必寄挂号。	P.S. You need not send your next letter by registered mail.
中丁	Zhong Ding
1989年9月30日	September 30, 1989
【永寿童子】电光石火的一刹那，能荐取本来的，就是有智慧的人了。其实那一霎那烦恼消陨，很多人都体会过，只是不知所以然。是智慧不足吗?	[Yongshou Tongzi] In the instant of a lightning flash or spark struck from stone, one who can recognize the original nature is a person of wisdom. In fact, many people have experienced that moment when afflictions vanish, but they do not understand why. Is it because their wisdom is insufficient?
【LVM】错过诚可惜，认着也是瞎！错过犹如“鹞子过新罗”，认着好象“把驴鞍桥当成阿爷下巴颏”。	[LVM] Missing it is indeed regrettable, but grasping at it is also blindness! Missing it is like “a kite flying over Silla”; grasping at it is like “mistaking a donkey’s saddle-bridge for one’s father’s chin.”
【永寿童子】上师问：“仁者能于此妙悟吗？”敢问老师当时如何回他的?	[Yongshou Tongzi] The master asked, “Can you realize this wondrously?” May I ask how you replied to him at the time?
【LVM】哈哈！说能则触，说不能则背。这不触不背的，又该如何开口呢?	[LVM] Ha ha! To say that one can is to touch it; to say that one cannot is to turn one’s back on it. Without touching it or turning one’s back on it, how then should one open one’s mouth?

第九封

The Ninth Letter

第九封	Ninth Letter
志军仁者:	Dear Zhijun,
来函所说甚当。但“身轻心融”之快感，仅为半脱光景，乃过路客人，尚非全脱、真心豁露之主人公。故时隐时现，不能成片也。 仁者有此善根，再加勤苦精修，不难打成一片。	What you said in your letter is quite correct. However, the pleasant sensation of “a light body and a dissolved mind” is only the appearance of partial liberation. It is but a passing traveler, not yet the principal character of complete liberation, in which the true mind is fully revealed. Therefore, it appears and disappears intermittently and cannot yet become continuous and undivided. Since you have such wholesome roots, if you further cultivate diligently and earn hardship, it will not be difficult for you to form an unbroken whole.
关于“先修后悟”和“先悟后修”，大有差别。先修后悟者，悟前之修属盲修；先悟后修者，悟后之修乃真修。	There is a great difference between “practice first and awaken afterward” and “awaken first and practice afterward.” For those who practice first and awaken afterward, their practice before awakening is blind practice; for those who awaken first and practice afterward, their practice after awakening is genuine practice.
先修后悟，如人在暗室，不知何处有污秽，不见什物如何零乱，无从着手打扫、整理，故为盲修；先悟后修，如室内电灯打开，照见零乱、污秽所在，易于整理扫除矣。	To practice first and awaken afterward is like being in a dark room: one does not know where the filth lies, nor can one see how disorderly the things in the room are, and so has no way to begin cleaning and putting them in order. This is why it is blind practice. To awaken first and practice afterward is like turning on the electric light in the room: one sees where the disorder and filth are and can easily put things in order and sweep them away.
又先修后悟，看来多费了些时间，但多走路，脚力健，不易绊倒；先悟后修之悟，多轻浮，遇事不得力，易于摔倒，故须悟后真修，精勤扫荡旧习，方能圆证菩提，与果佛同行也。 我现在迁居杨树浦路渭南路26号。嗣后寄信，迳寄该处。不日即到11月，在你方便之时，来沪受法可也。勿复。	Moreover, although practice first and awakening afterward may seem to take more time, walking more strengthens one’s legs, and one is less likely to stumble. The awakening of those who awaken first and practice afterward is often superficial and unstable; when circumstances arise, it lacks strength, and they easily fall. Therefore, after awakening one must truly practice, diligently sweeping away old habitual tendencies. Only then

	can one perfectly realize bodhi and walk alongside the Buddhas of fruition. I have now moved to No. 26, Weinan Road, Yangshupu Road. Please send future letters directly there. November will soon arrive; when it is convenient for you, you may come to Shanghai to receive the Dharma. No reply is necessary.
顺祝 康乐精进。	With wishes for your well-being and diligent progress.
中丁	Zhongding
1989年10月29日	October 29, 1989
【永寿童子】我觉的，身心彻底化空明心见性者，与一念断处荐取本来者，只是力量的区别。上师“半脱”、“全脱”之说，也是方便。	[Yongshou Tongzi] I think that those whose body and mind have completely dissolved into empty luminosity and who realize the mind and see their true nature, and those who directly recognize their original nature at the point where thought ceases, differ only in strength. The Master’s talk of “partial liberation” and “complete liberation” is also an expedient means.
【LVM】哈哈！何止啊！即三藏十二部经、八万四千法门、三大阿僧祇劫修行，不也都是方便吗?	[LVM] Ha ha! How could it be only that? Are not the Tripiṭaka and the twelve divisions of scripture, the eighty-four thousand dharma gates, and cultivation through three great asaṃkhyeya kalpas all likewise expedient means?
【永寿童子】所谓祸福无定。依上师之言，没悟的也不用着急，磨刀不误砍柴功，“多走路，脚力健”。曾见许多略对心性有体会的，便轻浮躁动得无边了。	[Yongshou Tongzi] As the saying goes, misfortune and blessing are not fixed. According to the Master’s words, those who have not awakened need not be anxious either: sharpening the axe does not delay chopping firewood; “walking more strengthens one’s legs.” I have seen many people who, having gained only a slight experiential understanding of mind-nature, become boundlessly frivolous and restless.
【LVM】是啊！若能克服浮躁、发恒久心、锲而不舍、一门深入，即生成就有何难！	[LVM] Yes! If one can overcome frivolity and restlessness, arouse an enduring resolve, persevere without slackening, and penetrate deeply into a single dharma gate, how could attainment in this very life be difficult?

第十封

The Tenth Letter

第十封	The Tenth Letter
志军仁者：	Worthy Zhijun,
学佛贵心专、诚、恒、稳。不可偏急，亦不可徐缓。仁者品质纯真，善根宿植，专一修行，日后自有成就。三昧耶戒者，平等、誓愿、警觉、不违越、除垢障之义也。	In studying Buddhism, what is most important is for the mind to be focused, sincere, steadfast, and stable. Do not be excessively hasty, nor too slow. Your character is pure and genuine, and you have wholesome roots cultivated in past lives. If you practice single-mindedly, you will naturally attain accomplishment in time. The samaya precepts signify equality, vows, vigilance, not transgressing, and the removal of defilements and obscurations.
仁者既已发大誓愿，且于灌顶时已代除垢障，则于平时多多警觉观照，修成正果，平等度生，不违此愿，则得三昧耶戒体，真持三昧耶戒者矣。岂徒具虚名可比哉？！ 修法一上来勿须过急，看时间订课程。	Since you have already made great vows and, at the empowerment, the defilements and obscurations were removed on your behalf, you should remain frequently vigilant and contemplative in daily life. If you attain fruition through practice, liberate sentient beings equally, and do not violate these vows, then you will attain the essence of the samaya precepts and truly uphold them. How could this be compared with merely bearing an empty name?! When beginning the practice, do not be overly hasty; arrange your practice schedule according to the time available.
如空闲时多，可修二座，否则，每日修一座即可。修时脚麻、疼，可稍挪动，惟手印不可倒、散。至于持咒，原则是不停，但如入定，持至不能持时，则顺其自然而停念。	If you have ample free time, you may practice two sessions; otherwise, one session a day is sufficient. If your legs become numb or painful during practice, you may move them slightly, but the mudrā must not be reversed or released. As for mantra recitation, the principle is not to stop. But if you enter samādhi and reach a point at which you can no longer recite, then let it cease naturally.
初坐定相，若昏若昧，有如入睡，但有知觉，非如昏睡无知，此时不可提起精神，起心重新念咒，只随其下沉之势一放，则安然入定，身心化空矣。如一警觉，起心重念，则又出定矣。	At the beginning, the signs of entering samādhi may be a state of haziness or dimness, as though falling asleep, yet with awareness; it is unlike unconscious sleep. At this time, do not rouse your spirits or deliberately begin reciting the mantra anew. Simply let yourself relax and follow the downward settling, and you will peacefully enter

	samādhi, with body and mind dissolving into emptiness. If you become alert and deliberately resume recitation, you will emerge from samādhi again.
但如昏睡无知，则须振奋精神，出声持咒，驱散睡魔。二者之间区分微细，望仁者善体纠之。 至于打坐的次数，不必固定，有时坐一座，有时坐两座均可，但每日必须保证坐一座。不可一天不坐，下一天补坐两次。	But if you fall asleep without awareness, you must rouse yourself and recite the mantra aloud to dispel the demon of sleep. The distinction between these two states is subtle; I hope you will carefully discern it. As for the number of meditation sessions, it need not be fixed: sometimes one session and sometimes two are both acceptable, but you must ensure that you sit at least one session each day. Do not skip sitting one day and make up for it by sitting twice the next day.
一天坐两座时（指六印坐满后），第一座坐第四印，第二座即坐第二印。如再加多，只加四印，不加二印。坐中如有问题，随时来函询问。余非吾所能及。顺祝前进不息。	When sitting two sessions in one day (after completing the full course of the six mudrās), use the fourth mudrā in the first session and the second mudrā in the second session. If you add further sessions, add only the fourth mudrā, not the second. If any questions arise during practice, write to inquire at any time. The rest is beyond my ability. Wishing you unceasing progress.
中丁	Zhong Ding
1989年11月8日	November 8, 1989
【永寿童子】这是老师灌顶后上师的第一封回信吧？灌顶时间应该是1989年11月初。	[Yongshou Tongzi] This was the master's first reply after the teacher's empowerment, wasn't it? The empowerment should have taken place in early November 1989.
【LVM】是的。我去信中提到向老人求金刚三昧耶戒，所以老人回信提到三昧耶戒。	[LVM] Yes. In my letter, I mentioned asking the Elder for the Vajra samaya precepts, so the Elder referred to the samaya precepts in his reply.
【永寿童子】上师更强调心戒。	[Yongshou Tongzi] The master places greater emphasis on the precepts of the mind.
【LVM】哦！老人的意思是不图虚名，只求实际。并明确指出：“修成正果，平等度生，不违此愿，则得三昧耶戒体，真持三昧耶戒者矣。”	[LVM] Ah! The Elder meant that one should not seek an empty name, but only actual attainment. He explicitly stated: “If you attain fruition through practice, liberate sentient beings equally, and do not violate these vows, then you will attain the essence of the samaya precepts and truly uphold them.”

第十一封

The Eleventh Letter

第十一封	The Eleventh Letter
志军仁者：	Venerable Zhijun,
你于静中涌出的一段文字，似是而非，以后不可遐想，更不可涉入任何境界，方能与妙体相应，打开无漏智慧也。净土法门乃教非宗，密虽亦通宗，但须看是何密法，以密法庞杂，通称密教，不称宗下，唯独禅称宗门。	The passage of words that welled up during stillness is plausible yet mistaken. In the future, you must not indulge in idle imaginings, much less enter into any state or experience. Only then can you accord with the wondrous essence and open undefiled wisdom. The Pure Land Dharma gate is a teaching, not a school. Although Esoteric Buddhism may also be regarded as a school, one must consider what kind of esoteric teaching it is. Esoteric teachings are vast and varied and are collectively called Esoteric Buddhism; they are not called a school. Chan alone is called a school.
以“宗”乃中心、目的地、真旨之意，非方便、次第法可比也。至于四加行，乃法相宗所立五位之第二位。第一资粮位，即三贤位。第二即此加行位。	This is because zong means the center, the destination, and the true purport; it cannot be compared with expedient or sequential methods. As for the four preparatory stages, they are the second of the five stages established by the Dharma Characteristics School. The first, the stage of provisions, is the stage of the three worthies. The second is this stage of preparation.
所谓暖者，即历过三贤，“圣火”未发之初位；顶者此时或上或下，如在山顶可上可下，功夫至此，如上则至忍位，如下亦可能落入地狱；忍者，功夫坚定，只上不下；世第一，乃世间有漏法之最高最上之法也。	What is called “warmth” is the initial stage after passing through the three worthies, before the “sacred fire” has arisen. At the summit stage, one may advance or retreat, like being on a mountaintop from which one may go either up or down. When practice reaches this point, advancing leads to the stage of forbearance, whereas retreating may lead even to falling into the hells. At the stage of forbearance, one’s practice is firm: one advances but does not retreat. The highest worldly stage is the highest and foremost dharma among conditioned worldly dharmas.
此位乃三贤位过渡于初地之四善根，故定为加行位。忍法，虽亦有上中下三品，然毕竟不似暖、顶二位会下堕至三恶道也。其后之三位，即一，见道位（明心见性	These are the four wholesome roots that bridge the stage of the three worthies and the first bhūmi; therefore, they are designated the stage of preparation. Although the dharma of forbearance

是）。二，修道位（悟后真修也）。三，究竟位（证成佛果也）。	also has upper, middle, and lower grades, it does not, after all, resemble the stages of warmth and summit, in which one may fall into the three lower realms. The three stages that follow are: first, the stage of seeing the Way (realizing the mind and seeing one's true nature); second, the stage of cultivation (true cultivation after awakening); and third, the ultimate stage (attaining the fruit of Buddhahood).
故见性始登初地，尚须努力修习，除尽旧习，方能圆证果佛。望仁者勉之！打坐切忌有心等待入定、开悟、现圣境等等，以有心即是妄念，一有妄念，非但不能开悟，定亦不能入矣。	Thus, upon seeing one's true nature, one first ascends to the first bhūmi. One must still diligently cultivate, eradicate all habitual tendencies, and only then fully realize the fruit of Buddhahood. I hope you will strive! When meditating, you must especially avoid deliberately waiting to enter samādhi, awaken, experience sacred states, and so forth. Deliberate intention is deluded thought; once deluded thought arises, not only can one not awaken, one cannot even enter samādhi.
定时不能“觉”，一觉即又出定；更不能着圣境，着境便成魔。慎之！慎之！坐二座的时间不够，第二次可坐“便印”。即右手按在左手上，以右大指捏右中指指尖，放在大腿上即成。勿复。	While in samādhi, one cannot be conscious of it; the moment one becomes conscious of it, one has again emerged from samādhi. Still less must one become attached to sacred states; attachment to states becomes demonic. Be careful! Be careful! If there is not enough time to sit for two sessions, for the second session you may use the “convenient mudrā”: place the right hand over the left hand, pinch the tip of the right middle finger with the right thumb, and rest them on the thigh. That completes it. Do not reply.
即祝精进不懈。	I wish you unremitting diligence.
中丁	Zhong Ding
1989年11月29日	November 29, 1989
【永寿童子】何谓四加行？“忍位”是什么样的境界啊？	[Yongshou Tongzi] What are the four preparatory stages? What kind of state is the “stage of forbearance”?
【LVM】是我在去信中说到了四加行，老人用法相宗的教义启迪我，以使我能明白汉传佛教的博大精深。这里所说的“加行位”，并非藏密“四加行”，乃法相宗所立五位之第二位——加行位。	[LVM] I mentioned the four preparatory stages in my letter, and the Elder illuminated the matter for me through the teachings of the Dharma Characteristics School, enabling me to understand the breadth and profundity of Chinese Buddhism. The “stage of preparation” discussed here is not the

	Tibetan Esoteric Buddhist “four preliminary practices,” but the stage of preparation—the second of the five stages established by the Dharma Characteristics School.
这五位是：资粮位、加行位、见道位、修道位、究竟位。前二是凡位，后三是圣位。加行又分四个位，四个加行位就是“暖、顶、忍、世第一”。忍位的境界老人已经在信里说了。	These five stages are: the stage of provisions, the stage of preparation, the stage of seeing the Way, the stage of cultivation, and the ultimate stage. The first two are ordinary stages, and the latter three are sacred stages. The stage of preparation is further divided into four stages: warmth, summit, forbearance, and the highest worldly stage. The Elder has already explained the state of the stage of forbearance in the letter.
【永寿童子】见道、修道、证道，次第明晰，都是老歌新唱。	[Yongshou Tongzi] Seeing the Way, cultivating the Way, and realizing the Way—the sequence is clear; they are all old songs sung anew.
【LVM】哈哈！不唱走调者才是好手。	[LVM] Ha ha! One who does not sing off-key is the true adept.

第十二封

The Twelfth Letter

第十二封	Letter Twelve
尊敬的恩师：	Revered Teacher,
祝您少病少恼常沐法乐，愿您转妙法轮度诸众生。【志军仁者：所有问题，均在来信相关问题下解答，以便对照阅看。另，附寄先师法照一帧。】	May you have little illness and few vexations, ever bathed in the joy of the Dharma. May you turn the wondrous Dharma wheel and liberate all sentient beings. [Worthy Zhijun: All your questions are answered beneath the relevant questions in your letter for ease of comparison. Also enclosed is a Dharma photograph of my late teacher.]
修持记录：	Record of Practice:
11月24日：二印第五座。似昏沉。【若昏若昧而有知觉，手印不散，持咒不停，乃定非睡，可任其沉下去，不要动他。】	November 24: Fifth session of the second mudrā. I seemed drowsy. [If one is drowsy or hazy yet remains aware, the mudrā does not come apart, and the mantra continues without interruption, this is samādhi, not sleep. One may let oneself sink into it; do not disturb it.]

11月25日：二印第六座。无名指又痛。【痛即消障，障除则慧开。】	November 25: Sixth session of the second mudrā. My ring finger hurt again. [Pain is the elimination of karmic obstacles; when the obstacles are removed, wisdom opens.]
11月26日：二印第七座。无名指仍痛。	November 26: Seventh session of the second mudrā. My ring finger still hurt.
11月27日：二印第八座。无名指痛感不明显。	November 27: Eighth session of the second mudrā. The pain in my ring finger was not pronounced.
11月28日：三印第一座。于头指、中指两指间出头的无名指并不弯曲。成印后无名指高于齐头之四指。记得在沪学时，无名指并不高出。拟将无名指弯曲而低，不能成。便暂依高出修之，俟师父信示。【无名指应稍弯曲，不可高过四指。】	November 28: First session of the third mudrā. The ring finger, which protrudes between the index and middle fingers, would not bend. Once the mudrā was formed, the ring finger stood higher than the four fingers held level with the head. I recall that when I studied in Shanghai, my ring finger did not protrude above them. I tried to bend it downward, but could not form the mudrā that way. For the time being, I shall practice with it raised and await your instruction by letter. [The ring finger should be slightly bent and must not rise above the four fingers.]
11月29日：三印第二座。指无痛感。	November 29: Second session of the third mudrā. There was no pain in my fingers.
11月30日：三印第三座。分不清是昏是定，念头似未断。【不要分辨，只要咒不停，印不散，即是定。初定似昏，细念亦未断。】	November 30: Third session of the third mudrā. I could not distinguish drowsiness from samādhi; thoughts seemed not to have ceased. [Do not discriminate. So long as the mantra does not stop and the mudrā does not come apart, it is samādhi. Initial samādhi resembles drowsiness, and subtle thoughts have not yet ceased.]
12月1日：三印第四座。座中偶尔听到“轰”的一声，印抖动一下（未散），惊觉而清醒过来，便重念咒。这种情况前若干座也发生过。【一惊觉，便出定。时间久了，便不以为意而安住定境了。】	December 1: Fourth session of the third mudrā. During the session, I occasionally heard a “boom,” and the mudrā shook once without coming apart. Startled, I became alert and awake, so I resumed reciting the mantra. This had also occurred in several earlier sessions. [The moment you are startled and become alert, you emerge from samādhi. With time, you will no longer take notice of it and will abide peacefully in the state of samādhi.]
12月2日：三印第五座。不觉时长，不知是昏是定。若说是昏，尚有知觉，觉得如梦如幻，似有人活动。若说	December 2: Fifth session of the third mudrā. I was unaware of the length of time and did not know

是定，尚未断念，念头时隐时现，咒语似念外独存，口停心诵。今天是星期日，不似平时之忙碌。	whether I was drowsy or in samādhi. If it was drowsiness, I still retained awareness and felt as though in a dream or illusion, as though someone were moving about. If it was samādhi, thoughts had not yet ceased: they appeared and disappeared, while the mantra seemed to continue on its own outside my recitation; though my mouth stopped, my mind recited. Today was Sunday, so I was not as busy as usual.
早饭后闲暇坐而休息，陷入冥想，不知不觉午时便至，事后也不知究竟想了些什么。【初定似昏，久久则明，于明细定中，忽然脱落，则内而身心，外而世界，皆化为乌有矣。有念不住——即不停留，即是无念。真到不住时，细妄一断，则证入无念真境矣。】	After breakfast, I sat down to rest during some free time and fell into reverie. Before I knew it, noon had arrived; afterward, I did not know what exactly I had been thinking about. [Initial samādhi resembles drowsiness, but over time it becomes clear. In clear and subtle samādhi, there may suddenly be a falling away: inwardly, body and mind; outwardly, the world—all vanish into nothingness. When thoughts arise without abiding—that is, without lingering—this is no-thought. When one truly reaches non-abiding and subtle deluded thoughts cease, one realizes the true state of no-thought.]
12月4日：三印第七座。往日靠计算器闹时催醒，今日却未醒来。及至警觉而起床，已5点40多分。若6点入座，必须到8点，上班已晚。宁迟到也要保证两小时，否则今日难补。竟坐至8点12分，虽迟到而未误修持。	December 4: Seventh session of the third mudrā. In the past, the alarm on my calculator would wake me, but today I did not awaken. By the time I became alert and got up, it was already after 5:40. If I began the session at 6:00, I would have to continue until 8:00 and would be late for work. Even if I was late, I had to ensure two hours of practice; otherwise, it would be difficult to make up today's session. I ended up sitting until 8:12. Though late for work, I did not miss my practice.
上班虽晚，于工作也无大误。以后要用双铃马蹄表催醒。 晚加修“便印”少时，有热感。师父信中所说“便印”与法本上“定印”极其相似，不知二者是一是异？【是一非异。	Although I was late for work, it did not seriously affect my duties. In the future, I should use a twin-bell alarm clock to wake myself. That evening, I additionally practiced the “convenience mudrā” for a short while and felt warmth. The “convenience mudrā” mentioned in your letter is extremely similar to the “samādhi mudrā” in the practice manual. Are they the same or different? [They are the same, not different.
】 弟子平时阅读经论较杂，于静中杜撰一段文字，可能是对散乱名相之自然梳理。弟子于不知不觉中堕入想	] In my ordinary reading, I range rather widely among sūtras and treatises. In stillness, I composed

阴而不自知。蒙恩师赐函开示，弟子再不敢遐想。弟子发愿供养恩师之圣容，跪请恩师寄照片一张，以满弟子之愿。【不用供养。我师相六公现在兜率，兹附寄法照一张，俾你供养。】	a passage of writing, perhaps as a natural sorting-out of scattered technical terms. Unknowingly, I had fallen into the aggregate of ideation without realizing it. Having received your compassionate letter of instruction, I no longer dare to indulge in idle imaginings. I vow to make an offering to my revered teacher's sacred image. Kneeling, I ask that you send me a photograph to fulfill my wish. [There is no need to make an offering. My teacher, Master Xiangliu, is now in Tuṣita; I am enclosing a Dharma photograph for you to make an offering to.]
12月5日：三印第八座。法本上讲第四印云："其座须结跏亦得验。"故拟跏趺。【结跏者，跏其心也。心果不动，睡上亦得验，何况坐哉？】下午大便过，晚饭前又有便感，提肛一忍，尾闾附近似针刺般疼痛，大便感消失。	December 5: Eighth session of the third mudrā. The practice manual says of the fourth mudrā, "One may also test it while seated in the full lotus posture." Therefore, I intend to sit in the lotus posture. [To sit in lotus means to cross the mind. If the mind truly does not move, one may test it even while lying down, much less while seated.] In the afternoon, after I had a bowel movement, I again felt the urge before dinner. I contracted the anus and held it in; there was a needle-like pain near the coccyx, and the urge to defecate disappeared.
以前看过关于"周天"的气功书，不作病解。俟师父信示。【修法要换肚皮，即腹泻，将以前宿秽一起泻尽，则气质清净，易开慧矣。以后要便即便，不要忍而不便。】	I had previously read qigong books concerning the "microcosmic orbit," but I do not interpret this as an illness. I await your instruction by letter. [In practicing this Dharma, one must change one's belly—that is, have diarrhea, discharging all the old accumulated impurities. Then one's temperament becomes purified, and wisdom opens more readily. In the future, go to the toilet whenever you need to; do not hold it in.]
12月6日：四印第一座。不昏沉，轻安。	December 6: First session of the fourth mudrā. I was not drowsy and felt light and at ease.
12月7日：四印第二座。昏沉入睡，印抖惊醒，印未散，但变形，复好，振作精神再念咒。【假如散了，也可重结。】	December 7: Second session of the fourth mudrā. I became drowsy and fell asleep. The mudrā shook and startled me awake. It had not come apart, but had become distorted; I restored it, gathered my spirits, and resumed reciting the mantra. [Even if it had come apart, you could simply form it again.]
12月8日：四印第三座。跏趺不能坚持到底。双跏散，痛麻感消失后，就取单盘，时而换腿，不知这算不算"掉举"。若是"掉举"，则座座皆曾掉举。俟师父信	December 8: Third session of the fourth mudrā. I could not maintain the lotus posture to the end. When my full lotus came apart and the pain and numbness disappeared, I adopted a half-lotus

示。【不能双趺，还是单盘，以免多动而不能入定，失其功用，则要好反坏矣。】	posture, sometimes switching legs. I do not know whether this counts as restlessness. If it does, then I have been restless in every session. I await your instruction by letter. [If you cannot sit in full lotus, remain in half-lotus, lest excessive movement prevent you from entering samādhi and impair its efficacy—turning what is good into something bad.]
弟子 齐志军 顶礼	Disciple Qi Zhijun respectfully prostrates.
1989年12月某日	A day in December 1989
【永寿童子】顶礼老师。如一切心中心弟子一样，老师初修法时，也是如此惕惕厉厉。	[Yongshou Tongzi] I respectfully bow to the teacher. Like all disciples of the Heart-of-Heart Dharma, the teacher was also so vigilant and apprehensive when he first began practicing the Dharma.
【LVM】我并不是利根，若不惕惕厉厉，今生就无望了。	[LVM] I am not of sharp faculties. If I were not so vigilant and apprehensive, there would be no hope for me in this life.
【永寿童子】心中心法真的很奇特，初修便不同。境界多在初期，渐渐的倒平淡了。	[Yongshou Tongzi] The Heart-of-Heart Dharma is truly remarkable: from the very beginning of practice, it is different. Experiences are mostly found in the initial stage; gradually, things instead become ordinary.
【LVM】也有牢固执著这些奇特光影者，不肯平淡，尽管也把“平常心是道”说得嘴滑，总是不肯平常。	[LVM] There are also those who cling firmly to such extraordinary lights and images and refuse to become ordinary. Although they speak glibly of “ordinary mind is the Way,” they are always unwilling to be ordinary.

第十三封

The Thirteenth Letter

第十三封	Letter Thirteen
志军仁者：	Dear Zhijun,
初定多昏，久久则明。前已言之，兹不再赘。 大月15日修九座，须于六印修满后为之。九座分三次修，每次修6小时。第一次，14日夜里12点上座——晨6点。第二次，晨8点——下午2点。	At the beginning of meditative stability, there is much dullness; with time, it becomes clear. This has already been said, so I will not repeat it. On the fifteenth day of the lunar month, undertake nine sessions of practice, but only after completing the six mudrās. The nine sessions are to be done in three rounds, each lasting six hours. The first: sit

	from midnight on the fourteenth until 6:00 a.m. The second: from 8:00 a.m. until 2:00 p.m.
第三次，下午4点——夜里10点。每次相隔二小时，吃饭经行，大小便利，但不可讲话。 座上手印不可松散，应坚持到底。初定皆不能专注，以“觉”得快也，久久习惯，就不以为奇了。	The third: from 4:00 p.m. until 10:00 p.m. Leave two hours between each session for eating, walking meditation, and attending to bodily needs, but do not speak. During the session, do not loosen the mudrā; persist to the end. At first, one cannot concentrate, because awareness arises quickly. Once one has practiced for a long time and becomes accustomed to it, it no longer seems strange.
师公俗姓王，讳相六，法名仁知，海盐人，单位交通部邮电司司长。于北京随太师公大愚法师修习心中心密法，打七时开悟，得太师公心髓为传法弟子。	My teacher’s lay surname was Wang, his personal name was Xiangliu, and his Dharma name was Renzhi. He was from Haiyan and served as director of the Posts and Telecommunications Department of the Ministry of Communications. In Beijing, he practiced the Heart-of-Heart Dharma with my grandteacher, Dharma Master Dayu. He awakened during a seven-day retreat and, having received the heart-essence of my grandteacher, became a Dharma-transmission disciple.
于北京、天津、上海、杭州、宁波、无锡、苏州等处创建印心精舍，弘传心密，弟子不下数万人。 我现在没有照片，无可奉赠。 又，不倒单有两种：一是坐着困，不横下身来睡。二是有定功，不要睡觉 。	In Beijing, Tianjin, Shanghai, Hangzhou, Ningbo, Wuxi, Suzhou, and other places, he established Mind-Seal Viharas and propagated heart esotericism; his disciples numbered no fewer than several tens of thousands. I have no photograph at present, so I have none to offer you. Furthermore, there are two kinds of not lying down: first, when sleepy, one remains seated and does not lie down to sleep; second, one has sufficient meditative stability and does not need sleep.
但真有定功者，亦不取坐相，你看《六祖坛经》就明白了，定力不够时，还以睡足打坐为好。不然，坐着昏睡，就无用了。 坐在火车上也好修，坐着不用盘腿，用帽子盖手印就行。	But one who truly possesses meditative stability does not cling even to the appearance of sitting. Read the Platform Sūtra of the Sixth Patriarch and you will understand. When one’s meditative strength is insufficient, it is still best to get enough sleep and then meditate. Otherwise, if one sits and dozes, it is of no use. It is also good to practice while seated on a train. There is no need to sit cross-legged; simply cover the mudrā with a hat.
勿复。即祝，进步不息。	No need to reply. I wish you unceasing progress.
中丁	Zhongding

1989年12月28日	December 28, 1989
【永寿童子】我记得二祖说打七之后，才能打九。上师之意似乎百座之后，有力量就可以。	[Yongshou Tongzi] I recall that the Second Patriarch said that one may undertake nine-session retreats only after completing seven-day retreats. The teacher seems to mean that, after a hundred meditation sessions, one may do so if one has sufficient strength.
【LVM】哦！总之是既不能懈怠，又不能勉强。师公是对勉强者说，师父是对懈怠者说。异曲同工。	[LVM] Oh! In short, one must neither slacken nor force oneself. The grandteacher spoke to those who force themselves, while the master spoke to those who are slack. Different approaches, same result.

第十四封

The Fourteenth Letter

第十四封	Fourteenth Letter
尊敬的恩师：	Revered Beneficent Teacher,
祝您少病少恼常沐法乐 愿您转妙法轮度诸众生 恩师信示，六印修满后大月十五修九座之法，这三次九座是否都是修第四印？【对，都修第四印。】六印修满后，七日一循环，第一天修第二印，余六天修第四印。	May you have fewer illnesses and fewer vexations, and may you constantly bathe in the joy of the Dharma. May you turn the wondrous Dharma wheel and liberate all sentient beings. In your letter, Teacher, you instructed that after completing the six mudrās, one should practice nine sessions on the fifteenth day of a full month. Are all three sets of nine sessions practiced with the fourth mudrā? [Yes, all are practiced with the fourth mudrā.] After completing the six mudrās, follow a seven-day cycle: on the first day practice the second mudrā, and on the remaining six days practice the fourth mudrā.
若大月十五日刚好当修第二印，该怎么处理？【修九座是速成法，须有相当基础方可修习，不是每逢大月十五皆要修的。如基础已固，恰逢修第二印时，二印可不修。	If the fifteenth day of a full month happens to fall on a day for practicing the second mudrā, how should this be handled? Practicing nine sessions is an accelerated method and may be undertaken only by those with a substantial foundation; it is not necessary to do so on every fifteenth day of a full month. If one's foundation is already firm and it happens to be a day for practicing the second mudrā, the second mudrā may be omitted.

】 以前师父曾信示，六印修满后若一天坐二座，第一座坐第四印，第二座坐第二印，如再多修，只加四印，不加二印，弟子以为这是指七日循环的后六天。【对。	Previously, Teacher, you wrote that after completing the six mudrās, if one sits for two sessions in a day, one should practice the fourth mudrā in the first session and the second mudrā in the second session; if one practices still more, one should add only the fourth mudrā, not the second. I take this to refer to the latter six days of the seven-day cycle. [Yes.]
】若赶上第一天当修二印，修两座也先修第四印吗？【先修第二印，后修第四印。】请恩师信示。太师公俗姓王，讳相六，法名仁知，师大愚法师的传法弟子。弟子恐将字认错，故又写于信中，请师父教正。【不错。	If it happens to be the first day, when the second mudrā is to be practiced, should one still practice the fourth mudrā first when doing two sessions? [Practice the second mudrā first, then the fourth mudrā.] Please instruct me, Beneficent Teacher. My great-grandmaster's lay surname was Wang, his personal name was Xiangliu, and his Dharma name was Renzhi. He was a Dharma-transmission disciple of Dharma Master Dayu. I feared that I might have misread the characters, so I have written them again in this letter and ask Teacher to correct me. [They are correct.]
】 弟子跪请师父法名。师父落款缩写，弟子不识，请师父开示。【我名元音，君名志明。】 师父现在没有照片，弟子恭等。俟有照片之时，请赐弟子一张，以满弟子供养之愿。跪请师父允准。【不必请，俟有即寄。】	I kneel to request Teacher's Dharma name. Teacher's signature is abbreviated, and I do not recognize it; please enlighten me. [My name is Yuanyin, and yours is Zhiming.] Teacher does not presently have any photographs; I respectfully await one. When there is a photograph, please grant me one, so that my wish to make an offering may be fulfilled. I kneel and ask Teacher to grant this request. [There is no need to ask; when there is one, I shall send it.]
修持记录：	Practice Record:
12月22日：六印第一座。但觉双跏之酸麻感向身上扩散，身上的感觉却不是酸麻，而变成通畅轻灵的快感。这一座颇觉时短，似得定。【得定自然轻灵快感。】	December 22: First session of the six mudrās. I felt the aching and numbness of the full-lotus posture spread through my body, yet the sensation in my body was not aching or numbness, but became a pleasant feeling of unobstructed ease and lightness. This session seemed rather short, and I seemed to have entered samādhi. [When one enters samādhi, ease, lightness, and pleasantness arise naturally.]
12月23日：六印第二座。双跏未果。有睡意。【睡足再坐，勉强无益。】	December 23: Second session of the six mudrās. I was unable to sit in the full-lotus posture. I felt

	sleepy. [Sleep sufficiently before sitting; forcing yourself is of no benefit.]
12月24日-29日：六印第三-八座。六日来，虽座下较忙，随顺多样事。但却有连续感，不觉时日绵长，六日转瞬即过。这六座双跏延长，感觉良好。【平时随时随处观照，常摄在定，道即在其中矣。	December 24–29: Third through eighth sessions of the six mudrās. During these six days, although I was rather busy off the cushion and had to accommodate various matters, there was nevertheless a sense of continuity. I did not feel the days to be long; the six days passed in an instant. During these six sessions, I was able to extend my time in the full-lotus posture and felt quite well. [At all times and in all places, maintain contemplation; constantly gather the mind in samādhi, and the Way is therein.]
】弟子不是有意遐想，而是无意迸出：“出世间”的“出”，不是舍弃、离开之意，而是“超越”之意。“世”是时间，“间”是空间。“出世间”翻成现代语就是“超越时空”，“超越时空”就是破除“法我见”。	I was not deliberately indulging in idle speculation, but the following arose spontaneously: the “transcending” in “supramundane” does not mean abandoning or leaving behind, but “going beyond.” “World” is time, and “between” is space. Rendered in modern language, “supramundane” means “transcending time and space,” and “transcending time and space” means eliminating the dharma-self view.”
尽管弟子“超越时空”仅得比量，未得现量，但觉得“超越时空”并非特异，而是平常事。平常心是道，直心是道场。【你要真能超越时空，消灭法我，须待金刚道后，即等觉菩萨位也。否则，只是理解，尽你说得头头是道，不得实用也。】	Although my understanding of “transcending time and space” is only inferential knowledge, not direct realization, I feel that transcending time and space is not extraordinary, but an ordinary matter. Ordinary mind is the Way; the straightforward mind is the place of practice. [If you were truly able to transcend time and space and eliminate the dharma-self, you would have to wait until after the Vajra Path, at the stage of an equal-enlightenment bodhisattva. Otherwise, it is merely intellectual understanding. Even if you speak very cogently, it is of no practical use.]
12月30日-1月4日：一印第一座——第六座。同前六座，感觉颇佳。	December 30–January 4: First through sixth sessions of the first mudrā. As with the preceding six sessions, I felt quite well.
1月5日：一印第七座。将起座前数十分钟，左手无名指痛。已知痛乃消障，障消则慧开。	January 5: Seventh session of the first mudrā. Several tens of minutes before rising from the seat, my left ring finger hurt. I already know that pain eliminates obscurations; when obscurations are eliminated, wisdom opens.

1月6日：一印第八座。无名指不痛。座下无意中迸出：破除“法我见”是“超越时空”，破除“人我见”便是超越自我。只知道道理，便是比量。若要得现量，唯证乃知。【关于消灭人我，须于见道后，上上升进，至第七地远行地，俱生我执始可净除。】	January 6: Eighth session of the first mudrā. My ring finger did not hurt. Off the cushion, the following arose spontaneously: eliminating the dharma-self view is “transcending time and space,” while eliminating the personal-self view is transcending oneself. Merely knowing the principle is inferential knowledge. If one wishes to attain direct realization, only realization itself can bring knowing. [As for eliminating the personal self, one must, after realizing the Way, advance ever higher until the seventh bhūmi, the Far-Going Ground, where innate attachment to self can finally be completely eliminated.]
弟子 齐志军 顶礼	Disciple Qi Zhijun bows in homage
1990年1月6日	January 6, 1990
【永寿童子】九座有打七之力，所以说是速成法?	[Yongshou Tongzi] Nine sessions have the power of a seven-day retreat; is that why it is called an accelerated method?
【LVM】是啊！但却不可勉强。	[LVM] Yes. But one must not force oneself.
【永寿童子】老师也曾忍痛修双跏趺？心密弟子应如何看待双盘?	[Yongshou Tongzi] Did Teacher also endure pain in practicing the full-lotus posture? How should disciples of the Heart-of-Heart Dharma regard the full-lotus posture?
【LVM】双盘虽好，但也不必勉强。特别是年轻女性，更不可勉强双盘。另，关于老人的“落款缩写”，其实就是“中丁”二字写在一块，看似一个字，所以我没认出来。	[LVM] Although the full lotus is beneficial, there is no need to force it. Young women in particular should not force themselves into the full lotus. Also, regarding the elder’s “signature abbreviation,” it is actually the two characters Zhong Ding ( ) written together so that they look like a single character; that is why I did not recognize it.

第十五封

The Fifteenth Letter

第十五封	Letter Fifteen
尊敬的恩师:	Revered Beneficent Teacher,
祝您少病少恼常沐法乐 愿您转妙法轮度诸众生 弟子已知恩师法名上元下音。尚有“君名志明”四字，“志明”是师父赐弟子的法名么？【正是。	May you have few illnesses and few troubles, and constantly bathe in the joy of the Dharma. May you turn the wondrous Dharma wheel and liberate all

	sentient beings. Your disciple has learned that your Dharma name is Yuanyin. There are also the four characters “your name, Zhiming.” Is Zhiming the Dharma name that Master bestowed upon your disciple? Indeed.
】蒙师父开示，弟子方知：至七地菩萨才能净除俱生我执，尔时才算真正超越了自我。至等觉菩萨才能消除法我，尔时才算真正超越了时空。	Thanks to your instruction, your disciple now understands that only at the seventh bhūmi can a bodhisattva completely eliminate innate attachment to self; only then has one truly transcended the self. Only at the stage of an equal enlightenment bodhisattva can one eliminate attachment to dharmas; only then has one truly transcended time and space.
然而，俱生我执的暂时打破，便是定中所现的无我境界么？法执也能暂时打破么？【我、法二执于修法入定，照破身心世界与能修所修之法时，皆顿时打破。但虽顿悟，习气仍厚，非一时能净，所以只是暂伏二执，非断灭二执，须待悟后真修，上上升进，方能尽除二执也。】请恩师信示。	But is the temporary breaking through of innate attachment to self the state of selflessness that appears in samādhi? Can attachment to dharmas likewise be temporarily broken through? When, in practicing the Dharma and entering samādhi, one illuminates and breaks through body, mind, and world, as well as the dharma of practitioner and practice, both attachments to self and to dharmas are immediately broken through. Yet although awakening may be sudden, habitual tendencies remain deep and cannot be eliminated all at once. Thus the two attachments are only temporarily subdued, not eradicated. Only through true cultivation after awakening and continual progress from stage to stage can the two attachments be completely eliminated. I respectfully ask for your compassionate instruction.
修持记录：	Practice Record:
1月7日——1月14日：二印第一——第八座。无名指偶有疼痛，已不常发。且疼痛时短。八座均较平稳。	January 7–January 14: First through eighth sessions of the second mudrā. The occasional pain in my ring finger has become infrequent and brief. All eight sessions were relatively steady.
1月15日：三印第一座。早起修定。上午出差，路途较近，当日到达。由于独处一室，故不会影响修持。	January 15: First session of the third mudrā. I practiced samādhi early in the morning. I traveled for work that morning; the journey was short, and I arrived the same day. As I was alone in a room, this would not affect my practice.
1月16日-1月21日，三印第二-第七座。无名指从食指、中指间曾有几次脱出，顶回后继续修持。21日回鹤。	January 16–January 21: Second through seventh sessions of the third mudrā. My ring finger slipped

【觉即改正。】	out from between the index and middle fingers several times. After pushing it back, I continued the practice. I returned to He on the 21st. As soon as you notice it, correct it.
1月22日：三印第八座。这一个循环的八个三印都是无名指弯曲的，结印后无名指刚出头，远不高于齐头的四指。无名指偶有脱出，大概是出头太少所致。【很对。】	January 22: Eighth session of the third mudrā. In all eight sessions of the third mudrā in this cycle, the ring finger was bent. After forming the mudrā, the ring finger barely protruded and was nowhere near as high as the four aligned fingers. The ring finger occasionally slipped out, probably because it protruded too little. Quite right.
拜读了徐恒志师所写的《学佛是怎么一回事》，知道了修第四印，可助生极乐，这正是弟子的寿尽愿。【佛心经上说得很清楚，何待读徐师所著方知。】55页写道：“《佛心经》说：‘若持心中心，速证无生忍。	Having respectfully read What Is Learning Buddhism All About?, written by Teacher Xu Hengzhi, I learned that practicing the fourth mudrā can aid rebirth in the Land of Ultimate Bliss; this is precisely your disciple’s aspiration at the end of life. The Buddha-Heart Sutra states this very clearly. Why did you have to read Teacher Xu’s work before knowing it? Page 55 says: “The Buddha-Heart Sutra says, ‘If one upholds the Heart-of-Heart Dharma, one will swiftly realize acceptance of the unborn.’
’诺那大师曾赞叹这个法门为无上密乘。可是受法的机会颇难，这也是各人因缘不同吧！”【无福德者，不能修习此法也。】完整的佛法在中国，完整的密乘在藏密。人身难得，中国难生，佛法难闻。	Master Nona once praised this dharma gate as the unsurpassed Esoteric Vehicle. Yet opportunities to receive this Dharma are quite rare; this too may be because each person’s causes and conditions differ!” Those without merit and virtue cannot practice this Dharma. The complete Buddhadharma is in China, and the complete Esoteric Vehicle is in Tibetan Esoteric Buddhism. It is difficult to obtain a human body, difficult to be born in China, and difficult to hear the Buddhadharma.
人身难得今已得，中国难生今已生，佛法难闻今已闻。不仅仅是“已闻”，而且蒙恩师慈悲摄受，得持无上密乘心中心法。弟子就像荒漠中长途跋涉的疲惫的行人，一路上障碍颇多，退缘随处可见。	Now I have obtained a human body; now I have been born in China; now I have heard the Buddhadharma. Not only have I “heard” it, but through your compassionate acceptance, I have received and uphold the unsurpassed Heart-of-Heart Dharma of the Esoteric Vehicle. Your disciple is like an exhausted traveler crossing a desert over a long distance: obstacles abound along the way, and conditions leading to retreat are everywhere.

忽遇直升飞机来接，放下绳梯。弟子自当沿梯攀上，加速进程。若畏困难，不肯攀梯，加速进度之良机必失。弟子自当精勤修习心中心法，决不让此良机失之交臂。	Suddenly, a helicopter arrives to pick me up and lowers a rope ladder. Your disciple should naturally climb the ladder and hasten the journey. If I fear hardship and refuse to climb, I will surely lose this excellent opportunity to accelerate my progress. Your disciple shall diligently practice the Heart-of-Heart Dharma and never let this opportunity slip away.
不为个人小我，为满虚空遍法界之众生得度故，弟子当精勤修习心中心法。【很好，有此志愿，可喜可嘉！】《论文选刊》48页云：“诺那上师的骨灰塔……由云南王治活佛保藏在洞内，完好无损。	Not for my own petty self, but so that sentient beings throughout empty space and the dharma realm may be liberated, your disciple shall diligently practice the Heart-of-Heart Dharma. Very good. Such an aspiration is most commendable! Page 48 of Selected Articles says: “Master Nona’s stūpa containing his ashes … was kept intact in a cave by the Yunnan King, the Living Buddha Zhi.”
”弟子请问师父：太师祖大愚法师与诺那活佛是否有传承关系？还有与竹箐寺的关系？【与诺那活佛无传承关系。】 弟子的今生愿只有“出家”尚未满足，弟子的寿尽愿只有寿终才能满足。	Your disciple asks Master: Did our great-grandmaster, Dharma Master Dayu, have a lineage relationship with the Living Buddha Nona? And what was his relationship with Zhuqing Monastery? He had no lineage relationship with the Living Buddha Nona. Of your disciple’s aspirations in this life, only “leaving home” remains unfulfilled; my aspiration at life’s end can be fulfilled only when my life comes to its end.
弟子的无尽愿才是最根本的大愿，那要尽未来际精勤守护，不令违背。恭祝师父新春吉祥，法喜充满。【我们现在所修的心密，不是诺那上师所传。诺那上师在上海只传袁希廉一人，并未广传。	Your disciple’s endless vow is the most fundamental Great Vow; it must be diligently safeguarded throughout the boundless future, without allowing any violation of it. May you have an auspicious New Year, Master, filled with Dharma joy. The heart esotericism that we now practice was not transmitted by Master Nona. In Shanghai, Master Nona transmitted it only to Yuan Xilian; he did not transmit it widely.
他说此法高深，非人人能修，在西藏，要学密二三十年后，方可传授。因此法是无相密，与禅相近，根基不良者，无法修习，故不多传。 师公大愚法师，在庐山原习净土法门，发愿修“般舟三昧”。	He said that this Dharma was profound and that not everyone could practice it. In Tibet, one had to study Esoteric Buddhism for twenty or thirty years before it could be transmitted. Since this Dharma is a formless esoteric practice and close to Chan, those with inadequate foundations cannot practice it; therefore, it was not widely transmitted. Grandmaster Dharma Master Dayu originally

	practiced the Pure Land Dharma on Mount Lu and made a vow to practice the Pratyutpanna Samādhi.
修此三昧，须日夜经行，不坐不卧，一般人修三四日，脚即浮肿。不能再继续修习。师公发心猛励，宁死不停。脚肿不能行时，即在地上爬行，爬至不能爬时，即在地上滚，除死方休。	To practice this samādhi, one must walk day and night without sitting or lying down. Ordinary people who practice for three or four days find their feet swollen and can continue no further. But our grandmaster's resolve was fierce: he would rather die than stop. When his feet were too swollen for walking, he crawled on the ground; when he could no longer crawl, he rolled on the ground. Only death would make him cease.
经此艰苦修行，妄心死透，泯然深入大定，感得普贤菩萨现身，为之灌顶，传授心中心法，得来不易。后之有缘遇者，诚非少善根福德者也。 既得此法而不努力修习者，真有负佛菩萨与祖师深恩，亦无以面对自己与众生也，望仁者深勉之！即祝前进不息，并贺新年吉祥。】	Through this arduous cultivation, his deluded mind died away completely, and he entered deeply into great samādhi in utter stillness. He evoked the manifestation of Samantabhadra Bodhisattva, who conferred empowerment upon him and transmitted the Heart-of-Heart Dharma. It was not easily obtained. Those with the affinity to encounter it later are truly not people of scant wholesome roots and merit and virtue. Having obtained this Dharma yet failing to practice it diligently is truly to betray the profound kindness of the Buddhas, bodhisattvas, and patriarchs; nor could one face oneself or sentient beings. I hope that you will deeply exert yourself! I wish you unceasing progress and a happy, auspicious New Year.
弟子 齐志军 顶礼	Your disciple, Qi Zhijun, prostrates in reverence
1990年1月22日	January 22, 1990
【永寿童子】谈到传承问题，人多有议论。我认为能断除烦恼的法，就是佛陀正传，若论形式，都是其次。老师以为如何?	Yongshou Tongzi Regarding the question of lineage, many people have voiced opinions. I believe that any Dharma capable of eliminating afflictions is the Buddha's authentic transmission; questions of form are secondary. What does Teacher think?
【LVM】你一定知道“四依”的原则：“依法不依人，依义不依语，依智不依识，依了义不依不了义”。传承问题，第一重要的是“法”的传承，因为保持佛法慧命不断的关键是“法”的传承，这是内涵。	LVM You surely know the principle of the Four Reliances: “Rely on the Dharma, not on persons; rely on the meaning, not on words; rely on wisdom, not on consciousness; rely on definitive meaning, not on provisional meaning.” In questions of lineage, the most important thing is the transmission of the “Dharma,” for the key to

	ensuring that the wisdom-life of the Buddhadharma does not cease is the transmission of the Dharma. This is the substance.
传承的外延（外在表现）才是某某“传人”。颇有一些人，在“传人”的问题上孜孜追求于“依人”，而把“依法”抛在了脑后，这就本末倒置了。当然，“人能弘道，非道弘人”，传人固然是很重要的。	The extension of lineage—its external manifestation—is the successor of a certain person. Quite a few people diligently pursue reliance on persons in the matter of “successors,” while casting reliance on the Dharma behind them. This reverses the root and the branches. Of course, “people can promote the Way; the Way cannot promote people,” so successors are indeed very important.
传人之所以重要，是因为他体现了“法”，“法”在他身上已经人格化了，所以就衍生出“某某人是某位佛菩萨的化身”之说。明乎此，当我们至诚地心声“南无根本上师　元音阿阇黎”由衷地呼出时，这是依法，并非依人。	A successor is important because he embodies the Dharma: the Dharma has become personified in him. Thus there arose claims that “such-and-such a person is an emanation of a certain Buddha or bodhisattva.” Once this is understood, when we sincerely call from the depths of our hearts, “Namo Fundamental Guru Acharya Yuanyin,” we are relying on the Dharma, not on a person.
因为我们明确地知道，老人的身口意体现了佛菩萨的身口意。虽然古佛过往已久，但是佛菩萨的身口意仍在老人那里活脱脱地体现着。	For we clearly know that the elder’s body, speech, and mind embody the body, speech, and mind of the Buddhas and bodhisattvas. Although the ancient Buddhas passed away long ago, the body, speech, and mind of the Buddhas and bodhisattvas are still vividly embodied in the elder.
我们追随老人是为了学佛修法求解脱，这不分明是依法而不是依人么！于是，“活佛”之类的词语自然也会应运而生，这同样是依法而不是依人。最典型最极致的“依法不依人”应如《证体起用百则》之第一百则。	We follow the elder in order to learn Buddhism, practice the Dharma, and seek liberation. Is this not plainly relying on the Dharma rather than relying on a person? Thus terms such as “living Buddha” naturally arise; this too is reliance on the Dharma, not reliance on a person. The most typical and ultimate example of “relying on the Dharma, not on persons” is the one hundredth case in One Hundred Cases on Realizing Essence and Activating Function.
附：第一百则	Appendix: Case One Hundred
一切仗自力，到此佛亦不立，何有于人。	Everything depends on one’s own effort. At this point, even Buddha is not established—how much less any person.
假如鄙人今日堕落，或遭枉犯法，或入他门外道，种种不入眼之事，为世鄙弃，诸仁能不动否？能勿悔否？能	Suppose that today I were to fall into degradation, be falsely convicted of a crime, enter another non-

勿惭否？及我死时，能视如死一牛杀一狗否？	Buddhist path, or do various disgraceful things that the world despises. Could you remain unmoved? Could you refrain from regret? Could you refrain from shame? When I die, could you regard it as no different from the death of a cow or the killing of a dog?
但有惊者，有不惊者；惊者有一人，不惊者有甲乙二人，此三人中，居于何等乎，试道看？	Some would be alarmed, and some would not. If among these three people there is one who is alarmed and two, A and B, who are not, what is the standing of each among the three? Try to say.

第十六封

The Sixteenth Letter

第十六封	Letter Sixteen
尊敬的恩师：	Revered Teacher,
祝您少病少恼常沐法乐 愿您转妙法轮度诸众生 拜读恩师信示，内心十分感动。太师祖大愚法师修“般舟三昧”，难行能行，难忍能忍，勇猛精进至此，泯然深入大定，感得普贤菩萨现身，方得灌顶受法，获此无上心密。	May you have few illnesses and few vexations, and may you always be immersed in the joy of the Dharma. May you turn the wondrous Dharma wheel and liberate all sentient beings. Having respectfully read your letter and instructions, I am deeply moved. My grand-teacher’s teacher, Dharma Master Dayu, practiced the Pratyutpanna Samādhi. He did what was difficult to do and endured what was difficult to endure, advancing with such courageous vigor that he quietly entered deep samādhi. He thereby evoked the manifestation of Samantabhadra Bodhisattva, received empowerment and the Dharma, and obtained this unsurpassed Heart Esotericism.
弟子业障深重，我执顽强，只能生于末法，无缘亲聆释尊。以此福薄慧浅之具，却幸蒙恩师慈悲摄受，灌顶传法。弟子若不精勤修习，确是“朽木不可雕也”。	This disciple has grave karmic obstacles and tenacious attachment to self, and could only be born in the Dharma-ending age, without the good fortune to hear Śākyamuni Buddha in person. Yet, though possessed of such meager blessings and shallow wisdom, I have fortunately received your compassionate acceptance, empowerment, and transmission of the Dharma. If this disciple does not practice diligently, I truly am “rotten wood that cannot be carved.”

弟子既以普贤菩萨十大愿王为无尽愿，尽未来际，精勤守护，就当于菩萨亲传的大法不生懈怠，精勤修习。	Since this disciple takes the Ten Great Vows of Samantabhadra Bodhisattva as inexhaustible vows and diligently upholds them throughout the endless future, I should not become lax in the great Dharma personally transmitted by the Bodhisattva, but practice it diligently.
跪谢恩师赐弟子法名“志明”，弟子杜撰一联以志，请师父批评： 志在了生死亦无生死可了 且随顺三十七品菩提道 奋力破除幻里幻有相假我 明即证涅　岂有涅能证 姑默契二十五轮圆觉法 精勤修习心中心无上妙行	Kneeling, I thank you, Revered Teacher, for bestowing on this disciple the Dharma name “Zhiming.” I have presumptuously composed the following couplet as a record and ask for your criticism: Aspiring to transcend birth and death, though there is no birth and death to transcend; According with the thirty-seven factors of awakening. Striving to shatter the illusory self, falsely perceived amid illusory appearances; Awakening is itself realizing nirvāṇa—how could there be a nirvāṇa to realize? For now, silently attuning to the twenty-five modes of perfect enlightenment; Diligently cultivating the unsurpassed wondrous practice of the Heart-of-Heart Dharma.
横批：南无阿弥陀佛 【改几个字：志在了生死，了时并无生死了 明乃证涅　，证到岂有涅　证】 弟子已知太师公法名上仁下知，恩师法名上元下音，值此新春佳节，撰两联奉上： 仁人悯物入震旦 法轮常转 知了明心	Horizontal inscription: Namo Amitābha Buddha [Change a few characters: “Aspiring to transcend birth and death; when it is transcended, there is no birth and death to transcend. Awakening is realizing nirvāṇa; when realization is attained, how could there be a nirvāṇa to realize?”] This disciple now knows that my grand teacher’s Dharma name is Renzhi, and that your Dharma name is Yuanyin. On this occasion of the New Year festival, I offer the following two couplets: The compassionate one, pitying all beings, entered the land of China; The Dharma wheel ever turns. Knowing and awakening to the mind,
升兜率 佛日增辉 元机参透 十界非从两念起 音闻圆通三藏总摄一心中 弟子尚有持咒与呼吸问题请教：初修时，一口气将咒诵出，再吸一口气，再诵。后觉呼气诵	Ascending to Tuṣita; The Buddha’s sun shines ever brighter.

咒时长，吸气猛而时短。便不管吸气与呼气，一直诵去。	The primordial source fully penetrated: The ten realms do not arise from two thoughts. Hearing penetrates perfectly: The three baskets are wholly contained within one mind. This disciple also has a question about mantra recitation and breathing. When I first began practicing, I would recite the mantra in one exhalation, then take another breath and recite it again. Later, I felt that reciting the mantra on the exhalation took a long time, whereas inhalation was forceful and brief. So I ceased attending to inhalation and exhalation and simply continued reciting.
【持咒不必管呼吸，呼吸任其自然。】摄耳听咒，摄心念咒，不知什么时候就变成了口停心诵，再进一步便无诵。【渐次入定。】觉之就再诵，如是反复。【觉之就再度心诵耳闻，如是反复修持，不久即入大定。	[When reciting the mantra, there is no need to attend to the breath; let breathing proceed naturally.] Gather the ears to listen to the mantra and gather the mind to recite it. Without knowing when, it becomes a case of the mouth stopping while the mind recites; going a step further, there is no recitation. [One gradually enters samādhi.] When you become aware of it, resume reciting; repeat this again and again. [When you become aware of it, again let the mind recite and the ears hear. Practice repeatedly in this way, and before long you will enter deep samādhi.
】非有意觉，有时不知不觉之中陷入昏沉，猛然发觉印有变形，便复好重诵。	] This is not deliberate awareness. At times, without realizing it, I sink into drowsiness. Then I suddenly notice that the mudrā has become distorted, whereupon I correct it and resume reciting the mantra.
不知这种状况是正常还是反常？若不正常，应如何纠正？【此时如无有知觉，手印松散，即为睡着；如心有知觉，手印不散，不为睡着，此是一般人修习的正常现象。	I do not know whether this condition is normal or abnormal. If it is abnormal, how should it be corrected? [If at such a time there is no awareness and the mudrā has loosened, then you have fallen asleep. If the mind remains aware and the mudrā has not loosened, then you have not fallen asleep; this is a normal phenomenon in the practice of ordinary people.
如是睡着，应挺起脊梁，睁开双目，出声持咒，以驱散睡魔；如不是睡着，即任其定下，不要动它。】 再有	If you have fallen asleep, straighten your spine, open both eyes, and recite the mantra aloud to dispel the demon of sleep. If you have not fallen

十座，六个印便修满，当转入二印四印七日循环。师父曾教导弟子，假若不甚得定，加修第三印。	asleep, simply allow the samādhi to settle; do not disturb it.] After another ten sessions, I will have completed the six mudrās and will proceed to the seven-day cycle of the second and fourth mudrās. You once instructed this disciple that, if I do not attain samādhi very well, I should add practice of the third mudrā.
但不知这第三印加于何处？是用第三印代替第四印呢，还是一日须两座？【如时间不宽裕即用三印代四印，如时间宽裕，即先修三印后修四印，连修两座。	But I do not know where to add the third mudrā. Should I use the third mudrā in place of the fourth, or should I practice two sessions in one day? [If time is limited, use the third mudrā in place of the fourth. If time is ample, practice the third mudrā first and then the fourth, completing two consecutive sessions.
】若须两座，三印四印孰先孰后？还是七日循环另加天数？第一日二印如何加三印？恳请恩师开示。【第一日于二印后加修三印。也可于七日另外加数天三印。】弟子修持至今，未见魔障。	] If two sessions are required, which should come first, the third or the fourth mudrā? Or should additional days be added to the seven-day cycle? How should the third mudrā be added to the second mudrā on the first day? I respectfully ask for your instruction. [On the first day, add practice of the third mudrā after the second mudrā. You may also add several separate days of practice of the third mudrā outside the seven-day cycle.] To date, this disciple has encountered no demonic obstacles in practice.
【很好！】师父曾教导，魔障多加修第五印，五印应如何加？【加于第四印前，也可于七日外加修数天。】修持记录： 1月23日——1月30日：四印第一座——第八座。弟子觉得，六个印中，数第四印好结。	[Very good!] You once instructed that, when demonic obstacles are numerous, one should add practice of the fifth mudrā. How should the fifth mudrā be added? [Add it before the fourth mudrā; you may also add several days of practice outside the seven-day cycle.] Practice record: January 23–30: first through eighth sessions of the fourth mudrā. This disciple feels that, among the six mudrās, the fourth is easy to form.
然于八座中也偶有变形，觉而复好重诵咒。【可以。】1月31日——2月7日：五印第一座——第八座。结印已不困难，食指很容易地触到无名指上节文。 恭祝恩师新春法安。【望你好好修习，祝你早日成就。中丁。】	Yet during the eight sessions it occasionally became distorted; upon noticing this, I corrected it and resumed reciting the mantra. [That is acceptable.] January 31–February 7: first through eighth sessions of the fifth mudrā. Forming the mudrā is no longer difficult; the index fingers readily touch the upper joints of the ring fingers. Respectfully wishing you Dharma peace in the New Year. [I hope

	you practice well. May you attain accomplishment soon. Zhongding.]
弟子 齐志军 顶礼	Disciple Qi Zhijun, with reverence
1990年2月7日	February 7, 1990
【永寿童子】所谓魔障多加修第五印。怎样才算魔障多?	[Yongshou Tongzi] It is said that, when demonic obstacles are numerous, one should add practice of the fifth mudrā. What counts as “numerous demonic obstacles”?
【LVM】哈哈！你也这么问。其实，佛魔均未离心，心外无法。这个道理几乎人人懂得，只是遇到具体事，就把道理忘光了。比如，听人讲述“心魔、天魔”，就对天魔产生恐惧，以为心外还有个害人的“天魔”。	[LVM] Ha ha! You ask that too. In fact, neither Buddhas nor demons are apart from the mind; apart from mind, there is no dharma. Nearly everyone understands this principle, but when confronted with a concrete situation, they forget it completely. For example, when hearing people speak of “mental demons” and “celestial demons,” they become fearful of celestial demons, imagining that there is some “celestial demon” outside the mind that harms people.
听听《楞严经》是怎么说的吧：“当知虚空，生汝心内。犹如片云，点太清里。况诸世界，在虚空耶！”天魔的魔宫只不过是世界之一隅，就更不在心外了。	Listen to what the Śūraṅgama Sūtra says: “Know that empty space arises within your mind, like a small cloud appearing in the vast clear sky. How much more so the various worlds, which are within empty space!” The demon palace of the celestial demon is merely one corner of the world, and is therefore all the more not outside the mind.
“舜若多性可消亡，烁迦罗心无动转”，只要你心如磐石，天魔能奈你何！正如《楞严经》所说“如刀断水，如风吹光”，他不奈你何。然而，初修者心不坚啊，若遇到障碍，那就加修第五印吧。	“The nature of space may perish, but the mind of Śūraṅgama does not move.” So long as your mind is as firm as a rock, what can celestial demons do to you? As the Śūraṅgama Sūtra says, they are “like a knife cutting water, like wind blowing upon light”; they can do nothing to you. Yet beginners’ minds are not firm. If they encounter obstacles, then they should add practice of the fifth mudrā.

第十七封

Letter Seventeen

第十七封	Letter Seventeen
尊敬的恩师：	Revered and Gracious Teacher:

祝您少病少恼常沐法乐 愿您转妙法轮度诸众生 修持记录：2月8日——2月15日：六印第一座——第八座。四印最易结，六印最难结。难在二无名指甲不易同时抵在右大指上。	May you have fewer illnesses and afflictions and ever bathe in the joy of the Dharma. May you turn the wondrous Dharma wheel and liberate all sentient beings. Record of practice: February 8–15: the first through eighth sessions of the Sixth Mudrā. The Fourth Mudrā is the easiest to form, and the Sixth Mudrā the most difficult. The difficulty lies in making the nails of both ring fingers simultaneously touch the right thumb.
尽管交叉处向指尖移，也只能使二无名指甲抵大指上节，二小指甲抵大指下节文。四指甲都抵大指上节文很难办到。【不必俱抵上节文。】二中指二指头并直伸，拆开二分，有师父教导，夹一布团，尚不难做到。	Even if I move the crossing point toward the fingertips, I can only make the two ring-finger nails touch the upper joint of the thumb and the two little-finger nails touch the crease below the thumb joint. It is very difficult to make all four fingernails touch the crease at the upper thumb joint. [They need not all touch the crease at the upper joint.] With the two middle fingers held together and extended straight, then separated by about two fen, it is not too difficult to do as the Master instructed and place a small wad of cloth between them.
【最好能不用布团夹在指中。】2月16日——2月22日：百座后首期。自此日起，七日一循环。星期五二印，余六日四印。每日早起，坐二小时已成生活习惯，约5时入座，七时起座。	[It is best not to use a wad of cloth between the fingers.] February 16–22: the first week after one hundred sessions. From this day onward, each cycle consists of seven days. On Fridays I use the Second Mudrā, and on the other six days the Fourth Mudrā. Rising early each day and sitting for two hours has become a habit of life. I generally sit at about five o’clock and rise from the seat at seven.
马蹄表声若存若亡，若不留意，整座似不闻表响。一想起表，嘀嗒声便清晰可闻。弟子“初于闻中，入流亡所”的功夫尚不到家。【坐中不可想什么，须一切放下，自然晏然入定。	The ticking of the alarm clock seems to be there and not there. If I do not attend to it, it seems that throughout the entire session I do not hear it. As soon as I think of the clock, however, its ticking becomes clearly audible. This disciple’s practice of “initially entering the current of hearing and forgetting the object” is still inadequate. [During meditation, do not think of anything. You must let go of everything, and then you will naturally enter samādhi peacefully.
】《佛心经品亦通大随求陀罗尼经》似是两部经名，一部经是《佛心经》，一部经是《大随求陀罗尼经》。	] The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī seems to be the titles of two sūtras: one is The Buddha-Heart Sutra,

“品亦通”三字之意，是说《佛心经》中某些品与《大随求陀罗尼经》中某些品是相通的。	and the other is the Great Wish-Fulfilling Dhāraṇī Sūtra. The three characters pin yi tong, “also corresponding,” mean that certain sections of The Buddha-Heart Sutra correspond to certain sections of the Great Wish-Fulfilling Dhāraṇī Sūtra.
弟子对经名的理解若不对，请师父教导。【心中心咒乃与大随求陀罗尼的第八咒相同，故云“亦通”也。】约人·法·喻七种立名，“佛心”是法，“大随求陀罗尼”亦是法，二经均是单法立名。	If this disciple’s understanding of the title is incorrect, please instruct me, Master. [The Heart-of-Heart mantra is identical with the eighth mantra of the Great Wish-Fulfilling Dhāraṇī; hence it is said to “also correspond.”] According to the seven ways of naming by person, dharma, and metaphor, “Buddha-heart” is a dharma, and “Great Wish-Fulfilling Dhāraṇī” is also a dharma; both sūtras are named solely by dharma.
若约佛为人，约心为法，《佛心经》便是人法立名。怎样才算对呢？【后者对，但这些是天台宗的说法，与心宗无甚关系。因它宗的五时说法，有很多不妥处。】菩提流支奉诏译经，约是五世纪事，宣武帝请师译经。	If Buddha is taken as the person and heart as the dharma, then The Buddha-Heart Sutra is named by person and dharma. Which is correct? [The latter is correct, but these are Tiantai school teachings and have little to do with the Mind school. Moreover, its theory of the five periods of teaching has many inadequacies.] Bodhiruci translated sūtras by imperial edict, presumably in the fifth century, when Emperor Xuanwu invited him to translate them.
弟子所知，仅限于此。法师生平及宣武帝是梁朝君主吗？【非梁乃唐也，法师生平事迹不详，只知翻译经文很多。】上卷末：“尔时大众闻此法已，欢喜奉行，礼佛而退。”已至流通分。	This is all that this disciple knows. Was the Dharma Master’s lifetime, and Emperor Xuanwu, during the Liang dynasty? [It was not the Liang but the Tang dynasty. Details of the Dharma Master’s life are unknown; we know only that he translated many sūtras.] At the end of the upper volume: “At that time, having heard this Dharma, the assembly rejoiced, faithfully accepted it, bowed to the Buddha, and withdrew.” This has already reached the dissemination section.
【《佛心经品亦通大随求陀罗尼》至此已终。】下卷首云：“尔时阿难处大众中”，不知如何连贯。【下卷乃另述随心陀罗尼，故云“法别”，统属心中心印心之法，故别为上下卷。】上卷末注：佛心中心经卷上。	[The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī ends here.] At the beginning of the lower volume it says, “At that time, Ānanda was among the great assembly.” I do not know how this connects. [The lower volume separately expounds the Wish-Fulfilling Dhāraṇī, and thus says that “the dharma differs.” Together, they belong to the Heart-of-Heart Mind-Seal Dharma, and are therefore separately arranged as

	upper and lower volumes.] The note at the end of the upper volume reads: “Buddha-Heart Heart-of-Heart Sūtra, Upper Volume.”
下卷经题：佛心中心印品中卷下 法别 下卷末注：佛说心中心经卷下 这是一经多名，还是多经选品合为一经，请恩师开示。祝恩师 常沐法乐！【此法虽为释迦文佛所说，但本尊为随求菩萨，而随求菩萨又为观世音菩萨所化也。故密宗中，如只供一尊观世音菩萨，即可代表一切诸佛。】	The title of the lower volume reads: “Buddha-Heart Heart-of-Heart Mind-Seal Section, Middle Volume, Lower Dharma, Separate Dharma.” The note at the end of the lower volume reads: “The Buddha’s Teaching of the Heart-of-Heart Sūtra, Lower Volume.” Is this one sūtra with multiple titles, or are selections from several sūtras combined into one? I respectfully request your instruction, gracious Teacher. May you ever bathe in the joy of the Dharma! [Although this Dharma was taught by Śākyamuni Buddha, its yidam is the Wish-Fulfilling Bodhisattva, who is in turn an emanation of Avalokiteśvara Bodhisattva. Therefore, in Esoteric Buddhism, offering to Avalokiteśvara Bodhisattva alone can represent all Buddhas.]
弟子 齐志军 顶礼	Your disciple, Qi Zhijun, bows in reverence
1990年2月22日	February 22, 1990
【永寿童子】上师说的天台宗五时说法，有不妥之处。到底不妥在什么处呢?	[Youth Yongshou] The Master says that the Tiantai school’s doctrine of the five periods of teaching has some inadequacies. Precisely where are its inadequacies?
【LVM】举一个例子吧：《四十二章经》属于何时说法？你可能明确地知道，这是一部小乘经典，应属于阿含时。	[LVM] Let us take one example. To which period of teaching does the Sutra in Forty-Two Sections belong? You may know clearly that it is a Hīnayāna sūtra and should belong to the Āgama period.
再看《四十二章经》的这一章：“佛言：饭恶人百，不如饭一善人；饭善人千，不如饭一持五戒者；饭五戒者万，不如饭一须陀洹；饭百万须陀洹，不如饭一斯陀含；饭千万斯陀含，不如饭一阿那含；饭一亿阿那含，不如饭一阿	Now consider this chapter of the Sutra in Forty-Two Sections:
罗汉；饭十亿阿罗汉，不如饭一辟支佛；饭百亿辟支佛，不如饭一三世诸佛；饭千亿三世诸佛，不如饭一无念无住无修无证之者。”这章经文没有提到菩萨，显然属于小乘经典。	“The Buddha said: Feeding one hundred evil people is not equal to feeding one good person; feeding one thousand good people is not equal to feeding one person who upholds the five precepts; feeding ten thousand people who uphold the five precepts is not equal to feeding one srotāpanna; feeding one million srotāpannas is not equal to feeding one sakadāgāmin; feeding ten million sakadāgāmins is not equal to feeding one anāgāmin; feeding one

	hundred million anāgāmins is not equal to feeding one arhat; feeding one billion arhats is not equal to feeding one pratyekabuddha; feeding ten billion pratyekabuddhas is not equal to feeding all the Buddhas of the three times; feeding one hundred billion Buddhas of the three times is not equal to feeding one who is without thought, without abiding, without practice, and without realization." This chapter does not mention bodhisattvas and is plainly a Hīnayāna sūtra.
但是，最后那一句超佛越祖的“无念无住无修无证之者”总不会是阿含时所说之法吧！所以，尽管天台宗“五时说法”的教义颇有道理，十分方便，非常可取，为古今大德交口称赞，也不能把话说绝了。虽然瑕不掩瑜，也还是有不妥之处的。	Yet surely the final phrase, “one who is without thought, without abiding, without practice, and without realization,” which transcends Buddhas and patriarchs, is not a teaching spoken during the Āgama period! Therefore, although the Tiantai school’s doctrine of the “five periods of teaching” is quite reasonable, highly expedient, and very commendable, and has been universally praised by eminent masters both ancient and modern, one cannot state it too absolutely. Though its merits outweigh its flaws, it still has some inadequacies.
【永寿童子】我觉得心密学子看了《佛心经》上卷，基本就可以懂得如何修法了。下卷多谈神通，可不可以在流通时只印刷上卷?	[Youth Yongshou] I feel that once students of the Mind-Seal school have read the upper volume of The Buddha-Heart Sutra, they basically understand how to practice the Dharma. The lower volume speaks much of spiritual powers. When it is circulated, might only the upper volume be printed?
【LVM】在形成大藏的漫长岁月里，免不了有些经典会散失，当然也会有被抢救回来的。既是被抢救，就难免有些许残缺。既有残缺，也当有补救措施。有一个文绉绉的词，叫做“会集”，其实这就是补救残缺的方法。	[LVM] Over the long centuries in which the Buddhist canon took shape, some sūtras were inevitably lost, while others were of course recovered. Once recovered, they inevitably had some slight deficiencies. Where there are deficiencies, remedial measures are needed. There is a somewhat literary term, “compilation”; in fact, this is a method of remedying deficiencies.
《佛心经》上下两卷，明显有经过古人会集的痕迹。尽管如此，毕竟已经收进大藏，成为一体。若只流通上卷，岂不复起残缺之感了么！	The upper and lower volumes of The Buddha-Heart Sutra clearly bear traces of having been compiled by people of old. Even so, they have after all been included in the Buddhist canon and have become one whole. If only the upper volume were circulated, would that not revive the sense of incompleteness?

第十八封

The Eighteenth Letter

第十八封	Letter Eighteen
尊敬的恩师：	Revered Beneficent Teacher,
祝您少病少恼常沐法乐 愿您转妙法轮度诸众生 2月23日——3月1日：二期。 3月2日——3月8日：三期。这两期感觉好于往常。以往的毛病主要是昏沉。这两期松印、倒印的现象极少，昏睡突然惊醒之事不见再有。	May you have few illnesses and few afflictions, and may you always be immersed in the joy of the Dharma. May you turn the wondrous Dharma wheel and liberate all sentient beings. February 23–March 1: second phase. March 2–March 8: third phase. These two phases felt better than usual. Previously, my chief problem was drowsiness. During these two phases, instances of loosening or reversing the mudrā were exceedingly rare, and I no longer suddenly awoke from dozing off.
只是极易出定，定境不易保持长时。初入座半小时定境尚常出现，之后便是出了又入，入了又出。持咒确是排除妄念的良方，妄念起处，坚持咒语，很快就妄薄定生，渐至绵密处。目前，这“绵密处”尚是昏然一片，未见光明。	I still emerge from samādhi very easily, however, and it is difficult to maintain the meditative state for long. During the first half-hour after taking my seat, the meditative state still appears often; afterward, I emerge and reenter, reenter and emerge. Mantra recitation is indeed an excellent means of dispelling deluded thoughts. Whenever deluded thoughts arise, if I persist with the mantra, the thoughts soon grow faint and samādhi arises, gradually becoming continuous and seamless. At present, however, this “continuous and seamless” state is still a dim blur, and no light has yet appeared.
【不要求光明，初入定是不常久的。以后就渐入佳境，快乐而光明了。】修持之日，曾想一日两座，奈时间不够，有时便坐“便印”。至今均是一日一座，都在早晨，每座两小时，未曾短少。	[Do not seek light. When one first enters samādhi, it does not last long. Later, you will gradually enter a better state, one of joy and luminosity.] While practicing, I once considered doing two sessions a day, but lacked the time, so I sometimes used the “convenience mudrā.” Up to now, I have done one session daily, always in the morning, two hours each session, without ever shortening it.
蒙师父信示每日加坐之法、加三印之法、加五印之法及大月十五修九座之法，待有条件时遵师嘱加修。弟子还想请示打七之法，请师父开示。【打七每日坐6座。	I have received, through your letter, your instructions on adding a daily session, adding the third mudrā, adding the fifth mudrā, and practicing nine sessions on the fifteenth day of a long month. When circumstances permit, I shall increase my

	practice in accordance with your instructions. This disciple would also like to request instruction on the method of a seven-day retreat. Please offer your guidance, Master. [During a seven-day retreat, sit for six sessions each day.
时间：第一次，子时12点开始上座，4点下座；第二次，6点开始上座，10点下座；第三次，中午12点开始上座，下午4点下座。共坐12小时，空隙的两小时，即二座间间隔的时间，吃饭、休息、经行。	Schedule: for the first session, begin sitting at midnight and rise at 4:00 a.m.; for the second, begin at 6:00 a.m. and rise at 10:00 a.m.; for the third, begin at noon and rise at 4:00 p.m. This totals twelve hours of sitting. During the two hours between sessions, eat, rest, and practice walking meditation.
最后一天，修九座圆满。】《佛心经》：“如是我闻，一时佛住俱焰弥国金刚山顶，遍观十方皆如火色。”此句包括了信成就、闻成就、时成就、主成就、处成就。但“遍观十方”句似不是“众成就”。	On the final day, complete the practice with nine sessions.] The Buddha-Heart Sutra: “Thus have I heard: at one time, the Buddha dwelt on the summit of Vajra Mountain in the land of Juyemi, surveying the ten directions, all of which were like the color of fire.” This sentence encompasses the accomplishment of faith, the accomplishment of hearing, the accomplishment of time, the accomplishment of the teacher, and the accomplishment of place. Yet the phrase “surveying the ten directions” does not seem to constitute the accomplishment of the assembly.
弟子以为，经文至此，初序分终，以后便是正宗分。初序分终，六种证信序只有五种。“遍观十方皆如火色”，业火炽然，堕落之相；欲火炽然，沉沦之相。	This disciple believes that, at this point in the sūtra, the introductory section has ended and the main exposition begins. With the end of the introductory section, only five of the six accomplishments of the introductory sequence are present. “The ten directions, all like the color of fire” signifies the blazing fires of karma and the appearance of falling into degradation; it also signifies the blazing fires of desire and the appearance of sinking into delusion.
十方皆沉堕，何来修法、护法之众？故弟子以为，这句不是六种证信序中的“众成就”。“俱焰弥国金刚山顶”大约不在人间，“皆如火色”的十方，也包含了人间。【此预示末法时代，众生沉沦之相也。	If beings in all ten directions are sinking and falling, where are the assemblies that practice and protect the Dharma? Therefore, this disciple believes that this sentence is not the “accomplishment of the assembly” among the six accomplishments of the introductory sequence. The summit of Vajra Mountain in the land of Juyemi is probably not in the human realm, while the ten directions that are “all like the color of fire” also include the human

	realm. [This foreshadows the appearance of sentient beings sinking in the Dharma-ending age.
众生沉沦而佛菩萨不在此例也。】“尔时如来即嘘长叹。……天仙魔众，怖走无处。”这一品，世尊叹思，十界震动，诸佛正思，菩萨住心不动。金刚不安其座，护法神 ，怖走无处。	Sentient beings sink, but Buddhas and bodhisattvas are not included in this.] “At that time, the Tathāgata heaved a long sigh. … The devas, immortals, demons, and other beings fled in terror, with nowhere to go.” In this chapter, the World-Honored One sighs in contemplation; the ten realms are shaken; the Buddhas are deeply contemplating; and the bodhisattvas abide with minds unmoved. The vajras are unsettled in their seats, and the Dharma-protecting deities flee in terror, with nowhere to go.
大有“山雨欲来风满楼”之势，使弟子想到耶教的“世界末日”说，与当今广传的“1999年7月人类灭绝”说。【此说不确，地球毁灭，当有多年。】果是如此。	There was every sign that a storm was about to break, which reminded this disciple of Christianity’s teaching of the “end of the world” and the widely circulated contemporary claim that “humanity would perish in July 1999.” [This claim is incorrect; the destruction of the earth would take many years.] And so it proved to be.
只看众生尔虞我诈、拼命追求高消费，且资源将尽、人口暴涨，便预示着，这共业必将酝酿一场灾难。弟子空有度生之心，于共业流转束手无策。尽管知道“自未得度，先度人者，菩萨发心。	one need only look at how sentient beings deceive one another and desperately pursue high consumption, while resources are nearly exhausted and the population is exploding, to see that this collective karma is bound to brew a disaster. This disciple has only the wish to liberate sentient beings, yet is helpless in the face of the revolving flow of collective karma. Although I know that “one who has not yet crossed over oneself, yet first seeks to ferry others across, gives rise to the bodhisattva resolve,”
”但无能力，云何度生？自当精勤修习心中心法，早日成就，救度众生。【正是！】共业大众共有，别业个人承担。这共业与别业亦当不二，只是弟子障重慧浅，我执难破。恳请恩师开示。【只要有此大愿，日后必得成就。】	without the ability, how can I liberate sentient beings? I should diligently cultivate the Heart-of-Heart Dharma, attain accomplishment soon, and save sentient beings. [Precisely!] Collective karma is shared by the masses, while individual karma is borne by each person. Collective karma and individual karma should likewise be nondual; it is only that this disciple’s karmic obstacles are heavy, wisdom shallow, and attachment to self difficult to break. I respectfully beg for the beneficent teacher’s guidance. [So long as you have this great

	vow, you will surely attain accomplishment in the future.]
弟子 齐志军 顶礼	Disciple Qi Zhijun, reverently prostrating
1990年3月8日	March 8, 1990
【永寿童子】虽然末法时期，我等障重慧浅，赖有心中心，也当无忧。老师也不用太谦虚吧，上师都授记了。	[Young Tongzi of Yongshou] Although this is the Dharma-ending age, and our karmic obstacles are heavy and wisdom shallow, with the Heart-of-Heart Dharma to rely on, we need have no worries. Teacher, you need not be so modest either; the master has already given you a prediction.
【LVM】哈哈！你竟然用“授记”这个词，也不怕惊众。不如用“鼓励”这个词好。平常心是道，直心是道场。其实，人人发此大愿，人人都能成就。奈多见不肯者何！	[LVM] Ha ha! You actually used the term “prediction,” without fearing that it might startle people. It would be better to use the word “encouragement.” Ordinary mind is the Way; a straight mind is the place of practice. In truth, if everyone makes this great vow, everyone can attain accomplishment. But what can be done when so many are unwilling?

第十九封

The Nineteenth Letter

第十九封	Letter Nineteen
尊敬的恩师：	Revered Benefactor and Teacher,
祝您少病少恼常沐法乐，愿您转妙法　度诸众生。【不必客套。】 3月9日——3月15日：四期 3月16日——3月22日：五期 总的感觉，这两期比以往要好。但不如上两期，昏沉又偶有出现。	May you have little illness and few troubles, ever bathed in the joy of the Dharma. May you turn the wondrous Dharma wheel and liberate all sentient beings. [No need for formalities.] March 9–15: fourth seven-day retreat. March 16–22: fifth seven-day retreat. Overall, these two retreats were better than the previous ones, though not as good as the two before them; drowsiness occasionally reappeared.
进境是否有周期性？比方说，进一丈退五尺，再进一丈再退五尺。我似已感觉到这种周期性，是否正常现象？请恩师开示。【用功未到落堂时刻，总不免进进退退，而不是一帆风顺的。	Does progress follow a cycle? For example, one advances ten feet, retreats five, then advances another ten feet and retreats another five. I seem to have sensed such a cycle. Is this normal? Please instruct me. [Until one's practice has reached the point of complete fulfillment, one cannot avoid

	advancing and retreating; it is not all smooth sailing.
这是因为：1，一天的工作和遭遇，常常要影响定境。2，八识种子的浮沉，更要影响定功。所以要屡退屡进了。这没有什么周期性，只要把稳舵，奋力前进，自能安抵达彼岸。】	This is because: 1. The day's work and experiences often affect one's meditative state. 2. The rising and sinking of the seeds in the eighth consciousness affect the power of samādhi even more. Thus, one repeatedly retreats and advances. There is no particular cycle to it. So long as you hold the helm steady and press forward with vigor, you will naturally reach the other shore safely.]
蒙师父信示，每日六座打七之法，此六座均是修四印吗？【不是。前两座修四印，末后一座修二印。】比如一连打三个七，前二十天都是每日六座，只有最后一天修九座，对吗？【对！】这九座均修四印？【对！】遇大月十五修九座，时间安排相同吗？【对！】	In your letter, Master, you instructed me in the method of undertaking a seven-day retreat with six meditation sessions daily. Are all six sessions practiced with the Four Mudrās? [No. Practice the Four Mudrās in the first two sessions and the Second Mudrā in the final session.] For example, if one undertakes three seven-day retreats in succession, one practices six sessions daily for the first twenty days and nine sessions only on the final day—is that correct? [Correct!] Are all nine sessions practiced with the Four Mudrās? [Correct!] When the fifteenth day of a long lunar month is encountered, does one practice nine sessions with the same schedule? [Correct!]
《佛心经》“尔时即有十金刚藏菩萨”至“见如来心遍诸众生”，这一品写世尊住于三昧，菩萨见如来心遍诸众生。弟子有两点请问师父：	In The Buddha-Heart Sutra, from “At that time there were ten Vajragarbha Bodhisattvas” to “They saw the Tathāgata’s mind pervading all sentient beings,” this section says that the World-Honored One abides in samādhi and that the bodhisattvas see the Tathāgata’s mind pervading all sentient beings. This disciple has two questions for you, Master:
1.十金刚藏菩萨，是十位菩萨，还是一位菩萨名“十金刚藏”？【金刚藏菩萨是金刚萨　——即普贤菩萨的内眷属，有很多很多的金刚王，此处的十金刚藏菩萨，乃指其为首的十大菩萨也。】	1. Are the ten Vajragarbha Bodhisattvas ten bodhisattvas, or is there one bodhisattva named “Ten Vajragarbha”? [Vajragarbha Bodhisattva is Vajrasattva—that is, an inner retinue member of Samantabhadra Bodhisattva. There are very many Vajra Kings; the ten Vajragarbha Bodhisattvas here refer to the ten principal bodhisattvas among them.]

2.先云“慈心三昧”，后云“慈悲三昧”。这是否在复印刻版时一字有误？“见如来心遍诸众生”，当是菩萨慧眼所见。	2. Earlier it says “samādhi of loving-kindness,” and later “samādhi of loving-kindness and compassion.” Could this be a one-character error made during photocopying and engraving? “They saw the Tathāgata’s mind pervading all sentient beings” should be what the bodhisattvas see with their wisdom eyes.
众生本具真如佛性，自与如来心相应，但因妄想执着，不能证得，因业受报，头出头没，生生不息，故如来叹：“普视众生，都无差途。”【没有错误。	Sentient beings inherently possess the Buddha-nature of suchness and naturally accord with the Tathāgata’s mind. Yet because of deluded thoughts and attachments, they cannot realize it. Because of karma, they undergo retribution, rising and sinking again and again, endlessly through life after life. Thus the Tathāgata sighs: “Surveying sentient beings universally, none are without deviation from the path.” [There is no error.
慈心和慈悲，乃由慈心爱护众生故，见众生将遭末劫沉沦之苦而悲悯众生也。】如来入于慈悲三昧，心遍诸众生，正是救摄之处。	Loving-kindness and compassion arise because, out of loving-kindness, one cherishes sentient beings; seeing that they are about to suffer the sinking and drowning of the final kalpa, one feels compassion for them.] When the Tathāgata enters the samādhi of loving-kindness and compassion, his mind pervades all sentient beings; this is precisely where he rescues and gathers them in.
怎样救？如何摄？这便引出下品：“尔时如来从三昧起”至“唯有如来心中心，余不能及”，这一品点出救摄之法。“众生没尽”之因，是“不解我法，不知我心，不到我际，被魔所持”。	How does he rescue them? How does he gather them in? This leads to the next section, from “At that time the Tathāgata arose from samādhi” to “Only the Tathāgata’s Heart-of-Heart can reach it; the rest cannot.” This section identifies the method of rescue and gathering. The cause of “the utter drowning of sentient beings” is that they “do not understand my Dharma, do not know my mind, do not reach my ultimate boundary, and are held by Māra.”
“如何救得”呢？菩萨不能摄，金刚力不能摄，诸天神变不能，唯有如来心中心方能救摄。可见共业业力之强，软硬不吃，神通不敌。又见心中心法之高强。其高深之处，以下便以“何以故”引出。【如是如是！】	How can they be rescued? Bodhisattvas cannot gather them in; vajra power cannot gather them in; nor can the transformations of the devas. Only the Tathāgata’s Heart-of-Heart can rescue and gather them in. This shows the great strength of collective karmic force: it yields neither to gentle nor forceful means, and spiritual powers cannot overcome it. It also shows the supreme power of the Heart-of-Heart Dharma. Its profundity is then introduced

	below with the words, “Why is this so?” [Just so, just so!]
弟子 齐志军 顶礼	Disciple Qi Zhijun respectfully bows
1990年3月22日	March 22, 1990
【永寿童子】虽佛性无进退，而初修学人常有进退之感。如何方证无进退？	[Yongshou Tongzi] Although Buddha-nature neither advances nor retreats, beginning practitioners often feel that they advance and retreat. How can one realize that there is neither advance nor retreat?
【LVM】本来就无进退，奈妄执有进退何！妄执减弱，方便说进；妄执增强，方便说退。	[LVM] Originally, there is neither advance nor retreat; it is only deluded attachment that posits advance and retreat. When deluded attachment weakens, we provisionally call it advance; when deluded attachment strengthens, we provisionally call it retreat.

第二十封

The Twentieth Letter

第二十封	Letter Twenty
尊敬的师父：	Respected Master,
祝师父安好，愿众生易度。 3月23日——3月29日：六期 3月30日——4月5日：七期 这两期时而发现妄念潜流。那是口停心诵之后，本该安住定境，哪怕是少时。可是突然会发现念头流转。	I wish you well, Master, and pray that sentient beings may be more easily liberated. March 23–29: six sessions. March 30–April 5: seven sessions. During these two periods, I would at times notice an undercurrent of deluded thoughts. After oral recitation has ceased and the mind continues reciting, one should abide in a state of samādhi, if only briefly. Yet suddenly one finds thoughts flowing on.
若说是思想活动，却象是某种故事情节在延续；若说是境界，似未见到具体形象。【此种妄念潜流，乃唯识所说的五遍行心所——意、触、受、想、思——中之“作意”。以第八识，乃一精明之体，本无善恶。	If it is called mental activity, it seems more like some storyline continuing; if it is called a meditative state, no concrete images seem to appear. [This undercurrent of deluded thoughts is what Consciousness-Only calls “attention” among the five universal mental factors—intention, contact, feeling, ideation, and volition. The eighth consciousness is fundamentally a lucid entity and is itself neither good nor evil.

共前五识，——乃八识精明，应五根照境之用，同一现量，亦无善恶。其六、七二识，正属八识之见分。其七乃虚假，故《楞伽经》云：“七识不流转，非生死因。	Together with the first five consciousnesses, it is the lucid functioning of the eight consciousnesses, responding through the five faculties to illuminate objects; all are direct perception and are likewise neither good nor evil. The sixth and seventh consciousnesses belong precisely to the perceiving aspect of the eighth consciousness. The seventh is false; therefore the Laṅkāvatāra Sūtra says: “The seventh consciousness does not transmigrate and is not the cause of birth and death.”
”其六识元属智照，今在迷中，虽善分别，但是待缘，也本无善恶。若无此五遍行心所，则一念不生，智光圆满，现量昭然，即此名为大定（大定非死在那里不动也），六根任运无为矣。	The sixth consciousness originally belongs to wisdom’s illumination. Now, while in delusion, it may discriminate well, but it depends on conditions and is likewise neither good nor evil. Without these five universal mental factors, not a single thought arises; wisdom-light is complete, direct perception is manifest and clear—this is called great samādhi (great samādhi does not mean lying motionless as though dead), and the six sense faculties function spontaneously and without contrivance.
无奈八识田中，含藏无量劫来善恶业习种子，内熏鼓发，不觉动念，有如潜水鱼，鼓波而自涌，是为“作意”。但只警心令起，不论善恶，此生心动念之始也。	Yet the storehouse of the eighth consciousness contains seeds of wholesome and unwholesome karmic habits accumulated over countless kalpas. Internally perfumed and stirred into activity, they cause thoughts to arise without one noticing, like fish beneath the water that churn up waves and surface of themselves. This is “attention.” It merely alerts the mind and causes it to arise, regardless of good or evil; it is the beginning of mental activity and the stirring of thoughts in this life.
由于众生无始以来，未尝离念，故今念佛、参禅、修密，堵截意识不行，便是不容作意耳。	Since sentient beings have never been apart from thoughts since beginningless time, Buddha-recitation, Chan investigation, and esoteric practice now block consciousness from operating; that is, they do not allow attention to arise.
仁者只须精勤修习下去，念起即觉，不令继续，以咒力将其照破，久久定慧力充足，自然忽地爆炸，内而身心，外而世界，乃至虚空，一起粉碎，则一切业习种子，消陨无余，即亲证上面所说“智光圆照、六根任运无为”矣。	You need only continue cultivating diligently. The moment a thought arises, become aware of it and do not let it continue; use the power of the mantra to illuminate and shatter it. In time, when the powers of samādhi and wisdom are sufficient, there will naturally be a sudden explosion: inwardly, body and mind; outwardly, the world; and even empty space—all shatter together. Then all

	seeds of karmic habits vanish without remainder, and one directly realizes what was said above: “wisdom-light shines everywhere, and the six sense faculties function spontaneously and without contrivance.”
】发现之后，重持咒语，不久又会如此。这种念头好像是潜在的，比思想活动更难排遣。由于有“觉”，不是做梦，可是象梦一样不由自主。	] After noticing this, I resume holding the mantra, but before long it happens again. These thoughts seem latent and are even harder to dispel than mental activity. Since there is awareness, it is not a dream; yet like a dream, it is involuntary.
这是不是师父信中所说的“八识种子的沉浮”呢？市政协开会，4月2日报到，时间宽松，于当日午后加了一座二印，这是第一次一天修两座。	Is this what you referred to in your letter as “the rising and sinking of the seeds of the eighth consciousness”? The Municipal Chinese People’s Political Consultative Conference convened, and registration was on April 2. Since my schedule was relaxed, I added a second-seal session that afternoon. This was the first time I had practiced two sessions in one day.
《佛心经》中谈到：“何以故？能令诸魔生大慈故，……乃至过去现在未来一切世界有通无通、有智无智、有贤无贤，尽归付故。”“何以故”之下，引出十八个“故”，这是心中心法的十八种力用。	The Buddha-Heart Sutra says: “Why is this so? Because it enables all māras to give rise to great compassion; … and even all worlds of the past, present, and future—whether possessing supernormal powers or not, wisdom or not, virtue or not—are all entrusted to it.” After “Why is this so?” eighteen instances of “because” are introduced; these are the eighteen powers and functions of the Heart-of-Heart Dharma.
“过去现在未来”是时间，“一切世界”是空间，心中心法之力用超越了时空。“尔时大会闻说此已，咸欲听受。……以是因缘，名心中心。”这一品心中心生欢喜光，比一千个太阳还亮。	“Past, present, and future” is time, and “all worlds” is space; the powers and functions of the Heart-of-Heart Dharma transcend time and space. “At that time, having heard this teaching, all in the assembly wished to hear and receive it. … For this reason, it is called Heart-of-Heart.” In this chapter, the Heart-of-Heart gives rise to a joyful light brighter than a thousand suns.
实德菩萨问其因缘，释尊训示此光不可量、不可称、不可赞叹，亦无印可。这“三不一无”直契不能以测度知、不能以名字知、不能以尊卑解的自性真如。禅宗开悟，尚需印可。此无印可，悟境更高。	Bodhisattva Shide asked about its causes and conditions. The World-Honored One instructed that this light cannot be measured, weighed, or praised, nor can it be confirmed. These “three impossibilities and one absence” directly accord with the self-nature of suchness, which cannot be known through measurement, cannot be known through names, and cannot be understood in

	terms of rank or status. Even an awakening in the Chan school still requires confirmation. Here there is no confirmation, and the state of awakening is higher.
为了解释这个“无印可”，在“何以故”后又引发出六个“故”。从而可知：诸佛无印可，印可非究竟。诸佛无所得，有得非圆满。诸相无所见，有见即执着。诸根无舍离，有离即顽空。诸魔不得便，得便即邪道。	To explain this “absence of confirmation,” six further instances of “because” are introduced after “Why is this so?” From this we may know: the Buddhas have no confirmation, for confirmation is not ultimate. The Buddhas have nothing attained, for attainment is not complete. No appearances are seen, for seeing entails attachment. The faculties are not abandoned, for abandoning them is obstinate emptiness. Māras find no advantage, for finding advantage is the deviant path.
魔王路须遮，不遮必入魔。上文十八种力用，第一种便是“能令诸魔生大慈故”，令魔生慈，便是“遮诸魔王道路”，这确非菩萨慈、金刚力、天神幻之所摄。 正因为有上述种种因缘，才名心中心。 众生没尽，摄持于魔，舍心中心，无法救度，至此方知其因缘。	The paths of the Māra kings must be blocked; if they are not blocked, one will inevitably enter the realm of māras. Of the eighteen powers and functions above, the first is “because it enables all māras to give rise to great compassion.” Causing māras to give rise to compassion is precisely “blocking the paths of all Māra kings”; this is certainly not encompassed by the compassion of bodhisattvas, vajra power, or the transformations of devas. It is because of all the foregoing causes and conditions that it is called Heart-of-Heart. Sentient beings are not yet exhausted, and they are held within the grasp of māras. If one abandons the Heart-of-Heart, there is no way to liberate them. Only now do I understand these causes and conditions.
弟子 齐志军 顶礼	Disciple Qi Zhijun respectfully bows.
1990年4月5日	April 5, 1990
【永寿童子】“诸佛无印可，印可非究竟”，何谓也？私下觉得其他各宗的印证方法都可以与心密相通，但又不完全一样。	[Yongshou Tongzi] “The Buddhas offer no seal of approval, for such confirmation is not ultimate”—what does this mean? It seems to me that the methods of verification in the other schools can all be connected with heart esotericism, yet they are not entirely the same.
【LVM】这是说“本来是佛”，不但不是通过修行变成个佛，而且不是接受印可封你个佛。修行只是去掉（打灭妄想执著），印可只是告诉你你已经去掉得怎么样了。	[LVM] This means that one is “originally a Buddha.” It is not that one becomes a Buddha through practice, much less that one receives confirmation and is thereby made a Buddha. Practice merely

	removes [and destroys deluded thoughts and attachments]; confirmation merely tells you how thoroughly you have already removed them.
【永寿童子】“令魔生慈”，乃降魔的方法和结果吧。以“慈悲心”降魔与佛菩萨现“愤怒像”降魔，孰为优劣?	[Yongshou Tongzi] “Causing māras to give rise to compassion” is both a method and an outcome of subduing māras, is it not? Between subduing māras with “a compassionate mind” and subduing māras through Buddhas and bodhisattvas manifesting “wrathful forms,” which is superior and which inferior?
【LVM】】“愤怒像”也内秘“慈悲心”，二者当用什么用什么。用对是优，用错是劣。	[LVM] “Wrathful forms” also inwardly conceal “a compassionate mind.” Use whichever is appropriate to the occasion. Using it correctly is superior; using it incorrectly is inferior.

第二十一封

Letter Twenty-One

第二十一封	Letter Twenty-One
尊敬的师父:	Revered Master,
祝师父安好，愿众生易度。 拜读师父信示，疑念顿消。原来善恶、好丑、真妄、悟迷等相对的概念，拳拳分别，欣上厌下，我执顽强，俱是七识作祟。	I wish you well, Master, and may sentient beings be easy to liberate. Having respectfully read your letter, my doubts have suddenly vanished. It turns out that such relative concepts as good and evil, beauty and ugliness, truth and delusion, awakening and confusion—along with our persistent discriminations, delight in what is above and aversion to what is below, and tenacious attachment to self—are all the mischief of the seventh consciousness.
若将这些统统扬弃，则能认识的“我”与所认识的“世界”，能改造的“我”，与所改造的“世界”，无二无别，整体圆成。即“认识”与“改造”也本不二，因为前五识已契合“成所作智”之故。	If all these are cast aside, then the “I” that knows and the “world” that is known, the “I” that transforms and the “world” that is transformed, are neither two nor different; they are wholly complete as one. “Knowing” and “transforming” are likewise originally nondual, because the first five consciousnesses have already accorded with the wisdom of accomplishing what is to be done.
【对！一切分别皆六识，但不恒常；第七末那，则恒审思量，鼓动传送，是为意识之根。】 这里只说不二，	[Correct! All discrimination belongs to the sixth consciousness, but it is not constant. The seventh,

未说是一，若立一排二，仍落相对。	manas, constantly examines and deliberates, impelling and transmitting; it is the root of consciousness.] Here you speak only of nonduality, not of oneness. If one establishes oneness and excludes duality, one still falls into relativity.
不立一，不立二，不立即一即二，不立非一非二，乃至一法不立，超四句，绝百非，方契真如实相。由于七识作祟，我执顽强，拳拳分别，实相不得现前也。【子能融会贯通，实堪欣慰！将来荷担如来家业，岂即吾子志军乎？！】“佛”与“心”亦不二，“佛心”便是心中心，《佛心经》讲述之法，就是“心中心法”。	Establish neither one nor two; establish neither both one and two nor neither one nor two; indeed, do not establish a single dharma. Only by transcending the four propositions and cutting off the hundred negations can one accord with the true aspect of suchness. Because the seventh consciousness makes mischief, attachment to self is tenacious and discrimination persistent; thus true reality cannot appear before one. [You are able to integrate and comprehend this thoroughly, which is truly gratifying! In the future, will it not be your aspiration, Zhijun, to shoulder the household affairs of the Tathāgata?] “Buddha” and “mind” are likewise nondual. “Buddha-heart” is precisely the Heart-of-Heart, and the Dharma taught in The Buddha-Heart Sutra is the Heart-of-Heart Dharma.
4月6日——4月12日：八期 4月13日——4月19日：九期 九期首座（4月13日），起得较早，能修两座。近3点——5点修二印，5点——7点修四印，这是第二次一日修两座。	April 6–April 12: eighth period. April 13–April 19: ninth period. On the first sitting of the ninth period (April 13), I rose relatively early and was able to practice two sessions. From nearly 3:00 to 5:00, I practiced the second mudrā; from 5:00 to 7:00, I practiced the fourth mudrā. This was the second time I practiced two sessions in a single day.
二印末，举顶回向；四印始，并未再颂四皈依、请护法、行祈求，而是直接结成四印，继续坐下去。四印末，重新举顶，回向。这种衔接方法不知是否可以。【可以。】	At the end of the second mudrā, I raised [my hands] above my crown and dedicated the merit. At the beginning of the fourth mudrā, I did not again recite the Four Refuges, invite the Dharma protectors, or make supplications; rather, I directly formed the fourth mudrā and continued sitting. At the end of the fourth mudrā, I again raised [my hands] above my crown and dedicated the merit. I do not know whether this way of linking the sessions is permissible. [It is.]
《佛心经》为说心中心法的立名因缘，讲了约世间法的十八个“故”。之后，大众祈请，世尊讲法。未宣六印一咒之前，先说修证佛地十种持。	The Buddha-Heart Sutra explains the circumstances that gave the Heart-of-Heart Dharma its name, setting forth approximately eighteen “reasons” in relation to worldly dharmas. Thereafter, the assembly entreated the World-

	Honored One to teach the Dharma. Before expounding the six mudrās and one mantra, he first explained the ten kinds of upholding for cultivating and realizing Buddhahood.
师父眉批：“修证佛地十种持，最为重要，舍此十持，绝不能成佛！修心中心法者，首当发此十大愿心！” 弟子发愿：此十种持，尽未来际，信受奉行，忆持不忘！【善哉！有此坚强伟大愿力，何患佛道不成！】 “第一持心，于法无碍，于佛生信，于心平等，于众生生慈，于色无著”。	Master’s marginal note: “The ten kinds of upholding for cultivating and realizing Buddhahood are of the utmost importance. Without these ten upholdings, one can never become a Buddha! Those who practice the Heart-of-Heart Dharma must first give rise to these ten great vows!” This disciple makes this vow: Throughout the endless future, I shall faithfully accept and uphold these ten kinds of upholding, keeping them in mind and never forgetting them! [Excellent! With such strong and great vow-power, why fear that the Buddha Way will not be accomplished?] “The first is to uphold the mind: be unobstructed in regard to dharmas, give rise to faith in the Buddha, remain even-minded toward mind, give rise to loving-kindness toward sentient beings, and be unattached to forms.”
“于法无碍”，契合大圆镜智，八识所转；“于心平等”，契合平等性智，七识所转；“于色无著”，契合妙观察智，六识所转；“于佛生信，于众生慈”契合“成所作智”，前五识所转。	“Be unobstructed in regard to dharmas” accords with the great perfect mirror wisdom, into which the eighth consciousness is transformed; “remain even-minded toward mind” accords with the wisdom of equality, into which the seventh consciousness is transformed; “be unattached to forms” accords with the wondrous observing wisdom, into which the sixth consciousness is transformed; and “give rise to faith in the Buddha and loving-kindness toward sentient beings” accords with the wisdom of accomplishing what is to be done, into which the first five consciousnesses are transformed.
【如是如是！】第一持已契合于转八识成四智。再束四智成三身，便得成就矣。另，弟子仍在忆念师父的法照，师父已答应，俟有即寄，不知现在有否？弟子尚不知师父的宏法事迹。不知这样请求是否越份，恳请师父批评。若不越份，弟子想知道师父的法运因缘。【没有！既一法不立，当无可奉告！】	[Just so! Just so!] The first upholding already accords with transforming the eight consciousnesses into the four wisdoms. Then, by gathering the four wisdoms into the three kāyas, one attains accomplishment. Additionally, this disciple still remembers the Master’s Dharma portrait. The Master had already agreed to send one when available; I do not know whether one is available now. This disciple still does not know of the Master’s deeds in spreading the Dharma. I do

	not know whether this request exceeds the proper bounds, and respectfully ask the Master for correction. If it does not exceed the proper bounds, this disciple would like to know the causes and conditions of the Master's Dharma work. [There is nothing! Since not a single dharma is established, there is nothing to tell!]
弟子 齐志军 顶礼	Disciple Qi Zhijun, with reverence
1990年4月19日	April 19, 1990
【永寿童子】七识乃六识之根，八识乃七识之根，唯识宗这么说，早期的佛法则只说意识。那么早期佛法中所说的意识，应包括六七八识。种种分类，皆为认识的方便而设。	[Yongshou Tongzi] The seventh consciousness is the root of the sixth consciousness, and the eighth consciousness is the root of the seventh consciousness. This is how the Consciousness-Only school explains it; early Buddhism, however, speaks only of consciousness. Thus, the consciousness spoken of in early Buddhism should include the sixth, seventh, and eighth consciousnesses. The various classifications were all devised as expedient means of understanding.
【LVM】“随众生心，应所知量”嘛。	[LVM] “In accordance with the minds of sentient beings, responding according to what they are able to know.”
【永寿童子】原本说给照片，怎么又“一法不立”了？难道上师要食言吗？	[Yongshou Tongzi] Originally, he said he would provide a photograph. Why has it now become “not a single dharma is established”? Does this mean that the guru is going back on his word?
【LVM】没有食言，寄来的是王骧陆师公的法照。	[LVM] He has not gone back on his word. What was sent was a Dharma portrait of Grandmaster Wang Xianglu.

第二十二封

The Twenty-Second Letter

第二十二封	Letter Twenty-Two
尊敬的恩师：	Revered and Gracious Teacher,
祝师父安好，愿众生易度。 去年，在弟子未受心中心法之前，师父信示：“如信得及，即此来问法的，发大誓愿的，拟成佛度生的，即是仁者的真心；整日在面门放光的，举手动足的，即是阁下的本来面目。	I wish you well, Master, and pray that sentient beings may be easily liberated. Last year, before this disciple had received the Heart-of-Heart Dharma, you wrote: “If you truly have faith, then

	this very one who has come to inquire about the Dharma, who has made great vows, and who intends to attain Buddhahood and liberate sentient beings—this is your true mind. That which radiates light all day from your face, and which raises your hands and moves your feet—this is your Original Face.”
则其他法门不修而得矣！尚何拟来沪学心中心法哉？”弟子当时心恋心中心法，未敢直下承当。虽深受震动，若有所悟，也未敢即时转语回师。	“Then there is no need to cultivate any other dharma gate. Why, then, do you propose coming to Shanghai to study the Heart-of-Heart Dharma?” At the time, this disciple was attached to the Heart-of-Heart Dharma and did not dare to accept this directly. Though deeply shaken and seemingly awakened to something, I still did not dare to reply to you at once.
后来，曾以夏莲居大德的偈语自嘲：“说来句句空，行时步步有，掩耳盗铃汉，虚空笑破口。	Later, I once mocked myself with a verse by the great lay practitioner Xia Lianju: “Every sentence sounds empty when spoken; every step is there when taken. The man who covers his ears while stealing a bell—empty space laughs until its mouth splits open.”
”【妙哉！】再后来，随着心中心法的持续修持，忽于此得转语：“但有言说非实意，非空非有不碍行，笑破虚空真境界，何妨掩耳扣门铃。	[Wonderful!] Later still, as I continued practicing the Heart-of-Heart Dharma, I suddenly found a reply here: “Whatever is spoken is not the true meaning; neither empty nor existent, it does not hinder practice. Empty space laughing until it splits open is the true realm; why not cover one’s ears and strike the doorbell?”
”【既是真境界，为何尚不敢言“盗”？】“荷担如来家业”，乃佛子本分事，何不直下承当？然而由于尚未彻悟，真如实相未得全体现前，焉敢以陋器盛甘露？禅宗云：“不假修证，当下即是”在这里可有一喻：“金器堪盛甘露，陋器则不堪。	[If it is the true realm, why do you still not dare to say “steal”?] To shoulder the Tathāgata’s family enterprise is the proper duty of a child of the Buddha. Why not accept it directly? Yet, since I have not thoroughly awakened and the true suchness and reality of all appearances have not fully manifested before me, how dare I hold ambrosia in a crude vessel? The Chan school says, “Without relying on cultivation and realization, it is so right here and now.” Is there not an analogy here: “A golden vessel can hold ambrosia, whereas a crude vessel cannot.”

”然而约微观结构，构成金分子的基本粒子与构成泥分子的基本粒子，又有何区别呢？基本粒子本自相同，然排列结构不同，故一则为金，一则为泥矣。	Yet, at the level of microscopic structure, what difference is there between the basic particles composing molecules of gold and those composing molecules of clay? The basic particles are originally identical, but their structural arrangements differ; therefore, one is gold and the other clay.
“不假修证”者，指不改变基本粒子也（在化学范围内也无法改变）；“仍须精进者”，须改变排列机构也。弟子自审，尚在“背泥合金”的过程中挣扎，并未成金。故尚不敢直下承当。【此即“污染即不得，修证却不无”也。	“Without relying on cultivation and realization” means not changing the basic particles themselves (which cannot be changed within the scope of chemistry); “yet one must still diligently advance” means that the arrangement and structure must be changed. On examining myself, I am still struggling in the process of “carrying mud and alloying it”; I have not yet become gold. Therefore, I still do not dare to accept it directly. [This is precisely, “Defilement cannot be admitted, yet cultivation and realization are not absent.”]
】师父信示：“即一法不立，当无可奉告。”弟子以为，若连不立也不立，当不妨开示。“一法不立”与“万法齐彰”，本自不二，故弟子再请师父开示法运因缘。弟子并不拘泥标月之指，旨在因指见月也。故而此指也如万仞浮屠，直上云霄。【切忌梦中说梦！】	You wrote: “When not a single dharma is established, there is nothing that can be offered.” This disciple thinks that if even non-establishment is not established, then instruction need not be hindered. “Not a single dharma is established” and “the myriad dharmas are all manifest” are originally nondual. Therefore, I again ask you to instruct me on the causes and conditions governing the course of the Dharma. I do not cling to the finger pointing at the moon; my aim is to see the moon by means of the finger. Thus this finger, too, is like a pagoda ten thousand fathoms high, rising straight into the clouds. [By all means, do not talk of dreams within a dream!]
4月20日——4月26日：十期。 4月27日——5月3日：十一期。 这两期似多昏沉，然手印未散。	April 20–April 26: tenth period. April 27–May 3: eleventh period. During these two periods there seemed to be much drowsiness, yet the mudrā did not disperse.
【犹欠些子！】妄念潜流仍有，“不理他”是不是最好的方法？【是！】十一期二座起得早，修两座，这次两座是先四印后二印。十一期四座却又起得太晚，早起来未修，上午八点多入座，十点多起座。【座中境界若何？豁然爆开，桶底脱落否？】	[Still lacking a little!] The undercurrent of deluded thoughts remains. Is “not paying attention to them” the best method? [Yes!] During the second sitting of the eleventh period, I rose early and practiced two sittings; in these two sittings, I performed the first four mudrās before the latter two. Yet during the fourth sitting of the eleventh period, I again rose too late. I did not practice early in the morning, but

	sat down after eight o'clock and rose after ten. [What was the state within the sitting? Did it suddenly burst open, and did the bottom of the bucket fall away?]
《佛心经》修证佛地十种持，第二持“持戒不缺，常摄在定，修不妄语，好施众生，断除　慢。”此处“妄语”法本中写成“忘语”，是否印刷有误？【对！】“好施众生”度“悭贪”，“断除　慢”度“嗔恚”。	In The Buddha-Heart Sutra, among the ten upholdings for cultivating and realizing the Buddha ground, the second is: “Keep the precepts without deficiency; always gather the mind in samādhi; cultivate refraining from false speech; gladly give to sentient beings; eliminate pride and arrogance.” Here, the Dharma text writes “false speech” as “forgotten speech”; is this a printing error? [Yes!] “Gladly give to sentient beings” overcomes stinginess and greed, while “eliminate pride and arrogance” overcomes anger.
此第二持摄“修戒定慧三学，断贪嗔痴三毒”。“修不妄语”竟摄“断痴、开慧”二支？【贪嗔痴慢疑，五者为思惑，很难除，故须常摄在定以除之。修不妄语亦可摄断痴、开慧二支。	This second upholding encompasses “cultivating the three trainings of precepts, samādhi, and wisdom, and eliminating the three poisons of greed, anger, and ignorance.” Does “cultivate refraining from false speech” actually encompass the two branches of “eliminating ignorance and opening wisdom”? [Greed, anger, ignorance, pride, and doubt—the five—are delusions of thought and are very difficult to eliminate. Therefore, one must always gather the mind in samādhi in order to eliminate them. Cultivating refraining from false speech can also encompass the two branches of eliminating ignorance and opening wisdom.]
以无明故，不识一切皆缘生无性，而执为实有，故妄语自欺欺人而造业受报也。】“第三莫行恶，修不杀戒，勿食恶食，慎莫自赞，莫见他过。	Because of ignorance, one does not recognize that all things arise from conditions and lack inherent nature, but grasps them as truly existent. Therefore, through false speech, one deceives oneself and others, creates karma, and undergoes karmic retribution.] “Third: do not commit evil. Cultivate the precept against killing; do not eat harmful food; take care not to praise yourself; do not see the faults of others.”
”若将“修不杀戒”与“勿食恶食”连起来看，“恶食”当指肉食？【恶食非但指肉食，即变质与有毒之食物亦包括在内。另外，不依时食，亦为恶食。】“慎莫自赞”是“断除　”，“莫见他过”是“断除慢”，这便与第二持“断除　慢相合”。请师父开示。【钥匙到手了么？在什么处？拿出来看！】	If “cultivate the precept against killing” and “do not eat harmful food” are read together, does “harmful food” refer to meat? [Harmful food does not refer only to meat; spoiled and poisonous foods are included as well. In addition, eating at improper times is also harmful food.] “Take care not to praise

	yourself" means "eliminate pride," and "do not see the faults of others" means "eliminate arrogance." This accords with the "eliminate pride and arrogance" of the second upholding. I ask you, Master, to instruct me. [Have you obtained the key? Where is it? Take it out and let us see!]
弟子 齐志军 顶礼	Your disciple, Qi Zhijun, bows in reverence
1990年5月3日	May 3, 1990
【永寿童子】当初老师不言盗，大约类似牛头融禅师不敢坐在道信禅师写的"佛"字上吧?	[Yongshou Tongzi] At first, when the teacher did not speak of stealing, was it perhaps like Chan Master Niutou Farong's not daring to sit on the character for "Buddha" written by Chan Master Daoxin?
【LVM】是的。犹有这个在!	[LVM] Yes. This still remains!
【永寿童子】老师化学结构之喻，很形象。修持顿悟，会不会基因突变?	[Yongshou Tongzi] The teacher's analogy of chemical structure is very vivid. With cultivation and sudden awakening, could there not be a genetic mutation?
【LVM】"基因突变"是打比方的。不可给佛性再找个什么"基因"。	[LVM] "Genetic mutation" is only an analogy. One must not seek to attach some kind of "gene" to Buddha-nature.

第二十三封

The Twenty-Third Letter

第二十三封	Letter Twenty-Three
弟子五体投地，恭敬顶礼于师父座下:	Your disciple prostrates with the five parts of the body touching the ground and respectfully bows at the Master's seat:
心匙开心锁。钥匙早已到手，争奈顽锁太锈，迟至今日，尚未得开。【原来钥匙未曾到手！如真到手，即不见锁锈矣。非但不见锁锈，即连钥匙亦化为乌有矣。	The key of mind opens the lock of mind. The key has long been in hand, but the stubborn lock is too rusty; even today, it has not yet been opened. [In fact, the key has never been in hand! If it truly were in hand, one would no longer see the rust on the lock. Not only would one not see the rust on the lock; even the key itself would vanish without a trace.

你要靠钥匙来开什么锈锁，亦难矣！兹录一段公案，助你打开你心中的“玄关识锁”。	If you still rely on a key to open a rusty lock, it will also be difficult! I record here a koan to help you open the “lock of consciousness at the mysterious gate” in your mind.
东明迁禅师于徒弟二人共阅楞严经次，至释迦佛云：“我若按指，海印放光！”徒问：“释迦佛意旨如何？”师云：“释迦佛好吃三十棒！”徒云：“释迦佛有何过错？”师云：“要按指作么？”徒云：“怎奈暂时动念，纷然失	While Chan Master Dongming Qian and two disciples were reading the Śūraṅgama Sūtra together, they came to where Śākyamuni Buddha said, “If I press my finger, the ocean-seal emits light!” A disciple asked, “What is Śākyamuni Buddha’s meaning?” The master said, “Śākyamuni Buddha deserves thirty blows!” The disciple asked, “What fault has Śākyamuni Buddha committed?” The master said, “Why press a finger?” The disciple said, “But when a thought temporarily arises, the mind becomes confused and loses
心！”师震威喝云：“也是海印放光！”徒于言下大悟云：“啊！几十年在这里错过！”你看，这锈锁开来何等轻快！一切众生本来都是佛，争奈为妄想执著烦恼锁包裹、遮盖而不自知；修道用功人又堕在死定、无念处，而不悟一切举措、言谈，皆真性妙用，以致坐在饭桶边而喊肚饥，宁不怨哉？】浊流滚滚驾孤船，回头是岸须扬帆。	itself!” The master gave a mighty shout and said, “That too is the ocean-seal emitting light!” The disciple attained great awakening at these words and said, “Ah! For decades I have missed it right here!” See how swiftly and lightly this rusty lock is opened! All sentient beings are originally Buddhas, but they are wrapped and obscured by the locks of deluded thoughts, attachments, and afflictions, without knowing it. Those who cultivate the Way also fall into dead samādhi and thoughtlessness, failing to realize that every movement, action, and word is the wondrous functioning of true nature. Thus, they sit beside a rice bin and cry that they are hungry—how could this not be lamentable?] Murky currents surge as one steers a solitary boat; to turn back to the shore, one must raise the sail.
乘急进一还退九，戒缓避二又落三。 梦里说梦仍是梦，圆中求圆却昧圆。【既知本圆，还要开什么锈锁。】 弃橹扔棹纵身跳，菩提烦恼一锅端。 弟子有抽烟的恶习，近来烟量大减，尚未断除。	Advancing one step in haste, one retreats nine; lax in the precepts, one avoids two and falls into three. Speaking of dreams within a dream is still a dream; seeking roundness within the complete circle only obscures its completeness. [Since one already knows it is originally complete, what rusty lock remains to be opened?] Cast aside the oars and rudder and leap overboard; bodhi and afflictions are disposed of together. Your disciple has the bad habit of smoking. Recently, the amount smoked has greatly decreased, though I have not yet stopped altogether.

若不是一抽便觉难受，恐连“大减”也未能。【既觉难受，还抽什么？】抽烟并非身体需要，抽后并无舒服的感觉，只是一种习惯。	If I did not feel uncomfortable as soon as I smoked, I fear that even this “great decrease” would not have been possible. [Since you feel uncomfortable, why smoke at all?] Smoking is not a bodily necessity. There is no feeling of comfort after smoking; it is merely a habit.
【习惯，就是要和他作斗争！不下决心，怎么能改！】弟子深知食肉之患，然每日所食，并非只是“肉边菜”。弟子并不想吃肉，奈家庭并未佛化。弟子常为此而惭愧。	[A habit is something one must struggle against! Without firm resolve, how can one change?] Your disciple deeply understands the harm of eating meat, yet what I eat each day is not merely “vegetables cooked alongside meat.” I do not wish to eat meat, but my family has not yet been influenced by Buddhism. I often feel ashamed because of this.
【既不想吃肉，为什么不吃肉边菜？由你自己先带头作一个榜样。】近段时间，业障出现，无缘无故生起种烦躁情绪，嗔火迸发，还骂过一次人。现在虽已消匿，回想起来，犹觉可怜可悲。耕耘先生说：“安详是法的现量。	[Since you do not wish to eat meat, why not eat vegetables cooked alongside meat? You yourself should first take the lead and set an example.] Recently, karmic obstacles have appeared. For no reason, I gave rise to irritable emotions; anger flared up, and I even cursed someone once. Although it has now subsided, when I think back on it, I still find it pitiable and sad. Mr. Gengyun said, “Serenity is the direct realization of the Dharma.
”发火之时，安详已无影无踪。虽远不致于影响修持，却于座中多见昏沉与散乱。【一犯不可再犯！】座中尚未豁然爆炸，桶底脱落，而于座下却有感觉。	” When anger flares, serenity has vanished without a trace. Although it is far from affecting my practice, during meditation I often experience drowsiness and distraction. [Once an offense has been committed, it must not be committed again!] During meditation, there has not yet been a sudden breakthrough, like an explosion or the bottom dropping out of a bucket, but outside meditation there are sensations.
【爆炸不好求！心中心法就有这种好处，座上不得者，往往座下或睡梦中得之！】这段嗔火熄后，总觉得背后有个什么东西沿脊椎上爬，止于后背，似动非动，这只是座下的感觉，近两天一直如此。【一切感觉，顺其自然，不住不执，自然豁开顶门，神游自在。】	[A breakthrough cannot be sought! The Heart-of-Heart Dharma has this advantage: what one does not attain during meditation, one often attains after meditation or in dreams!] After this bout of anger subsided, I have continually felt as though something were crawling upward along my spine from behind, stopping at my upper back, seeming to move yet not moving. This is only a sensation outside meditation and has continued for the past two days. [As for all sensations, let them follow their natural course; neither abide in nor cling to

	them. Then the crown of the head will naturally open, and the spirit will roam freely.]
5月4日——5月10日：十二期。 5月11日——5月17日：十三期。 9日晚赴北京，当晚0点——2时在车上修了一座四印，正好我的衬衣接近黄色，便用它盖手。 11日也是0点——2时多，在旅舍修了座二印。	May 4–May 10: twelfth period. May 11–May 17: thirteenth period. On the evening of the 9th, I went to Beijing. That night, from midnight to 2:00 a.m., I practiced one session of the fourth mudrā on the train. As my shirt was nearly yellow, I used it to cover my hands. On the 11th, again from midnight until after 2:00 a.m., I practiced one session of the second mudrā at the hostel.
修前同室旅客有几人聊天，不能入睡。修后才睡。【修大道者，盍当如斯乎？！】 12日：11日晚他们仍聊天，我却睡着了，直至6点才醒，便于6点坐到8点多。尽管他们起床梳洗，却也无人干扰我。 12日坐夜车，13日中午到家。下午2时到4时多修了一座四印。 14日后，恢复每早5时——7时的正常修持时间。	Before the practice, several fellow travelers in the room were chatting and could not sleep. Only after my practice did they go to sleep. [Should not those who cultivate the great Way be like this?!] On the 12th: they were still chatting on the night of the 11th, but I fell asleep and did not awaken until 6:00 a.m.; then I sat from 6:00 until after 8:00. Although they got up and washed, no one disturbed me. On the 12th, I took a night train and arrived home at noon on the 13th. From 2:00 until after 4:00 that afternoon, I practiced one session of the fourth mudrā. After the 14th, I resumed my regular practice schedule of 5:00 to 7:00 every morning.
《佛心经》修持佛地十种持，“第四于诸求法，莫生讥嫌；于诸佛教，遮护过恶；于师僧中，如父母想。” “于诸佛教，遮护过恶”是至心皈依佛。“于诸求法，莫生讥嫌”是至心皈依法。	In the Buddha-Heart Sutra, among the ten observances for cultivating the Buddha-ground, the fourth is: “Toward all who seek the Dharma, do not give rise to ridicule or disdain; toward all Buddhist teachings, shield and protect against faults and evils; among teachers and monastics, regard them as one’s parents.” “Toward all Buddhist teachings, shield and protect against faults and evils” is wholehearted refuge in the Buddha. “Toward all who seek the Dharma, do not give rise to ridicule or disdain” is wholehearted refuge in the Dharma.
“于师僧中，如父母想”是至心皈依师、皈依僧。此第四持摄四皈依。皈依金刚上师，皈依佛，皈依法，皈依僧。南无咕噜贝，南无布达雅，南无达尔玛雅，南无僧嘎雅。	“Among teachers and monastics, regard them as one’s parents” is wholehearted refuge in the guru and refuge in the saṅgha. This fourth observance encompasses the four refuges: refuge in the Vajra Master, refuge in the Buddha, refuge in the Dharma, and refuge in the Saṅgha. Namo Gurubhya, Namo Buddhaya, Namo Dharmaya, Namo Sanghaya.

弟子 齐志军 顶礼	Disciple Qi Zhijun respectfully bows
1990年5月17日	May 17, 1990
【永寿童子】顶礼老师，顶礼元音上师。老师将衣食住行中细微习气的革除过程，直示学人，令我等也升起痛除习气的决心。	[Yongshou Tongzi] I bow to Teacher and to Master Yuanyin. Teacher directly shows students the process of eliminating subtle habitual tendencies in clothing, food, shelter, and daily conduct, thereby enabling us also to arouse the resolve to eradicate our habitual tendencies.
【LVM】哦！那是向上师禀报，并非“直示学人”。我的毛病多着呢，跟你们在一起时往往表现不出来，就象赠人东西总不肯把破烂玩意赠人一样。	[LVM] Oh! That was a report to the Master, not a “direct showing to students.” I have many faults. When I am with you all, they often do not show themselves, just as one is always unwilling to give others one’s broken and worthless things.
【永寿童子】“心中心法就有这种好处，座上不得者，往往座下或睡梦中得之！”真为半途而废者惋惜。	[Yongshou Tongzi] “The Heart-of-Heart Dharma has this advantage: what one does not attain during meditation, one often attains after meditation or in dreams!” I truly regret that some abandon it halfway.
【LVM】半途而废者也可能另有原因，比如发心不真，为求神奇玄妙，至半途无玄妙，故而废之。	[LVM] Those who abandon it halfway may also have other reasons. For example, their resolve may not be genuine: they seek marvels and mysteries, but when there are no marvels or mysteries halfway through, they abandon it.

第二十四封

The Twenty-Fourth Letter

第二十四封	Letter Twenty-Four
尊敬的师父：	Revered Master,
祝师父安好，愿众生易度。 这段时间又接连出了两次差，先是河南邓州，后是辽宁盘锦。邓州回来，师父之信尚未到，却接到了《禅》刊2期。反复拜读师父写的《悟心铭》浅释，觉得有很多话要对师父讲。 盘锦回来，方得拜读师父信函。阅后竟无法再出一言，原拟给师父写的话，均已无影无踪。	I wish you well, Master, and pray that sentient beings may be more readily liberated. During this period I made two successive business trips, first to Dengzhou in Henan and then to Panjin in Liaoning. When I returned from Dengzhou, your letter had not yet arrived, but I received issue 2 of Chan magazine. I repeatedly read your brief explanation of “Inscription on Awakening to the Mind” and felt that I had much to say to you. When I returned from Panjin, I was at last able to read your letter.

	After reading it, however, I found myself unable to say another word; everything I had intended to write to you had simply vanished without a trace.
1、妙明真心体现在举心动念之际，若无真心，妄念便不可能有。	1. The wondrously luminous true mind is manifested at the very moment a thought is raised or stirred. Without the true mind, deluded thoughts could not arise.
【对！既然举心动念是妙明真心的体现，还说什么妄念？再说妄念岂不倒退三千！所说妄念者，乃迷人不识不觉，着相为真，住著攀援不息；如已识觉，时时无住，举心动念皆真心妙用也。	[Correct! Since the raising and stirring of thoughts is a manifestation of the wondrously luminous true mind, why speak of deluded thoughts at all? To speak again of deluded thoughts would be to regress three thousand leagues! What are called deluded thoughts are merely the result of deluded people who neither recognize nor awaken to this, who take appearances for real and abide in ceaseless grasping and attachment. Once one has recognized and awakened to it, abiding nowhere at all times, every raising and stirring of thought is the wondrous functioning of the true mind.
“妄念”与“妙用”只毫厘之差，便有霄壤之别矣！】只是平时只执妄念，就象见波忘水，得光忘日那样将真心遗忘了。【不是遗忘，乃不识真心也。】弟子曾几次把捉到这真心，可惜不久便失落了。【失落到什么地方去了？见见之时，见非是见！】又觉得再见它也不难。	There is only the slightest difference between “deluded thoughts” and “wondrous functioning,” yet the difference is as vast as that between heaven and earth!] Ordinarily, however, I cling only to deluded thoughts. Like forgetting water when seeing waves, or forgetting the sun when obtaining light, I thus forget the true mind. [It is not that you forget it; rather, you do not recognize the true mind.] On several occasions, this disciple has grasped hold of the true mind, but regrettably lost it again before long. [Where did you lose it? When seeing sees seeing, that seeing is not true seeing!] Yet I feel that seeing it again will not be difficult.
2、烟、肉须戒除。我觉得靠我自己的力量难以戒烟，望师父加持。【要吸即吸，欲止即止，方是大丈夫！】	2. Smoking and eating meat must be given up. I feel that it is difficult to stop smoking through my own strength alone, and I hope that Master will bless me. [Smoke when you wish to smoke, and stop when you wish to stop—only then are you a true man!]
3、我虽未将“明心见性”与神通混为一谈，却将无我的定境出现当成“明心见性”的标志。由于这种定境尚未出现，所以虽有几次把捉到了兴波之水，光朗之时皎然见日。然却未敢承当，轻易错过了。	3. Although I have not confused “realizing the mind and seeing one’s true nature” with spiritual powers, I have taken the appearance of a selfless meditative state as a sign of “realizing the mind and seeing one’s true nature.” Since this meditative state has

	not yet appeared, although on several occasions I grasped the water that gives rise to waves, and in moments of radiant clarity clearly saw the sun, I did not dare to acknowledge it and easily let it slip by.
继而一想，十分可笑：明明知道，悟后方能真修，定境乃修持所得，怎能作为开悟的标志呢？【修法到一定程度，确实会豁然桶底脱落，内而身心，外而世界，一齐消陨，真心灼然现前。	Then I thought how ridiculous this was: I clearly knew that only after awakening can one truly practice, and that meditative states are attained through cultivation. How, then, could they be taken as signs of awakening? [When practice reaches a certain level, there will indeed come a sudden release, as though the bottom of a bucket has fallen out: inwardly, body and mind; outwardly, the world—all vanish together, and the true mind blazes forth before one.
这时方为亲证本来，才有力量，会万物归自己，而不为境转。虽然如是，还须要精勤修习，将旧习除尽，方为到家。千万不可得少为足，贡高我慢，而不思上上升进；停滞在原地而错过一生也。】	Only then does one directly realize one’s original nature. Only then does one have the strength to gather the myriad things back into oneself rather than being turned by circumstances. Even so, one must still cultivate diligently and eliminate all old habitual tendencies before one has truly arrived home. Never be content with a little attainment, becoming arrogant and self-conceited, without seeking to advance ever higher; otherwise, one may remain stuck in the same place and miss an entire lifetime.]
4、不管“爆炸”是发生在座上、座下抑或梦中，我是不管它了。只管日如一日，结印持咒坐去。其中好处不可名状，贯穿于日常生活之中。虽曾有嗔火爆发，内心尚了了分明。虽偶有烦恼兴起，瞬间便化于无形，此皆心中心法之力也。【如是如是！】	4. Whether the “explosion” occurs during meditation, off the cushion, or in a dream, I shall no longer concern myself with it. I shall simply sit day after day, forming the mudrā and reciting the mantra. Its benefits are beyond description and permeate daily life. Although anger has at times flared up, inwardly I have remained clearly aware. Although afflictions occasionally arise, they dissolve without trace in an instant. All this is the power of the Heart-of-Heart Dharma. [Just so, just so!]
5、虽两次出差，时而在火车上修，时而在旅馆中修，却每日一座，未曾荒废。现已回来，稍事安定。不久还有开封之行，开封回来，出差任务基本完成。【你是否可去陕西宝鸡？那里有一座唐建古寺——隆兴寺，据说环境幽净，在终南山脚下，是一古代密宗道场。现有人发心整修重建，未知确否？】	5. Although I made two business trips, sometimes practicing on the train and sometimes in hotels, I practiced one session every day and never neglected it. I have now returned and have settled down somewhat. Before long, I must also travel to Kaifeng; once I return from Kaifeng, my business-travel assignments will be basically complete. [Could you go to Baoji, Shaanxi? There is an ancient

	Tang-dynasty temple there—Longxing Temple. It is said to be quiet and secluded, at the foot of the Zhongnan Mountains, and to have been an ancient Esoteric Buddhist practice center. Some people are now undertaking to restore and rebuild it, but I do not know whether this is true.]
5月18日——5月24日：十四期。 5月25日——5月31日：十五期。 6月1日——6月7日：十六期。 早者零时半到2时半，晚者6时半到8时半，因环境而易。	May 18–May 24: fourteen sessions. May 25–May 31: fifteen sessions. June 1–June 7: sixteen sessions. At the earliest, from 12:30 to 2:30 a.m.; at the latest, from 6:30 to 8:30 p.m., varying according to the circumstances.
上封信，我向师父禀告在火车上、旅舍里修持的情形，师父批曰：“修大道者，盍当如斯乎？！”不知是许还是不许，请师父开示。【修道人应当时时处处以道为念，不可一日荒废，所说盍当如斯，乃应当如斯精勤修习不倦也。】	In my previous letter, I reported to you on my practice on trains and in lodging houses. You commented: “Should one who cultivates the great Way not be like this?!” I do not know whether you approved or disapproved; please instruct me, Master. [Those who cultivate the Way should keep the Way in mind at all times and in all places, and must not neglect it for a single day. By “Should one not be like this?” I meant that one should practice so diligently and tirelessly.]
《佛心经》修持佛地十种持，第五：“若行愿教，慎莫遗失。于诸贫富，等心观察。须怀世谛，而顺诸人。”“若行愿教，慎莫遗失者”，即“念念相续，无有间断，身语意业，无有疲厌”。	The Buddha-Heart Sutra speaks of the ten observances of the Buddha-ground in cultivation. The fifth states: “If you put the teachings of vows into practice, take care not to lose them. Regard rich and poor alike with an equal mind. You must keep worldly truth in mind and accord with all people.” “If you put the teachings of vows into practice, take care not to lose them” means “thought after thought continues without interruption; in the karma of body, speech, and mind, there is no weariness.”
“于诸贫富，等心观察者”，即“无问净秽，刹利尊姓，及旃陀罗，方等行慈，不择微贱，发意圆成一切众生无量功德”。“须怀世谛，而顺诸人”者，“佛法在世间，不离世间觉，离世求菩提，恰如觅兔角”。【如是如是！】	“Regard rich and poor alike with an equal mind” means “without asking whether they are pure or impure, whether kṣatriyas of noble lineage or chandālas, practice compassion equally toward all, without choosing between high and low, and arouse the resolve to bring to fulfillment the immeasurable merits of all sentient beings.” “You must keep worldly truth in mind and accord with all people” means: “The Buddha-Dharma is in the world and does not depart from awakening within

	the world. To seek bodhi apart from the world is like looking for a rabbit's horn." [Just so, just so!]
另外，师父《悟心铭》浅释中提到《略论明心见性》一文，我在《禅》、《法音》、《上海佛教》、《广东佛教通讯》、《台州佛教通讯》上均未找到。师父的《略论明心见性》一文载于何处？请师父告知，弟子求之若渴。	In addition, your brief explanation of "Inscription on Awakening to the Mind" mentions an article, "A Brief Discussion of Realizing the Mind and Seeing One's True Nature." I have not found it in Chan, Dharma Voice, Shanghai Buddhism, Guangdong Buddhist Newsletter, or Taizhou Buddhist Newsletter. Where was your article "A Brief Discussion of Realizing the Mind and Seeing One's True Nature" published? Please let me know, Master; this disciple longs for it as one thirsting for water.
【此文我未发稿登期刊。就是《悟心铭》我也未发稿，不知是谁多事，登了出来。关于《略论明心见性》一文，各地翻印正多，但未经校对，错误也不少。你要等我下次托人为你找一本寄给你。明日去杭州过夏，是循杭州同仁的邀约，约十月份回沪。】	[I did not submit this article for publication in a periodical. I did not submit "Inscription on Awakening to the Mind" either; I do not know who took it upon themselves to publish it. As for "A Brief Discussion of Realizing the Mind and Seeing One's True Nature," it is being reprinted in many places, but it has not been proofread and contains quite a few errors. Wait until next time, and I will ask someone to find a copy and send it to you. Tomorrow I am going to Hangzhou for the summer at the invitation of fellow practitioners there, and I plan to return to Shanghai around October.]
弟子 齐志军 顶礼	Your disciple, Qi Zhijun, prostrates
1990年6月5日	June 5, 1990
【永寿童子】"要吸即吸，欲止即止，方是大丈夫！"拘泥之人听了，必有一番诽谤言论矣。	[Yongshou Tongzi] "Smoke when you wish to smoke, and stop when you wish to stop—only then are you a true man!" Those who are attached to rigid rules will surely have much slanderous criticism to offer upon hearing this.
【LVM】哈哈！其实我就是拘泥之人。若不经老人频频棒喝，现在还不知道是啥样呢，恐怕不是精神错乱，便是老年痴呆……。由衷的心音：南无根本上师　元音阿阇黎！	[LVM] Ha ha! In fact, I am one of those rigid people. Had the elder not repeatedly struck and shouted at me, I still do not know what I would be like now. I fear that I would either be mentally deranged or suffering from senile dementia…. From the depths of my heart: Homage to my root guru, Acharya Yuanyin!
【永寿童子】我还以为我修法时就够艰苦。没想到老师修法的时候，竟连《略论明心见性》都未发表，可谓先	[Yongshou Tongzi] I had thought that my own practice was already arduous enough. I never imagined that, when the teacher was practicing,

驱拓荒者辈了。不到十年的功夫，竟已到了资讯过剩的网络时代，真是让人感慨。	even “A Brief Discussion of Realizing the Mind and Seeing One’s True Nature” had not yet been published. He may truly be called one of the pioneering trailblazers. In less than ten years, we have already arrived at an Internet age of information overload. It is truly moving to reflect on this.
【LVM】那时候资料奇缺，我经常翻看的心密资料只有一本油印的《佛心经》（老人所赐）。哪象现在，网上网下，信息颇丰。现在已经无须多讲述，讲述的资料已经连篇累牍了。过去只有靠讲述，老人很累，又不得不讲啊！现在资料丰富，已无须象老人那么累了，我等何德何能，竟有如是福报！	[LVM] At that time, materials were extremely scarce. The only Mind-Seal material I regularly read was a mimeographed copy of The Buddha-Heart Sutra, bestowed by the elder. It was nothing like today, when information is abundant both online and offline. There is now no need for extensive explanation, for materials of explanation already fill volume after volume. In the past, one could rely only on oral explanation; the elder was very weary, yet he had no choice but to explain. Now that materials are abundant, there is no need for us to tire ourselves as the elder did. What virtue or ability do people like us possess that we should enjoy such blessings!

第二十五封

The Twenty-Fifth Letter

第二十五封	Letter Twenty-Five
尊敬的师父：	Respected Master,
现已十月份，估计您已从杭州回沪。【志军仁者：本应早日回沪，因诸同仁一再挽留，故迟至今日（11月24日）始行回来。你的信未能及时答复，尚希谅鉴。】四个月未得师父教诲，弟子有很多话要说，然而却又不知从何说起。【一切都在不言中。】	It is now October, and I assume that you have already returned to Shanghai from Hangzhou. [Benevolent Zhijun: I should have returned to Shanghai earlier, but my fellow practitioners repeatedly urged me to stay, so I did not return until today, November 24. I was unable to reply to your letter promptly; I hope you will understand.] For four months I have not received the Master's instruction. This disciple has much to say, yet does not know where to begin. [Everything is contained in what need not be said.]
1、修心中心法。这段时间，弟子未曾有一日间断修法。中间加修几座三印，现在星期二修第二印。	1. Practicing the Heart-of-Heart Dharma. During this period, I have not missed a single day of practice. In between, I added several sessions of

	the third mudrā, and I am now practicing the second mudrā on Tuesdays.
神通不可追求，然而是不是开悟的标志呢？也就是说，开悟是不是总有“神通出现”伴随呢？若是，我尚未开悟，因为未得通。 若否，我似已开悟，因为对不被境夺的“安详”已有感受。	Spiritual powers must not be sought, but are they a sign of awakening? That is, is awakening always accompanied by the appearance of spiritual powers? If so, I have not yet awakened, because I have not developed such powers. If not, I seem already to have awakened, because I have experienced the serenity of not being carried away by circumstances.
不是不知贪，而是与知贪的同时便知舍，而不被贪染。不是不起嗔，而是起嗔的同时便知定，嗔也是自性的浪花。不是不愚痴，而是知道，发现愚痴，这当体便是灵知。便是慧照。	It is not that one does not know greed; rather, at the very moment one knows greed, one also knows to let it go and is not tainted by it. It is not that anger does not arise; rather, at the very moment anger arises, one knows meditative stability, and anger too is a wave of one's intrinsic nature. It is not that one is without ignorance; rather, when one knows and recognizes ignorance, that very substance is numinous knowing. It is wisdom-light.
不是有念，不是无念，有念系自性朗照，当念即空；无念系自性寂默，能生万法。当念即空于万法湛然之处；万法产生于寂默无住之时。并不是“寂默是自性，万法是妄想”，自性并未有离开妄想而独存，妄想当体便是自性。	It is neither the presence of thoughts nor the absence of thoughts. When thoughts are present, intrinsic nature shines clearly, and the thought is empty at the very moment it arises. When thoughts are absent, intrinsic nature is silent and can give rise to all phenomena. In the very emptiness of the present thought, all phenomena are lucidly still; all phenomena arise when there is silent non-abiding. It is not that “silence is intrinsic nature and all phenomena are deluded thoughts.” Intrinsic nature does not exist independently apart from deluded thoughts; deluded thoughts themselves are intrinsic nature.
离开妄想去求自性，自性了不可得。这自性是什么？确实是不可说，无法讲。【经云：不用求真，但须息妄。】这自性将世间出世间的一切统统涵容无余，找不到纤毫事物与自性相对。【是极。	If one leaves deluded thoughts behind to seek intrinsic nature, intrinsic nature cannot be found. What is this intrinsic nature? It truly cannot be spoken of or explained. [The sūtra says: “There is no need to seek the true; one need only cease deluded thoughts.”] This intrinsic nature completely encompasses everything worldly and supramundane, without remainder; one cannot find the slightest thing standing in opposition to intrinsic nature. [Exactly so.

】说了一大堆，我觉得还是没说清楚，说了等于没说，也许根本就没法说。没法说还是说了，说它干什么？是想请师傅印证。【你般若根强！】【未开口前错!】【神通不是开悟的标准，而是悟得根本后开发的枝末妙用。	] After saying so much, I feel that I still have not made it clear. Having spoken is equivalent to not having spoken; perhaps it simply cannot be spoken. If it cannot be spoken, why speak of it at all? I wish to ask the Master to verify it. [Your capacity for prajñā is strong!] [You were wrong before you even opened your mouth!] [Spiritual powers are not the criterion of awakening; they are merely subsidiary wondrous functions that develop after one has awakened to the fundamental.
开悟是得体，神通是末用。得体后，只要时时保护，在一切日用中，不使流浪粘染，不消三五年，神通自然开发。	Awakening is realization of the essence; spiritual powers are subsidiary functions. Once you have realized the essence, so long as you safeguard it constantly in all daily activities and do not let it wander and become tainted, spiritual powers will naturally develop in no more than three to five years.
《大日经》云：菩萨住此(即住在开悟的大智上，也就是得获妙体)，勤除五盖（即财、色、名、食、睡），不久五通齐发。所以宗下说：“但得本，不愁末！”你只悟得妙体，自然不为境转！神通就来找你。	The Mahāvairocana Sūtra says: “When a bodhisattva abides in this”—that is, abides in the great wisdom of awakening, having realized the wondrous essence—“and diligently eliminates the five hindrances”—wealth, sensuality, fame, food, and sleep—“before long, the five powers all arise.” Therefore, the Chan school says: “So long as you attain the root, do not worry about the branches!” Once you awaken to the wondrous essence, you will naturally not be turned by circumstances, and spiritual powers will come looking for you.
但得通后也不可住在通上，还如未通一样，才能上上升进，圆证佛果。你现在能念起即觉，大好！“妄想”与“妙用”有别，着境分别为“妄想”，不住境无分别为“妙用”。	But after attaining such powers, you must not abide in them; remain as if you had not attained them. Only then can you advance ever higher and perfectly realize Buddhahood. It is excellent that you can recognize a thought the moment it arises! “Deluded thoughts” and “wondrous functioning” differ: discriminating while attached to circumstances is “deluded thought”; being non-discriminating without abiding in circumstances is “wondrous functioning.”
妄想为水之波浪，波浪固不能离水而有，但水可以不为风动而不起波浪。如是，则自性可以离开妄想而独存，所以，当证悟自性时，非但妄念不起，即一切境界包括虚空，都一起粉碎无余，斯真证入本来也。】	Deluded thoughts are like waves on water. Waves certainly cannot exist apart from water, but water may remain unmoved by the wind and thus produce no waves. Accordingly, intrinsic nature can exist independently apart from deluded thoughts.

	Therefore, when one realizes intrinsic nature, not only do deluded thoughts fail to arise, but all states, including empty space, are shattered completely and without remainder. Only then has one truly entered the original nature.]
2、关于终南山隆兴寺。今年夏，应邀赴天津参加藏密气功研究会，遍寻陕西来人，竟无一人知道隆兴寺的消息。巧逢19岁的河南开封张某，他却与隆兴寺有缘。	2. Concerning Longxing Temple on Mount Zhongnan. This summer, I was invited to Tianjin to attend a research conference on Tibetan Esoteric qigong. I searched everywhere for people from Shaanxi, yet not one knew anything about Longxing Temple. By chance I met a nineteen-year-old man surnamed Zhang from Kaifeng, Henan, who happened to have a connection with Longxing Temple.
张某是已得通的密宗行人，他的上师是某活佛，他在会上表演了特异功能。【这是密宗的法术，不是什么神通。请勿误会。真正的神通，是先得道通（即漏尽通），后发五神通，那才是正路。	Mr. Zhang is an Esoteric Buddhist practitioner who has developed powers. His guru is a certain living Buddha, and he demonstrated extraordinary abilities at the conference. [These are Esoteric Buddhist techniques, not spiritual powers. Do not misunderstand. Genuine spiritual powers arise only after one has first attained the power of the Way—that is, the power of exhaustion of outflows—and then developed the five spiritual powers. That is the proper path.
真得神通的人，绝不会在众人面前炫耀，相反，在人面前卖弄的人，都是歪门邪道。】据张某讲，隆兴寺在终南山西麓，现仅存遗址，但尚有一个传人，极难得见。还有一部分珍贵的法本。	A person who truly possesses spiritual powers will never show them off before a crowd. On the contrary, those who flaunt them before others all follow deviant paths.] According to Mr. Zhang, Longxing Temple lies on the western foothills of Mount Zhongnan. Only its ruins now remain, but there is still one successor, who is exceedingly difficult to meet. Some precious Dharma texts also remain.
曾有三个海外旅游者，发心将旅游费用全部捐出，重修寺庙。张某曾经极力促成此事。后因当地政府不同意，竟未办成。张某说，只好在隆兴寺遗址立碑了，已示此是古寺遗址。张某同意我参予立碑事宜。【不对！隆兴寺现尚存在，且可住人，有光升师和比丘数人在彼修法。可见张某未真得通。】	There were once three overseas travelers who resolved to donate all their travel funds to rebuild the temple. Mr. Zhang did his utmost to bring this about, but the local government did not agree, and the project was never completed. Mr. Zhang said that they could only erect a stele at the site of Longxing Temple to indicate that it was the site of an ancient temple. Mr. Zhang agreed that I could participate in erecting the stele. [Incorrect! Longxing Temple still exists and is habitable.

	Dharma Master Guangsheng and several bhikshus are practicing there. This shows that Mr. Zhang has not truly developed powers.]
3、我父亲的病——癌转瘫。 癌疼起于去年秋，右上肺阵发性疼痛。我劝他在鹤壁阵住下，接受气功治病，他不相信，离鹤回家。此后，我出差北京。从天津归家，已接到“父病重”的电报，父亲住进安阳第三人民医院。	3. My father's illness—cancer leading to paralysis. The cancer pain began last autumn, as intermittent pain in his upper right lung. I urged him to stay at Hebi and receive qigong treatment, but he did not believe in it and left Hebi for home. After that, I went to Beijing on a business trip. When I returned home from Tianjin, I had already received a telegram saying, “Father critically ill.” My father had been admitted to the Third People's Hospital of Anyang.
我赶往安阳，父亲已经确诊为肺癌晚期，转移到第四脊椎阻断神经，导致瘫痪。当时病情危急，一天两支“杜冷丁”亦难止疼。 我遍寻其他疗法。	I hurried to Anyang. My father had already been diagnosed with advanced lung cancer, which had metastasized to the fourth vertebra and blocked the nerves, causing paralysis. At that time, his condition was critical; even two injections of Dolantin a day could barely relieve the pain. I searched everywhere for other treatments.
北京“云芝抗癌粉”，我二弟半夜出发，第二天傍晚就买回；“杨华851液”，也是半天出发，第二天买回。真有 “我动动嘴，弟弟跑断腿”的味道。	For Beijing “Yunzhi Anticancer Powder,” my second younger brother set off at midnight and brought it back the following evening. For “Yanghua 851 Liquid,” he likewise left in half a day and bought it the next day. It truly felt as though “I merely moved my lips while my younger brother wore out his legs.”
先是赴气功师田某的门诊部，田某有一个得天眼的弟子，请她透视诊断，与医院诊断完全一致，且告知无法治愈。后又得到一个气功师王某的消息。王某第一次发气就不疼了，此后病情稳定下来。	First, I went to the outpatient clinic of a qigong master surnamed Tian. Tian had a disciple with celestial eye, and I asked her to examine my father through clairvoyance. Her diagnosis was entirely consistent with that of the hospital, and she said that it could not be cured. Later, I learned of another qigong master surnamed Wang. After Wang first emitted qi, the pain ceased, and thereafter my father's condition stabilized.
【凡练气功有特异功能者，背后皆有神、鬼、妖为后台，非真功能也。】在这期间，还同时进行其它疗法，乡村神道驱邪亦曾有之。【尔修正法，也信神道，可见邪法易售，正法难信也。	[All qigong practitioners with extraordinary abilities have spirits, ghosts, or demons behind them as their support; these are not genuine abilities.] During this period, we also carried out other treatments, including at times having rural spirit-mediums drive away evil. [You practice the true Dharma, yet you also believe in spirit-mediums.

	This shows that deviant dharmas are easily accepted, whereas the true Dharma is difficult to believe in.
悲夫！】我先去没县太平兴国寺请“灭罪真言”加持，后又去开封古观音寺做了一堂消灾佛事，请师傅们念了三天《药师经》。并代父皈依了三宝（父亲知道）。	Alas!] I first went to Taiping Xingguo Temple in Mei County to request blessings through the Mantra for the Extinction of Offenses. Later, I went to Ancient Guanyin Temple in Kaifeng to perform a Buddhist rite for averting calamities and asked the masters there to recite the Medicine Buddha Sūtra for three days. I also took refuge in the Three Jewels on my father's behalf, with his knowledge.
现在我父亲住在家乡医院，我和弟弟们轮流服侍，第一次奇迹已经出现———晚期癌症得到控制，我希望再寻新的疗法，使之出现第二次奇迹——瘫痪病人站起来。	My father is now staying in a hospital in our hometown. My brothers and I take turns caring for him. The first miracle has already appeared: the advanced cancer has been brought under control. I hope to find another treatment and bring about a second miracle—that the paralyzed patient may stand again.
【早知灯是火，饭熟已多时！不须远求他人，你只每日坐第三印一次，每次用茶叶一包或你买来的治肿瘤的药放在手印的掌心内，持咒2小时，求佛、菩萨、护法神加持你父亲，然后将茶叶或药煎水给你父亲吃，病就痊愈了（每次药汁分三、四次吃）。】	[Had you known earlier that the lamp was fire, the rice would have been cooked long ago! You need not seek others afar. Simply sit in the third mudrā once each day. Each time, place a packet of tea leaves or the tumor medicine you purchased in the palm of the mudrā, recite the mantra for two hours, and ask the Buddhas, bodhisattvas, and Dharma protectors to bless your father. Then decoct the tea leaves or medicine in water and give it to your father, and his illness will be cured. Divide the medicinal liquid into three or four doses each time.]
4、我妻子给您的信。她先是因病练气功，对佛教无信仰。后来逐渐起信。我去开封古观音寺做佛事时，她亦随往，且皈依了三宝。她现在修六字大明咒四臂观音法。今将她给您的信附去。	4. My wife's letter to you. At first, she practiced qigong because of illness and had no faith in Buddhism. Later, she gradually developed faith. When I went to Ancient Guanyin Temple in Kaifeng to perform the Buddhist rite, she went with me and also took refuge in the Three Jewels. She is now practicing the Six-Syllable Great Bright Mantra practice of Four-Armed Avalokiteśvara. I am enclosing her letter to you.
弟子 志明 顶礼	Your disciple, Zhiming, bows in reverence
1990年10月8日	October 8, 1990

【永寿童子】老师现在可有神通了?	[Youth Yongshou] Does the teacher now have spiritual powers?
【LVM】你也有神通。暇满人身曰神，穿衣吃饭曰通。	[LVM] You too have spiritual powers. To be born with a precious human body is shen; to dress and eat is tong.
【永寿童子】很多学佛人都是从气功走上正修行的路的。窃以为，八十年代末兴起的气功，其最大的贡献，就是在一直以来唯物主义一统天下的文化氛围中，掀起了一丝微澜，从而为具缘者学佛修道提供了一个契机。	[Youth Yongshou] Many Buddhist practitioners embarked on the path of proper cultivation through qigong. In my humble view, qigong, which arose in the late 1980s, made its greatest contribution by causing a slight ripple in a cultural atmosphere long dominated by materialism, thereby providing those with the requisite affinities an opportunity to study Buddhism and cultivate the Way.
【LVM】气功和佛法毕竟不是同一回事。我应邀赴天津参加藏密气功研究会的机缘并不是去学气功，而是缘起于另一位藏密的大德——河北袁鸿寿袁老。	[LVM] Qigong and Buddhadharma are, after all, not the same thing. The circumstance that led me to attend the Tibetan Esoteric Qigong Research Conference in Tianjin was not a matter of going there to study qigong; it arose through another great master of Tibetan Esoteric Buddhism—Elder Yuan Hongshou of Hebei.
我与袁老也有几度书信来往，袁老建议我借藏密气功研究会的机会，以便得到藏传密续的灌顶。这次赴天津途经河北，原想按信封上的地址找到袁老，当面聆听教诲。谁料开门接待我的只有袁老的女儿袁令娜，袁老已经圆寂了。	Elder Yuan and I had also exchanged letters several times. He suggested that I use the occasion of the Tibetan Esoteric Qigong Research Conference to receive empowerment into Tibetan Esoteric tantric teachings. On the way to Tianjin, I passed through Hebei and had intended to find Elder Yuan at the address on the envelope and receive his instruction in person. To my surprise, only Elder Yuan's daughter, Yuan Lingna, answered the door; Elder Yuan had already passed into parinirvāṇa.
在天津会议上，遇到了张某，都是河南人，并且住隔壁。张某声称，喝了他用咒语加持过的水，即使从没练过武功，也会不由自主地打出一套拳来。我说，我没练过武功，我来试试。	At the Tianjin conference, I met Mr. Zhang. We were both from Henan and stayed in adjoining rooms. Mr. Zhang claimed that if one drank water he had blessed with mantras, even someone who had never practiced martial arts would involuntarily perform a set of boxing movements. I said, “I have never practiced martial arts; let me try.”
他在菜盘子了倒了点开水，口中念念有词，念完了，水也不太热了，能喝了。我喝下去，久久没有动作，忽有一人拍拍我，示意我跟他出去，于是我们两人离开了张某的房间。	He poured some boiling water into a vegetable dish and muttered a mantra. When he had finished, the water was no longer very hot and could be drunk. I drank it, but nothing happened for a long while.

	Then someone suddenly tapped me and motioned for me to go outside with him, so the two of us left Mr. Zhang's room.
那是在晚上，房间里灯亮，外面光线暗，我没看清他是谁。	It was at night. The room was brightly lit, but it was dark outside, so I could not see clearly who he was.
他告诉我，你们走的不是同一条道，他是练气功的，你是修菩萨位的，你跟他掺和个啥！我很惊奇，心想，你怎么会知道他的情况，怎么还会知道我的情况，便欲问个清楚。还没等我开口，他先说话了。	He told me, “You two are not following the same path. He practices qigong, while you are cultivating the bodhisattva stage. What are you getting mixed up with him for?” I was very surprised and thought, How could he know about Mr. Zhang's circumstances, and how could he know about mine as well? I wanted to ask him clearly. Before I could open my mouth, he spoke first.
他说，你也别问那么多了，你修你的吧，别跟他掺和了。说完，他就走了（以后再没见到过他）。于是，我就回到自己的房间，房间里的其他人都到隔壁看热闹去了。没人干扰，正好加一座（当天的座早上已经打过了）。	He said, “Don’t ask so many questions. Just continue your own practice, and do not get involved with him.” After saying this, he left (and I never saw him again). So I returned to my room. Everyone else in the room had gone next door to watch the excitement. With no one to disturb me, it was a good opportunity to add an additional session (I had already completed that day’s session in the morning).
两个多小时后，起座，隔壁还在热闹着呢。我又到隔壁去看，隔壁人很多，见我来了，对我说，你刚才手臂都抬起来了（可我当时觉得没动），却被人叫走了，你现在再来试试。我当然不再试了．．．．．．可见，气功和佛法毕竟不是同一回事啊！	More than two hours later, I rose from meditation, and the commotion next door was still going on. I went next door again to have a look. There were many people there. When they saw me arrive, they said, “Your arms had already begun to rise just now [although I felt that I had not moved], but someone called you away. Now try again.” Of course, I did not try again. . . . This shows that qigong and the Buddhadharma are ultimately not the same thing.

第二十六封

The Twenty-Sixth Letter

第二十六封	Letter Twenty-Six
秀芝仁者：	Virtuous Xiuzhi,
你能从气功界归向佛门，足见你善根深厚，可喜可嘉。你的修练方法，完全正确，不必害怕，照样坐下去好	Your return from the qigong world to the Buddhist path shows that you possess deep wholesome roots; this is most gratifying. Your method of

了。至于你念佛时有惊惧感，那是你心理作怪，不是佛、菩萨责罚你。	practice is entirely correct. There is no need to be afraid—simply continue sitting as before. As for the feeling of fear that arises when you recite the Buddha's name, it is a product of your own mind; it is not a punishment from the Buddhas or bodhisattvas.
佛、菩萨是最慈悲的，只救度一切众生，赐福一切众生。 任你怎样疏远他，责骂他，侮辱他，他还是照样慈祥的照拂你、爱护你，绝对不会责怪你。你安心地修炼下去，千万不要顾虑重重，致使功力不能迅速增长。	The Buddhas and bodhisattvas are most compassionate. They only liberate all sentient beings and bestow blessings upon all sentient beings. No matter how you may distance yourself from them, rebuke them, or insult them, they will still watch over and cherish you with the same kindness; they will never blame you. Continue your practice with peace of mind. Do not be burdened by worries, lest your progress in practice be unable to advance swiftly.
你做功中的感受，俱无错误。只要顺其自然，好既不喜，坏亦不忧，这样就不会出偏差。况且你还有一个好丈夫，为你从旁指正，你就更勿害怕，勇猛精进好了。坐六字大明咒很好，也可以早晚加念阿弥陀佛，这没有冲突。	There is nothing wrong with the experiences you have during practice. Simply let things take their natural course: do not rejoice at what is good, nor grieve over what is bad. Then you will not go astray. Moreover, you have a good husband to guide and correct you from the side, so you have even less reason to be afraid. Just practice courageously and diligently. It is very good to sit in practice with the Six-Syllable Great Bright Mantra; you may also add recitation of Amitābha Buddha in the mornings and evenings. There is no conflict in this.
因为他们都是西方的佛，菩萨，念了发愿可以往生西方极乐世界。　等你能安坐2小时时，再为你灌顶修心中心法。不多说了。祝你　顺利精进！	For they are all Buddhas and bodhisattvas of the Western Pure Land; through reciting their names and making vows, one may be reborn in the Western Land of Ultimate Bliss. When you are able to sit steadily for two hours, I will then confer empowerment upon you to practice the Heart-of-Heart Dharma. I will not say more. I wish you smooth and diligent progress!
中丁	Zhongding
××11月24日	×× November 24
【永寿童子】这是上师给老师爱人魏秀芝的回信?	[Yongshou Tongzi] Is this the master's reply to the teacher's wife, Wei Xiuzhi?
【LVM】是的。	[LVM] Yes.

【永寿童子】“任你怎样疏远他，责骂他，侮辱他，他还是照样慈祥的照拂你、爱护你，绝对不会责怪你。”所以佛一方面是佛教徒的依靠，另一方面也是佛教徒学习的榜样和目标。	[Yongshou Tongzi] “No matter how you may distance yourself from them, rebuke them, or insult them, they will still watch over and cherish you with the same kindness; they will never blame you.” Thus, on the one hand, the Buddha is a source of reliance for Buddhists; on the other, he is also their model and goal of study.
【LVM】是啊！菩萨慈、金刚威，都是度生的方便。法无定法，施慈还是施威，须看对方的根性。	[LVM] Yes! The compassion of bodhisattvas and the awe-inspiring majesty of vajra beings are both skillful means for liberating sentient beings. There is no fixed Dharma; whether to extend compassion or apply sternness depends on the other person's faculties.

第二十七封

The Twenty-Seventh Letter

第二十七封	Twenty-Seventh Letter
恭敬顶礼师尊:	Respectfully prostrating to the revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
1、既然“一切都在不言中”，故而“未开口前错”。欲得不错，直是开口不得。弟子会此意：若能知错，“对”也在其中了。【还有“对”在，错即在其中了。	1. Since “everything is conveyed without words,” it follows that “before one opens one’s mouth, one is already wrong.” To avoid being wrong, one simply must not open one’s mouth. This disciple understands it thus: if one can recognize one’s error, then “right” is also contained therein. [So long as “right” remains, error is contained therein as well.
】师父开示：“自性可以离开妄想而独存”，“即一切境界，包括虚空，都一齐粉碎无余”。弟子觉得，这是从深定中得。弟子尚未得此深定，只能解之，而尚未能证之。【离波之水，不失其为水也。	] The Master has taught: “Intrinsic nature can exist independently, apart from deluded thoughts,” and “all states, including empty space, are shattered all at once, leaving nothing behind.” This disciple feels that this is attained from deep samādhi. As I have not yet attained such deep samādhi, I can only understand it conceptually and have not yet realized it directly. [Water apart from its waves does not cease to be water.
洞山禅师悟道偈云：“渠今正是我，我今不是渠!”即颂此意也。好好用功，自能“大地平沉，虚空粉	Chan Master Dongshan’s verse on awakening says: “It is now precisely me, yet I am not now it!” This

碎”！】我且先在妄念起处，去体认真如，以不著幻境，去保任自性。再就是日日坐去。	verse expresses the same meaning. Practice diligently, and naturally “the great earth sinks level and empty space shatters”!] For now, where deluded thoughts arise, I will recognize true suchness, safeguard realization of intrinsic nature by not clinging to illusory states, and sit in meditation every day.
只是坐去，哪管它得定不得定、爆炸不爆炸、开悟不开悟。瓜熟蒂落，待波息水朗之时，离妄念之真如便自得现前。【很得用功要诀】那时欲禀师傅，应仍是“未开口前错”。即使是错，也要开口。不开口怎能知错，不知错对从何来。【尽管开口，而未曾开口，有什么对与错在！】	Just keep sitting, without worrying whether samādhi is attained or not, whether there is an explosion or not, or whether awakening occurs or not. When the melon ripens, the stem naturally falls off; when the waves subside and the water becomes clear, suchness apart from deluded thoughts will naturally appear before one. [You have grasped the essential instructions for practice very well.] At that time, if I wished to report to the Master, it would still be “before one opens one’s mouth, one is already wrong.” Even if it is wrong, one must still open one’s mouth. How can one know one’s error without opening one’s mouth? And if one does not know one’s error, where could right come from? [Open your mouth freely, yet you have never opened your mouth. What right or wrong could there be?]
2、蒙师傅开示，终南山隆兴寺之事，向往之心油然而生。隆兴寺可能是弟子今生归宿处。【体如虚空，虚空有归宿处么？】弟子先去朝拜该寺，却未必能找得到。	2. Having received the Master’s instruction concerning Longxing Temple on Mount Zhongnan, I find a longing for it naturally arising. Longxing Temple may be the place where this disciple is to settle in this lifetime. [The substance is like empty space. Does empty space have a place to settle?] I shall first go and pay homage at the temple, though I may not necessarily be able to find it.
天津藏密会上与会的本学法师的弟子不少，他们就在终南山，竟然不知道隆兴寺。教外人更难知道了。	Quite a few disciples of Dharma Master Benxue who attended the Tianjin Tibetan Esoteric Buddhism gathering are on Mount Zhongnan, yet they did not even know of Longxing Temple. It is even more difficult for outsiders to know of it.
向谁问路呢？【真悟道者，归既无归，无归即归；到处即归，处处皆归而无所归！你找什么隆兴寺？】不知隆兴寺是否通邮，也不知道师傅与光升师是否有书信往来。若师傅能指一条明路，可断弟子许多迷惑。【早时有书信来往，今不知去处。听说在陕西宝鸡。】	Whom should I ask for directions? [One who has truly awakened to the Way has no destination even in returning; having no destination is itself returning. Everywhere is a return; every place is a return, yet there is nowhere to return to. What Longxing Temple are you looking for?] I do not

	know whether Longxing Temple receives mail, nor do I know whether the Master and Dharma Master Guangsheng correspond by letter. If the Master could point out a clear path, many of this disciple's doubts could be dispelled. [We corresponded by letter in earlier days; now I do not know where he is. I have heard that he is in Baoji, Shaanxi.]
3、早知灯是火，未觉饭已熟。弟子之痴，已见一斑。修心中心法已年余，给我父治病仍用气功，悲夫。【给你父亲治病，最好每次修第三印三座6小时，茶叶分3次，煎汤服下。】蒙师父开示治病之法，我代我父向您顶礼，以致谢忱。【不敢当。】	3. "Had I known earlier that the lamp was fire, I would have realized that the rice was already cooked." My foolishness is apparent from this. I have practiced the Heart-of-Heart Dharma for more than a year, yet I still used qigong to treat my father's illness. How lamentable. [To treat your father's illness, it would be best each time to practice the third mudrā for three sessions of six hours each, divide the tea leaves into three portions, decoct them, and have him drink the liquid.] Having received the Master's instruction on treating illness, I prostrate to you on my father's behalf in deepest thanks. [I dare not accept this.]
4、我妻秀芝读您信后，得大欢喜。她又写一信，今附去。	4. After my wife, Xiuzhi, read your letter, she was filled with great joy. She has written another letter, which I am enclosing now.
弟子 志明 顶礼	Your disciple, Zhiming, prostrates
1990年12月6日	December 6, 1990
【永寿童子】"以不著幻境，去保任自性"，已经是过来人语了，但却不能完全踏实心安，故有"虚空粉碎、大地平尘"之说，对么?	[Youth Yongshou] "Safeguard realization of intrinsic nature by not clinging to illusory states" is already the language of one who has passed through this, but one still cannot be wholly settled and at ease. Hence the talk of "empty space shattering and the great earth becoming level dust"—is that correct?
【LVM】人不尽同，故而法无定法。有的人"啪"地一声，犹如爆炸物，身心世界，荡然无余，明明了了而又空无一物。有的人突然明白，"哦！原来如此！"之间差别多多。《金刚经》云："一切贤圣，皆以无为法而有差别。"	[LVM] People are not all alike; therefore, there is no fixed Dharma. For some people, with a "snap," as though an explosive had gone off, body, mind, and world vanish without a trace—utterly clear, yet with not a single thing there. Others suddenly understand: "Oh! So that is how it is!" The differences between them are many. The Diamond Sūtra says: "All sages and noble ones differ through the unconditioned dharma."

第二十八封

The Twenty-Eighth Letter

第二十八封	Letter Twenty-Eight
秀芝大姐：	Elder Sister Xiuzhi:
你勇于改过自新，放舍一切，决心学佛，这真是难能可贵的一件大事，也是你宿世深植善根所致。可喜可贺！你一下子能坐2小时，那很好。可以为你灌顶修心中心法。	Your courage in reforming yourself, letting go of everything, and resolving to study Buddhism is truly a rare and precious matter. It is also the result of the deep roots of goodness you planted in past lives. This is most gratifying and worthy of congratulations! It is very good that you can sit for two hours at a stretch. You may receive empowerment to practice the Heart-of-Heart Dharma.
你在河南，不必涉远来沪，好在你的爱人志军已受法修习多时，可帮助我遥传灌顶。 兹订于农历12月初8日（佛成道日）早晨九点，你在家佛前上供礼拜。我在上海为你作灌顶仪式。由志军观想是我。持供养净水，诵咒，为你于梵穴处点水三次，并教你结菩提心印、持咒与修法。这样你就免得往来跋涉了。灌顶咒文如下：（略）。	Since you are in Henan, there is no need for you to travel all the way to Shanghai. Fortunately, your husband, Zhijun, has received the Dharma and practiced it for quite some time, and he can assist me in transmitting the empowerment remotely. Thus, on the eighth day of the twelfth lunar month (the day of the Buddha's enlightenment), at nine o'clock in the morning, make offerings and prostrate before the Buddha at home. I will perform the empowerment ceremony for you in Shanghai. Zhijun should visualize that he is I. Holding the offering of purified water, he should recite the mantra, sprinkle water three times on the crown aperture for you, and teach you to form the bodhicitta mudrā, recite the mantra, and practice the method. In this way, you will be spared the hardship of traveling back and forth. The empowerment mantra is as follows: (omitted).
中丁	Zhongding
某年某月某日	[Year] [Month] [Day]
【永寿童子】上师称魏老师为“秀芝大姐”，辈份闹错了吧?	[Yongshou Tongzi] The master calls Teacher Wei “Elder Sister Xiuzhi”—has the matter of seniority been mixed up?
【LVM】哈哈！那我就称你“永寿大姐”，这次辈分没有搞错吧。	[LVM] Ha ha! Then I shall call you “Elder Sister Yongshou.” This time, the seniority has not been mixed up, has it?

【永寿童子】老师最初为人灌顶，原来是从上师遥灌开示的。	[Yongshou Tongzi] So the teacher’s earliest empowerments for others were originally based on the master’s instructions for remote empowerment.
【LVM】是的。后来不遥灌了，我向老人请灌顶仪规，老人说，你不是已经知道了么？我说，那是遥灌仪规。老人说，那就是灌顶仪规，是你心存顾虑，我才说是遥灌。	[LVM] Yes. Later, I no longer performed remote empowerments. I asked the elder for the empowerment ritual procedure, and he said, “Don’t you already know it?” I said, “That is the procedure for remote empowerment.” The elder said, “That is the procedure for empowerment. It was only because you had reservations that I called it remote empowerment.”

第二十九封

The Twenty-Ninth Letter

第二十九封	Letter Twenty-Nine
恭敬顶礼师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
1、对与错，是对待法。一落相对，便非真如实相。凡有所相，皆是虚妄，无相之相，方是实相。然而，这“无相”也不与“有相”相对。【有个无相，还是有相。怎不相对？】实相也不落有无。	1. Right and wrong are relative dharmas. Once one falls into duality, it is no longer the true suchness of reality. Whatever has characteristics is illusory; only the characteristic of no characteristics is true reality. Yet this “absence of characteristics” is not opposed to “having characteristics.” [If there is an absence of characteristics, it is still a characteristic. How can it not be opposed?] True reality likewise does not fall into existence or nonexistence.
【实相连无相也无，无也无！唉！一落言诠，便成巢臼！所以宗师家末后无言，拂袖归方丈】 因观心无常，故说自性常。若解不二法，自性也无常。 常与无常，是对待法。真如自性，不落四句。 乐与我净，亦复如是。	[In true reality, even the absence of characteristics is absent; even nonexistence is absent! Alas! Once one falls into verbal formulation, it becomes a fixed pattern! Therefore, at the very end, lineage masters remain silent and brush their sleeves as they return to their quarters.] Because one contemplates the impermanence of mind, one speaks of the permanence of intrinsic nature. If one understands the nondual Dharma, intrinsic nature too is impermanent. Permanence and impermanence are relative dharmas. The intrinsic nature of suchness

	does not fall into the four propositions. So too with bliss, self, and purity.
原本无大地，何者能平沉？ 虚空无一物，何物遭粉碎？【法本法无法，无法法亦法，今付无法时，法法何曾法？】啊，但愿能保任这一念灵光——不对！这又是法执。	Originally there was no earth—what could be leveled or submerged? Empty space contains not a single thing—what could be crushed to powder? [The Dharma that is originally Dharma is not Dharma; the Dharma of no Dharma is also Dharma. Now, when entrusting the Dharma of no Dharma, when have dharmas ever been dharmas?] Ah, may I preserve and entrust myself to this numinous light of a single thought—no! This too is attachment to dharmas.
——啊，一涉对错，又落相对，习气如此顽固，不消磨如何了得？！【灵龟拽尾，灵迹虽去，拽迹又露，奈何？ 不见灵云见桃花开悟后云：“灵云一见不再见，红白枝枝不著花。”一觉便休，不再住著便是了。】	—Ah, once I become involved in right and wrong, I again fall into duality. Habitual tendencies are so stubborn; how can they be overcome without being worn away?! [The spiritual turtle drags its tail away: though its tracks are gone, new tracks appear where it was dragged. What is to be done? Have you not seen how, after awakening upon seeing peach blossoms, Lingyun said, “Once Lingyun saw them, he never saw them again; on every red and white branch, no flowers adhere.” Upon awakening, simply let it rest. Not abiding or clinging again—that is all.]
2、我妻已借得照相机一个，准备去上海受法时拍摄师父的法照，我未玩过相机，尚须一学。我拟找一部小型的录音机，准备带到上海录师傅诵咒。既做遥灌，相机、录音机是用不着了。然而，弟子仍思念师父的法照。	2. My wife has borrowed a camera and is preparing to photograph the Master’s Dharma image when she goes to Shanghai to receive the teaching. I have never used a camera and still need to learn. I also plan to find a small tape recorder to take to Shanghai to record the Master’s mantra recitation. Since the empowerment is being conferred remotely, there is no need for a camera or recorder. Nevertheless, this disciple still longs for the Master’s Dharma image.
否则，弟子再见着师父，恐怕都认不出来了。【说是无相，为何着相？现在有人为我拍了照，下次通信即可寄给你了。不必路远迢迢前来上海了。】顺便禀告师傅，咒语加持力不可思议。	Otherwise, when this disciple sees the Master again, I fear I may not even recognize him. [You speak of no characteristics; why then are you attached to characteristics? Someone has now taken a photograph of me. I can send it to you with my next letter. There is no need for you to travel all the long way to Shanghai.] I would also like to report to the Master that the blessing power of the mantra is inconceivable.

天津藏密会上，初次听到“百字明”录音，不禁周身颤抖，热泪盈眶，头上似扣了一个铁环，数日方消。【你还知么？这是五蕴当中的受蕴作祟，根本还是心动。你当照破五蕴，就证成大道，不再动了。】	At the Tianjin Tibetan Esoteric Buddhism gathering, when I first heard a recording of the Hundred-Syllable Mantra, I could not help trembling all over, with hot tears filling my eyes. It felt as though an iron band had been fastened around my head, and it took several days to subside. [Do you understand yet? This is the aggregate of feeling among the five aggregates causing mischief; fundamentally, it is still the stirring of the mind. You should see through the five aggregates. Then you will realize the great Way and no longer be moved.]
3、拟供养师父，又恐师父象前次那样又寄回来，耗费邮资，真不知道如何是好。这次请师父不要再寄回来，好吗？师允即寄。【不受供养，请勿再寄，等你大彻大悟了，再大受供养！】	3. I plan to make an offering to the Master, but I fear that, as last time, the Master will send it back, thus wasting postage. I truly do not know what to do. This time, please do not send it back, all right? If the Master agrees, I will send it at once. [I do not accept offerings. Please do not send it again. When you have thoroughly awakened, then I will gladly accept your offerings!]
4、为治我父之病，我需连坐三座。只能放在晚上，也不管是否跨越子时，这样对吗？【可以！一直服到病完全好了为止。】	4. To treat my father’s illness, I need to sit three sessions consecutively. I can only do so at night, and I wonder whether it matters if this extends past midnight. Is that all right? [Yes. Continue this until his illness is completely cured.]
弟子 志明 顶礼	Disciple Zhìming, with prostrations
1990年12月22日	December 22, 1990
【永寿童子】听百字明有感应一事，在其他人都会当成正受而保留执着，唯心中心讲究善也不住，直入我法两忘的境界。	[Yongshou Tongzi] Upon hearing the Hundred-Syllable Mantra, he had a responsive experience. Others would regard this as a proper meditative experience and retain attachment to it, but the Heart-of-Heart Dharma teaches that one should not abide even in goodness, but directly enter the state in which both self and dharmas are forgotten.
【LVM】心密三句话：“以般若为宗。以总持为法。以净土为归。”若能直入第一句，即六印一咒（总持）也成多余，何况其他！只是不曾见过这么利索的人。我曾问老人，说我没见过这样的人。老人说，你没见过？（我正想听下文，想知道谁能这么利索，哪料老人接着说：）我也没见过。	[LVM] The three sayings of heart esotericism are: “Prajñā as its principle. Dhāraṇī as its method. The Pure Land as its ultimate destination.” If one can directly enter the first saying, then even the six mudrās and one mantra—the dhāraṇī—become superfluous, much less anything else. It is simply that I have never seen anyone so swift and decisive. I once asked the Elder, saying that I had never seen such a person. The Elder said, “You have never seen

	one?” (I was just waiting to hear what came next, wanting to know who could be so swift and decisive, when the Elder continued:) “Neither have I.”
【永寿童子】老人已经许诺“大受供养”了，后来老师是怎样供养老人的?	[Yongshou Tongzi] The Elder had already promised to “gladly accept your offerings.” How did the teacher later make offerings to the Elder?
【LVM】你都看见了，这不是连身口意都供养给上师了么。	[LVM] You have seen it all: has he not offered even body, speech, and mind to the guru?

第三十封

The Thirtieth Letter

第三十封（附）	Letter Thirty (Supplement)
尊敬的师父:	Respected Master,
您好！ 祝愿您永远健康长寿。	Greetings! I wish you everlasting health and longevity.
前日接到师父来信。已知定于12月初8（佛成道日）早晨九时，师父在沪为我做遥灌仪式。我内心无比喜悦，弟子一生能受师父教诲，真是感激不尽。我一定努力精进。 最近我日日修六字大明咒。	The day before yesterday, I received your letter. I understand that at nine o’clock on the morning of the eighth day of the twelfth lunar month (the Buddha’s Enlightenment Day), you will perform a remote empowerment ceremony for me in Shanghai. I am immensely joyful. I am profoundly grateful that, in this life, your disciple can receive your instruction. I will certainly strive diligently. Recently, I have been practicing the Six-Syllable Great Bright Mantra every day.
在练到将近半小时时，手指就会麻木，好象胳膊血管要胀开似的——从头部开始，通过肩、两臂一直到手指，有时夹带疼痛的麻木。这可能就是自己本身业障吧！【这是气血不通之故，也就是所说障重了。	When I practice for nearly half an hour, my fingers become numb, as though the blood vessels in my arms were about to swell and burst—from my head, through my shoulders and both arms, all the way to my fingers. At times, the numbness is accompanied by pain. Perhaps this is due to my own karmic obstacles. This is because qi and blood are not flowing freely; in other words, the obstruction is serious.

但这不要紧，坚持坐下去，气血通了就好了。在手指麻得疼痛时，可双手略松，摩擦一下就好了。】另外，我有一个想法不知对不对。在口念咒时，总想用意识或耳朵来听到声音，以此来摄住杂乱的心。	But this is nothing to worry about. Continue sitting, and once the qi and blood flow freely, it will pass. When your fingers become painfully numb, slightly relax both hands and rub them together; that will remedy it. In addition, I have an idea, though I do not know whether it is correct. When reciting the mantra aloud, I always want to use my awareness or ears to hear the sound, thereby gathering in my scattered mind.
【可以用耳朵来听自己念咒的心音，摄住妄念。】同时也可以用此法，忘掉一部分病痛，在练功时头部发胀，想忘又忘不掉。不知这种想法可不可行，请师父指教。【注意力放在咒音上，就忘记头胀了。再如胀得难以承受时，出声念咒，就不胀了。】	You may use your ears to listen to the inner sound of your own mantra recitation, thereby gathering in deluded thoughts. At the same time, can I use this method to forget some of my pain? While practicing, my head swells, and though I want to forget it, I cannot. I do not know whether this idea is feasible. Please instruct me, Master. Place your attention on the sound of the mantra, and you will forget the swelling in your head. If the swelling becomes unbearable, recite the mantra aloud, and it will cease.
秀芝 顶礼	Xiu Zhi, in prostration
1990年12说22日	December 22, 1990 [sic]
【永寿童子】六字大明咒通血脉、疗疾病，有效果者，见过很多。而心中心的效用，则更多体现在心理、性情的巨大改变。	Yongshou Tongzi The Six-Syllable Great Bright Mantra opens the channels and blood vessels and heals illnesses. I have seen many cases in which it has been effective. The benefits of the Heart-of-Heart Dharma, however, are manifested even more in profound changes in one’s psychology and temperament.
【LVM】岂止是心理、性情，其实是人性的突变、人格的升华。然而，药医不死病，佛度有缘人。若论效果，也是因人而异的。	LVM It is far more than psychology and temperament; in fact, it brings a radical transformation of human nature and an elevation of character. Yet medicine cannot cure a terminal illness, and the Buddha liberates only those with affinity. As for results, they also vary from person to person.

第三十一封

The Thirty-First Letter

第三十一封	Letter Thirty-One
恭敬顶礼师尊：	Reverently bowing in homage to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I bow in homage to the Buddha, the Dharma, and the Saṅgha.
师已拂袖归方丈，禅本心会勿需说。 即知虚空无一物，不再频频喻水波。【文案已彰】 师之《论明心见性》节要，胡聊译为现代语，题为“净土宗的证成”。发表于《台州佛教通讯》。	The Master has brushed aside his sleeves and returned to the abbot’s quarters; Chan is fundamentally a meeting of minds and needs no words. Once one knows that empty space contains not a single thing, there is no need repeatedly to use water and waves as a metaphor. [The literary brilliance is already manifest.] The essential points of the Master’s On Realizing the Mind and Seeing One’s True Nature were rendered into modern language by Hu Liao under the title “The Establishment of the Pure Land School” and published in Taizhou Buddhist Bulletin.
【《略论明心见性》一文已是白话，再要译为现代语，恐怕变成小学生的作文了。】我虽窥一斑，也已知“临命终时”的精意。“彼佛现前”便亲睹无量光、无量寿了，彼即是我，我即是彼，我、人、寿等相便消陨无余了。	[The article “A Brief Discussion of Realizing the Mind and Seeing One’s True Nature” is already in the vernacular. If it were further translated into modern language, I fear it would become an elementary school composition.] Although I have seen only a glimpse, I now understand the essential meaning of “at the time of death.” When “that Buddha appears before one,” one directly beholds immeasurable light and immeasurable life. That one is I, and I am that one; the marks of self, person, and life span then vanish without remainder.
象心恋师父法照一样。我也心恋《略论明心见性》原文。恋就是恋，不管是否着相，我不说假话。八识转四智，第六识先转，分别不执着，便是妙观察。	Just as Xinlian longed for Master Fazhao, so I long for the original text of A Brief Discussion of Realizing the Mind and Seeing One’s True Nature. Longing is longing; whether or not it is attachment to marks, I do not speak falsely. When the eight consciousnesses are transformed into the four wisdoms, the sixth consciousness is transformed first. Discriminating without attachment is wondrous observing wisdom.

【正是！】【《略论明心见性》已加整理补充，由温州弟子交《禅》刊发行。你已订阅《禅》，不再寄给你了。】同期《台佛》还刊载了河北临济寺传戒的消息。我发心去受菩萨戒，特禀告师父。	[Precisely so! “A Brief Discussion of Realizing the Mind and Seeing One’s True Nature” has been revised and supplemented, and disciples in Wenzhou have submitted it to the magazine Chan for publication. Since you already subscribe to Chan, I will not send it to you again.] The same issue of Taizhou Buddhist Bulletin also carried news of the conferral of precepts at Linji Temple in Hebei. I have resolved to go and receive the bodhisattva precepts, and respectfully report this to the Master.
传戒期间时间安排紧凑，每日两小时的修法未必能抽出时间，这怎么办呢？俟接到师父信示，再去临济寺联系。【传戒时，不是毫无时间修法。近闻诸受戒佛子，不守清规，乱成一团，很不象样。	During the precept-conferral period, the schedule is tightly packed, and I may not be able to find time for the daily two-hour practice session. What should I do? I shall wait for the Master’s instructions by letter before contacting Linji Temple. [During the conferral of precepts, it is not as though there is no time at all for practice. Recently I have heard that some Buddhist disciples receiving precepts do not observe the monastic rules, but behave in complete disorder; it is most unseemly.
可叹！你如无暇修持，稍停一两日也无妨。】圆彻师因“禅学研究班”云云，叹法门之敝，书十六偈投于《广东佛教》，题为“南华一夕谈”。	Alas! If you have no time to practice, it does no harm to pause for a day or two.] Because of talk about a “Chan Studies Research Class,” Master Yuanche lamented the decline of the Dharma gate and submitted sixteen verses to Guangdong Buddhism under the title “An Evening Talk at Nanhua.”
有感于此，步其句做八偈如次： 禅者离言离相，当念离念如如，学者执理立论，推求寻思卜度。 学禅泯我弃慢，渐入真证实悟，禅学执著成相，又落世俗诸书。	Moved by this, I followed his rhymes and composed the following eight verses: Those who practice Chan transcend words and marks; In the very thought, free of thought, they abide in suchness. Scholars cling to principles and establish theories, Seeking, pondering, speculating, and calculating. Those who study Chan extinguish self and abandon arrogance, Gradually entering genuine realization and actual awakening. Chan scholarship, clinging, becomes another mark, And again falls into the common run of books.

参究一心向上，我人寿者皆除，参至湛然无念，就连参究也无。 研究妄心分别，法尘意识碌碌，若遇恶缘成果，破见妄堕三途。 古有前车之鉴，可做后世之烛，一个落字言错，五百世堕野狐。	Investigate with one mind what lies beyond; The marks of self, person, and life span are all removed. Investigate until serene and without thought; Then even investigation itself is gone. Research gives rise to the deluded discriminations of mind, As dharma objects and consciousness busily revolve. Should adverse conditions ripen, One's views may collapse, and one falls deluded into the three lower realms. The ancients provide precedents for warning; They may serve as lamps for later ages. One mistaken word, "fall," And one falls among wild foxes for five hundred lifetimes.
虽然时值末世，后学何敢轻忽，纵使不能顿证，尚有戒律解缚。 管他精金顽铁，投入大冶洪炉，只要生死心切，缘熟堪作丈夫。 禅学学禅不论，参究研究排除，千念万念一念，南无阿弥陀佛。	Although this is the degenerate age, How dare later students be careless? Even if sudden realization cannot be attained, The precepts can still free us from bondage. Whether fine gold or stubborn iron, Cast into the great smelting furnace; So long as one is earnest about birth and death, When conditions ripen, one can become a worthy person. Do not speak of Chan scholarship or studying Chan; Cast aside investigation and research. A thousand thoughts, ten thousand thoughts, a single thought: Namo Amitābha Buddha.
【此偈作来，不无是处，但现在还是用功要紧，不要在偈颂上玩味，耽误了自己开悟的时节。】我父病久，褥疮颇大，睹之骇然。隔日换药，故医生有“口头病危”之嘱。	[These verses are not without merit, but for now diligent practice is what matters. Do not savor and play with verse, thereby delaying the time of your own awakening.] My father has long been ill, and his bedsore is quite large; I was alarmed when I saw it. The dressing is changed every other day, so the doctor has given a verbal warning that his condition is critical.

我不为言动，每日“坐茶”，虔心求佛加持，业尽我父当愈。【褥疮大，有危险。需用好药医治，不可疏忽，以免发生意外，可先用茶汁冲洗，后再敷药。】蒙师寄来三咒注音，我当习熟，届时与师感应道交，圆满遥灌传法。	I do not let this move me in word or action. Each day I practice tea-sitting, sincerely praying for the Buddha’s blessing. When his karma is exhausted, my father should recover. [A large bedsore is dangerous. It must be treated with good medicine and must not be neglected, lest something unforeseen occur. First wash it with tea infusion, then apply the medicine.] The Master has kindly sent phonetic annotations for three mantras. I shall learn them thoroughly, so that in due course I may commune responsively with the Master and complete the remote empowerment and Dharma transmission.
【咒须读熟，方能运用自如。】本当供养恩师，奈何恩师不受。如何是好？我若“不受不碍受”，竟自寄去；师若再耗资寄回，又如何是好？【我现在不须供养，请勿为此事操心。】	[The mantras must be recited fluently before they can be used with ease.] I ought to make an offering to my beneficent Master, but the Master will not accept it. What should I do? If I were to say, “Not accepting does not hinder accepting,” and simply send it anyway, what then if the Master again spent money to send it back? [I have no need of offerings at present. Please do not concern yourself with this matter.]
弟子志明顶礼	Disciple Zhiming bows in homage
1991年元月3日	January 3, 1991
【永寿童子】老师，何谓“文案已彰”？	[Yongshou Tongzi] Teacher, what does “the literary brilliance is already manifest” mean?
【LVM】哦！那是老人的手写体“文采已彰”。	[LVM] Oh! In the elder’s handwriting, it reads “the literary brilliance is already manifest.”

第三十二封

The Thirty-Second Letter

第三十二封（附）	Letter Thirty-Two (Supplement)
尊敬的师父您好：	Dear Master,
愿世间众生易度。 拜读师父来信，心中大喜。连我爱人也庆幸我的福分大。我现只恨自己愚昧无知，为什么不能和师父早早结缘，而走了这么多弯路，白过许多时光。	May sentient beings in this world be easily liberated. I was overjoyed to read your letter, Master. Even my spouse rejoiced that my blessings are so great. Now I only regret my own ignorance: why could I not have formed an affinity with you,

	Master, much earlier, instead of taking so many detours and wasting so much time?
信中寄有太师父的照片一张，我们已供养在简易佛堂上，只盼师父的照片早日寄来，日日供养。我们相离实在太远了，何日才能面见您老人家，侍奉您老人家。师父来信指教，可以用耳朵来听自己念咒的心音，摄住妄念。	Your letter included a photograph of the Grandmaster, which we have enshrined on our simple Buddhist altar. We only hope that your photograph, Master, will arrive soon, so that we may make offerings to it every day. We are truly so far apart. When will we be able to see you in person and attend upon you? In your letter, Master, you instructed me that I may use my ears to listen to the sound of the mantra as mentally recited, thereby gathering in wandering thoughts.
这个心音，是我们常讲的心想的音声，而不是出自口中的声音吧。【是的！是心观照咒的音声。口不微动。落于默念，要耗血，应先微动，俟妄念不行时，入定而自然不动，才对！】那么既然心想，口可动也可不动啦。	This sound as mentally recited—is it the sound we often speak of as imagined by the mind, rather than a sound produced by the mouth? [Yes! It is the mind observing the sound of the mantra. The mouth does not move even slightly. If it falls into silent recitation, it consumes blood; therefore, the mouth should initially move slightly. When wandering thoughts no longer arise, enter samādhi, and it will naturally cease moving; only then is it correct!] Then, since it is mentally recited, the mouth may move or may remain still.
口可出声也可不出声。【对！】 我对佛法的理论及知识知道得很少很少。这会不会给修法带来障碍呢？【知道得越少越好！】 带病修时，每天以几座合适，最好应修几座？【看身体情况而定，不可勉强，最少应修一座。】	You may recite aloud or silently. [Correct!] I know very, very little about Buddhist theory and teachings. Will this create obstacles to practice? [The less you know, the better!] When practicing while ill, how many sessions a day would be appropriate or ideal? [It depends on your physical condition. Do not force yourself; you should practice at least one session.]
秀芝顶礼	Xiuzhi bows in reverence
【永寿童子】“佛教理论知道得越少越好”，真乃惊世骇俗之语！	[Yongshou Tongzi] “The less one knows of Buddhist theory, the better”—what a truly startling statement!
【LVM】老人说法是应病与药，对机而谈，根据不同的人说不同的法。	[LVM] The elder taught according to the illness and prescribed the medicine accordingly; he taught different Dharma to different people, in accordance with their capacities.

第三十三封

The Thirty-Third Letter

第三十三封	Letter Thirty-Three
恭敬顶礼师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
修持时的诵咒速度，我用表测了一下，每分钟约九遍。是不是太快了？【不快。每分钟可颂10遍。】 前次通信，师父答应邮来法照，这次却未邮来。原准备遥传毕谢师父，正好用师父的法照，现只有太师公的法照。	I timed my mantra recitation during practice: it is about nine recitations per minute. Is that too fast? [No, it is not too fast. Ten recitations per minute are possible.] In our previous correspondence, Master promised to mail me a photograph, but it did not arrive this time. I had intended, once the remote transmission was complete, to express my thanks to Master by using Master's photograph; at present I have only a photograph of my great-grandmaster.
弟子心恋师父法照，跪请师父寄来。【有师公的法照恭敬供养，即为报法乳深恩。何必再要我的照片？今寄上一张，但不必供养，只免悬念可也。】我父亲缠绵病榻已逾半年，何止褥疮危险，周围的舆论也极其不利。	This disciple longs for Master's photograph and kneels to request that Master send one. [To reverently make offerings to your grandmaster's photograph is already to repay the profound kindness of the Dharma milk. Why must you also have my photograph? I am sending one now, but there is no need to make offerings to it; it is only to put your mind at ease.] My father has been confined to his sickbed for more than half a year. Not only are bedsores a grave danger, but public opinion around us is also extremely unfavorable.
医生对于癌症晚期病人到现在还活着，并且神智清醒，已无痛感，很是奇怪。他们不相信有别的治法，甚至不相信气功。	The doctors find it very strange that a patient with advanced cancer is still alive, mentally clear, and no longer in pain. They do not believe that there are other treatments, and they do not even believe in qigong.
尽管他们医院没有气功科，主治医生拿着CT片和病历遍寻安阳其他医院的高手，均是感到奇怪，只是建议保守疗法。到现在也只是褥疮换药，不作其他治疗了。故有“口头病危”之嘱。	Although their hospital has no qigong department, the attending physician took the CT scans and medical records to seek out specialists at other hospitals in Anyang. All found it strange and could only recommend conservative treatment. At present, they merely change the dressings on his bedsores and provide no other treatment. Thus,

	they have verbally advised us that his condition is critical.
继母长期劳累，情绪不佳，对于“坐茶”的疗法有怨言。 渐渐地，弟兄们都很“忙”，只有二弟弟常守在病榻。 六祖云：不思善、不思恶、正与么时。阿那个是明上座本来面目。我知道，为父亲病犯愁不是思恶。	My stepmother has long been overworked and is in low spirits; she complains about the “sitting tea” therapy. Gradually, all my brothers have become very “busy,” and only my second younger brother remains regularly at my father’s bedside. The Sixth Patriarch said, “Without thinking of good or evil, at this very moment, what is Venerable Ming’s original face?” I know that worrying over my father’s illness is not thinking evil.
然而，思善同样障道。要断然放下，果然不太容易。【令尊之病到此程度，恐难痊愈。拖延时日，病者与护者均感痛苦，不如早早送他往生西天，以免两伤。人人都免不了生、老、病、死之苦，都要走的，何苦硬性挽留。	Yet thinking good likewise obstructs the Way. To let it go decisively is indeed not easy. [Your honored father’s illness has reached this stage, and I fear recovery will be difficult. Prolonging his days causes suffering to both the sick person and the caregivers. It would be better to send him early to rebirth in the Western Pure Land, so that neither is harmed. No one can avoid the sufferings of birth, old age, sickness, and death; everyone must go. Why painfully insist on keeping him here?
今传一往生之咒，对水念108遍，与令尊服下，祈祷阿弥陀佛接引往生。令尊即可离苦得乐。咒文（略）。每日对水念108遍，与令尊服用。令尊会很舒服，慢慢地气息微弱而安详地舍报而去。临要去时，再对他耳根念咒吹气，送他往生。】	I now transmit a mantra for rebirth. Recite it over water 108 times, have your honored father drink it, and pray for Amitābha Buddha to guide him to rebirth. Your honored father will then be able to leave suffering and attain happiness. The mantra text is omitted. Each day, recite it over water 108 times and give it to your honored father to drink. He will become very comfortable, and his breath will gradually grow faint as he peacefully relinquishes this life. When he is about to depart, recite the mantra into his ear again and blow upon it, sending him to rebirth.]
弟子志明顶礼	This disciple, Zhiming, prostrates.
1991年1月19日	January 19, 1991
【永寿童子】老师，老人传给你的那个咒语是什么咒啊?	[Yongshou Tongzi] Teacher, what mantra was it that the Elder transmitted to you?
【LVM】哦！那个咒语就是“吹耳往生咒”。	[LVM] Oh! That mantra is the “Ear-Blowing Mantra for Rebirth.”

第三十四封（附）

Letter Thirty-Four (Appendix)

第三十四封（附）	Letter Thirty-Four (Supplement)
尊敬的师父您好：	Respected Master,
愿世间众生易度，愿慈悲充满人间。 今天是十二月初九，昨日有幸得师父慈悲灌顶，弟子近九点时，顿感周身热血流转，按师父写来的灌顶要求，在佛堂跪拜，观想师父，直至灌顶圆满，了我心愿。我真诚地拜谢师父慈悲。	May sentient beings in this world be easy to liberate, and may compassion fill the human realm. Today is the ninth day of the twelfth lunar month. Yesterday, I was fortunate to receive the Master's compassionate empowerment. At about nine o'clock, I suddenly felt the hot blood coursing throughout my entire body. Following the empowerment instructions written by the Master, I knelt and bowed in the Buddha hall, visualizing the Master, until the empowerment was complete and my wish fulfilled. I sincerely bow in gratitude for the Master's compassion.
我必勤修苦练，不负师父教诲。本应侍奉您老人家，奈何太远，今寄去50元钱，请师父能满弟子小小的供养之愿。【不要寄钱。】	I shall diligently cultivate and practice arduously, and shall not fail the Master's teachings. I ought to attend upon you, venerable Master, but the distance is too great. I am therefore sending 50 yuan, hoping that the Master will fulfill this disciple's small wish to make an offering. [Do not send money.]
在修法中，心念耳闻时，时常想不起咒是怎样念的，有时刚想听咒，下面怎样念又不知道啦，有时念着念着又忘啦。环境好的时候修法，妄念也很少。基本上没什么杂念。但咒停念时，头脑是有一种感觉。	During practice, when I recite inwardly and listen with my ears, I often cannot recall how the mantra is recited. Sometimes, just as I intend to listen to the mantra, I no longer know how the rest of it is recited; at other times, I forget it while reciting. When I practice in a good environment, there are also very few deluded thoughts—basically, no distracting thoughts at all. But when the mantra ceases, there is a certain sensation in my head.
这是因为头上有一小病块的缘故吧，遇到以上这种情况，应怎么处理，请师父开示。【念到无念，不要再提念，随他定下去，定到一定的程度，会突然爆发，身心世界统统炸空，本性就现前了。	Is this because there is a small diseased mass in my head? When the above situations arise, how should I handle them? I respectfully request the Master's instruction. [When recitation reaches no-thought, do not deliberately raise the recitation again; simply let it settle into samādhi. When samādhi reaches a certain degree, there will suddenly be an explosive breakthrough: body, mind, and world will

	all be blasted into emptiness, and your intrinsic nature will manifest.]
】我原来练功时，是采用观想，向身体内部病区做观想。我记得有一次练功期间，正观想期间，病区猛然振动一下，我不知所措，立刻收功，后来病竟基本痊愈。在当时守病区时，意念很纯，根本没什么杂念。如果再出现这种情况应该怎么办？请师父开示。【病好了，就不要再守病区了，还是心念耳闻，用功要紧。】	When I previously practiced qigong, I used visualization, directing it toward the diseased area within my body. I remember that during one practice session, while I was visualizing, the diseased area suddenly jolted. Not knowing what to do, I immediately ended the practice. Later, the illness was basically cured. At that time, when I kept my attention on the diseased area, my thoughts were very pure, with virtually no distracting thoughts at all. If this happens again, what should I do? I respectfully request the Master's instruction. [Once the illness is cured, do not continue to keep your attention on the diseased area. Continue instead with inward recitation and listening with the ears; applying yourself to practice is what matters.]
秀芝顶礼	Xiuzhi bows in reverence
1991年元月24日	January 24, 1991

第三十六封

The Thirty-Sixth Letter

第三十六封	Letter Thirty-Six
恭敬顶礼师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
我父已于腊月十五日晨舍报，十九日起丧。有一老年僧人未请自到，于灵前念诵超度。我合掌长跪，念诵毕，我顶礼拜谢。法师八十余岁，法名上净下养。所住寺庙“雷音寺”，乃宋朝所建，历经沧桑，竟于五几年被毁。	My father passed away on the morning of the fifteenth day of the twelfth lunar month, and the funeral began on the nineteenth. An elderly monastic came uninvited and recited prayers for his liberation before the coffin. With palms joined, I knelt for a long time; when the recitation was finished, I prostrated in thanks. The Dharma teacher is over eighty years old, and his Dharma name is Jingyang. The temple where he had lived, Leiyin Temple, was built during the Song dynasty. Having endured many vicissitudes, it was nevertheless destroyed sometime in the 1950s.

法师现住附近农村。事后我去拜谢法师，询问饮食起居，得知法师虽是河南佛协委员，但恢复道场尚无确息。所幸法师身体尚健，又有信众照顾生活，庶几放心一二。【善哉。阿弥陀佛！】	The Dharma teacher now lives in a nearby village. Later, I went to thank him and asked about his daily life. I learned that, although he is a member of the Henan Buddhist Association, there is still no definite news concerning the restoration of the temple. Fortunately, he remains in good health, and devotees also see to his needs, which gives us some measure of reassurance. Excellent indeed. Amitābha Buddha!
瞻仰师尊彩照，倍觉亲切。比过去更是容光焕发，我若再见到师父，若无此照，恐怕真认不出来了。我已恭敬供养。【非僧非俗，亦食亦宿；满腹经纶，不识荣辱！咦！你是何人?】【此我自题之像赞也。	Gazing upon the Venerable Master's color photograph, I feel a deep sense of closeness. The Master looks even more radiant than before. If I were to see the Master again without this photograph, I fear I truly would not recognize him. I have respectfully enshrined it. Neither monastic nor layperson, yet eating and lodging; filled with learning, yet knowing neither honor nor disgrace! Ah! Who are you? This is an inscription I composed for my own portrait.
】 送往生之咒文还请师父注音，虽然这次未用上。弟子不会滥用此法，除非到了山穷水尽之时。愿众生得免病死之苦，蒙佛接引，得生极乐。	Please also provide the pronunciation for the mantra for assisting rebirth, Master, although it was not used this time. This disciple will not misuse this method, unless driven to the very end of all resources. May sentient beings be spared the suffering of illness and death, be guided by the Buddha, and be reborn in the Land of Ultimate Bliss.
秀明请师父开示：入定后可否再提起咒语。若一开始便能入定，是否一开始就可以不诵咒？【果能一开始即入定，那坐也不用坐了。	Xiuming asks for the Master's instruction: After entering samādhi, may one take up the mantra again? If one can enter samādhi from the very beginning, may one refrain from reciting the mantra from the outset? If one can indeed enter samādhi at the very beginning, there is no need even to sit in meditation.
时时在定，心不粘境，意不附物，对机应事，毫无粘滞，即是活佛，还用修什么法？】“突然爆发，身心世界统统炸空”，这种境界虽未现前，但秀明却有怕感，如何对治？【有此感在，说什么定？若得大定，虽泰山崩于前而不	If one is always in samādhi, the mind does not adhere to circumstances, the mind faculty does not cling to things, and one responds to situations without the slightest obstruction, then one is a living Buddha—what Dharma would there still be to practice? Although the state of “suddenly erupting, with body, mind, and world all exploding into emptiness” has not yet appeared, Xiuming feels afraid. How should she address this? With

	such a feeling present, what samādhi can one speak of? If one has attained great samādhi, even if Mount Tai were to collapse before one, one's expression would not change.
色不变，今事未发而先怕，其乱可知矣！怕者，怕死也，你向她说，一切众生都不死，只是色壳子在不停地变迁而已，何用怕为？！】秀明再请问师父：是不是每天一定要礼拜？【应该礼拜。	Now, before anything has happened, she is already afraid; one can thus know how confused she is! Fear is fear of death. Tell her that no sentient being dies; it is only the physical shell that continually changes. What is there to fear?! Xiuming further asks the Master: Must one prostrate every day? One should prostrate.
】志明不再“坐药”，而是将以前未服完之药全部放在掌心，祈求十方三世诸佛、菩萨、金刚、护法神祇慈力加被，将我父亲的药普施法界众生。以后若人有病求药，我便施出。不知这样做是否如法？【可以。	Zhiming no longer takes medicine. Instead, he placed all the medicine that had remained unfinished in his palm and prayed for the compassionate blessings of the Buddhas, bodhisattvas, vajras, and Dharma protectors of the ten directions and three periods of time, so that his father's medicine might be given universally to sentient beings throughout the dharma realm. If anyone seeks medicine when ill in the future, I will give it to them. I do not know whether this accords with the Dharma. It is permissible.
】继续修心中心法，志明是否可与秀明同步？也就是说，志明不进行七日一循环，而是与秀明一齐修满六印，再共同进行七日循环。请师尊开示。【未尝不可。】	As they continue to cultivate the Heart-of-Heart Dharma, may Zhiming practice in step with Xiuming? That is, rather than undertaking a seven-day cycle himself, may Zhiming complete the six mudrās together with Xiuming and then undertake the seven-day cycle together? Please instruct us, Venerable Master. There is no reason why not.
弟子志明秀明顶礼	Your disciples, Zhiming and Xiuming, prostrate respectfully
1991年2月7日	February 7, 1991
【永寿童子】为什么初见空性，有些人会怕，有些人会欢喜？	Youth Yongshou Why are some people afraid when they first glimpse emptiness, while others rejoice?
【LVM】怕，源于“常见”或者“断见”。欢喜，是因为从根本上突破了这些见。	LVM Fear arises from eternalism or an annihilationist view. Rejoicing comes from fundamentally breaking through these views.
【永寿童子】“非僧非俗”，故遭谤也，“亦食亦宿”，道平常也，“满腹经纶”，堪为师也，“不识荣辱”，童子顶礼！	Youth Yongshou “Neither monastic nor layperson,” and thus subject to slander; “yet eating and lodging,” for the Way is ordinary; “filled with

	learning," and thus worthy of being a teacher; "knowing neither honor nor disgrace"—this youth prostrates!
【LVM】文殊骑狮，普贤跨象，观世音菩萨现女身、挎鱼篮，为什么却不遭谤?	LVM Mañjuśrī rides a lion, Samantabhadra rides an elephant, and Avalokiteśvara Bodhisattva manifests in a female form carrying a fish basket. Why, then, are they not subject to slander?

第三十七封

Letter Thirty-Seven

第三十七封	Letter Thirty-Seven
恭敬顶礼师尊:	With reverence, I bow to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I bow to the Buddha, I bow to the Dharma, and I bow to the Saṅgha.
非僧非俗观世音，亦食亦宿随色身。满腹经纶摄无念，不识荣辱却识真。	Neither monastic nor lay, Avalokiteśvara; eating and lodging with this physical body. Full of learning, yet gathering in no-thought; unaware of honor and disgrace, yet knowing the truth.
啊！此是我师！【明破即不堪！】师父教导秀明"一切众生都不死，只是色壳子在不停地变迁而已，何用怕为"！由此，志明想起两则小文字，抄于下，求师棒喝。	Ah! This is my master! [Once exposed, it cannot stand!] Master taught Xiuming: "No sentient being ever dies; only the physical shell continually changes. Why be afraid?" This brought Zhiming to recall two short passages, copied below, for which I seek the Master's blow and shout.
1991年1月26日：所谓"明心见性、了生脱死"，俱是戏论。	January 26, 1991: So-called "realizing the mind and seeing one's true nature, transcending birth and death" is all mere empty talk.
其实，心何可明？性安能见？若非贪生怕死，怎会执此戏论？【明眼人落井！】1991年2月13日："明心见性，了生脱死"无错，谓之甲论；"心何可明，性安能见"无错，谓之乙论。甲论、乙论俱无错，错在执着。	In truth, how can the mind be realized? How can one's nature be seen? Were it not for greed for life and fear of death, how would one cling to such empty talk? [A clear-eyed person falls into a well!] February 13, 1991: "Realizing the mind and seeing one's true nature, transcending birth and death" is not wrong; call this position A. "How can the mind be realized? How can one's nature be seen?" is not wrong; call this position B. Neither position A nor position B is wrong; the error lies in attachment.

甲论乙论都是能会不能执。咄哉，又出一“会”字，一落文字， 便成虚妄。奈何！奈何！【对也30棒，错也30棒，不对不错更吃30棒。如何方无吃棒分？】在我父亲去后的七七日内，我发心读四十九部《地藏经》，若干部《金刚经》，以超度其中阴身生西。【为人子者，曷当如斯乎！】【日内赴杭州一行，3月5日后回沪。】	Both position A and position B may be understood, but neither may be clung to. Bah! There appears again the word “understand.” Once it falls into words, it becomes delusion. What can be done? What can be done? [Right: thirty blows; wrong: thirty blows; neither right nor wrong: another thirty blows. How, then, can one avoid being struck?] During the forty-nine days after my father’s passing, I resolved to recite the Kṣitigarbha Sūtra forty-nine times and the Diamond Sūtra several times, in order to deliver his intermediate-state body and enable rebirth in the Western Pure Land. [Is this not what a son ought to do?] [I shall be going to Hangzhou within the next few days and will return to Shanghai after March 5.]
弟子志明顶礼	Your disciple, Zhiming, bows in reverence
1991年2月26日	February 26, 1991
【永寿童子】哈哈，老师吃棒颇多，今日如何翻过本儿来？！	[Yongshou Tongzi] Ha ha! The teacher has received quite a few blows. How will he turn the tables today?
【LVM】翻本？那就打你，可以么？	[LVM] Turn the tables? Then I’ll strike you—would that do?

第三十八封（附）

Letter Thirty-Eight (Supplement)

第三十八封（附）	Letter Thirty-Eight (Supplement)
尊敬的恩师您好：	Dear Revered Teacher,
愿世上众生易度。 拜读了师父的回信，道出了弟子的肺腑之言。怕死的我更怕疾病的折磨，何时能出生死之圈？我愿速速成佛，更愿世上众生早日成佛。	May sentient beings in this world be easily liberated. Having respectfully read Master's reply, I feel that it expresses what is in this disciple's heart. Though I fear death, I fear the torment of illness even more. When will I be able to transcend the cycle of birth and death? I wish to attain Buddhahood swiftly, and I wish even more that all sentient beings in this world may attain Buddhahood soon.
【既怕死，又怕病，有这怕字，如何能入定？如何能脱离病体？更如何能成道？】前不久我拖着病体上班，下	[If you fear both death and illness, how can you enter samādhi with this word “fear”? How can you

班回家还要料理家务。志军在这方面又不擅长，为此我常常苦恼，而更苦恼的是用功不知在何处下功夫。	free yourself from this sick body? And how, still more, can you realize the Way?] Not long ago, I dragged my sick body to work, and after returning home I still had to attend to the household affairs. Zhijun is not adept at these matters, so I often feel distressed about them. What distresses me even more is that I do not know where to apply effort in practice.
【用功人不是不做事，而是尽全力做，做了犹如未作一样，丝毫不放在心上，这就是用功入手处。】现在我一上座就很容易出现注意力集中到头部的现象，这样可以持续很长时间，并不难受。	[One who practices does not refrain from doing things; rather, one does them with all one's strength, yet after doing them, it is as though they had not been done—one does not hold them in mind at all. This is where to begin applying effort in practice.] Now, whenever I sit in meditation, my attention easily becomes concentrated in my head. This can continue for quite a long time, and it is not uncomfortable.
但下座后感觉很难受，就象整个身体气息倒流一样。请师父开示如何纠正这一现象。【注意力集中一处，不是坏事，但不能太紧，应似注意似不注意，方无流弊。	But after getting off the cushion, I feel very uncomfortable, as though the breath-energy of my entire body were flowing backward. Please instruct me on how to correct this condition. [Concentrating the attention in one place is not a bad thing, but it must not be too tight. One should attend to it as though attending and not attending; only then will there be no harmful consequences.
修法，有病的地方即病根，要发出来的，但不要怕，拔出病根病即好了。】 入静和入定有什么区别？【静深了就是定。】孤注一境和执着有什么区别？请师开示。【制心一处，是摄心入定。执着是妄想。	In practicing the Dharma, the place where there is illness is precisely the root of the illness; it must emerge. But do not be afraid: once the root of the illness is pulled out, the illness will be cured.] What is the difference between entering stillness and entering samādhi? [When stillness deepens, it is samādhi.] What is the difference between focusing exclusively on a single object and attachment? Please instruct me. [Restraining the mind in one place is gathering in the mind to enter samādhi. Attachment is deluded thought.
“孤注一境”这词不对。“制心一处”和执着大有区别。执着是对任何事均放在心上，跟着盘旋不已，而不能去除。】每日清晨入座时，是用闹钟定时来修法。但有时出现多几分钟或少几分钟的现象，应怎样补？【不必补。	The term “focusing exclusively on a single object” is not correct. “Restraining the mind in one place” and attachment are vastly different. Attachment means keeping every matter in one's mind, revolving around it without end and being unable to remove it.] When I sit in the early morning each day, I use an alarm clock to time my practice. But sometimes I

	practice a few minutes more or a few minutes less. How should I make up for it? [There is no need to make it up.
以后注意即是。】我有个极坏的毛病。愿意入座诵咒，而不愿日日拜佛。这是我慢心在作怪。我认为诵咒和拜佛是一个目的。每日烧香拜佛太麻烦，这种想法对吗？【不对之极！应改正这种我慢心，不能厌烦。】	Just be attentive in the future.] I have a very bad habit. I am willing to sit and recite mantras, but unwilling to bow to the Buddha every day. This is my arrogant mind at work. I think that mantra recitation and bowing to the Buddha have the same purpose. Burning incense and bowing to the Buddha every day is too troublesome. Is this way of thinking correct? [It is utterly incorrect! You should correct this arrogant mind and must not grow weary of it.]
《禅》刊1991念第一期已经到了。我们正拜读师父明心见性一文。本刊中还有一位署名宋智明居士的文章。这些都是我们早已渴望得到的宝贵珍品。宋智明居士和我们是不是师兄弟的关系？【对！以后有问题问志军即得，不必来信询问。】	Issue 1 of the magazine Chan for 1991 has arrived. We are now respectfully reading Master's article “Realizing the Mind and Seeing One’s True Nature.” This issue also contains an article signed by the lay practitioner Song Zhiming. These are all precious treasures for which we have long yearned. Are lay practitioner Song Zhiming and we fellow Dharma brothers and sisters? [Yes! In the future, if you have questions, simply ask Zhijun; there is no need to write and inquire.]
弟子秀明顶礼	This disciple, Xiuming, bows in homage
1991年3月1日	March 1, 1991
【永寿童子】关于见性与拜佛，想起一位老参。他看见寺庙拜佛的百姓，就跟人讲见性法，说拜佛乃执着也，结果被人家寺庙师父撵出来了。	[Yongshou Tongzi] Regarding seeing one’s true nature and bowing to the Buddha, I am reminded of an experienced practitioner. Whenever he saw ordinary people bowing to the Buddha at a temple, he would explain to them the Dharma of seeing one’s true nature, saying that bowing to the Buddha was attachment. As a result, the temple master had him thrown out.
【LVM】哈哈！这位老参一定是还没破参。不然，怎会干出这等蠢事来！	[LVM] Ha ha! This experienced practitioner certainly had not yet broken through his critical phrase. Otherwise, how could he have done something so foolish?
【永寿童子】“既怕死，又怕病，有这怕字，如何能入定？如何能脱离病体？更如何能成道？”此处有解脱成道、长寿健康之秘诀，可惜大多数人会认为是自相矛盾。	[Yongshou Tongzi] “If you fear both death and illness, how can you enter samādhi with this word ‘fear’? How can you free yourself from this sick body? And how, still more, can you realize the Way?” Here lies the secret to liberation and

	realization of the Way, longevity, and health. Unfortunately, most people would consider it self-contradictory.
【LVM】哦！你所说的这个“大多数人”，即使听不到这样的说教，也常在自相矛盾中不能自拔。	[LVM] Oh! Even without hearing such teaching, the “most people” you speak of are often unable to extricate themselves from their own contradictions.

第三十九封

The Thirty-Ninth Letter

第三十九封	Letter Thirty-Nine
恭敬顶礼师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	Homage to the Buddha, homage to the Dharma, homage to the Saṅgha.
弟子蒙师尊慈悲摄受，修心中心法已近两年。偶有一日，刚入座时，便见金色恍耀，光过日月，红霞满天。象是弥勒佛笑像。此境一见不复再见。【此仁者有入道成就之兆，亦佳事也。	Through the Venerable Master’s compassionate acceptance, this disciple has practiced the Heart-of-Heart Dharma for nearly two years. One day, just after taking my seat, I saw a shimmering golden radiance, brighter than the sun and moon, with red clouds filling the sky. It seemed to be the smiling image of Maitreya Buddha. Once this state appeared, it never appeared again. [This benevolent person shows signs of entering the Way and attaining realization; this too is a good thing.
但凡所有相，皆是虚妄，不可执著，一切放下，身心世界化空，自性佛方真显露。】弟子明显看出，秀明的人格起了质的变化，生理上、心理上均大异往日，心中心力用不可思议。【诚有脱胎换骨之功！】	Yet all appearances are illusory and must not be clung to. Let everything go; when body, mind, and world dissolve into emptiness, the Buddha of one’s intrinsic nature will truly reveal itself.] This disciple can clearly see that Xiuming’s character has undergone a qualitative change. Both physically and psychologically, he is greatly different from before. The efficacy of the Heart-of-Heart Dharma is inconceivable. [It truly has the power to transform one utterly!]
以往每见师父于信右所批，哪怕是只言片语，也觉心有寄托。【在杭州说法辛劳，无有休息，气虚受寒，气痛浑身。本月初方始回沪，须长期休养，闭门不出，谢绝多方邀请，诚无肯奈何之事也。	In the past, whenever I saw the Master’s annotations on the right side of a letter, even if they were only a few words, I felt that my heart had something on which to rely. [Teaching the Dharma in Hangzhou was exhausting, without any rest. Depleted in qi and chilled by the cold, I suffered qi

	pain throughout my body. I returned to Shanghai only at the beginning of this month and must recuperate for a long time, remaining indoors and declining many invitations. There is truly nothing that can be done about it.
】这半年未见师父信函，说不清心里的滋味。是期待？是迷茫？是失落？是彷徨？也许什么都不是。恰似幼儿离父母，无所适从。	] I have not seen a letter from the Master for the past half-year, and I cannot describe how I feel. Is it expectation? Confusion? A sense of loss? Hesitation? Perhaps it is none of these. It is just like a small child parted from its parents, at a loss as to what to do.
【注意！情生智隔！】师父若再去杭州，请将杭州的地址告知，好么？ 曾几何时，弟子还叹鹤壁不见三宝弟子，如今三宝弟子已过百人。不仅如此，还发现旧寺院无人居住，曾请僧人暂来几日，听法者甚重。	[Take heed! When emotion arises, wisdom is obstructed!] If the Master goes to Hangzhou again, would you please let me know the Hangzhou address? Not long ago, this disciple lamented that there were no disciples of the Three Jewels in Hebi; now there are already more than a hundred. Moreover, we discovered an old temple standing unoccupied. We once invited monastics to stay temporarily for several days, and the Dharma listeners held them in great esteem.
若请僧常住，就必须经过行政领导的批准。这些事，我本无心参与，然而仍不免对境生心。可见功夫不深，保任不力，欲起大用，无有是处。【幸有自知之明，迅速加紧保任，毋使放逸，方有水到渠成之日。	If monastics are invited to reside there permanently, approval from the administrative leadership is required. I originally had no wish to involve myself in such matters, yet I still cannot help allowing circumstances to stir my mind. This shows that my practice is not yet deep and that I lack strength in safeguarding realization. To wish to put it to great use would be impossible. [Fortunately, you know this yourself. Quickly intensify your safeguarding of realization and do not become lax; then the day will come when matters naturally reach fruition.
不然者义理虽明，于事不得力，亦徒然也。】 今有我厂刘工程师，三宝弟子，修六字大明咒四臂观音法已半年有余。初时境界颇多，他不著其境，现已不见任何境界。他发心受持心中心法，今将他写的信附去，请师尊慈悲摄受。	Otherwise, even if the principles are clearly understood, if one is incapable in actual circumstances, it is all in vain.] There is now an Engineer Liu at my factory, a disciple of the Three Jewels, who has practiced the Six-Syllable Great Bright Mantra practice of Four-Armed Avalokiteśvara for more than half a year. At first he experienced many states, but he did not cling to them, and now he no longer sees any states at all. He has resolved to receive and uphold the Heart-of-

	Heart Dharma. I am enclosing the letter he wrote and ask the Venerable Master compassionately to accept him.
恭祝法安。	Respectfully wishing you peace in the Dharma.
弟子志明秀明顶礼	Disciples Zhiming and Xiuming, with reverent prostrations
1991年10月29日	October 29, 1991
【永寿童子】心中心法诚有脱胎换骨之效，尤其以打七为最明显。可惜人多不信。	[Yongshou Tongzi] The Heart-of-Heart Dharma truly has the effect of transforming one utterly, especially through a seven-day retreat, where it is most evident. Unfortunately, many people do not believe it.
【LVM】你是很能打座的，素有“打坐专业户”的雅号。你的变化是因打七而有的吗?	[LVM] You are very capable of sitting in meditation and have long had the elegant nickname “professional meditator.” Did your transformation come about through a seven-day retreat?
【永寿童子】大成就者也现病相，何不以心中心法转换?	[Yongshou Tongzi] Even those of great accomplishment manifest signs of illness. Why not use the Heart-of-Heart Dharma to transform them?
【LVM】金粟如来说：众生病，故我有病。	[LVM] The Jinsu Tathāgata said: “Because sentient beings are ill, I too am ill.”

第四十封

The Fortieth Letter

第四十封	Letter Forty
志军仁者：	Benevolent Zhijun,
来函并汇款均妥收。东坡云：“月有阴情圆缺，人有悲欢离合，此事古难全！”良有以也。	I have duly received both your letter and the remittance. Su Dongpo said: “The moon waxes and wanes; people experience sorrow and joy, parting and reunion. Since ancient times, it has been difficult for all things to be complete.” How true this is.
天下无不散的筵席，有合必有分，有生必有死，此乃自然现象，无可奈何！但这些都是假像，并非真实，实质是不生不灭，不合不分，不动不摇的，真不必为假相而心酸，为梦幻而悲苦。	No banquet under heaven lasts forever. Where there is union, there must be separation; where there is birth, there must be death. These are natural phenomena, and there is nothing to be done about them. Yet all these are illusory

	appearances, not reality. In essence, there is neither arising nor ceasing, neither union nor separation, neither movement nor wavering. There is truly no need to feel heartache over illusory appearances or sorrow over dreams and illusions.
相反，应为亲证本真而庆幸！为脱离苦海而欢欣！“情生智隔”乃颠补不破之真理，绝不可能智不隔而情生也。情为爱水，水性趋下，如何不隔真智？故佛菩萨无情，斯为大情，大情而无情也。	On the contrary, one should rejoice in directly realizing one’s original reality, and delight in being freed from the sea of suffering. “When emotion arises, wisdom is obscured” is an unbreakable truth: it is impossible for emotion to arise without wisdom being obscured. Emotion is the water of attachment, and water naturally flows downward; how could it fail to obstruct true wisdom? Thus Buddhas and bodhisattvas are without emotional attachment. This is great love: great love is without emotional attachment.
汇来300元真使我受之有愧，本当退回，又恐有伤仁者热忱，勉为收下，俟有机作善举为仁者造福。我现在身体尚好，生活可以自理，非不能动，不须人扶持，请放宽心。	The 300 yuan you sent truly makes me feel unworthy to accept it. I ought to return it, but I fear that doing so would hurt your sincere enthusiasm. I shall reluctantly accept it and, when an opportunity arises, use it for a good deed to create blessings on your behalf. My health is still good, and I can take care of myself. It is not that I cannot move or need someone to support me. Please set your mind at ease.
求佛菩萨加被假寿之事，乃世上愚诚孝上之事，岂仁者所能接受？！何况我与佛子深知不生不灭之本真乃无量寿，又何假借之力？虽然，你有此精诚舍己为人之心，衷心良深铭感！请速放舍此举，勿为我增添罪业。	Praying to the Buddhas and bodhisattvas for their blessings to extend my life is an act of sincere but misguided filial devotion. How could you accept such a thing? Moreover, the Buddhist disciples and I well understand that the original reality of neither arising nor ceasing is immeasurable life; why would we need to borrow strength from elsewhere? Nevertheless, I am deeply grateful for your sincere heart of self-sacrifice for the sake of others. Please promptly abandon this undertaking, and do not add to my karmic obstacles.
我虽说“即将归去”，尚有多年住世，非目下即行去也。 关于传法之事，上海有徐恒志，杭州有沈增福，温州有宋智明，陕西有光升，他们都能代我接引后进，故我可以闭关修养，不问外事矣。 勿复，顺祝 精进不懈	Although I said that I would “soon return,” I still have many years to remain in this world; I am not leaving immediately. As for transmitting the Dharma, there are Xu Hengzhi in Shanghai, Shen Zengfu in Hangzhou, Song Zhiming in Wenzhou, and Guangsheng in Shaanxi. All of them can, on my behalf, guide those who come after. Therefore, I

	may enter retreat to cultivate and recuperate, without attending to worldly affairs. I shall write no more. I wish you unceasing diligence.
中丁	Zhong Ding
1991年11月18日	November 18, 1991
【永寿童子】请问老师修什么法为上师借寿?	[Yongshou Tongzi] I would like to ask the teacher: what practice should one cultivate in order to lend one's lifespan to the master?
【LVM】给老人的信丢了，信中我正是向老人求这样的法。是我自愿将寿命回向给老人，以使老人多住世间，利乐有情。人没传我这样的法，我就自作主张每日修长寿咒，回向云：“以所有功德福德，全数回向给师尊 元音阿阇黎。愿师尊 元音阿阇黎身康体健，久住世间，泽被后学，广度众生。”	[LVM] My letter to the elder was lost. In that letter, I was asking the elder precisely for such a practice. I voluntarily wished to dedicate my lifespan to the elder, so that he might remain longer in this world and benefit and bring happiness to sentient beings. No one taught me such a practice, so I took it upon myself to recite the Long-Life Mantra daily and dedicate the merit as follows: “I dedicate all merit and blessings in their entirety to my venerable teacher, Acharya Yuanyin. May my venerable teacher, Acharya Yuanyin, enjoy health and physical well-being, remain long in this world, nurture later students, and liberate vast numbers of sentient beings.”

第四十一封

The Forty-First Letter

第四十一封	Letter Forty-One
恭敬顶礼师尊：	I respectfully prostrate to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, I pay homage to the Dharma, and I pay homage to the Saṅgha.
师尊与徐师的函示都说，师尊的身体尚佳。弟子的拳拳之心稍安。 弟子寻思，知道师尊住处的人不会太少，师尊住处便不会清净。师尊不得不用语言接待来访者，而说话多了，不利于静养。	Both the Venerable Master's letter and Master Xu's letter say that the Venerable Master's health is still good. This disciple's earnest concern is somewhat relieved. I have been thinking that there must be quite a few people who know where the Venerable Master lives, so his residence cannot be quiet. The Venerable Master must receive visitors by speaking with them, and too much talking is not conducive to quiet recuperation.

师尊何不到鹤壁小住，若准，弟子先看好住处，再去迎接师尊。【多承关照，何胜心感！我现在禁语闭关，不见宾客，故正安静，不须迁居疗养。	Why does the Venerable Master not come to Hebi for a short stay? If you permit it, this disciple will first find a suitable place to stay and then come to welcome you. [Thank you very much for your concern; I am deeply grateful. I am presently in a silent retreat and do not receive visitors, so it is indeed quiet and there is no need to move elsewhere for recuperation.
谢谢！】秀明偶有一两次，在座中发觉手印变作一种未知的形状，象是某种别的手印，只好散了重结。这样好吗？【偶尔手印变形，在未觉察时，不须更改；觉察后再改正，继续修持，无关紧要。】李俊才师兄于心性似有所悟，将其信附去，供师尊在静养中解闷。【既无心可开，闷从何来？！】	Thank you!] Once or twice, during meditation, Xiuming has noticed that the mudrā changed into an unfamiliar form, as though it were some other mudrā. I could only release it and form it again. Is this all right? [When a mudrā occasionally changes shape, there is no need to correct it if you have not noticed it. Once you notice it, simply correct it and continue practicing; it is of no consequence.] Senior Dharma brother Li Juncai seems to have had some awakening regarding mind and intrinsic nature. I am enclosing his letter for the Venerable Master's amusement during recuperation. [Since there is no mind to be awakened, whence could boredom arise?!]
弟子志明秀明顶礼	Your disciples, Zhiming and Xiuming, respectfully prostrate
1991年12月3日	December 3, 1991

第四十二封（附）

Letter Forty-Two (Appendix)

第四十二封（附）	Letter Forty-Two (Appendix)
恭敬顶礼上元下音师父：	With reverence, I pay homage to Master Yuanyin:
祝师父身体健康。	I wish Master good health.
久不见师父通信，但弟子之心仍悬于上海。秀明每日清晨打心中心座。只恨自己慧力太浅，定力不足，从没有进入大定之中。现在有几个问题请教师父。 前一段觉精神颇佳，每日睡眠时间很短。	It has been a long time since I last received a letter from Master, but this disciple’s heart still hangs over Shanghai. Every morning, Xiuming practices a Heart-of-Heart Dharma session. I only regret that my wisdom is too shallow and my meditative stability insufficient; I have never entered great samādhi. I now have several questions to ask

	Master. Some time ago, I felt quite energetic and needed very little sleep each day.
有一天晚上在拜佛时，突然感到佛菩萨异常亲切，过了一会，再也找不到这种美好的快意。当时病也全好啦，就连平时头上胀痛的感觉都全没了。现在又返回原来的状态，而且特别瞌睡，请师父指教。	One evening, while paying homage to the Buddha, I suddenly felt the Buddhas and bodhisattvas to be extraordinarily close. After a while, I could no longer find that beautiful sense of joy. At that time, my illness was completely cured; even the usual feeling of swelling and pain in my head had entirely disappeared. Now I have returned to my former condition and am especially drowsy. I beg Master for instruction.
【这是过路的客人——定境暂时的显现，一忽而过。加功修持，深入禅定，亲见主人，即大事毕矣。瞌睡于定力足、精神爽时，即自然消除。】在座上往往出现头顶清凉而渐渐向下，甚至有时感觉很冷。	[This was a passing guest—a temporary manifestation of a meditative state, gone in an instant. Redouble your practice, enter deeply into dhyāna, and personally see the host; then the great matter will be concluded. When meditative stability is sufficient and your spirits are refreshed, drowsiness will naturally disappear.] During meditation, a coolness often appears at the crown of my head and gradually moves downward; sometimes I even feel very cold.
这是必经阶段吗？【这是气血的变化，不要管它，只一心持咒，化空身心，即深入堂奥矣。】今随信附去一位同参好友的信件。俗名***，17岁，高中学生。他早在初中就研究道学至今。	Is this a stage that must be passed through? [This is a change in the qi and blood. Do not concern yourself with it; simply recite the mantra single-mindedly and dissolve body and mind into emptiness, and you will enter deeply into the inner sanctum.] Enclosed with this letter is a letter from a fellow practitioner and good friend. His secular name is ***, and he is a seventeen-year-old high-school student. Since junior high school, he has studied Daoist teachings.
现在他已发心学佛，但有些问题须请教师父才得。师父费心。【这位小伙子，倒很有根器，请你的爱人答复他的问题好了。注意：以后他人的问题不要来问我。来了也不回答。】愿师父早日康复，愿所有众生早日得度。	He has now aroused the resolve to study Buddhism, but he has some questions that must be put to Master. I have troubled Master. [This young man has quite good capacities. Have your spouse answer his questions. Note: In the future, do not bring me other people’s questions. Even if you do, I will not answer them.] May Master soon recover, and may all sentient beings soon be liberated.
弟子秀明志明顶礼	This disciple, Xiuming Zhiming, pays homage
1991年12月23日	December 23, 1991

【永寿童子】“以后他人的问题不要来问我。来了也不回答。”上师要往中青年骨干身上压担子了。	[Yongshou Tongzi] “In the future, do not bring me other people’s questions. Even if you do, I will not answer them.” The master intends to place greater responsibilities on the shoulders of the core younger and middle-aged practitioners.
【LVM】我深知自己跟老人相差太多，故而祈愿老人久住世间。接引学人的事，事关他人的法身慧命，非同小可，须有加持力、摄受力、亲和力、感召力。老人圆寂后，依然具有极强的加持力和摄受力，我等远不能及。这就是直至现在我给学人灌顶仍是代老人灌的原因。	[LVM] I know full well how far I fall short of the Elder, and therefore pray that he may remain long in this world. Guiding practitioners concerns others’ Dharma body and wisdom-life; it is no small matter. One must possess the power of blessing, the power to embrace and guide, affinity, and the power to inspire. Even after the Elder entered parinirvāṇa, he still possesses extremely strong power to bless and embrace beings—far beyond anything we can attain. This is why, even now, when I confer empowerment on practitioners, I do so on the Elder’s behalf.
【永寿童子】气血的变化，真千奇百怪。有从上往下的，也有从下往上的，更有什么感觉没有，反而焦急的。	[Yongshou Tongzi] Changes in the qi and blood are truly most varied and strange. Some proceed from above downward, some from below upward, and some involve no sensation at all—yet people become anxious instead.
【LVM】哈哈！有变化也焦急，没变化也焦急，干脆不睬它，最为省心。气血的事，人不尽同，心密又没有修气脉的前行加行，睬它做甚！不睬既不等于有，也不等于没有，而是有也不睬，没有也不睬。	[LVM] Ha ha! One is anxious when there are changes, and anxious when there are none. The simplest way to put your mind at ease is to leave the changes alone. Matters of qi and blood differ from person to person. Heart esotericism has none of the preliminary or additional practices for cultivating channels and energies, so why concern oneself with them? Not attending to them does not mean that they exist, nor does it mean that they do not exist; rather, whether they are present or absent, do not attend to them.

第四十三封（附）

The Forty-Third Letter (Supplement)

第四十三封（附）	Forty-Third Letter (Appendix)
恭敬顶礼上元下音师父：	Reverently prostrate to Master Yuanyin:
入于世间，似真似幻，似幻似真，亦真亦幻，亦幻亦真。【此种口头禅，何处学来？似虽似，是则不是！非	Entering the world: seemingly real, seemingly illusory; seemingly illusory, seemingly real; both

真非幻道一句来！】真不知究竟谁是大师，谁是我了。	real and illusory; both illusory and real. [What sort of mere verbal Chan is this, and where did you learn it? Though it may seem so, it is not so! Say a word on neither real nor illusory!] I truly do not know who, after all, is the master and who is myself.
【惺惺着！莫错认定盘星！】前生究竟谁是我，今生究竟我是谁？不也是不可得的吗？既然不可得，又何必探求呢？【不经一番寒彻骨，哪得梅花扑鼻香。】然而不探求，又干什么呢？倘若佛法是因为不探求而得的，那么这不探求不也是一种探求吗？【不可得中有真得，离开前生今生看，你究竟是谁？不可颟顸！】	[Stay awake! Do not mistake the fixed pole star!] Who, after all, was I in a former life, and who, after all, am I in this life? Are they not both unobtainable? Since they are unobtainable, why seek them? [Without enduring a bone-chilling cold, how can the plum blossoms yield their fragrance?] Yet if one does not seek, what else is one to do? If the Buddhadharma is attained through not seeking, then is not this not seeking itself a form of seeking? [Within the unobtainable there is true attainment. Look apart from former and present lives: who, after all, are you? Do not be muddleheaded!]
我于年末31日上午观《禅》刊耕云先生大作后，即首次诵《楞严经》两卷余文，而入念念相继、一念不生之境界。定力不足，即成而毁。自古成毁一念间，亦不足惜矣。	On the morning of the thirty-first at year's end, after reading Mr. Geng Yun's fine article in the magazine Chan, I recited more than two fascicles of the Śūraṅgama Sūtra for the first time and entered a state in which thoughts arose in continuous succession, yet not a single thought arose. My meditative strength was insufficient, so what had formed was destroyed. Since antiquity, formation and destruction have occurred in the space of a single thought; this is not something to regret.
【贼脏已现，说什么一念不生？！你原来在这里作活计，坐在黑山背后，一念不生处为定么？早错了也。纵以聪颖，悟得些理论，但未实修，未曾亲证本来，定力自然不足，遇事不得真实受用，如何能出生死？】知谈笑自如、心如朗月者，何也？【即心如朗月，有什么成毁？】	[Your thief's loot has already been exposed—what do you mean by "not a single thought arises"?! This is where you are plying your trade: sitting behind a dark mountain, do you take the place where not a single thought arises to be samādhi? You were wrong from the start. Even if you have the intelligence to understand some theory, without actual cultivation and without directly realizing your original nature, your meditative strength will naturally be inadequate. When circumstances arise, you will be unable to make genuine use of it. How then can you transcend birth and death?] How is it that one can converse and laugh freely, with a mind like the bright moon? [Even if the mind is like the bright moon, what formation or destruction is there?]

吾尝于往日谈禅之时，语友曰：“二僧齐唱，谁先喝？”见友为之苦闷不解，而方解临济之意。【莫寐语！是何意？速道？】临济专门用话来骗世间的罕有大傻瓜，用心不可谓不良苦也。【你作骗会也？乃令众生服毒药也。	Once, when discussing Chan, I said to a friend, “If two monks chant together, which one shouts first?” Seeing my friend distressed and unable to understand, I then understood Linji’s meaning. [Do not speak in your sleep! What does it mean? Speak quickly!] Linji specialized in using words to deceive the world’s rare great fools; the pains he took with his mind could not have been greater. [Do you take it as deception? Then you are making sentient beings take poison.]
】后吾也造机锋曰：“云在青天上，水在水瓶中，水瓶在何方？”自对曰：“水瓶在水外。”“泼水于地，水瓶在何方？”“即在汝所说处矣。”【瞎打机锋，罪过不浅！放你三十棒，为你消灾！】 这也只能做半句言语禅了。	Later, I too devised a provocative Chan saying: “Clouds are in the blue sky; water is in the water bottle. Where is the water bottle?” I answered myself: “The water bottle is outside the water.” “If water is poured onto the ground, where is the water bottle?” “It is precisely where you said it was.” [Blindly making up provocative Chan sayings is no slight offense! I spare you thirty blows of the stick, to avert calamity for you!] This can only count as half a sentence of verbal Chan.
【一字也嫌多！】因为还有自然应变安然自在之执。【还有自知之明，幸甚！】还需把这再去掉，直到无明豁破。【那里有这些葛藤！】也许这就是历代禅师重空的原意吧。	[Even one word is one too many!] For there remains attachment to responding naturally to changing circumstances and being serene and at ease. [At least you still possess self-knowledge—fortunately!] This must also be removed, until ignorance is thoroughly shattered. [Where are all these entanglements?] Perhaps this is the original intent behind Chan masters throughout the ages placing such emphasis on emptiness.
【莫谤祖师好！】然我斯时，更生慎重，深恐有一天一去不返之遭遇。	[Do not slander the patriarchs!] Yet at that time I became even more cautious, deeply fearing that one day I might go and never return.
【还有此恐惧也？有去必有返矣！】乃窃计曰：“一息不住，如何学习、考大学？【学而后可以致用！】如何入大乘度人之菩提道？【曷当如斯乎？！】于后如何？【随缘造福众生，度众生出苦海！】怎样在生活中应用无碍？【饥来吃饭困来眠！】如何得众人尊敬、首肯？”【名利心犹在！该打屁股！】吾于往日，只言不做。	[You still have this fear? If there is going, there must be returning!] So I secretly calculated: “If not a single breath abides, how can I study and take university entrance examinations? [Only after studying can one put it to use!] How can I enter the Mahāyāna path of bodhicitta to liberate others? [How could it be thus?!] What will happen afterward? [Follow conditions to bring benefit to sentient beings and ferry them across the sea of suffering!] How can I apply it unobstructedly in daily life? [When hungry, eat; when tired, sleep!] How can

	I gain everyone's respect and approval?" [The mind of fame and profit still remains! You deserve a spanking!] In the past, I only spoke and did not act.
【错！】而今日生大忏悔心。【知过即改，方为君子。】自知罪业深重，前信言甚不敬，谅。【还有敬、慢在！】业虽是空，是因缘所合，然使人迷于因缘故，而又为有。	[Wrong!] But today I have given rise to a great mind of repentance. [To recognize one's fault and correct it is the mark of a noble person.] I know that my karmic offenses are grave. Please forgive the great disrespect in my former letter. [There is still respect and disdain!] Although karma is empty and formed through causes and conditions, it causes people to become deluded by causes and conditions and thus again becomes existent.
【时时凛觉可矣！】众佛所传之法，吾将难行能行，难忍能忍，发甚深道心，誓愿立成无上佛道。【雄心壮志可嘉！】佛道无有，是名佛道。阿耨多罗三藐三菩提亦无法可得，然以无法故，而立万法。	[It is enough to remain ever vigilant and alert!] As for the Dharma transmitted by all Buddhas, I shall do what is difficult to do and endure what is difficult to endure. I shall arouse a profound resolve for the Way and vow to swiftly attain the unsurpassed Buddha Way. [Your heroic resolve and lofty aspiration are commendable!] The Buddha Way does not exist; this is what is called the Buddha Way. Even unsurpassed, perfect, complete awakening has no dharma that can be attained; yet precisely because no dharma exists, the myriad dharmas are established.
【不可得中这么得！】借问为何特定念佛，不念"板凳板凳"？【佛有摄受力故！】我以为此即方便法门，实不可空，空之有狂禅之嫌。【空者，非无有为空，乃不可得也。	[You attain it so within the unobtainable!] May I ask why one specifically recites the Buddha's name rather than "bench, bench"? [Because the Buddha has the power to receive and embrace us!] I think this is an expedient dharma gate and truly cannot be emptied; to empty it would risk falling into wild Chan. [Emptiness does not mean that there is simply nothing; it means that nothing can be obtained.]
又乃真空之空，以自性无相、无声、无味，不可得见、闻、嗅，故谓之空。但可于动用中体会，以一切时、处，皆是它在起动用，故谓之空而不空、不空而空之真空也。并非落于断灭空也。故非空却一切法。	Again, the emptiness of true emptiness means that intrinsic nature is without form, sound, or taste and cannot be seen, heard, or smelled; therefore it is called empty. Yet it can be experienced amid activity and function, for at every time and in every place it is at work and functioning. Thus it is called empty, yet not empty; not empty, yet empty—the true emptiness. It is not the emptiness of annihilation. Thus, though not empty, it encompasses all dharmas.

】然不知弟子适于何宗，成于何法，有何善缘，能够一生证得，永不退转。	Yet I do not know which school suits this disciple, through which dharma I may attain realization, or what wholesome affinities I possess that might enable me to realize it in one lifetime and never regress.
既遇大善知识，恳请垂示，怜之！怜之！不胜涕零！【仁者之机，参禅最近，西安有卧龙寺，可近往参之！】密、禅、净、天台等各宗，不甚了了，不敢妄言。	Having encountered a great spiritual friend, I earnestly beg for your compassionate instruction—have pity on me! Have pity on me! I cannot keep back my tears! [Your capacity is most suited to investigating Chan. In Xi'an there is Wolong Monastery; you may go there to study Chan at close hand!] I do not clearly understand the various schools of Esoteric Buddhism, Chan, Pure Land, Tiantai, and so forth, and do not dare speak rashly.
密宗一向标榜即身成佛，莲花生大师尤被推崇，然仅流行于西藏，其与禅宗究竟谁为快速？【一切法门中，禅最快速，其他法门，皆需跨数道门槛，禅无门可跨，其快可知矣！中土文化多又多，且多慷慨豪放之士，最适合禅的修习。	Esoteric Buddhism has always proclaimed attainment of Buddhahood in this very body, and Guru Padmasambhava in particular is highly revered. Yet it has spread only in Tibet. Which, ultimately, is quicker: it or the Chan school? [Among all dharma gates, Chan is the quickest. All other dharma gates require passing through several thresholds, whereas Chan has no gate to pass through; its speed is therefore evident. Chinese culture has many bold and unrestrained people, who are especially suited to Chan practice.]
西藏文化水准低，般若根基更差，只好以有相出来过渡，故在修法前，往往要化十多年的时间修四加行，太迂缓曲折，不能迎合中上人的豪情逸致，故密法在中土不兴。】 再说缘。	[Tibetan culture was at a lower level, and its foundation in prajñā was weaker still. It therefore had to employ form-based methods as a transitional measure. Thus, before practicing the Dharma, one often has to spend more than ten years on the four preliminary practices. This is too circuitous and slow and cannot suit the bold and elegant inclinations of people of middling and superior capacities; hence Esoteric Buddhism did not flourish in China.] Now, concerning affinities.
众佛真愿众生成佛，每一个人跟前现一佛说法，不很快吗？何至于此时众生苦更甚耶？【此众生之障重也。】是教中有应缘而化之说。	All Buddhas truly wish sentient beings to become Buddhas. If a Buddha appeared before every person to teach the Dharma, would that not be very quick? Why, then, are sentient beings suffering even more at present? [This is because sentient beings' obscurations are heavy.] The teachings speak of transformations in response to affinities.

此缘者，自然之规则否？【对！】诸佛本身就是这绝对的真理吧？【还有可着吗？】这自然与道家之道法自然有何关联？【佛道所说，有好多相通处，但道家最后不能空尽，仍有些微法执，故不究竟，非其说不可取也。	Are these affinities natural laws? [Yes!] Are not all Buddhas themselves this absolute truth? [Is there still something to which you can cling?] What connection does this have with the Daoist teaching that the Way follows what is natural? [What Buddhism and Daoism teach have much in common, but Daoism ultimately cannot empty everything and still retains a slight attachment to dharmas. Therefore it is not ultimate, though this does not mean that its teachings are not worth adopting.]
】任大师再说无说，我自认大师有说。任大师再说有说，我自认大师无说。【认着便瞎！】大师厉声喝道：“阿谁见余开口来？”我喝大师道：“你的嘴巴被谁见来？”【莫非为你小猢狲见来？咄！休将驴鞍鞒，错认阿爷下巴！】	However much the master says there is nothing to say, I myself take the master to be saying something. However much the master says there is something to say, I myself take the master to be saying nothing. [The moment you recognize something, you are blind!] The master shouted sternly, “Who sees me open my mouth?” I shouted at the master, “By whom has your mouth been seen?” [Could it be that you little monkey saw it? Bah! Do not mistake a donkey’s saddle for your father’s chin!]
读“一夜落花之余，满城流水皆香”之后，突然想到一句话：花自落在花开处。多么平凡的禅意啊！【赖有这一着！切忌道着！争奈药水汞，遇火即飞何？！】念佛果有入处，可达无我之境。【莫玷污佛好！有境何言无我？！】照片系小学五六年级时所照，近来无照片余下。【可怜生！今日穷，方真穷，去年尚有幼时照，今日影也无！】	After reading, “After a night of falling flowers, all the flowing waters in the city are fragrant,” I suddenly thought of a line: Flowers naturally fall where flowers bloom. What an ordinary Chan flavor! [It is fortunate that you have this move! But take care not to put it into words! Yet what can be done when medicinal mercury meets fire and immediately flies away?!] Buddha-recitation indeed has an entry point and can lead to a state of no-self. [Do not sully the Buddha! If there is a state, how can you speak of no-self?!] The photograph was taken when I was in the fifth or sixth grade of elementary school; no recent photographs remain.
弟子** 于1992年1月2日	Disciple **, January 2, 1992
【永寿童子】这个**，就是当时的中学生***吧？信写得散漫无羁，真有庄周之风也。即此就是上根也？	[Yongshou Tongzi] This ** is the middle-school student *** of that time, is he not? The letter is written in a loose and unrestrained manner, truly possessing the style of Zhuang Zhou. Is this itself the capacity of a superior practitioner?

【LVM】是啊！这是具有禅味的洒脱风范。他人之长，正是我人之短，我至今都没有这样洒脱的风范。	[LVM] Yes. This is an unrestrained bearing with a Chan flavor. What others do well is precisely where we fall short; even now I do not possess such an unrestrained bearing.

第四十四封

The Forty-Fourth Letter

第四十四封	Letter Forty-Four
志军：	Zhijun:
由你转来的***的来信，业经批阅一过。这小子胆大聪颖，倒是一个参禅的好苗子。你叫他就近去西安卧龙寺用功参禅，不必学心中心法。因为他宿有参禅的基础，而一切法门中，又以参禅为最径捷。	I have read through the letter from *** that you forwarded. This young fellow is bold and intelligent; he is promising material for Chan practice. Tell him to go nearby to Wolong Monastery in Xi'an and devote himself to investigating Chan. He need not study the Heart-of-Heart Dharma, because he already has a foundation in investigating Chan from past lives, and among all dharma gates, investigating Chan is the most direct and swift.
他只要用个三五年功夫，就能打开桶底。 这小子要真肯用功参究，不可仅靠说几句似是而非的疯话，就算完事的。而且就是开了悟，也要用功勤除旧习，不是一悟便休的。以后你多督促他，不要再让他来找我了。	With only three to five years of effort, he should be able to break through completely. If this young fellow is truly willing to apply himself to investigation, he must not simply rely on saying a few wild words that seem plausible but are not, and then consider the matter finished. Moreover, even after awakening, he must diligently work to eliminate his old habitual tendencies; it is not the case that one awakens once and then rests. From now on, urge him on more often, and do not let him come looking for me again.
前次寄给你的《碧岩录讲座》一书，经我核阅后，其中错误、颠倒、漏脱之处很多，现已改正，寄与《禅》刊发表，你可照该刊改正。 祝你精进不懈。新年得见新人面！	After I reviewed the copy of Lectures on the Blue Cliff Record that I previously sent you, I found many errors, reversals, and omissions. These have now been corrected, and it has been sent to the magazine Chan for publication. You may make the corrections according to that publication. May you advance diligently without ceasing. In the new year, may I see a new face!
中丁 1992年1月12日	Zhong Ding, January 12, 1992

【永寿童子】督促卧龙小子的重担，就这么交给老师了。哈哈。不知老师日后如何督促的?	[Yongshou Tongzi] The heavy responsibility of urging on that young fellow at Wolong has thus been handed over to the teacher. Ha ha. I wonder how the teacher later urged him on?
【LVM】哦！他是学生，应该先完成学业，再说其他。	[LVM] Oh! He is a student; he should first complete his studies before discussing anything else.
【永寿童子】《碧岩录讲座》当时就有了么?	[Yongshou Tongzi] Did Lectures on the Blue Cliff Record already exist at that time?
【LVM】是最前面的两篇，温州宋智明整理的。老人讲《碧岩录》的磁带，本就是在温州讲的。	[LVM] They were the first two articles, compiled by Song Zhiming of Wenzhou. The tapes of the Elder's lectures on the Blue Cliff Record were originally recorded in Wenzhou.

第四十五封

The Forty-Fifth Letter

第四十五封	Letter Forty-Five
恭敬顶礼师尊:	Reverently prostrating before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
绿水本无忧，因风皱面。 青山原不老，为雪白头。【无忧不怕皱面，不老何虑白头。】已知师尊静养期间不宜多说话，但写字是否影响身体呢? 师尊批阅弟子的信件，会不会影响健康呢? 【将此身心奉尘刹，是则名为报佛恩。	Green waters have no cares of their own, yet the wind wrinkles their faces. Blue mountains are not inherently old, yet snow makes their heads white. [If one has no cares, one need not fear a wrinkled face; if one is not old, why worry about a white head?] I know that the Venerable Master should not speak much during this period of quiet recuperation, but would writing affect your health? Would reviewing disciples' letters affect your health? [To offer this body and mind to dust-mote lands—this is called repaying the Buddha's grace.]
】弟子修心中心法至今，自觉心理、生理均起了质的变化。【很好！】那种湛湛寂寂的心态是否便是“正受”？【要于遇事时也是寂寂惺惺，方称正受。	Since practicing the Heart-of-Heart Dharma, this disciple feels that both mind and body have undergone a qualitative transformation. [Very good!] Is that profound and tranquil state of mind what is called “right absorption”? [When encountering circumstances, you must also remain tranquil yet clearly aware; only then can it be called

	right absorption. Furthermore, so long as there remains a right absorption that is clearly aware yet tranquil, it is not yet right absorption.]
更须进一步，有个惺惺寂寂的正受在，还非正受在！】然而至今尚未“虚空粉碎、大地平沉”。	Yet I have not thus far experienced “empty space shattering to powder and the great earth sinking level.”
便突然想到打七，打七除了法侣财地具足之外，是否还必须有明师在场？您两次去杭州，是否杭州有打七道场？【打七确是好办法，无明师在场，也无大碍，只要一切境界现前时，不予理睬，于爆破时不要紧张，证得本来时为你印证就是了。	I suddenly thought of undertaking a seven-day retreat. Apart from having sufficient Dharma companions, financial resources, and a suitable place, must one also have an enlightened teacher present? You have gone to Hangzhou twice; is there a place there for undertaking a seven-day retreat? [A seven-day retreat is indeed a good method. It does no great harm if an enlightened teacher is not present, provided that, when any experiences arise, you do not pay attention to them; and when a breakthrough occurs, do not become tense. Once you realize your original nature, have it verified for you.]
】【打七时间：第一座（凌晨12点——4点），第二座（6点——10点），第三座（中午12点——下午4点。其余时间吃饭休息。晚六点睡眠，次日照样修法。打七时前两座修四印，最后一座修二印。最后一天修九座，全部为四印。九座时间为：凌晨12点——6点，8点——下午2点，下午4点——晚上10点。）】	[Schedule for a seven-day retreat: the first session (midnight to 4:00 a.m.), the second session (6:00 to 10:00 a.m.), and the third session (noon to 4:00 p.m.). Use the remaining time for meals and rest. Sleep at 6:00 p.m., and practice again as usual the next day. During the retreat, practice the Fourth Mudrā in the first two sessions and the Second Mudrā in the final session. On the last day, practice nine sessions, all using the Fourth Mudrā. The nine-session schedule is: midnight to 6:00 a.m., 8:00 a.m. to 2:00 p.m., and 4:00 p.m. to 10:00 p.m.]
上光下升师父还在陕西吗？请师尊示知他的通信地址。因吴××最近出离心切，曾有一天不去上学，跪在我家佛前念佛念经。我劝他高中毕业后再考虑专事修持。	Is Master Guangsheng still in Shaanxi? Please let me know his mailing address. Recently, Wu ×× has had an urgent wish to leave home. One day, he did not go to school, but knelt before the Buddha at my home, reciting the Buddha’s name and sūtras. I advised him to consider devoting himself exclusively to practice only after graduating from high school.
我想，他若有出家的缘分，便向光升师求法，若不具此缘，可向徐师求法。若师尊届时身体转健，可否收他为徒，他比我根器好多了，我在他这个年龄，还正狂心正炽。【光升居所无定，现在还不能接待你们。	I think that if he has the karmic affinity to leave home, he may seek instruction from Master Guangsheng; if he does not have this affinity, he may seek instruction from Master Xu. If, by then, the Venerable Master’s health has improved, might

	you accept him as a disciple? His capacity is far better than mine; at his age, my deluded mind was still fiercely aflame. Master Guangsheng has no fixed residence and cannot yet receive you.
吴××这小子根器大好，暂时先莫修法，念完大学后，如家属不反对，可出家学禅，不必学心中心法。因他根机最宜参禅，不消多年，即能打开本来，如不遇明师，再学心中心法不迟。——因禅宗最须明师时时指点。	That boy Wu ×× has excellent capacity. For the time being, he should not practice this Dharma. After completing university, if his family does not object, he may leave home and study Chan; there is no need for him to study the Heart-of-Heart Dharma. His capacity is best suited to Chan contemplation. In no more than a few years, he may open up to his original nature. If he does not encounter an enlightened teacher, it will not be too late for him to study the Heart-of-Heart Dharma. Chan school practice especially requires the constant guidance of an enlightened teacher.
】开悟之光景，尽管因人而异。然“卒底断，暴底折，啪地一声，虚空粉碎，大地平沉”却无一例外。若无此境，便不能认为是开悟。即使有了此境，也须有明师印证，不印证便落天然外道。	The circumstances of awakening differ from person to person. Yet there is no exception to “it suddenly breaks with a snap, bursts apart with a bang, and with a pop, empty space shatters to powder and the great earth sinks level.” Without such an experience, it cannot be regarded as awakening. Even if one has had such an experience, it must be verified by an enlightened teacher; without verification, one falls into the naturalistic non-Buddhist path.
弟子上述看法对吗？【是的！但如理路分明后，时时绵密保护，不随境转，时节因缘到来，也能豁底爆断；有的人象卷　似地落下，化脱身心；有的人因外间事物的感染，而引起自身的爆破等等，各不相同。	Is this disciple’s view correct? [Yes. But once the doctrinal principles are clearly understood, if you constantly and closely safeguard them and do not turn with circumstances, then when the time and conditions arrive, you too can suddenly break through completely. Some people experience it as though a curtain were falling, and body and mind dissolve away; for others, contact with external events triggers their own breakthrough; and so forth. Each is different.]
】 师尊《略论明心见性》已在《禅》上刊完，弟子拜读并和文尾一诗： 说也难尽慈悲情，广洒人间起大行。 学人因指当见月，等闲沦为白头吟。【路逢剑客须呈剑，不是诗人莫献诗。	The Venerable Master’s A Brief Discussion of Realizing the Mind and Seeing One’s True Nature has finished its serialization in Chan. Having reverently read it, this disciple composed the following poem in response: “Words can hardly express the feeling of compassion; / It spreads widely through the human world, giving rise to

	great practice. / Students, because of the pointing finger, should see the moon; / Do not casually lapse into white-haired lamentation.” [When you meet a swordsman on the road, you must present your sword; do not offer poetry to one who is not a poet.]
】【吴××这孩子，既然如此急切出离生死，我为他说个方便，看他能否于此悟去。如能，则一切参禅、修法、读书、工作，皆为剩语。	[Since this child Wu ×× is so urgently intent on escaping birth and death, I shall offer him an expedient means and see whether he can awaken through it. If he can, then all Chan contemplation, Dharma practice, study, and work will be superfluous words.]
他在上次来信中，设了一个问话，难他的同伴说：“二僧齐喝，谁先喝？”弄得那位同伴张口结舌，无以应对。他于此悟得个道理，说临济祖师的设问，都是“骗人的，使人上当的”。这是大错特错的误解。	In his previous letter, he posed a question to stump his companion: “When two monks shout at the same time, who shouted first?” It left that companion speechless and unable to respond. From this, he arrived at the notion that Patriarch Linji’s questions are all “deceptions intended to make people fall into a trap.” This is an utterly mistaken understanding.
他的问题看来象似个无理路的禅味话头，——这问题在悟人答来也不难，但无出身之路，不是宗下字字有着落的话头，故不足取。现在我为他稍改一下，就成为一个有发悟之机的活话头了，看他能否于此悟去。	His question appears to be a Chan-flavored huatou without any rational basis. Although an awakened person would not find it difficult to answer, it offers no path of entry; it is not a huatou in which every word has a definite basis in the Chan tradition, and thus it is not worth adopting. I shall now alter it slightly for him, and it will become a living huatou with the potential to trigger awakening. Let us see whether he can awaken through it.
问：二僧齐喝，谁是宾，谁是主？ 当他被这问题一逼，识神停思，妄念不行时，回光一瞥，这无思无念的历历孤明，是谁？从而猛着精彩，当下即若大梦初醒，宾主历然，而非瞎说一阵骗人的了。其或不然，还须辛辛苦苦参一回，方有出头之分！】	Question: When two monks shout at the same time, who is the guest and who is the host? When pressed by this question, his discriminating consciousness ceases to think and deluded thoughts no longer move. Then, with a single inward glance: who is this lucid, solitary radiance that is without thought and without thinking? If he vigorously concentrates, he may at once awaken as though from a great dream; guest and host will stand out distinctly, rather than being merely a string of deceptive nonsense. If not, he must still work painfully through Chan contemplation before he has any chance of breaking through!]

弟子志明秀明顶礼	Your disciples, Zhiming and Xiuming, prostrate in reverence
1991年腊月初二	Second day of the twelfth lunar month, 1991
【永寿童子】祖师为人，都无门派之见、私欲之争，看到禅宗根器，便推荐去参禅，决不会拘泥于心中心一个法门。	[Yongshou Tongzi] Patriarchs have no sectarian prejudices or selfish rivalries. When they see someone with the capacity for Chan, they recommend that person for Chan contemplation; they would never rigidly confine themselves to the single Dharma gate of the Heart-of-Heart Dharma.
【LVM】是啊！老人不是说了么：将此身心奉尘刹，是则名为报佛恩。	[LVM] Yes! Did not the Elder say: “To offer this body and mind to dust-mote lands—this is called repaying the Buddha’s grace”?
【永寿童子】我以前也曾认为禅师都是骗人的，吴师兄一发问，带出上师的一番开示，原来看似散漫无羁的禅语，其实字字有着落，与前院“观机斗教”不同。	[Yongshou Tongzi] I, too, once thought that Chan masters were all deceivers. Wu, my Dharma brother, asked a question that elicited this teaching from the master. It turns out that Chan sayings, though seemingly free and unrestrained, have a definite basis in every word; they differ from the earlier “observing capacities and contesting teachings.”
【LVM】哈哈！你把“逗”改成“斗”，意思大不相同了。	[LVM] Ha ha! You changed “tease” to “contest”; the meaning is entirely different.

第四十六封（附）

Letter Forty-Six (Appendix)

第四十六封（附）	Letter Forty-Six (Appendix)
恭敬顶礼上元下音师傅：	Reverently I bow to Master Yuanyin:
师之训，使弟子如一大葫芦瓢，进不能进，出不能出，欲道无言，回光内照，亦无可照处。	The Master's instruction has made this disciple like a great gourd ladle: unable to advance and unable to withdraw, wishing to speak but without words. Turning the light inward, there is not even a place to illuminate.
【当进不能进，退不能退时，逼得你透气不出的是谁？这是千钧一发之机，苟能于此回光一瞥，当下便桶底脱落！若停机伫思，则被它影子惑矣。	[When you can neither advance nor retreat, who is it that is pressed until unable to breathe? This is a critical moment. If, at this point, you can turn the light inward for but a glance, the bottom of the bucket will at once fall out! But if you pause and

	stand waiting to think, you will be deluded by its shadow.]
这是最紧要的悟道因缘，非同儿戏，不可轻易滑过！】待看正无心时，发愿出家之心仍无可碍，否则我今尚能与师写信也？我期遍学一切法，度一切众，今入佛道者，无须摸索，直踏菩提捷径，是以越早出家时日越多，闻师所指，即欲奔赴，然不知卧龙寺处于西安何路何巷、邮码、依止师、参禅方法，何时去为最佳。	This is the most crucial condition for awakening to the Way; it is no child's play and must not be passed over lightly! When I see that there is precisely no mind, the resolve to leave home still presents no obstacle; otherwise, could I now still be writing to the Master? I hope to study all dharmas extensively and liberate all beings. Now that I have entered the Buddha Way, I need not grope about but can tread directly upon the swift path to bodhi. Thus, the earlier I leave home, the more time I shall have. Having heard the Master's guidance, I wish to hasten there, but I do not know on what road or lane in Xi'an Wolong Monastery is located, its postal code, which master I should rely upon, the method of investigating Chan, or when it would be best to go.
【笔直去！会么？不会，则到了西安一问便知。其或不然，待我打听了来，再转告你。也不用了，你可写信问赵XX。	[Go straight there! Do you understand? If not, once you arrive in Xi'an, simply ask and you will know. If that does not work, wait until I inquire and then tell you. But there is no need for that either; you may write to ask Zhao XX.]
他的地址：XXXXX】他们的参禅方法，乃是参一句：“念佛是谁？”另，多停无益，我觉现时出家，日后或能多弘法几年，念完大学则遥遥无期，为时已晚。【学道宜有高深的文化修养，为将来广接四众弟子打好基础。	His address: XXXXX] Their method of investigating Chan is to investigate the phrase, “Who is reciting the Buddha's name?” Moreover, delaying further brings no benefit. I feel that if I leave home now, I may be able to propagate the Dharma for several more years in the future. If I wait until I have completed university, it will be indefinitely delayed, and the time will be too late. [Those studying the Way should possess profound cultural cultivation, thereby laying a foundation for broadly receiving the fourfold assembly of disciples in the future.
否则，难接高级知识分子，对自己的修证，亦不无影响。】【学道须具备一片长远深心，不可急在一时。就你目前的文化水平，看来还差得很远，不乘此时机，好好学习，将来难有上乘的成就。	Otherwise, it will be difficult to reach highly educated intellectuals, and this will also affect one's own cultivation and realization.] [Those studying the Way must possess a far-reaching and deep resolve; they must not be impatient for immediate results. Given your present educational level, you still appear to have a long way to go. If you do not seize this opportunity to study diligently, it will be

	difficult to achieve the highest attainments in the future.
】不过家中对我接近佛教，反对犹甚，他们看管我于左右，令我几无半秒余遐，否则现即求心中心法矣。我入佛门，二老生活亦有兄长照料，不必我担心。我于世间诸恶有染，非少时可比，师称为法门龙象，折杀我也。	] Yet my family opposes my association with Buddhism even more strongly. They keep watch over me on every side, leaving me scarcely half a second of leisure; otherwise, I would now seek the Heart-of-Heart Dharma. Since I have entered the Buddha's gate, my elder brother can care for my parents' livelihood, so I need not worry. I have been tainted by many worldly evils, far beyond what I was in my youth. For the Master to call me a pillar of the Dharma is too great an honor for me.
【知过即改，善莫大焉！】若达西安，仍想受元音师您灌顶，及从光升师受心中心法，一者日后多支传承法脉，二者禅密双修，定慧齐运，见“新人”或可更快。【我已早退居，不再传法。你欲学心密，可向徐老师恒志学习。	[To know one's faults and correct them—there is no goodness greater than this!] If I reach Xi'an, I still wish to receive empowerment from you, Master Yuanyin, and receive the Heart-of-Heart Dharma from Master Guangsheng: first, so that I may later add a branch to the Dharma lineage; second, so that I may cultivate Chan and esoteric practice together, bringing samādhi and wisdom into play together, and perhaps see the “new person” more quickly. [I have long since retired and no longer transmit the Dharma. If you wish to study heart esotericism, you may study with Teacher Xu Hengzhi.
心密即禅，禅即心密，无有二致，说双修乃门外汉语。末法时代学人根劣，无可奈何，才用密咒假佛力加持，消除业障，俾早日打开本来，非于密外更有禅也。】	Heart esotericism is Chan, and Chan is heart esotericism; there is no difference between them. To speak of dual cultivation is the language of an outsider. In the Dharma-ending age, practitioners have inferior capacities. Having no alternative, we use esoteric mantras to borrow the Buddha's empowering force, eliminate karmic obstacles, and enable them to open to their original nature sooner. It is not that there is some Chan apart from esoteric practice.]
《境界谈》、《疑问篇》——	Talks on Experiences; Questions and Answers—
第一问，昔者释迦如来将入寂灭，诸大弟子，皆是大阿罗汉，泪如雨下，如丧父母。其乃有情也？无情也？【大罗汉情未尽也。然佛法不离世法，世人对父母师友情笃，一旦舍离，不无情伤，潸然泪下，此乃人之常情。	First question: In the past, when the Tathāgata Śākyamuni was about to enter extinction, all his great disciples, who were great arhats, wept like rain, as if they had lost their parents. Were they sentient or insentient? [The great arhats had not yet exhausted their feelings. Yet the Buddhadharma does not depart from worldly

	dharmas. Worldly people feel deep affection for parents, teachers, and friends; when they must part from them, they cannot but suffer emotionally and shed tears. This is ordinary human feeling.
故佛子亦不越常情，于佛入灭时，悲从中来，泪如雨下，正不必文风不动，以显其悄僻也。又，真得的人，哭笑自如，要笑即笑，要哭即哭，不是一点也不能动也。】颂赞观世音菩萨道：“无为心内起悲心。	Therefore, the Buddha's disciples likewise do not transcend ordinary human feeling. When the Buddha entered cessation, sorrow arose within them and they wept like rain. There was no need for them to remain utterly unmoved in order to display their secluded eccentricity. Moreover, one who has truly attained realization can weep and laugh freely: when it is time to laugh, one laughs; when it is time to weep, one weeps. It is not that one cannot move in the least.] A verse in praise of Avalokiteśvara Bodhisattva says: “Within the unconditioned mind, the mind of compassion arises.”
悲心一起，却无可染，怪哉怪哉！是有情也？无情也？【无情即大情，大情即无情！岂如木石之无情哉？】诸佛菩萨度无边众生，以《金刚经》而论，菩萨实不以众生为众生。	Once compassion arises, there is nothing to which it can cling—how strange, how strange! Is this sentience or insentience? [Insentience is great feeling, and great feeling is insentience! How could it be the insentience of wood and stone?] The Buddhas and bodhisattvas liberate boundless sentient beings, yet according to the Diamond Sūtra, bodhisattvas do not truly regard sentient beings as sentient beings.
但何种力量使菩萨以无为度众生，而未见不度众生之菩萨，是养成的习惯吗？【不度众生，即非菩萨，如何是养成的习惯？！】【一草一木皆佛性所显现，皆自性所成就，何况一切众生？故一切众生，佛菩萨皆视为佛，而不作众生想。	But what force enables bodhisattvas to liberate sentient beings through the unconditioned? I have never seen a bodhisattva who does not liberate sentient beings. Is it an acquired habit? [One who does not liberate sentient beings is not a bodhisattva. How could this be an acquired habit?!] [Every blade of grass and every tree is a manifestation of buddha-nature, accomplished by intrinsic nature; how much more so all sentient beings? Therefore, Buddhas and bodhisattvas regard all sentient beings as Buddhas and do not conceive of them as sentient beings.
但以无明、住着、妄想、造业故，又非不众生，故佛菩萨怜悯一切众生昏迷不识自己乃至尊至贵具无上神用之天真佛，由是兴无缘大慈，现身说法，觉破众生迷梦，假说为度众生，而实无度也。	Yet because of ignorance, attachment, delusive thoughts, and the creation of karma, they are not not sentient beings. Therefore, Buddhas and bodhisattvas pity all sentient beings, who are dazed and do not recognize that they themselves are

	supremely noble, genuine Buddhas endowed with unsurpassed spiritual powers. Thus, they give rise to unconditioned great compassion, manifest in the world to teach the Dharma, and awaken beings from their deluded dreams. They provisionally speak of liberating sentient beings, but in truth there is no liberation.]
】开悟后，一念不着，如寒潭雁影，但百千亿年后，无量亿劫后，实不忘记，若非即不曾得道。【并非记着不忘，乃感而后应。】如看过电灯后，再看柜子，亦知曾看过电灯。【不是不知，只是不住，如牢牢记着，则住着矣。	After awakening, when not a single thought clings, it is like the reflection of geese on a cold pond. Yet even after hundreds of billions of years, after immeasurable billions of kalpas, one truly does not forget; otherwise, one never attained the Way. [It is not that one remembers without forgetting, but that one responds after being stirred.] For example, after seeing an electric lamp, one sees a cabinet and still knows that one has previously seen the lamp. [It is not that one does not know; one simply does not abide. If one firmly remembers it, then one is attached.
】是否刚开悟后及开悟前均是惺惺寂寂，过目便忘，而非了了分明？若从修时，而非了了分明，而不向反方走走，是否便不可能得道。【惺惺寂寂，本来如斯。非刚开悟及开悟前如斯，而后可以乱起念记着诸般事物也。	] Is it that immediately after awakening, as well as before awakening, one is clear and still, forgetting things as soon as one sees them, rather than being distinctly lucid? If, while cultivating, one is not distinctly lucid and does not turn toward the opposite side, is it then impossible to attain the Way? [Clear and still is originally just so. It is not that it is so only immediately after awakening and before awakening, after which one may disorderly give rise to thoughts and remember all kinds of things.
其实，开悟前并不能如斯。至于多忘，那是用功时的一个过程，过后，即无此病。但注意，亦非牢记诸事不忘，而是惺惺寂寂随感随应也。】	In fact, before awakening, one cannot be thus. As for being forgetful, that is a stage in the course of practice; afterward, this ailment is absent. But note that it is also not a matter of firmly remembering all things without forgetting; rather, one is clear and still, responding according to whatever is encountered.]
第二问，地藏菩萨发甚深誓愿，纵令人钦佩，不亦有些“傻冒”乎？【唉!佛菩萨之所以能成为佛菩萨，即仗此傻劲也。	Second question: Kṣitigarbha Bodhisattva made a most profound vow. Though it commands admiration, is it not somewhat foolish? [Alas! The very reason Buddhas and bodhisattvas can become Buddhas and bodhisattvas is this very foolish resolve.

你如无此傻劲，还是不要学佛好！】若以此愿力而不能成佛，以佛智慧来度更多众生，便不合道，是然乎？【有此愿力，何患不能成佛！】若地藏菩萨，不发此愿，何不成佛，却当菩萨！【修法悟道仅得根本智，还要发愿广度众生，以满后得智即差别智，才能圆证佛果。	If you lack this foolish resolve, you had better not study Buddhism!] If, because of this vow-power, he could not become a Buddha and use a Buddha's wisdom to liberate still more sentient beings, would that not fail to accord with the Way? Is that so? [With such vow-power, why fear that one cannot become a Buddha?] If Kṣitigarbha Bodhisattva had not made this vow, why would he not become a Buddha, but remain a bodhisattva? [Cultivating a practice and awakening to the Way yields only fundamental wisdom. One must also vow to liberate sentient beings extensively, so as to fulfill differentiated wisdom, also called subsequent wisdom; only then can one perfectly realize Buddhahood.
地藏菩萨已经成佛，一来以愿大故，不居佛位，现菩萨身，广度众生，二来以此示范后学，鞭策鼓励学人，莫学小乘，以自了为是。】若有人道：“我当令地藏菩萨成佛，而代其愿。	Kṣitigarbha Bodhisattva has already become a Buddha. First, because his vow is so great, he does not remain in the Buddha position, but manifests the body of a bodhisattva to liberate sentient beings extensively. Second, he thereby sets an example for later students, urging and encouraging practitioners not to imitate the Lesser Vehicle by taking their own liberation as sufficient.] If someone were to say, “I shall enable Kṣitigarbha Bodhisattva to become a Buddha and undertake his vow in his stead.”
地藏能成佛否？【不要胡说乱道！】 文殊菩萨一身成佛，便当永世为佛，为何一身能成三佛，以后能四佛五佛无量佛否？【一即一切，一切即一，分什么三四五六？】其与究竟佛何别？【若分别，西方亦成秽土！】当我说“	Could Kṣitigarbha become a Buddha? [Do not talk such wild nonsense!] Mañjuśrī Bodhisattva became a Buddha in one body and should then remain a Buddha forever. Why can one body become three Buddhas? Could it later become four Buddhas, five Buddhas, or immeasurable Buddhas? [One is all, and all are one. Why distinguish three, four, five, or six?] How does this differ from ultimate Buddhahood? [If you discriminate, even the Western Pure Land becomes an impure land!] When I say, “
当我说”这句话时，心中无念，但这话又胡为而来？【言为心声，心念不动，如何会说话？心念未动，话未动，你知道个什么？此无知之知是什么？！知晓这个，即知来处！】去寻自性，难道这不是一念吗？【寻即不见！】若全	When I say,” these words, there is no thought in my mind; yet how do these words come forth? [Speech is the voice of the mind. If the mind does not move in thought, how could speech arise? Before the thought in the mind moves, speech does not move. What, then, do you know? What is this knowing that is without knowing?! If you know this, you know its

	source!] To seek intrinsic nature—is this not a thought? [Seeking is itself not seeing!] If all
是妄想，修道即是妄念，无修道心而修道，不亦奇哉？【修道之心，原也是妄想，但未悟之前，亦不能不假此以策励自己，精勤修习，以证成无修之大道。】其实，我也曾有无心而应物修道的体会。	is delusive thought, then cultivating the Way is also a deluded thought. To cultivate the Way without a mind to cultivate the Way—is that not strange? [The mind that cultivates the Way is originally also delusive thought. But before awakening, one still needs to draw on it as a temporary spur to practice, practicing diligently in order to realize the great Way of no cultivation.] In fact, I too have experienced cultivating the Way by responding to things without mind.
【你真无心，还要修什么道？！且莫错认定盘星，将滚滚妄念认做无心。又，莫说无心便是道，无心犹隔一重关。】碧水神龙，应是阿拉臭屁一滩！若论主客，即斩却汝头！【胡说乱道有何用？分明还我宾主来！】【以后有问题，问齐志军！】	[If you truly have no mind, what Way is there still to cultivate?! Do not mistake a fixed benchmark for the matter itself, taking the rolling torrent of delusive thoughts for no mind. Moreover, do not say that no mind itself is the Way; no mind still leaves one barrier to pass.] A divine dragon in blue waters should be nothing but a heap of my foul-smelling farts! If we speak of host and guest, then cut off your head! [What use is wild nonsense? Clearly return host and guest to me!] [In the future, if you have questions, ask Qi Zhijun!]
弟子妙悟于1991年农历12月17日	Disciple Miaowu, on the seventeenth day of the twelfth lunar month, 1991
【永寿童子】此上师示现诲人不倦之风乎？若个个弟子如此问，上师次次如此答，真累杀老禅师也。	[Yongshou Tongzi] Is this the manner in which the master manifests tireless instruction of others? If every disciple asked questions like this, and the master answered them each time in this way, the old Chan master would truly be exhausted to death.
【LVM】还记得“投子闻声便打”这个公案么？	[LVM] Do you still remember the koan, “Touzi struck as soon as he heard a sound”?
【永寿童子】所谓“要笑即笑，要哭即哭”，乃随缘自在之注脚。我曾有好长时间，以为学佛后就面无表情、呆头呆脑了，现在回想，真可笑之极。	[Yongshou Tongzi] The phrase “when it is time to laugh, one laughs; when it is time to weep, one weeps” is an annotation on being at ease and free in accordance with conditions. For a long time, I thought that after studying Buddhism one would become expressionless and dull-witted. Looking back on it now, it is utterly laughable.

【LVM】也是修行人的路途风光。	[LVM] That too is a scene along a practitioner's path.

第四十七封

Letter Forty-Seven

第四十七封	Letter Forty-Seven
恭敬顶礼师尊：	With reverence, I bow to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I bow to the Buddha, I bow to the Dharma, and I bow to the Saṅgha.
无忧不怕皱面，不老何虑白头。最近的确隐隐已有“忧虑”之感。因一千座只须三年，弟子已修两年有余，至今未豁开本来。【用功不能仅靠两小时打坐，时时心空无住，自然相应。出差时也不能间断。	If one has no worries, one need not fear a wrinkled face; if one does not age, why worry about a white head? Recently, I have indeed begun to feel a faint sense of “anxiety.” Since one thousand sessions require only three years, and I have practiced for more than two years, I have yet to break open my original nature. [Diligent practice cannot rely solely on two hours of seated meditation. At all times, keep the mind empty and non-abiding, and you will naturally accord with it. Practice must not be interrupted even when traveling on business.]
】其实这“忧虑”便是执着，恰成明心见性之障。【道着病根。】 在师尊闭关修养期间，竟有三人通过我向师尊去信，干扰师尊清静，我实在惭愧。刘××似成狂禅，现声明潜心净土。	] In fact, this “anxiety” is attachment; it is precisely an obstacle to realizing the mind and seeing one’s true nature. [You have identified the root of the illness.] During the Venerable Master’s retreat for recuperation, three people actually sent letters to the Venerable Master through me, disturbing his peace and quiet. I am truly ashamed. Liu ×× seems to have become a wild Chan practitioner and now declares that he will devote himself to the Pure Land.
【最好，最好！！！但得见弥陀，何愁不开悟。】我恐他“无愿成魔侣，缺戒成荒唐”。【这是你多虑！】李师兄已写好了向徐师求法之信，准备前往上海。	[Excellent, excellent! If only he can behold Amitābha, why worry that he will not awaken?] I fear that “without vows, one becomes a companion of demons; without precepts, one becomes absurd.” [You worry too much about this!] Brother Li has already written a letter to Master Xu requesting instruction in the Dharma and is preparing to go to Shanghai.

吴××根性最利，奈缘不熟何？其实，他若能于师尊言下识自本来，家庭系缚当体即空。他尝以“两僧齐唱，孰主孰宾”之话问我，但我恐明言障他悟门，故而不言。【这孩子要好好用功一番，才有出头之地。	Wu ×× has the sharpest faculties, but what can be done if his conditions have not yet matured? In truth, if he could recognize his own original nature upon hearing the Venerable Master’s words, the bonds of family would be empty in their very substance. He once asked me about the saying, “When two monks chant together, which is host and which is guest?” But I feared that a direct answer would obstruct his gate to awakening, so I said nothing. [This young man needs to apply himself diligently for some time before he can get anywhere.
千万不能以少聪明，会得些道听途说的机锋术语作为悟道。更不可向别人口边讨消息！】师尊《略论明心见性》中另有两则公案，弟子试答： 第一则，雪峰云：“要说这件事，有如古镜相似，胡来胡现，汉来汉现。	He absolutely must not take a little cleverness, or some sharp-turn phrases and Chan terminology picked up secondhand, to be realization of the Way. Still less should he seek news from the lips of others!] There are two further koans in the Venerable Master’s A Brief Discussion of Realizing the Mind and Seeing One’s True Nature. This disciple will try to answer them. The first: Xuefeng said, “To speak of this matter is like an ancient mirror: when a Hu comes, a Hu appears; when a Han comes, a Han appears.”
” 玄沙说：“忽遇镜子来时如何？” 答：“打破镜子来相见。” 问：“镜子打破作么生见？” 弟子答：“恰见万法皆空。” 或曰：“恰似虚空灭闪电！”【未在！更道！】	Xuansha said, “What if the mirror itself should come?” Answer: “Break the mirror and come to meet it.” Asked, “Once the mirror is broken, how can one see?” This disciple answered, “Just then one sees that all phenomena are empty.” Or one might say, “It is just like lightning vanishing in empty space!” [Not there yet! Say more!]
第二则，老宿云：“老僧自有娘生褂，不用寒衣。	The second: An old master said, “This old monk has a garment bestowed by his mother at birth and needs no winter clothes.”
” 问：“娘未生前着何衣？”弟子答：“既不披枷，也不戴锁！”【函盖不投！】秀明尝问志明：“真如自性，不在内，不在外，不在中间，究竟在何处？”志明想答：“既在内，又在外，还在中间。【着了也！】秒秒未离当处！”【却较些子！】只是未说出来。秀明还在参。咦，弟子又胡说八道起来，恳请师尊批评。	Asked, “What garment did you wear before your mother gave birth to you?” This disciple answered, “I neither wear a cangue nor bear shackles!” [The lid and the box do not fit!] Xiuming once asked Zhiming, “Suchness and intrinsic nature are neither within, nor without, nor in between. Where, ultimately, are they?” Zhiming wished to answer, “They are within, without, and in between. [You are caught in it!] From moment to moment, they never leave the present place!” [Somewhat better!] But he

	did not say it aloud. Xiuming is still investigating. Ah, this disciple has started talking nonsense again. I respectfully request the Venerable Master's criticism.
弟子志明秀明顶礼	Your disciples, Zhiming and Xiuming, bow in reverence
1992年2月6日	February 6, 1992
【永寿童子】千座前后是个坎儿，似乎无人不“忧虑”。倒不似二三百座时，境界变化又多，日新月异的。我当时的心态，是舍不得就这么平常了去。	[Yongshou Tongzi] Before and after one thousand sessions is a hurdle; it seems that no one is without “anxiety.” It is unlike the time of two or three hundred sessions, when changes in experience were numerous and each day brought something new. My state of mind then was that I could not bear simply to pass my life in such ordinariness.
【LVM】平常心是道，直心是道场。众生心并不平常，因为多出了一块“贪嗔痴慢疑”来。	[LVM] Ordinary mind is the Way; a straightforward mind is the place of practice. The minds of sentient beings are not ordinary, because they have added an extra lump of “greed, anger, ignorance, pride, and doubt.”
【永寿童子】看老师和上师的机锋问答，想起某禅师的话：万古碧潭空界月，再三捞漉始应知。	[Yongshou Tongzi] Watching the exchanges of Chan repartee between teachers and masters, I am reminded of a Chan master's words: “For ten thousand ages, the moon in the emerald pool illumines the empty realm; only after dredging again and again does one come to know.”
【LVM】“自笑当年画模则，几番红了几番黑。如今谢主老还乡，那管平生得未得。”	[LVM] “I laugh at myself for having drawn patterns in those years—how many times red, how many times black. Now I take leave of my master and return home in old age; why care whether I have attained anything in this life?”

第四十八封

The Forty-Eighth Letter

第四十八封	Forty-Eighth Letter
恭敬顶礼师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.

试答公案如下：——镜子打破作么生见？ 恰见“虚空粉碎，大地平沉”。【有见都不是。】——娘未生前着何衣？一丝不挂！【函盖不相投。】——两僧齐喝，孰主孰宾？纵使万僧齐喝，依旧宾主历然。	My tentative answers to the koans are as follows:—How do you see when a mirror is shattered? Just as “empty space is pulverized and the great earth sinks into stillness.” [Any seeing is not it.]—What clothes did you wear before your mother gave birth to you? Utterly bare! [The box and lid do not fit.]—When two monks shout at once, who is host and who is guest? Even if ten thousand monks shouted together, host and guest would remain distinctly apparent.
【历然且置，究竟谁主谁宾？这是临济宗的四宾主，须恰恰实的分出宾主来，不是随便说一句，可以过关的。】近些日子，我有些发呆。觉得明悟心性必须“虚空粉碎，大地平沉”。然而又不能追求此境，追求便成障。	[Setting aside their distinctness, who, after all, is host and who is guest? This concerns the Four Guest-and-Host Relationships of the Linji school. You must distinguish host and guest precisely and genuinely; you cannot pass the test by casually uttering a single sentence.] Lately, I have been somewhat dazed. It seems to me that realizing the mind and seeing one’s true nature requires that “empty space be pulverized and the great earth sink into stillness.” Yet one cannot pursue such a state, for pursuing it becomes an obstacle.
这就有点进不能进退不能退了。若能于“进不能进，退不能退”时回光返照，猛着精彩，便能豁开本来。然而这个“豁开”又应是“虚空粉碎，大地平沉”。转来转去又到这里了。	This leaves one unable either to advance or to retreat. If, at the point of being unable to advance or retreat, one turns the light inward and makes a vigorous effort, one may suddenly open to one’s original nature. Yet this “opening” should itself be “empty space pulverized and the great earth sunk into stillness.” Going round and round, I have arrived here again.
这是执着么？精进依何而立？“既不寄托希望，又不放弃努力”便是精进！【在未到家时，须执法修持，只问耕耘，莫望收成。耕耘到家，收成自然丰盛。	Is this attachment? On what does diligent practice rest? “Neither placing one’s hopes upon it nor abandoning one’s efforts”—that is diligent practice! [Before reaching home, one must adhere to the Dharma and cultivate it, asking only that one plow the field and not hoping for a harvest. When one has plowed the field to completion, the harvest will naturally be abundant.
】那么，连希望都没有，又云何生信？【信在行处！】我一会儿觉得都对，一会儿觉得都不对，故而有点呆了。【你还没有呆，要行不知行，坐不知坐，才与道相应。】 每日一座外有不足两小时的闲暇可坐便印。	] Then, if there is not even hope, how can faith arise? [Faith lies in practice!] At one moment I feel that everything is right; at another, I feel that everything is wrong. Thus I have become somewhat dazed. [You are not yet dazed. Only when, walking, you do not know that you are walking, and sitting,

	you do not know that you are sitting, are you in accord with the Way.] Apart from one daily meditation session, I have less than two hours of free time each day in which I can sit and practice the mudrā.
坐便印须持咒吗？我以往坐便印并不持咒，不知是否如法。【不对，应持咒，俟其自然化去。身、心、世界也会随之化空。】前些日子，净居寺的庙主托我请僧住持的事。我拟请某某法师，已给师尊去信，并附寺内碑文一纸。	Must one recite the mantra when practicing the mudrā? Formerly, when I practiced the mudrā, I did not recite the mantra. I do not know whether this accords with the Dharma. [No. You should recite the mantra and wait for it to dissolve away naturally. Body, mind, and world will likewise dissolve into emptiness.] Some days ago, the steward of Jingju Temple asked me to invite a monk to serve as abbot. I proposed inviting a certain Dharma master and have already written to the Venerable Master, enclosing a copy of the temple inscription.
师尊是否已转给某某法师？若这位法师不能来，请师尊另举一位出家人，好么？【此庙无有收入。这位法师也无生活费，怎能住持？】敬祝师尊早日恢复健康！【总而言之，打坐时须一切放下，什么也不求，象大死人一般，自然相应。平时再多观照，念起不随，不为境转，功夫自然突飞猛进。】	Has the Venerable Master forwarded it to that Dharma master? If this Dharma master cannot come, could the Venerable Master recommend another monastic? [This temple has no income. This Dharma master has no living expenses either; how could he serve as abbot?] Respectfully wishing the Venerable Master a speedy recovery! [In short, when meditating, one must let go of everything and seek nothing, like a completely dead person; then one will naturally accord with it. At other times, observe still more: when thoughts arise, do not follow them, and do not be turned by circumstances. Then your practice will naturally advance by leaps and bounds.]
弟子志明秀明顶礼	Your disciple, Zhiming Xiuming, prostrates
佛历二五三六年正月二十九日	Twenty-ninth day of the first lunar month, Buddhist Era 2536
【永寿童子】“信在行处”，说的就是心密的“实践教学法”吧？	[Yongshou Tongzi] “Faith lies in practice”—does this mean the Mind-Seal school’s “practice-based teaching method”?
【LVM】心密不怕生疑，只怕不如法实修。若能实修，久久其疑自断。断疑者，信在其中矣。所以老人说“信在行处”。	[LVM] The Mind-Seal school does not fear the arising of doubts; it fears only failure to engage in actual cultivation in accordance with the Dharma. If one truly practices, then over time one’s doubts will naturally cease. When doubt has ceased, faith is

	present within it. This is why the Elder said, “Faith lies in practice.”
【永寿童子】一切放下，“如大死人一般”，方与见性相应。现在人心浮躁，往往修上些许日子，便生猛起来，而遇事便乱七八糟。弟子以为，此时良方，莫过于得一番寒热病。因为只有这样，才能认识到自己的问题所在。请老师开示。	[Yongshou Tongzi] Only by letting go of everything, “like a completely dead person,” does one accord with seeing one’s true nature. People today are restless and impetuous. Often, after practicing for a short while, they become fiercely energetic, yet when circumstances arise, they fall into complete confusion. This disciple believes that, at such a time, no remedy surpasses undergoing a bout of chills and fever. Only then can one recognize where one’s own problems lie. Please give instruction, Teacher.
【LVM】哈哈！寒热病有这么厉害么。其实你所说的“修上些许日子”，人与人未必尽同，有的人如法实修，有的人并不如法实修，而假说他自己如法实修。如此一来，效果就大不相同了。	[LVM] Ha ha! Is a bout of chills and fever really so powerful? Actually, the “practicing for a short while” that you mention is not necessarily the same for everyone. Some genuinely practice in accordance with the Dharma, while others do not, yet falsely claim that they do. Consequently, the results are greatly different.

第四十九封

The Forty-Ninth Letter

第四十九封	Forty-Ninth Letter
恭敬顶礼师尊：	With reverence, I prostrate to the revered Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
某某法师若来，生活不会有问题。当地庙主并非以庙为业，他们不常去寺庙，若能请来僧人，吃住他们都管。弟子等也从自己方面，考虑四事供养，以及往返路费。	If Dharma Master So-and-so comes, there will be no problem with living expenses. The local temple owners do not make their livelihood from the temple and do not often go there. If monastics can be invited to come, they will provide food and lodging. We disciples will also, on our own part, consider the four kinds of offerings and the round-trip travel expenses.
【尔等发心供养，自有贤者来居，但某某法师现在尚无如此福德，受此供养，奈何奈何！】其实，不仅法师一人来，若法师能带来二三人，生活也不会有问题。	[Since you wish to make offerings, worthy people will naturally come to reside there. But Dharma Master So-and-so does not yet have such blessings and virtues to receive these offerings—what can be

	done, what can be done!] In fact, it need not be only the Dharma Master who comes. If he can bring two or three people with him, there will likewise be no problem with living expenses.
去年之前，庙里曾住一位老人，种了一二十亩地，打晒粮食的场地就在庙前。他回家了，不再回庙，如今地里的麦子还是他种的。另外，庙附近有很多无主的小片荒地。	Before last year, an elderly man lived at the temple and cultivated ten or twenty mu of land. The threshing and grain-drying ground was right in front of the temple. He has returned home and will not come back to the temple; the wheat now growing in the fields was still planted by him. In addition, there are many small, uncultivated plots of ownerless land near the temple.
这地方山高皇帝远，风土人情与城镇迥然不同，地也会有人帮着种的。 附去的“苇泉山静居寺”图是李师兄所画，他与刘工、吕工等都希望能请来某某法师。	This place is remote, and its customs and way of life are entirely different from those of towns and cities. There will also be people willing to help cultivate the land. The enclosed drawing of Weiquan Mountain Jingju Temple was made by Brother Li. He, Engineer Liu, Engineer Lü, and others all hope that Dharma Master So-and-so can be invited to come.
因为象某某法师这样，已经明心见性堪传心密的出家人，在目前确为希有。【这副山寺图画得很逼真，李居士大有绘画天才。	For monastics such as Dharma Master So-and-so, who have already realized the mind and seen their true nature and are capable of transmitting the Heart-of-Heart Dharma, are indeed rare at present. [This painting of the mountain temple is very lifelike. Layman Li has great talent for painting.
可惜某某法师无福来享，他现在闭关不见客，你还是另请他人为是，如果你请不着人，我可以介绍两个居士给你。	Unfortunately, Dharma Master So-and-so lacks the blessings to come and enjoy this. He is now in retreat and not receiving visitors. It would be better for you to invite someone else. If you cannot find anyone, I can introduce two lay practitioners to you.
】志明请问师尊：坐便印持何咒，是心中心咒还是别有咒语，持“阿弥陀佛”如法吗？【结便印持心中心咒，也可念阿弥陀佛。】秀明请问师尊：不是在座上，而是在日常行住坐卧中，均默持心中心咒，可以吗？【日常动用中可以持心中心咒，也可持“随心陀罗尼”。】	] Zhimei asks the revered Master: When sitting, what mantra should one recite while holding the mudrā? Is it the Heart-of-Heart mantra, or is there another mantra? Is it in accordance with the Dharma to recite “Amitābha Buddha”? [While forming the mudrā, recite the Heart-of-Heart mantra; one may also recite Amitābha Buddha.] Xiumei asks the revered Master: Rather than during seated practice, may one silently recite the Heart-of-Heart mantra throughout daily activities—walking, standing, sitting, and lying down? [During

	daily activity, one may recite the Heart-of-Heart mantra or the “Wish-Fulfilling Dhāraṇī.”]
弟子志明秀明顶礼	Disciples Zhimei and Xiumei respectfully prostrate
佛历二五三六年二月十八日	Eighteenth day of the second month, Buddhist Era 2536

第五十封

Letter Fifty

第五十封	Letter Fifty
恭敬顶礼师尊：	Respectful prostrations to the revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
徐恒志师叔应李师兄所求，约定于4月30号举行遥灌。函示说是代您收徒，由我在鹤壁作观想，助师叔遥灌，代师传法。【那是他的谦词。请你助灌，是我嘱他这样做的。嗣后请莫真认为是代我收的学生。	At the request of Senior Brother Li, Dharma Uncle Xu Hengzhi has arranged to confer remote empowerment on April 30. His letter states that he will accept disciples on your behalf; I am to visualize in Hebi, assist Dharma Uncle with the remote empowerment, and transmit the Dharma on your behalf. That is merely his modest wording. I instructed him to have you assist with the empowerment. Henceforth, please do not truly regard them as students accepted on my behalf.
】我已给徐师叔去信，以求更详尽的解说。徐师叔法号如何称呼，请师尊示知。【他的法号，我也不清楚。】近日接赵师兄回函，言及某某法师的住址邮编。最近一段时间静居寺的人未来询问，待他来时，仍以师尊函示见告。	I have already written to Dharma Uncle Xu, seeking a more detailed explanation. What is Dharma Uncle Xu's Dharma name? Please let me know, revered Master. I do not know his Dharma name either. Recently, I received a reply from Senior Brother Zhao mentioning the address and postal code of a certain Dharma Master. No one from Jingju Temple has come to inquire recently. When he does come, I shall still inform him according to the revered Master's letter.
【上次去信说，可以介绍二三个居士来静居寺作主持，但漏去一句紧要的话，就是这几位居士如见静居寺可以安心修法，就马上剃头出家为僧，住持该寺，不再返沪了。	In my previous letter, I said that two or three lay practitioners could be introduced to Jingju Temple to take charge of it, but I omitted one important point: if these lay practitioners find that they can practice the Dharma at Jingju Temple with peace of mind, they should immediately shave their heads and leave home to become monastics, reside at

	and serve as abbots of that temple, and not return to Shanghai.
他们预备七月份来贵地观察，不知尊意如何？另，妙悟怎么样？怎么不闻声息了？】《佛心经》说过“十二种心”之后，即说“随心陀罗尼”：　摩尼达哩　泮吒，请师尊注音。【**********（咒音）】	They plan to come to your area in July to look around. I wonder what your view is. Also, how is Miaowu? Why have we heard nothing from him? After The Buddha-Heart Sutra discusses the “twelve kinds of mind,” it immediately speaks of the “Dhāraṇī Following the Mind”: Om mani dali hum phata. Please provide the pronunciation, revered Master.　********** (mantra pronunciation)
弟子志明秀明顶礼	Your disciples, Zhiming and Xiuming, respectfully prostrate.
佛历二五三六年三月十二日	Twelfth day of the third month, Buddhist Era 2536
【永寿童子】李师兄是老师灌顶的第二位吧？心、佛、上师三无差别，老师一定深有体会，可以谈谈吗？	Yongshou Tongzi　Senior Brother Li was the second person empowered by the teacher, was he not? Mind, Buddha, and guru are without distinction. The teacher must surely have profound realization of this; could you speak about it?
【LVM】哦！那一段时间有好几位解脱缘熟，我把老人和徐老的通讯地址告诉他们，让他们自己问法求法。那时候不象现在，现在资料丰富，那时候基本上没什么资料，见了老人和徐老的信如获至宝，都想拜读。	LVM　Oh! During that period, several people had conditions for liberation that had ripened. I gave them the contact addresses of the Elder and Elder Xu, so that they could inquire about and seek the Dharma themselves. At that time, it was not like today. Information is abundant now, but there was virtually none then. Receiving letters from the Elder and Elder Xu was like finding a priceless treasure, and everyone wanted to read them.
这里所发表的这些信件，当时的同修基本上都看过。那时候的交通也不象现在这么方便，但他们都想去上海求法，是老人和徐老不让他们辛劳奔波，这才说起举行遥灌。	The fellow practitioners of that time had basically all read the letters published here. Transportation was not nearly as convenient then as it is now, yet they all wished to go to Shanghai to seek the Dharma. It was the Elder and Elder Xu who did not want them to undergo the hardship of traveling back and forth, and this was how the idea of holding remote empowerment arose.

第五十一封

Letter Fifty-One

第五十一封	Letter Fifty-One

恭敬顶礼师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
昨日接师尊信函，今日便去拜访静居寺庙主蔡某某。他不是佛教徒，有些神佛不分，他家历代有服务寺庙的传统。	Yesterday I received the Venerable Master's letter, and today I went to visit Mr. Cai, the manager of Jingju Temple. He is not a Buddhist and somewhat fails to distinguish between spirits and Buddhas. His family has served the temple for generations.
他虽文化程度不高，但能看懂浅显佛学读物，鹤壁宝丰寺的僧人曾给他佛教书籍，他读后颇有感触，这也是善根发动吧。他答应星期六给我确切回话。【关于此事，你多辛苦了。	Although he has little formal education, he can read simple Buddhist books. The monastics of Baofeng Temple in Hebi once gave him Buddhist books, and he was deeply moved after reading them. This may be the stirring of good roots. He promised to give me a definite reply on Saturday. [You have gone to a great deal of trouble over this.]
】【上海人听此情况后，不愿来贵地，拟到温州出家去了。	[After hearing about the situation, the man from Shanghai no longer wishes to come to your area and plans to enter monastic life in Wenzhou
谢谢你的关照！】 妙悟早些年就不同凡俗，未学佛前曾迷于气功，因此被逐出家门，他母亲送他到路口，抱头痛哭之际，有一人骑车经过，车倒物洒，他竟于此时帮人捡拾物品。	Thank you for looking into this!] Miaowu has differed from ordinary people since his early years. Before studying Buddhism, he became engrossed in qigong and was therefore driven out of his home. As his mother saw him off at the roadside, the two embraced and wept bitterly. At that very moment, someone rode past on a bicycle, fell over, and scattered his belongings; Miaowu immediately helped him pick them up.
我曾与他一起骑车行路，路中间有块石头，他就下车搬开。当时我曾为自己视而不见而惭愧。勿庸置疑，此人夙世善根深植，必为当来法门龙象。【好事尝多磨，妙悟将来自有出路，不必为他担心。】然而，时节因缘却乖人意。	I once rode along the road with him. There was a stone in the middle of the road, and he got off his bicycle to move it away. At the time, I felt ashamed that I had seen it without taking notice. Without question, this man's good roots from past lives are deeply planted; he will surely become a pillar of the Dharma in the future. [Good things often meet with obstacles. Miaowu will find a way forward, so there is no need to worry about him.] Yet the timing and conditions run contrary to human wishes.
妙悟一向学习成绩优异，最近成绩却直线下降，直至成绩单有两门不及格，他父母非常担忧，不许他再涉猎佛学。自此，妙悟的行动便处处受家庭限制了。妙悟原有私自出走的想法，我告诉他，此事重大，非同儿戏。	Miaowu has always excelled in his studies, but recently his grades have fallen sharply, until he received failing marks in two subjects. His parents are very worried and will not allow him to pursue

	Buddhist studies any further. Since then, his actions have been restricted by his family at every turn. Miaowu had considered secretly leaving home, but I told him that this was a serious matter, not child's play.
我若不助你，障你悟门；我若助你，破你家庭。你自己拿定主意再说吧。他自己犹豫不决，质诸家长，所以才被限制行动。【他现在还很年轻，应当好好学习，为将来的事业打好基础。	If I do not help you, I obstruct your gateway to awakening; if I help you, I disrupt your family. Make up your own mind before speaking of it again. He himself was indecisive and consulted his parents, which is why his movements were restricted. He is still very young and should study diligently, laying a solid foundation for his future career.
】之后，我鼓励他努力学好文科，争取考入佛学专业，有了自立能力，以后的路便好走了。他现在思想较沉闷，也不是一时能劝好的。他考虑的是给我们添麻烦了，很对不起。	Afterward, I encouraged him to work hard at his humanities studies and strive to enter a Buddhist studies program. Once he has the ability to support himself, the road ahead will be easier. At present, he is rather depressed, and it is not something that can be remedied through persuasion in a short time. What concerns him is that he has caused us trouble, and he feels very sorry about it.
赵某某师兄也来信答复关于某某寺的情况：该寺道风不错，系十方丛林，非子孙庙，不收徒弟。须先往别处出家受戒，方可住某某寺参禅。这个信息目前对妙悟是没用了。愿缘熟时，在田之困龙腾飞。	Dharma brother Zhao has also written in reply about the situation at a certain temple: its monastic discipline is quite good; it is a public monastery open to the four quarters, not a hereditary temple, and it does not accept disciples. One must first leave home and receive the precepts elsewhere before residing at that temple to practice Chan. This information is currently of no use to Miaowu. May the dragon trapped in the field take flight when conditions ripen.
【某某寺墨守陈规，只知死参一句刻板话头，没有方便为人处，深为可惜。】【赵某某妄执神通，染了一身病，至今还沉在痛苦中。】最近我接到一份台湾邮件，“耕耘禅学基金会”邮来一本《中华禅学》17期。	A certain temple rigidly adheres to old rules, knowing only how to investigate a single rigid huatou mechanically, with no expedient means to guide people. This is deeply regrettable. Zhao is obstinately attached to spiritual powers, has fallen ill all over, and to this day remains immersed in suffering. Recently I received a mailing from Taiwan: the Foundation for the Cultivation of Chan Studies sent me issue 17 of Chinese Chan Studies.

有一幅漫画：大境一面，内映一人，镜外之人数笔构就，大异镜内。我联想到，四大色身，缘影妄心如镜内之人，却执之为我。多么迷茫。为破迷茫，故须修法。而修法也不过是镜中人打坐而已。	There was a cartoon: a large mirror, with a person reflected within it; the person outside the mirror was drawn with just a few strokes and was quite different from the one within. This brought to mind that the physical body composed of the four elements and the deluded mind that is a shadow of conditions are like the person in the mirror, yet we cling to them as self. How confused we are. To break through this confusion, we must practice the Dharma. Yet practicing the Dharma is no more than the person in the mirror sitting in meditation.
【破迷茫，不在修法而在一觉！我等众生本来是佛，只为逐境着物而迷失本性。故有生以来，妄想颠倒，流浪不停，今欲渐渐息下，确是不易，佛、祖为此巧设种种法门，欲人息妄归真，非以法为实有而着于法也。	To break through confusion lies not in practicing the Dharma, but in a single awakening! We sentient beings are originally Buddhas; only because we pursue circumstances and cling to things do we lose our intrinsic nature. Thus, from birth onward, deluded thoughts and inverted views have caused us to wander without cease. To bring them gradually to rest now is indeed not easy. For this reason, Buddhas and patriarchs skillfully devised all kinds of dharma gates, wishing people to cease delusion and return to the true—not so that they might take dharmas as truly existent and become attached to them.
】此时突然冒出：镜子打破作么生见？此时顿觉心灵震颤，有一种诙谐、幽默、安慰的心态突然出现，顿觉周身融融，稀薄了，高了、大了，不觉笑出声来，笑得那么惬意。	At that moment, this suddenly arose: “When the mirror is broken, how does one see?” I immediately felt my mind and spirit tremble. A state of mind that was humorous, playful, and comforting suddenly appeared. I felt my whole body become warm and melting, rarified, higher, and larger, and I could not help laughing aloud—laughing with such ease and contentment.
久参不会，此时答案冲口而出：“犹有觉在！”“两僧齐喝，谁主谁宾？”主看主？主看宾？宾看主？宾看宾？似乎都不是，又似乎都是。	After long investigation without understanding, the answer now burst from my mouth: “There is still awareness!” “When two monks shout together, who is host and who is guest?” Does the host look at the host? Does the host look at the guest? Does the guest look at the host? Does the guest look at the guest? It seems that none is right, yet it also seems that all are right.
答曰：“大似喧宾夺主！”可惜这种心态不久便失，虽然也想到“保任”，却无着力处。这大概是“过路客	I replied, “It greatly resembles the guest overwhelming the host!” Unfortunately, this state of mind soon vanished. Although I also thought of

人”吧。尽管是“客人”，从此弟子不会再落入“断见”了。 呈于师尊，恭候裁决。	safeguarding realization, I found no point at which to exert myself. This is probably a “passing guest.” Though it is a “guest,” from now on this disciple will no longer fall into an annihilationist view. I submit this to the Venerable Master and respectfully await your judgment.
天气已渐转暖，师尊的身体好多了吧！【诸法门中，以禅宗祖师之无义理之话头，最为了当。以其无理路可思，无理路可议，刹那间将你有生以来多少妄想，一下截断，使你心、意、识去不得。	The weather has gradually grown warmer. The Venerable Master’s health has improved considerably, has it not? Among all dharma gates, the patriarchs’ Chan huatou, which has no discursive meaning, is the most direct and decisive. Since there is no conceptual path by which to think or discuss it, in an instant it cuts off the countless deluded thoughts you have had since birth, so that mind, intellect, and consciousness can find no way forward.
就在这心意识去不得，即一念不生时，正是你本来面目显露之时；与十方如来　面相逢；实相无相之时，若能于此一眼瞥见，岂不庆快生平！无奈学人往往怀着一个玄妙、神奇之境，虽然到此而不悟，宁不冤屈！ 你修法多时，	Precisely when mind, intellect, and consciousness can find no way forward—when not a single thought arises—is the time when your Original Face reveals itself, when you meet face-to-face with the Tathāgatas of the ten directions, and when the true aspect is without characteristics. If at this point you can catch a glimpse with a single glance, would that not be the greatest joy of your life? Yet students often harbor an expectation of some mysterious and miraculous state; though they reach this point, they fail to awaken. Is that not deeply unjust? You have practiced the Dharma for a long time;
不会没有到妄念一下截断，一念不生之时，即如你冒出“镜子打破作么生见”时，顿觉心灵震颤时，还有妄念吗？于此贴近一瞥，此即我本来面目，则大事毕矣！还作什么修法想呢？你不要再蹈一般人着神通的覆辙，以为没有神妙发现，不是本来面目。	surely there have been times when deluded thoughts were suddenly cut off and not a single thought arose. For example, when “When the mirror is broken, how does one see?” arose in you and you immediately felt your mind and spirit tremble—were there still deluded thoughts then? Take a close look right there: this is your Original Face, and the great matter is finished! Why entertain thoughts of further Dharma practice? Do not repeat the mistake of ordinary people who become attached to spiritual powers, imagining that without a miraculous discovery it is not the Original Face.
当知那是悟后勤除习气的妙果，不是一悟即发神通的。你此时既不可错过开悟的关键时机，也不可以为一悟便	You should know that those are the wondrous fruits of diligently removing habitual tendencies

休，要时时观照，绵密保护——即念起即觉，不随之流浪；在一切顺逆环境中，不为之迁移。	after awakening; they are not spiritual powers that manifest as soon as one awakens. At this time, you must neither miss this crucial opportunity for awakening nor suppose that a single awakening is enough. You must constantly contemplate and closely safeguard it—when a thought arises, immediately be aware of it and do not follow it in wandering; amid all favorable and adverse circumstances, do not be moved by them.
如是用功，不消三五年，即皮肤脱落劲，惟露一真实矣。“镜子打破，还有觉在。”理固如是，语却不当，因有所“在”，则有落处，不干净剿绝矣。此时只有拂袖归方丈，方较些子。	If you practice in this way, within three to five years the skin will fall away completely, leaving only the one reality exposed. “When the mirror is broken, there is still awareness.” The principle is indeed so, but the wording is inappropriate. For if there is something that “still is,” there is a place to abide; it is not a clean and complete eradication. At that point, merely brush off your sleeves and return to the abbot’s quarters; that would be somewhat closer.
二僧齐喝，谁诸谁宾？看来正难，其实贴近本来面目一看，则很容易。因本来面目不动不摇、不生不灭为主；动摇、生灭起用为宾，则二僧未喝前为主，喝后为宾，则彰然明矣。】	When two monks shout together, who is host and who is guest? It appears truly difficult, but if you look closely at the Original Face, it is quite easy. Since the Original Face—unmoving and unshakable, neither arising nor ceasing—is the host, while movement and shaking, arising and ceasing in their functioning, are the guest, the two monks are hosts before they shout and guests after they shout. Thus it is plainly evident.
弟子志明秀明顶礼	Your disciple, Zhiming Xiuming, prostrates.
佛历二五三六年三月二十四日	Twenty-fourth day of the third month, Buddhist Era 2536
【永寿童子】神通乃“勤除习气的妙果”，也就是说，奇伟却在平淡处隐藏，这是与世俗思维很不同的，也是佛法难学的地方。	[Yongshou Tongzi] Spiritual powers are the “wondrous fruits of diligently removing habitual tendencies.” That is to say, the extraordinary is hidden within the ordinary. This is very different from worldly ways of thinking, and it is also what makes the Buddhadharma difficult to learn.
【LVM】神通本自具足，非从外得，亦非因修而得，只须除障。“勤除”就是修，“习气”就是障。如同千年古镜，垢尽明自显也。	[LVM] Spiritual powers are inherently complete; they are not obtained from outside, nor are they obtained through practice. One need only remove obscurations. “Diligently removing” is practice, and “habitual tendencies” are obscurations. It is like an

	ancient mirror of a thousand years: when its grime is gone, its brightness naturally appears.
【永寿童子】修心中心两年，“不会没有到妄念一下截断，一念不生之时”，即修心中心法者，无不有见性成道的机会也。只是“妄念顿断”的景象千差万别而已。其中“爆炸”最神气，因为明显，比较容易体会荐取。^_^。	[Yongshou Tongzi] After practicing the Heart-of-Heart Dharma for two years, “surely there have been times when deluded thoughts were suddenly cut off and not a single thought arose.” That is, all who practice the Heart-of-Heart Dharma have opportunities to see their nature and realize the Way. It is only that the manifestations of “the sudden cessation of deluded thoughts” differ enormously. Among them, “explosion” is the most remarkable, because it is obvious and comparatively easy to experience and recognize. ^_^
【LVM】哈哈！即使这最神气的突然现前，若着“爆炸”相，也会错认驴鞍桥作阿爷下巴颏。正恁么时，不作圣心，是善境界，若作圣解，即受群邪。	[LVM] Ha ha! Even if this most remarkable sudden manifestation appears, if one becomes attached to the appearance of “explosion,” one will mistake a donkey’s saddle bridge for one’s father’s chin. At precisely such a time, if one does not entertain a holy conception, it is a good state; if one interprets it as holy, one immediately falls prey to a host of demons.

第五十二封

The Fifty-Second Letter

第五十二封	The Fifty-Second Letter
恭敬顶礼师尊：	Reverently prostrating before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
今天是星期六，静居寺庙主如约赶到我家，过了一会儿，李师兄也来了。据庙主讲，不但住庙老人欢迎上海来人，就连大队干部也欢迎。【关于此事，上信已说清楚，现在就不再谈了。	Today is Saturday. As promised, the head of Jingju Temple came to my home, and after a while Brother Li also arrived. According to the temple head, not only do the elderly residents of the temple welcome visitors from Shanghai, but even the village brigade cadres welcome them. This matter was made clear in my previous letter, so I shall not discuss it further now.

】李师兄前两天受过徐师遥灌，弟子已将心密修法转告他知。他手大指粗，结印似勉强，尤其是第三印。弟子当初也感到三印难结呢，但李师兄不畏艰难，坚持修法。【李某某汇来一百元，还谈到得一大好消息。实堪庆幸。	Brother Li received remote empowerment from Master Xu two days ago, and I have informed him of the practice of heart esotericism. His hands are large and his fingers thick, so forming the mudrās seems difficult for him, especially the third mudrā. I, too, initially found the third mudrā difficult to form, but Brother Li does not fear hardship and persists in the practice. Mr. Li has remitted one hundred yuan and also reports some very good news. This is indeed cause for celebration.
汇款我不受，已去信嘱他二月后向原汇局取回汇款。大好消息实是能所双忘的开解境界，但只这一次，后不能续，只是“瞎眼乌龟钻木孔，偶尔碰着”，不算数。	I will not accept the remittance. I have already written to tell him to reclaim it from the original post office after two months. The very good news is in fact a state of insight in which subject and object are both forgotten. But it occurred only once and cannot subsequently be sustained; it was merely like “a blind turtle passing through a hole in wood—an occasional chance encounter,” and does not count.
须继续用功，能时时现前，还须于事上透过，任何顺逆境界，俱不为之迁移，方才到家。】学习理论只是为了确立信心。受法修习只是为了开悟而起行。行起解绝，就不必再于名相多耗费心神了。	He must continue to apply himself. Only when it can be present at all times, and when he can penetrate through actual circumstances so that neither favorable nor adverse conditions can move him, will he have truly arrived home. Studying theory is solely to establish faith. Receiving the teaching and practicing it is solely to set out in practice for the sake of awakening. Once practice has arisen and conceptual understanding has ceased, there is no need to expend further mental energy on names and forms.
尽管如此，弟子仍喜谈佛书禅语。若因为理解开悟而陷入“不二”，弟子便说“非一”。若误解“成道”而拳拳于“阶位”，弟子便为说“不二”与“无我”。秀明曾欲详细分别师尊文章中的名相。	Even so, I still enjoy discussing Buddhist books and Chan sayings. If someone, through understanding awakening, falls into “nonduality,” I speak of “not one.” If someone misunderstands “realizing the Way” and clings tenaciously to “stages,” I explain “nonduality” and “no-self.” Xiuming once wished to distinguish in detail the terms and concepts in the Venerable Master’s writings.
我说：名相只能会，不能执，你若执死，我便破尽。破尽了，师尊会非常高兴。不见师尊明明写道“阿谁见余开口来”么？请师尊印可。【见解不误，但习气未消。不见老赵洲道：佛之一字，吾不喜闻！】	I said: Terms and concepts may only be understood, not clung to. If you cling to them rigidly, I will dismantle them all. Once they have all been dismantled, the Venerable Master will be very pleased. Have you not seen the Venerable Master

	clearly write, “Who has ever seen me open my mouth?” I ask the Venerable Master for confirmation. The understanding is not mistaken, but habitual tendencies have not yet been eliminated. Have you not seen old Zhaozhou say, “The single word ‘Buddha’—I do not like to hear it!”
弟子志明秀明顶礼	Your disciples, Zhiming and Xiuming, respectfully prostrate.
佛历二五三六年三月三十日	30 March, Buddhist Era 2536

第五十三封 （附）

Letter Fifty-Three (Appendix)

第五十三封 （附）	Letter Fifty-Three (Supplement)
恭敬顶礼上元下音师父：	Respectful prostrations to Master Yuanyin:
祝您身体健康！可能过数月我就向恒师求灌顶授心法了，不知您于此有何训示。【你发心修法，自是很好，但你有时间打坐修法吗？你家庭允许吗？这都要仔细考虑，不可凭一时意气冲动。	I wish you good health! Perhaps in a few months I will ask Master Heng to confer empowerment and transmit the Dharma instruction to me. I do not know what instructions you may have regarding this. [Your resolve to practice the Dharma is certainly very good, but do you have time to sit in meditation and practice? Does your family permit it? All this must be carefully considered; do not act on a momentary impulse.]
依我看，你还很年轻，还是好好地读书，学识丰满了，再修法不迟。】近来对佛法颇有所感，外境声色偶停六根门头，但向上之路又如何？【动用中六根门头清净，不染声色，这就是向上之路。	In my view, you are still very young. You should study diligently; once your learning has become well-rounded, it will not be too late to practice the Dharma.] Recently, I have gained some insight into the Buddhadharma. At times, external sounds and forms cease at the gateways of the six sense faculties, but what is the path upward from there? [When, amid activity, the gateways of the six sense faculties are pure and unstained by sounds and forms, this is the path upward.]
能久久如斯，护持不失，光明自生，神通自来。】总非清静安详，而有微细昏沉散乱在，定力不广。【历劫多生动乱执相惯了，那能一下除尽，故须于明理后，精勤修法也。】您曾说过三十年后莫道曾见老拙。	[If you can remain thus for a long time, uphold it without losing it, luminosity will naturally arise and spiritual powers will naturally come.] Yet it is never wholly serene and at ease; subtle dullness and distraction remain, and my meditative stability is not extensive. [Through innumerable kalpas and

	lives, you have become accustomed to turbulence and attachment to appearances. How could these be eliminated all at once? Therefore, after understanding the principle, you must practice the Dharma diligently.] You once said, “After thirty years, do not say that you once saw this old fool.”
我现在之体验即略近非见非不见，悬崖撒手任去留。【《楞严经》云：“见见之时，见非是见，见犹离见，见不能及。”真见无见，有见即非也。】然于外物遭遇、日常生活，不能一一是然。	My present experience is somewhat close to neither seeing nor not seeing: letting go over a precipice and leaving matters to come or go. [The Śūraṅgama Sūtra says: “When seeing sees seeing, that seeing is not true seeing; seeing still departs from seeing, and seeing cannot reach it.” True seeing is without seeing; if there is seeing, it is not true seeing.] Yet in encounters with external things and in daily life, I cannot be thus in every instance.
【苟能于日常生活中一一“如是”，还用修什么法？因其不能，所以要勤苦努力一番。】对现在所习者，由于三藏经典不曾学，信心不足，疑心长在。【你此时不能无疑，因未确见真心。	[If you could be thus in every aspect of daily life, what Dharma would there be left to practice? Because you cannot, you must make a diligent effort.] As for what I am presently studying, since I have not studied the scriptures of the Tripiṭaka, my faith is insufficient and doubt persists. [At this time you cannot be free of doubt because you have not yet directly seen the true mind.]
现你用功，化空身心、世界、虚空后，方才无疑登地（十地位方得无疑）。非统阅经典可达无疑之地也。	Now, after you exert yourself and empty out body, mind, world, and space, only then will you ascend to a bhūmi free of doubt (only at the tenth bhūmi is one free of doubt). Mere general reading of the scriptures cannot bring one to the stage of freedom from doubt.]
】弟子问：“如何是佛如来性？”当下直寻，沾则不是，不沾我不得，如何答话？【此种答语随指一物，或随下一语，皆无不可。如举一指，或说：不离问处。盖无一非佛性之妙用也。	A disciple asks, “What is the Buddha-Tathāgata nature?” When I seek directly at that very moment, if I touch upon it, it is not it; if I do not touch upon it, I cannot manage. How should I answer? [For this sort of reply, it is entirely acceptable to point to any object or utter any phrase. For example, raise one finger, or say, “It is not apart from the place of your question.” For there is nothing that is not the wondrous functioning of Buddha-nature.]

如欲学人生疑，则说一无意味之话，如“东山水上行！”使他断却妄念，回光一瞥而见自性。】若我与佛陀，非一非异。非异即我，是诸众生，为假我所见，属虚空狂华，当归无情，是诸佛陀，唯在我心，一念迷生。	[If you wish to make someone give rise to doubt, then say something meaningless, such as, “East Mountain walks on the water!” This cuts off their deluded thoughts, so that with a single inward glance they see their own nature.] If the Buddha and I are neither one nor different, then if not different, the Buddha is I. Sentient beings are what the illusory self sees; they are mad flowers in empty space and should return to insentience. The Buddhas are only within my mind; a single deluded thought gives rise to them.
若众生也有菩提真性，是诸真性，必不圆满，尚有二在，非一则异，彼如来者，必我不能知。	If sentient beings also possess the true nature of bodhi, then this true nature must not be complete, for there are still two; if they are not one, they are different. As for that Tathāgata, I surely cannot know it.
由此，可知真性如来，离一切相，毕竟无有，然我于此，所疑为下：若处世间，心内无物，实无所得，即名诸佛；【对！】若我亦然，心不系物，一切为我，我即是真空妙有，世间一切真常本亦如是，无生无灭。	From this, one may know that the Tathāgata of true nature is apart from all appearances and ultimately has nothing whatever. Yet my doubt on this point is as follows: if, while dwelling in the world, there is nothing within the mind and truly nothing is obtained, this is called the Buddhas; [Correct!] if I too am thus, with my mind not tied to things, all things being myself, then I am true emptiness and wondrous presence. Everything in the world, in its true constancy, is originally likewise, neither arising nor ceasing.
【相即性，性相不二，但不可着相，故云：不即不离。以相是用，性是体，以体不变真常，而相变化万千，故云不即！以体起用，以用显体，故云不离。	[Appearance is nature, and nature and appearance are nondual. Yet one must not cling to appearances; thus it is said, “Neither identical nor separate.” Since appearance is function and nature is essence, and essence is unchanging, true, and constant while appearances undergo myriad transformations, they are said not to be identical. Since function arises from essence and function reveals essence, they are said not to be separate.]
】请问大悲智者，却谁与我印证？此真如性，若可印证，此真如性者，是彼之真性，是我之真性？心下揣摩，实不可得。【我即你，你即是他。故《金刚经》云：无人相，无我相，无众生相、寿者相也。此之谓心心相印也。法身、千佛、万佛共一体，无二无别；但报、化个别，所以释迦非弥陀，妙悟非志军也。】	I ask you, compassionate and wise one: who can verify this for me? If this suchness-nature can be verified, is this suchness-nature that person’s true nature, or my true nature? When I ponder this in my mind, it is truly unobtainable. [I am you, and you are that other. Therefore, the Diamond Sūtra says: there is no mark of person, no mark of self,

	no mark of sentient being, and no mark of life span. This is what is meant by minds sealing one another. The dharmakāya, a thousand Buddhas, and ten thousand Buddhas share one body, without duality or distinction; but their sambhogakāyas and nirmāṇakāyas are individual. Thus Śākyamuni is not Amitābha, and Miaowu is not Zhijun.]
弟子妙悟顶礼	Disciple Miaowu respectfully prostrates
1992年5月1日上午	Morning of May 1, 1992
【永寿童子】“若处世间，心内无物，实无所得，即名诸佛”，似乎成佛也不难，但一想，若所有的问题都能无所得，似乎又不容易。	[Yongshou Tongzi] “If, while dwelling in the world, there is nothing within the mind and truly nothing is obtained, this is called the Buddhas.” It seems that becoming a Buddha is not difficult. But on reflection, if one can be without attainment in every matter, that too seems not easy.
【LVM】因为本来是佛，只因妄想执著，不能证得。所以成佛当然不难。然而心内的“物”实在太多了、太久了，要去掉它，是为甚难！三藏十二部经典、八万四千法门、三大阿僧祇劫修行，都是为了去掉它，你看难不难！	[LVM] Because we are originally Buddhas, but cannot realize this because of deluded thoughts and attachments, becoming a Buddha is of course not difficult. Yet there are far too many “things” within the mind, accumulated over far too long a time; removing them is exceedingly difficult! The twelve divisions of the Tripiṭaka, the eighty-four thousand Dharma gates, and practice through three great asaṃkhyeya kalpas are all for the sake of removing them. Tell me, is that not difficult?
【永寿童子】童子与LVM是一是异?	[Yongshou Tongzi] Are Tongzi and LVM one or different?
【LVM】待你打破童子相，再向你道！	[LVM] Wait until you have shattered the appearance of Tongzi; then I will tell you!

第五十四封

The Fifty-Fourth Letter

第五十四封	Letter Fifty-Four
恭敬顶礼师尊：	Reverently prostrate before the honored Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, the Dharma, and the Saṅgha.
师尊开示：“破迷茫，不在修法而在一觉！”这“一觉”伴随着“啪地暴断，虚空粉碎，大地平沉”否？师	The Master teaches: “To break through confusion lies not in practicing a method, but in a single

尊又开示：“本来面目显露之时，与十方如来　面之时，实相无相之时，若能于此一眼瞥见，岂不庆快平生！”这“一眼	awakening!” Is this “single awakening” accompanied by “a sudden snap and violent break, empty space shattering, and the earth sinking level”? The Master also teaches: “When the Original Face is revealed, when one meets face-to-face with the Tathāgatas of the ten directions, when the true reality of no characteristics is present—if one can catch a single glimpse of this, how could one not rejoice for the rest of one’s life?” Does this “single glimpse”
瞥见”是否伴随着“啪地暴断，虚空粉碎，大地平沉”？【唉！你大概是梁山伯先生再来，太老实得可怜了！“一觉”还要伴随什么“啪地暴断”么？比方你从睡梦中一觉醒来，一切梦境，当下消亡，还有什么“啪地暴断”？不见《楞严经》观世音菩萨成道品云：“觉所觉空，空觉极圆，空所空灭。	—does it come accompanied by “a sudden snap and violent break, empty space shattering, and the earth sinking level”? [Alas! You must be Mr. Liang Shanbo reborn—so honest that it is almost pitiable! Does a “single awakening” still need to be accompanied by some “sudden snap and violent break”? For example, when you awaken from a dream, all dream scenes vanish at once. What “sudden snap and violent break” is there? Have you not seen the passage on Avalokiteśvara Bodhisattva’s realization of the Way in the Śūraṅgama Sūtra: “Awareness and that of which it is aware are empty; awareness of emptiness is perfected to the utmost; that which is empty and emptiness both cease.
”此时“觉”也没有，“空”也没有，还有什么“啪地暴断”？所说“啪地暴断”不过形容念断时之一刹那也。	At this point, there is neither “awareness” nor “emptiness,” so what “sudden snap and violent break” could there be? The phrase “a sudden snap and violent break” merely describes the instant when thoughts cease.
怎么可以执定有个“啪的一声”呢？况且各人打开时之景象，并非千篇一律的，上次信中已为你说明，怎么现在还执牢有个“啪地暴断”呢？】弟子不敢追求神通玄妙，知若未得漏尽，先发五通，能增长我执我慢，是障道因缘。	How can you insist that there must be an actual “snap”? Moreover, the circumstances that arise when different people break through are not all identical. I explained this to you in my last letter, so why are you still clinging so tightly to this “sudden snap and violent break”?] This disciple does not dare seek supernormal powers or mysterious marvels. I know that if the outflows have not yet been exhausted and the five supernormal powers arise first, they can increase attachment to self and arrogance, becoming conditions that obstruct the Way.
然而，“啪地暴断”之状况却不能不有，否则便不算证到，纵有悟也只是解悟，不是证悟。弟子这样会，对	Nevertheless, the state of “a sudden snap and violent break” cannot fail to occur; otherwise, it

么？“妄念一下截断，一念不生时”，弟子在座上座下，不止一次遇到过。	does not count as realization. Even if one has awakened, it is only awakening at the level of principle, not realization awakening. Is my understanding correct? “When deluded thoughts are abruptly cut off and not a single thought arises”—I have encountered this more than once, both on and off the meditation cushion.
【在一念不生时，并非木石，这是什么？】只是并未觉“暴断”，不敢体认。【在这里体取，即为觉也，可见你并未觉过，因你为“暴断”所蒙了。】只觉得这是定功，不是证体。	[When not a single thought arises, one is not wood or stone. What is this?] I simply did not perceive any “violent break,” and so I did not dare recognize it as such. [Realize it here, and that is awakening. Clearly, you have never awakened, because you have been obscured by “violent break.”] I only felt that this was the power of samādhi, not realization of the essence.
若认此为真，岂不落“黑山背后”？ 所谓保任，那是悟后（证悟后，不是解悟后）的事。【保任不分悟前悟后，悟前保，可以早悟。悟后保，可以早了妄习。】证悟前精进持法修行，不算执着。	If I were to take this as true, would I not fall into “sitting behind a dark mountain”? So-called safeguarding realization is something after awakening (after realization awakening, not after awakening at the level of principle). [Safeguarding realization is not divided into before and after awakening. Safeguard before awakening, and you may awaken sooner. Safeguard after awakening, and you may more quickly end deluded habitual tendencies.] Before realization awakening, diligently practicing and upholding the Dharma does not count as attachment.
若说这是执着，便落“放任自流”，是生死业种。对么？“镜子打破，还有觉在”，因有所“在”，则有落处，不干净剿绝。但若“镜子打破，没有觉在，干净剿绝”，岂不又落断灭？【你的执着太重了。	If one says this is attachment, then one falls into “letting oneself drift,” which is a seed of birth-and-death. Is that correct? “When the mirror is broken, awareness still remains.” Because something “remains,” there is a place to fall upon; it has not been cleanly eradicated. But if, “when the mirror is broken, no awareness remains, and it is cleanly eradicated,” would that not again fall into annihilation? [Your attachment is far too heavy.
上面引的观音菩萨成道品明明说“觉所觉空”。你还要执有个觉在，你几时才能成道。你大胆放放看，断灭不断灭！】既不是有，也不是无，的确找不到落笔处，只有拂袖归方丈了。	The passage above from Avalokiteśvara Bodhisattva’s realization of the Way plainly says, “Awareness and that of which it is aware are empty.” Yet you still insist that there is an awareness remaining. When will you ever realize the Way? Be bold and let go; see whether it is annihilation or not!] It is neither existent nor

	nonexistent. There is indeed no place to set brush to paper; one can only brush off one's sleeves and return to the abbot's quarters.
不过，无落笔处正好落笔，这话不就是写出来的么？【还要落笔，真是狗尾续貂！】“二僧未喝前为主，喝后为宾”，因为“喝”也有相，着相即妄。	Yet where there is no place to set brush to paper is precisely where the brush should be set. Is this very statement not written down? [You still want to set brush to paper—truly, tacking a dog's tail onto a sable coat!] "Before the two monks shout, they are hosts; after they shout, they are guests." Since the "shout" too has characteristics, attachment to characteristics is delusion.
然而二僧未喝前在干什么？可曾扬眉瞬目？可曾抬手动足？【你要干什么？】“扬眉乃至动足”也有相，这岂能为“主”？若说“扬眉动足”是真如之用，则“喝”也是真如之用，正好宾主同时！岂有前后？【这都是落二落三之笔，都是宾，不是主。	Yet what were the two monks doing before they shouted? Had they raised their eyebrows or blinked their eyes? Had they lifted their hands or moved their feet? [What is it that you want to do?] "Raising the eyebrows and even moving the feet" also have characteristics. How can these be the "host"? If raising the eyebrows and moving the feet are said to be the function of suchness, then the shout too is the function of suchness; host and guest would then arise simultaneously. How could there be before and after? [These are all strokes that fall into two and three; they are all guests, not the host.
】【用也是宾，未用前才是主。】若僧喻真如之体——实相无相；喝喻真如之用——能生万法。岂不也是宾主同时？【大错特错！！！】恭请师尊棒喝。明日释尊圣诞，祝师尊法安！【五月将赴温州度夏。】	[Even function is the guest; before function is employed is the host.] If the monk illustrates the essence of suchness—the true reality of no characteristics—and the shout illustrates the function of suchness—which can give rise to the myriad dharmas—would these not likewise be host and guest simultaneously? [Utterly and completely wrong!!!] I respectfully request the Master's stick and shout. Tomorrow is Śākyamuni Buddha's birthday. I wish the Master peace in the Dharma! [In May, I shall go to Wenzhou for the summer retreat.]
弟子志明秀明顶礼	Disciples Zhiming and Xiuming respectfully bow
佛历二五三六年四月初七	Buddhist Era 2536, seventh day of the fourth month
【永寿童子】山伯化蝶，尾生抱柱，虽有些愚诚，但于学佛之人，却不能没这股老实劲头。	[Yongshou Tongzi] Liang Shanbo transformed into a butterfly, and Wei Sheng embraced a pillar. Though there is some foolish sincerity in them,

	those who study Buddhism must not lack this kind of honest earnestness.
【LVM】哈哈！现在我经常看到许多位信中的我。	[LVM] Haha! Nowadays, I often see myself in many letters.

第五十五封

The Fifty-Fifth Letter

第五十五封	Letter Fifty-Five
恭敬顶礼师尊：	With reverence, I prostrate before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
鸟过捏鼻痛，棒来绝疑猜。 山伯也曾见，但恋祝英台。 弟子今生不会再恋祝英台了，以免生生世世仍须缠缚。	When a bird passes, pinch the nose and it hurts; when the stick comes, all doubt and speculation cease. Shanbo, too, once saw her, but he remained attached to Zhu Yingtai. In this life, this disciple will no longer become attached to Zhu Yingtai, lest I remain bound and entangled life after life.
【阿弥陀佛！你真是秦时“笃辘钻”，呼唤不回头！】我及众生，溺此苦海，不证本来，云何得出？本来现成，瞥尔回头，便是彼岸。	[Amitābha Buddha! You truly are a “dulu drill” from Qin times: no matter how one calls, you will not turn your head!] I and all sentient beings are drowning in this sea of suffering. Without realizing the original nature, how can we escape? It is originally complete and present; in the instant one turns back, one is already on the other shore.
奈根性陋劣，习染深厚，故而感生末法，不经一番洗练，安能彻见本真？【一切佛子为什么不能就贴近处荐取？只为他们心中隐隐地存在着一个神妙奇特的境界，所以明明在他们面门放光而不识，反而向远处（修法）荐取，以致走弯路，唐丧光阴，真是冤哉枉也。	Yet my faculties are poor and inferior, and my habitual defilements are deeply rooted. Thus I have been born in this Dharma-ending age. Without undergoing a thorough cleansing and tempering, how could I directly see the original reality? Why can none of the Buddha’s disciples recognize it right at hand? It is only because they vaguely harbor within themselves the notion of some wondrous and extraordinary state. Thus, though it shines before their very faces, they do not recognize it; instead, they seek it afar through practice, taking winding paths and vainly wasting their time. How truly regrettable!

古德在这里也尝叹息说：“只为亲切甚，转令荐得迟！”可胜叹哉！】幸蒙师尊慈悲摄受，授以心密。弟子当精勤修持，钻木取火，见烟不喜，更须急钻，直待灰飞烟灭，方是大事了办。	The worthies of old likewise sighed here: “Precisely because it is so immediate, recognition comes all the more slowly!” How lamentable indeed! Fortunately, through the Venerable Master’s compassionate acceptance, I have received heart esotericism. This disciple shall cultivate diligently, drilling wood to make fire. Upon seeing smoke, I will not rejoice, but must drill all the more urgently, until ashes and smoke have entirely vanished; only then will the great matter be settled.
目下只管座上修持、座下保任，既已见牛，便不令失。不管两年三年、百座千座，学山伯之老实，只管坐去，绝诸疑猜。须回首时自有师尊指引，弟子只学活死人。我自己也觉得好笑：师尊一提温州，弟子便想到宋师兄。	For the present, I shall simply cultivate during meditation sessions and safeguard realization off the cushion. Having already seen the ox, I will not let it be lost. Whether for two or three years, or for a hundred or a thousand sessions, I shall learn Shanbo’s honesty and simply keep sitting, cutting off all doubts and speculation. When it is time to turn back, the Venerable Master will naturally provide guidance; this disciple will only learn to be a living dead person. I myself find it amusing: as soon as the Venerable Master mentioned Wenzhou, this disciple thought of Senior Brother Song.
这种“联想”功能真是好玩，这离“活死人”差远了。宋师兄的地址我这里已经查到。【我此次去温州小住，是秘密住雁荡山，不和温州同参通声气，故宋某某也不知晓。你去信也无益。】恭祝师尊夏安！	This faculty of “association” is truly amusing; it is still far from being a “living dead person.” I have already found Senior Brother Song’s address here. [On this occasion, I shall stay briefly in Wenzhou, secretly residing at Yandang Mountain and not communicating with fellow practitioners in Wenzhou. Therefore, Song So-and-so will not know of it either. There is no use in your writing to him.] Respectfully wishing the Venerable Master well for the summer!
弟子志明秀明顶礼	Disciple Zhimin Xiuming prostrates
佛历二五三六年四月十九日	Nineteenth day of the fourth month, Buddhist Era 2536
【永寿童子】“一切佛子为什么不能就贴近处荐取？只为他们心中隐隐地存在着一个神妙奇特的境界。”呵呵，同病相怜者甚多！	[Youth Yongshou] “Why can none of the Buddha’s disciples recognize it right at hand? It is only because they vaguely harbor within themselves the notion of some wondrous and extraordinary state.” Hehe—there are very many who share this same ailment!

【LVM】前面不是刚说过难易吗，仅此一点尘，就久不能除，况无量劫来积习深厚乎！不是不能除，而是不肯除。若肯，什么无量劫不劫的！当下无大千！	[LVM] Was it not just said that this is difficult and easy? Even this single mote of dust cannot be removed for a long time, let alone the deeply rooted accumulated habits of immeasurable kalpas! It is not that they cannot be removed, but that one is unwilling to remove them. If one is willing, what do immeasurable kalpas matter? At this very moment, there is no great thousandfold world!

第五十六封

Letter Fifty-Six

第五十六封	Letter Fifty-Six
恭敬顶礼师尊：	Reverently bowing in homage to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I bow in homage to the Buddha, the Dharma, and the Saṅgha.
弟子扪心自问：“我心中隐隐的存在着一个神妙奇特的境界吗？”不能说有，也不能说无。【咦！说什么有无！可怜生，着在里面而不自知！】轮回于六道，犹如在梦中。一旦梦醒，六道皆虚。	The disciple asks himself: “Is there, dimly present within my mind, some wondrous and extraordinary realm?” It cannot be said to exist, nor can it be said not to exist. [Hey! Why speak of existence or nonexistence? Poor fellow—you are caught up in it without knowing it!] To revolve through the six realms is like being in a dream. Once the dream awakens, the six realms are all insubstantial.
追求“梦醒”，故不能说无；但“梦醒”不过是“一觉醒来”,既不曾三头,又不曾六臂,有甚神妙奇特而言呢？故不能说有。	Because one seeks to “awaken from the dream,” it cannot be said not to exist. Yet “awakening from the dream” is merely waking up from sleep: one has neither three heads nor six arms. What is so wondrous or extraordinary about it? Thus it cannot be said to exist.
【何用追求，这说梦说醒的是谁？整日在你面门放光，几曾入梦？】“就贴近处荐取”，快刀斩乱麻，当下即了,立地成佛；“向远处寻取”,须得三大阿僧　劫，仅一僧　，便是无穷多，了期渺渺矣。	[Why seek it? Who is it that speaks of dreaming and waking? It shines before your very face all day long; when has it ever entered a dream?] “Realize it at what is close at hand”: cut through the tangled mess with a swift sword; understand it immediately and become a Buddha on the spot. “Seek it in the distance”: one must undergo three great asaṃkhyeya kalpas. A single asaṃkhyeya is already

	immeasurably vast, so the time of fulfillment is remote indeed.
【坐在饭萝边，饿杀人无数！】修法犹如演若达多失头，也如骑驴觅驴。就近荐取，当下即得。可就近哪个是？自答：你疑哪个不是？！【大似含元殿里问长安！亦白眉马谖之流也。	[Sitting beside the rice basket, countless people starve to death!] Practicing the Dharma is like Yajñadatta's loss of his head, or like riding a donkey while looking for a donkey. Realize it nearby, and attain it immediately. But which one is nearby? My own answer: What is it that you doubt is not it?! This is much like asking for Chang'an while standing in Hanyuan Hall! It is also the sort of thing Ma Su, the "white-browed" one, would do.
】是什么？是轮回还是解脱？【且忌道着！】忽然想到楞严经上有“少见恒河，老见恒河”之说。“镇日在面门放光”的就是它了。【古佛过去久矣！】弟子早就知道它了，说“知道”不确切。	What is it? Is it saṃsāra or liberation? [Take care not to say it!] I suddenly recalled the saying in the Śūraṅgama Sūtra about "seeing the Ganges when young and seeing the Ganges when old." This is the very thing that "shines before one's face all day long." [The ancient Buddha has long passed away!] The disciple has long known it, though "known" is not quite the right word.
弟子早就抓住它了，说“抓住”更不确切。【果真如此，还说什么是非、迷悟、善恶？！】反正弟子明白，它就是“自性”，就是“大好天真佛”。它时时都在起作用。若没有它，漫说解脱，即轮回也不可得。	The disciple has long grasped it, though "grasped" is even less exact. [If that is truly so, why still speak of right and wrong, delusion and awakening, good and evil?!] In any case, the disciple understands that it is "intrinsic nature," the "great, fine, natural Buddha." It is functioning at every moment. Without it, not only would liberation be unobtainable, even saṃsāra would be unobtainable.
扬眉瞬目是它在起作用，抬手动足也是它在起作用。它不属于善，也不属于恶，但是善恶都是它的变现。它不属于迷，也不属于悟，但迷悟都是它的现行。【一落言诠，早非是了也。	Raising the eyebrows and blinking the eyes are its functioning; lifting the hands and moving the feet are likewise its functioning. It belongs neither to good nor to evil, yet good and evil are both its manifestations. It belongs neither to delusion nor to awakening, yet delusion and awakening are both its present manifestations. [Once it falls into verbal formulation, it is already no longer it.]
】弟子早就“认识”它了，尽管用“认识”这个词不确切。这就是明心见性么？【似则似，是则不是！以有个明心见性在，早非是了也。】【兹举两个古人悟后用功的榜样为子作楷模。	The disciple has long "recognized" it, although the word "recognized" is not exact. Is this realizing the mind and seeing one's true nature? [It resembles it, but it is not it! Once there is something called realizing the mind and seeing one's true nature, it is already no longer it.] [I shall now cite two examples

	of ancient masters' practice after awakening, for you to take as models.]
第一个，马祖答师问云：“自从胡乱后，30年不缺盐酱。”第二个，赵洲云：“老僧除二时粥饭外，四十年不杂用心。	First, Mazu replied to his master, saying: “Since the disorder, for thirty years I have not lacked salt and sauce.” Second, Zhaozhou said: “Apart from my two daily meals of gruel and rice, for forty years I have not mixed in any other use of mind.”
”你看这两位大师，都是禅宗大祖师，他们在悟道后，一个用30年、一个用40年，作保任的功夫，才打彻圆证菩提，何况我们呢？你不在这方面努力保任，还东说西问些什么？！或问曰：“既悟此性，为什么不能即同诸佛，具智慧、辩才、神通等等奇妙？”答曰：初悟此性者为孩童，必俟其成长，方可应酬人事。	Look at these two great masters. Both were great patriarchs of the Chan school. After realizing the Way, one spent thirty years and the other forty years cultivating the practice of safeguarding realization; only then did they thoroughly penetrate and perfectly realize bodhi. How much more, then, should we do so? If you do not diligently safeguard realization in this respect, what are you prattling on about and asking here and there?! Someone may ask, “Having awakened to this nature, why can one not immediately be the same as all Buddhas, endowed with wisdom, eloquence, spiritual powers, and such wondrous qualities?” The answer is: One who has initially awakened to this nature is like a child; one must wait for that child to grow up before being able to handle human affairs.
明见真心后，绵密保任，则习气渐渐消除，智慧渐渐扩充。此无始以来所染着的习气，必须五年、十年乃至二三十年的精勤锻炼，方能销尽。古德所说渐臻玄奥，不我欺也。或有即具者，必是佛祖再来，一悟便彻，岂可概论。】	After clearly seeing the true mind, if one safeguards realization continuously and seamlessly, habitual tendencies gradually dissolve and wisdom gradually expands. The habitual tendencies to which one has been attached since beginningless time require five, ten, or even twenty or thirty years of diligent training before they can be entirely eliminated. The ancient worthies' saying that one gradually reaches profound subtleties does not deceive us. Those who possess these qualities immediately must be Buddhas or patriarchs returned to the world: with one awakening, they awaken thoroughly. How can this be generalized?
弟子 志明 顶礼	Disciple Zhiming bows in homage
佛历二五三六年六月初二	Buddhist Era 2536, second day of the sixth month
【永寿童子】明心见性，好大一棵树，挂住不少人。	[Novice Yongshou] Realizing the mind and seeing one's true nature is a mighty big tree that entangles many people.

【LVM】【坐在饭萝边，饿杀人无数！】	[LVM] [Sitting beside the rice basket, countless people starve to death!]
【永寿童子】再请问老师一遍：如何保任，方是最捷径处？	[Novice Yongshou] I ask the teacher once more: How should one safeguard realization in order to take the most direct path?
【LVM】【一落言诠，早非是了也。】	[LVM] [Once it falls into verbal formulation, it is already no longer it.]

第五十七封

Letter Fifty-Seven

第五十七封	Letter Fifty-Seven
恭敬顶礼师尊：	Respectful prostrations to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
夏去秋来，中秋将至，师尊可能已回沪了。 曾梦师尊在大庭广众之中，趋近交谈。师尊亲切地对我讲了许多，我却一句也记不得了。当下的只是亲切之感，除此之外，尚有不可言喻的“茫然”。	Summer has passed and autumn has come; the Mid-Autumn Festival is approaching, and the Revered Master may already have returned to Shanghai. I once dreamed that, amid a large gathering, I approached the Revered Master and spoke with him. The Revered Master kindly said many things to me, yet I cannot remember a single word. What remains now is only the feeling of kindness and, beyond that, an inexpressible sense of bewilderment.
【太湖三万六千顷，月在波心浑无语。可怜一般探玄客，梦中之事梦中论！】 这梦终究还是醒了。	[The vast Taihu Lake spans thirty-six thousand qing; the moon in the heart of its waves is utterly silent. Alas for those who seek the mystery: they discuss the affairs of dreams within their dreams!] In the end, this dream too has awakened.
我想：人生大梦，何时能醒？梦里说梦，又有何益？执著梦醒，却成“梦妄”！我想，梦醒之后，回光一瞥，何曾有梦，何曾有醒？即梦即真，即醒即假。真假二字，毫无意义可言。	I thought: When will the great dream of human life awaken? What benefit is there in speaking of dreams within a dream? To cling to awakening from the dream is itself to become deluded by the dream! I thought that, after awakening, with a backward glance, when was there ever a dream, and when was there ever an awakening? The dream itself is true; awakening itself is false. The

	words “true” and “false” have no meaning whatsoever.
庄生梦蝶，却不知是蝶化庄生呢，还是庄生化蝶，这似乎是空无捞摸处。	Zhuangzi dreamed he was a butterfly, yet did not know whether the butterfly had transformed into Zhuangzi or Zhuangzi into a butterfly. This seems to be a place where nothing can be grasped.
又想，何必捞摸呢？捞摸什么呢？这捞摸者真的需要被捞摸之物吗？若有需要，正落“爱缘取”，若不需要，又何必捞摸？突然觉得，这“不捞摸”也是“爱缘取”，爱省事，便取这“不捞摸”！咦！一念悟，捞摸也得，不捞摸	Then I thought: Why grasp at all? What is there to grasp? Does this one who grasps truly need something to grasp? If there is such a need, one has fallen into “craving conditions grasping”; if there is no need, why grasp? Suddenly I felt that this “not grasping” too is “craving conditions grasping”: loving ease, one grasps at “not grasping”! Ah! With a single thought of awakening, grasping is all right, and not grasping
也得；一念迷，捞摸也不得，不捞摸也不得！ 回顾以往，师尊曾给我记下90棒（3个30棒），我欲细品这棒的滋味！是否如临济所云：如柳枝拂着相似。【休说玄道妙，须事上证得始得。	is all right; with a single thought of delusion, grasping is not all right, and not grasping is not all right! Looking back, the Revered Master once recorded ninety blows for me (three sets of thirty blows). I wish to savor carefully the taste of these blows. Is it as Linji said, like being brushed by a willow branch? [Do not speak of profound principles and wondrous doctrines; you must realize them in actual circumstances before it can be said that you have attained them.
即今诸境当前，还能不为所动，如木人看花鸟否？如果不能，须于念起处即觉，随觉随空。空亦不住，但了了无着。如斯用功，自然超脱三界，发大神用。	Now, when all circumstances appear before you, can you still remain unmoved by them, like a wooden man gazing at flowers and birds? If not, you must become aware the instant a thought arises; with each awareness, empty it. Do not abide even in emptiness, but remain clearly aware and unattached. If you apply yourself in this way, you will naturally transcend the three realms and manifest great wondrous functions.
】 今早座中，那一段湛湛寂寂的心态复又出现，我欲“一把擒来”，此心态复失。明知这“一把擒来”是不能起心动念的，可我用惯了心念，甚难改正。【明心见性，不是什么希罕事。在宗下说来，只到信位。	] This morning, during meditation, that state of mind—clear, still, and silent—appeared again. I wanted to “seize it in one grasp,” and this state of mind vanished again. I clearly know that this “seizing it in one grasp” must not involve stirring the mind or giving rise to thoughts, but I am accustomed to using discursive thought and find it very difficult to correct this. [Realizing the mind and

	seeing one's true nature is not something rare. In this school, it only reaches the stage of faith.
须于悟后，绵密保任。二六时中，不着有，不落空，历历孤明，无所求，不所得，动静一如，打成一片，始到“忍位”。更须向上，历历孤明也不可得，镇日如痴如呆，方才了手。不是明心见性即到家无事也。	After awakening, one must safeguard realization continuously and closely. Throughout the day and night, neither cling to existence nor fall into emptiness; remain distinctly and singly luminous, seeking nothing and attaining nothing; be equally at ease in stillness and activity, and become continuous and undivided. Only then does one reach the “stage of forbearance.” One must go still further: even this distinctly single luminosity must become unobtainable. Only when one is like a fool or an idiot all day long is the task complete. It is not the case that realizing the mind and seeing one's true nature means one has arrived home and has nothing further to do.
】忽觉当头一棒：为什么要“一把擒来”？真的需要这“一把擒来”之物么？它正在脑子喋喋不休又往何处去擒它呢？哎呀，感觉简直要疯掉了！ 弟子自思：怕死之心淡薄，怕苦之心远甚于怕死。	] Suddenly I felt as though struck on the head: Why must I “seize it in one grasp”? Do I truly need the thing to be “seized in one grasp”? It is chattering incessantly in my mind—where else need I go to seize it? Oh dear, I feel as though I am about to go mad! This disciple reflects: my fear of death is slight, but my fear of suffering is far greater than my fear of death.
只此“怕苦”，便是习气，并不是“当然如此”，细思之，苦乐不都是感受么？弟子“怕苦”是真，但并不希求乐。我刹那所起的种种心，有哪一念不是从“怕苦”上派生出来的呢？真如自性没有东西，不受苦乐。	This “fear of suffering” alone is habitual tendency; it is not something that is “naturally so.” On careful reflection, are not suffering and pleasure both feelings? It is true that this disciple “fears suffering,” but I do not seek pleasure. Of all the various thoughts arising in me from moment to moment, which one is not derived from this “fear of suffering”? The suchness of intrinsic nature contains nothing and does not undergo suffering or pleasure.
这“怕苦”者又是谁呢？或者说：又是个什么东西呢？说怕苦是障碍，可它当体便是“真如”；说不是障碍，缘何还在喋喋不休？这“当头一棒”并非真觉得“怦”地一声，疼了。甚至连“柳枝拂着相似”也未曾感到。	Who, then, is this one who “fears suffering”? Or rather, what thing is it? If one says that fearing suffering is an obstruction, in itself it is precisely “suchness”; if one says it is not an obstruction, why does it still chatter on incessantly? This “blow to the head” was not that I truly felt a “bang” and pain. I did not even feel anything like “being brushed by a willow branch.”

但它却是“一棒”，尽管我无法数清———师尊记下的“90棒”，还剩“89棒”。	Yet it was still “one blow.” Although I cannot count them clearly, of the “ninety blows” recorded by the Revered Master, eighty-nine blows remain.
【若问何为明心见性？即今一念不生时，看是什么？还是你自己本来面目否？其实做功夫，并无难处，亦无甚妙法，但莫求真，莫执玄妙，只息下心来看，看心息下时，无心可心，无念可念时，是什么光景？此是千钧一发之机，稍纵即逝！所说明心见性者，即此前后念断，超然无着现量之景，便是你安心立命之所也。	[If you ask what it is to realize the mind and see one’s true nature: at this very moment, when not a single thought arises, look—what is it? Is it not your own Original Face? In truth, there is no difficulty in doing the work, nor is there any particularly wondrous method. Only do not seek the true, and do not cling to profundity and wonder. Simply let your mind rest and look. When the mind has rested, when there is no mind that can be minded and no thought that can be thought, what is that state like? This is a critical moment; if you let it slip even slightly, it vanishes! What is called realizing the mind and seeing one’s true nature is precisely the directly present state in which the preceding and following thoughts have ceased and one is transcendent and unattached. This is the place in which you settle your mind and establish your life.
这一点且莫看得寻常！更不可因无甚玄奇而忽略错过！须于认识后绵密保护，使其常能如此。以一切定力、慧力、神通妙用全由此一点中启发出来也。	Do not regard this point as ordinary! Still less should you neglect it and miss it because it contains nothing especially mysterious or extraordinary! After recognizing it, you must protect it closely and continuously, so that it may always remain thus. All meditative power, wisdom-power, spiritual powers, and wondrous functions are activated from this very point.
学人往往因多生历劫习气深故，执着神奇玄妙，见此妄念断处，毫无神奇而忽略错过，即或经人指点，认可了这段“寻常风光”，但刹那别境现前，便又忘失了，而功败垂成。	Because students’ habitual tendencies from countless lives and eons are deep, they often cling to the marvelous and mysterious. When they encounter the point at which deluded thoughts cease, they find nothing marvelous about it and neglect it, thereby missing it. Even if someone points it out to them and they acknowledge this stretch of “ordinary scenery,” the moment a different circumstance appears, they forget and lose it again, and their effort fails just when success is at hand.
是以作功夫有三难：一是下手必专一，于前后念断处识得咬定实在难；二是绵密保任不忘失难；三是末后要忘而活泼化解难，以虽能认识咬定、绵密保任，但一着意，便落能所比量，又非是也。	Therefore, there are three difficulties in the work: first, one must begin with single-mindedness, and it is truly difficult to recognize and firmly hold to the point where preceding and following thoughts

	cease; second, it is difficult to safeguard realization closely and continuously without forgetting or losing it; third, at the end, it is difficult to forget it and dissolve it into lively spontaneity. For although one may recognize it, hold to it firmly, and safeguard it closely and continuously, the moment one deliberately attends to it, one falls into the measuring of subject and object, and that is not it either.
功夫要打成一片，自必要千锤百炼，使其纯熟而不死执。但此事坏在容易忘失，难以纯熟，难以老实，难以灵活，是以亿万人修道，难有一二人成就也。志军勉诫！不是说两句俏皮话，做两首诗，就可以成功的！！】	The work must become continuous and undivided. It necessarily requires a thousand hammerings and ten thousand temperings, so that it becomes thoroughly mature without rigid attachment. Yet this matter fails because it is easy to forget and lose it; difficult to become fully mature, difficult to be honest and steadfast, and difficult to be flexible. Thus, among hundreds of millions who cultivate the Way, scarcely one or two attain accomplishment. Zhijun, take this admonition to heart! One cannot succeed merely by uttering a few clever phrases or composing a couple of poems!!]
恭祝师尊中秋节安好！	Respectfully wishing the Revered Master well for the Mid-Autumn Festival!
弟子 志明 顶礼	Disciple Zhimin, with prostrations
1992年8月31日	August 31, 1992
【永寿童子】感谢老师公开信件，使我等众生知道，修行证道，心路历程大多相似，不必高推圣境了。	[Young Yongshou] I thank the teacher for making these letters public, allowing sentient beings such as ourselves to know that the inner course of practice and realization is largely similar. There is no need to elevate the realm of sages beyond reach.
【LVM】心路历程大多相似——归元无二路；外在表相千差万别——方便有多门。	[LVM] The inner course is largely similar—there are not two paths in returning to the source; outward appearances differ in countless ways—there are many skillful means.
【永寿童子】“功夫要打成一片，自必要千锤百炼，使其纯熟而不死执。但此事坏在容易忘失，难以纯熟，难以老实，难以灵活，是以亿万人修道，难有一二人成就也。”所谓着力也不得，颟顸也不行，真考验人耐性也。	[Young Yongshou] “The work must become continuous and undivided. It necessarily requires a thousand hammerings and ten thousand temperings, so that it becomes thoroughly mature without rigid attachment. Yet this matter fails because it is easy to forget and lose it; difficult to become fully mature, difficult to be honest and

	steadfast, and difficult to be flexible. Thus, among hundreds of millions who cultivate the Way, scarcely one or two attain accomplishment.” So, striving does not work, yet muddling along will not do either. It truly tests one’s patience.
【LVM】所以需要行起解绝，发恒久心，锲而不舍，一门深入。	[LVM] Therefore, one must put practice into action, bring conceptual understanding to an end, arouse a lasting resolve, persevere without cease, and go deeply into a single Dharma gate.

第五十八封

Letter Fifty-Eight

第五十八封	Letter Fifty-Eight
恭敬顶礼师尊：	With reverence, I prostrate before the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, the Dharma, and the Saṅgha.
前不久，弟子座中似觉有人横飞，以头撞壁而亡。同时弟子头顶百会穴处似觉有气喷出，声音响亮，非钟非鼓，似爆中有韵，似空谷传声，似和弦直奏。感觉明明历历。	Not long ago, during meditation, this disciple seemed to sense someone flying sideways, striking the wall with his head and dying. At the same time, I seemed to feel qi spurting from the baihui point at the crown of my head. The sound was loud—neither bell nor drum—seeming to burst forth with resonance, like an echo in an empty valley or chords played directly. The sensation was utterly clear and distinct.
在此之前，有一座，结印时将盖手黄布和胸前衣服夹入掌沿之内，待脱出时，随着是一声清晰的钟声，余音响亮。弟子已知，不该涉入任何玄妙，故而对此并不在意。	Before this, during one session, as I formed the mudrā, I caught the yellow cloth covering my hands and the clothing over my chest inside the edge of my palms. When I pulled them free, there followed a clear sound like a bell, with a loud lingering resonance. I already knew that I should not involve myself in any mysteries, so I paid it no attention.
【坐中境、相，变化多端，都不可取，不可着，要坐到钟沉鼓寂，内而身心，外而世界，一起消陨无存，还要灵明不昧才是。】镇日在六根门头“放光”的那个，弟子久已觉出，座中更易感受。	[Meditative states and appearances are endlessly variable; none should be grasped or clung to. You must sit until bells and drums alike fall silent, until inwardly body and mind and outwardly the world together vanish without trace, while luminous awareness remains undimmed.] For a long time,

	this disciple has sensed that which “radiates light” at the gateways of the six sense faculties; it is even easier to sense during meditation.
【虽知而不落实，更不敢咬定不疑，无用！因为不能住信位，是无法保任上上升进的！须时时如此，并不因座中才清楚，易于感受。更不是使他清楚才是抓擒，而是体认不疑，认识清楚，立定脚跟，才是抓擒也。	[Though you know it, you do not put it into practice, nor do you dare to affirm it without doubt—this is useless! Since you cannot abide at the stage of faith, you cannot safeguard realization and advance ever higher. You must be thus at all times; it is not only during meditation that it becomes clear and easy to sense. Nor is making it clear itself what is meant by “catching” and “seizing”; rather, it is recognizing it without doubt, knowing it clearly, and taking a firm stand—this is what is meant by “catching” and “seizing.”
】那是没法抓，没发擒的，静下来，它很清楚，要抓便无处寻觅。使它清晰，便是“抓”，便是“擒”了。师尊在信中开示的就是它了。只是以往弟子以为它也非究竟，而是第八识的影子。【错。此时才到法身边，当非密意。	] It cannot be caught or seized. When one becomes quiet, it is very clear; but if one tries to grasp it, there is nowhere to find it. To make it clear is “catching” it; that is “seizing” it. This is what the Revered Master explained in the letter. Yet formerly, this disciple thought that it too was not ultimate, but merely a shadow of the eighth consciousness. [Wrong. At this point you have only reached the threshold of the dharmakāya; this surely is not the esoteric intent.
但不是八识的影子！】要爆开它，才算见性，故而有上几封信中之疑。【不要听到一个爆炸，就着在爆炸上。须知不是人人一样！】肯定它本来就有，永远存在，便是自肯；使它现前，便是一把擒来；使它经常现前，便是保任。	But it is not a shadow of the eighth consciousness!] One must break it open before it counts as seeing one’s true nature; hence the doubts expressed in several earlier letters. [Do not cling to an explosion merely because you have heard of one. You must know that not everyone is the same!] To affirm that it has always been there and exists forever is self-affirmation; to make it present before one is to seize it in a single grasp; to make it regularly present is safeguarding realization.
【这都是梦话！】弟子是在“自肯”这一关上摔倒的。您看，要“有”，要“永远存在”才肯“自肯”，一涉“有”、“存在”，哪里还能找到它的影子？弟子挖出心灵深处不易察觉的大执著——“永恒”。	[This is all dream talk!] This disciple stumbled at the hurdle of “self-affirmation.” You see, one must posit “being” and “existing forever” before one can affirm oneself. Once one is involved with “being” and “existence,” how can one still find even its shadow? I have unearthed a great attachment, difficult to detect, deep within my mind: “eternity.”
“永恒”这概念根深蒂固，误我不浅！未入佛前，弟子先是看到《圣经》及其普及读物《天风》杂志等，了解	The concept of “eternity” has deep roots and has led me seriously astray. Before entering Buddhism,

了天国的“永恒”。	I first encountered the Bible and popular publications such as the magazine Tianfeng, and came to know of the “eternity” of heaven.
后来看到佛法及佛学读物，才知道，那“永恒”是相对的，寂灭之永恒才是绝对的，于是，我入佛了。在当时，这也不能算错。只是执永恒不放，却成了进道之障，直至如今方才发觉。	Later, after encountering Buddhist teachings and Buddhist books, I learned that such “eternity” is relative, while the eternity of quiescent cessation alone is absolute; thus I entered Buddhism. At the time, this was not altogether wrong. Yet clinging to eternity and refusing to let it go became an obstacle to progress on the Way, and only now have I discovered this.
【能回头，也还不迟！】其实，凡是能感受到的都不永恒——都不是“常乐我净”之常，产生感觉的源头才是常。即使体会到刚才所说的那个“它”，也非究竟。	[It is not too late if you can turn back!] In fact, whatever can be felt is not eternal—it is not the permanence of “permanence, bliss, self, and purity.” Only the source from which sensations arise is permanent. Even the “it” just mentioned is not ultimate.
【“它”也不究竟，离开“它”究竟在何处？】说这就是悟，同样是一种方便，故而需要“保任”，还要由保任而放任——不去体会他。	[If “it” too is not ultimate, then apart from “it,” where is the ultimate?] To say that this is awakening is likewise an expedient means. Therefore, one needs to safeguard realization, and then move from safeguarding realization to letting go—not trying to experience it.
【本来是假名，伊本不迷，悟将安立！为什么要保任呢？因多生习气深重，非一悟可了，须历境锻炼，将住相习气炼光，住也不住，不住也不住，才可放手。	[Originally, it is a provisional name. It is not deluded in itself, so how can awakening be posited? Why, then, must one safeguard realization? Because the habitual tendencies of many lives are deeply entrenched and cannot be resolved by a single awakening. One must temper oneself through circumstances and wear away the habitual tendency to abide in appearances. When abiding does not abide, and non-abiding too does not abide, only then may one let go.

】光不自照，声不自闻，故而心何可明，性安能见？就本来一段真光来说，觅“迷”了不可得，云何有“悟”？【说什么！这不是明，不是悟么？】弟子误执“永恒”时认为：若能忆起前生，便可证明那个永恒——并未因此而修	] Light does not illuminate itself, and sound does not hear itself; so how can the mind be made clear, and how can one see one’s nature? Regarding the original portion of true light itself, one cannot find “delusion”; how, then, can there be “awakening”? [What are you saying! Is this not clarity? Is this not awakening?] When this disciple mistakenly clung to “eternity,” I thought that if I could recall previous lives, I could prove that eternity—but I did not therefore cultivate
“宿命通”，是信力所致，信师尊所言无差，信心中心力；若能用天眼观察后世，也可证明那个永恒——并未因此而修“天眼通”，同样是信力所致。	“the supernormal power of knowing previous lives.” This came from the power of faith: faith that the Revered Master’s words are without error, and faith in the power of the Heart-of-Heart Dharma. If I could observe future lives with the divine eye, I could likewise prove that eternity—but I did not therefore cultivate “the supernormal power of the divine eye”; this too came from the power of faith.
师尊曾言：信在行中！诚哉斯言矣！【只要时时觉照，念起不随，境来不染，深入禅定，自然能六通齐发！但不可追求，不可住着，一有所得，入魔有份在！！】其实，即使能洞察前生后世，所看到的也不是真如，仍是六尘落谢	The Revered Master once said, “Faith lies in practice.” How true these words are! [So long as you are constantly aware and discerning, do not follow thoughts when they arise, remain unstained when circumstances come, and enter deeply into samādhi, the six supernormal powers will naturally all manifest. But do not seek them or cling to them; once there is any gain, you are bound for Māra!!] In fact, even if one could penetrate previous and future lives, what one saw would not be suchness. It would still be the fading traces
的影子，看到的仍是虚妄，何曾见真？【这能看到的能，是什么？是影子吗？须仔细了！】一落执著，不成魔，岂有别路可走？这大概就是师尊屡屡告诫，不可执著神通的原因。 弟子如今好像是一条大路走到尽头。	of the six sense objects; what one saw would still be delusive. When would one ever have seen the true? [What is it that is able to see this? Is it a shadow? You must examine this carefully!] Once one falls into attachment, if one does not become entangled with Māra, what other path is there? This is probably why the Revered Master repeatedly warns against clinging to spiritual powers. This disciple now seems to have reached the end of a broad road.
【万里长征才开始第一步！】峭壁挡道，不能飞越，不能绕行，必须穿过峭壁，放到彼岸。弟子一筹莫展了。	[The ten-thousand-mile journey has only taken its first step!] A sheer cliff blocks the way. It cannot be flown over or bypassed; one must pass through the

	cliff and be released onto the other shore. This disciple is utterly at a loss.
【有什么挡道的峭壁？是你自己心不空，有追求，有所得在！】如果有人对我说这番话，我会毫不考虑的拈出一句：“只因亲切甚，转令荐的迟！”可是这一招对我自己却不灵了，这是为什么呢？【为今之计，还是多多打坐（注意！这是养道），深入禅定，一切无住，随缘就活，任运逍遥，方得真实受用。	[What sheer cliff is blocking the way? It is your own mind that is not empty: you have pursuits and gains!] If someone said this to me, I would unhesitatingly cite the phrase: “Precisely because it is so intimate, recognition is delayed!” Yet this device does not work on myself. Why is this? [For now, you should still meditate much more. (Take note: this nourishes the Way.) Enter deeply into samādhi, abide nowhere in anything, live in accordance with conditions, and let things function naturally and freely; only then will you gain genuine benefit.
随着禅定的深入，心、身皆将起大变化，乃至发大神通，但绝不可执取，一有所得，即将入魔！】【这是为你方便说法，不可认定一定要这样做。你如能超过禅定海，即不须这样做，只饥来吃饭、困来打眠可也。】	As samādhi deepens, great changes will arise in both mind and body, even to the point of great spiritual powers. But you must never grasp at them; once there is any gain, you will enter Māra!] [This is expedient Dharma spoken for your sake; do not assume that you must certainly proceed in this way. If you can go beyond the ocean of samādhi, there is no need to do so: simply eat when hungry and sleep when tired.]
弟子 志明 顶礼	Your disciple, Zhiming, prostrates
1992年10月5日	October 5, 1992
【永寿童子】能超过禅定海者，何许人也？	[Youth Yongshou] Who, indeed, can go beyond the ocean of samādhi?
【LVM】不就是“饥来吃饭、困来打眠”者么，也就是《四十二章经》里所说的“无念、无住、无修、无证之者”。	[LVM] Is it not one who simply “eats when hungry and sleeps when tired”? That is, one of whom the Sutra in Forty-Two Sections speaks as having “no thought, no abiding, no cultivation, and no realization.”

第五十九封

The Fifty-Ninth Letter

第五十九封	Letter Fifty-Nine
恭敬顶礼师尊：	Reverently prostrating before the Honored Master:

顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
为今之计，师尊给弟子指出了养道之法——多多打坐。随又指出：如能超过禅定海，即不须这样做。【这不是目前的事，是为你以后作准备。】弟子能理解师尊的苦心了。“养道”包括：随缘就活，任运逍遥。	For the present, the Honored Master has shown this disciple the method of nurturing the Way: meditate more. You further pointed out: “If you can go beyond the ocean of meditative absorption, there is no need to do this.” This is not a matter for the present; it is preparation for your future. This disciple can now understand the Master’s painstaking concern. “Nurturing the Way” includes: living in accord with circumstances and remaining free and at ease as things naturally unfold.
“超禅”包括：饥来吃饭，困来打眠。这都是无住的写照。超过禅定海，断除一法执，连坐也不必（当然不坐也不必），就能无住；若不能超，须多多打坐，深入禅定，才能心空无住。	“Transcending Chan” includes: eating when hungry and sleeping when tired. These are all expressions of non-abiding. Once one has gone beyond the ocean of meditative absorption and eliminated attachment to a single dharma, there is no need even to sit in meditation (though, of course, there is no need not to sit either); then one can abide nowhere. If one cannot transcend it, one must meditate much and enter deeply into meditative absorption before the mind can become empty and non-abiding.
“能坐不是禅”，“不断百思想”等话，都是激励学人顿时超越这“禅定海”。【功夫要真做到对境不惑，无所求，无所得，不是说几句俏皮话算数的。】【不打坐入定，决不能转换身心。	Such sayings as “Being able to sit is not Chan” and “Do not cut off the hundred thoughts” are all meant to spur students to transcend this “ocean of meditative absorption” at once. One must truly attain a state in which one is not deluded by circumstances, seeks nothing, and gains nothing; merely saying a few clever phrases does not suffice. Without meditating and entering samādhi, one can never transform body and mind.
】弟子不知道自己是否能超禅定海，又觉得定力差得多。【这句话不对，自己有否功力，应“如人饮水，冷暖自知”！】去年见光见佛，今年喷气闻声，都是在固始县南天门粮库发生的。	This disciple does not know whether he can transcend the ocean of meditative absorption, and feels that his meditative strength is still far too weak. This statement is incorrect. Whether one has any real attainment is something that, “like a person drinking water, one knows for oneself whether it is cold or warm.” Last year I saw lights and Buddhas; this year I emitted breath and heard sounds. All of this occurred at the Nantianmen Grain Depot in Gushi County.

【这是功力吗？这是活见鬼！】我就去过那儿两次，每次不过十余日。在家里，在别处都不曾有如此清楚的变相。	Is this attainment? This is seeing ghosts while alive! I have been there only twice, each time for no more than ten days or so. At home and elsewhere, I have never had such clear apparitional transformations.
这是还与地方有关么？【上次已和你讲了，应做到身心世界俱空，空亦不得，才是少分相应，如何仍执在光、佛、喷气上？须知外来的光、佛，俱不相干。即或自己放光，未见性前，亦是妄光。	Could this still be related to the place? I already explained this to you last time. You should bring body, mind, and world all to emptiness—and not obtain even emptiness—before there is even slight accord. How can you still cling to lights, Buddhas, and emitted breath? You must know that externally appearing lights and Buddhas have nothing to do with you. Even if you yourself emit light, before seeing your true nature it is still delusive light.
须迨一切化空后，旧习消陨，由素法身，大放光明，才是真光。你如执著，还要分地方好坏，如何能证成菩提？须知地方无好坏，人心有宁静与否，你心空娑婆即极乐，反是，极乐亦娑婆矣。	Only after everything has dissolved into emptiness, habitual tendencies have vanished, and the pure dharmakāya emits great radiance is it true light. If you remain attached, and further distinguish good and bad places, how can you realize bodhi? You must know that places are neither good nor bad; what differs is whether the human mind is tranquil. When your mind is empty, Sahā is the Land of Ultimate Bliss; conversely, even the Land of Ultimate Bliss is Sahā.
】为今之计，弟子只是紧紧盯住这个“无住”，“随缘就活，任运逍遥”，“饥来吃饭，困来打眠”就是“无住”的别名。	For the present, this disciple need only hold firmly to this “non-abiding.” “Living in accord with circumstances and remaining free and at ease as things naturally unfold,” and “eating when hungry and sleeping when tired,” are simply other names for “non-abiding.”
打坐总比造业好，特别是现在，弟子睡眠时间大减，每晚后夜至晨起这段时间修一座法，已是很容易的事。何必因“超禅”而不坐呢？何况，即使超过禅定海，也不排斥打坐，只是不再执著打坐了。	Meditating is always better than creating karma. Especially now, this disciple’s sleeping time has greatly decreased; it is already quite easy to practice for one session each night from the latter part of the night until morning. Why stop meditating because of “transcending Chan”? Moreover, even if one goes beyond the ocean of meditative absorption, this does not exclude meditation; one simply no longer clings to meditating.
您看，宣传“静坐不是禅”的那位，现在不是还在南华寺坐着吗？【说这些俏皮话，有过无益！】师尊批示：	Look: is not the person who promoted “Sitting quietly is not Chan” still sitting at Nanhua Temple?

“有什么挡道的峭壁？是你自己心不空，有追求，有所得在！”这付药正好投在弟子的病处！心里有个“悟”，一边思	There is more harm than benefit in saying such clever phrases! The Honored Master commented: “What precipitous cliff is blocking your Way? It is simply that your mind is not empty; you have pursuits and attainments!” This medicine is precisely suited to this disciple’s illness! There is an “awakening” in my mind: on the one hand I ponder
维“光不自照，声不自闻，心何可明，性安能见？”，一边向这里找“那个悟”，心能空那才怪呢！追求这个“悟”，想证得那个“能开悟的能”，于是乎，就全失掉了。【悟个什么？悟性空缘起也。	“Light does not illuminate itself; sound does not hear itself. How can the mind be made clear, and how can one’s nature be seen?”; on the other hand I look here for “that awakening.” How could the mind possibly become empty? Pursuing this “awakening,” hoping to realize that capacity which can awaken, I thereby lost everything completely. What is there to awaken to? One awakens to emptiness and dependent arising.
性非不能见，而是悟后消除悟迹，说心、性无可明见也。你如执在心性不可明见上，即被他瞒，变为糊涂虫矣。	It is not that intrinsic nature cannot be seen; rather, after awakening, one eradicates the traces of awakening, and thus says that mind and nature cannot be made clear or seen. If you cling to the idea that mind and nature cannot be made clear or seen, you will be deceived by it and become a muddleheaded fool.
】所幸，就在这全失掉的茫然中，烦恼并未重新泛起，而是一下子抓住了“它”的尾巴：被见到的是第八识相分，能看到的是第八识的见分。	Fortunately, amid this bewilderment in which everything was lost, afflictions did not arise again. Instead, I suddenly grasped “its” tail: what is seen is the object aspect of the eighth consciousness, while that which sees is the perceiving aspect of the eighth consciousness.
【这是什么所在，说这个话语！】这“能看到的能”决不是那“能看的”，这“能看到的能”就是“它”了。咦！即使烦恼泛起，它也未曾离开过一步。横说，竖说，葛藤说，都是要找它，而实际上它并未离开过。怎么说好呢？这真是“三世佛冤”。【终日缄口，谁道你痴了？！】	What sort of state is this, that you speak such words! This capacity that is capable of seeing is certainly not the one that sees; this capacity that is capable of seeing is “it.” Ah! Even when afflictions arise, it has never left for a single step. Whether explained horizontally, vertically, or through tangled vines of words, all are meant to find it; yet in fact it has never departed. How should one put this? This truly is “the grievance of the Buddhas of the three times.” Keep silent all day—who would say that you had become a fool?!
弟子志明顶礼	Your disciple, Zhiming, prostrates.

【永寿童子】弟子体会，只有当所有的执着都放下的刹那，身心世界才会彻底化空。所以心中心强调化空身心，体会何为“歇即菩提”，正是将解脱秘诀揉在打坐修法中了。	Yongshou Tongzi This disciple understands that only at the very instant when all attachments are relinquished can body, mind, and world completely dissolve into emptiness. Therefore, the Heart-of-Heart Dharma emphasizes emptying body and mind and realizing what it means that “rest is bodhi”; it has incorporated the secret of liberation into the practice of seated meditation.
【LVM】道理都知道，奈大多不肯行何！	LVM Everyone knows the principles, but alas, most are unwilling to put them into practice!

第六十封

The Sixtieth Letter

第六十封	The Sixtieth Letter
恭敬顶礼师尊：	With reverence, I prostrate to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
弟子最近去广州出了一趟公差，借便朝拜了光孝寺，六榕寺。	Recently, this disciple made a business trip to Guangzhou and, taking the opportunity, paid pilgrimage visits to Guangxiao Temple and the Temple of the Six Banyan Trees.
【为何不去南华寺朝拜六祖？】赴穗前，接到了上海某某师兄寄来的２０本难得的法本《中有教授解脱听闻密法》，并接到这位师兄一封信，言明是奉您之命寄给我的。【此书为密宗不修而得法身的秘密法宝。	[Why did you not go to Nanhua Temple to pay homage to the Sixth Patriarch?] Before leaving for Guangzhou, I received from a Dharma brother in Shanghai twenty copies of the rare Dharma text Esoteric Teaching of Liberation Through Hearing in the Intermediate State. I also received a letter from this Dharma brother, stating clearly that he was sending them at your instruction. [This book is a secret Dharma treasure of Esoteric Buddhism through which one may obtain the dharmakāya without practice.
但千万不要因说了一句“不修而得”的话，就放弃修习，那就大错特错了。这不过怕你们顾虑今生不能成就而作的一种安心、补救办法。你们要真得大成就，还须尽力习定，勤于观空，消除旧习，方能圆证三身四智。	But do not, merely because it says “obtain it without practice,” abandon cultivation. That would be a grave mistake. This is only a means of reassuring you and providing a remedy for your concern that you may not attain realization in this very life. If you truly wish to attain great

	accomplishment, you must still make every effort to cultivate meditative stability, diligently contemplate emptiness, and eliminate old habitual tendencies; only then can you fully realize the three kāyas and four wisdoms.
禅悟只不过才登初地，后面路途还长，若不专心致志地精修，何能上上升进？！】临行时嘱秀明给这位师兄回一封信，并寄给您100元人民币，以对师尊弘法略有小补。从穗归鹤，发现师尊的函件早已收到，拜读后消融于心。	Chan awakening merely marks one's ascent to the first bhūmi; the road ahead is still long. If you do not devote yourself single-mindedly to intensive cultivation, how can you advance ever higher?!] Before departing, I asked Xiuming to reply to this Dharma brother and to send you 100 yuan as a small contribution toward your propagation of the Dharma. Upon returning from Guangzhou to He, I found that the Venerable Master's letter had already arrived. After reading it reverently, I absorbed it deeply into my heart.
因弟子修法三年将满，微微泛起急躁情绪，给师尊的最近这几封信颇有流露。师尊不惜眉毛，棒喝交参，已将弟子的不当情绪一扫而光。弟子已会心一笑，断然抛去了这法执，日后天天打坐，时时观心，随缘度日便了。	As this disciple is approaching the completion of three years of practice, a slight impatience had arisen, and it showed itself rather clearly in these recent letters to the Venerable Master. Without sparing yourself, you alternated the stick and the shout, sweeping away all of this disciple's improper feelings at once. This disciple now smiles in understanding and has decisively cast aside this attachment to dharmas. Henceforth, I need only meditate every day, observe the mind at every moment, and live in accordance with conditions.
【净土宗诟禅宗不好，即因后世禅人得少为足，悟了一点理，即夸夸其谈，不事真修，遇事透不过，以致思惑未除，生死不了。古人则不然。	[The Pure Land school criticizes the Chan school because Chan practitioners of later generations are content with too little. Having awakened to a small measure of principle, they boast and talk extravagantly, without engaging in genuine cultivation. When they encounter circumstances, they cannot get through them; consequently, their delusions of thought remain uneliminated, and they cannot transcend birth and death. The ancients were not like this.
一经指示，认识本来，即绵密保任，勤除习染，常摄在定，故能于三、五年或十数年乃至二三十年，打成一片，证至八地以上，深得无为妙用。】【六祖大师于悟道后，也隐藏在猎人队伍中十数年，从事保任功夫。	Once they received instruction and recognized their original nature, they safeguarded their realization continuously and closely, diligently removed habitual defilements, and constantly maintained meditative stability. Thus, within three or five years, or ten or more years, even twenty or thirty years,

	they could become continuous and undivided, realize the eighth bhūmi or beyond, and deeply attain the wondrous functioning of non-contrivance.] [After realizing the Way, the Sixth Patriarch also concealed himself among a band of hunters for more than ten years, engaging in the work of safeguarding realization.
今人狂妄，以为一悟便休，不须再做什么功夫了，或者追求神通，走入邪途，以致禅道衰微，良可哀也。】【其实，识得本性，实非难事，都是学人自瞒，苟能于一念不生时，回首一瞥，这是什么？当下即自见了。	People today are arrogant, believing that once awakened, everything is finished and no further practice is needed. Or they pursue spiritual powers and enter a deviant path, so that the Way of Chan has declined—a truly lamentable state of affairs.] [In truth, recognizing one's intrinsic nature is not difficult; it is only that students deceive themselves. If, when not a single thought arises, one turns back for a glance—what is this?—one immediately sees it for oneself.
正是：心境顿消融，方明色与空。欲识本来面，青山白云中。】“石破天惊一鹤飞，黑漫漫夜五更鸡。自从三宿空桑后，不见人间有是非。”这首写在《老残游记》里的诗句，颇可引以自勉。	Just as it is said: “Only when mind and circumstances suddenly dissolve does one understand form and emptiness. If you wish to recognize your Original Face, it is amid green mountains and white clouds.” “Rocks shatter and heaven is startled as a lone crane flies; in the pitch-black night, a rooster crows at the fifth watch. Since spending three nights at Empty Mulberry, I have no longer seen right and wrong among humankind.” These lines from The Travels of Lao Can may well be taken as encouragement for oneself.
至于弟子那不当有的急躁情绪，《老残游记》里另一首诗可做写照：“紫阳属和翠虚吟，传响空山霹雳琴。刹那未除人我相，天花粘满护身云。”【身在海中休觅水，日行山岭莫寻山，莺啼燕语皆相似，莫问前三与后三。】偶印名片，将名字印成“治郡”，这样也好。【只能治理小小的一个郡，气量太小了！】	As for this disciple's undue impatience, another poem from The Travels of Lao Can aptly portrays it: “Ziyang's responsive verse accompanies Cui Xu's chant; like a thunderclap qin, it echoes through empty mountains. In an instant, before the marks of self and others are removed, heavenly flowers cling thickly to the clouds that protect the body.” [Being in the sea, do not seek water; walking amid mountain ridges, do not seek mountains. The calls of orioles and the speech of swallows are all alike; do not ask about the first three or the last three.] I recently had some business cards printed, and my name was printed as “Zhijun” (“govern a prefecture”). That is fine too. [One can govern only one small prefecture—such limited breadth of mind!]

弟子志明顶礼	Your disciple, Zhiming, prostrates.
1992年11月7日	November 7, 1992
【永寿童子】哈哈！治郡嫌小，老人是想让老师治理几个佛国吧。	[Yongshou Tongzi] Ha ha! Since governing a prefecture is considered too small, the Elder must want the teacher to govern several Buddha lands.
【LVM】名片是我在外出差的时间里单位给印的，待我出差回来，早就印好，没法改了。问题在于我的一句“这样也好”，老人是应此句说的。	[LVM] My work unit had the business cards printed while I was away on a business trip. By the time I returned, they had already been printed and could not be changed. The point was my remark, “That is fine too”; the Elder was responding to that remark.

第六十一封

The Sixty-First Letter

第六十一封	Letter Sixty-One
恭敬顶礼师尊：	With reverence, I prostrate before the revered Master:
顶礼佛，顶礼法，顶礼僧	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
对于弟子的道业，师父比弟子还重视。弟子已从师尊函示的字里行间看出这种殷切希望。弟子觉得“一悟迳登初地”已大是难得，凭弟子的根性能否证到此地还是问题；师尊却说“禅悟只不过才登初地，后面路途还长”。	The Master places even greater importance on the disciple’s progress on the Way than the disciple does. From between the lines of the Master’s letters, this disciple has seen this earnest hope. This disciple feels that “with one awakening, one directly ascends to the first bhūmi” is already exceedingly difficult to attain; whether someone of this disciple’s capacity can realize even this stage remains a question. Yet the Master says, “Chan awakening only amounts to ascending to the first bhūmi; the road ahead is still long.”
比喻言之：弟子觉得治理一个郡，一个县已非可能；师尊却认为，这样的话，气量太小了。【不是知音，徒劳侧耳！】我想起了法华经上的妙喻：子背父逃逝。初但令除粪，待其生处转熟，方可荷担如来家业。	By way of analogy, this disciple feels incapable even of governing a commandery or a county; yet the Master believes that such an outlook is too narrow in scope. [If one is not a kindred spirit, straining one’s ears is futile!] I am reminded of the wondrous parable in the Lotus Sūtra: a son flees from his father. At first, he is merely asked to remove dung; only when his disposition has gradually matured can he shoulder the Tathāgata family’s enterprise.

所谓“生”“熟”习气也，倘若一下子认清了自身价值，本不须“除粪”过程的。然而，理论终归是理论，是否真能荷担如来家业，维证乃知。证到与否，不能自欺，更不能欺人。	The so-called “raw” and “mature” refer to habitual tendencies. If one were suddenly to recognize one’s own intrinsic worth, there would originally be no need for the process of “removing dung.” Yet theory is theory after all. Whether one can truly shoulder the Tathāgata family’s enterprise can be known only through realization. Whether one has realized it or not, one must not deceive oneself, much less deceive others.
弟子目前不知是否证到，这个“不知”正好是没有证到的绝妙说明。某禅师云：“悟了不修净土，保管老兄未悟！”可见禅宗不垢净土宗，认为那样等于否定自己。同样，净土宗也不该垢禅，那样，等于也否定了净土。	At present, this disciple does not know whether realization has been attained. This very “not knowing” is the best possible proof that it has not been attained. A Chan master said: “If, having awakened, one does not cultivate the Pure Land, I guarantee, my friend, that one has not awakened!” This shows that the Chan school does not disparage the Pure Land school, for to do so would be tantamount to denying itself. Likewise, the Pure Land school should not disparage Chan, for that too would amount to denying the Pure Land.
当然，目前净宗学人堪能入得九品莲台者，比例未必太大，这当是另一个问题，不能因此而说净土宗不好。依六祖坛经所载，六祖大师在“十年猎人队”之前也曾坐过道场。但终于还是去隐修保任了十年。	Of course, among present-day Pure Land practitioners, the proportion capable of entering the nine grades of the lotus dais may not be very large. But that is another matter, and one cannot therefore say that the Pure Land school is deficient. According to the Platform Sūtra of the Sixth Patriarch, the Sixth Patriarch had also presided over a Dharma seat before his “ten years among hunters.” In the end, however, he withdrew into seclusion to safeguard realization for ten years.
可见，弘法度生是必须证到的，证到方有大力用，以至后来“身似菩提树，心如明镜台，劝人勤拂拭，处处惹尘埃。本是神秀语，颠倒说转来，化作曹溪水，滔滔遍九垓。” 没有当时的六祖，就没有今日的禅宗。	This shows that to propagate the Dharma and liberate sentient beings, one must truly realize it; only upon realization does one possess great power in function. Thus later came the verse: “The body is like a bodhi tree; the mind like a bright mirror stand. Urge people diligently to wipe it, lest dust arise everywhere. These were originally Shenxiu’s words; reversed and turned about, they became the waters of Caoxi, surging through the nine reaches of heaven.” Without the Sixth Patriarch of that time, there would be no Chan school today.

如此大事因缘岂能拖泥带水，故而佛恩难报。弟子若非真实证到，纵将此身碎为微尘，也难报佛恩师恩如毛发许。【呜呼！可怜！按牛头吃草，有损无益；念弥陀生西，可能有功。】	How could such a great matter of causes and conditions be handled in a muddled, half-hearted way? Thus the Buddha's grace is difficult to repay. If this disciple has not truly realized it, then even if this body were shattered into motes of dust, it would still be difficult to repay the Buddha's grace and the Master's grace by even a hair's breadth. [Alas! How pitiful! Pressing a cow's head down to make it eat grass brings harm and no benefit; reciting Amitābha and being reborn in the Western Pure Land may bring merit.]
弟子志明顶礼	Disciple Zhiming prostrates in reverence
1992年11月23日	November 23, 1992
【永寿童子】顶礼老师，顶礼元音老人，为我等修学佛法，不惜示现拖泥带水之谈也。	[Yongshou Tongzi] prostrates before the teacher and before Master Yuanyin, who, for the sake of our study and practice of the Buddha Dharma, did not hesitate to manifest such seemingly rambling discourse.
【LVM】因为我心里有个“成道”在，故而千呼万唤不回头。	[LVM] Because there is a “realizing the Way” in my mind, no amount of calling can make me turn back.

第六十二封

The Sixty-Second Letter

第六十二封	Letter Sixty-Two
恭敬顶礼师尊：	Respectfully prostrating before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
弟子修心中心一千余座，历时三年有余，自然会遇到这么一个问题：“你明心见性了吗？”【一切放下，死心塌地地打坐，将身心世界化空再讲！】弟子这样回答：“我若说‘我明心见性了’，恰恰证明我没有明心见性；如果说‘我没有明心见性’，当下就是谤法！如人饮水，冷暖自知，的确开口不得。	This disciple has practiced the Heart-of-Heart Dharma for more than one thousand sessions over a period of more than three years, and naturally encounters this question: “Have you realized the mind and seen your true nature?” [Let go of everything; sit in meditation with utter resolve, and only then speak of emptying body, mind, and world!] This disciple answers: “If I say, ‘I have realized the mind and seen my true nature,’ that proves precisely that I have not realized the mind

	and seen my true nature. If I say, 'I have not realized the mind and seen my true nature,' then at that very moment I am slandering the Dharma. Like one who drinks water and knows for oneself whether it is cold or warm, one truly cannot open one's mouth."
”【昨夜三更月到窗！】当然，这是对已修持、发心修持心中心法的人讲的。	[At midnight last night, the moon reached the window!] Of course, this is addressed to those who have already practiced, or who have resolved to practice, the Heart-of-Heart Dharma.
弟子 志明 顶礼	Disciple Zhiming prostrates.
【永寿童子】对于还有疑情妄想的学人，心中心法的方便，就是“一切放下，化空身心”吧?	[Youth Yongshou] For students who still have a sense of doubt and deluded thoughts, the expedient means of the Heart-of-Heart Dharma is simply to “let go of everything and empty body and mind,” is it not?
【LVM】对于踏踏实实打坐修行者来说，在一开始就知道这个，怎奈无量劫来着相惯了，即使那本来一段真光早已朗然现前，因其不可取、不可得，也还总想再于有相上捞摸。	[LVM] For those who meditate and practice earnestly, they know this from the very beginning. Yet they have grown accustomed to clinging to appearances through measureless kalpas. Even when that segment of true light of their original nature is already clearly present before them, because it cannot be grasped or obtained, they still want to grope about for something among appearances.
即使已经明确地知道这朗然现前的即是世尊密意、即是迦叶不复藏的、即是达磨祖师西来意，也还是想再从概念上讨个究竟。此时的所谓“印证”，明眼祖师绝不会“道着”，“道着”便是“宾看宾”！老人在这里讲“昨夜三更月到窗”，已经是慈悲得不能再慈悲了。	Even when they clearly know that this which is lucidly present is the World-Honored One's hidden intent, what Kāśyapa no longer conceals, and the meaning of Patriarch Bodhidharma's coming from the West, they still want to reach a final conclusion through concepts. At such a time, true patriarchs with clear eyes would never put so-called “verification” into words; once it is put into words, it becomes “a guest seeing a guest.” When the Elder speaks here of “At midnight last night, the moon reached the window,” he is already being compassionate beyond measure.

第六十三封

The Sixty-Third Letter

第六十三封	The Sixty-Third Letter
恭敬顶礼师尊：	I respectfully prostrate before the honored Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
弟子走在去电大辅导学生的路上，因还有些时间，所以缓缓行走。忽然觉得自己处于绵绵密密的思维之中了。啊，好沉重的思维！谁在思维？！回光一照，突然发现活脱脱存在一个自我。	As I was walking to tutor students at the Television University, I still had some time, so I walked slowly. Suddenly, I felt that I was immersed in an unbroken stream of thoughts. Ah, how heavy these thoughts were! Who was thinking?! Turning the light inward, I suddenly discovered that a self was vividly present.
咦！观自在，观自在，果然是自观自在矣！犹如十字路口碰见亲爹，好亲切好轻松啊！ 放下不放下，打坐不打坐，化空不化空，于此时均了不相干。“昨夜三更月照窗”正是此时之写照。	Ah! Contemplating freedom, contemplating freedom—indeed, it is oneself contemplating freedom! It was like meeting one’s own father at a crossroads: so intimate, so light and easy! Whether one lets go or does not let go, sits in meditation or does not sit in meditation, empties things out or does not empty them out—all were utterly irrelevant at that moment. “At midnight last night, the moon shone through the window”—this perfectly describes it.
初阅师尊函示，看到圆相下注：“昨夜三更月照窗！”弟子曾想“锯解秤砣”。经此体验，方识师尊有言中之无言。任何解释，均背原意。【识得本来，只到法身边，还须绵密保任，时时观照，念起不随，无所得，无所求，二六时中历历孤明，方入法身正住，更须向上，孤明亦不可得，亲证报、化，才能圆成佛果。望仁者善为之！】	When I first read the Master’s letter and saw the inscription beneath the enso: “At midnight last night, the moon shone through the window!” I once wished to “saw apart the scale weight.” After this experience, only then did I recognize the Master’s wordlessness within words. Any explanation would betray the original meaning. [To recognize the original nature is only to reach the threshold of the dharmakāya. One must still carefully safeguard and sustain it, constantly contemplate, not follow thoughts when they arise, and seek and obtain nothing. Only when, throughout the twenty-four hours, there is clear and solitary luminosity can one enter the true abiding of the dharmakāya. Yet one must go further still: even this solitary luminosity must not be grasped. Only through direct realization of the sambhogakāya and nirmāṇakāya

	can one fully accomplish Buddhahood. I hope that you will practice this well.]
弟子 志明 顶礼	Disciple Zhiming respectfully prostrates
1992年12月22日	December 22, 1992
【永寿童子】老师我锯解一下这信的意思：只有忘言绝虑、不忮不求，方才与见性有几分相应。	[Yongshou Tongzi] Teacher, let me try to analyze the meaning of this letter: only by forgetting words and cutting off discursive thought, neither striving nor seeking, can one have some measure of accord with seeing one's true nature.
【LVM】其实我是钝根，直至千座过后，座上座下心态无别的时候，才感到早已现前的那一段真光是多么地亲切。此时，什么“忘言绝虑”，什么“不忮不求”，什么“见性”，什么“相应”，乃至什么三藏十二部、什么三大阿僧祇劫，什么八万四千法门……，都成其注脚。拈来一根草果然是丈六金身，拈来丈六金身果然是一根草……	[LVM] In fact, my faculties are dull. Only after completing more than a thousand meditation sessions, when there was no difference in the state of my mind on and off the cushion, did I feel how intimate that portion of true light—already long present—really was. At that time, such things as “forgetting words and cutting off discursive thought,” “neither striving nor seeking,” “seeing one's true nature,” and “accord,” even the Tripiṭaka, the twelve divisions of the teachings, the three great asaṃkhyeya kalpas, and the eighty-four thousand dharma gates—all became mere footnotes to it. Pick up a blade of grass, and it is indeed a sixteen-foot golden body; pick up a sixteen-foot golden body, and it is indeed a blade of grass...

第六十四封

Letter Sixty-Four

第六十四封	Sixty-Fourth Letter
恭敬顶礼师尊：	With reverence, I prostrate before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, the Dharma, and the Saṅgha.
南无兜率陀天上仁下知师祖。南无人间应化上元下音师尊。弟子跪拜于师前，谢师尊印证。	Namo to Patriarch Renzhi of Tuṣita Heaven. Namo to the Venerable Master Yuanyin, manifested in the human realm. The disciple kneels before the Master and thanks the Venerable Master for confirming his realization.

一、多少人朝于斯，夕于斯，昼夜寻伺，以见本来，几十年方得者有之，终生未得者更不乏其人。	1. How many people rise with this and retire with this, searching day and night in order to see their original nature. Some attain it only after decades; still more never attain it in their entire lives.
【唉，都是被自己瞒了！】何幸弟子，能“识得本来”？端赖心中心法之力也！尽管“昨夜三更月照窗”时，与心中心法了不相干。	[Alas, they have all been deceived by themselves!] How fortunate this disciple is to have been able to “recognize the original”! This depends entirely on the power of the Heart-of-Heart Dharma. Yet when “the moon shone through the window at midnight last night,” it had nothing whatever to do with the Heart-of-Heart Dharma.
当时与永恒不永恒，开悟不开悟等概念均扯不上关系，只是清清楚楚地存在，明明历历的自我而已。事后弟子才认知，因为当时连认知不认知，也毫无意义可言。【有什么存在不存在？更有什么明明历历的我？！】	At that time, such concepts as whether the present moment and eternity are eternal, or whether one is awakened, had no connection with it at all. There was only clear and distinct existence—the self, vividly and unmistakably present. Only afterward did this disciple come to understand, for at that time even whether there was knowing or not knowing had no meaning whatsoever. [What existence or nonexistence is there? Still less is there a self that is vividly and unmistakably present!]
二、现在弟子才明白：所谓“虚空粉碎，大地平沉”，是定极而变现，色身会因之更完善，尚不能说就是见性（若不错过当下也能证体）。【说什么变现？是消陨！色身还有么？有色身即非是也。	2. Only now does this disciple understand that what is called “empty space shattering and the great earth sinking away” is a manifestation arising when samādhi reaches its utmost. The physical body may thereby become more perfected, but this still cannot be called seeing one’s true nature (though, if one does not miss the present moment, one may also realize the essence). [What manifestation are you speaking of? It is dissolution! Is there still a physical body?
】弟子所缺的正是定力，若以后能有此境，或引发神通，弟子决不会迷失本来，而随境转。那时回光返照，应更了了分明。【有什么境？念来不睬，事过不留，见色不住，闻声不着，即时时见性！亦即保任也！】	If there is a physical body, then it is not so.] What this disciple lacks is precisely the power of samādhi. If such a state should arise in the future, or should give rise to spiritual powers, this disciple will certainly not lose the original nature and be carried along by the state. At that time, by turning the light inward, it should become even clearer and more distinct. [What state is there? When thoughts arise, do not heed them; when affairs have passed, do not retain them; upon seeing forms, do not abide in them; upon hearing sounds, do not cling to them.

	Then, at every moment, one sees one's true nature! This is also safeguarding realization!]
三、弟子屡屡失却窗前月，作意去寻，寻亦不得，尽管清楚地知道它是“寻”的祖宗。【它是无得无失的】师尊嘱弟子“绵密保任，时时观照”，对于“观照”，弟子已知其意，“保任”另有对机之法否？弟子的方法是仍修心中心法不辍。【宜多修增加定力！俾化空境界，时时现前！】	3. This disciple repeatedly loses the moon before the window and deliberately seeks it, yet cannot find it, although he clearly knows that it is the very source of seeking. [It is neither gained nor lost.] The Venerable Master instructed this disciple to “safeguard realization continuously and contemplate at every moment.” This disciple already understands the meaning of “contemplation,” but is there another method of safeguarding realization suited to this disciple's capacities? This disciple's method is simply to continue practicing the Heart-of-Heart Dharma without interruption. [You should practice more to increase the power of samādhi, so that the state of transformation into emptiness may appear before you at every moment!]
四、师尊嘱弟子“念起不随，无所得，无所求”，弟子深解其意。“压”、“挡”、“逆”，均不能克念，唯“观照”如汤泼雪，刹那清净，再起再照，颇有效果。“念”这个东西，怕你见它的祖宗，一溯其源，便会不攻自垮。	4. The Venerable Master instructed this disciple: “When thoughts arise, do not follow them; attain nothing and seek nothing.” This disciple deeply understands its meaning. “Suppressing,” “blocking,” and “resisting” cannot overcome thoughts. Only “contemplation” is like pouring hot water over snow: in an instant there is purity. When they arise again, contemplate them again; this is quite effective. Thoughts fear the source from which they arise: once one traces them back to their source, they collapse without being attacked.
【不是再起再照，而是时时朗照，如猫捕鼠，伏在洞边，看着老鼠的动静，鼠一动，即扑上去，不是鼠动后，再去寻找也。】	[It is not a matter of contemplating them again when they arise, but of illuminating them clearly at every moment. It is like a cat catching mice: crouching beside the hole and watching the mouse's movements, it pounces the instant the mouse moves; it does not wait until the mouse has moved and then go looking for it.]
五、“二六时中历历孤明”，弟子尚做不到。老是在溯“念”之源，孤明安在？这段时间好像退步了，久已少梦，现梦境又清晰起来。过去梦会念佛，梦见佛救我，现在的梦却就是二十岁以前的事。【妄念未停故。】	5. This disciple is still unable to remain vividly and singly luminous throughout the day and night. He is always tracing thoughts back to their source—where, then, is single luminosity? During this period, it seems that he has regressed. For a long time he rarely dreamed, but now his dreams have become vivid again. In the past, he would recite the

	Buddha's name in dreams and dream that the Buddha saved him; now his dreams concern only events from before he was twenty years old. [Because deluded thoughts have not ceased.]
六、“孤明亦不可得，亲证报化”，弟子只是在理论上明白，并未亲证，不敢妄言。那该是能够“二六时中历历孤明”以后的事。	6. “Even single luminosity cannot be obtained; personally realize the reward and transformation bodies.” This disciple understands this only in theory and has not personally realized it, so he dares not speak rashly. That must be something that comes after one is able to remain vividly and singly luminous throughout the day and night.
七、最近师尊的信函，我均密之。秀明也未能见。弟子觉得明心见性只能呈于大善知识，流于普通学人，双方均未必有益。	7. This disciple has kept all the Venerable Master's recent letters confidential. Not even Xiuming has been allowed to see them. This disciple feels that realizing the mind and seeing one's true nature can be presented only to a great spiritual friend; if it is spread among ordinary students, it may benefit neither party.
此举对否？【对！】弟子以前说的“若说是，当下就不是；若说不是，便是谤法“，只是对问者的搪塞之语。那时弟子尚未识得本来，只是似，而非是。【对！】【尽管色身变化，乃至放大光明，发神通，都不可有身见、光见、通见，一有即落魔见！慎之，慎之！！】	Is this appropriate? [Yes!] What this disciple formerly said—“If one says it is so, then at that very moment it is not; if one says it is not so, then one slanders the Dharma”—was merely a way of fending off questioners. At that time, this disciple had not yet recognized the original; it merely resembled it, but was not it. [Correct!] [Even if the physical body changes, or even emits great light or develops spiritual powers, one must not entertain views of body, light, or powers. The moment one does, one falls into demonic views! Be cautious, be cautious!!]
弟子 志明 顶礼	Disciple Zhiming prostrates in reverence
1993年1月5日	January 5, 1993
【永寿童子】这封信可以称为“印证篇”了。上师也够操心，巴巴地不问自说一番不可执着神通和色身之见的大道理。	[Yongshou Tongzi] This letter may be called a “chapter on confirmation of realization.” The guru was indeed quite concerned, going to such lengths to explain, unprompted, the great principle that one must not cling to spiritual powers or views of the physical body.
【LVM】其实这些道理老人早就说过了，怎奈学人“都是被自己瞒了”。老人修行一生，亲聆教下、宗下、密宗诸多大善知识，亲证不可思议境界，以一生所	[LVM] In fact, the Elder Master had long ago explained these principles, but students “have all been deceived by themselves.” The Elder Master cultivated throughout his life, personally received

得的精髓，教育我等。我等宁将此身碎为微尘，也难报上师深恩于万一。	instruction from many great spiritual friends of the doctrinal schools, the Chan school, and Esoteric Buddhism, and personally realized inconceivable states. He used the essence of what he had gained throughout his life to instruct us. Even if we shattered this body into motes of dust, it would still be difficult to repay even a ten-thousandth part of the guru's profound kindness.

第六十五封 （附）

The Sixty-Fifth Letter (Appendix)

第六十五封 （附）	Letter Sixty-Five (Appendix)
恭敬顶礼元音老人：	I respectfully prostrate before Master Yuanyin:
师父还有些许佛法在吗？ 若有，则示出看看。【调皮的小子，无尽意和盘托示，你还见么？！ 当心，见着便瞎！】 祝身体健康！【祝你光明自在！一年更比一年好！】	Does the Master still have any Buddhadharma? If so, please show me. [You mischievous fellow! The inexhaustible meaning has been laid out in full—can you still see it?! Be careful: if you see it, you will go blind!] Wishing you good health! [May you be radiant and at ease! May each year be better than the last!]
弟子妙悟于1993年1月10日	Disciple Miaowu, January 10, 1993

第六十六封

Letter Sixty-Six

第六十六封	Sixty-Sixth Letter
恭敬顶礼师尊：	With reverent prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
师尊开示：“有什么存在不存在？更有什么明明历历的我”，旨在扫除悟迹，与“觅迷了不可得，何处求悟”同一旨趣。 保任事，弟子尚未能时时“如猫捕鼠”，这“猫”还较懒，看着看着就睡了，醒了再看。	The Venerable Master taught: “What is there that exists or does not exist? Still more, what clearly and distinctly existing ‘I’ is there?” The point is to sweep away the traces of awakening; it shares the same intent as “When one seeks delusion, it cannot be found—where, then, can one seek awakening?” As for safeguarding realization, this disciple is still

	unable to remain “like a cat catching mice” at every moment. This “cat” is still rather lazy: it watches for a while, falls asleep, and watches again upon waking.
弟子须警觉训猫，学古人牧牛。 弟子修法，为度众生，不为自己解脱。弟子发愿：若不为度众生，愿终不能得道；若真为度众生，愿我即时得道。由此愿力，身见、光见、通见，统统远离我心。	This disciple must remain alert in training the cat and learn from the ancients how to herd the ox. This disciple practices the Dharma in order to liberate sentient beings, not for personal liberation. This disciple makes this vow: if it is not for the sake of liberating sentient beings, may I never attain the Way; if it truly is for the sake of liberating sentient beings, may I attain the Way at once. Through the power of this vow, appearances of body, light, and supernormal powers are all far removed from my mind.
向师尊汇报一事：今年屡次接到台湾来信，直至来信上批：“接到后请来信。	I wish to report one matter to the Venerable Master: this year I repeatedly received letters from Taiwan, until one bore the note: “Please write upon receipt.”
”原来早年我曾写过一篇文章《安详就是超越自我》，邮往河北“禅”刊杂志部，辗转之中，此文已登载于台湾《中华禅学》11期，在《中华禅学》第19期上，还登载了我寄往台湾的第一封信。	It turned out that, years ago, I had written an article, “Serenity Is Transcending the Self,” and mailed it to the editorial office of the Chan magazine in Hebei. After passing through various hands, it had been published in issue 11 of Taiwan’s Chinese Chan Studies. Issue 19 of Chinese Chan Studies also carried the first letter I had sent to Taiwan.
一月前，罗某某先生印证我“悟理至不疑之地”。近来，弟子将悟境信寄罗先生，罗先生的信近日才到，附有耕云先生给罗先生回信的复印件。复印件上说：“接读五日来函及附件，至为欣喜。	A month ago, Mr. Luo confirmed that I had “awakened to principle to a point beyond doubt.” Recently, I sent Mr. Luo a letter describing my experience of awakening. His letter arrived only a few days ago and included a photocopy of Mr. Geng Yun’s reply to him. The photocopy says: “Having read your letter of the fifth and its enclosure, I am most pleased.”
齐君夙具慧根，正见湛然，乃有此番殊胜，殊为难得。……齐君亲证此境，在台亦少 ，大异以理解为证悟自欺欺人之辈。……请去函电贺，并勉以不忮不求，发长远心，他时河南有佛出世必矣。	“Mr. Qi has long possessed roots of wisdom, and his right view is crystal clear; that he has attained such an exceptional state is truly rare. … Mr. Qi has directly realized this state; even in Taiwan, this is seldom seen. It differs vastly from those who deceive themselves and others by taking intellectual understanding to be realization. … Please write to congratulate him, and encourage

	him neither to contend nor to seek, but to arouse a long-range resolve. In time, a Buddha will surely emerge in Henan.”
”另批曰：“告诉齐君要放松，戒谈此事。佛法只行不说最快，说了就漏了。” 弟子思维，师尊门风高峻，激烈慷慨，直指心源，犹若严父；耕云先生的“安详禅”柔和细腻，春风拂面，软化心态，犹若慈母。	Another note said: “Tell Mr. Qi to relax and refrain from discussing this matter. In Buddhadharma, simply practicing without speaking is quickest; once one speaks, it leaks away.” This disciple reflects that the Venerable Master’s style is lofty and rigorous, ardent and magnanimous, directly pointing to the source of mind, like a stern father; while Mr. Geng Yun’s “Anxiang Chan” is gentle and subtle, like a spring breeze brushing one’s face, softening one’s state of mind, like a compassionate mother.
弟子何幸能得父母之恩！于是，写完此信后，我便开始给耕云先生写信。祝师尊春节秒秒安详！【看了来信，十分欣慰！有人来印证你已经悟道了，这就避免了“王婆卖瓜，自说自夸”之嫌了。但是我还是不放心。	How fortunate this disciple is to receive the kindness of both father and mother! Thus, after finishing this letter, I shall begin writing to Mr. Geng Yun. May the Venerable Master be serene in every moment of the Spring Festival! [Having read your letter, I am greatly gratified. Someone has come forward to confirm that you have already realized the Way, thus avoiding the suspicion of “Wang Po selling melons and praising her own wares.” But I am still not at ease.
现在有几个问题，要你回答一下，看你是否真正悟道：一，李某某来信说，雪岩禅师有句问话：“无梦无想时，主人公在什么处？”他不会。	There are now several questions for you to answer, to see whether you have truly realized the Way. First, Mr. Li wrote that Chan Master Xueyan asked: “When there are neither dreams nor thoughts, where is the true person?” He could not answer.
你试说看，主人公在什么处？二，他又说：遇事不得力，常为境转；夜梦也常做不得主。	Try answering: where is the true person? Second, he also said: “When things arise, I lack strength and am often turned by circumstances; even in dreams at night, I am often unable to be my own master.”
你扪心自问，遇事尤其是利害得失之际，能不为境转，主人公朗然现前吗？夜梦中能作得主吗？三，德山托钵公案，徒弟岩头不肯师父德山，说大小德山，不会末后句。	Examine your own mind: when things arise—especially at moments of gain and loss, benefit and harm—can you avoid being turned by circumstances, with the true person clearly present? Can you be your own master in dreams at night? Third, in the Chan koan of Deshan Carrying His Bowl, the disciple Yantou did not approve of his teacher Deshan, saying, “This venerable Deshan does not understand the final statement.”

问：师父不及徒弟吗？什么是末后句？“密启其意”启的是什么意？为什么不明启而密启？2 这些问题，如有一丝不清；有一点做不到，且慢说悟道。我如姑息你，说“你乃河南的一尊佛”，将来你被阎罗老子请了去，你要骂我的！须知说得两句相似的话，是没有用的！你仔细了！】	Question: Is the teacher inferior to the disciple? What is the final statement? What meaning was conveyed in secret? Why was it conveyed secretly rather than openly? These questions: if there is the slightest lack of clarity, or anything you cannot do, then do not yet speak of realizing the Way. If I were to indulge you and say, “You are a Buddha of Henan,” then when King Yama summons you away in the future, you will curse me! You must know that merely being able to say a couple of superficially similar phrases is of no use! Be very careful!]
弟子 志明 顶礼	Disciple Zhiming, with reverent prostrations
1993年1月20日	January 20, 1993
【永寿童子】愿大心坚人实在，应该是上根了。老师不用再谦虚哦。读此信，也为上师的认真负责折服。	[Yongshou Tongzi] May your great resolve be firm and your person genuine; you should indeed be of the highest capacity. Teacher, there is no need for further modesty. Reading this letter, I am also deeply impressed by the guru’s conscientiousness and sense of responsibility.
【LVM】首先，应该“避免“王婆卖瓜，自说自夸”之嫌”，这是老人的第一嘱咐。其次应该“说‘你乃一尊佛’，你要骂”，这是老人的第二嘱咐。	[LVM] First, one should “avoid the suspicion of ‘Wang Po selling melons and praising her own wares,’” which was the Elder’s first injunction. Second, one should heed, “If I say, ‘You are a Buddha,’ you will curse me,” which was the Elder’s second injunction.
我不仅学过安祥禅，还接触过显宗、密宗的多位大善知识，并且也曾得到过不止一次的首肯。然而，最令我折服的还是老人。	I have not only studied Anxiang Chan, but have also encountered many great teachers of Exoteric and Esoteric Buddhism, and have received affirmation more than once. Yet the one who impressed me most deeply was still the Elder.
须知当时我最需要的是“躯耕夫牛、夺饥人食”，尽管当时我强烈地讨牛讨食，那都是习气呀！老人是大手笔宗师，毅然决然地“打灭三更梦，呵破九生痴”。老人不仅把我自己的牛、我自己的食夺掉，而且把别人给我的也夺掉了。南无根本上师 元音大阿阇黎！南无根本上师 元音大阿阇黎！	You must know that, at the time, what I most needed was to have the farmer’s ox driven away and the hungry person’s food taken away. Although I then strongly demanded an ox and food, those were all habitual tendencies! The Elder was a great master of decisive action, resolutely “shattering the dream at the third watch and shouting through the delusion of nine lives.” The Elder not only took away my own ox and my own food, but also took away what others had given me. Homage to the root

	guru, Great Acharya Yuanyin! Homage to the root guru, Great Acharya Yuanyin!

第六十七封

The Sixty-Seventh Letter

第六十七封	The Sixty-Seventh Letter
恭敬顶礼师尊：	With reverence, I bow in homage to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I bow in homage to the Buddha, I bow in homage to the Dharma, and I bow in homage to the Saṅgha.
试答上师提问：一，无梦无想时，主人公在什么处？答：主人公是什么干屎橛！【休得胡言！还是好好和李某某商量商量吧。】二，利害得失之际能不为境转，主人公朗然现前吗？答：此际能不为境转，但须返照。	Tentative answers to the master's questions: 1. When there are no dreams and no thoughts, where is the master of oneself? Answer: What is this master of oneself but a dried shit-stick! [Do not talk nonsense! You had better discuss it properly with Mr. Li.] 2. At a moment of gain or loss, benefit or harm, can one remain unmoved by circumstances, with the master of oneself clearly present? Answer: At such a moment, one can remain unmoved by circumstances, but one must turn the light back upon oneself.
“境由能境，能由境能”，主人公朗然现前之际，无利、无害、无境、无能，转与不转俱是剩语。	“The object is objectified by the subject, and the subject is enabled by the object.” When the master of oneself is clearly present, there is neither benefit nor harm, neither object nor subject; whether one is turned or not turned are both superfluous words.
夜梦中能作得主吗？答：人生尚且如梦，且寻人生大梦之主在何处？无主何来人生大梦；寻着便非！况夜梦乎？！【如此称作悟道，阎罗老子未放过你在！】三，德山托钵公案。	Can one be master of oneself in dreams at night? Answer: Life itself is like a dream, so first seek where the master of the great dream of life is. Without a master, how could there be this great dream of life? Yet if you find it, it is no longer it! How much less a nighttime dream?! [If this is called realizing the Way, Old Yama will not let you off!] 3. The Chan koan of Deshan carrying his bowl.
师父不及徒弟吗？答：“末后句”之际，何来师徒相对？更不用谈及与不及！什么是末后句？ 答：末后句者，排除一切相对，真入不二法门之际。师父如此启开弟子心扉时，所说、所作、所示，便是末后句。	Is the master inferior to the disciple? Answer: At the moment of the “final word,” how could master and disciple stand in opposition? Still less is there any question of superiority or inferiority! What is the

	final word? Answer: The final word is the moment when all oppositions are eliminated and one truly enters the Dharma gate of nonduality. When the master thus opens the disciple's mind, whatever he says, does, or shows is the final word.
【未许你会在！】“密启其意”启的是什么意？ 答：弟子曾说：“祖师西来，意却不曾西来，意在自心。往何处觅祖师西来意？”密启其意，启的便是这个“祖师西来意”。	[I do not grant that you understand it!] What meaning does “secretly reveal its meaning” reveal? Answer: The disciple once said: “The patriarch came from the west, but the meaning did not come from the west; the meaning lies in one's own mind. Where could one seek the meaning of the patriarch's coming from the west?” What is secretly revealed is precisely this “meaning of the patriarch's coming from the west.”
【驴前马后汉！】为什么不明启而密启？简答：因为密在汝边。葛藤答：首先，无法明启，到此际“言语道断，心行处灭。”其次，明启不利于保任，于行者自己易引起错会，易引发大我慢（未得谓得，未证谓证）。	[A fellow caught between donkey and horse!] Why reveal it secretly rather than openly? Brief answer: Because the secrecy lies on your side. A rambling answer: First, it cannot be openly revealed; at this point, “the path of words is cut off, and the activity of mind ceases.” Second, open revelation is not conducive to safeguarding realization; it can easily cause the practitioner to misunderstand and to give rise to great self-conceit (claiming attainment when one has not attained, and realization when one has not realized).
再次，既启，便明。密而不言不示，如何启？若密而不启，过在师父；若启而未明，过在弟子（根钝不堪承受）。又，五祖传六祖衣钵，令其南遁，以免遭害，此亦密启也。【末后句未梦见在！】【梦呓连篇！】【你遭一回寒热打，方知你未曾梦见佛法！】【说得一二句相似语即以为悟道，真所谓万世系驴橛者也！】	Third, once it is revealed, it becomes clear. If it is secret, with neither words nor demonstration, how can it be revealed? If it is kept secret and not revealed, the fault lies with the master; if it is revealed but not understood, the fault lies with the disciple (whose faculties are too dull to receive it). Moreover, when the Fifth Patriarch transmitted the robe and bowl to the Sixth Patriarch and instructed him to flee south to avoid harm, this too was a secret revelation. [You have not even dreamt of the final word!] [One dream babble after another!] [Only after you have been struck once by cold and fever will you know that you have never dreamt of the Buddhadharma!] [You utter one or two phrases that sound similar and then take yourself to have realized the Way—truly, you are one who will be tethered to a donkey post for ten thousand ages!]
弟子志明顶礼	Disciple Zhiming bows in homage

1993年2月2日	February 2, 1993
【永寿童子】印证之后如何？哈哈，这一组信直教千万人迷惑煞也！	[Youth Yongshou] What comes after verification? Ha ha—this set of letters would thoroughly bewilder tens of millions of people!
【LVM】象我在信中所答的这些话，现在的年轻人几乎人人说得。你知道我听到这类话是什么样的心态么？看看老人的答语就明白了。 ^o^	[LVM] Almost every young person today can say the sorts of things I answered in the letter. Do you know what frame of mind I am in when I hear such words? Look at the old master's replies and you will understand. ^o^
【永寿童子】我猜祖师提问，意在使学人证悟更加深广，不在于学生如何回答。看看老人三个问题之所函摄，学人在此境界，无论如何答话，都只有遭棒喝的份了。而老人的提问，正是开示；学人之回答，正是参究。又不无其功。	[Youth Yongshou] My guess is that the patriarch's questions were intended to make the student's realization deeper and broader, rather than to test how the student would answer. Looking at all that is encompassed by the old master's three questions, whatever answer the student gave in such a state, he could only be on the receiving end of stick and shout. Yet the old master's questions were precisely instruction, and the student's answers were precisely investigation. Thus they were not without their benefit.
【LVM】“无论如何答话？”这可不一定。这三问的回答多着呢：	[LVM] "Whatever answer he gave?" That is not necessarily so. There are many answers to these three questions:
一，无梦无想时，主人公在什么处？答：我不自瞒。（这是缓和的）老老大大，竟作这个话语！（这是激烈的）	1. When there are no dreams and no thoughts, where is the master of oneself? Answer: I do not deceive myself. (This is mild.) A full-grown adult, and you utter such words! (This is forceful.)
二，利害得失之际能不为境转，主人公朗然现前吗？答：不入这保社。（这是缓和的）还是倒却门前刹杆好！（这是激烈的）	2. At a moment of gain or loss, benefit or harm, can one remain unmoved by circumstances, with the master of oneself clearly present? Answer: I will not enter this protective association. (This is mild.) Better topple the flagpole before the gate! (This is forceful.)
三，德山托钵公案。师父不及徒弟吗？答：明师出高徒。（这是缓和的）我不及你！（这是激烈的）	3. The Chan koan of Deshan carrying his bowl. Is the master inferior to the disciple? Answer: An enlightened master produces an outstanding disciple. (This is mild.) I am inferior to you! (This is forceful.)

第六十八封

The Sixty-Eighth Letter

第六十八封	Letter Sixty-Eight
恭敬顶礼师尊：	Respectful prostrations to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
师尊在以往的信函中，反复叮咛修道过程有三：1开悟、2保任、3放任，弟子姑且称此为“三段论”。当然，师尊也曾指出：若是祖师、菩萨再来，当是一悟便休。	In previous letters, the Revered Master repeatedly instructed us that the process of cultivating the Way comprises three stages: 1. awakening; 2. safeguarding realization; and 3. letting be. For the time being, this disciple calls it a “three-stage progression.” Of course, the Revered Master has also said that for patriarchs or bodhisattvas who return, a single awakening is sufficient.
但赵州人称“古佛”，尚保任四十年，况他人乎？弟子进行着2，却与师尊纠缠着1，为什么会是这样呢？为求师尊印证，恐落“天然外道”。	Yet Zhaozhou, known as an “ancient Buddha,” still safeguarded his realization for forty years—how much more so for others? This disciple is engaged in stage 2, yet remains entangled with the Revered Master over stage 1. Why is this so? It is because I seek the Revered Master’s verification and fear falling into the error of a naturalistic non-Buddhist path.
这里所说的印证，并非指3后，而是指1，弟子觉得，开悟后须经师尊印证无误，然后即可放心保任了。弟子也知道，印证后仍是“无所得”。	The verification spoken of here does not refer to after stage 3, but to stage 1. This disciple feels that, after awakening, one must receive the Revered Master’s verification that it is correct; only then can one safely safeguard realization. This disciple also knows that, even after verification, there is still “nothing attained.”
正如《金刚经》“究竟无我分第十七”所说：“须菩提，于意云何？如来于燃灯佛所，有法得阿耨多罗三藐三菩提不？”“不也，世尊。如我解佛所说义，佛于燃灯佛所，无有法得阿耨多罗三藐三菩提。”佛言：“如是如是。	Just as the Diamond Sūtra says in Chapter Seventeen, “Ultimately, There Is No Self”: “Subhūti, what do you think? When the Tathāgata was with Dīpaṅkara Buddha, did he attain any dharma called unsurpassed, perfect, complete awakening?” “No, World-Honored One. As I understand the meaning of what the Buddha has taught, when the Buddha was with Dīpaṅkara Buddha, there was no dharma by which he attained unsurpassed, perfect,

	complete awakening.” The Buddha said, “Just so, just so.”
”又《六祖坛经》“机缘品第七”有玄觉禅师与玄策禅师的对话：“于维摩经悟佛心宗，未有证明者。”策云：“威音王以前即得，威音王以后，无师自悟，尽是天然外道。”玄觉禅师朝礼六祖，时称“一宿觉”。	The Platform Sūtra of the Sixth Patriarch also records, in Chapter Seven, “Encounters and Conditions,” a dialogue between Chan Master Xuangué and Chan Master Xuancé: “I awakened to the Buddha-mind’s essential teaching through the Vimalakīrti Sūtra, but no one has verified it for me.” Xuancé said, “Before Vīraṇā Buddha, this is possible; after Vīraṇā Buddha, anyone who awakens on his own without a teacher is entirely a naturalistic non-Buddhist.” Chan Master Xuangué paid homage to the Sixth Patriarch and was then called “the Enlightened One of One Night.”
故而请求师尊印证。当然，师尊即使印证了1，弟子也可能蹈如下三步曲：今生保任未得成功，习气重业障深故；临终未能生西方极乐世界，专修禅密，念佛懈怠故；死位中有、法性中有亦未得解脱，心力不充，随业而转故。	Therefore, I request the Revered Master’s verification. Of course, even if the Revered Master verifies stage 1, this disciple may still follow the three steps below: fail to succeed in safeguarding realization in this life, because habitual tendencies are heavy and karmic obstacles deep; fail at the end of life to be reborn in the Western Land of Ultimate Bliss, because I specialize in Chan and Esoteric Buddhism while being lax in Buddha-recitation; and fail to attain liberation even in the intermediate state at the time of death and the intermediate state of Dharmatā, because my mental strength is insufficient and I am carried along by karma.
如此，阎罗老子岂能放过？！据弟子理解，耕耘先生的印证，也只是1，而绝非3，只是这个，而不得师尊印证1，弟子仍不能断疑，仍恐种“天然外道”之因。师尊曾将初悟比作初生婴儿。	If so, how could old Lord Yama let me off?! As this disciple understands it, Gengyun’s verification was also only of stage 1, and certainly not stage 3. That is all. Yet without the Revered Master’s verification of stage 1, this disciple still cannot dispel doubt and still fears planting the cause of becoming a naturalistic non-Buddhist. The Revered Master once compared initial awakening to a newborn infant.
现在这个婴儿病了，疑心病，不肯吃奶。这婴儿怀疑自己不是人形，恐是猪娃。母亲说：“你是人形，不是猪娃。”婴儿疑心病未断，非要父亲再肯定人形，才能断疑。 请师尊印证，是1就是1，不是1就说不是1。	Now this infant is ill—suffering from the sickness of doubt—and refuses to nurse. The infant doubts that he has human form and fears that he may be a piglet. The mother says, “You have human form; you are not a piglet.” But the infant’s sickness of doubt has not been eliminated; he insists that the

	father must further confirm that he has human form before his doubts can cease. I ask the Revered Master for verification: if it is stage 1, say that it is stage 1; if it is not stage 1, say that it is not stage 1.
【完全错了。讲什么1、2、3。真正明心见性，就是能了生死，不然，明心见性值什么干屎橛！照你的意思说，到了3才称得上明心见性，不然，无用。	[You are completely wrong. What is this talk of 1, 2, and 3? Truly realizing the mind and seeing one's true nature means being able to transcend birth and death. Otherwise, what is realizing the mind and seeing one's true nature worth—a dried shit-stick! By your reasoning, only upon reaching stage 3 could one be said to have realized the mind and seen one's true nature; otherwise, it is useless.
现在的人，都是懂了点义理，说得两句口滑的相似话，便以为悟了，明心见性了，其实大错。耕云之过，即在于此。其实你未曾真悟道，我若也姑息你，夸赞你已经悟道，岂不害了你？还是老实打坐，深入禅定，化空身心，彻见真心，为好。】	People nowadays merely understand a little doctrine and can utter a few glib, superficially similar phrases, and then they think they have awakened and realized the mind and seen their true nature. This is a grave error. Gengyun's fault lies precisely here. In truth, you have never genuinely realized the Way. If I too indulged you and praised you as having already realized the Way, would I not be harming you? It is better to sit in meditation honestly, enter deeply into samādhi, empty out body and mind, and thoroughly see the true mind.]
弟子志明顶礼	Your disciple, Zhiming, respectfully prostrates
1993年2月15日	February 15, 1993
【永寿童子】我发现老人对学人开示的规则：一开始，一般是称叹仁者，赞扬根基善深；然后就有些严格了，但尚多有直指鼓励之谈；学人有些体会之后，又反复呵斥，帮助扫掉悟迹，预防学人得少为足；其后冷嘲热讽也出来了，哈哈，每况愈下也。	[Yongshou Tongzi] I have observed the Elder's pattern in instructing students: at the beginning, he generally praises the worthy ones and commends the goodness and depth of their faculties; then he becomes somewhat stricter, though he still often offers direct pointing and encouragement. After students have gained some experience, he repeatedly rebukes them, helping them sweep away the traces of awakening and guarding against their becoming satisfied with too little. Later, cold mockery and sarcasm emerge as well—ha ha, it only gets worse and worse.
【LVM】棒头出孝子，娇养生忤逆。师尊的教法妙用堪称一绝！然而，尽管喝似雷奔、棒如雨点，受惠者还是“如柳枝拂着相似”才好。	[LVM] Under the stick come filial children; indulgence breeds defiance. The wondrous functioning of the Revered Master's teaching method is truly unsurpassed! Yet, although his

	shouts are like rushing thunder and his blows fall like raindrops, it is best if those who benefit from them experience them as though willow branches were brushing against them.
【永寿童子】修心中心，发心很重要。中间有迂回者，多可以从发心不正或发心夹杂找原因。所以千座之后，宜强记上师此语，以为自检之则，免堕狂禅义解：“真正明心见性，就是能了生死，不然，明心见性值什么干屎橛！”	[Yongshou Tongzi] In practicing the Heart-of-Heart Dharma, arousing the resolve is very important. When people take detours midway, the cause can often be found in an improper resolve or a mixed resolve. Therefore, after a thousand meditation sessions, one should firmly remember this saying of the master and use it as a standard for self-examination, lest one fall into wild Chan and conceptual understanding: “Truly realizing the mind and seeing one’s true nature means being able to transcend birth and death. Otherwise, what is realizing the mind and seeing one’s true nature worth—a dried shit-stick!”
【LVM】发心不正难以救药，只好忍痛割爱，这也是师道之无奈！发心夹杂尚可挽回，却须“累师父一身汗、脱弟子一层皮”始得。	[LVM] An improper resolve is difficult to remedy; one can only painfully let go, and this too is the helplessness of the teacher’s way. A mixed resolve can still be salvaged, but only after “making the master sweat all over and stripping a layer of skin from the disciple.”

第六十九封 （附）

Letter Sixty-Nine (Appendix)

第六十九封（附）	Letter Sixty-Nine (Appendix)
恭敬顶礼元音老人：	With reverence, I prostrate before Master Yuanyin:
我欲报考上海复旦或上海其他大学，攻读佛学专业。未知恩师同意乎？【你拟报考上海大学，很好！但上海各大学只有哲学系，没有佛学专业。	I wish to apply to Fudan University in Shanghai, or another university in Shanghai, to pursue Buddhist studies. I do not know whether my revered teacher would approve. [You plan to apply to a university in Shanghai—very good! However, Shanghai’s universities have only philosophy departments, not Buddhist studies programs.]
】万法本空，学人因何自障？余愧哉！【执着习深，放不下故！】漫漫尘世，众生随业流转，觉在当下，即体即佛，然觉力难起矣！【迷于声色，觉力不充，故须勤于打坐，深入禅定也。】佛法何能不离身？恳请师父开示法意。	All phenomena are originally empty; why do practitioners obstruct themselves? I am ashamed! [Because their deeply ingrained habits of attachment make them unable to let go!] In this vast dusty world, sentient beings drift and turn with

	their karma. Awakening is in the present moment; this very substance is Buddha. Yet the power of awakening is difficult to arouse! [Deluded by sights and sounds, their power of awakening is insufficient; therefore, they must diligently meditate and enter deeply into dhyāna.] How can the Buddhadharma ever be apart from oneself? I earnestly beg Master to elucidate its meaning.
【关于这一问题，傅大士有一偈，可为你作注解：“夜夜抱佛眠，朝朝还共起。起坐镇相随，语默同居止。纤毫不相离，如身影相似。欲识佛去处，只这语声里。	[Regarding this question, Great Master Fu has a verse that may serve as an annotation for you: “Night after night, I sleep embracing Buddha; morning after morning, I rise with him. In rising and sitting, he is always with me; in speech and silence, we dwell together. Not the slightest hair’s breadth separates us, like the body and its shadow. If you wish to know where Buddha is, he is simply in this very voice.”]
”可知心身一元，无纤毫间隔，佛法本不离身，奈众生迷于声色，而不自知，良可慨也。所以道人只须时时凛觉，不粘染声色，就可入道了。】近思若有缘亲闻慈师音声，则幸矣！【我也希望和你常居一处，助你成道。】 普回向，一切众生闻法语，即时成就菩提道。 嘛呢叭咪 ！	This shows that mind and body are one, without the slightest separation. The Buddhadharma is inherently never apart from oneself, yet sentient beings are deluded by sights and sounds without knowing it themselves—how lamentable! Thus, a practitioner of the Way need only remain vigilantly aware at all times and not become tainted by sights and sounds; then one may enter the Way. I have recently thought that, if conditions permit me personally to hear my compassionate teacher’s voice, how fortunate that would be! [I too hope to live with you often and help you realize the Way.] I universally dedicate this merit: may all sentient beings who hear these Dharma words immediately accomplish the path of bodhi. Oṃ maṇi padme hūṃ!
弟子妙悟	Disciple Miaowu
1993年2月6日	February 6, 1993
【永寿童子】别的不问，请问老师如何助俺等童子成道?	[Youth Yongshou] I have no other questions. I ask only: How will Teacher help us youths realize the Way?
【LVM】哈哈！你怎么不问“如何助你不成道”？	[LVM] Ha ha! Why do you not ask, “How will I help you fail to realize the Way?”

第七十封

The Seventieth Letter

第七十封	Letter Seventy
恭敬顶礼师尊：	With reverence, I prostrate before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
师尊喝似雷奔，棒若闪电，拶逼锤炼，相机点破。弟子如饮醍醐，如闻警钟，心中疑团，刹那灭尽。吾师真一代明师也，弟子何幸值遇恩师，于末法时代得遇正法，庆快平生。	The Master’s shout is like rushing thunder, his staff like lightning. He presses and tempers us, revealing the point according to the occasion. For this disciple, it is like drinking ghee or hearing an alarm bell; the knots of doubt in my mind vanish in an instant. My teacher is truly a great teacher of this age. How fortunate I am to have encountered my gracious teacher and, in this Dharma-ending age, encountered the true Dharma. This is the greatest joy of my life.
【莫谤我好！】临济云：“或有学人，应一个清净境，出善知识前。善知识辨得是境，把得抛向坑里。学人言，大好善知识。即云：咄哉！不识好恶。学人便礼拜。此唤作主看主。	[Do not slander what I regard as good!] Linji said: “There may be a student who, responding to a state of purity, presents himself before a good spiritual friend. The good spiritual friend recognizes it as merely a state, takes hold of it, and throws it into a pit. The student says, ‘What an excellent good spiritual friend!’ The teacher then says, ‘Bah! You do not know good from bad.’ The student then bows. This is called the host observing the host.”
” 当然，如果“学人被夺，抵死不投，此是主看客”。这里的“抵死不投”，便是执著。无执是主，有执是客。见性之刹那，哪里寻得着执著与不执著。刹那过后，反复比量，执以为实，立了此境。	Of course, if “the student is stripped away and refuses to yield even unto death, this is the host observing the guest.” Here, “refuses to yield even unto death” means attachment. Nonattachment is the host; attachment is the guest. At the instant of seeing one’s nature, where can attachment or nonattachment be found? After that instant, one repeatedly compares and measures, takes it to be real, and establishes this state.
恰似乌云又合，遮蔽天光，重入迷途，实堪怜也。幸赖我师，关键时刻，棒喝交参，醒我迷梦。值遇我师，弟子之大幸也。 临济又云：“大德！你莫认衣。衣不能动，人能着衣。	It is just as though dark clouds gathered again, obscuring the light of heaven; one reenters the deluded path, truly pitiable. Fortunately, relying on my teacher, at the critical moment, through the

	combined use of staff and shout, he awakened me from my deluded dream. To have encountered my teacher is this disciple's great good fortune. Linji also said: "Virtuous ones! Do not recognize the robe. The robe cannot move; people wear the robe.
有个清净衣，有个无生衣、菩提衣、涅　衣，有祖衣，有佛衣。大德！但有声名文句，皆悉是衣变。从脐轮气海中鼓激，牙齿敲嗑，成其句义，明知是幻化。大德！外发声语业，内表心所法，以思有念，皆悉是衣。	There is a robe of purity, a robe of the unborn, a robe of bodhi, a robe of nirvāṇa; there is the patriarchs' robe and the Buddha's robe. Virtuous ones! Whatever consists of names, words, and phrases is all transformation of the robe. It is stirred up from the ocean of energy at the navel cakra; the teeth strike together, forming phrases and meanings. Clearly, it is an illusion. Virtuous ones! Outwardly, it produces the karma of sounds and speech; inwardly, it manifests mental factors. Wherever there is thought and ideation, it is all the robe.
你只么认他着的衣为实解？纵经尘劫，只是衣通。三界循环，轮回生死，不如无事。相逢不相识，共语不知名。”弟子深契其意。【会得这些，也只是义解。	Do you then take the robe that he wears to be true understanding? Even through kalpas as numerous as dust motes, it is only mastery of the robe. Circling through the three realms, revolving in birth and death, is not as good as having nothing to do. Meeting one another without recognizing one another, speaking together without knowing one another's names." This disciple deeply accords with its meaning. [To understand these things is still only conceptual understanding.
我问你：1，魔佛不到处，如何体会？2，你是否已“朝阳已升，夜月不现”？从实道来！不到这个境界，慢说已经开悟！】弟子的确觉得真如自性，时时现前，“无意谁当分别”，“分别也非意”。	I ask you: 1. How do you experience the place where neither Māra nor Buddha can reach? 2. Have you already reached the state in which "the morning sun has risen and the moon of night is no longer seen"? Speak truthfully! Until you have reached this state, do not casually claim to have awakened!] This disciple truly feels that the suchness of intrinsic nature is ever present: "Without intention, who makes distinctions?" "Even distinction is not intention."
【既然时时现前，为什么还有“烦恼生时”？】但习气未尽，也是事实。对境生心，大多“分别也非意”。妄念起时，能及时觉察；烦恼生时，也可以照破。【等你照破，已迟八刻！】“诸法因缘生，缘尽法还灭”。	[Since it is ever present, why do "afflictions arise"?] Yet the habitual tendencies have not been exhausted; that too is a fact. When encountering circumstances, the mind arises; most often, "even distinction is not intention." When deluded thoughts arise, I can notice them in time; when

	afflictions arise, I can also see through them. [By the time you see through them, you are already far too late!] “All dharmas arise through causes and conditions; when conditions are exhausted, dharmas likewise cease.”
若无真如自性，只有“缘”何能生起诸法？“有情来下种，因地果还生，无情即无生，无性亦无生”。一具死尸看日月星辰，山河大地，不存在有与无的问题。拖着死尸的那个，才是自性。	If there were no suchness of intrinsic nature, how could all dharmas arise from “conditions” alone? “When the sentient come, they plant seeds; on the ground of causes, fruits arise in turn. The insentient are without arising; what is without nature is likewise without arising.” For a corpse looking at the sun, moon, and stars, the rivers and mountains, the great earth, there is no question of existence or nonexistence. That which drags the corpse along is intrinsic nature.
拖不拖这个死尸，弟子尚不能自主，但弟子不会被死尸拖着走了。身未离境心先离，身本虚幻心真实。 知身心不二，无可言喻，权作是说。	Whether or not to drag this corpse along is something this disciple still cannot master; but I will no longer be dragged along by the corpse. Before the body leaves circumstances, the mind has already left them. The body is inherently illusory; the mind is real. The nonduality of body and mind lies beyond words. This is only a provisional way of putting it.
【既知不二，为什么还有虚实？】【志军：你的答语看得我眼花缭乱，如入五里雾中，莫辨东西。我劝你还是好好地做实际功夫，不要说这些口滑的花哨话。等你真证到“朝阳已升，夜月不现”时，再来信致问。】	[Since you know they are nondual, why do you still speak of illusion and reality?] [Zhijun: Your reply makes my eyes swim; it is like entering a dense fog, unable to distinguish east from west. I advise you to engage properly in actual practice, rather than speaking these glib and flashy words. When you have truly realized that “the morning sun has risen and the moon of night is no longer seen,” then write again with your questions.]
弟子志明顶礼	Disciple Zhiming prostrates
1993年2月27日	February 27, 1993
【永寿童子】“朝阳不升，夜月不现”是何境界啊？	[Yongshou Tongzi] What state is meant by “the morning sun does not rise and the moon of night is not seen”?
【LVM】就是上面说的“如何助你不成道”。	[LVM] It is what was said above: “How can I help you not to realize the Way?”

第七十一封

The Seventy-First Letter

第七十一封	Seventy-First Letter
志明仁者：	Worthy Zhimin:
我给你写了几回使你失望的回信，你心里多少有些不痛快吧？但是，我为你这生真能了脱生死，不再为六道轮回所缠，所以不能姑息你，当你得到一点消息，悟了些道理，就夸你已经开悟了道，这非但对你无益，反而要害你的。	I have written you several replies that disappointed you, and you must feel somewhat unhappy about them. But because I truly want you, in this very life, to be liberated from birth and death and no longer entangled in the cycle of rebirth through the six realms, I cannot indulge you. When you gain a little news or awaken to a few principles, if I praise you as having already awakened to the Way, that would not only be of no benefit to you but would instead harm you.
现在一些修道的，不是误在神通上，就是堕在义理上，以为发了一些神用，明白了一点禅偈、机锋，就以为到家成道了，哪知这都是识神用事，弄精魂，不是真心妙用。	Nowadays, some who cultivate the Way either go astray over spiritual powers or fall into doctrinal principles. Having manifested a few spiritual functions or understood a little of Chan verse or a few incisive exchanges, they think they have reached home and realized the Way. They do not realize that these are all workings of the discriminating consciousness, manipulations of psychic essence, not the wondrous functioning of the true mind.
所以到了腊月三十，仍然手忙脚乱，于生死岸头不得自在。	Thus, when the last day of the twelfth lunar month arrives, they are still in a flurry of confusion, unable to be free and at ease at the brink of birth and death.
耕云先生写的《安详集》，以为心理安详，轻松愉快，就是证大道了，其实不修道的人，性情豪放慷慨的，也能做到这点，难道他们都已悟道了吗？所以这还须以事来证明。	Mr. Gengyun, in his Collection on Serenity, considers a serene, relaxed, and cheerful state of mind to be realization of the great Way. Yet even people who do not cultivate the Way, if they are naturally open-hearted and generous, can attain such a state. Does that mean they have all awakened to the Way? Therefore, this still must be verified through actual circumstances.
首先必须内而身心，外而世界，一齐化空，空也粉碎，灵明了了的，方为亲证法身。还须以此为基础，勤除旧	First, one must have both body and mind inwardly, and the world outwardly, dissolve into emptiness all at once; even emptiness must be shattered. Only

习，转化色身，证成光明报身。再从而变化自在，分身无量，证成化身，圆成三身四智，方始真成道。	when there is clear, luminous knowing is this direct realization of the dharmakāya. One must further take this as a foundation, diligently eliminate habitual tendencies, transform the physical body, and realize the luminous sambhogakāya. Then one must attain mastery of transformation, manifest innumerable bodies, realize the nirmāṇakāya, and perfect the three kāyas and four wisdoms. Only then has one truly realized the Way.
绝不是懂了一点道理，就自夸自擂的以为成道了，并且以此来印证人，那是要下地狱如箭射的！我几次考验你，答话都答不到点子上。所以我绝不能昧着良心，说你确已悟道，只好鼓励你再好好用功。	It is absolutely not the case that, having understood a few principles, one may boast and beat one's own drum, thinking one has realized the Way, and then use this to certify others. That is to plunge into hell like an arrow! I have tested you several times, but none of your replies reached the essential point. Therefore, I absolutely cannot go against my conscience and say that you have indeed awakened to the Way. I can only encourage you to apply yourself diligently once again.
你如不信，请随耕云先生去学，莫再问我。你有暇请好好用功，莫耽误时光来沪看我。我和你在路程上虽有千里之隔，但在心灵上却无丝毫隔阂，所以不须来沪，也是　面相呈。今夏可能去径山避暑，但尚未最后决定。	If you do not believe me, then go study with Mr. Gengyun, and do not ask me further. Whenever you have spare time, please apply yourself diligently. Do not waste time coming to Shanghai to see me. Although a thousand li separate us in distance, there is not the slightest barrier between us in spirit; therefore, there is no need for you to come to Shanghai—we are already meeting face-to-face. This summer I may go to Mount Jing for the summer, but no final decision has yet been made.
我无家庭。确是一人独居，未曾娶妻，何有子女。所以住所和家具等都是学生暂时假借的。我本人一样东西也没有的，不用妄测了。勿复。顺祝康吉。	I have no family. I do indeed live alone and have never married; how could I have children? Therefore, my residence, furniture, and so forth are only temporarily lent to me by students. I myself possess nothing at all, so do not make unfounded speculations. Do not reply. Wishing you health and auspiciousness.
中丁	Zhongding
1993年3月26日	March 26, 1993
【永寿童子】看到老人撵自己去耕云先生那里学道，不知老师当时心里如何?	[Yongshou Tongzi] Seeing that the elder had sent him away to study the Way with Mr. Gengyun, I wonder how the teacher felt at the time.

【LVM】给老人的去信已经丢了。信中向老人汇报了一件事：我将应约去天津会见安祥禅代表，这次会见是在奉力人老（已圆寂）之前，是一次决定性的会见。由于我不肯舍弃心中心法，所以后来有奉老之事。读到老人这封信时，我已经从天津回来了，当时心里只有一句话：“南无根本上师元音阿阇黎！”	[LVM] The letter I sent to the elder has already been lost. In it, I reported one matter to him: I had accepted an invitation to go to Tianjin to meet representatives of Anxiang Chan. This meeting took place before Elder Feng Liren passed away, and it was a decisive meeting. Because I was unwilling to abandon the Heart-of-Heart Dharma, the subsequent matter involving Elder Feng arose. By the time I read this letter from the elder, I had already returned from Tianjin. At that time, there was only one sentence in my heart: “Homage to my root guru, Acharya Yuanyin!”

第七十二封 （附）

The Seventy-Second Letter (Appendix)

第七十二封 （附）	Seventy-Second Letter (with an Appendix)
恭敬顶礼上元下音恩师：	I respectfully prostrate to my benevolent teacher, Master Yuanyin:
承徐师恩授六字大明咒四臂观音法，然未经灌顶，是徐师方便准修也。【此法经我师相六公公开，广为众生预为灌顶，嗣后遇之者，即可按法本修习，不必一一灌顶。】 今觉行不甚得力，思请徐师灌顶。	Through the grace of Master Xu, I received the practice of Four-Armed Avalokiteśvara and the Six-Syllable Great Bright Mantra. However, I have not received empowerment; Master Xu expediently permitted me to practice it. This practice was publicly revealed by my teacher, Master Xiangliu, who conferred preliminary empowerment broadly for the sake of sentient beings. Those who encounter it thereafter may practice according to the practice text and need not each receive empowerment individually. I now feel that my practice is not very effective and wish to request empowerment from Master Xu.
【得力与否，在你自己是否能一切放下，上座时是否能“心念耳闻”。这两样做到，则进步飞速；反是，灌顶亦无用。】齐志军师兄指示我向恩师求灌，吾亦欣欣有此意。	Whether your practice is effective depends on whether you can let go of everything, and whether, when you sit in meditation, the mind recites and the ears hear. If you accomplish these two things, your progress will be swift; otherwise, empowerment will also be of no use. Dharma brother Qi Zhijun instructed me to request empowerment from my benevolent teacher, and I too gladly wish to do so.

然徐师亲传我法，今复向恩师求灌，其为叛师之行乎？佛法不可渎，故问之。【你要灌顶，可先向徐师求之，如不允，吾当为子行之。】佛教曰：“以无心为心，以无行为行。	Yet Master Xu personally transmitted this Dharma to me, and now I again seek empowerment from my benevolent teacher. Would this be an act of betraying my teacher? The Buddhadharma must not be treated lightly, so I ask. If you want empowerment, first request it from Master Xu. If he does not permit it, I shall perform it for you. Buddhism says: “Take no-mind as mind; take non-action as action.”
”【真理虽然顿晓，争奈喜怒哀乐，微细流注，多生历劫，习以成性，非一旦能以卒除。须长觉察，损之又损，如风顿止，波浪渐停，慢慢始能相应。】今我心有恐怖，现不安相，如实不敢在校园中跪地长时，怕老师教训。	Although one may suddenly comprehend the truth, joy, anger, sorrow, and pleasure, the subtle continuous stream, and habitual tendencies accumulated over countless lives and kalpas have become second nature; they cannot be suddenly removed all at once. One must remain continually aware, diminishing them again and again. As when the wind suddenly ceases and the waves gradually subside, one will slowly begin to accord with it. My mind now harbors fear and manifests unease. To be honest, I dare not kneel on the ground for a long time at school, for fear that the teachers will reprimand me.
【怕什么？一切都不可得，凡所有相，皆是“空花水月”，你无所求，即心安理得，无恐怖，远离颠倒梦想了。一切时，只观心念起处，不跟它走，任何人也不知你在处，怕什么老师，更不须跪地求告也。	What is there to fear? Nothing can be obtained. All appearances are “flowers in empty space and the moon reflected in water.” When you seek nothing, your mind is naturally at ease: there is no fear, and you are far removed from inverted dreams. At all times, simply observe where thoughts arise and do not follow them. No one can know what you are doing; why fear teachers? Still less need you kneel on the ground and plead.
】佛法行乎中道，此本为枝末事，然无此勇气，则早不中道矣！所谓难行能行，难忍能忍，只是要行仍需更大勇气，吾不济。	The Buddhadharma follows the Middle Way. This is fundamentally a peripheral matter, yet if one lacks this courage, one has long since departed from the Middle Way! What is called being able to do what is difficult to do and endure what is difficult to endure means that action still requires even greater courage. I am incapable of it.
师何评？【要什么大勇气？只要你肯牺牲，不求有所得，则无往而不利矣！】今感众生之戚戚，良可叹也。【当以众生为境，回照自己，用功即倍觉有力，奋进不息矣。	How does the Master assess this? What great courage is needed? So long as you are willing to sacrifice and seek no gain, there is nowhere you will not prosper! Now I feel the anxieties of sentient beings; it is truly lamentable. Take sentient beings

	as your circumstances and turn the light back upon yourself. Then your practice will feel doubly empowered, and you will advance tirelessly.
】吾自知障深，自保不暇，然决定奋然一博，恢复本来面目，使觉醒共显本来智光。	I know that my karmic obstacles are deep, and that I can scarcely preserve myself. Yet I am determined to make a bold effort, to recover the Original Face, so that awakening may together reveal the original wisdom-light.
【自觉觉他，自度度他，大乘佛子，曷当如斯乎！】高考既近，想考时之心，岂不惶惶哉？【平时准备充足，又何惶惶之有！】若果定心应之，又恐误考不能赴沪，亲聆恩师教诲。【一切随缘任运，不背包袱，则安然自在矣。	Awaken oneself and awaken others; liberate oneself and liberate others—how could a Mahāyāna child of the Buddha not be thus? The college entrance examination is drawing near. When I think of taking it, how can I not feel anxious? If you have prepared sufficiently in ordinary times, what is there to be anxious about? If I respond to it with a settled mind, I fear that poor examination results may prevent me from going to Shanghai to hear my benevolent teacher's instruction in person. Let everything follow conditions and unfold naturally; do not carry burdens, and you will be peaceful and at ease.
】【“无边刹海，自他不隔于毫端”。吾与汝时时在一起，如形影相似，你还知么？！】因忽略心之当体而逐外物发起之烦恼，而我不能破之。	“In the boundless seas of worlds, self and other are not separated even by the tip of a hair.” You and I are together at every moment, like a body and its shadow. Do you yet know this?! Because I neglect the very essence of mind and pursue external objects, afflictions arise, yet I am unable to break through them.
【只须悟此灵知之心，即本来面目，时时严密保护，不令着境染污，时机纯熟，自必桶底脱落，圆觉大智，朗然现前，六通齐发矣。】当念此世，必当成佛，现时应现，原本觉性，愿师棒喝，促我猛醒。	You need only awaken to this numinous knowing mind, which is the Original Face, and guard it closely at all times, not allowing it to cling to circumstances and be defiled. When the time is ripe, the bottom of the bucket will naturally fall away; the great wisdom of perfect enlightenment will shine forth clearly, and the six supernormal powers will all manifest. I should bear in mind that in this very life I must attain Buddhahood. May what should manifest now manifest. My original awakened nature—may the Master's staff and shout spur me to a fierce awakening.
【你的原本觉性，时时在你六根门头放光，即睡觉时，亦未曾丝毫隐蔽，过去你向外求取，不回光自荐耳。】恭祝法安！【注意：以空为体，莫认色身。以灵知为	Your original awakened nature shines at the gateways of your six sense faculties at every moment. Even while asleep, it has never been

心，勿认妄念。时时如斯觉察，一旦水到渠成，则归家稳坐矣。】六字大明咒	hidden in the slightest. In the past, you sought outwardly and did not turn the light back upon yourself. I respectfully wish you Dharma well-being! Note: Take emptiness as the essence; do not identify with the physical body. Take numinous knowing as mind; do not identify with deluded thoughts. Remain aware in this way at all times. Once conditions naturally mature, you will return home and sit securely. Six-Syllable Great Bright Mantra
弟子 妙悟	Disciple Miaowu
1993年3月5日	March 5, 1993
【永寿童子】“当以众生为境，回照自己，用功即倍觉有力，奋进不息矣。”这不就是证体后起用、成就报化身的诀窍吗?	Young Yongshou “Take sentient beings as your circumstances and turn the light back upon yourself. Then your practice will feel doubly empowered, and you will advance tirelessly.” Is this not precisely the key to activating function after realizing the essence, and to accomplishing the sambhogakāya and nirmāṇakāya?
【LVM】不是有这么一句话么——己所不欲，勿施于人!	LVM Is there not a saying: “Do not impose on others what you yourself do not desire”?

第七十三封

The Seventy-Third Letter

第七十三封	Letter Seventy-Three
恭敬顶礼师尊:	Respectful prostrations to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
若早知师尊是独身一人，弟子早应发心请师尊来鹤。我与秀明议了此事，一致认为：只要师尊肯来，随时都可以来。也可以先来个信，弟子去上海接您。	Had I known earlier that the Revered Master was living alone, I should long ago have resolved to invite you to Hebi. Xiuming and I have discussed the matter and agree that, provided the Revered Master is willing to come, you may do so at any time. You may also write first, and I will go to Shanghai to receive you.
【谢谢你的一片热忱好心！本应随缘前来和诸位同参共探无生奥秘；但我孤身散懒惯了，不惯和人同室共居，	[Thank you for your warmhearted sincerity. I ought to come as conditions permit and join you all in exploring the mystery of the unborn; but I have

只好有负你的热情厚望。】我这里是四口之家：伯父79岁，身体尚健，伯母已经去世。	long been accustomed to living alone and at ease, and am unaccustomed to sharing quarters with others. I can only disappoint your warm expectations.] There are four people in my household: my uncle is seventy-nine and still in good health; my aunt has already passed away.
我与秀明，还有一个小男孩，小学六年级。弟子尚有家庭拖累，师尊却舍得净尽，果然是“非僧非俗，亦食亦宿”。瞻仰师尊法照，身光灿然，光明报身，曷当有斯瑞应乎！ 我的住房较宽裕，四室一厅，共50平米左右。	There are Xiuming and me, as well as a young boy in the sixth grade of elementary school. This disciple is still burdened with family obligations, whereas the Revered Master has relinquished everything completely—truly, “neither monastic nor lay, yet eating and lodging.” Gazing reverently upon the Revered Master’s Dharma photograph, I see the body radiant with light—a luminous reward body. How could such an auspicious sign come to be? My housing is relatively spacious: four rooms and a living room, about fifty square meters in all.
师尊若肯光临，何止是弟子之福。鹤壁禅友的福报成熟，善德因具，方能感得师尊到鹤。 另外，跟上师汇报一事： 弟子以前喜读禅文字，在未看到师尊的文章之前，特别喜欢读宋某某和耕云先生的文章。	If the Revered Master would graciously visit, it would be a blessing not only for this disciple. The blessings of the Chan friends in Hebi have matured, and the causes of wholesome virtue are complete; only then can they move the Revered Master to come to Hebi. In addition, I wish to report something to my master: I formerly enjoyed reading Chan writings, and before encountering the Revered Master’s articles, I especially liked the writings of Mr. Song and Mr. Gengyun.
我曾写过一篇《安祥就是超越自我》的文章，狂禅味极浓，这篇文章寄往河北禅刊，辗转发表于台湾《中华禅学》，这件事在前面信中向师尊汇报过。【这是你的因缘有在。	I once wrote an article, “Serenity Is Transcending the Self,” strongly imbued with the flavor of wild Chan. I sent it to the Hebei Chan periodical, and it was eventually published in Taiwan’s Zhonghua Chanxue. I reported this matter to the Revered Master in an earlier letter. [Such is the working of your karmic affinities.]
】最近，《中华禅学》罗某某主编最近来信说：“第21期《中华禅学》杂志已经将吾弟来信及导师印证，摘要刊出，引导激励后学，为之作个榜样，希弟以平常心视之，莫为途中之景色所羁，当奋志向上，实际理地本地风光，正有以待之也！”【确是正见良心，不可等闲视之。	Recently, the editor-in-chief, Mr. Luo, of Zhonghua Chanxue wrote to say: “In issue 21 of Zhonghua Chanxue, your letter and your teacher’s verification have been excerpted and published, in order to guide and encourage later students and provide them with an example. I hope you will regard this with an ordinary mind and not be hindered by the scenery along the way. You should strive diligently onward and directly realize the original landscape

	of the fundamental ground of reality that awaits you." [This is indeed right view and a conscientious heart; it must not be regarded lightly.]
】果然引起了轩然大波。虽然弟子自信可以坦然地“应”，而“无所住”，但必须禀告师尊，请师尊把握大方向，以师尊的心力加持弟子之心。	It indeed caused a great stir. Although this disciple is confident of being able to respond calmly while remaining non-abiding, I must report it to the Revered Master and ask you to grasp the overall direction and bless this disciple's mind with the power of your mind.
“初生犊儿不怕虎，长出犄角反畏狼”，为使弟子不致迷失，为众生得度，请师尊慈悲开示。【千万不可启发了一点智慧，懂了些义理，说得两句禅机，或偶尔得了某种空境，便以为开悟到家了，那是要入狂乱魔的。	"A newborn calf does not fear a tiger; only after growing horns does it begin to fear wolves." To prevent this disciple from losing the way, and for the liberation of sentient beings, I beg the Revered Master to give compassionate instruction. [You must never awaken a little wisdom, understand a few principles, utter a couple of Chan phrases, or occasionally experience some state of emptiness, and then suppose that you have fully awakened. That is the path to entering the madness-demon.
须知真开悟的人，毫无得失，任何境界，无喜无爱，绝不是还有烦恼来须要照破。这一来一破，便是生死，怎能称为开悟？！再放宽说，也不过法身边，生死是不能了的。	You must know that one who has truly awakened has neither gain nor loss; in any state, there is neither joy nor attachment. It is certainly not a matter of still having afflictions that need to be seen through and broken. This arising and breaking is birth and death—how could it be called awakening?! Even speaking more leniently, one has only reached the threshold of the dharmakāya; birth and death have not yet been transcended.
】四年来，弟子除每日坐修心中心法之外，的确时时观心，有意使心态秒秒安详，以化掉嗔的恶习。耕云先生说“他时河南有佛出世必矣。”弟子的理解是：“他时”便不是现在。他时河南将有七千万尊佛当来成就。	] Over the past four years, besides practicing the Heart-of-Heart Dharma in daily meditation, this disciple has indeed observed the mind at all times, intentionally keeping the mind serene from second to second in order to dissolve the bad habit of anger. Mr. Gengyun said, "One day, a Buddha will appear in Henan." This disciple understands it to mean that "one day" is not now. In the future, seventy million Buddhas in Henan will attain accomplishment.
弟子要的是今生了断，这就更需要“不忮不求，发长远心”。【开悟只是因地佛，离果地还差十万八千里。】弟子以往体弱多病，自修心中心法以来，四年仅有几次轻度感冒，基本上不药而愈。	What this disciple seeks is to bring matters to an end in this very life; this makes it all the more necessary to be neither contentious nor seeking, and to arouse a long-range resolve. [Awakening is only Buddhahood at the causal stage; it is still one

	hundred and eight thousand miles from the fruition stage.] This disciple used to be weak and often ill. Since practicing the Heart-of-Heart Dharma, over the past four years I have had only a few mild colds, which have basically healed without medicine.
只是左大腿外侧老早便有一小瘤，黄豆大小，不疼不痒。最近隐隐发疼，竟发现它大起来了，尚未超过鸡蛋，但有溃烂之兆。由他去吧，烂透了便会好起来。弟子特别不想跟医院打交道，开刀拿掉反而真的影响行动了。【这病须要治疗，不可轻视，由小而大，且有溃烂之势，应趁早治疗，不可拖延。】	However, for a long time there has been a small tumor, the size of a soybean, on the outer side of my left thigh. It neither hurt nor itched. Recently it has begun to ache faintly, and I discovered that it has grown larger. It has not yet exceeded the size of an egg, but it shows signs of ulceration. Let it be; once it has ulcerated completely, it will improve. This disciple especially does not wish to deal with hospitals; having it removed surgically might instead truly impair my mobility. [This illness must be treated and must not be taken lightly. Since it has grown from small to large and shows signs of ulceration, treatment should be sought as early as possible; do not delay.]
祝师尊法安！	May the Revered Master enjoy Dharma well-being!
弟子志明顶礼	Disciple Zhiming, with prostrations
1993年4月2日	April 2, 1993
【永寿童子】是否这个意思：一方面，千座见性只到法身边，得个入手处，这是从鼓励的方面来说；另一方面，遇事若还动摇，则千座所谓的见性，只是相似见性而已。从未得入手处者的角度看，千座见性非常重要，可喜可贺；从得道者来看，称作见性，实是安慰奖。	[Yongshou Tongzi] Is this the meaning? On the one hand, seeing one's nature after a thousand meditation sessions reaches only the threshold of the dharmakāya and provides a point of entry; this is said as encouragement. On the other hand, if one still wavers when encountering circumstances, then the so-called seeing of one's nature after a thousand sessions is merely a semblance of seeing one's nature. From the perspective of one who has never gained a point of entry, seeing one's nature after a thousand sessions is extremely important and worthy of celebration; from the perspective of one who has realized the Way, calling it seeing one's nature is really a consolation prize.
【LVM】哈哈！你竟从这样的角度理解。老人是针对这种情况说的：“启发了一点智慧，懂了些义理，说得两句禅机，或偶尔得了某种空境，便以为开悟到家了，那是要入狂乱魔的。	[LVM] Ha ha! You have actually understood it from such an angle. The Elder said this in response to such a situation: "You must never awaken a little wisdom, understand a few principles, utter a couple of Chan phrases, or occasionally experience

	some state of emptiness, and then suppose that you have fully awakened. That is the path to entering the madness-demon.”
”老人是这样说开悟的：“真开悟的人，毫无得失，任何境界，无喜无爱，绝不是还有烦恼来须要照破。这一来一破，便是生死，怎能称为开悟？！”你所说的“千座见性只到法身边”，老人已经说了，那是“再放宽说”。	The Elder described awakening in this way: “One who has truly awakened has neither gain nor loss; in any state, there is neither joy nor attachment. It is certainly not a matter of still having afflictions that need to be seen through and broken. This arising and breaking is birth and death—how could it be called awakening?!” As for your statement that “seeing one’s nature after a thousand sessions reaches only the threshold of the dharmakāya,” the Elder has already said that this is “speaking more leniently.”
放宽说之后，便是这样的话：“开悟只是因地佛，离果地还差十万八千里。”既知不过是放宽说，就没必要再考虑什么“安慰奖”了。	After speaking more leniently, he goes on to say: “Awakening is only Buddhahood at the causal stage; it is still one hundred and eight thousand miles from the fruition stage.” Since you know that this is only speaking more leniently, there is no need to consider any so-called “consolation prize.”

第七十四封 （附）

Letter Seventy-Four (Appendix)

第七十四封 （附）	Letter Seventy-Four (Supplement)
恭敬顶礼元音老人：	I respectfully prostrate before Master Yuanyin:
现心乱不堪，诚觉末世之危哉！【莘莘学子，正是努力用功读书时，何为心乱不堪？只要无所追求，衷心放教空荡荡的，意闲闲淡淡的，妄念一起就看见它，不跟它跑，即无乱矣。】师几番辛苦告知心性所在，然终不能契会。	My mind is now in unbearable turmoil; I truly feel the peril of this degenerate age! [You are a student in the prime of your studies. Why should your mind be in such turmoil? So long as you seek nothing, sincerely let it remain open and empty, let your thoughts be calm and light, and, whenever a deluded thought arises, see it without following it—then there will be no disorder.] The Master has painstakingly told me several times where the mind-nature lies, yet I still cannot realize it.
【只为亲切甚，转令荐得迟。】于法不能悟入，则退失忘却佛法之缘，宛然在矣。【纵然一时不悟，也不会退失，因为它是不动不摇、不生不灭的。】灌顶一事，徐师以为不必也。【的确，不一定要灌顶。】然我知法难遇。	[Precisely because it is so intimate, realization comes all the more slowly.] If I cannot awaken and enter into the Dharma, then the conditions for withdrawing from and forgetting the Buddhadharma are plainly present. [Even if you do

	not awaken for a time, you will not lose it, for it is unmoving, unshakable, unborn, and undying.] Master Xu believes that empowerment is unnecessary. [Indeed, empowerment is not necessarily required.] Yet I know how difficult it is to encounter the Dharma.
况己力衰微，岂可不假传承之力哉！故将固请之。【你还是青少年，已经力衰了吗？你太悲观了。赶快振作起来，先努力读书，暇时打坐修法，蓄养精力，增加读书的悟性。迨毕业后，再专门修法，为时不晚。	Moreover, my own strength is weak; how can I fail to rely on the power of the lineage? Therefore, I shall persist in requesting it. [You are still a young person—has your strength already declined? You are too pessimistic. Quickly rouse yourself. First apply yourself diligently to your studies; in your spare time, sit in meditation and practice the Dharma, conserve and nurture your energy, and increase your capacity for insight in your studies. After you graduate, you may then devote yourself specifically to Dharma practice; it will not be too late.
你若现在一定要灌顶，可约期于农历四月初八日，假齐志军之手，为你遥灌。】未到一丝不挂，即难免随它转。现佛法多提倡顺世，诚有弘法之意，然亦有弘非法之意。	If you insist on receiving empowerment now, we may set a date for the eighth day of the fourth lunar month and, through Qi Zhijun, confer remote empowerment upon you.] Until one is utterly bare, one can scarcely avoid being carried along by it. Buddhism today often advocates accommodating worldly ways; this truly has the intention of propagating the Dharma, yet it may also have the intention of propagating what is not Dharma.
无有金刚智慧，得至一丝不可得、不可舍，何谈顺世度生？【志诚可嘉！但不可急，只要不懈地与自己执着的习气奋斗下去，终有冰融雪化、妄尽心通之日，只怕心志不坚、见异思迁，则将殆矣。】【心境顿消融，方明色与空。欲识本来面，青山白云中。】	Without vajra wisdom, and without reaching the point where not a single thread can be obtained or relinquished, how can one speak of accommodating the world in order to liberate sentient beings? [Your sincerity is commendable. But do not be impatient. So long as you persevere in struggling against the habitual tendencies to which you are attached, a day will surely come when ice melts, snow dissolves, delusions are exhausted, and the mind becomes unobstructed. What is to be feared is only that your resolve may lack firmness and that you may shift with every new thing you encounter; then it will be perilous indeed.] [When mind and circumstances suddenly dissolve, only then does one understand form and emptiness. If you wish to recognize your Original Face, it is amid green mountains and white clouds.]

祝慈光普照。	May compassionate light shine universally.
弟子妙悟	Disciple Miaowu
1993年4月19日	April 19, 1993

第七十五封

The Seventy-Fifth Letter

第七十五封	Letter Seventy-Five
恭敬顶礼师尊：	Respectful prostrations to the revered Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
早几日便接到师尊回函，得知师尊有可能来鹤，几位禅友均欣喜异常。这几日为师尊寻觅合适的住所，现已有眉目，有两处房子可住。对于这两处住所，弟子的想法是：以前者为主，后者为备用。就看师尊的意思了。	A few days ago, I received the revered Master's reply and learned that you might possibly come to Hebi. Several Chan friends were all exceedingly delighted. These past few days, we have been seeking suitable lodgings for you, and we now have some prospects: two houses are available. My thought is to make the first our primary choice and keep the second in reserve. It all depends on your wishes.
【谢谢你的隆情厚谊，为我寻觅住房，真使我有却之不恭之感。但我年迈，不免远游，暂在尘世，旅居数年，即将归去，又何必叨扰诸位同参呢？只好抱歉地说一声：有负诸仁的厚望了。	[Thank you for your profound kindness and friendship in seeking lodging for me; it truly makes me feel that I would be impolite to decline. But I am advanced in years and cannot help but travel afar. I am only a sojourner in this dusty world for a few more years and will soon depart; why should I trouble all of you fellow practitioners? I can only say with regret that I must disappoint your high expectations.]
】若此方人福报成熟了，师尊肯光临鹤壁，弟子等可去上海迎接。【鹤壁确是福地，有你等诸位宗匠支撑，将来定能大放异彩！】若师尊决意去径山，请将详细地址赐函告知，弟子一定要去径山找您。	If the blessings of the people here have matured and the revered Master would graciously visit Hebi, we disciples can go to Shanghai to welcome you. [Hebi is indeed a blessed place. With such eminent masters as yourselves to support it, it will surely shine brilliantly in the future!] If you decide to go to Mount Jing, please send me the detailed address in a letter. I will certainly go to Mount Jing to find you.
【径山的详细情况，迨去后，会当函告。】师尊心中叮咛，弟子心领神会。“一来一破，便是生死”，即此地	[After I arrive at Mount Jing, I shall write to inform you of the details.] Your heartfelt injunctions,

生死也便寓于无生之中，无无生何来此“生死”，即此“生死”并不在无生之外。	revered Master, have been fully received by this disciple. “With one arising and one breaking, there is birth and death.” Thus, birth and death right here are contained within the unborn; without the unborn, how could there be this “birth and death”? This “birth and death” is not apart from the unborn.
凡夫不了谓之生死；圣者了达，满目皆是无生。【月上女问文殊菩萨：“明知生即无生，为什么偏偏为生死之流所转？！”文殊云：“其力未充！”可知理虽顿达，而妄习不能卒除也。	Ordinary beings who do not understand call it birth and death; sages who thoroughly understand see nothing but the unborn. [The maiden Yue asked Mañjuśrī Bodhisattva, “Knowing clearly that birth is itself unborn, why are we nevertheless swept along by the stream of birth and death?” Mañjuśrī said, “Their strength is not yet sufficient!” Thus we know that, although principle may be suddenly understood, deluded habits cannot be eradicated all at once.”
再进一步言，理真悟了，事即相应，以理事不可分也。如事未能相应，即理未真悟之明证，不可轻易滑过。】上次弟子多笔，提及微恙，引师尊关怀。弟子终于去找大夫，大夫建议住院、输液、开刀。	To go a step further: when principle is truly awakened to, phenomena naturally accord with it, for principle and phenomena cannot be separated. If phenomena cannot yet accord with it, this is clear proof that principle has not been truly awakened to; one must not casually gloss over it.] In my previous letter, I wrote at some length about a minor illness, which caused the revered Master concern. I finally went to see a doctor, who recommended hospitalization, intravenous treatment, and surgery.
弟子只接受了包扎与吃药，现已结痂平复。弟子以为：旧业已消，潜在恶病已除——重罪轻报，弟子当以感恩心回应佛菩萨加被。【旧习消而病魔退，可喜可贺！】恭祝师尊法安！ 诚愿师尊能够光临鹤壁。【我应允妙悟，为伊于农历四月初八日上午九时举行遥灌，届时请你为之主持，以满伊愿。】	I accepted only bandaging and medicine, and it has now scabbed over and healed. I believe that old karma has been eliminated and a latent serious illness removed—a grave offense has received a light retribution. I should respond to the blessings of the Buddhas and bodhisattvas with gratitude. [As old habits are eliminated and the demon of illness recedes, this is a cause for joy and congratulations!] I respectfully wish the revered Master well in the Dharma! I sincerely hope that you will be able to visit Hebi. [I have promised Miaowu that I will confer remote empowerment for her at nine o’clock in the morning on the eighth day of the fourth lunar month. At that time, please preside over it, so as to fulfill her wish.]
弟子志明顶礼	Your disciple, Zhiming, respectfully prostrates

1993年4月24日	April 24, 1993
【永寿童子】心密弟子应对病魔的态度，从这两封信可以看出。	[Youth Yongshou] From these two letters, one can see the attitude of Mind-Seal disciples toward illness.
【LVM】有病是应该看医生的。只是学人往往遇病惊慌失措，把三世因果的道理忘光了。尽管他平时也曾向人解说三世因果的道理，说起“万法皆空”也是振振有辞，这时一点都用不上了。“说来句句空，行时处处有，掩耳盗铃汉，虚空笑破口”正是这类人的写照。这还远不如“既来之，则安之”呢。	[LVM] When one is ill, one should see a doctor. Yet students of the Dharma often panic when illness strikes and forget entirely the principle of the three periods of cause and effect. Although they may ordinarily explain the principle of cause and effect over the three periods to others, and speak eloquently of “all phenomena being empty,” none of it proves useful at such a time. “In speech, every phrase is empty; in action, everything is real. Like one who covers his ears while stealing a bell, he makes empty space laugh its mouth open”—this aptly portrays such people. This is still far inferior to “Since it has come, be at ease with it.”

第七十六封 （附）

Letter Seventy-Six (Appendix)

第七十六封 （附）	Letter Seventy-Six (Appendix)
恭敬顶礼上元下音老人：	With reverence, I prostrate before Elder Master Yuanyin:
若果持此一心，径直行去，不管是得是失，是迷是悟，只管疯疯癫癫，了无挂碍，是为大乘佛子之行道乎？观当今佛子，多在生死里做活计，不肯当时放下，体契真如，究其弊，是因地不真，态度不老实也。	If one truly maintains this one mind and proceeds straight ahead, without concern for gain or loss, delusion or awakening, but simply continues in a wild and uninhibited manner, wholly without attachment—does this constitute the path of conduct for a Mahāyāna Buddhist disciple? Looking at Buddhist disciples today, most carry on their affairs amid birth and death, unwilling to let go at once and accord with suchness. At root, this failing is due to an impure causal ground and an insincere attitude.
【是伊等深知“六道轮回即是了生死”，故敢横行无忌也。悲夫！】今望师于此关键处下个断语，诚豁开正眼全现密意之举，众生之福也。	[It is because they well understand that “the cycle of rebirth in the six realms is itself transcendence of birth and death” that they dare to act so recklessly. How lamentable!] I now hope that, at this crucial point, Master will offer a decisive pronouncement. This would truly open the true eye

	and fully reveal the secret intent—a blessing for sentient beings.
【“普”！】灌顶一事，未及三番殷勤启请，而师已许之，慈光所加，诚何幸哉！四月初八当尽力赴沪，是亦随缘尔尔。【不必来沪，当为子举行遥灌，与亲自来沪受灌无二。	[“Pu!”] Regarding the empowerment, before I had even earnestly requested it three times, Master had already granted it. How fortunate I am to receive the blessing of your compassionate light! On the eighth day of the fourth lunar month, I shall do my utmost to go to Shanghai; this too is simply following conditions. [There is no need for you to come to Shanghai. I shall perform a remote empowerment for you; it is no different from coming to Shanghai in person to receive the empowerment.]
】我于未灌时，而发誓愿曰： 我与众生，体本不二，为一灌顶，众即受之。由是功德，普及一切，我等众生，当成佛道。【善哉，阿弥陀佛！】南无根本皈依金刚阿舍黎上元下音恩师。 南无尽金刚法界十方三世一切诸佛、菩萨、金刚护法神祇。 唯愿速开智慧成佛，救度众生，不求余果。	Before receiving the empowerment, I made this vow: “Sentient beings and I are intrinsically nondual. When one person receives an empowerment, all receive it. Through this merit and virtue, may it extend universally to all. May we sentient beings attain Buddhahood.” [Excellent! Amitābha Buddha!] Namo to my gracious teacher, Elder Master Yuanyin, the Root Refuge Vajra Ācārya. Namo to all Buddhas, bodhisattvas, vajra Dharma protectors, and deities throughout the ten directions and three times of the entire vajra dharma realm. May I swiftly open wisdom and attain Buddhahood, liberate sentient beings, and seek no other fruition.
心中心弟子妙悟	Miaowu, disciple of the Heart-of-Heart Dharma
1993年5月3日	May 3, 1993

第七十七封

Letter Seventy-Seven

第七十七封	Letter Seventy-Seven
恭敬顶礼师尊：	With reverence, I bow to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I bow to the Buddha, I bow to the Dharma, and I bow to the Saṅgha.

此方人何以福薄如斯！竟不能感得师尊来鹤一住。去年静居寺之事未成，缘未熟故。他们去了温州，师尊也去温州消夏。	Why are the people here so lacking in blessings? We have not even been able to bring about the Venerable Master's coming to Hebi for a stay. Last year, the matter of Jingju Temple did not succeed because the conditions were not yet ripe. They went to Wenzhou, and the Venerable Master also went to Wenzhou for the summer.
倘若缘熟，师尊不也可能来鹤壁消夏么？现在静居寺却缘熟了，听人说村领导颇想请人主持，情愿拨出土地让寺耕种。而至今仍是空寺，香火寥落。	If the conditions ripen, might the Venerable Master not also come to Hebi for the summer? Now the conditions at Jingju Temple have ripened. I hear that the village leaders are quite eager to invite someone to preside over it and are willing to allocate land for the temple to cultivate. Yet it remains an empty temple, with only sparse incense offerings.
【河南有尔等支撑，将来必大放异彩，何云福薄？近来我已去信某某法师，嘱他来鹤与尔等共弘心密。他此次很可能前来，他的通信地址：（略）。】师尊已决意去径山消夏，弟子也决意去径山拜见师尊。	[With you supporting Henan, it will surely shine brilliantly in the future. How can you say that you lack blessings? Recently, I wrote to a certain Dharma Master, asking him to come to Hebi and join you in spreading heart esotericism. He will very likely come this time. His correspondence address is: (omitted).] The Venerable Master has already decided to spend the summer at Jing Mountain, and this disciple has likewise decided to go there to pay respects to the Venerable Master.
好在师尊已开许：去径山后，赐函告知详细地址，弟子已心安矣。【现在临时变更不去径山，改往青岛去了。是一位电影导演邀我去的。】弟子虽非“多闻多不信”之辈，但也绝非“一决一切了”之“上士”。	Fortunately, the Venerable Master has graciously permitted this: after going to Jing Mountain, you will write and give me the detailed address. This has set my mind at ease. [There has now been a temporary change of plan: I shall not go to Jing Mountain, but to Qingdao instead. A film director has invited me.] Although this disciple is not one of those who “hear much yet believe little,” I am certainly not one of the “superior persons” for whom “one decisive realization settles everything.”
“理虽顿悟，乘悟并销；事则渐除，因次第尽”，这个“渐”字大须仔细。	“Though principle may be awakened to suddenly, deluded habits are eliminated in accord with awakening; in phenomena, however, they are gradually removed, and their causes are exhausted step by step.” The word “gradually” requires very careful attention.

若今生能了，即使“八十犹行脚”，也是幸事，“渐”字可贵；若今生不能了，又去流浪生死，轮回六道，何时才能再遇师尊，“渐”字可怕！【这个“渐”字，不是绝对的，若理真顿悟，一切妄习，也就乘悟并销了。	If liberation can be attained in this life, then even if one is “still traveling on foot at eighty,” it is a fortunate thing, and the word “gradually” is precious. But if liberation cannot be attained in this life and one must again wander through birth and death, revolving in the six realms, when will one encounter the Venerable Master again? Then the word “gradually” is frightening! [This word “gradually” is not absolute. If principle is truly awakened to suddenly, all deluded habits are likewise eliminated in accord with awakening.
问题在于理非真悟，只是相似悟，属于解悟，故软弱无力，遇事不相应，而须“因次第尽”了。】“不见一法即如来，是则名为观自在，了则业障本来空，未了应须还宿债”。	The problem is that the awakening to principle is not genuine awakening, but only an approximate awakening—an awakening at the level of principle. Hence it is weak and powerless: when circumstances arise, one cannot accord with them, and one must instead have the causes exhausted step by step.] “Not seeing a single dharma is the Tathāgata; this is called Avalokiteśvara. When one understands, karmic obstacles are originally empty; when one does not understand, one must repay old karmic debts.”
【这两句话一是顿悟、顿修、顿证法门，另一则是渐次法门，不要混为一谈。】弟子自思：有业障可消，有恶病可除，处处相对，谈何究竟？！境界现前，知“吃亏是福”，能“忍让在先”。【已落妄念。	[These two statements concern different approaches: one is the gate of sudden awakening, sudden practice, and sudden realization; the other is a gradual approach. Do not confuse them.] This disciple reflects: if there are karmic obstacles that can be eliminated and grave illnesses that can be removed, then everything remains dualistic—how can this be ultimate? When circumstances arise, I know that “suffering loss is a blessing” and can “yield to others first.” [This has already fallen into deluded thought.
】然而心底总泛起一种不可名状的感觉，并不安详自在。【更是妄上加妄。】师尊所说的“相应”是指什么？【能与理相应。】能“忍让在先”算是相应么？“不安详自在”算是“不相应”么？【有个妄念在，即不相应。	] Yet, deep within, an indescribable feeling continually arises, and I am not peaceful and at ease. [This is delusion added upon delusion.] What does the “accordance” of which the Venerable Master speaks mean? [It means according with principle.] Does being able to “yield to others first” count as accordance? Does being “not peaceful and at ease” count as “nonaccordance”? [As long as there is a deluded thought, it is nonaccordance.

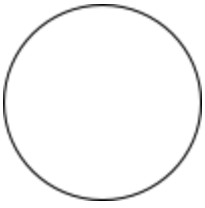
有个安详自在，也是妄念。】弟子以往所说的“观照”，实指观察、照破这种感觉。这感觉是念头么？我觉得好像不是念头。并非念头的感觉，是什么呢？请师尊慈悲开示。【这感觉不是念头是什么？有个“照”在也是妄念。	Even having peaceful ease is also a deluded thought.] What this disciple formerly called “contemplative awareness” actually meant observing and seeing through this feeling. Is this feeling a thought? I feel that it does not seem to be a thought. What is a feeling that is not a thought? I beseech the Venerable Master to compassionately instruct me. [If this feeling is not a thought, what is it? Having an act of “observing” is also a deluded thought.
但这些念也不消压制它，只来而不随不睬，使其来去不留，即是无念。正不必死守在那里不动也。】我已看过师尊给妙悟的回函，已知四月初八灌顶事，但不知是上午九时。【不要错过上午九时。	Yet there is no need to suppress these thoughts. Simply let them come without following them or attending to them; let them come and go without leaving a trace. This is no-thought. There is no need to rigidly remain there without moving.] I have read the Venerable Master’s reply to Miaowu and already know about the empowerment on the eighth day of the fourth lunar month, but I did not know that it would be at nine o’clock in the morning. [Do not miss nine o’clock in the morning.
】然而，妙悟却执意要去上海，我劝阻不住。【我已回信，嘱他莫来上海。现在更不能来了，因为本月15号即去青岛。他四月初八来沪，我已不在家了。】他家里人反对他学佛，而他又无力冲破此障而毅然出家。	] However, Miaowu is determined to go to Shanghai, and I cannot dissuade him. [I have already written back, telling him not to come to Shanghai. Now he cannot come in any case, because I shall leave for Qingdao on the fifteenth of this month. If he comes to Shanghai on the eighth day of the fourth lunar month, I shall no longer be at home.] His family opposes his learning Buddhism, and he lacks the strength to overcome this obstacle and resolutely leave home.
【我也深知他家长反对，此乃人之常情，不足怪也。不过现在出家，修持也不容易，还不如在家静修好。】现在他要赴沪，弟子连路费也不敢资助，恐他家父母因此将事情闹大，连累师尊。【是的，好事不如无！】	[I also know well that his parents oppose this. This is only natural and nothing surprising. Moreover, leaving home and practicing cultivation is not easy nowadays; it is better for him to practice quietly as a layperson.] Now he intends to go to Shanghai, but this disciple does not even dare to subsidize his travel expenses, fearing that his parents will make a great disturbance over it and implicate the Venerable Master. [Indeed. It is better to forgo a good deed than to cause trouble!]
弟子志明顶礼	Your disciple, Zhiming, bows in reverence.
1993年5月5日	May 5, 1993

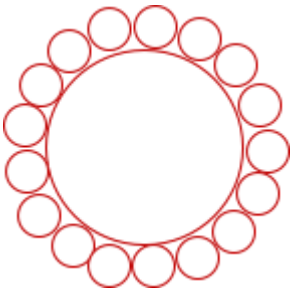
【永寿童子】所谓念头，有时表现为思想，有时表现为情绪。有时成形，有时如游丝一般。	[Youth Yongshou] So-called thoughts sometimes manifest as ideas and sometimes as emotions. At times they take form; at other times they are like gossamer threads.
【LVM】不管它有时怎样，我就是不跟它跑，不被它所左右！“主人公！”“有。”“惺惺着。他时后日，莫被人瞒！”可是，真不被瞒的，你见过几位呀？	[LVM] Whatever form it takes, I simply do not run after it or allow it to sway me! “Master!” “Yes.” “Stay awake! In the days to come, do not let others deceive you!” But how many people have you seen who truly cannot be deceived?
【永寿童子】“不可名状的感觉”，我也有很长时间在这里蹉跎。看住念头吧，有些闷闷的；不理睬吧，又恐怕走失迷乱。	[Youth Yongshou] I too lingered for a long time over this “indescribable feeling.” If I watched my thoughts, I felt somewhat oppressed; if I ignored them, I feared losing my way and falling into confusion.
【LVM】既不看住，也不恐怕。只须时时警觉不能跟着它跑，不能被它所左右。怕什么！是有挂碍呀！“无挂碍故，无有恐怖，远离颠倒梦想，究竟涅　。”做不到这样，就时时警醒自己学着这样做。肯学着做，便是心密的正行——观照。	[LVM] Neither watch them nor be afraid. You need only remain constantly alert: do not run after them and do not allow them to sway you. What is there to fear? Fear shows that there is still an obstruction! “Because there is no obstruction, there is no fear; one is far removed from inverted, delusive thoughts and ultimately reaches nirvāṇa.” If you cannot yet do this, constantly remind yourself to learn to do it. Being willing to learn to do it is the principal practice of heart esotericism—contemplative awareness.

第七十八封

The Seventy-Eighth Letter

第七十八封	Letter Seventy-Eight
恭敬顶礼师叔：	With reverence, I prostrate to my Dharma uncle:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, I prostrate to the Dharma, and I prostrate to the Saṅgha.
【玉凤仁者：请转呈元音师父为盼！恒志/1993年8月24日。】师尊未赴青岛之前，弟子频繁请益，师尊每信必批复。因弟子当时正处于须转身的时节，故而师尊棒喝交驰，震惊弟子迷梦。	[Benevolent Yufeng: Please forward this to Master Yuanyin. I earnestly hope you will do so. Hengzhi, August 24, 1993.] Before the Venerable Master left for Qingdao, this disciple frequently sought his guidance, and he responded to every letter. As I was then at a juncture when I needed to turn myself around, the Master’s blows and shouts

	came in swift succession, startling me from my deluded dream.
师尊赴青岛后，弟子将感受浓缩为一偈，已无法即时当面呈师。今将此偈——《修心密五部曲》录于此信，请师叔转呈师尊。若师叔有师尊驻锡地址或线索，弟子当去拜谒。夏日渐过，师尊是否已回沪？请师叔批复。	After the Venerable Master went to Qingdao, I condensed my feelings into a verse, which I was no longer able to present to him in person at once. I now copy this verse—"Five Movements of Esoteric Mind Cultivation"—into this letter and ask my Dharma uncle to forward it to the Venerable Master. If you have the address where the Venerable Master is residing, or any clue to it, I shall go and pay my respects. Summer is gradually passing; has the Venerable Master returned to Shanghai? Please reply.
其一：无始迷真性，不得出苦轮。有缘遇正法，赴沪拜师尊。灌顶蒙摄受，坐修心中心。从此仗密力，火里种莲因。	First: From beginningless time, deluded about the true nature, / I could not escape the wheel of suffering. / Fortuitously encountering the true Dharma, / I went to Shanghai to bow before the Venerable Master. / Through empowerment, I received his compassionate acceptance; / Sitting in meditation, I cultivated the Heart-of-Heart Dharma. / From then on, relying on the power of esoteric practice, / I planted lotus causes amid the fire.
其二：昨夜三更醒，明月照窗头。我人众寿相，刹那一笔勾。明明观自在，应于当下休。起念作圣解，弃海认浮沤。	Second: Awakening at midnight last night, / I saw the bright moon shine upon the window. / The marks of self, person, beings, and lifespan / Were erased in an instant with a single stroke. / Clearly contemplate Avalokiteśvara; / One should rest in the present moment. / To stir a thought and form a holy interpretation / Is to abandon the ocean and mistake floating foam for it.
其三：我师大手眼，棒喝正及时。驱除耕夫牛，夺却饥人食。打灭三更梦，呵破九生痴。悬崖当撒手，不恋峰头石。	Third: My Master's great hands and eyes, / His blows and shouts, came at just the right time. / He drove away the plowman's ox, / And snatched the hungry man's food. / He shattered the dream at midnight, / And scolded apart the delusion of nine lives. / At the cliff's edge, one must let go; / Do not cling to the rock atop the peak.
	

其四：	Fourth:
其五：	Fifth:
	
【空假不立中亦无，化作春泥群伦护！	[Neither emptiness nor provisional existence is established; even the middle is absent. / Transformed into spring mud, it protects the multitude!]
中丁/1993年8月。】	Zhongding, August 1993.]
【此信请转志军！】	[Please forward this letter to Zhijun!]
弟子志明顶礼	Disciple Zhiming prostrates
1993年8月13	August 13, 1993
【永寿童子】呵呵，恭喜老师！终于从一朵鲜花晋升为一滩烂泥。	[Youth Yongshou] Ha ha, congratulations, Teacher! You have finally advanced from a fresh flower to a pool of rotten mud.
【LVM】哈哈！鲜花原本就是从烂泥中长出来的嘛。	[LVM] Ha ha! Flowers originally grow out of rotten mud.
【永寿童子】其五的大圆外的小圆是什么？	[Youth Yongshou] What are the small circles outside the large circle in the fifth section?
【LVM】其四下面的大圆圈是我画的，其五下面是空位置，什么都没有。老人画圆没有画在其五下面的空位置上，而是画在空位置的旁边（百草并非西来意，百草头上西来意）。老人所画的大圆外的有许多小圆，是什么？也不妨众说纷纭，你先说说看？	[LVM] The large circle below the fourth section was drawn by me. Below the fifth section is a blank space; there is nothing there. The Elder did not draw the circle in the blank space below the fifth section, but beside it: “The hundred grasses are not the meaning of the patriarch’s coming from the West; the meaning of the patriarch’s coming from the West is atop the hundred grasses.” There are many small circles outside the large circle drawn by the Elder. What are they? Let everyone offer their various views; you tell us first what you think.
【永寿童子】这封信是写给徐老的？而后面五部曲的批示又是上师的笔迹。	[Youth Yongshou] Was this letter written to Elder Xu? And the annotations to the “Five Movements” below are in the guru’s handwriting.

【LVM】哦！徐老不是已经叫乐玉凤转给老人了么。老人批示后，又托人寄给了我。	[LVM] Oh! Hadn't Elder Xu already asked Le Yufeng to pass it on to the Elder? After the Elder annotated it, he asked someone to mail it to me.

第七十九封

The Seventy-Ninth Letter

第七十九封	Letter Seventy-Nine
恭敬顶礼师尊：	With reverence, I prostrate before the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, the Dharma, and the Saṅgha.
“纵横无碍，顺逆无拘”必须了无挂碍。“无挂碍故，无有恐怖，远离颠倒梦想，究竟涅　。” 师尊告诉弟子：“妥嘎”法必须专修。问弟子能否不上班，闭关专修？弟子却以“因缘尚不成熟”作答，挂碍已炽然可见。	“Unobstructed in every direction, unbound by favorable or adverse circumstances” requires complete freedom from hindrance. “Because there is no hindrance, there is no fear; one is far removed from inverted views and dreamlike thoughts, and ultimately attains nirvāṇa.” The Revered Master has told this disciple that the practice of Tögal must be cultivated exclusively. When asked whether this disciple could leave work and enter retreat for exclusive practice, this disciple replied that “the causes and conditions are not yet ripe,” plainly revealing blazing hindrances.
弟子明知如此，却不能毅然上路，足见弟子“其力未充”。 弟子曾问师尊“传教灌顶”之事。倘哪位师兄受了传教灌顶，弟子当尽力护持他，象尊重师尊那样尊重他。若他处于“十年猎人队”阶段，就更须要护持。	Although this disciple knows this clearly, he still cannot resolutely set out on the path. This shows that “his strength is not yet sufficient.” This disciple once asked the Revered Master about “empowerment to transmit the teachings.” If any Dharma brother receives such empowerment, this disciple will do his utmost to support him and respect him as he respects the Revered Master. If he is at the stage of the “ten-year hunter's team,” he will need even more support.
为使心中心法系慧命不断，为使印心宗传灯有继，弟子已发此心。若有此事，望师尊及时告知。【现在尚在遴选中，未曾确定。因此人须才德具备，又须彻悟心源，精通教理，不是少福德的人，可以担当的。	This disciple has made this resolve so that the wisdom-life of the Heart-of-Heart Dharma lineage may not be cut off, and so that the lamp of transmission in the Mind-Seal school may have successors. Should this come about, I hope the Revered Master will inform this disciple promptly. [At present, candidates are still being selected; no

	decision has yet been made. Such a person must possess both ability and virtue, must thoroughly awaken to the source of mind, and must be deeply versed in doctrine. This is not a responsibility that someone of little merit and virtue can undertake.]
】弟子双跏，不耐时长，这腿时常造成干扰，请问师尊可有“修腿”之法？有四句偈，请师尊评判：明心虚妄不可得，【真明了妄即真，真即妄，真妄皆不可得。】见性唯此一真实。【真是无所见，而无所不见。	When this disciple sits in the full lotus posture, he cannot endure it for long; his legs often cause interference. May I ask whether the Revered Master has any method for “training the legs”? There is a four-line verse; I ask the Revered Master to evaluate it: “Upon realizing the mind, delusions cannot be obtained. [When true realization is attained, delusion is itself true; truth is itself delusion; neither truth nor delusion can be obtained.] Seeing one’s nature, this alone is real. [The true is that which is not seen, yet there is nothing it does not see.] Awakening is a dharma produced by causes and conditions. [This line contains the gravest error. In awakening, not a single dharma is established—what causes and conditions could there be? Still less could there be any dharma that is produced?!] One realizes the Way when karma is exhausted and emotional attachment emptied. [The last line is somewhat better.] [When writing verses of this kind, it is best to state the ultimate truth directly rather than recounting a process.]
】开悟因缘所生法，【这句毛病最大。开悟一法不立，哪有什么因缘？更哪有什么所生法？！】成道业尽情空时。【末句还较些子。】【写这类偈颂，以直叙究竟为宜，不要叙说过程。	May the Revered Master please write out the “Fundamental True Mantra of Maitreya Bodhisattva” so that I may compare it with the recording and study it. Thereafter, this disciple will recite it forty-nine times daily as a regular practice. [Mantra omitted.] I also ask that you write out the Medicine Buddha mantra. [Mantra omitted.] Is the Revered Master experiencing little illness and affliction, and practicing at ease? When liberating sentient beings, are they readily liberated? Does this not tire the Revered Master?
】请师尊将“弥勒菩萨根本真言”抄写出来，以便与录音对照学习。此后，弟子每日持诵49遍，作为常课。【咒略。】还请抄药师佛咒。【咒略。】师尊少病少恼安乐行否？当度众生受度易否？不令师尊生疲倦耶？	This disciple, Zhiming, prostrates.
弟子志明顶礼	September 19, 1993

1993年9月19 日	[Yongshou Tongzi] Questions concerning Dharma-lineage transmission have always been highly sensitive and much disputed. How should a student approach this matter in a manner that is proper and within one's place?
【永寿童子】法脉传承问题，从来最为敏感，争议也多。对于这个问题，学人应如何对待，才是得体安分的态度?	[LVM] If others are sensitive about it, pay them no heed; if others dispute it, do not get involved. Regarding Dharma-lineage transmission, while the Elder was alive he said, "Do not establish a successor; one who has the Way will naturally propagate it." The words "Do not establish a successor" sweep away all sensitivity and dispute. The Elder truly was a great master of broad vision! The words "one who has the Way will naturally propagate it" clearly mean "rely on the Dharma, not on persons." Students have their own discernment: rely on the Dharma, not on persons. This is both proper and within one's place.
【LVM】别人敏感你别理会，别人争议你别介入。法脉传承问题，老人在世时有话"不立传人，有道自弘"。不立传人一句，扫荡了所有的敏感和争议，老人真是大手笔宗师！有道自弘一句，分明是"依法不依人"的意思嘛。学人自有学人眼，依法不依人，既得体，又安分。	LVM If others are sensitive about something, do not concern yourself with it; if others dispute it, do not get involved. Regarding the transmission of the Dharma lineage, the Elder once said while he was alive, "Appoint no successor; where there is the Way, it will spread of itself." The words "appoint no successor" sweep away all sensitivity and controversy. The Elder truly was a master of great stature! The words "where there is the Way, it will spread of itself" clearly mean "rely on the Dharma, not on persons." Practitioners have their own discernment. Relying on the Dharma rather than on persons is both appropriate and within one's proper bounds.

第八十封

The Eightieth Letter

第八十封	Letter Eighty
恭敬顶礼师尊:	Respectful prostrations to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.

“才德具备、彻悟心源、精通教理”，看了师尊的遴选标准，更增强了弟子的护法信心。倘若不具备此等标准，护也不是，不护也不是：护则增强邪见，不护则违逆师命，且自违其初愿。	“Possessing both ability and virtue, thoroughly awakened to the source of mind, and deeply versed in the teachings and doctrine”—having read the Revered Master’s criteria for selection, I am even more confident in protecting the Dharma. If one does not meet such criteria, it is wrong to offer protection, yet also wrong not to offer it: to protect would strengthen wrong views, while not to protect would defy the Master’s instructions and violate one’s original vow.
其实，若疑师选之人便是疑师，疑师自食其恶果。师尊说此遴选标准，弟子顿断此疑。“无挂碍故，无有恐怖”，欲不“颠倒梦想”也得乎？！南无人间应化元音老人——弟子的根本上师。	Indeed, to doubt the person chosen by the Master is to doubt the Master; one who doubts the Master must bear the bitter fruit oneself. When the Revered Master stated these criteria for selection, my doubts were immediately dispelled. “Because there is no hindrance, there is no fear”—how could one still wish for “inverted dreamlike thoughts”?! Homage to Master Yuanyin, the human-world emanation—the disciple’s root guru.
【我现在尚未选到这么一个人，怎么办呢？】 从沪回鹤后，不止一次接到桐柏李某某来函，谈及“某某师父”传给他心中心法“第一步功”，且这位“某某师父”自称是您的弟子。	I have not yet selected such a person. What should be done? After returning to He from Shanghai, I received more than one letter from Li of Tongbai, mentioning that “Master So-and-so” had transmitted to him the “first-stage practice” of the Heart-of-Heart Dharma, and that this “Master So-and-so” claimed to be your disciple.
我劝李某某直接与您联系，不知师尊可曾知晓“某某师父”其人。【是的，某某是从我学法的，但只学了仪轨，未得心要。这位李同志你可就近接引他，不必与我联系。】上封信，师尊未答“修腿”之法，不知是否这不值一提。	I advised Li to contact you directly. I do not know whether the Revered Master is aware of this “Master So-and-so.” Yes, So-and-so studied the Dharma with me, but learned only the ritual procedures and did not receive the essential point. You may guide this Comrade Li locally; there is no need for him to contact me. In my previous letter, the Revered Master did not answer my question about a method for working on the legs. I do not know whether this matter is too insignificant to mention.
弟子的静境往往被腿所扰。忙碌是弟子的报障，欲静一会又被腿扰，故而弟子有此问。【欲腿不疼，只有多打坐，加紧锻炼。】 四句偈，师尊一语中的，弟子的确是写的“过程”。	My quiet meditative state is often disturbed by my legs. Busyness is my retribution obstacle; when I wish to be still for a while, my legs disturb me again. This is why I asked. If you want your legs not to hurt, you need only sit in meditation more and intensify your exercise. Regarding the four-

	line verse, the Revered Master's single remark struck the mark: what I wrote was indeed only the "process."
若直叙究竟："有即是无，无即是有"，"一即一切，一切即一"，说了还同没有说，只能"言道语断，非去来今。"【这种说法，真是颟顸佛性、笼统真如。真见性人，应该一一道得明白。	If one were to state the ultimate reality directly: "Existence is precisely nonexistence; nonexistence is precisely existence"; "one is all, and all is one"—having said this is no different from having said nothing. One can only say, "Words and speech are cut off; it is neither past, present, nor future." This way of speaking truly muddles Buddha-nature and generalizes suchness. One who has genuinely seen one's true nature should be able to explain each point clearly.
兹举一例：堪笑当年画模则，几番红了几番黑；而今谢主老还乡，那管当年得不得。】 弟子又同郭某某去了一趟苇泉山静居寺。——郭某某，曾受徐师遥灌，现正修心密不辍。	Here is an example: How laughable that I once drew out models and rules, turning red time and again, then black time and again; now, having taken leave of my master and returned home in old age, why care whether I attained anything or not? Disciple went once more with Guo to Jingju Temple on Weiquan Mountain. Guo had previously received remote empowerment from Master Xu and is now continuously practicing heart esotericism.
现有一老人看管此寺，弟子见了此人，看他并非奸邪之辈，属于老实人。当地希望有人住持此寺。因偏远清静，此寺几成杳无人迹之所，看寺老人也不常在寺内。	An elderly man now looks after this temple. Having met him, I find that he is not a deceitful or evil person, but an honest one. The local people hope that someone will reside at and preside over the temple. Because it is remote and quiet, the temple has nearly become a place without human traces, and the old caretaker is not often at the temple.
距寺不远有一村，曰"庵子沟"，过去是尼庵，确实是距寺不远也不近，颇契古制。该村现只有两户人家，看寺老人住庵子沟，务农，寺内也有他的铺盖。	Not far from the temple is a village called "Anzigou" (Nunnery Gully). It was formerly the site of a nunnery, and is indeed neither too near nor too far from the temple, quite in keeping with ancient regulations. Only two households now remain in the village. The old temple caretaker lives in Anzigou and farms; he also keeps bedding at the temple.
寺前小溪近二十年只干过两次，小溪自东南向西北从寺前绕过，隔溪南边，西边有两座山，寺东面、北面是一条岭漫延。迈过小溪，西边山脚处有一汪天然泉水，在最缺水的时候，这里一天能出十八担水。	A small stream before the temple has run dry only twice in nearly twenty years. It curves past the front of the temple from southeast to northwest. Across the stream, to the south and west, stand two mountains; to the east and north of the temple

	stretches a ridge. After crossing the stream, at the foot of the western mountain, there is a pool of natural spring water. Even at the time of greatest water shortage, it can yield eighteen shoulder-loads of water in a day.
若无人取水，此泉并不涌流，只是细细淌下一点。过去寺内僧人曾饮此水。现寺内久已无僧，泉底也该清淤淘净。 当地较贫困，希望建寺，苦无资金。“谁建庙谁有主权”——几乎成了不成文的规定。	If no one draws water, the spring does not well up, but merely trickles down in a thin stream. The temple's monastics once drank this water. There have long been no monastics in the temple, and the bottom of the spring should also be cleared of silt. The locality is relatively poor and hopes to restore the temple, but lacks funds. "Whoever builds the temple has the right of control"—this has almost become an unwritten rule.
依此情，弟子与当地人协商，先修大殿，由弟子等筹砖万余，原殿木石尚能使用。蔡某某夫妇负责筹工兴建。弟子发修庙之心，原拟给修心密的同仁开辟一个道场。	In view of this situation, I discussed matters with the local people. We would first repair the main hall; my fellow disciples and I would obtain more than ten thousand bricks, while the timber and stone of the original hall can still be used. Cai and his wife would be responsible for organizing the workers and carrying out the construction. When I formed the aspiration to repair the temple, I originally intended to create a practice center for fellow practitioners of heart esotericism.
先筹砖万块，算是跟该寺结上缘了，后话静待师尊的决定——由师尊选人住此寺。若有人来，弟子等加快筹款步伐，争取早日建成；若无人来，不妨“悠悠”地来——静等缘熟。	We will first raise ten thousand bricks, thereby establishing an affinity with this temple. What follows awaits the Revered Master's decision—namely, for the Revered Master to select someone to reside at this temple. If someone comes, we disciples will accelerate our fundraising and strive to complete it soon; if no one comes, there is no harm in proceeding leisurely and quietly awaiting the ripening of conditions.
该寺另有十余间房能住人，系瓦房，虽简陋却结实，偶而个别漏雨，易修极了。没有耽心“漏雨”的必要。【你们有此心，纵使现在无人来，不远的将来，总有人来的。	The temple also has more than ten rooms fit for habitation. They are tiled-roof houses: though simple, they are sturdy. A few occasionally leak in the rain, but they are very easy to repair. There is no need to worry about "rain leaks." Since you have this aspiration, even if no one comes now, someone will surely come in the not-too-distant future.
】此事，李某某、白某某、傅某某等心密弟子同发此心，系郭某某发起，郭某某先与蔡某某缘深故。 请师	Li, Bai, Fu, and other disciples of heart esotericism have all formed this aspiration; Guo

再抄药师佛咒，此咒原师尊在上海对弟子等“无问自说”，必有妙用。【药师琉璃利光王佛咒：略。】【今日刚从北京归来，收到你的来信，就赶着给你回信，不日又要到南京去，你再来信也要耽搁很多日子了。】	initiated it, because Guo has long-standing affinities with Cai. I ask the Master to copy out the Medicine Master Lapis Lazuli Light King Buddha Mantra again. When the Revered Master was in Shanghai, you expounded this mantra to us disciples without being asked; it must have a wondrous use. Medicine Master Lapis Lazuli Light King Buddha Mantra: omitted. I have just returned from Beijing today and received your letter, so I hastened to reply. Before long I must go to Nanjing again; if you write again, it will take many days before I can reply.
弟子志明等顶礼	Your disciple Zhiming and others prostrate in homage
1993年10月4日	October 4, 1993
【永寿童子】弟子乐于叙述修心过程，只因“日出江花红胜火，春来江水绿如蓝。能不忆江南”。	Yongshou Tongzi The disciple is pleased to recount the process of cultivating the mind, simply because “At sunrise, the river flowers are redder than fire; in spring, the river water is as green as blue. How could one fail to remember Jiangnan?”
【LVM】“堪笑当年画模则，几番红了几番黑；而今谢主老还乡，那管当年得不得。”	LVM “How laughable that I once drew out models and rules, turning red time and again, then black time and again; now, having taken leave of my master and returned home in old age, why care whether I attained anything or not?”

第八十一封

The Eighty-First Letter

第八十一封	Letter Eighty-One
恭敬顶礼师尊：	With reverence, I bow to you, Revered Master:
顶礼佛，顶礼法，顶礼僧。	I bow to the Buddha, I bow to the Dharma, and I bow to the Saṅgha.
师尊：“现在尚未选到这么一个人”，那是时节因缘未成熟。等选到后，请信示我知，弟子护法之愿不退。【待我仔细察看后再定。】看了师尊所举四句偈，弟子“洞然明白”，也有一四句偈呈师。	Revered Master, when you say, “No such person has yet been chosen,” it means that the time and conditions have not yet matured. Once one has been chosen, please let me know by letter. This disciple’s vow to protect the Dharma will not waver. [Wait until I have examined the matter carefully before deciding.] Having read the four-line verse

	you cited, this disciple “understands it completely.” I, too, have a four-line verse to present to you.
对于弟子强行描述的“ 颟顸佛性，笼统真如”来说，师尊所举偈是“直指”，弟子如下偈是“棒喝”：习气现行不由人，未断空谈超凡尘。林中画风不写树！更向何处觅精魂？【习气现行全由“人”，未断空谈落凡尘。	Regarding this disciple’s forced description, “muddled Buddha-nature, generalized suchness,” the verse cited by the Revered Master is a “direct pointing,” while the following verse by this disciple is a “staff blow and shout”: When habitual tendencies manifest, they are not under one’s control; Without severing them, talk of transcending the mundane is empty. Painting wind in the forest without painting the trees— Where else can one seek the essential spirit? [The manifestation of habitual tendencies is entirely due to the “person”; without severing them, empty talk falls into the mundane realm.
林中离树无风画，请向笔下觅精魂。】“林中画风不写树”正是弟子的习气，堪称“法执”，总想直截了当地严格定义“法身”。	Without trees in the forest, there can be no painting of wind; Please seek the essential spirit beneath the brush.] “Painting wind in the forest without painting the trees” is precisely this disciple’s habitual tendency, worthy of being called “attachment to dharmas”: I always want to define the “Dharma body” directly and rigorously.
这不是自然科学，觅何“严格之义”？也许自然科学者同此病——见性必见实体，不管是“真空”、“波”、“场”等，其实反更转远。	This is not natural science, so why seek a “rigorous meaning”? Perhaps natural scientists share this same ailment: when seeing one’s true nature, they insist on seeing a concrete entity—whether “true emptiness,” “waves,” “fields,” or the like—and thereby turn still farther away.
【着实见是大病，问你念佛是“谁”？就教你打倒这个“谁”，你见有个“谁”，去道远矣。】静居寺修建正按步就班地进行，刚接到白师兄电话，他正联系运砖事宜。住寺之人由师遴选，缘熟必至，弟子等静待。	[To see things as substantial is indeed a grave illness. When I ask you, “Who is it that recites the Buddha’s name?” I am teaching you to knock down that “who.” If you see a “who,” you are far from the Way.] The construction of Jingju Temple is proceeding step by step. I have just received a telephone call from Brother Bai; he is arranging for the transport of bricks. Those who will reside at the temple are to be selected by the Master. When

	conditions mature, they will surely come; we disciples wait quietly.
【很好！】近来师尊北京来南京去，忙于法务，弟子又时时去信打扰，实在汗颜。	[Very good!] Recently, Revered Master, you have been traveling from Beijing to Nanjing, busy with Dharma affairs, while this disciple has repeatedly disturbed you with letters. I am truly ashamed.
若师尊应何处之请，请将此人的邮编，地址，姓名告知，弟子当用三层信封，外面是给他们，中间是给您的封好了的信，邮编、地址求他代为填写。给师尊的信中再附回信信封。	If the Revered Master is responding to an invitation somewhere, please let me know that person's postal code, address, and name. I will use three envelopes: the outer one addressed to them, with a sealed envelope addressed to you inside; I will ask them to fill in the postal code and address. I will also enclose a return envelope in the letter to the Revered Master.
这样，若师未离开此处，他可直接呈师，若师尊已离开此处，即使不回上海，他也可将信转去。这样做可以吗？【这都是临时性的，去去即回，如长居住，当将地址通知你。】刚说过“汗颜”，现在更应“汗颜”。	In this way, if the Master has not yet left that place, the person can present the letter directly to you. If the Revered Master has already left, then even if you have not returned to Shanghai, he can forward the letter to you. Would this be acceptable? [These are all temporary arrangements. I come and go and soon return; if I reside somewhere for an extended period, I will notify you of the address.] I had just spoken of being ashamed; now I ought to be even more ashamed.
子离不开母，这也是无奈。南无大行普贤菩萨！南无初祖大愚阿 黎！南无二祖仁知上师！南无三祖元音老人师尊！【忝列师位，惭愧！】师尊少病少恼安乐行不？当度众生，受度易不？不令师尊生疲倦耶？【谢谢你印来这许多名片，实不需要。】	A son cannot leave his mother; this, too, is unavoidable. Homage to Samantabhadra Bodhisattva of Great Conduct! Homage to Patriarch Dayu, the First Patriarch! Homage to Master Renzhi, the Second Patriarch! Homage to Master Yuanyin, the Third Patriarch and Revered Master! [I am unworthily listed among the ranks of masters—how shameful!] Is the Revered Master enjoying ease, with few illnesses and few troubles? Are the sentient beings who should be liberated easy to liberate? Do they not cause the Revered Master weariness? [Thank you for having so many calling cards printed; they are truly unnecessary.]
弟子志明顶礼	This disciple, Zhiming, bows in reverence.
1993 年 10月30日	October 30, 1993

【永寿童子】认真了就说着实见，笼统了又说颟顸，却是如何是好？	[Youth Yongshou] When one is precise, you call it seeing things as substantial; when one is general, you call it muddled. What, then, is to be done?
【LVM】着实则触，颟顸则背。不触不背的，请道一句来！	[LVM] To be substantial is to touch; to be muddled is to turn away. Without touching or turning away, please say one phrase!

第八十二封

The Eighty-Second Letter

第八十二封	Letter Eighty-Two
恭敬顶礼师尊：	Respectfully paying homage to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the saṅgha.
又去固始县南天门粮库出差，回来后见到了师尊的函示。【从外入者，不是家珍！】南天门这地方 弟子去过三次。	I again went on a business trip to the Nantianmen Grain Depot in Gushi County. Upon returning, I saw the Revered Master's written instruction: "What enters from outside is not one's family treasure!" I have been to Nantianmen three times.
第一次，坐中见有佛——弥勒坐相金色晃耀，光过日月，映红天际；第二次，坐中钟声响亮余音袅袅；【将谓忘却，原来原来。	The first time, during meditation, I saw a Buddha—Maitreya seated, his golden form shimmering, his light surpassing that of the sun and moon and reddening the horizon. The second time, during meditation, the sound of bells rang out clearly, their lingering tones curling away. "I thought it had been forgotten, but there it was all along."
】第三次，就是这一次，体会到了师尊所说“啪的一声，有如爆炸物，忽然爆破”，然而却无“内而身心，外面世界，乃至虚空一时脱落，粉碎，化为乌有，连无有也无有”的感觉。【未曾爆破。	The third time—this time—I experienced what the Revered Master described: "With a snap, like an explosive suddenly detonating." Yet I did not have the feeling that "the body and mind within, the outer world, and even empty space all fall away at once, shatter, and vanish into nothing; even the absence of anything vanishes." "It has not yet exploded."
】【身、心、世界还在，爆破力还欠火候。】因为在未爆之前也没感到什么“有”、“无”。只是在空空如也的脑部位置清清脆脆地“啪”！别无奇特，很是平常。这不是在坐中，在仰卧假寐时。【行、坐、住、卧 均可。	"The body, mind, and world are still present; the force of the explosion has not yet reached maturity." Before the explosion, I did not sense any "being" or "nonbeing" either. There was only a clear, crisp "snap!" in the area of my utterly empty head.

	Nothing remarkable—very ordinary. This did not occur during meditation, but while I was lying on my back, dozing. “It may occur while walking, sitting, standing, or lying down.”
】李某某终于如法受遥灌，弟子为他感到欣喜。弟子又接他的来信，问及“忌口”等禁忌事项，弟子只以“空心”为主作答，禁忌——如“不吃肉”只是扫荡妄习的手段。	Mr. Li has finally received remote empowerment in accordance with the Dharma, and I rejoice for him. I received another letter from him asking about dietary restrictions and other prohibitions. I replied chiefly in terms of “empty mind,” saying that prohibitions—such as not eating meat—are merely means for clearing away deluded habits.
若习气深厚，应坚守禁忌，若与心空相应，禁忌也随之一空，有即是无，无即是有嘛！若答语有错，待师尊来函后，我再去信纠正。【应忌口，既不应食肉，也不可食辛。这是佛金口亲宣，岂可以以笼统的“空心”答之。	If one’s habitual tendencies are deep-rooted, one should firmly observe the prohibitions. If one accords with the empty mind, the prohibitions too become empty. Being is nonbeing, and nonbeing is being! If my reply was mistaken, I shall write again to correct it after receiving the Revered Master’s letter. “One should observe dietary restrictions: one should neither eat meat nor pungent foods. This was personally proclaimed by the Buddha. How can it be answered with the vague phrase ‘empty mind’?”
人往往不守戒，皆以“空心”作借口，或以“不拘小节”为遁词。这些人真乃佛之冤孽也。】“习气现行全由人”。这人字师尊加了引号，弟子解为此即“我执”，执我是人。	People often fail to observe the precepts, using “empty mind” as an excuse or “not fussing over trivial details” as a pretext for evasion. Such people are truly adversaries of the Buddha. “The manifestation of habitual tendencies is entirely due to ‘the person.’” The Revered Master placed quotation marks around the word “person”; I take this to mean attachment to self—clinging to self as a person.
若能知我非是人，非不是人，习气岂有立足之地耶？【有习气在，即非真悟！】“未断空谈落凡尘”。	If one can know that the self is not a person, nor is it not a person, how could habitual tendencies find any foothold? “Where habitual tendencies remain, there is no genuine awakening!” “Without cutting them off, empty talk falls into the dust of the mundane world.”
若习气未断，空谈般若，慢说生死，即使逆境现前，便手足无措，这正是“其力未充”，欲不落入轮回也得乎？【不是“其力未充”，而是只属文字方面的理解，故不得力也。】“林中离树无风画”。	If habitual tendencies have not been severed, then however much one may talk emptily of prajñā, to say nothing of birth and death, when adverse circumstances arise one will be at a loss. This is precisely because “one’s strength is not yet sufficient.” How could one avoid falling into

	saṃsāra? “It is not that one’s strength is insufficient; rather, one has only an intellectual understanding at the level of words, and therefore gains no strength from it.” “In the forest, apart from the trees, there is no painting of wind.”
林林总总，郁郁葱葱，万物生焉，又有什么实风可觅？！【有个林林总总，风即在其中矣。】“请向笔下觅精魂”。当下便是，又何必头上安头，着意追寻。拳拳驰求，反加转远！【如是如是。	Dense and luxuriant, all things grow in abundance—yet what substantial wind can be found? “Where there is such a profusion of things, the wind is within it.” “Seek the vital spirit beneath the brush.” It is present right here and now, so why put another head on top of one’s head and deliberately seek it? The more earnestly one races after it, the farther away it becomes! “Just so, just so.”
】这次出差，无奈夜行，无故被一青年揪住，当脸一拳。弟子不慌不怖，淡然处之，却免了一次被抢劫。万幸！万幸！【阿弥陀佛！这也是你过去的债务。】静居寺砖已运齐，待雪后便去见当地领导，以订“一、二、三……”。【一切随缘可也。】	On this business trip, I had no choice but to travel at night. For no apparent reason, a young man grabbed hold of me and punched me in the face. I was neither flustered nor afraid, but dealt with it calmly, and thus avoided being robbed. What good fortune! What good fortune! “Amitābha Buddha! This too was a debt from your past.” The bricks for Jingju Temple have all been delivered. After the snow, I shall meet with the local leaders to settle the first, second, third, and so on. “Let everything proceed according to conditions.”
弟子 志明 顶礼	Your disciple, Zhiming, pays homage
1993 年11月20日	November 20, 1993
【永寿童子】开首一句“从门入者，不是家珍”，似乎突兀，不知上师什么意思?	[Yongshou Tongzi] The opening sentence, “What enters through the gate is not one’s family treasure,” seems rather abrupt. I do not know what the master means.
【LVM】不分明是说“师尊的函示”一句么。家珍是自家财宝，不从外得。家珍不从门入——不是学来的，而是本具的。	[LVM] Is it not plainly referring to the phrase “the Revered Master’s written instruction”? A family treasure is one’s own treasure, not something obtained from outside. A family treasure does not enter through the gate—it is not learned, but inherently possessed.

第八十三封

The Eighty-Third Letter

第八十三封	Letter Eighty-Three
恭敬顶礼师尊：	Respectful prostrations to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
说到“忌口”，弟子也并不纯洁。平时绝不食肉，又避五辛——有时避之不及。现今肉食充满，五辛遍布。弟子经常出差在外，有时素食不便，就只当它不是肉，胡乱吃些便了。【莫向愁人说愁语，一说愁时愁煞人。	Speaking of dietary prohibitions, this disciple is not entirely pure either. I ordinarily never eat meat and also avoid the five pungent roots—though at times I cannot avoid them. Nowadays, meat is everywhere and the five pungent roots are found everywhere. I often travel on business, and sometimes vegetarian food is inconvenient; so I simply treat it as though it were not meat and eat something indiscriminately. [Do not speak words of sorrow to one who is sorrowful; once sorrow is spoken of, it overwhelms one with grief.
】但弟子心里明白：若以“不拘小节”为名，以解馋欲，这正是大节！有欲则心未空，害莫大焉！从李某某信中知他拘泥模式，故而他问“禁忌”，我答心态，以期他早契真常。【此人理趣未通，不可简略答之。	] Yet in my heart I understand: if, in the name of “not fussing over minor details,” one satisfies one's cravings, this is precisely a major matter! Where there is desire, the mind is not yet empty; no harm could be greater! From Mr. Li's letter, I learned that he is attached to fixed forms. Therefore, when he asked about “taboos,” I answered in terms of mental attitude, hoping that he might soon accord with true permanence. [This person's understanding of principle and purport is still incomplete; he cannot be answered too briefly.
】弟子见有些学人，因忌口而忌锅忌碗，与家人关系紧张，便与他讲六祖但吃肉边菜，也未曾忌汤忌锅。弟子恐李某某也落入其中，故而如是答。酒是一滴也不能沾，因酒并非食物，不靠酒维持色身。	] This disciple has seen some practitioners who, because of dietary prohibitions, avoid certain pots and bowls, thereby creating tension with their families. I then tell them that the Sixth Patriarch ate only the vegetables alongside the meat, and did not avoid the soup or the pot. I feared that Mr. Li might also fall into this, and so answered him thus. Not a drop of alcohol may be touched, because alcohol is not food and is not needed to sustain the physical body.

弟子曾以政协委员身份去县级考察，县委书记、县长敬酒照样一滴不沾，酒席上有素菜，肉也不沾唇。申明自己是佛教徒，受过五戒，极易推辞。	Once, in my capacity as a member of the Chinese People's Political Consultative Conference, I went on an inspection tour at the county level. Even when the county Party secretary and county magistrate offered me drinks, I did not touch a drop. There were vegetarian dishes at the banquet, and meat did not touch my lips either. By stating that I was a Buddhist who had received the Five Precepts, it was very easy to decline.
鹤壁有一王姓青年，多年练气功，一次车祸之后，便求六字大明咒四臂观音法，现已修持一段时间。他欲求灌顶，但又恐坐不了两小时，故但求六字大明灌顶，以期得佛力加持。他最近可能给师尊去信，请师尊方便授引。	There is a young man surnamed Wang in Hebi who practiced qigong for many years. After a traffic accident, he sought the practice of Four-Armed Avalokiteśvara and the Six-Syllable Great Bright Mantra, and has now practiced it for some time. He wishes to receive empowerment, but fears that he cannot sit for two hours, so he seeks only empowerment for the Six-Syllable Great Bright Mantra, hoping to receive the Buddha's blessing. He may recently have written to the Revered Master; I ask the Revered Master to guide him as expediently appropriate.
【修六字大明咒，不需灌顶。待他能坐2小时后，为他遥灌授心中心法，不需来沪。小王的来信由你转发。】他已知无上佛法与气功不可同日而语，有禅的根基，是轻理论重实证者。他计划明年赴沪，当面求灌。 师尊少病少恼 安乐行否？当度众生 受度易否？不令师尊生疲倦耶？	[Practicing the Six-Syllable Great Bright Mantra does not require empowerment. When he can sit for two hours, remotely confer empowerment upon him and transmit the Heart-of-Heart Dharma; he need not come to Shanghai. Have Little Wang's letter forwarded by you.] He already knows that the unsurpassed Buddhadharma and qigong cannot be mentioned in the same breath. He has a foundation in Chan and values direct realization over theory. He plans to go to Shanghai next year to request empowerment in person. Is the Revered Master seldom ill and seldom troubled? Are you practicing peacefully and at ease? Are sentient beings who ought to be liberated readily receptive? Have we caused the Revered Master fatigue?
弟子 志明 顶礼	Disciple Zhiming, with prostrations
1993年12年17日	December 17, 1993
【永寿童子】是不是说，对于理趣不通之人，是不能贸然用般若之理来接引的。尚需详细讲解具体的做法，以免狂徒执空。	[Yongshou Tongzi] Does this mean that, for those who have yet to grasp the underlying meaning, one must not rashly use the principles of prajñā to guide them? One must also explain the specific

	methods in detail, lest reckless people cling to emptiness.
【LVM】是啊！岂不闻“为非器众生说甚深法，是菩萨谬”乎。	[LVM] Yes! Have you not heard: “To expound the profound Dharma to sentient beings who are not fit vessels is a bodhisattva's error”?

第八十四封

The Eighty-Fourth Letter

第八十四封	Letter Eighty-Four
恭敬顶礼师尊：顶礼佛，顶礼法，顶礼僧。	Respectful prostrations to the honored Master: I pay homage to the Buddha, the Dharma, and the Saṅgha.
李某某，郭某某，白某某，傅某某及弟子一行五人去了一趟静居寺。骑自行车正常速度：去时上行，不足2小时；来时下行，1小时有余。 这次拜访了当地领导蔡村长，谈及请僧住持等事。	Li, Guo, Bai, Fu, and I—five disciples in all—made a trip to Jingju Temple. At a normal cycling pace, the uphill journey there took less than two hours, and the downhill return took a little over an hour. On this visit, we met with the local leader, Village Head Cai, and discussed such matters as inviting monastics to reside there and serve as abbot.
蔡村长很直率，对此事表示支持，并说以后若需开放手续，自然是由他去跑批文。他幽默地说：“现在村里集资打井。你们修庙是做善事，我干这些也是做善事。	Village Head Cai was very straightforward and expressed his support for this matter. He said that if approval procedures were needed in the future, he would naturally handle the paperwork. He humorously said: “The village is now raising funds to dig a well. You are doing a good deed by restoring the temple, and I am also doing a good deed by doing this.”
”不难看出，过去开山修路，他为资金的来源费了不少劲，现在打井，同样存在资金问题，这些资金单靠张家沟的村民，是根本无法解决的。	It is not difficult to see that, in the past, he went to great lengths to secure funding for opening up the mountain and building roads. Now that they are digging a well, there is likewise a funding problem. The villagers of Zhangjiagou simply cannot resolve it on their own.
若师尊近期有人可供推荐，我等在考虑吃、住问题的同时，将添补点打井费用的事也考虑在内，以期搞好关系。【你们为了弘扬正法，也费尽了心力，佛、菩萨于冥冥中会嘉佑你们的。	If the honored Master has someone to recommend in the near future, then while considering food and lodging, we will also take into account contributing something toward the cost of digging the well, in the hope of fostering good relations. You, too, have exhausted yourselves in your efforts to

	propagate the True Dharma. Buddhas and bodhisattvas will invisibly bless and protect you.
但是现在，南方没有人肯到贵地来，你们那里有人肯出家吗？如果没有，只好慢慢地等机缘。最后一定有人来的。因为你们发了真心，佛、善萨会派人来的。】师尊若有合适的住寺人选推荐，请赐函告知，我等也好先做准备。	However, at present no one from the south is willing to come to your area. Are there people where you are who would be willing to leave home? If not, you can only wait patiently for the right conditions. In the end, someone will certainly come. Because you have made a sincere resolve, Buddhas and bodhisattvas will send someone. If the honored Master has a suitable candidate to reside at the temple, please inform us by letter, so that we may make preparations in advance.
若暂时没有，我等宜减缓步伐。要办就办成一个正见湛然的寺庙；若成就一个附佛外道乃至巫婆神汉的道场，此事还不如不做。愿此方人解脱因具，善德缘熟。	If there is temporarily no one, we should slow our pace. If we are to undertake this, let us establish a temple grounded in clear and sound views. If it were to become a place of practice for non-Buddhist paths that merely attach themselves to Buddhism, or even for shamans and spirit-mediums, it would be better not to do it at all. May the people of this region possess the causes for liberation, and may their conditions for wholesome virtue ripen.
庐山烟雨浙江潮，未到千般恨不消，到得只为无别事，庐山烟雨浙江潮。	The misty rain of Mount Lu, the tidal bore of Zhejiang: before arriving, one harbors endless regret; once there, it is simply nothing else—the misty rain of Mount Lu, the tidal bore of Zhejiang.
说到极处，岂有众生可度？哈哈！【你自己度了没有？如何叫无舌人解语？试道看！书上抄来的，听别人说的都不算，须从自己胸襟中流露出来，方可交卷。所答非所问，不要交来。	Speaking of the ultimate, how could there be sentient beings to liberate? Ha ha! Have you liberated yourself? How would you make a tongueless person speak? Try saying something! What you have copied from books or heard from others does not count. It must flow forth from your own heart; only then may you submit your paper. If your answer does not address the question, do not submit it.
】又，如今中国地域广阔，语系各异，要有一批能传法者，方可使心密加被广大学人。师尊行遥灌的方便，可能也是对此而行。 弟子配合遥灌，即使不够格，也勉力行之吧。	Furthermore, China is now vast in territory and diverse in language groups. There must be a group of people capable of transmitting the Dharma before heart esotericism can bestow its blessings upon a broad body of students. Perhaps the honored Master's expedient means of remote empowerment is undertaken for this reason as well. I will assist with remote empowerment; even if

	I am not qualified, I will make every effort to carry it out.
【有此雄心，实堪嘉许！】有一种说法——“四料简”断送了法眼宗！师尊如何看？请教我。【四料简不是永明延寿禅师作的，是后人伪造的。怎么断送了法眼宗呢？真是胡批。】	Such bold aspiration is indeed worthy of praise! There is a saying that the “Fourfold Alternatives” brought about the demise of the Fayan school. What does the honored Master think? Please instruct me. The Fourfold Alternatives were not composed by Chan Master Yongming Yanshou; they were forged by later generations. How could they have brought about the demise of the Fayan school? What utter nonsense.
弟子 志明 顶礼1993 年12年17日	Disciple Zhiming, with prostrations, December 17, 1993
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【永寿童子】修行解脱、弘法利生，是每个学人的初发心，也应当仁不让。只是有些弟子学歪了，修行解脱搁置，只要弘法利生，结果不得要领，弄得两耽误。	Yongshou Tongzi Cultivating liberation and propagating the Dharma for the benefit of sentient beings are the initial aspiration of every student of Buddhism, and one should not shrink from this rightful duty. Yet some disciples have gone astray: they set aside cultivation and liberation and seek only to propagate the Dharma and benefit sentient beings. As a result, they fail to grasp the essentials and neglect both.
【LVM】若真是当仁不让，当然很好。我所见到的是，没有当仁也不让。那不叫当仁不让，其实是“斗争坚固”。如今，你对我 1998 年隐居能理解了吧？同时，对老人“不立传人”也能理解了吧？	LVM If one truly does not shrink from one's rightful duty, that is of course very good. What I have seen, however, is people who neither take up what is rightfully theirs to do nor yield. That is not refusing to shrink from one's rightful duty; it is actually “firmness in struggle.” Now you can understand why I went into seclusion in 1998, can't you? At the same time, you can understand why the Elder “did not establish a successor,” can't you?

第八十五封

The Eighty-Fifth Letter

第八十五封	The Eighty-Fifth Letter
恭敬顶礼师尊：顶礼佛，顶礼法，顶礼僧。	With reverence, I bow to the Venerable Master: I bow to the Buddha, I bow to the Dharma, and I bow to the Saṅgha.

静居寺之事，我等慢慢地等机缘便了 现就师尊提问回答如下：——你自己度了没有？ 觅“自己”了不可得，又向何处去度？【这写信的不是你，是谁？】观“自己”了了分明，又向何处觅“度”？【观自己了了分明，分明未度。	As for the matter of Jingju Temple, we need only wait patiently for the right conditions. I now answer the Venerable Master's questions as follows: “Have you liberated yourself?” When I seek this “self,” it cannot be found; where, then, is there to go to liberate it? [If it is not you who wrote this letter, who is it?] When I observe the “self,” it is utterly clear and distinct; where, then, need I seek liberation? [Observing the self as clear and distinct, yet it is clearly not liberated.]
】——如何叫无舌人解语？即使叫“有舌人”解语，也难煞历代大德。【是何言欤？浩浩的禅录犹在！】况“无舌人”乎？大难？大难？【那不成哑羊僧了。	“How can one make a tongueless person understand speech?” Even making a “person with a tongue” understand speech has baffled the great worthies throughout the ages. [What sort of words are these? The vast Chan records still remain!] How much more so a “tongueless person”? Very difficult? Very difficult? [Would that not make one a mute sheep monk? Say more!]
未在，更道！】撰一联语，以表弟子此时心态：“才经过禅关，【此关未易过】，却怜荷叶凋零， 梦幻佛事谁做主？【休向我说理！】且收入游记，须待莲花开敷，水月道场我重来。	I composed a couplet to express my present state of mind: “Having only just passed through the Chan barrier, [This barrier is not easy to pass,] I nevertheless pity the withering lotus leaves. Who presides over the Buddhist affairs of dream and illusion? [Do not expound principles to me!] I shall include it in my travel notes for now; when the lotus flowers bloom, I shall return to the water-moon bodhimaṇḍala.”
”【原来是无主沙弥！】【可怜生，莲花何时开？三生六十劫！】师尊少病少恼，安乐行不？当度众生，受度易不？不令师尊，生疲倦耶？ 【 不劳下问。】	[So he turns out to be a novice with no master!] [Poor fellow—when will the lotus flower bloom? Three lifetimes and sixty kalpas!] May the Venerable Master have little illness and little affliction. Are you practicing in peace and ease? Though you are to liberate sentient beings, is it easy to receive liberation? Will this not cause the Venerable Master fatigue? [There is no need to ask.]
弟子 志明 顶礼 1994 年1月1日	Disciple Zhiming respectfully bows. January 1, 1994
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【永寿童子】如何过得禅关？	[Youth Yongshou] How did you pass through the Chan barrier?

【LVM】过关者，无关可过。有个“禅关”埂在心里，过不得也！	[LVM] For one who has passed the barrier, there is no barrier to pass. If a “Chan barrier” remains as a ridge in your mind, you cannot pass through it!

第八十六封

The Eighty-Sixth Letter

第八十六封	Eighty-Sixth Letter
恭敬顶礼师尊：	Respectful prostrations to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
就师尊信示答语如下：——这写信的不是你，是谁？答：若写信的是我，则不写信的也是我！何处不是我？又答：不学初祖答“不识”。又答：何曾写信？ ——观自己了了分明，分明未度。	In reply to the questions indicated in the Revered Master’s letter: “If the one writing this letter is not you, who is it?” Answer: “If the one writing the letter is I, then the one not writing the letter is also I. Where is there that is not I?” Another answer: “I shall not imitate the First Patriarch’s answer, ‘I do not know.’” Another answer: “When have I ever written a letter?” “Contemplate yourself: clearly and distinctly aware, yet the distinction has not been transcended.”
答：只此了了分明在，“度”与“未度”何处安立？——如何叫无舌人解语？答：要人解语作么？又：浩浩语录皆非语。——此关未易过。	Answer: “Only this clear and distinct awareness is present; where can ‘transcended’ and ‘not transcended’ be established?” “How can a tongueless person speak?” Answer: “Why require someone to speak?” Again: “The vast collections of recorded sayings are all not speech.” “This barrier is not easy to pass.”
答：站着直，睡着横，此关有甚难过？——原来是无主沙弥！答：沙弥便沙弥，寻出主来，岂非两沙弥？！——可怜生，莲花何时开？三生六十劫！答：弹指三生六十劫，坐道场时莲花开！【都是义解，交不了卷。	Answer: “Standing, one is straight; lying down, one is horizontal. What is so difficult about passing this barrier?” “So it turns out that you are a novice monk without a master!” Answer: “A novice monk is simply a novice monk. If one seeks out a master, would that not make two novice monks?!” “Poor fellow, when will the lotus blossom? Three lives and sixty kalpas!” Answer: “In the snap of a finger, three lives and sixty kalpas pass; when seated at the seat of awakening, the lotus blossoms!” [These are all conceptual interpretations and cannot be submitted as an answer paper.”

祖师禅不许你会！】正是：宇宙洪荒大野天，浩然正气摄其间。混沌乍开心意识，震旦化初老孔颜。大教东渐垂今古，祖师西来育圣贤。忽闻本来无一物，循指望天月正圆。上问师尊少病少恼，安乐行不？当度众生，受度易否？不令师尊，生疲倦耶？	"Patriarchal Chan does not permit you to understand it!"] Precisely so: In the vast wilderness beneath the primordial sky of the universe, A mighty, righteous energy pervades all within. As chaos first opened, mind and consciousness arose; In China's early transformation came Laozi, Confucius, and Yan Hui. The great teaching gradually spread eastward, enduring through past and present; The Patriarch came from the west, nurturing sages and worthies. Suddenly hearing that originally not a single thing exists, Following the pointing finger, one gazes at the sky: the moon is perfectly round. I ask whether the Revered Master has few illnesses and few troubles, and whether you are practicing at ease. Since you must liberate sentient beings, is it easy for them to receive liberation? Might this not cause the Revered Master fatigue?
弟子 志明 顶礼	Disciple Zhiming, with reverent prostrations
1994年1月10日	January 10, 1994
【永寿童子】"义解连篇语漫漫，锦心绣口只等闲。有无中间皆不住，伊说不会祖师禅。"如何是祖师禅？不是不会，只是还不亲切。	[Yongshou Tongzi] "Conceptual interpretations fill page after page, and words flow on and on; with a brocaded heart and an embroidered mouth, one treats it all as easy. Neither abiding in being nor nonbeing, he says he does not understand Patriarchal Chan." What is Patriarchal Chan? It is not that you do not understand; it is simply that it has not yet become intimate.
【LVM】如何是祖师禅？反正象我信中这样的口头禅不是祖师禅。祖师禅如何会？不会最亲切！	[LVM] What is Patriarchal Chan? In any case, empty talk of Chan such as that in my letter is not Patriarchal Chan. How is Patriarchal Chan understood? Not understanding is most intimate!

第八十七封

The Eighty-Seventh Letter

第八十七封	Letter Eighty-Seven
恭敬顶礼师尊：	Reverently bowing in homage to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I bow to the Buddha, bow to the Dharma, and bow to the Saṅgha.
师尊批示一十五字：“都是义解交不了卷。祖师禅不许你会！”“义解未离一心半步，硬是要会那祖师禅作么？！”弟子掩卷如是说。	The Venerable Master wrote fifteen words of instruction: “It is all conceptual understanding; you cannot hand in your paper. Patriarch Chan does not permit you to comprehend it!” The disciple closed the book and said to himself: “Conceptual understanding has not departed even half a step from the one mind; why insist on comprehending that Patriarch Chan?!”
【苍天！苍天！！！可怜！可怜！！！现成公案也不会，将何以教人？】腊月初八，鹤壁金山嘉佑禅寺批准开放为佛教活动场所，弟子等应邀前往参加供佛法会。	[Heavens! Heavens!!! How pitiful! How pitiful!!! You cannot even understand a ready-made koan—how then will you teach others?] On the eighth day of the twelfth lunar month, Jiayou Chan Monastery on Jinshan Mountain in Hebi was approved for opening as a site for Buddhist activities. At the invitation of others, this disciple and his companions went to participate in a Dharma assembly for making offerings to the Buddha.
会后，傅某某，白某某，李某某及弟子一行四人，又去访另一古刹青岩禅寺。此刹距傅某某家不远，小傅早就想去拜访。值此佛成道日，正好成行。 青岩寺大殿坐北向南，中有佛象一尊，两侧十八罗汉，姿态各异。	After the assembly, Mr. Fu, Mr. Bai, Mr. Li, and this disciple—a group of four—went on to visit another ancient monastery, Qingyan Chan Monastery. This monastery was not far from Mr. Fu’s home, and young Fu had long wished to pay it a visit. As it was the day of the Buddha’s awakening, the visit came about just in time. The main hall of Qingyan Monastery faces south. In its center stands an image of the Buddha, with the Eighteen Arhats on either side, each in a different posture.
东配殿是伽蓝殿，塑关羽像；西配殿是祖师堂，塑一僧像，当地人称杨五郎。	The east side hall is the Garan Hall, containing an image of Guan Yu; the west side hall is the Patriarchs’ Hall, containing an image of a monk, whom the local people call Yang Wulang.

弟子等赶到时，正好寺门开着，遇上几个人烧香，经过询向才知，此刹之门经常落锁，镇日清净，今日碰巧南山村一家娶媳妇，来寺里烧香，才赶来开门。掌管钥匙的是南山村的秦某某夫妇。我们在寺里与秦某某聊了很久。	When we arrived, the monastery gate happened to be open, and we encountered several people burning incense. Only after asking around did we learn that the gate of this monastery was usually locked and that it remained quiet all day. By chance, a family from Nanshan Village was holding a wedding that day and had come to the monastery to burn incense, so someone had come to open the gate. The keys were kept by Mr. Qin and his wife of Nanshan Village. We spoke with Mr. Qin in the monastery for a long time.
秦是老实人，寺周围的土地是他家的责任田，每年上交100元。后院是五间瓦房，书“清净禅堂”四字。真是一个现成的好道场！交通比苇泉山静居寺方便多了，汽车可以开到门前，河弯弯绕寺而过。	Qin is an honest man. The land surrounding the monastery is contracted farmland belonging to his family, and he pays 100 yuan annually. In the rear courtyard are five tiled rooms, inscribed with the four words “Pure and Quiet Chan Hall.” It truly is a ready-made, excellent practice center! Transportation is much more convenient than to Jingju Monastery on Weiquan Mountain: cars can drive right up to the gate, and a river winds around the monastery.
秦某某讲：为修此路，修此寺，曾费过几多周折。弟子等赞叹：秦公功德无量！ 千年古刹青岩寺，日久遭劫竟凋零。 劫后复苏生机现，未知何人驻其中。	Mr. Qin said that building this road and restoring this monastery had involved many twists and turns. We praised him, saying: “Mr. Qin’s merit and virtue are immeasurable!” The thousand-year-old Qingyan Monastery, ravaged over time, had fallen into decline. After the calamity, it revives, its vitality now apparent— Who knows who will reside within it?
师尊明年消夏，可愿来此一住否？来后，师尊可观察因缘，能否常住。弟子等觉得：此寺已能住人，不用大兴土木，现却寺门常落锁，待主人来也。	Would the Venerable Master be willing to spend next summer here? After coming, the Venerable Master could observe the causes and conditions and see whether it would be possible to reside here permanently. We disciples feel that this monastery is already habitable and requires no major construction. Yet its gate is now often locked, awaiting its master’s arrival.
师尊若有此意，弟子等先与秦公结缘，此缘易熟，似举手之劳，比静居寺更易。【我将去杭州，不来河南了。】静居寺在市区西北，青岩寺在市区正南，前者较远，后者较近，若论水源，青岩较优。	If the Venerable Master has such an intention, we disciples will first form an affinity with Mr. Qin. This affinity should readily mature and seems only a matter of lifting a hand; it would be easier than at

	Jingju Monastery. [I am going to Hangzhou and will not come to Henan.] Jingju Monastery lies northwest of the city, while Qingyan Monastery lies directly south of it. The former is farther away and the latter nearer; as for water resources, Qingyan is superior.
李某某画了一幅青岩寺山水图，相当逼真，三棵大树，栩栩如生，今将此图随信邮去，供师尊参考。	Mr. Li painted a landscape of Qingyan Monastery. It is quite lifelike, especially the three large trees, which seem vividly alive. I am mailing this painting with the letter today for the Venerable Master's reference.
【李某某画的画确实不错，这地方风水也很好，可惜南方人不愿来何？！】弟子便弟子，会甚祖师禅？尘劳本无往，何须去探玄。	[Mr. Li's painting is indeed very good, and the feng shui of this place is also excellent. It is regrettable that people from the south are unwilling to come—why?] A disciple is simply a disciple; how could he comprehend Patriarch Chan? Worldly toils have nowhere to go in themselves, so why seek out the mysterious?
惺甚主人公，作么起念参？这个也不是，是了即徒然！“如何让无舌人解语”，弟子早有一答，恐冒犯师尊，故作他答。既落义解，弟子便大胆直陈：“师尊若能让人无耳人说话，弟子便能让无舌人解语。”【其声如雷，可怜聋子不闻在。】	Why awaken the master of the house? Why give rise to a thought to investigate? This, too, is not it; even if it is, it is futile! As for "How can one make a person without a tongue understand speech?" this disciple had long had an answer, but feared offending the Venerable Master and therefore gave another reply. Since I have already fallen into conceptual understanding, I shall boldly state it directly: "If the Venerable Master can make a person without ears speak, then this disciple can make a person without a tongue understand speech." [His voice is like thunder, yet how pitiful that the deaf cannot hear it.]
弟子 志明 顶礼	Disciple Zhiming, reverently bowing
1994年1月21日	January 21, 1994
【永寿童子】老师我又赋诗一首：“当年奋志共参禅，道场就在云水间。鹤壁亲友今何在？苇泉山上寺如烟。”	[Yongshou Tongzi] Teacher, I have composed another poem: "In those years, we strove together to investigate Chan; The practice center stood amid drifting clouds and flowing waters. Where are Hebi's relatives and friends now?

	On Weiquan Mountain, the monastery is like smoke.”
【LVM】现在是苇泉山上响钟声，听说那钟还是北京大钟寺设计的呢。	[LVM] Now the sound of a bell rings out from Weiquan Mountain. I hear that the bell was designed by Beijing’s Big Bell Temple.
【永寿童子】“其声如雷，可怜聋子不闻在。”上师反应太快，老师暂时还扳不回本儿来。	[Yongshou Tongzi] “His voice is like thunder, yet how pitiful that the deaf cannot hear it.” The guru’s response was too quick; the teacher cannot yet recover his losses.
【LVM】哈哈！扳不回本儿来不要紧，日后就向你们翻本儿。	[LVM] Ha ha! It does not matter if you cannot recover your losses; someday I shall recover them from all of you.

第八十八封

The Eighty-Eighth Letter

第八十八封	Eighty-Eighth Letter
恭敬顶礼师尊：	Reverently prostrating before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
除夕前一天，某某法师和某某法师，奉师嘱来到鹤壁。弟子等顿觉法喜充满；师尊终于派人来了，这何止是鹤壁的福缘成熟，全国心密同仁的印心道场建立有望了！弟子原拟安顿某某师住在家里，待过节后再去寺院。	The day before Lunar New Year's Eve, Master So-and-so and Master So-and-so came to Hebi at the Master's instruction. We disciples were at once filled with Dharma joy. At last, the Master had sent someone! This was more than the maturation of favorable conditions for Hebi; it gave hope that a Mind-Seal practice center could be established for fellow practitioners of heart esotericism from across the country. I had originally planned to settle Master So-and-so in my home and take him to the temple after the holiday.
某某师持戒精严，认为不宜久居俗家。后又知他严持过午不食及不捉银钱戒。如此精持戒律，不禁令弟子等肃然起敬。春节期间，俗习离市探家，心密同仁集合不易，这可忙坏了李某某。	Master So-and-so strictly observes the precepts and felt that it was not appropriate to reside for long in a lay household. Later, we learned that he also strictly observes the precept against eating after noon and the precept against handling money. His rigorous observance of the precepts could not but inspire our deep respect. During the Spring Festival, people followed the customary

	practice of leaving the city to visit their families, making it difficult for fellow practitioners of heart esotericism to gather. This kept Li So-and-so very busy.
除夕去寺院，初一，初二下雪，某某法师己和静居寺周围善信广结善缘，并考察了山势地貌。初三，接某某法师回市，当地人恋恋不舍，嘱我劝某某法师早日回寺。初四，考察了青岩寺，青岩人希望师住青岩。	On Lunar New Year's Eve, we went to the temple. On the first and second days of the new year, it snowed. Master So-and-so had already formed many good affinities with the faithful devotees around Jingju Temple and had surveyed the mountain terrain. On the third day, we brought Master So-and-so back to the city. The local people were reluctant to part with him and asked me to urge him to return to the temple soon. On the fourth day, we surveyed Qingyan Temple; the people of Qingyan hoped that the Master would reside there.
初五，送法师回静居寺。【你们发心建立心密道场真是莫大的功德，佛菩萨亦将赞叹。某某法师有缘来住山弘法，亦是因缘有在，将在中洲开一奇葩，大兴心中心法有厚望焉。	On the fifth day, we escorted the Dharma master back to Jingju Temple. Your resolve to establish a Mind-Seal practice center is truly an immense merit and virtue, and the Buddhas and bodhisattvas will also praise it. Master So-and-so has the affinity to reside in the mountains and propagate the Dharma; this too is due to causes and conditions. An extraordinary flower will bloom in the Central Plains, and there are high hopes for greatly flourishing the Heart-of-Heart Dharma.
附来的规约，甚为妥善，不过尔等七人皆有工作，要这样长此以往地维护下去，不太为难了吗？我看还是发动山寺四周的善信，来共同护持为好。	The regulations you enclosed are very appropriate. However, all seven of you have jobs; would it not be too difficult to maintain this indefinitely? I think it would be better to mobilize the faithful devotees around the mountain temple to support and protect it together.
陕西西安、汉中等地亦在建立心密道场，将来心中心密法将随“形势”的变化，除东南外，亦将兴盛于西南矣。】鹤壁外道炽盛，佛法衰微。	Mind-Seal practice centers are also being established in Xi'an, Hanzhong, and other places in Shaanxi. In the future, as circumstances change, the Heart-of-Heart Esoteric Dharma will flourish not only in the southeast but also in the southwest. Non-Buddhist paths flourish in Hebi, while the Buddhadharma is in decline.

某某法师受苇泉、青岩两处山民如此欢迎，开了先河，师尊及某某法师的感化力不可思议！ 郭某某捐资100元以应临时安顿之须，触发了弟子设立“心密道场基金”的想法。李某某，王某某，白某某等都捐了款。	Master So-and-so was so warmly welcomed by the mountain residents of both Weiquan and Qingyan that he has set a precedent. The transformative influence of the Venerable Master and Master So-and-so is inconceivable! Guo So-and-so donated 100 yuan for the needs of this temporary arrangement, which prompted my idea of establishing a “Mind-Seal Practice Center Fund.” Li So-and-so, Wang So-and-so, Bai So-and-so, and others also contributed funds.
为护持心密道场，续佛慧命，弘扬正法，救度众生，弟子等制定了“鹤壁同仁护持道场规约”，今附去，请师尊增删修改。附：规约（略）。 某某法师初到鹤壁，几经周折，找到厂内。工厂业不抵债，弟子已不去上班。	To support and protect the Mind-Seal practice center, continue the Buddha's wisdom-life, propagate the true Dharma, and liberate sentient beings, we disciples have drawn up the “Regulations for Hebi Fellow Practitioners Supporting and Protecting the Practice Center.” They are enclosed for the Venerable Master's additions, deletions, and revisions. Enclosure: Regulations (omitted). When Master So-and-so first arrived in Hebi, he went through several twists and turns before finding the factory. The factory's debts exceed its assets, and I no longer go to work there.
又费了好些周折，才找到弟子家。为此，弟子附去名片几张，若再有人来，可按地址直达家里，不用费劲了。名片是用废纸打的，请看另一面。 某某法师给师尊写了信，今附去。祝师尊春节安好！	After still more difficulty, he finally found my home. For this reason, I have enclosed several business cards. If anyone else comes in the future, they can go directly to my home by following the address and need not make such an effort. The cards were printed on waste paper; please look at the other side. Master So-and-so has written a letter to the Venerable Master, which is enclosed. May the Venerable Master enjoy peace and well-being during the Spring Festival!
【志军、某某诸仁者：新年好！某某所拟改建山门与殿堂布置等事，需与当地有识之士协商，取得一致意见后，始可慢慢进行，切勿操之过急。精诚所至，金石为开，自有人前来协助，不会到时无经济来源的。	Zhijun and all benevolent friends: Happy New Year! The matters proposed by So-and-so concerning the reconstruction of the mountain gate and the arrangement of the halls must be discussed with knowledgeable local people. Only after a consensus has been reached may they be carried out gradually; do not be hasty. Where utmost sincerity is present, even metal and stone can be opened. People will naturally come forward to help; there will not be a lack of financial resources when the time comes.

建立道场自是大事，但不要为此而忘记保护本真。习气不消陨，道终难成，须时时回光返照。一念薰修，照至无可照，无可照亦无有，镇日如痴如呆，方是绝学无为闲道人。望大家努力。规约附退。寄语某某法师，努力用功，勿辜负众人的爱护与厚望！】	Establishing a practice center is certainly an important matter, but do not, on its account, forget to safeguard your original nature. Unless habitual tendencies are eliminated, the Way will be difficult to accomplish; you must at all times turn the light inward. Cultivate and permeate with a single thought, illuminating until there is nothing left to illuminate; when even that which cannot be illuminated is absent, and one remains all day as though foolish and dull, then one is a carefree person of the Way, beyond learning and contrivance. May you all strive diligently. The regulations are returned herewith. Please tell Master So-and-so to apply himself diligently and not disappoint everyone's care and high expectations!
弟子 秀明志明 顶礼	Disciples Xiuming and Zhiming respectfully prostrate
1994年2月14日	February 14, 1994

第八十九封

The Eighty-Ninth Letter

第八十九封	Letter Eighty-Nine
恭敬顶礼师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
鹤壁坐修六字大明咒四臂观音法者，颇有几位。青年王某某与这位石某某，是其中的姣姣者。王具禅宗根器，问题直捷。如问：为什么明心见性？【为欲出迷梦，不执幻有，恢复本性。	Among those in Hebi who practice the Six-Syllable Great Bright Mantra and the Four-Armed Avalokiteśvara practice in seated meditation, there are several who are quite accomplished. The young man Wang and this Ms. Shi are among the most outstanding. Wang has the capacity for Chan, and his questions are direct. For example, he asks: “Why realize the mind and see one’s true nature?” [“To emerge from the deluded dream, not cling to illusory existence, and restore one’s original nature.”
】又问：悟后起修就能了生脱死？【梦中有生死，醒悟后，生死本空，说什么了生脱死。】他修持认真，最近	] He further asks: “After awakening, can one begin practice and thereby transcend birth and death?”

欲面师尊，求灌顶传法。【不必远来上海，可就近向陕西汉中受法。】这位石某某，原修“持名念佛”法门。	[“Birth and death exist in a dream; after awakening, birth and death are inherently empty. Why speak of transcending birth and death?”] He practices earnestly and recently wished to meet the Venerable Master in person to request empowerment and Dharma transmission. [“There is no need to travel all the way to Shanghai; he may receive the Dharma nearby in Hanzhong, Shaanxi.”] Ms. Shi formerly practiced the Dharma gate of Buddha-recitation by invoking the name.
【净土法门深妙稳妥，勤念佛，生西方，一切圆成。何必另起炉灶，改修他法?】她家务琐事缠身，且度生心切，以致家庭关系失谐。她烦恼丛生，以致影响念佛。【她家务繁忙，无暇打坐，不适修此法。	[“The Pure Land Dharma gate is profound, wondrous, and reliable. Diligently recite the Buddha’s name, be reborn in the Western Pure Land, and all will be fulfilled. Why set up a new stove and change to another practice?”] She is entangled in the trivial affairs of her household, and her earnest wish to liberate sentient beings has caused disharmony in her family relationships. Her afflictions have multiplied, affecting her Buddha-recitation. [“Her household affairs keep her busy, leaving her no time for seated meditation; this practice is not suitable for her.
】我劝她坐修六子大明咒四臂观音法，效果很好。弟子几次欲启“向上一门”，尚不甚契。唉！“执著”一事，除之甚难！她给您写了一封信，今随信附去。	] I advised her to practice the Four-Armed Avalokiteśvara practice in seated meditation with the Six-Syllable Great Bright Mantra, and the results have been very good. This disciple has several times wished to introduce her to a more advanced gate, but it has not yet been quite suitable. Alas! “Attachment” is indeed very difficult to remove! She has written you a letter, which I enclose with this one.
弟子 志明 顶礼	Your disciple, Zhiming, prostrates in homage.
1994年3月2日	March 2, 1994
【永寿童子】记得当初，我一开始也修念佛法门。感觉念佛相应很容易，只是总不太踏实，碰到事就忽悠了。后来假心中心之力，才懂得如何在座下用功。当时我想，可能是心中心每天两小时，修至三年，强度和长度都可以，又重视心行，故而容易得力。	[Yongshou Tongzi] I remember that, at the beginning, I too practiced Buddha-recitation. I felt that it was easy to gain a response through Buddha-recitation, but I never felt quite grounded, and whenever something happened, I would become unsettled. Later, through the power of the Heart-of-Heart Dharma, I came to understand how to apply effort off the meditation cushion. At the time, I thought that perhaps this was because the Heart-of-Heart practice requires two hours daily for

	three years, making both its intensity and duration sufficient, while also emphasizing the conduct of the mind; thus it is easier to gain strength from it.
【LVM】这在祖师的开示中，特别是在王师公的开示中，有明确的具体的论述。	[LVM] This is discussed clearly and specifically in the teachings of the patriarchs, especially in the teachings of Master Wang.

第九十封

The Ninetieth Letter

第九十封	Letter Ninety
恭敬顶礼 师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
苇泉山静居寺拟建图的一部分附于下页，请师尊审阅，只待筹款兴建。附：计划图（略）。这位石某某曾练气功，有坐的实践。现决心求心中心法，恳请师尊遥灌，请师尊慈悲摄受。	Part of the proposed construction plans for Jingju Temple on Weiquan Mountain is attached on the following page for the Venerable Master's review. We are only awaiting funds before beginning construction. Attached: planning drawings (omitted). This layman Shi has practiced qigong and has experience in seated meditation. He has now resolved to seek the Heart-of-Heart Dharma and respectfully requests that the Venerable Master confer remote empowerment upon him. May the Venerable Master compassionately accept him.
【石居士既然不畏艰辛，虔诚求法，可于农历四月初八日上午八时佛诞日，为之遥灌。一切仪式依旧。嗣后再有人求法，由你传，不必再由我遥灌。静居寺扩建图样很好，但工程浩大，非现阶段的财力所能负担，还须从长计议。	[Since Layman Shi does not fear hardship and sincerely seeks the Dharma, remote empowerment may be conferred upon him at 8:00 a.m. on the eighth day of the fourth lunar month, the Buddha's Birthday. All the rituals shall remain as before. Hereafter, when others seek the Dharma, you may transmit it to them; there will be no need for me to confer remote empowerment again. The plans for the expansion of Jingju Temple are very good, but the project is immense and beyond our present financial means. It must be considered over the long term.
】毗卢殿后门外面能开，里面不能开。上师去殿内倒驾慈航，方丈去殿内则顺绕。上师居两层：上层是上师专	] The outer rear door of the Vairocana Hall can be opened, but the inner one cannot. When the master enters the hall, he makes a

用的密坛，只能从上师卧室上去。下层是上师卧室及外间。	counterclockwise circumambulation; when the abbot enters the hall, he circumambulates clockwise. The master occupies two levels: the upper level is the master's private esoteric altar, accessible only through the master's bedroom. The lower level contains the master's bedroom and an outer room.
弟子 志明等 顶礼	Disciples Zhiming and others respectfully prostrate
1994年3月某日	A day in March 1994
【永寿童子】只要诚恳修法，很多中下根者都能与心中心法相应。	[Yongshou Tongzi] So long as they cultivate the practice sincerely, many practitioners of middling or lesser capacities can accord with the Heart-of-Heart Dharma.
【LVM】其实根性不是固定的，一念相应，便是上根。	[LVM] In fact, one's innate capacity is not fixed. When a single thought accords, one is of the highest capacity.

第九十一封

The Ninety-First Letter

第九十一封	Ninety-First Letter
恭敬顶礼师尊：	Respectful prostrations to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate in reverence to the Buddha, the Dharma, and the Saṅgha.
某某师给您写的第一封信，回信早已收到，未几他又给您写了第二封，尚未收到回函。这第二封仍是了到杭州沈师兄处。【未曾遇到。】自某某师来后，当地原本衰微的佛法即有了重兴的势头。	Master So-and-so's first letter to you received a reply long ago. Not long afterward, he wrote you a second letter but has not yet received a reply. This second letter was again sent to Dharma Brother Shen in Hangzhou. [I have not encountered him.] Since Master So-and-so arrived, the Buddhadharma, which had originally been declining in the area, has shown signs of revival.
寺庙周围山民护法者纷出，还有愿意随某某师出家者。就是弟子这儿，上门拜访问法者也趋日增，其中不乏有识之士。王某某翻印了几十本六字大明咒修法，放在弟子处，近段时间已被请完，王又拿来几十本。	Mountain villagers around the temple have come forward in large numbers to protect the Dharma, and some are even willing to leave home and become monastics under Master So-and-so. Here as well, the number of people coming to visit and ask about the Dharma is increasing by the day, and among them are quite a few discerning individuals.

	Wang So-and-so reprinted several dozen copies of a practice manual for the Six-Syllable Great Bright Mantra and left them with this disciple. Recently, all of them were requested, and Wang has brought several dozen more.
鹤壁同仁一致认为，某某师将您的摄受力带来鹤壁。静居寺原有火神殿一座，某某师拟迁出。探寻当地人的意见，似须费些周折。【火神殿如在边上，亦无碍。未得乡人的同意，不可贸然行事。	Everyone in Hebi agrees that Master So-and-so has brought your power of compassionate guidance to Hebi. Jingju Temple has a Hall of the Fire God, which Master So-and-so proposes to relocate. After sounding out local opinion, it seems that this will require some effort. [If the Hall of the Fire God is situated to one side, it causes no harm. Without the villagers' consent, one must not act rashly.
】二月初十原有古庙会，近几年因无人出头而停滞。某某师来后，当地几个村庄涌现出会首，唱了三天戏。某某师不观听歌舞，会首仍说：“我们原是为你打先锋，想不到师父不听戏。	] The tenth day of the second lunar month was formerly the date of an old temple fair, but in recent years it had lapsed because no one stepped forward to organize it. After Master So-and-so arrived, organizers emerged from several local villages and put on operas for three days. Master So-and-so did not watch or listen to the singing and dancing, yet the organizers said, “We had intended to take the lead for you, but we did not expect the Master would not listen to opera.”
”【乡人的热心可嘉，但这不是修道人所宜。乡人不知正法，只知敬神供鬼，故以唱戏供神为贵。某某法师应与乡人详谈开导，不可一味拒绝了事，伤了乡人的自尊心。】 为使中州奇葩早日开敷，恳请师尊慈悲加持。	[The villagers' enthusiasm is commendable, but this is not appropriate for a practitioner of the Way. The villagers do not understand the true Dharma; they know only to revere gods and make offerings to ghosts, and therefore consider performing opera as an offering to the gods to be of great importance. Master So-and-so should speak with the villagers in detail and guide them, rather than simply refusing and leaving it at that, thereby hurting their self-respect.] May this extraordinary blossom of the Central Plains soon come into full bloom; I earnestly request the Revered Master's compassionate blessings.
弟子 志明等 顶礼	Disciple Zhiming and others prostrate in reverence
1994年4月某日	A day in April 1994
【永寿童子】修建道场，最痛苦的是和各色人物应酬客套。如此操心，老师师兄们辛苦了！	[Yongshou Tongzi] In building a Dharma center, the most painful thing is the social courtesies and dealings with all kinds of people. Such worries are

	taxing indeed; Teacher and Dharma brothers, you have worked hard!
【LVM】如同小儿聚土围城、拦车辩日，也算是个早期的历练吧。	[LVM] It is like children piling earth to build a walled city or stopping a carriage to debate the sun; it may be counted as an early stage of training.

第九十二封

The Ninety-Second Letter

第九十二封	Letter Ninety-Two
恭敬顶礼师尊：	Reverent prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate to the Buddha, prostrate to the Dharma, and prostrate to the Saṅgha.
接老人回函，开示己知。弟子当通知石某某四月初八如法接受遥灌。弟子当遵师嘱，代师传法，然后信禀师尊，四月初八之后便如是行。曾接宋师兄函，言及师尊将赴灵岩。李某某，郭某某尚未亲见师尊，他俩发心去灵岩拜见。	I received the Elder's reply, in which you instructed me concerning what I already knew. I shall notify Mr. Shi that, on the eighth day of the fourth lunar month, he is to properly receive remote empowerment. I shall follow your instructions, transmit the Dharma on your behalf, and then write to report to you. This is how matters will proceed after the eighth day of the fourth lunar month. I previously received a letter from Dharma Brother Song, stating that you would be going to Lingyan. Mr. Li and Mr. Guo have not yet met you in person, and they have resolved to go to Lingyan to pay their respects.
【现因说法疲劳，色力不佳，须略事休息。灵岩之行，只好作罢了。】请师尊再物色几位修心密的出家人，发心起大行、苦行、忍辱行，随他们前来鹤壁。	[Teaching the Dharma has left me tired and weak, so I need a little rest. I will have to cancel the trip to Lingyan.] Please seek out several more monastics who practice heart esotericism and who are resolved to undertake great practice, ascetic practice, and the practice of forbearance, and ask them to accompany the others to Hebi.
一者某某师拟赴南华寺受大戒，受完戒后再回鹤，约须一两个月，再来出家人便不会人去庙空。二者青岩寺建成心密道场之缘已熟，也可以进住。【鲍某某，法名某某，已于本月19日起程赴南华受戒去了。	First, Dharma Master X plans to go to Nanhua Temple to receive the full precepts. After receiving them, he will return to Hebi, which will take approximately one or two months. When additional monastics arrive, the temple will no longer be left empty. Second, the conditions are now ripe for Qingyan Temple to become a Mind-Seal school

	practice center, and it may also be occupied. Bao X, whose Dharma name is X, set out for Nanhua this month on the nineteenth to receive ordination.
某某法师出家至今，还未受过戒吗？青岩寺即已缘熟，俟有人来，我教他们来住可也。】静居寺之事，颇有进展：当地村领导曾来寺商讨迁火神庙之事，这已不是阻力，只待资金。因当地穷，无力迁移。	Has Dharma Master X, since leaving home, still never received the precepts? Since the conditions at Qingyan Temple are now ripe, when someone comes, I can instruct them to reside there. There has been considerable progress concerning Jingju Temple: local village leaders have visited the temple to discuss relocating the Fire God Temple. This is no longer an obstacle; only funding is needed. Because the locality is poor, it lacks the means to relocate it.
当地有一赵老师，热心助办道场，游说乡领导，乡领导要去看望某某师，并说在乡里拟集点资，帮助建庙。【关于火神之事，上次我已函告某某法师，嘱他不可草率行事，你们想已看到，此事不成问题。	There is a Teacher Zhao in the area who is enthusiastic about helping to establish the practice center. He has been persuading the township leaders, who wish to visit Dharma Master X and have said that they intend to raise some funds in the township to help build the temple. Regarding the matter of the Fire God Temple, I already wrote to inform Dharma Master X last time, instructing him not to act rashly. You have presumably seen this; it presents no problem.
】某某法师的暂住证及寺庙的开放手续也正在办理之中。静居寺开放手续有多人协办，郭某某正拟申请书，名称直截了当地提出“印心宗道场”。 某某师已发出多封化缘的信件，等待回函。	Dharma Master X's temporary residence permit and the procedures for opening the temple are also being processed. Many people are helping with the procedures for opening Jingju Temple. Mr. Guo is drafting the application, which directly proposes the name “Mind-Seal school practice center.” Dharma Master X has already sent out many letters soliciting donations and is awaiting replies.
师尊信中指示，工程浩大，非现阶段财力所能负担，还须从长计议。弟子等以为，宁可毗卢殿先建一层，也要先将上师居落成。【不可先造住居，应先造大殿，我现在身体情况不佳，不能来河南， 上师居留待你们自己去住吧。	Your letter instructs that the project is immense and beyond what our present financial resources can bear, and that it must be considered over the long term. We disciples believe that, even if the Hall of Vairocana is initially built with only one story, the master's residence should nevertheless be completed first. Do not build the residence first; build the main hall first. My health is now poor, and I cannot come to Henan. As for the master's residence, you may wait and build it for yourselves to live in.
】那便是师尊的专有住处，建前须师尊前来洒净。李某某有闲房一处，甚是幽静，某某师及我等曾在此处打坐	That would be your exclusive residence, and before it is built, you would need to come and perform a

几日，不被外界所扰，可供师尊来洒净时临时住宿。	purification and consecration ceremony. Mr. Li has an unused room that is very quiet. Dharma Master X and the rest of us have sat in meditation there for several days without disturbance from the outside world. It could serve as temporary lodging for you when you come to perform the purification and consecration.
弟子 志明等 顶礼	Your disciple Zhiming and others respectfully prostrate.
1994年4月15日	April 15, 1994
【永寿童子】鹤壁静居寺，印心宗正规道场，我1995年－1997年修法的时候似乎最为兴盛。当年北京师兄多次去那里打七，得到老师的指导和鹤壁师兄的多方照顾。真太感谢了。	[Yongshou Tongzi] Jingju Temple in Hebi, an officially recognized Mind-Seal school practice center, seemed to flourish most during the years when I practiced there, from 1995 to 1997. In those days, Dharma brothers and sisters from Beijing often went there for seven-day retreats, receiving the teacher's guidance and much care from the Dharma brothers and sisters in Hebi. I am truly very grateful.
【LVM】“诸法因缘生，缘尽法还灭。我师大沙门，常作如是说。”	[LVM] “All dharmas arise from causes and conditions; when conditions are exhausted, dharmas return to cessation. My teacher, the great śramaṇa, always speaks in this way.”

第九十三封 （附）

Letter Ninety-Three (Appendix)

第九十三封 （附）	Letter Ninety-Three (Supplement)
顶礼师尊：	I bow in reverence to the honored Master:
生死和其毫不相干，原来如此自性，时时在六根门头放光，可惜时人就是不知。 三年只是修得个明白，从此我不再疑惑，恳请师尊印证。【秀明仁者：不枉你修心一场。能识自本心，归家稳坐，曷胜庆快！但千万不可得少为足，需要绵密保护，在日用事境中精勤锻炼，将历劫多生的执着旧习销尽，方能臻圆满之境。】	Birth and death have nothing whatsoever to do with it. Such is the original nature: at every moment it shines forth at the gates of the six sense faculties. Alas, people of our time simply do not know this. After three years, I have merely come to understand this clearly. From now on, I shall no longer have doubts. I respectfully request the honored Master’s confirmation. [Benevolent Xiuming: Your cultivation of the mind has not been in vain. To recognize your own original mind and sit securely at home—how could one not rejoice! But

	you must never be satisfied with a little. You need to safeguard it continuously and closely, diligently tempering yourself amid the circumstances of daily life, until the attachments and habitual tendencies accumulated over countless kalpas and lives are exhausted. Only then can you attain the state of perfection.]
弟子秀明	Disciple Xiuming
1994年4月15日晚	Evening of April 15, 1994

第九十四封

The Ninety-Fourth Letter

第九十四封	Letter Ninety-Four
恭敬顶礼师尊：	Reverent prostrations to the revered Master:
三日前给师尊发出一信，今日某某突然到鹤，故而立即又给师尊写了此信。1、桐柏现无心密道场，可是受遥灌修心中心的却有二、三十人之多，当然是受师尊的遥灌。	Three days ago, we sent a letter to the revered Master. Today, So-and-so suddenly arrived in Hebi, so we immediately wrote this further letter to the revered Master. 1. There is presently no Heart Esotericism practice center in Tongbai, yet some twenty or thirty people have received remote empowerment for the Heart-of-Heart Dharma—of course, remote empowerment from the revered Master.
据师尊以往信件开示，李某某师兄是受了师尊遥灌，其余二、三十人之事，弟子等尚不知。确否？【是的。后来遥灌了这许多人。】2、某某法师拟印《佛心经》2000册，据说发放范围仅限心密弟子，今尚未付印。	According to the revered Master's explanations in previous letters, Dharma brother Li So-and-so received remote empowerment from the revered Master; as for the other twenty or thirty people, we disciples do not yet know. Is this correct? [Yes. Later, I gave remote empowerment to all these people.] 2. Dharma Master So-and-so proposes to print 2,000 copies of The Buddha-Heart Sutra. It is said that distribution will be limited to disciples of Heart Esotericism, and it has not yet gone to print.
妥否？【佛心经已由练气功的人翻印了很多，已成露布，没有什么秘密了。他要印，由他去印好了。】3、鹤壁两处道场给某某师作了介绍，某某师乐意去青岩寺一试。	Is this appropriate? [The Buddha-Heart Sutra has already been reprinted in great numbers by people practicing qigong and has become openly circulated; there is no longer anything secret about it. If he wishes to print it, let him do so.] 3. The two practice centers in Hebi introduced So-and-so to a

	certain master, who was willing to try residing at Qingyan Temple.
哪知情况大变——气功站已与该村订了合同，用青岩寺作为他们炼气功的场所！前几日青岩还催问，出家师父怎么还不来？短短时间竟有此变！只好安排某某师与某某师同住静居寺，但弟子却又耽心二人能否共住。	Who would have expected such a drastic change in circumstances? The qigong station had already signed a contract with the village to use Qingyan Temple as a place for practicing qigong! A few days ago, Qingyan Temple was still urging us, asking why the monastic teacher had not yet arrived. How could such a change occur in so short a time? We have no choice but to arrange for So-and-so to live with So-and-so at Jingju Temple, but this disciple is again worried about whether the two can live together.
【青岩寺既由气功师占用，某某要居鹤壁，只好让他与某某同住。出家人同居一寺，应该没有问题，“僧”者，本是和合修行之说也。青岩寺之主管者，倘能认识到寺庙应由和尚居住弘法，取消与气功师之合同，由某某去居住，那就最好。一切看因缘行事，无可勉强。】	[Since Qingyan Temple has been occupied by qigong practitioners, if So-and-so is to reside in Hebi, he can only live with So-and-so. There should be no problem with monastics living together in one temple. “Saṅgha” originally refers to harmonious practice together. If the person in charge of Qingyan Temple can recognize that a temple should be inhabited by monastics who propagate the Dharma, cancel the contract with the qigong practitioners, and allow So-and-so to reside there, that would be best. In all matters, act according to causes and conditions; nothing can be forced.]
弟子 志明等 顶礼	Disciples Zhiming and others respectfully prostrate
1994年4月21日	April 21, 1994
【永寿童子】真是末法，让气功师喧宾夺主。还有些寺庙要向国家纳税，若作修行之用，负担重得很。只好把自己宿舍作道场了。	[Yongshou Tongzi] This truly is the Dharma-ending age: qigong practitioners have usurped the hosts’ role. Some temples must also pay taxes to the state; if they are used for spiritual cultivation, the financial burden is extremely heavy. We have no choice but to use our own dormitories as practice centers.
【LVM】当时的情况是，在当地一百多座有香火的庙里，佛教的道场难有二三，几乎所有的寺庙都被巫婆神汉所占据。其实这也属正常，真正的修行道场只能在真修行人的心里。	[LVM] At that time, among the more than one hundred local temples where incense offerings were maintained, there may have been only two or three Buddhist practice centers. Nearly all the temples were occupied by shamans and spirit mediums. In fact, this too is normal: a true practice

	center can exist only in the heart of one who genuinely practices.

第九十五封

The Ninety-Fifth Letter

第九十五封	Letter Ninety-Five
恭敬顶礼师尊：	With reverence, I pay homage to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, I pay homage to the Dharma, and I pay homage to the Saṅgha.
师尊信中言及《佛心经》已由气功界印了很多，弟子深为慨叹：一者，据传在港台、新加坡等地，无上密乘的法本在普通书店都可以买到，这样，摄心的力量将大减，行人更不易成就了。	The Venerable Master mentioned in his letter that The Buddha-Heart Sutra has already been printed in large quantities by the qigong community. This deeply troubles me. First, it is said that in Hong Kong, Taiwan, Singapore, and elsewhere, Dharma texts of the Unsurpassed Esoteric Vehicle can be bought in ordinary bookstores. In this way, their power to gather and focus the mind will be greatly diminished, and practitioners will find attainment even more difficult.
二者，也为某些人从气功入佛制造了信息的方便。【他们纵看了法本，不经人传授，手印也结不起来，即结了也不知如何是证体，更不知如何是起用。】鹤壁这儿《佛心经》仍是秘密的。	Second, it has also conveniently created information through which some people may enter Buddhism from qigong. [Even if they read the Dharma text, without personal transmission they cannot form the mudrās; and even if they form them, they do not know what constitutes realization of the essence, much less how to put it into function.] Here in Hebi, The Buddha-Heart Sutra is still kept secret.
不仅仅是心中心法，即使六字大明咒四臂观音法，弟子也要审根辨器，方为之介绍。当然，若有人主动求法，弟子决不吝法不传，《佛心经》十种持第六持谈到：“有所乞求，应心即施，慎莫观察上中下根。	This applies not only to the Heart-of-Heart Dharma. Even for the Four-Armed Avalokiteśvara practice of the Six-Syllable Great Bright Mantra, I must assess a person's faculties and capacities before introducing it. Of course, if someone actively seeks the Dharma, I will never begrudge the Dharma or withhold transmission. The sixth of the ten modes of upholding in The Buddha-Heart Sutra says: “When someone makes a request, give immediately in accordance with your heart; be careful not to

	assess whether their faculties are superior, middling, or inferior.
”他有乞求，弟子就不再审根辨器了。【应当如是。】青岩寺缘转也非是常，待缘又熟时，仍可建成心密道场。	”Once someone makes a request, I no longer assess their faculties and capacities. [It should indeed be so.] The conditions at Qingyan Temple have also changed unusually; when the conditions again ripen, it may still become a Mind-Seal practice center.
【某某现在不能去青岩，暂时寄居静居寺，有妨碍吗？】静居寺计划较大，是遍布寺周的建筑群：其中有静居庵，静居林，静居堂（在家女众修行之所）、静居洞、观音洞、塔院等。	[So-and-so cannot now go to Qingyan and is temporarily staying at Jingju Temple. Will this pose any obstacle?] Jingju Temple has a relatively extensive plan, with a complex of buildings around the temple: Jingju Nunnery, Jingju Grove, Jingju Hall (a place for female lay practitioners to cultivate), Jingju Cave, Guanyin Cave, a pagoda courtyard, and so on.
这只是一种设想，但不是空想，都有古遗址或建筑作基底。【不要想得太远，看时节因缘吧。	This is only one conception, but not an empty fantasy; all have ancient sites or existing structures as their foundation. [Do not think too far ahead; see what the time and conditions bring.
】由于某某寺山主借用郊区宗教局长之力，千方百计想将某某师拉往某某寺，为他挣钱，故在办静居寺开放手续时，宗教局长力主某某师住进某某寺。	] Because the abbot of So-and-so Temple has enlisted the help of the director of the suburban Religious Affairs Bureau and is trying by every means to draw Master So-and-so to So-and-so Temple to make money for him, the director of the Religious Affairs Bureau strongly advocated that Master So-and-so reside at So-and-so Temple while the procedures for opening Jingju Temple were being handled.
【某某寺是镇江的某某寺吗？我想不是的，那个某某寺是禅宗大道场，代不乏人，他们不会要某某法师去为他们挣钱的。	[Is So-and-so Temple the So-and-so Temple in Zhenjiang? I do not think so. That So-and-so Temple is a major Chan practice center, and it has no shortage of capable people; they would not ask Dharma Master So-and-so to make money for them.
某某法师的心态怎么样？他愿意去吗？你上信说他要去南华寺受戒，现在还未去吗？】静居寺当地有一个赵老师，多方奔走，竟引动市里干部面见某某师，讨论的却大多是宗教哲学科学等，什么达尔文、爱因斯坦、信息论等等都搬出来了，某某法师应答如流，颇具辨才。	What is Dharma Master So-and-so's state of mind? Is he willing to go? In your previous letter you said that he was going to Nanhua Temple to receive the precepts. Has he still not gone?] There is a Teacher Zhao in the area around Jingju Temple. After running about in many ways, he unexpectedly moved city officials to meet with Master So-and-so.

	Yet what they discussed was mostly religious philosophy, science, and the like; Darwin, Einstein, information theory, and everything else were brought up. Dharma Master So-and-so answered fluently and showed considerable eloquence.
分别时领导说：“希望你能说服我！”【可见某某法师还未说服他。你应该助他一臂，从旁说服他。】这些领导将为某某师住静居寺出一把力，弟子暗喜：此非小缘，寺尚未见规模，已具广弘之端倪了。	At parting, one official said, “I hope you can persuade me!” [This shows that Dharma Master So-and-so has not yet persuaded him. You should lend him a hand and persuade him from the side.] These officials will make an effort to help Master So-and-so reside at Jingju Temple. I secretly rejoice: this is no small affinity. Although the temple has not yet taken shape, it already shows signs of broad propagation.
【一切俱不可勉强，有缘则成，无缘则否，此无可奈何之事也。】静居寺附近还有一位司某某，愿守寺规，愿陪某某师住寺，打柴、挑水，做饭等活他可以轻而易举地为之。虽文化不高，善根颇厚。	[Nothing should be forced. If there are conditions, it will come to fruition; if there are no conditions, it will not. This is simply something beyond our control.] Near Jingju Temple there is also a Mr. Si, who is willing to observe the temple rules and accompany Master So-and-so in residing at the temple. He can readily do such work as gathering firewood, carrying water, and cooking. Although he has little formal education, his wholesome roots are quite deep.
【此人为此发心护道，真是大心菩萨，我亦深为敬仰，嘱某某善视之，不可轻慢。】他也为某某师住静居寺的开放手续奔走。【只要能安居修法，弘道，要什么开放，开放只有多麻烦，并非好事。	[For this person's resolve to protect the Way, he is truly a great-resolve bodhisattva. I too deeply admire him. Tell So-and-so to treat him well and not slight him.] He too has been running about to arrange the procedures for Master So-and-so to reside at Jingju Temple. [As long as one can reside peacefully, practice the Dharma, and propagate the Way, why seek official opening? Opening only brings more trouble; it is not necessarily a good thing.
】有些事看是阻力，实是动力，岂可执死。“我自无心于万物，何妨万物常围绕”。好事多磨，待各级领导基本都知此事，那时开放手续当一蹴而就。【但愿如你所说。】	] Some matters appear to be resistance but are in fact a driving force; how can one cling rigidly to them? “I myself have no mind toward the myriad things; why should it matter if the myriad things constantly surround me?” Good things are often hard-won. Once leaders at every level basically know of this matter, the opening procedures should then be completed in one stroke. [May it be as you say.]

弟子志明顶礼	Disciple Zhiming pays homage
1994年5月1日	May 1, 1994
【永寿童子】行菩萨道，就是甘心作具体的工作。默默平凡之人，“我亦深为敬仰”。	[Youth Yongshou] To practice the bodhisattva path is to be willing to undertake concrete work. Such quiet and ordinary people are those whom “I too deeply admire.”
【LVM】当时这些事只能算做早期历练，还谈不上行菩萨道，只能勉强算做“学菩萨发心”。真行菩萨道者，随众生心，应所知量，自会审时度势，不再会有不切合实际的举动了。	[LVM] At that time, these matters could only count as early training; they did not yet amount to practicing the bodhisattva path. At most, they could barely be considered “learning to arouse the bodhisattva resolve.” Those who truly practice the bodhisattva path accord with sentient beings’ minds and respond according to what they know and are capable of; naturally, they assess the time and circumstances and no longer act impractically.
【永寿童子】建道场，只能随缘，此诚无可奈何之事。其实，干什么事不是这样呢？只是有些不甘，所以多走些弯路而已。	[Youth Yongshou] Establishing a practice center can only follow conditions; this truly is something beyond one’s control. In fact, is anything one undertakes not like this? It is only because one is somewhat unwilling to accept it that one takes more detours.
【LVM】有这个“不甘”在，事生也！你看过不少禅宗的书，对“住山”一词不陌生吧？古人得个入处，入不疑之地，便去深山人迹罕至之处常养圣胎。若法缘成熟，自有龙天推出，深山草庵不久便是庄严道场。你看现在的佛教胜地、名胜古迹，不是大多数都在山里么。只是现在交通方便多了，不象古时那么行路难。	[LVM] With this “unwillingness,” affairs arise! You have read quite a few Chan books, so you are surely not unfamiliar with the term “residing in the mountains.” When people of old attained an entry point and entered a state beyond doubt, they would go to remote mountains, where few people ventured, to continually nurture the sacred embryo. If the Dharma conditions ripened, dragons and devas would naturally bring them forth; before long, a grass hut deep in the mountains would become a magnificent practice center. Look at today’s Buddhist sacred sites and famous scenic places: are not most of them in the mountains? It is only that transportation is much more convenient now, unlike in ancient times, when travel was so difficult.

第九十六封

Letter Ninety-Six

第九十六封	Ninety-Sixth Letter
恭敬顶礼师尊：	Reverent prostrations to the Revered Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
弟子也觉察：某师的知见尚欠纯正。果然他于当天就离开静居寺，弟子供养他一张车票，次日他便回南阳去了。 静居寺的开放手续遇到了来自某某寺与郊区宗教局的阻力。	This disciple has also observed that a certain teacher's understanding is not yet wholly correct. Sure enough, he left Jingju Temple that very day. This disciple offered him a train ticket, and he returned to Nanyang the following day. The procedures for opening Jingju Temple encountered resistance from a certain temple and the suburban Religious Affairs Bureau.
鹤壁的心密弟子自即日起改坐六印，祈求 “速开智慧成佛，速成道场”。愿佛菩萨冥冥中加被于我等。 师尊信中提到“说法疲劳，色力不佳”，弟子等深为耽心。鹤壁无甚多心密弟子，师尊来鹤无须说法。	Beginning today, the Mind-Seal disciples in Hebi have switched to practicing the Sixth Mudrā, praying to "swiftly open wisdom and attain Buddhahood, and swiftly establish a practice center." May the Buddhas and bodhisattvas secretly bestow their blessings upon us. The Revered Master mentioned in his letter that "giving Dharma teachings is tiring, and my physical strength is poor." We disciples are deeply concerned. There are not many Mind-Seal disciples in Hebi, so the Revered Master would not need to give teachings if he came here.
李某某也将房子整理好了。鹤壁心密弟子请师尊来鹤静养，一切干扰都不会有的。不会有人经常打扰师尊，静坐、经行都很方便。候师尊回函，鹤壁弟子便去南京迎接。	Li has also finished putting his house in order. The Mind-Seal disciples in Hebi invite the Revered Master to come here for quiet rest and recuperation; there will be no disturbances whatsoever. No one will frequently disturb the Revered Master, and it is convenient here for sitting meditation and walking meditation. Once we receive the Revered Master's reply, the disciples in Hebi will go to Nanjing to welcome him.
【本月14日即离南京去常州，地址现尚不知，以后勿再寄南京。】【志军：上次信中已向你说明，我年迈不能长途跋涉，不可能来河南。	[On the 14th of this month, I shall leave Nanjing for Changzhou. I do not yet know the address there, so do not send anything further to Nanjing.][Zhijun: As I explained in my last letter, I am old and cannot

	undertake long journeys; it is impossible for me to come to Henan.
你们大家好好用功，同心同德，相互策励，不懈地前进，提携后进，随缘弘法，不虚此生，斯可矣。不必要我前来河南了。建道场亦须随顺时节因缘，不可按主观愿望妄动，静居寺能安居修法即可，不一定要开放，你们何必为此劳心费神地追求呢？】	All of you should apply yourselves diligently, united in purpose and virtue, encouraging one another, advancing tirelessly, supporting those who come after you, and propagating the Dharma according to circumstances. Do not let this life be lived in vain; that is enough. There is no need for me to come to Henan. Establishing a practice center must also accord with the right season and conditions; you must not act rashly according to subjective wishes. It is enough if Jingju Temple can provide a settled place for cultivating the practice; it need not necessarily be opened. Why exhaust yourselves pursuing this?]
弟子志明等	Disciples Zhijun, Zhiming, and others
1994年4月29日	April 29, 1994
【永寿童子】六印妙用，用过几次？效果如何？	[Yongshou Tongzi] How many times have you used the wondrous function of the Sixth Mudrā? What results did it have?
【LVM】效果甚好！不久就得到“河南省鹤壁市佛教印心宗道场静居寺”的批文了。后来我才意识到，第六印不可轻易用，即使解决了当前的问题，由于法缘不熟，以后的麻烦多着呢。	[LVM] The results were excellent! Before long, we received the official approval for “Jingju Temple, the Buddhist Mind-Seal school practice center in Hebi City, Henan Province.” Only later did I realize that the Sixth Mudrā should not be used lightly. Even if it resolves the immediate problem, if the Dharma conditions are not yet mature, many troubles will arise later.

第九十七封（附）

Letter Ninety-Seven (Supplement)

第九十七封（附）	Letter Ninety-Seven (Supplement)
恭敬顶礼师尊：	I respectfully prostrate before the Venerable Master:
秀明曾在修法期间发过一愿：我愿代一切众生受苦，我愿为一切有病众生承担，我愿消尽一切众生悲苦。这是因为我从苦入道的缘故吧。我现仍和修法前一样身患疾病，不知如何对待此事。	During my practice, Xiuming once made this vow: “May I suffer on behalf of all sentient beings; may I bear the burden for all sentient beings who are ill; may I eliminate all the sorrows and suffering of sentient beings.” Perhaps this is because I entered

	the Way through suffering. I am still afflicted by illness, just as I was before practicing the Dharma, and I do not know how to regard this matter.
我在坐后，曾将打坐功德回向给与我病最有缘的众生。对于此事我没有办法解决，鹤壁弟子也同样如此，请师尊慈悲教导。	After meditation, I have dedicated the merit of my sitting practice to the sentient beings most karmically connected with my illness. I have no way to resolve this matter, and the disciples in Hebi are in the same situation. I ask the Venerable Master to compassionately instruct us.
【秀明既然愿代众生受苦，承担病痛，那得不身患疾病？这个愿不是发了玩的，既发了愿，即要承担，所以愿不可轻发，须要掂量自己是否有此功能承担，今事已至此，迅速在佛前忏悔自己的轻狂，再好好修法，应几可矣。】	[Since Xiuming vowed to suffer on behalf of sentient beings and bear their illnesses, how could you not be afflicted by illness? This vow was not made in play. Once you have made a vow, you must bear it. Therefore, vows must not be made lightly; you must weigh whether you have the capacity to bear them. Now that matters have come to this point, quickly repent before the Buddha of your rashness, then practice the Dharma well. That should almost suffice.]
弟子双手合十	The disciple joins palms.
1994年4月29日	April 29, 1994
【永寿童子】记得藏密中有发愿为众生承担疾病的修法，为什么心中心法不许?	[Yongshou Tongzi] I recall that Tibetan Esoteric Buddhism includes a practice of vowing to bear illness on behalf of sentient beings. Why is this not permitted in the Heart-of-Heart Dharma?
【LVM】并非不许，是说若无能力承担，发了也无用，不可一时冲动轻易发不切合实际的空愿。	[LVM] It is not that this is forbidden. Rather, if one lacks the capacity to bear it, making such a vow is of no use. One must not, in a moment of impulse, lightly make unrealistic and empty vows.

第九十八封

Letter Ninety-Eight

第九十八封	Letter Ninety-Eight
恭敬顶礼师尊：	I respectfully bow in homage to the honored Master:
顶礼佛，顶礼法，顶礼僧。	I bow in homage to the Buddha, the Dharma, and the saṅgha.

四月初八如期为石某某遥灌，其婿李某某已受师尊当面灌顶。他二人诣师尊赐法名。【石某某：恒明；李某某，真明。】弟子今后代师传法，依何仪规灌顶？咒语如何？法名依何字？此字用于前或后？请师尊开示。	On the eighth day of the fourth lunar month, as scheduled, I conferred remote empowerment on Mr. Shi. His son-in-law, Mr. Li, has already received empowerment from the honored Master in person. The two of them request that the honored Master bestow Dharma names upon them. [Mr. Shi: Hengming; Mr. Li: Zhenming.] When I henceforth transmit the Dharma on the Master's behalf, what ritual procedure should I follow for empowerment? What mantras should be used? What character should be used for Dharma names? Should this character be placed before or after the name? Please instruct me, honored Master.
【即依某某写给你的仪规和咒语施行，法名随你用一个，你认为最满意的字，同于前或后均可。】有一张姓青年坐六字大明咒多日，求受心中心法，我推至六月十九，拟留出时间，等师尊出示以上四个问题后再举行。	[Simply proceed according to the ritual procedure and mantras that so-and-so wrote out for you. For the Dharma name, choose any character that you consider most satisfactory; it may be placed either before or after the name.] A young man surnamed Zhang has been practicing the Six-Syllable Great Bright Mantra in meditation for many days and seeks to receive the Heart-of-Heart Dharma. I have postponed it until June 19, intending to allow time to wait for the honored Master's instruction on the above four questions before holding the ceremony.
【很好，就于六月十九日举行可也。】【今晨返沪，看到你们的来信，马上给你们复信，大概还不迟吧。某某法师来信，谈到最好有出家兄弟去静居寺安居修持。	[Very good; June 19 will be fine.][I returned to Shanghai this morning. Upon seeing your letters, I replied to you at once; it is probably not too late. Dharma Master So-and-so wrote, saying that it would be best if some monastic brothers could reside at Jingju Temple for retreat and practice.
人多了，伙食供应没有问题吗？你们不是大财主，只是工薪阶级，那有许多钞票来供养大众！关于修缮寺院，也只好逐步缓缓进行，不可随心所欲地急进，因为你们立脚未稳，又无有大老板支持，怎么可以莽撞从事呢？！】	Once there are many people, will there be no problem supplying meals? You are not great financiers, but merely wage earners. How could you have so much money to support the assembly? As for repairing the temple, that too can only be done gradually and slowly. You must not press ahead rashly as you please, for your footing is not yet secure and you have no wealthy patrons to support you. How can you proceed so recklessly?!]
弟子志明顶礼	Disciple Zhiming respectfully bows in homage
1994年6月4日	June 4, 1994

【永寿童子】怪不得很多师兄发愿当大老板呢，原来是为了建道场！哈哈。	[Yongshou Tongzi] No wonder so many Dharma brothers vow to become big bosses—it turns out that it is in order to build Dharma centers! Ha ha.
【LVM】恐怕不是大多数人都纯粹如此吧。这句话这么说怎么样：怪不得很多师兄发愿建道场呢，原来是为了当大老板！哈哈！	[LVM] I am afraid that this is not purely the case for most people. How about putting it this way: No wonder so many Dharma brothers vow to build Dharma centers—it turns out that it is in order to become big bosses! Ha ha!

第九十九封

The Ninety-Ninth Letter

第九十九封	Letter Ninety-Nine
恭敬顶礼师尊：	With reverence, I prostrate before the revered Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
石某某法名恒明，李某某法名真明。以后代师传法依徐师写来的仪规和咒语，法名可否用一个“心”字？明心见性依序排列，故拟用“心”，用于前是否合适？【完全可以。	So-and-so Shi has the Dharma name Hengming, and so-and-so Li has the Dharma name Zhenming. In the future, when transmitting the Dharma on the teacher’s behalf, in accordance with the ritual procedures and mantras written by Master Xu, may a single character, “Xin” (Mind), be used in Dharma names? Since realizing the mind and seeing one’s true nature follow in sequence, “Xin” is proposed for use first; would this be appropriate? [Entirely appropriate.
】拟六月十九受法的这位张姓青年在我楼下的临街房开饭馆，修六字大明咒已有月余。【开饭馆，杀生害命。	] This young man surnamed Zhang, who plans to receive the Dharma on June 19, runs a restaurant in a street-front room below my apartment. He has been practicing the Six-Syllable Great Bright Mantra for more than a month. [Running a restaurant entails killing living beings and taking life.
能修道而有所入，亦云奇矣！今后怎么着？是不是照样杀下去？】9月6日下午，他先是读您关于三玄三要的开示，不太懂，接着读《略论明心见性》，仍不明白，他凝视墙壁，见墙壁如水波而动。	Is it not remarkable that he can practice the Way and gain some entry into it? What is to be done from now on? Is he to go on killing as before?] On the afternoon of September 6, he first read your teaching on the Three Mysteries and Three Essentials, but did not understand it very well. He then read A Brief Discussion of Realizing the Mind

	and Seeing One's True Nature, yet still did not understand. As he gazed intently at the wall, he saw it move like rippling water.
突然“轰”地一声，觉得如桶脱落。【亦是宿缘有在！但未及“皮肤脱落尽”的阶段，尚须好好历境锻炼，等习气销尽，方能体露金风。】半年前，他坐上爆炸，光声俱作，惊而下坐。	Suddenly, there was a “bang,” and he felt as though a bucket had fallen away. [This, too, is due to past affinities. But he has not yet reached the stage at which “even the skin has completely fallen away.” He must still temper himself well through circumstances; only when his habitual tendencies have been exhausted can the golden wind reveal itself in its entirety.] Half a year ago, while sitting in meditation, he experienced an explosion: light and sound arose together, and he became frightened and got down from his seat.
这次他未惊怖，下座再读《略论明心见性》，却全部明白了，竟然理路通达。心中竟涌出涛涛禅语。	This time he was not frightened. After leaving his seat, he read A Brief Discussion of Realizing the Mind and Seeing One's True Nature again and understood it all; his reasoning seemed to flow freely. A torrent of Chan sayings even welled up in his mind.
【理路并不通达，从他写来的字即可看出】秀明问他：钥匙到手了么？他说：无所谓门不门，要钥匙干什么？【这都是说理，不合禅机，禅机须“意在言外”，还要“来机亦赴”，不脱理论。	[His reasoning does not flow freely; this is evident from the words he wrote.] Xiuming asked him, “Have you obtained the key?” He replied, “What does it matter whether there is a door or not? What need is there for a key?” [All this is merely discursive reasoning and does not accord with Chan dynamic. Chan dynamic must have “a meaning beyond the words,” and must also meet the other's response; it cannot depart from theory.
】秀芝举“我若按指，海印放光”公案，他说：“不用按指”。我没有和他打机锋，了解到他已知道什么是“打失”，什么是“不失”——他说是“了了常知”。嘱他保任莫失，也莫在乎涌出的禅语。	] Xiuzhi cited the koan, “If I press my finger, the Ocean-Seal emits light.” He replied, “There is no need to press the finger.” I did not engage him in Chan repartee. I learned that he already knew what it means to “lose it” and what it means to “not lose it”—he called it “clear, ever-present knowing.” I instructed him to safeguard it and not lose it, and not to attach importance to the Chan sayings that welled up.
【着在这上面，一切即完了。】若心绪颇佳，可逐步读些佛经，如《心经》、《金刚经》、《楞严经》、《圆觉经》等，这些经典他以前未读过。	[If he becomes attached to this, everything is finished.] If his state of mind is quite good, he may gradually read some Buddhist sūtras, such as the Heart Sūtra, Diamond Sūtra, Śūraṅgama Sūtra, and

	Sūtra of Perfect Enlightenment. He had not previously read these sūtras.
【读经还要心绪颇佳么？真悟道了，还有心绪不佳时么？】此人根性大利！闻法即修，修即有证。	[Must one wait until one's state of mind is quite good before reading sūtras? If one has truly realized the Way, can there still be times when one's state of mind is not good?] This person has exceptionally sharp faculties! Upon hearing the Dharma, he practiced; upon practicing, he gained realization.
【得一点消息的大有人在，千万莫轻许！】师尊身边若再有师兄弟来，莫担心伙食供应问题，我这儿随缘任运，未感到困难，捐助资金的，送衣、食、用品的，非止一二人，且有与日俱增之势。【亦是法缘有在。	[There are many who have received a little news; do not grant approval lightly!] If more Dharma brothers come to stay with you, revered Master, please do not worry about providing food. Here, I let matters take their course and have not found it difficult. Those who donate funds or bring clothing, food, and necessities are more than one or two, and their number is increasing day by day. [This, too, is due to Dharma affinities.
】某某师所写修缮寺院计划，也只是应付上级领导，具体进度只待缘熟。只要扎定脚跟，八风不动，缘欲不熟也得乎？【亦不尽然，须看当人福报如何而定。】我所耽心的是某某师自己不能常住，其实这耽心也属多余。	] The temple-renovation plan written by Master So-and-so is only meant to satisfy the higher authorities; its actual progress must await the maturation of conditions. So long as one stands firm and remains unmoved by the eight worldly winds, can conditions fail to ripen? [Not entirely so; it depends on the person's karmic blessings.] What concerns me is that Master So-and-so himself may be unable to remain permanently in residence, though in fact this concern is superfluous.
【是的，此人的确不能常住。】海南的某师兄多次来过长途电话，发心动员大老板出资护法。【这是何人？】我对某师兄印象极好，觉得他知见纯正，修持刻苦，极少执著，心量宽广，此人前景未可限量。不见他有甚妄心。	[Yes, this person indeed cannot remain permanently in residence.] A certain Dharma brother in Hainan has called long-distance many times and has resolved to persuade wealthy businesspeople to contribute funds to protect the Dharma. [Who is this person?] I have an excellent impression of this Dharma brother. I feel that his understanding is pure and correct, his practice diligent, his attachments few, and his mind-capacity broad. His future potential is immeasurable. I do not see much deluded thought in him.

【你只知其一，不知其二。】师尊之语，当是另有所指乎？ 几年来，我发现了这样一个规律：钞票这东西，用得着即来，用不着便不来，为它耽心，实无必要。【你有此神通么？】	[You know only one side, not the other.] Does the revered Master's remark refer to something else? Over the past several years, I have discovered this pattern: money comes when it is needed, and does not come when it is not needed. There is truly no need to worry about it. [Do you possess such spiritual powers?]
弟子志明顶礼	Disciple Zhiming prostrates.
1994年6月12日	June 12, 1994
【永寿童子】何谓“轻许”。鼓励鼓励不行么?	[Youth Yongshou] What does "grant approval lightly" mean? Is it not acceptable to offer encouragement?
【LVM】那看对谁。对于有些人，并非不可鼓励。但对目前大多数人，都不可做他增长大我慢的增上缘。	[LVM] That depends on the person. For some people, encouragement is not impossible. But for most people at present, one must not become a supporting condition for the growth of their great self-importance.
【永寿童子】“千金散尽还复来”，李白有这神通。好像不是神通，是福报也。	[Youth Yongshou] "Though a thousand pieces of gold are scattered, they will come again"—Li Bai had this spiritual power. It seems not to be a spiritual power, but karmic blessings.
【LVM】记得哪位禅师说过：“福报这东西，求之不可得，却之不可免”。只是如今的人拳拳驰求之心已近癫狂，那就只能体会到求之不可得，无法体会却之不可免了。因为他从来就不曾“却”过。	[LVM] I recall that some Chan master said, "Karmic blessings are something one cannot obtain by seeking, yet cannot avoid by refusing." But people today are nearly crazed in their earnest pursuit of them, so they can only experience that they cannot be obtained by seeking, and cannot experience that they cannot be avoided by refusing—because they have never once "refused" them.

第一百封

The One Hundredth Letter

第一百封	One Hundredth Letter
恭敬顶礼师尊：	With reverence, I bow to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I bow to the Buddha, I bow to the Dharma, and I bow to the Saṅgha.

这位曾爆脱的张某某，竟生就的不喜吃肉。饭馆用肉，市场买上，并不自已宰杀，现已停业关门，不再开饭馆，回老家他爸的工厂里服务了。他开饭馆不到一年的时间，之前在矿上经营工业用品。	This Mr. Zhang, who once suddenly broke free, was by nature disinclined to eat meat. His restaurant used meat purchased from the market; he did not slaughter animals himself. The restaurant has now closed, and he has returned to his hometown to work at his father's factory. He ran the restaurant for less than a year; before that, he dealt in industrial supplies at a mine.
【随缘消旧业，更莫造新殃，修大道者，曷当如斯乎！】海南的甲师兄，是在某某法师未出家前，与某某法师同在乙师兄处受心中心法者，据他介绍，海口市共有三位受过心中心法，另两位是丙某某，丁某某。	[Follow conditions to eliminate old karma; do not create new misdeeds. How could one who cultivates the great Way behave in this manner?] Brother A in Hainan received the Heart-of-Heart Dharma from Brother B together with a certain Dharma master, before that Dharma master became a monastic. According to him, three people in Haikou have received the Heart-of-Heart Dharma; the other two are Mr. C and Mr. D.
这三人修法均有间断。甲师兄多次打来长途电话，现接受劝告从头修起，决心不再间断。【知过即改，善莫大焉！】和丁某某通过两次信，丁似欠信力，近乎狂禅。【自以为是，狂妄自大，则不可救药矣。	All three have interrupted their practice. Brother A has called long-distance many times. He now accepts the advice to begin again from the start and is determined not to interrupt his practice any longer. [To recognize one's error and correct it is the greatest good.] I have exchanged two letters with Mr. D. He seems to lack faith and is close to wild Chan. [If one is self-righteous, arrogant, and conceited, then one is beyond remedy.
】原住庙里康姓老人现已不住庙。距庙近处，有一村曰“庵子沟”，某主妇与康姓老人是亲戚，村人对他二人借庙相会颇多微词，所以我说他“并未有许多群众基础”。	The elderly man surnamed Kang, who had been living in the temple, no longer lives there. Near the temple is a village called “Anzi Valley.” A certain housewife is related to the elderly Mr. Kang, and the villagers have voiced considerable criticism of the two of them meeting at the temple they borrowed. This is why I said that he “does not have much popular support.”
【借清净伽篮作幽会之所，来日火烙铜床之报，种于是矣，可不惧哉？！】现在某某师与戊师兄均住洞，均禁语。戊住大洞，某某师住小洞。白天，某某师回庙里略事照顾。	[To use a pure monastery as a place for secret trysts is to plant the seed of future retribution on a red-hot copper bed. How could one not fear this?!] At present, both a certain teacher and Brother E live in caves and observe silence. Brother E stays in the large cave, while the teacher stays in the small one. During the daytime, the teacher returns to the temple to attend to a few matters.

现他二人决定中午11时至1时开禁语，他们的禁语期均拟百日。我曾说过，须有一人不禁语。【为什么？】我说的“用得着便来，用不着便不来”，并非靠神通，而是这种感觉。并举出发生过的实事。	The two of them have now decided to lift their silence from 11:00 a.m. to 1:00 p.m. Their respective periods of silence are each planned for one hundred days. I once said that one person must not observe silence. [Why?] What I meant by “come when needed; do not come when not needed” does not rely on spiritual powers, but on this kind of feeling. I also cited actual events that had occurred.
因钱不足，要误事时，财源忽来——有人请我技术服务，举以秀明，旨在免她“人生不满百，常为千年忧”之虑。以上所说是生活中事。道场事也是这样。【不可以为训。	When a lack of money was about to delay matters, funds would suddenly arrive—for example, someone would ask me to provide technical services. I mentioned this to Xiuming in order to free her from the worry that “human life does not reach a hundred years, yet people are always concerned about a thousand years hence.” What I have said above concerns matters of daily life. Matters at a practice center are the same. [This must not be taken as a model.
】鹤壁的白某某曾在戊师兄所住的大洞里打过一个七，今拟再打七，秀明也拟去。我劝秀明剪短长发，一身男装，假小子相，老实打七去。【夏天实不宜打七。】戊、白、魏一处修持，也便于照顾。	Mr. Bai of Hebi once held a seven-day retreat in the large cave where Brother E lives, and now plans to hold another one. Xiuming also plans to go. I advised Xiuming to cut her long hair short, dress entirely in men's clothes, and go honestly to undertake the seven-day retreat looking like a tomboy. [Summer is truly not suitable for a seven-day retreat.] Brother E, Bai, and Wei will practice in the same place, which will also make it easier to care for one another.
秀明还想问打七的仪规，坛场等事，请师尊开示。【仪规坛场可繁可简。总而言之，钞票多可多供养，钞票少，不供养亦可。但须要死心塌地，如大死人相似，方能相应，如情见不忘，家事萦怀，虽镇日打坐，亦无效果。	Xiuming also wishes to ask about the rules for a seven-day retreat, the altar setting, and related matters. May the Venerable Master offer instruction. [The ritual rules and altar setting may be elaborate or simple. In short, if one has plenty of money, one may make many offerings; if one has little money, it is also acceptable not to make offerings. But one must be utterly resolute, like one who is already dead, before one can accord with the practice. If emotional attachments and views are not forgotten, and household affairs continue to weigh on one's mind, then even if one sits in meditation all day, there will be no result.

下座既不可说话，也不可昏睡，须绕佛经行，最好有人讲开示，指点悟道的关键与悟后向上的要点。】【即日即赴青岛，勿再来函。】	After getting off the cushion, one must neither talk nor doze, but should circumambulate the Buddha in walking meditation. It is best if someone gives Dharma instruction, pointing out the crucial key to awakening and the essential points for further progress after awakening.] [Set out for Qingdao at once; do not write again.]
弟子志明顶礼	Disciple Zhiming bows in reverence
1994年6月23日	June 23, 1994
【永寿童子】狂妄自大，指得是某某师兄？如何纠正？请老师开示。	[Yongshou Tongzi] Does “arrogant and conceited” refer to a certain Dharma brother? How should it be corrected? Please offer instruction, Teacher.
【LVM】建议把信中姓氏隐去，用甲师兄、乙师兄可也。如何纠正？现在谈不上了，因为缺少一个前提。这个不可缺少的前提就是：他自己发心纠正。你看现在有这个前提么？	[LVM] I suggest concealing the surnames in the letter and using Brother A and Brother B instead. As for how to correct it, that cannot be discussed at present, because a necessary prerequisite is lacking. This indispensable prerequisite is that he himself resolve to correct it. Do you see that prerequisite now?
【永寿童子】“如情见不忘，家事萦怀，虽镇日打坐，亦无效果”，呜呼哀哉！	[Yongshou Tongzi] “If emotional attachments and views are not forgotten, and household affairs continue to weigh on one's mind, then even if one sits in meditation all day, there will be no result.” Alas!
【LVM】这是说的打七。古人打禅七是告生死假的——向师父告假，这次入七，拼着一死，也要明此大事！若无此等坚韧不拔的毅力，若不经历几度死去活来，岂是轻易可陵的么！如今常听到这儿疼了、哪儿痒了，便要求个加持什么的，若如此，还是及早“以净土为归”的好。	[LVM] This refers to undertaking a seven-day retreat. In ancient times, when people undertook a seven-day Chan retreat, they requested leave for life and death—that is, they informed their teacher that, in entering the retreat, they would risk death itself in order to resolve this great matter. Without such unyielding perseverance, and without undergoing several rounds of dying and coming back to life, how could this be easily attained? Nowadays, one often hears people complain that this hurts or that itches and then ask for some blessing or another. If that is the case, it would be better to make the Pure Land one's ultimate destination as early as possible.

第一百零一封

Letter 101

第一百零一封	Letter 101
恭敬顶礼师尊：	Respectful prostrations to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
前信刚发出，今天下午鹤壁心密同仁例会，又议老人来鹤壁之事。上次南京之行，知老人忙于校稿，不知校稿之事可完乎？在南京，老人曾说去青岛避暑，不知可成行乎？若不去青岛，鹤壁众弟子仍盼师尊来鹤，请师回信注明。	My previous letter had just been sent when, at this afternoon's regular meeting of the Hebi Mind-Seal fellow practitioners, we again discussed the matter of the Elder coming to Hebi. During our last trip to Nanjing, we learned that the Elder was busy proofreading. Has the proofreading been completed? In Nanjing, the Elder mentioned going to Qingdao to escape the summer heat; we do not know whether this trip can be made. If he does not go to Qingdao, the disciples in Hebi still hope that the Venerable Master will come to Hebi. Please indicate this clearly in your reply.
接师信后，我等可派人去沪接师。 近西安师兄某甲、某乙及海南某丙均来电话，询问能否来鹤打七。我们表示欢迎，并做好护持准备。另，某甲说若因缘成熟，便辞去工作，专心修行。尚请师尊指示。	After receiving your letter, we can send someone to Shanghai to receive you. Recently, Fellow Practitioners A and B in Xi'an, as well as Person C in Hainan, have all telephoned to ask whether they may come to Hebi for a seven-day retreat. We have welcomed them and have made preparations to support them. In addition, Person A said that, if conditions ripen, he will resign from his work and devote himself wholeheartedly to practice. We respectfully request the Venerable Master's instructions.
【诸位同仁好！7月1日去了青岛，那里气候清凉，很适宜过夏，但因人多事忙，接应不暇，又匆匆于22日回沪了。上海虽然热点，但装了空调，且无人知我回沪，倒也舒适安静。	[Greetings to all fellow practitioners! On July 1, I went to Qingdao. The climate there was cool and quite suitable for spending the summer, but there were many people and much business, and I could not attend to everyone. So I hurriedly returned to Shanghai on the 22nd. Although Shanghai is rather hot, air conditioning has been installed, and since no one knew that I had returned to Shanghai, it has been comfortable and quiet after all.

现在色体确实不好，亟需安静休息，鹤壁就不来了。某甲想出家，乃一时冲动，不必为他操心。他们要打七，现在天气炎热，不是时候，到冬天再讲。现在汉中因某某师已建成心密道场，能安居四五十人，他们到那里比较近——海南的除外。】	My physical condition is indeed poor now, and I urgently need quiet rest, so I will not be coming to Hebi. Person A's wish to leave home is merely an impulse of the moment; there is no need to concern yourselves about him. As for their wish to undertake a seven-day retreat, the weather is very hot now, so this is not the right time. We can discuss it again in winter. At present, a certain master in Hanzhong has established a Mind-Seal practice center that can accommodate forty or fifty people. It is closer for them to go there—except for those from Hainan.]
弟子：志明等顶礼	Disciples: Zhiming and others, with prostrations
1994年6月25日	June 25, 1994
【永寿童子】末法时期，出家修行也有难处。若因冲动而出家，恐怕难度就更大了。	[Yongshou Tongzi] In the Dharma-ending age, leaving home to practice also has its difficulties. If one leaves home on an impulse, I fear the difficulties will be even greater.
【LVM】哦！老人是因人而说，并非一概而论。你听说过“二宝居士”吗？以后咱们说话须注意别议论出家长短，更别评价出家师父，涉及到这类问题时把“顶礼僧”放在前头，就不会有问题了。	[LVM] Oh! The Elder spoke according to the person; he was not making a blanket statement. Have you heard of Lay Practitioner Erbao? In the future, we must take care not to discuss the merits or drawbacks of leaving home, much less evaluate monastic teachers. When matters of this kind arise, put “I pay homage to the Saṅgha” first, and there will be no problem.

第一百零二封

The 102nd Letter

第一百零二封	The 102nd Letter
恭敬顶礼师尊：	With reverence, I prostrate before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
傅某某去年结伴去上海，亲受师灌。他知见纯正，修持认真，感得其妻袁某某也发向道之心。袁在修了一段时间“四臂观音法”后，求受心中心法，弟子已于六月初三韦驮菩萨圣诞，代师对其灌顶传法。	Last year, Mr. Fu went to Shanghai with companions and personally received empowerment from the Master. His understanding and views are sound, and he practices earnestly; as

	a result, his wife, Ms. Yuan, has also aroused the aspiration for the Way. After practicing the “Four-Armed Avalokiteśvara Practice” for some time, Yuan requested to receive the Heart-of-Heart Dharma. On the third day of the sixth lunar month, the birthday of Wei Tuo Bodhisattva, this disciple conferred empowerment and transmitted the Dharma to her on the Master’s behalf.
她请法名，弟子代师赐她“心明”二字。 师尊赐名，尾用“明”字；代师收徒，首用“心”字。“某明”与“心某”都是师尊的弟子，互为兄弟，故而弟子便将“心明”二字代师赐给第一个人。	She requested a Dharma name, and this disciple bestowed upon her, on the Master’s behalf, the two characters “Xinming” [Mind Illumination]. In names bestowed by the Master, the final character is ming (“illumination”); when accepting disciples on the Master’s behalf, the first character is xin (“mind”). Those named “X-ming” and “Xin-X” are all disciples of the Master and Dharma siblings to one another. Therefore, this disciple bestowed the name “Xinming” on the first person on the Master’s behalf.
傅某某至今无法名，他曾写信向师尊请，未果，故而把“明心”二字赐他。他夫妻二人，一曰“明心”，一曰“心明”，不知这样妥否？【名字不过是个记号，叫什么皆可。何必斤斤计较。	Mr. Fu still has no Dharma name. He once wrote to request one from the Venerable Master but did not receive one, so I bestowed on him the name “Mingxin” [Illuminated Mind]. Thus, the husband and wife are named “Mingxin” and “Xinming,” respectively. I do not know whether this is appropriate. A name is merely a designation; any name will do. Why be so particular about it?
不见道“闲名从来满五湖”吗？】磁带，系李师兄从西安转录。您所念的“咒”，与徐师所写不尽相同，故而请师尊写全过程。弟子应尽最大可能与师尊取得一致。【徐师所写的咒，也是我传，不会有二样。	Do you not see the saying, “Idle names have always filled the five lakes”? The recording was transferred by Dharma Brother Li from Xi’an. The mantra you recite is not entirely the same as the one written by Master Xu, so I ask the Venerable Master to write out the complete procedure. This disciple should make every possible effort to remain consistent with the Venerable Master. The mantra written by Master Xu was also transmitted by me; there can be no difference.
】六月十九日，即明日，还有四人受法。名单如下：略。【祝你顺利！】“鹤壁市民族宗教事务委员会”的张主任，委托我等筹建市区佛教协会。	On the nineteenth day of the sixth month—that is, tomorrow—four more people will receive the Dharma. Their names are omitted. May all go smoothly for you! Director Zhang of the Hebi Municipal Ethnic and Religious Affairs Committee

	has entrusted us with preparing to establish a Buddhist Association for the city.
他的意思：一是国家有关政策精神须通过佛协传达给佛教徒；二是对外有些事务须佛协出面。我等认为这是好缘，可借以弘扬心密，故而未辞。	His intention is, first, that the spirit of relevant state policies should be conveyed to Buddhists through the Buddhist Association; and second, that the Association should handle certain external affairs. We consider this a favorable condition through which to promote heart esotericism, and so we did not decline.
【这是何意？组织佛协为大众办事，是佛徒应尽的义务，为什么说因弘扬心密而未辞？难道不弘扬心密，你就要推辞不干吗？更何以说“可借”呢？】我等拟请您接受一个“名头”——鹤佛协的“传教阿阇黎”，这不影响您的正常行止，无任何约束性。	[What does this mean? Organizing a Buddhist Association to serve the public is an obligation that Buddhists should fulfill. Why say that you did not decline because it could promote heart esotericism? Would you decline if heart esotericism were not being promoted? And why speak of “using” it?] We propose inviting you to accept a title —“Teaching Acharya” of the Hebi Buddhist Association. This would not affect your ordinary activities and would impose no obligations whatsoever.
【佛协是个信佛的群众组织，不是修法的处所。这里要什么“传教阿阇黎”？这个名目不通。】当师尊“色体确实不好”之际，鹤壁正可安居，这儿正适合休息，我等保证您不受骚扰。上海呆久了，总会有人知，若师不辞来鹤，我等立即去沪接您。【现在色体欠佳，不能远行。】	A Buddhist Association is a lay organization of Buddhist believers, not a place for practicing a Dharma. Why would it need a “Teaching Acharya”? This title makes no sense. While the Venerable Master’s physical health is indeed poor, Hebi would be an ideal place for a quiet stay. It is well suited for rest, and we guarantee that you would not be disturbed. If you remain in Shanghai for long, people will inevitably learn of it. If the Master would not decline to come to Hebi, we will immediately go to Shanghai to receive you. My health is currently poor, and I cannot travel far.
弟子志明顶礼	Your disciple, Zhiming, prostrates.
1994年7月26日	July 26, 1994
【永寿童子】呵呵，佛协不是修行的场所，却是练心、服务大众的地方。上师所说，不是有些矛盾吗？	[Yongshou Tongzi] Ha ha. Although a Buddhist Association is not a place for spiritual practice, it is a place to train the mind and serve the public. Is there not some contradiction in what the Guru has said?

【LVM】一点都不矛盾。你是教师，我打个比方吧：教育部不是学习功课的场所，却是指导、管理学校的地方。	[LVM] There is no contradiction at all. You are a teacher, so let me offer an analogy: the Ministry of Education is not a place where one studies school subjects, but a place that guides and administers schools.

第一百零三封

The One Hundred and Third Letter

第一百零三封	Letter 103
恭敬顶礼师尊：	With reverence, I prostrate before the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I prostrate before the Buddha, prostrate before the Dharma, and prostrate before the Saṅgha.
徐师所写“”与磁带中您所颂的确不尽相同，不只是读音有异。再请师尊写来仪规全过程。【不要再麻烦了，依我所说即可。徐师对此仪规，由我传后，恐未曾熟习，而略有出入，不必因此而耿耿于怀。	What Master Xu wrote differs somewhat from what you chanted on the recording—not only in pronunciation. I again ask the Venerable Master to write out the complete ritual procedure. [Do not trouble yourself further; simply follow what I have said. After I transmitted this ritual procedure to Master Xu, I fear that he may not have become fully familiar with it, and thus there are slight discrepancies. There is no need to dwell on this.]
】鹤壁“外道炽盛，佛法衰微”，是目前实际情况，欲摄此毒，正如《佛心经》所言：“唯有如来心中心，余不能及。	The statement that Hebi has “flourishing non-Buddhist paths and declining Buddhadharma” reflects the present reality. To counteract this poison, as The Buddha-Heart Sutra says: “Only the Tathāgata’s Heart-of-Heart can reach it; nothing else can.”
” 若不能弘扬心密，但得佛协之名，若再无力转化，干之何益？对世间名相的“放下”，弟子努力至今，才略得理事相应。	If we cannot propagate heart esotericism and merely obtain the name of a Buddhist Association, then, if we are unable to transform matters further, what benefit is there in doing it? In letting go of worldly names and appearances, this disciple has worked hard until now and has only slightly attained accord between principle and phenomena.
若一头扎进有名无实的“佛协”，搅扰于有名无实的“居士”之中，为他们的镜花虚名、蝇头小利而忙于“协调”，何如创造条件专修，转化色身，得“三身四	If we plunge headlong into a Buddhist Association that has a name but no substance, becoming entangled among lay practitioners who likewise have a name but no substance, and busy ourselves

智，五眼六通”之后，再去转化他们呢？！目前市区佛协得筹建，是以心密同仁为主，故而可为。	“coordinating” for the sake of their illusory reputations and petty gains, how would that compare with creating the conditions for dedicated practice, transforming this physical body, and, after attaining “the three kāyas and four wisdoms, the five eyes and six supernormal powers,” then transforming them? At present, the district Buddhist Association can be established because it is led mainly by fellow practitioners of heart esotericism; therefore, it can be undertaken.
师尊问我：“难道不弘扬心密，拟就要推辞不干吗？”弟子确有此等想法。若错，即改之。【弘扬佛法，随机随缘。传教不可拘于一格。只要是佛法，皆可为之。	The Venerable Master asked me, “Do you mean that unless you can propagate heart esotericism, you intend to decline and not do it?” That is indeed what I had in mind. If I am mistaken, I will correct my thinking. [To propagate the Buddhadharma, respond to capacities and accord with conditions. In transmitting the teaching, one must not be confined to a single pattern. So long as it is Buddhadharma, it may be undertaken.]
你真要证成三身四智，须在一切境界中磨炼，方能由根本智进而得后得智，不是死拘于一处一法而能证得的。	If you truly wish to realize the three kāyas and four wisdoms, you must temper yourself amid every circumstance. Only then can you advance from fundamental wisdom to differentiated wisdom. This cannot be realized by rigidly clinging to one place or one dharma.
】弟子等起草了一个《筹建鹤壁市区佛协初步设想》，已成文呈民委张主任，其中有礼请您作“传教阿阇黎”，礼请宋某某作“顾问”之条目。张主任知道您和宋师兄，他去过静居寺，曾与某某师交谈。	This disciple and others have drafted a Preliminary Proposal for Establishing the Hebi District Buddhist Association, which has been written up and submitted to Director Zhang of the Ethnic Affairs Commission. It includes provisions respectfully inviting you to serve as “Acharya for Transmitting the Teachings” and inviting Mr. Song as an “Advisor.” Director Zhang knows you and Dharma Brother Song. He has visited Jingju Temple and spoken with a certain master there.
他说他曾读过佛教的书，对宋师兄的文章有印象。	He said that he had read Buddhist books and remembered Dharma Brother Song’s articles.
佛协里有什么名目可立，国家机关不大干涉，若“传教阿阇黎”名目不通，可礼请您作“名誉会长”，这样如何？ 师尊色体欠佳之际，更不应住沪，在鹤壁确实少干扰，我等能保证。	There are various titles that may be established within the Buddhist Association, and state agencies do not interfere much. If the title “Acharya for Transmitting the Teachings” is unacceptable, could we respectfully invite you to serve as “Honorary President”? What do you think? Especially while the

	Venerable Master's physical health is not good, you should not remain in Shanghai. There would indeed be fewer disturbances in Hebi, and we can guarantee this.
上海购卧铺票，直接在汤阴下车，从渭南路26号到上海火车站坐出租车，从汤阴站至鹤壁住处包专车，这样来鹤休养，行吗？【你们真想我来鹤，诚心可感。但我确实不能成行，故一再推辞。俟精神好转，再作商量，你们一定要我作个“名誉会长”，我也只好俯首应命。】	Purchase a sleeper ticket in Shanghai and get off directly at Tangyin. Take a taxi from No. 26 Weinan Road to Shanghai Railway Station, then arrange a private car from Tangyin Station to the residence in Hebi. Would it be possible for you to come to Hebi to recuperate in this way? [You truly wish me to come to Hebi, and your sincerity is deeply moving. But I genuinely cannot make the trip, and therefore I have declined repeatedly. When my health improves, we can discuss it again. If you insist that I serve as an “Honorary President,” I can only bow my head and accept.]
弟子志明等顶礼	This disciple, Zhiming, and the others prostrate in reverence.
1994年8月5日	August 5, 1994
【永寿童子】一门深入与不拘一法，是对何种情况所言？	[Yongshou Tongzi] In what circumstances does “going deeply into a single Dharma gate” and “not being confined to a single dharma” apply?
【LVM】老人在这里是说法法平等，须随众生的根性，不可死拘一法而不看众生的根性。	[LVM] Here the Elder means that all dharmas are equal. One must accord with sentient beings' capacities and must not rigidly cling to a single dharma without considering their capacities.

第一百零四封

The 104th Letter

第一百零四封	Letter 104
恭敬顶礼师尊：	Respectful prostrations to the revered Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, pay homage to the Dharma, and pay homage to the Saṅgha.
师尊答应作“名誉会长”，我等皆大欢喜，顿觉法喜充满。宋师兄也答应作“顾问”，并建议成立“心密研究中心”。我等当尽心尽力促成此事。	We were filled with Dharma joy when the revered Master agreed to serve as honorary president. Senior Brother Song also agreed to serve as adviser and proposed establishing a “Heart Esotericism

	Research Center.” We shall do our utmost to bring this about.
请宋师兄主持此“中心”，并礼请您作“中心”的“传教阿阇黎”，请师尊幸勿推辞。【你们成立佛协，弘扬佛法，与各宗派同心协力，和衷共济，共同前进，才是为振兴圣教，救度众生的正旨。	We ask Senior Brother Song to preside over this “center,” and respectfully invite you to serve as its “teaching acharya.” We hope the revered Master will graciously not decline. [If you establish a Buddhist association to promote the Buddhadharma, and work in unity and mutual cooperation with the various schools, advancing together, that is the true purpose of revitalizing the sacred teaching and liberating sentient beings.
千万不要分门别户，成立什么心密研究中心，以和他宗分道扬镳，而引起纷争，亦幸甚矣。】读师尊关于“不可拘于一格”的函示，一种心态又出现了。这种心态以往也出现过多次。	By all means, do not divide into separate factions by establishing some Heart Esotericism Research Center, thereby parting ways with other schools and giving rise to disputes. It would be a great blessing if you avoided such divisions.] After reading the revered Master’s letter of instruction on “not being confined to a single pattern,” a certain state of mind has arisen again. This state of mind has appeared many times before.
每受师尊教导，我总有一种“滞后”的现象——当时不能即时解了，须待以后才能明彻。	Whenever I receive the revered Master’s instruction, I always experience a kind of “delay”—at the time, I cannot understand it immediately, and must wait until later before I can comprehend it fully.
翻阅师尊以往函示（我陆续装订成六个本子），对师尊以往的开示洞然明白，可惜当时也是出现上述心态，并未彻了，回信说些牛头不对马嘴的话。现在读师尊开示，如从自心涌出，读我那回信，可笑之极。	As I reread the revered Master’s previous letters of instruction (which I have gradually bound into six volumes), I now understand the earlier teachings completely. Yet at the time, the state of mind described above also arose, and I did not thoroughly understand; in my replies, I said things entirely beside the point. Now, when I read the revered Master’s teachings, they seem to well forth from my own mind; when I read my replies, they seem utterly laughable.
比如：师尊曾举示：“堪笑当年画模则，几番红了几番黑，如今谢主老还乡，哪管当年得不得”，弟子当时却以不着边际的另一四句偈作答，并说对师尊所举四句偈“洞然明白”，岂不幼稚可笑？！现再读师尊所举四句偈，如从自心涌出。	For example, the revered Master once cited: “How laughable that in former years I painted by a model; now red, now black, again and again. Today, having taken leave of my master, I return home in old age—why care whether I gained anything in those years?” Yet I replied at the time with another four-line verse wholly beside the point, claiming that I “understood completely” the four lines cited

	by the revered Master. Was that not childish and laughable? Now, when I reread the four lines cited by the revered Master, they seem to well forth from my own mind.
若当时也能如是，要少走多少冤枉路。这种心态又出现了，也就是说又要滞后了。为什么又要滞后，可能是因为弟子对“专修”、对“转化色身才有弘法的力量”，执之甚重。也可能对“度生”，“弘法”的认识有偏颇。	Had I been able to do so then, how many needless detours I might have avoided. This state of mind has arisen again; that is to say, there will again be a delay. Why must there again be a delay? Perhaps because I am too strongly attached to “exclusive practice” and to the idea that “only by transforming the physical body does one gain the power to propagate the Dharma.” Perhaps, too, my understanding of “liberating sentient beings” and “propagating the Dharma” is biased.
大概是重“不变”而轻“随缘”所致。【你能温故而知新，向上升进，可喜可嘉。学子能虚怀若谷，接受教训，不自满不慢他，方能受益。	It is probably because I place too much weight on “the unchanging” and too little on “adapting to conditions.” [It is gratifying and commendable that you can review the old and thereby learn the new, progressing upward. Only when students are open-minded, accept instruction, neither self-satisfied nor arrogant toward others, can they benefit.
欲转色身，须时时心空无住，历无为而不住无为，即法身向上，始能转换，不是求得来的。	To transform the physical body, one must at all times let the mind be empty and non-abiding, pass through non-contrivance without abiding in non-contrivance, and advance beyond the dharmakāya. Only then can transformation occur; it cannot be obtained through seeking.
打开本来只是法身边，须在一切事境中，勤于锻炼，消磨旧习，于顺境不喜，逆境不忧，毫无爱憎之情，方入法身正位，更须向上，连无爱憎之情，亦不可得。无佛，无众生，连无亦不可得，方是法身向上。	To open to the original is only to reach the side of the dharmakāya. One must diligently temper oneself amid all circumstances, wearing away old habitual tendencies; one must not rejoice in favorable circumstances or grieve in adverse ones, and be wholly free of feelings of attachment and aversion. Only then does one enter the proper position of the dharmakāya. One must further advance beyond this, until even the absence of attachment and aversion is unobtainable. No Buddha, no sentient beings; even no-thingness itself is unobtainable—only then does one advance beyond the dharmakāya.

此时不求色身转换，而色身自转矣。这种功夫不是徒然打坐能到的，须在动中，度众生中，锻炼得来，望你好自为之。】关于灌顶仪规，弟子就不再麻烦了。	At that time, without seeking to transform the physical body, the physical body transforms of itself. Such practice cannot be attained merely by sitting in meditation; it must be developed through activity and through liberating sentient beings. I hope you will conduct yourself well.] As for the empowerment ritual procedure, I shall not trouble you further.
其实，何止如我前信所举，师尊灌顶时那连续而有力的“　　”，尚不知是何咒语的升华呢。 郭、王二师兄拟下周三动身赴沪，以便赶上十三日大势至菩萨圣诞，在此吉期受师灌顶，袁某某闻讯也要去。	Indeed, it is not only as I mentioned in my previous letter: even during the revered Master’s empowerment, I still do not know into what mantra those continuous and powerful “hum, hum” were elevated. Senior Brothers Guo and Wang plan to leave for Shanghai next Wednesday, so that they may arrive in time for the sacred birthday of Mahāsthāmaprāpta Bodhisattva on the thirteenth and receive the Master’s empowerment on that auspicious day. On hearing this, Mr. Yuan also wishes to go.
他们三人到达上海时，此封信可能也要到了。弟子托他们请“随求八印”的结法。若如法，师尊便传；若不如法，待弟子面见师尊时再求。【这郭、王二位为什么不在当地请你灌顶，而要到上海来呢？这都是执相之故。众生执相之见，可谓深矣。可胜叹哉！】恭问师尊：少病少恼，安乐行否？当度众生，受度易否？不令师尊，生疲倦耶！	By the time the three of them arrive in Shanghai, this letter may also have arrived. I have asked them to request instruction in the method of forming the “Eight Mudrās of Wish-Fulfillment.” If they perform it in accordance with the Dharma, the revered Master may transmit it to them; if not, I shall request it when I meet the revered Master in person. [Why do Guo and Wang not request empowerment from you locally, but instead come to Shanghai? This is all due to attachment to appearances. Sentient beings’ attachment to appearances may indeed be called profound. How lamentable!] Respectfully I ask the revered Master: Are your illnesses and troubles few? Are you at ease? Is it easy to liberate sentient beings and for them to be liberated? May this not cause the revered Master fatigue!
弟子志明顶礼	Your disciple, Zhiming, bows in homage
1994年8月13日	August 13, 1994
【永寿童子】老师，我也要“虚怀若谷，接受教训，不自满不慢他”！我也要受益！	[Yongshou Tongzi] Teacher, I too want to be “open-minded, accept instruction, neither self-satisfied nor arrogant toward others”! I too want to benefit!

【LVM】哈哈！除了你自己，谁能挡住你这样做啊！其实，不仅是你，谁都是自障，六大障碍（贪、嗔、痴、慢、疑、恶见）全在自心。多见有人求消业障，却不从自心下手，岂非转求转远！	[LVM] Ha ha! Other than yourself, who could prevent you from doing that? In fact, it is not only you: everyone obstructs themselves. The six great hindrances—greed, anger, ignorance, pride, doubt, and wrong views—are all within one's own mind. Many people seek to eliminate karmic obstacles, yet do not begin with their own minds. Does that not mean that the more they seek, the farther away they get?

第一百零五封

The One Hundred and Fifth Letter

第一百零五封	Letter 105
恭敬师父老人慈悯：	Revered Elder Master, in your compassion:
昨日小徒已起一函求开示。时下确是烦恼颠倒。所以今早来寺内，向佛菩萨求问占卜。因小徒心烦，不欲留住此地，但又不决何往，总是得失挂心。求占卜说：八月份可启程去柏林寺，或东北。但去后，因人缘有障，不利。	Yesterday, this humble disciple wrote a letter seeking your instruction. At present, I am truly troubled and confused. Therefore, this morning I came to the temple to seek divination from the Buddhas and bodhisattvas. My mind is vexed, and I do not wish to remain here, yet I cannot decide where to go; thoughts of gain and loss are always on my mind. The divination said that in August I may set out for Bailin Temple or the Northeast. But after going, obstacles in my relations with others will make things unfavorable.
又说，未来修行前景一般，还俗有利。因有缘在，时在七年后。 去年刚出家不久，遇某某老师，说小徒“可能会破戒”。这话在心里时有所现，想来他说的一定有缘故的。当时愚徒就说，宁可还俗，不要破戒。	It also said that the prospects for future practice are only ordinary, whereas returning to lay life would be advantageous. There is an affinity for this, and it will occur seven years hence. Not long after I left home last year, I met a certain teacher who said that I “might break the precepts.” These words occasionally arise in my mind, and I suppose he must have had some reason for saying them. At the time, this foolish disciple said that I would rather return to lay life than break the precepts.
如上种种，看来确实前景不妙，所以求不破戒落恶报为首要了。求证本来，了生死，亦非心想就能事成。 乞求师尊慈悲引导小徒，终能事如心愿。时下颠倒，功夫上不去，心又息不了。唉，修行之不易哉！劣习难除。	All this seems to indicate that the outlook is indeed unfavorable, so my foremost wish is not to break the precepts and fall into evil retribution. To realize one's original nature and transcend birth and death is not something that can be accomplished merely

	by wishing for it. I beg the Venerable Master to compassionately guide this humble disciple, so that I may ultimately fulfill my aspiration. At present I am confused; my practice cannot advance, and my mind cannot settle. Alas, how difficult practice is! Bad habits are hard to eradicate.
【志军：这封信就不要转交某某了，另一封信我已答复他了。他既春心蠢动，思还俗他往，勉留无益，随他去留自由吧。	[Zhijun: Do not pass this letter on to so-and-so. I have already replied to him in another letter. Since his worldly passions are stirring and he is thinking of returning to lay life and going elsewhere, there is no benefit in reluctantly trying to keep him. Let him be free to stay or leave.
学佛修道本非细事，慷慨豪放的大丈夫始克承当，小根器人如何担当得起？！某某凡心未死，不吃一番大苦，如何能醒？他此去非但不能趁心，还将受颠沛之苦，这都是迷人自作自受呀！可胜叹哉！】【你所惧者，人去寺空。	Studying Buddhism and cultivating the Way are by no means trivial matters; only a magnanimous and resolute person can undertake them. How could a person of limited capacity bear such a responsibility? So-and-so's ordinary mind has not yet died away. Without undergoing great hardship, how can he awaken? This departure will not only fail to go as he wishes, but will also bring him the sufferings of instability and hardship. Such are the consequences that deluded people bring upon themselves! How lamentable!] [What you fear is that, when people leave, the temple will be empty.
这不要紧，你们不是有多员大将吗？派一人住寺就行了。况且弘法的事，有缘则接引众生，无缘则自了，不在佛事兴隆不兴隆上。何必为此耿耿于怀呢？俟有缘的佛子来归，当为你们介绍前来住寺。好吧，一切放下，任某某去留自由吧，也是无福在此消受的。】	That is of no consequence. Do you not have several capable people? Simply send one person to reside at the temple. Moreover, in propagating the Dharma, when there is affinity, one guides sentient beings; when there is no affinity, one attends to one's own liberation. It does not depend on whether Buddhist activities flourish or not. Why brood over this? When Buddhist disciples with affinity come to take refuge, I will introduce them to you to reside at the temple. Very well—put everything down and let so-and-so be free to stay or leave. He simply lacks the good fortune to benefit from being here.]
某某合十顶礼	So-and-so joins palms and bows in homage
1994年七月初二	Second day of the seventh lunar month, 1994
【永寿童子】回想当年，习气发作，不知有多少次。也这样可怜。不止一位师兄感慨过：无可奈何花落去。	[Young Disciple Yongshou] Looking back on those days, I do not know how many times my habitual tendencies flared up. I too was like this—so

	pitiable. More than one Dharma brother has lamented: “Helplessly, the flowers fall away.”
【LVM】须注意一个前提：公布别人的信函，须经他本人同意，不可冒冒失失地侵犯他人的隐私权！内院贴出就已经不合适了，若整理稿件，必须把所有别人的信函都删除掉！	[LVM] One premise must be observed: before publishing another person’s letters, you must obtain that person’s consent. Do not rashly infringe upon another’s right to privacy! It was already inappropriate to post them in the Inner Court. If the manuscripts are to be compiled, all letters written by other people must be deleted!

第一百零六封

The One Hundred and Sixth Letter

第一百零六封	The 106th Letter
恭敬顶礼师尊：	Reverently paying homage to the Venerable Master:
顶礼佛，顶礼法，顶礼僧。	I pay homage to the Buddha, the Dharma, and the Saṅgha.
某某师又安心下来，不走了。现正为静居寺的手续而来市区，住在我家。寺中旧房经不得雨季的考验，纷纷漏雨，现正着手整修，亡羊补牢，动手已晚了。黄师兄所住之洞，潮湿太甚，现已搬回庙里，尚有不漏之处可供安寝。	Master So-and-so has settled down again and will not leave. He has now come to the city to attend to the formalities for Jingju Temple and is staying at my home. The temple’s old buildings could not withstand the rainy season and have begun leaking everywhere. Repairs are now under way, but it is too late to mend the fold after the sheep are lost. The cave where Fellow Disciple Huang was staying was far too damp, so he has moved back to the temple, where there are still places that do not leak and where he can sleep.
待房修好，这些问题就不存在了。 郭、王、袁三师兄回鹤，谈及师尊举岩头不肯德山公案。这公案以往师尊在信中也提及过，当时弟子不知公案原委，答语错乱不堪。	Once the buildings are repaired, these problems will no longer exist. Fellow Disciples Guo, Wang, and Yuan returned to He and spoke of the Venerable Master’s raising the koan of Yantou’s refusal to approve of Deshan. The Venerable Master had also mentioned this koan in a letter before. At that time, this disciple did not know the circumstances of the koan, and my reply was utterly confused.
现又在《指月录》上“鄂州岩头全＃禅师”条目下查得这则公案，抄于此信，略加注语，以补以往之语头：	I have now found this koan again in Records Pointing to the Moon, under the entry for “Chan

雪峰在德山作饭头。一日饭迟，德山擎钵下法堂。	Master Yantou Quan#," and have copied it into this letter, adding a few brief comments to supplement my earlier remarks: Xuefeng was serving as head cook under Deshan. One day, when the meal was late, Deshan carried his bowl down from the Dharma Hall.
峰晒饭巾次，见德山乃曰：“钟未鸣，鼓未响，托钵向什么处去？”德山便归方丈。峰举似师。【莫向此中寻什么“末后句”！】师曰：“大小德山未会末后句在。”——此地无银三百两。【贼脏已露。】又云:打草惊蛇。	As Xuefeng was airing the rice cloth, he saw Deshan and said, “The bell has not rung and the drum has not sounded. Where are you going with your bowl?” Deshan then returned to the abbot’s quarters. Xuefeng reported this to his master. Do not seek any “final phrase” here! The master said, “That great Deshan has not yet understood the final phrase.” — “There is no silver buried here.” The stolen goods have already been exposed. Another saying goes: “Beating the grass startles the snake.”
【末后句不许你会。】山闻，令侍者唤师去，问：“汝不肯老僧那？”——隔壁阿二未曾偷。又云：贼赃已现。【莫乱说。】“师父还有这个在么?”——这老汉倒也伶俐。	The final phrase is not for you to understand. When Deshan heard of this, he had his attendant summon the master and asked, “You do not approve of this old monk, do you?” — “A’er next door has never stolen anything.” Another saying goes: “The stolen goods have already appeared.” Do not speak recklessly. “Does the master still have this in him?” — This old fellow is rather clever after all.
又云:助贼销赃！又云:知错即改,善莫大焉！ 师密启其意，山乃休。明日升座，果与寻常不同。——挂得一丝，不名解脱。一丝顿断，不同寻常。又云：一切圣贤，皆以无为法而有差别。	Another saying goes: “Helping a thief dispose of stolen goods!” Another saying goes: “To know one’s error and correct it—no virtue is greater.” The master privately revealed its meaning to him, and Deshan then let the matter rest. The next day, when he ascended the seat, he was indeed unlike his usual self. — If even a single thread remains hanging, it cannot be called liberation. When that single thread suddenly breaks, one is no longer the same. Another saying goes: “All sages are distinguished by means of the unconditioned dharma.”
师至僧堂前，抚掌大笑曰：“且喜堂头老汉会后末句，他后天下人不奈伊何。虽然，也只得三年活。”山果三年后示寂。径山杲颂云：“一挝涂毒闻皆丧，身在其中总不知，八十翁翁入场屋，真成不是小儿嬉。	When the master reached the front of the monks’ hall, he clapped his hands and laughed loudly: “How fortunate that the old fellow at the head of the hall understands the final phrase. Thereafter, no one in the world will be able to do anything to him. Even so, he will live only three more years.”

	Deshan indeed passed away three years later. Dahui of Jing Mountain composed this verse: “With one strike of the poison drum, all who hear it perish; those within it know nothing at all. An eighty-year-old man enters the examination hall—this truly is no child’s play.”
” 弟子不必不如师，不是弟子不如师，而是师不如弟子了。又云：龙生龙，凤生凤，老鼠出来会打洞。岩头这套引人上当的手法，正是向德山学的，现又回赠于乃师，却也颇为有效。大慧的著语大有画龙点睛之妙。	A disciple need not be inferior to his master; it is not that the disciple is inferior to the master, but that the master is inferior to the disciple. Another saying goes: “A dragon gives birth to a dragon, a phoenix gives birth to a phoenix, and when mice are born, they know how to dig holes.” Yantou’s method of luring people into a trap was precisely what he had learned from Deshan; now he returned it to his teacher, and it proved quite effective. Dahui’s added comment has the marvelous effect of putting the finishing touch on a painted dragon.
弟子也曾“身在其中总不知”呢！【解说虽妙，怎奈函盖不投。虽天花乱坠，亦当不得祖师意。师密启其意，究竟启的什么意？针对问题答上一句来。公案原是选英才，那许小儿嬉戏来？意在言外赴来机，方堪任意施法财。	This disciple, too, was once “among them and wholly unaware”! Though the explanation is ingenious, box and lid do not fit. Though heavenly flowers rain down in profusion, it still does not accord with the patriarchs’ intent. When the master privately revealed its meaning, what meaning did he ultimately reveal? Give one sentence in answer to the question. Koans were originally meant to select outstanding persons—how could they permit children’s play? Only by responding beyond words to the occasion at hand can one be fit to dispense the treasure of the Dharma at will.
】郭某某早已受徐师遥灌，王某某前不久也受徐师遥灌，袁某某是弟子代师收徒，法名“心明”者也。他三人见师尊心切，故有上海之行。	Guo So-and-so had long ago received remote empowerment from Master Xu. Wang So-and-so also received remote empowerment from Master Xu not long ago. Yuan So-and-so was accepted as a disciple by this disciple on the Master’s behalf; his Dharma name is “Xinming.” The three of them were eager to see the Venerable Master, and so made the journey to Shanghai.
弟子志明顶礼	Your disciple, Zhiming, bows in homage
1994年8月22日	August 22, 1994
【永寿童子】既有什么密意可启，还谈什么末后句呢？已落末前。对吧老师？	Yongshou Tongzi If there is some secret meaning to reveal, why speak of a final phrase at all? One

	has already fallen into what precedes the final phrase. Is that not so, Teacher?
【LVM】【莫向此中寻什么“末后句”！】【贼脏已露。】【末后句不许你会。】【莫乱	LVM Do not seek any “final phrase” here! The stolen goods have already been exposed. The final phrase is not for you to understand. Do not speak
说。】 切忌在这里讲道理！“师密启其意，究竟启的什么意？”——“莫对曾参问曾晳。从来孝子讳爷名。”	recklessly. By all means avoid expounding doctrine here! “When the master privately revealed its meaning, what meaning did he ultimately reveal?”—“Do not ask Zeng Shen about Zeng Xi; filial sons have always avoided uttering their fathers’ names.”

附一：老人开示《修行的六个要点》

Appendix I: Master Yuanyin’s Teachings on the Six Essential Points of Practice

附一：老人开示《修行的六个要点》	Appendix I: The Elder Master's Instructions: “Six Essential Points of Practice”
第一：一切放下，死心塌地。恋着世间事物放不下，有什么用呢？这世界上的事事物物都是因缘合成，无有实体，犹如过眼云烟，虚而不实，求不得，拿不走。	First: Let go of everything and practice with utter resolve. What use is there in clinging to worldly things and being unable to let them go? All things in this world arise through causes and conditions; they have no substantial reality. Like clouds and smoke passing before the eyes, they are empty and unreal: they cannot be obtained or taken away.
即连各位自己的身体也是假有，留不住，不可得，身外的东西就可想而知了。所以认事物为真，抓牢不放，是不值达者一笑的愚痴之事，学佛修道是大智大慧的大丈夫事业，不是小根小慧的人所能胜任的。	Even your own bodies are only provisionally existent; they cannot be retained and are unobtainable. One can readily understand, then, what is true of things outside the body. Thus, taking things to be real and clinging tightly to them is foolishness not worthy of a discerning person's smile. Studying Buddhism and cultivating the Way is the work of great wisdom for great persons, not something that those of limited capacity and wisdom can undertake.
要成道，第一要看破一切。死心塌地地打坐，才能入定开悟，假如在座上想这样、想那样，妄念纷飞地乱想，那就完了。一定要一切放下，像个死人一样才行。	To realize the Way, one must first see through everything. Only by sitting in meditation with utter resolve can one enter samādhi and awaken. If, while sitting, you think this and think that, with deluded thoughts flying about in confusion, then all

	is lost. You must let go of everything and be like a dead person.
第二：打坐持咒，心念耳闻。这是修心密的要诀，对入定开悟，关系非常重大，所以再三提示大家，要毫无折扣地照之实行。人的妄念动惯了，不专心致志地倾听持咒的心声，把意根摄住，妄念息不下来，妄念不息何能入定、开悟？所以必须心念耳闻，一个字一个字从心里念出来，耳朵听得清清楚楚，才能摄住意根不起妄念，而渐渐入定。	Second: In sitting meditation and mantra recitation, let the mind recite and the ears listen. This is the essential instruction for cultivating heart esotericism, and it is of great importance for entering samādhi and awakening. Therefore, I repeatedly remind you all to put it into practice without the slightest compromise. People are accustomed to stirring deluded thoughts. Unless you listen single-mindedly to the inner sound of mantra recitation and gather in the mind faculty, deluded thoughts cannot cease. If deluded thoughts do not cease, how can one enter samādhi or awaken? Therefore, the mind must recite and the ears must listen: recite each word from the mind, and hear it distinctly with the ears. Only then can you gather in the mind faculty, prevent deluded thoughts from arising, and gradually enter samādhi.
第三：念起即觉，不压不随。念头来时，要能看见，如果看不见就跟着它跑了，一跟念跑，就妄念纷飞不能入定了。所以要念起即觉，既不随之流浪，也不压制不起，只不理睬它，提起正念，一心持咒，妄念自然化去而安然入定。	Third: The moment a thought arises, be aware of it; neither suppress nor follow it. When a thought comes, you must be able to see it. If you cannot see it, you will follow it along. Once you follow thoughts, deluded thoughts will fly about in profusion, and you will be unable to enter samādhi. Therefore, the moment a thought arises, be aware of it. Neither wander after it nor suppress it and make it not arise. Simply disregard it, bring forth right mindfulness, and recite the mantra one-pointedly. Deluded thoughts will naturally dissolve, and you will peacefully enter samādhi.
第四：按时上座，不急不缓。每天按时上座，养成习惯就容易入定，最好早上打坐，凌晨更好。坐时不要急于入定，心情平和地以一种平常心安然入座，不急不缓地从容持咒，既不要求入定开悟，更不妄求神通。以要求入定、开悟、发神通等的一念即是妄心，此心一起，即障自悟门，非但不得开悟，而且不能入定。	Fourth: Sit at regular times, neither hurriedly nor sluggishly. Sit in meditation at regular times each day. Once this becomes a habit, it will be easier to enter samādhi. It is best to meditate in the morning, and better still at dawn. When sitting, do not be impatient to enter samādhi. Calmly take your seat with ordinary mind, and recite the mantra composedly, neither hurriedly nor sluggishly. Do not seek to enter samādhi or awaken, much less vainly seek spiritual powers. A single thought of seeking samādhi, awakening, or the manifestation of spiritual powers is itself a

	deluded mind. Once this mind arises, it obstructs the gate to one's own awakening. Not only will one fail to awaken, but one will also be unable to enter samādhi.
第五：下座观照，绵绵密密。把打坐中的静定功夫推广到日常动用中去，在行、住、坐、卧当中冷冷自用；绵绵密密地观照，一切无住，既不让境界拉着跑，也不随妄念流浪。	Fifth: After rising from meditation, maintain continuous and seamless contemplation. Extend the settled practice of meditation into the activities of daily life. In walking, standing, sitting, and lying down, quietly apply it for yourself. Maintain continuous and seamless contemplation, abiding nowhere: neither let circumstances pull you along nor wander after deluded thoughts.
第六：心量广大，容纳一切。修道人心量不能小，要宽宏大量地容纳一切，纵然别人对我不好，我对他还要更好，没有丝毫爱、恶、喜、厌的观念。随缘随份地做一切善事，时时处处潇洒自在，没有患得患失之心，亦无毁誉成败之念。这就是最大的神通。	Sixth: Have a vast mind-capacity and accommodate everything. A practitioner of the Way must not have a narrow mind-capacity, but should be magnanimous and accommodate everything. Even if others treat me poorly, I should treat them still better, without the slightest notions of attachment or aversion, delight or dislike. According to circumstances and one's means, perform every good deed. At all times and in all places, be untroubled and at ease, without a mind of gain and loss or thoughts of praise and blame, success and failure. This is the greatest spiritual power.
记住这六点，照之修行，绝定能打开本来，亲证佛性。做好这六点，丝毫不懈，保证能圆证菩提，得大成就！	Remember these six points and cultivate accordingly. You will certainly uncover your original nature and directly realize Buddha-nature. Fulfill these six points without the slightest slackening, and you are assured of fully realizing bodhi and attaining great accomplishment.

附二：二祖本人用功法

Appendix Two: The Second Patriarch's Own Method of Practice

附二：二祖本人用功法	Appendix II: The Second Patriarch's Own Method of Practice
问：师自己一生用功，如何致力？	Question: How did you yourself apply yourself in practice throughout your life?
答：此各有因缘，我初亦不自知也，我自幼得庭训，致力于平等二字，先大夫上欣下甫公，因守正而去官，先	Answer: This differs according to one's causes and conditions; at first, I myself did not know. From childhood I received my family's instruction and

母蒋太夫人慈和接物，故自幼稍明贫富贵贱不二之义，不知其与佛法暗合也。后虽身历各界，终觉概不究竟。	applied myself to the two words “equanimity.” My late father, Mr. Xinfu, left office because he upheld what was right; my late mother, Madam Jiang, was compassionate and gentle in her dealings with others. Thus, from childhood I had some understanding of the principle that poverty and wealth, high and low, are nondual, though I did not know that this secretly accorded with the Buddhadharma. Later, although I passed through all walks of life, I ultimately felt that none of them was ultimate.
及遇皈依师上霞下光和尚，始痛切学佛，皇皇若恐不及，虽未能发明心地，然已知不可限于一宗矣。及随侍上大下愚阿阇黎，受心中心密，始明本来心地法要。	When I later encountered my refuge master, Venerable Xiaguang, I began to study Buddhism with deep earnestness, anxiously fearing that I would not have time enough. Although I had not yet realized the mind-ground, I already knew that I could not confine myself to a single school. Then, while attending upon Acharya Dayu and receiving the Heart-of-Heart Dharma, I first understood the essential teaching of the original mind-ground.
于十九年（一九三〇年）冬，弃打坐法而致力于人事上之磨练，近数年来，随缘应付，不求功利，空力日有所进而已。常劝学人，明根本，在参究心要；除习气，在人事磨练。	In the winter of the nineteenth year (1930), I abandoned the method of seated meditation and devoted myself to tempering myself through human affairs. In recent years, I have responded to circumstances as they arise, seeking neither achievement nor profit; my capacity for emptiness has simply advanced day by day. I often advise practitioners: to understand the root, investigate the essential point of mind; to eliminate habitual tendencies, temper yourself through human affairs.
余一生得力处，在愚师一语，曰：空则自定，嗣悟空之功夫，要在论语四毋字上着力，勿怕习气，只怕不明本来；勿怕有魔，只怕自己不觉；勿怕功行不圆，只怕不肯等候；勿怕难入不二，只怕心不平等。	The source of strength throughout my life came from a single saying of my teacher Dayu: “When empty, one naturally settles.” I then realized that the practice of emptiness lies in applying oneself to the four “do nots” in the Analects: Do not fear habitual tendencies; fear only failing to recognize the original nature. Do not fear māras; fear only failing to be aware yourself. Do not fear that practice and realization are incomplete; fear only being unwilling to wait. Do not fear that nonduality is difficult to enter; fear only that the mind lacks equanimity.”

心常空空地，气常平平地，意常淡淡地。五根五力，全在不著力处承当，不疑处成就，肯虚空寂照者，去佛不远，若虚空寂照之法而亦空之，即是佛矣。此等功夫，全在自己埋头苦干，非人可见，故勿求人谅，亦勿妄测他人，曰某也开悟，某也入魔，不啻自表已开悟而不入魔者，每为识者所笑尔。	Let the mind always be empty, the vital energy always be even, and the intent always be light. The five faculties and five powers are wholly assumed where no effort is applied, and accomplished where there is no doubt. Those willing to abide in empty, quiescent illumination are not far from Buddhahood; if even the method of empty, quiescent illumination is emptied, that is Buddhahood itself. Such practice depends wholly upon burying one's head and working diligently for oneself; it cannot be seen by others. Therefore, do not seek others' understanding, nor recklessly speculate about others, saying, "This person has awakened; that person has fallen into māra." Is this not tantamount to proclaiming that one has oneself awakened and not fallen into māra? Those who understand will often laugh at it."

附三：二祖开示《除习气之法》

Appendix Three: The Second Patriarch's Teaching, Methods for Eliminating Habitual Tendencies

附三：二祖开示《除习气之法》	Appendix Three: Teachings of the Second Patriarch: Methods for Eliminating Habitual Tendencies
问：学人最怕习气，不知如何用功，方可除习?	Question: Practitioners fear habitual tendencies most of all. Not knowing how to apply themselves in practice, how can they eliminate them?
答：用功就为除习，除了除习，即无功可用，汝只抱定一句，现在怎么样，即现在心对境时，能脚根把持否，如外境力强，我之空力如何，世间一切一切法，本来又怎么样，当体两下俱空。我之习气，是应化除，不是压迫，是移换，不是保留，是化之无力，不是搁置一旁，如春日之冰，融化而尽，盖习气者力也，力用于彼，即不及此矣。	Answer: Practice is undertaken precisely to eliminate habitual tendencies. Apart from eliminating them, there is no practice to undertake. You need only hold firmly to this one point: as things are right now, when the mind encounters circumstances, can you stand firm at the root? If external circumstances are strong, what becomes of my strength of emptiness? What are all worldly dharmas originally like? In their very presence, both sides are empty. Habitual tendencies should be transformed away, not suppressed; shifted, not retained; rendered powerless, not set aside. Like ice in the spring sun, they melt away completely. For habitual tendencies are a force: when that force is directed there, it cannot reach here.

除习气，总在明心之后，心不明，则自己之习气不见，无下手处也，明心后，只要勤修毋怠，自然而除于不觉，此如轮之左右转，此下即彼上，我之力量，不知何时增加，我之习气，亦不知何时消除耳。	Eliminating habitual tendencies always comes after realizing the mind. If the mind has not been realized, one does not see one's own habitual tendencies and has nowhere to begin. After realizing the mind, one need only cultivate diligently without slackening; they will naturally disappear without one noticing. It is like a wheel turning left and right: what goes down here rises there. One does not know when one's strength has increased, nor when one's habitual tendencies have disappeared.
世人颠倒，习于纷乱，纷乱又成为习，如债之累积而不觉也。修行人喜于清净，是喜即是习，习上加习，于是动静二见，坚固执持，不肯舍弃，又成为习，亦债之累积而不还也。总之佛以究竟觉为义，心才起念，不管善恶，都是妄，然人不能无念，念不管善恶，不觉即是妄，以觉则虽恶亦可转善而转空，不觉则虽善亦入比量而转为恶也。	Worldly people are inverted: accustomed to confusion, they make confusion itself into a habit, like debts accumulating unnoticed. Practitioners delight in purity, yet this delight is itself a habit. Habit is added to habit, and thus the two views of movement and stillness are firmly grasped and not relinquished; this too becomes a habit, like debts accumulating without repayment. In short, the Buddha is defined by ultimate awakening. As soon as the mind gives rise to a thought, whether good or evil, it is deluded. Yet people cannot be without thoughts. Whether good or evil, a thought is deluded when one is unaware of it. With awareness, even evil can be turned into good and then into emptiness; without awareness, even good enters into discriminative comparison and turns into evil.
问：已明心地后，除习气之法如何？	Question: After one has realized the mind-ground, what is the method for eliminating habitual tendencies?
答：习气者，平日之积习，来于自然而不觉者也，当初成习时，亦由勉强而自然，由生而熟，熟于不知不觉，乃成为习。且其成也，非止一习，由其他多分之习气与因缘汇集之，助成之，行且促成之。	Answer: Habitual tendencies are accumulations formed in daily life that arise naturally and without awareness. When a habit first forms, it too proceeds from effort to naturalness, from unfamiliarity to familiarity; once it becomes familiar without one's noticing, it becomes a habit. Moreover, it is not formed by only one habit: many other habitual tendencies and causes and conditions converge to assist and bring about its formation, and their operation further hastens it.
如为盗一事，不独有盗之一习，更有贪得心、胆大心、好胜心、报复心，一齐缘会，助成其熟练。	Take theft, for example. It is not merely the single habit of stealing; the desire for gain, boldness,

	competitiveness, and vengefulness all converge through conditions and help it become ingrained.
今即改除之，则亦自有各种好缘及好习气以助之，如戒杀一事，另有功德心、因果可怕心、面子好胜心、趋善心，亦一齐缘会，助其成熟。	When one now reforms and eliminates it, there are likewise various favorable conditions and good habits to assist. In refraining from killing, for instance, the wish for merit and virtue, fear of karmic cause and effect, concern for one's reputation, and the inclination toward goodness all converge through conditions and assist its maturation.
故明心后，根本已明，助力亦日见增长，若夫习气不易除者，则因其他习气种子，既杂且多，阻力增强之故。	Therefore, after realizing the mind, the root has already been clarified, and supportive strength increases day by day. If habitual tendencies are not easily eliminated, it is because the seeds of other habitual tendencies are both mixed and numerous, thereby increasing the resistance.
我人于此，当细细考察，不是本习气难除，有他习气助力未除，遂感困难也，譬如我人于法忽生疑怖，明知之而不敢决定，此习气由于善恶二见之他习气潜伏于内，而不平等之老习气，又隐伏于后，足以助成我现在之胆小。	Here we should examine carefully: it is not that the primary habitual tendency is difficult to eliminate, but that the supporting force of other habitual tendencies has not been removed, and this is what makes it seem difficult. For example, if we suddenly develop doubt and fear regarding the Dharma, knowing it clearly yet not daring to decide, this habitual tendency arises because other tendencies—the dualistic view of good and evil—lie latent within, while the old habit of lacking equanimity lies hidden behind them, sufficient to reinforce our present timidity.
再细推之，则所谓旧习气者，如求速心、得失心、我恐上当心、误我精进心，又一齐来于不觉，总之发生于我见而已。人所最不肯布施者此也，不肯放下者亦此也，今正欲取以研究者，亦此也。	Examine still more closely: what are called old habitual tendencies—the desire for quick results, concern with gain and loss, fear of being deceived, and fear of hindering one's diligent practice—all arise together without awareness. In short, they arise solely from the view of self. This is precisely what people are least willing to give away, least willing to let go of, and yet what they now wish to investigate.
若与此时，能如香象渡河，截断众流，不被一切法缚者谁哉。故悟后用心，只有二法，一曰推求因中之因，习中之习，不留半点人情，忍以处之，空以破之，无我则疑破，不二则平等，此不得已而对治者也。	If, at such a time, one can be like a fragrant elephant crossing a river, cutting off all currents and remaining unbound by any dharma, who is that? Therefore, after awakening there are only two ways to apply the mind. First, investigate the cause within the cause and the habit within the habit,

	leaving not the slightest room for human sentiment. Endure it in emptiness and break through it with emptiness. Without self, doubt is shattered; without duality, there is equanimity. This is the necessary method of counteraction.
二曰如是放下，不再立幻，知幻即离，无喜无恼，亦无追悔，亦不再去追索，当下寂然，此当毅然决定，勿稍犹豫者也。弃此则进进退退，或疑或决，犹豫不定，谓之根本未明也可，谓之退转也可。	Second, let go in this way: do not establish further illusions. Knowing illusion, immediately depart from it. Have neither delight nor vexation, neither regret nor any further searching. Be immediately still and silent. This must be resolved decisively, without the slightest hesitation. Otherwise, one advances and retreats, now doubting and now deciding, wavering without resolution. One may call this a failure to have clarified the root, or one may call it regression.
但既明即不退转，只是中止不进，求速反迟，求明白更糊涂矣，此时只有一法，曰赖信任者，或师或友，再为之决定，则可救转，并可于一转中，增加体力无量。	Yet once the mind has been realized, there is no regression; there is only a halt in progress. Seeking quick results makes one slower; seeking greater clarity makes one more confused. At such a time there is only one method: rely on someone you trust—whether teacher or friend—to make the decision once again. This can restore one's course and, through a single turning, increase one's inner strength immeasurably.
若并师友而亦疑之，则不必再向前用功，因舍此二法，越用功越多疑，越执而不化，终其身，止于此而已，虽然此中未尝无一线生机也，只要虚心放下执著，暂把疑人之见，疑法一点，一齐放下，另由本来上加意一参，自问我即	If one even doubts one's teachers and friends, there is no need to continue applying oneself, for abandoning these two methods only produces more doubt the more one practices, and the more one clings without transformation. One may remain there for one's entire life. Even so, there is still a glimmer of possibility: simply let go humbly of attachment, temporarily lay aside together one's view of doubting people and one's doubts about the Dharma, and investigate the original nature anew, asking oneself:
使如此，于本体上究有碍否，能一破时间相否，我究已会入不二而已能平等否，如是息心一参，必更有豁然开朗之一日，若仍立我见，则误己者大，于人无关，汝试一思，岂非汝之胆小心、好胜心、人事之情见心，作汝之障耶，佛云回头是岸，斯正此岸耳。	Even if this is so, does it ultimately obstruct the fundamental essence? Can one break through the marks of time? Have I truly entered nonduality and become capable of equanimity? If one stills the mind and investigates in this way, there will surely come another day of sudden openness and clarity. But if one continues to establish the view of self, the harm done to oneself is great and has nothing

	to do with others. Consider this: are not your timidity, competitiveness, and emotionally conditioned views concerning people and affairs creating your own obstruction? The Buddha said, “Turning back is the shore.” This is precisely that shore.
三岁孩儿，见十岁之小哥哥走路，非常之快，而自叹不如，此力不足也，岂可疑我之走路，另有他道而可改之哉。此贪速好胜心之自误也，夫复何言。	A three-year-old child sees a ten-year-old older boy walking very quickly and sighs that he cannot match him. His strength is insufficient; how could he doubt that there is some other way of walking by which he could change this? This is the self-deception of the desire for quick results and competitiveness. What more need be said?
人不论古今中外男女，心性非二，法不论禅宗密教净土，开悟则一，禅密净者，乃未悟前之法用，皆用以制心者，心制于一，悟入本来，则一切法用皆无所取矣，非禅之悟入，有异于密，而密又异于净也，只所说法，立场不同耳，师之引机方便，亦不同耳，何多疑焉。	Regardless of time, place, gender, or nationality, people’s mind and intrinsic nature are not two. Whether the teaching is Chan, Esoteric Buddhism, or Pure Land, awakening is one. Chan, Esoteric Buddhism, and Pure Land are methods used before awakening, all employed to regulate the mind. When the mind is gathered into one and one awakens and enters the original nature, none of the functions of any methods remains to be grasped. It is not that Chan awakening differs from Esoteric awakening, or that Esoteric awakening differs from Pure Land awakening. Only the teachings expounded and their points of departure differ; the skillful means by which teachers guide students of differing capacities also differ. Why, then, so much doubt?
人之习气，有现习夙习二种。	People’s habitual tendencies are of two kinds: present habits and habits carried over from past lives.
现习者，现世所染受之习也，如官有官气，商有市气，贵家子有豪气，穷人有寒酸气，修行人有功德气，部分妇女有脂粉气，军人有威武气，乡下人有土气，年高人有老气，医生有药气，皆现生所染者也。	Present habits are those acquired and imbibed in one’s present life. Officials have an official air; merchants, a commercial air; children of wealthy families, an air of privilege; poor people, an air of poverty; practitioners, an air of merit and virtue; some women, a cosmetic air; soldiers, a martial air; country people, a rustic air; the elderly, an aged air; doctors, a medicinal air. All these are acquired in this present life.
然有官气而贪者，有市气而狂放者，有豪气而多疑忌者，有寒酸气而孤寂者，则夙世带来之习染也，除习之	Yet an official air accompanied by greed, a commercial air accompanied by wild abandon, an

法，只在自觉。觉知恶习固是习，善习亦是习，能去善习，是名真去习者，此中不可有半点客气，半点人情，稍有即是因循不痛切。由习气而成一最坚之根性，此约有六，为诸习气中之最难去者：	air of privilege accompanied by much suspicion and jealousy, or an air of poverty accompanied by loneliness and desolation—these are habitual influences carried over from past lives. The method for eliminating habits lies solely in self-awareness. Know that bad habits are indeed habits, but good habits are also habits. To be able to eliminate good habits is called truly eliminating habits. Here there can be not the slightest politeness or human sentiment; the least trace of either is merely procrastination and lack of resolve. Habitual tendencies form one's most deeply entrenched disposition. Broadly speaking, there are six such dispositions, the most difficult of all habitual tendencies to eliminate:
一曰量小，为贪中之最微细坚固习气，量小于财，尚易救，量小于学问为尤难，由此嫉忌心、争胜心、嗔心、疑人心，皆随比量而起，其所不肯承当者，亦量小习气之根也。	First is narrow-mindedness, the most subtle and firmly rooted habitual tendency within greed. Narrowness concerning wealth is still relatively easy to remedy, but narrowness concerning learning is especially difficult. From it arise jealousy, competitiveness, anger, and suspicion of others, all following upon discriminative comparison. The unwillingness to assume responsibility also has its root in the habit of narrow-mindedness.
二曰胆小，以心量小，则胆亦小，凡拘守心、井心、河心、疑心、退缩心，亦皆随比量而起矣。	Second is timidity. When one's mind-capacity is small, one's courage is also small. The mind that clings to rules, the narrow mind, the restricted mind, the suspicious mind, and the shrinking mind all arise from discriminative comparison.
三曰知足，不求进取，以所望本心，得此已足，仍由量小而来，于是习于善者，所作有相功德，亦不肯再弃，明知成佛乃最大之业，我竟无意寻求，不知财可知足，此则无满足也，岂可止而不进，若以为足，则骄慢心、保守心、轻他心，又随比量而起，所谓焦芽败种者也。	Third is contentment: not seeking to advance, regarding the attainment of one's hoped-for original mind as sufficient. This too arises from narrow-mindedness. Thus, those accustomed to goodness are unwilling to relinquish even the conditioned merit and virtue they have created. Though they clearly know that becoming a Buddha is the greatest undertaking, they have no intention of seeking it. One may be content with wealth, but in this matter there is no such thing as enough. How can one stop and fail to advance? If one takes it as sufficient, then arrogance, conservatism, and contempt for others all arise from discriminative comparison. Such people are called scorched sprouts and rotten seeds.

四曰老颓，老者未必颓，然自以为此生无望，不觉意气颓唐，或有一世所创事业，由艰难中来，安肯忘却，于是知足心、胆小心、以及面子心、功德心，念念不忘，其根终由于量小，而福亦随薄，不可救药者也。	Fourth is senile dejection. The elderly need not necessarily be dejected, yet one may consider this life hopeless and, without noticing, become dispirited. Or one may have established an undertaking over the course of a lifetime through hardship and be unwilling to forget it. Thus thoughts of contentment, timidity, concern for reputation, and merit and virtue are never forgotten. Their root is ultimately narrow-mindedness, and one’s blessings consequently grow thin. Such a condition is beyond remedy.
五曰先入，由先入之见为主，牢不可破，且一切不入，自以为定力坚固，而知足心、胆小心，又根于量小而起矣。	Fifth is preconceived opinion. One takes prior views as primary, holding them so firmly that they cannot be broken, and nothing else can enter. One considers this firmness of meditative stability, yet the mind of contentment and timidity again arise from narrow-mindedness.
六曰俗见，其人平日思想，惟随世俗衣食住满足为念，一闻此道，或不屑研究，或恐他人讥为腐化而误其生活，宁远而避之，或随人诽谤以为时髦，此亦量小为根，而怕上当心、骄慢心、自是心、疑心、嗔心，皆随比量而起矣。	Sixth is worldly views. Such people ordinarily think only of satisfying worldly needs for clothing, food, and shelter. On hearing of this Way, they may disdain to investigate it, or fear others will ridicule them as old-fashioned and disrupt their livelihood, and so keep far away from it. Or they follow others in slandering it, considering this fashionable. Here too narrow-mindedness is the root, while fear of being deceived, arrogance, self-righteousness, doubt, and anger all arise from discriminative comparison.
此六种人，或已修，或未修，皆无法使之上路，去明心更远而远矣，虽已明心，而量小之根病，不痛切割除，则习气万无下手处，盖求其一个肯字，已千难万难，终入二乘道，是以布施二字，为难之又难，不舍爱欲，不能成菩萨	Whether they have practiced or not, these six kinds of people cannot be set upon the path; they remain ever farther from realizing the mind. Even if they have realized the mind, unless the root affliction of narrow-mindedness is cut away decisively, there is absolutely no way to begin eliminating habitual tendencies. For merely obtaining a single willingness is already immensely difficult. In the end, they enter the path of the two vehicles. Therefore, the two words “giving” are difficult beyond difficulty: without relinquishing attachment and desire, one cannot become a bodhisattva;
，不舍佛见，不能成佛，此又最高之佛习气，虽身为大德，尚不免此，我若劝之，不识者必骂我为狂悖放肆之魔，又奈之何哉。	without relinquishing the view of Buddha, one cannot become a Buddha. This is the highest of all Buddhist habitual tendencies. Even great virtuous

	masters are not free from it. If I were to urge this upon them, those who do not understand would surely curse me as a crazed, arrogant demon. What can be done?
大凡量小之人，其先必有所执持，而患得之心乃其总因也。患得即自然而患失，于未得前则患得，于即得后则患失，但患者果是何物，必有一目的，是其境也。	Generally, those who are narrow-minded must first have something to which they cling, and the anxiety of gain is their underlying cause. Anxiety over gain naturally becomes anxiety over loss: before gaining, one worries about gaining; once gained, one worries about losing. But what exactly is the thing over which one worries? There must be an objective; this is the object of one's mind.
境执于内，遂成为见，是其心也，法也，倘能转而空之，则执持之力松，不被所惑，即不动摇，自然而放大，由是小而成大，习之即久，生化为熟，难化为易，勉强化为自然，此对治之总诀也。	When the object is grasped inwardly, it becomes a view; it becomes one's mind and one's dharma. If one can turn it around and empty it, the force of clinging relaxes. One is no longer deluded by it, does not waver, and naturally becomes more expansive. Thus, from small one becomes great. Through long practice, unfamiliarity becomes familiarity, difficulty becomes ease, and effort becomes naturalness. This is the essential formula for counteracting habitual tendencies.
学佛人在未明根本以前，最忌以世俗情见与佛理相混，盖明本体，在超然出世，若我以情见测之，越研究越糊涂矣，至稍明本来，欲痛除习气，又最忌分开世法，盖离开世法，即无习练之资，世之学佛者，在佛堂与出佛堂，判然二人，诚以切于世情，重于衣食，一曝十寒，永无消除习气之机会矣，此倒向东者也。	Before Buddhist practitioners have realized the fundamental ground, their greatest taboo is to confuse worldly feelings and views with Buddhist principles. For realization of the true essence lies in transcending the world; if we gauge it by our feelings and views, the more we study, the more confused we become. Yet once one has gained some understanding of one's original nature and wishes to eradicate habitual tendencies, the greatest taboo is to separate oneself from worldly dharmas. For apart from worldly dharmas, there are no circumstances in which to train. Among worldly Buddhists, many are plainly two different people inside and outside the Buddha hall. Because they are deeply attached to worldly concerns and place great weight on clothing and food, practicing only intermittently, they will never have an opportunity to eliminate their habitual tendencies. This is to tilt eastward.
及贪乐禅味，又恶尘嚣，不是怕世染，即不肯离佛法，消极之意念渐生，法见之我执加重，将世习强自压制，	Then there are those who crave the pleasures of Chan and dislike worldly clamor. Either they fear

或逃避之，不知根潜于内，除习之机会亦少矣，虽比前者为胜，然倒向西者也。	worldly defilement or refuse to leave the Buddhadharma. Gradually, negative thoughts arise, attachment to self based on views of dharma grows heavier, and they forcibly suppress or evade their worldly habits. They do not realize that the roots lie within, and thus opportunities to eliminate habitual tendencies are few. Although they are superior to the former, this is to tilt westward.
此两种人，同一病也，皆可名曰保留习气，皆未起妙观，会入不二。深痛其体力之未充，八识之根本智未圆也，前为可怜，救之易，后为可惜，挽之难，虽苦口劝之而不听，岂缘之满耶，是因缘之未至也。	These two kinds of people suffer from the same illness: both may be said to retain their habitual tendencies. Neither has aroused wondrous contemplation and entered nonduality. I deeply lament that their strength is not yet sufficient and that the fundamental wisdom of the eight consciousnesses has not yet been perfected. The former are pitiable and easy to save; the latter are regrettable and difficult to turn back. Though one may exhort them earnestly, they will not listen. How could their conditions be ripe? It is simply that the causes and conditions have not yet arrived.
除习气最简捷了当之法，如前所云，曰如是放下，此中又分几点：	The simplest and most direct method for eliminating habitual tendencies is, as stated above, to let go in this manner. This may be divided into several points:
一、放下即放下，勿再有丝毫依恋勿舍。	1. Letting go means simply letting go; do not retain even the slightest attachment or reluctance to let go.
二、勿执取于即今放下者为是，在先未放下者为非，由此而生悔心，则又坚持时间相、得失相，及是非相对相矣，此切不可。	2. Do not cling to the thought that letting go now is right, while not having let go before was wrong. If remorse arises from this, you are again clinging to the marks of time, gain and loss, and the opposition of right and wrong. This must never be done.
前几年，余曾屡诫学人，当如一两岁小孩学走路，无所容心，只要朝于斯，夕于斯，自然及时而能走能跳能奔，初不因不会跳而忘其如何步也，何也，以明心后，永不再忘失也，以本不生灭，只怕时间不到，空着急，或更生疑，反而耽误耳。	Several years ago, I repeatedly cautioned students that they should be like one- or two-year-old children learning to walk. Without preoccupying their minds, they need only attend to it morning and evening; in due course, they will naturally be able to walk, jump, and run. At first, they do not forget how to take a step merely because they cannot yet jump. Why? Once the mind has been realized, it is never again lost. Since it is originally neither arising nor ceasing, one need only fear that

	the time has not yet come. Do not fret in vain or give rise to further doubt, thereby causing delay instead.
三、即今正放下时，忽又有人事来扰，切勿生厌恶心，我仍随缘应付，照样提起，切勿再放下与提起二见相对，而增是非之见，以放下者心，提起者事，放下不放下，非关于事，我虽应付一切，不以成败得失萦诸怀，心不流浪而去，是即放下也，故动亦如是，静亦如是，斯真放下矣。此中过程，约举三则如下：	3. Just as you are letting go, matters and people may suddenly come to disturb you. Do not give rise to aversion. Continue to respond according to conditions and take up what must be done as before. Do not again oppose the two views of letting go and taking up, thereby increasing views of right and wrong. With the mind that lets go, take up affairs. Whether one lets go or does not let go does not concern the affairs themselves. Although I respond to everything, I do not allow success, failure, gain, or loss to linger in my mind; my mind does not wander away. This is letting go. Thus it is the same in activity as in stillness; this is true letting go. The process may be illustrated by the following three examples:
（一）在未明心前，痛除习气，可云毫无办法，门之未开，物在屋内，终无法搬运，只移动而已，不名除也。	(1) Before realizing the mind, one may speak of painfully eliminating habitual tendencies, but there is virtually no way to do so. Before the door is open, the things inside the house cannot ultimately be moved out; they can only be shifted about. This cannot be called elimination.
（二）在初明心时，门已打开，习气正可动手搬运，若未知搬动之法，且大物件，尚无力以搬运之也，此时最易生疑，每误以为门尚未开，又生退缩也。	(2) At the time of initial realization of the mind, the door has opened, and one can begin moving out habitual tendencies. But if one does not yet know how to move them, and the objects are large, one still lacks the strength to carry them away. At this time, doubt arises most easily: one often mistakenly thinks that the door has not yet opened and consequently retreats again.
（三）在彻悟后，凛觉之次数已多，力量亦增加，只怕不恒不动，当知门则永无再关之理，习气自能消于无形，从前自以为万不能搬运之物，此生已若无望者，然不期然而竟能之矣，但此不到时间，则不可能，此层苦无法告人，	(3) After thorough awakening, there have been many instances of vivid realization, and one's strength has also increased. One need only fear a lack of constancy and effort. Know that once the door has opened, it can never close again; habitual tendencies will naturally disappear without trace. Things that once seemed utterly impossible to move, and that in this lifetime seemed beyond all hope, will unexpectedly become possible. But before the time has come, this cannot happen. The

	bitterness at this stage cannot be conveyed to others,
亦无法先以取信于人也，只有一法曰：向前比较，即今与上半年比，今年与去年比，已明后与未明前比，庶可证得而放心矣，然必赖其胆力与承当力之大不大，与用功之勤不勤、松不松、活不活、妙不妙，是在自己，非师之责矣，亦非师之咎矣，盖一隅已举，则不复也。	nor can one first inspire others' confidence in it. There is only one method: compare yourself with the past—compare the present with half a year ago, this year with last year, and the time after realization with the time before realization. Then you may gain verification and set your mind at ease. Yet this necessarily depends on the extent of your courage and capacity to take responsibility, and on whether your practice is diligent or lax, rigid or flexible, subtle or not. This lies with oneself; it is not the teacher's responsibility, nor is it the teacher's fault. For once one corner has been raised, it is not raised again.
用功除习气，是自己事，非他人事，切勿衡量他人，反以误己，明根本是一事，除习气又是一事，亦不可并为一谈，以为习气未除，并认其为根本之未明也，如一恶人，已发心改过向善，而习气尚在，不能再指为恶人也；又如一	Working to eliminate habitual tendencies is one's own affair, not another person's. Never weigh others against yourself and thereby mislead yourself. Realizing the fundamental ground is one matter; eliminating habitual tendencies is another. Nor should they be spoken of as one, so that because habitual tendencies have not yet been eliminated, one concludes that the fundamental ground has not been realized. It is like an evil person who has already aroused the resolve to reform, repent, and turn toward goodness, though habitual tendencies still remain: that person can no longer be called evil. Again, consider this:
人，好赌，已知痛改，但赌之法门，终未忘记，不可再责以为犯赌也；又如到一生地，路径已明，不至走失，偶而迷路，不得认为不明路径也。	A person may be fond of gambling and already know to reform thoroughly, yet still not have forgotten the ways of gambling; one cannot again accuse that person of gambling. Or it is like arriving in an unfamiliar place: once the route is clear, one will not lose the way; if one occasionally takes a wrong turn, this must not be regarded as not knowing the route.
前云痛除习气，在世法上下手，故于儒学不可不研究，佛法无人情一语，是对自己，不是对他人，是除自己毛病，不是废却道义，倘人事不尽，离世觅菩提者，定不入六祖之门也。	As stated above, to eliminate habitual tendencies thoroughly, one must begin with worldly dharmas. Therefore, the study of Confucian learning cannot be neglected. The saying that "the Buddhadharma has no human sentiment" applies to oneself, not to others; it means eliminating one's own faults, not abandoning moral obligations. If one fails to fulfill

	one's human responsibilities and leaves the world to seek bodhi, one certainly cannot enter through the gate of the Sixth Patriarch.

附四：二祖开示《上座时功夫上之印证》

Appendix Four: The Second Patriarch's Teaching, "Verification of Practice on the Meditation Cushion"

附四：二祖开示《上座时功夫上之印证》	Appendix IV: The Second Patriarch's Instructions on "Verification of Practice on the Meditation Cushion"
上座时本无可印照，以一印照，即又分心，诸境前来，或顺或逆，或见光见佛，都属幻象，切切不可执着，当念凡所有相，皆是虚妄（此念亦是虚妄，但正合用时，不必定执为妄）亦勿欣慕而迎入，亦勿厌恶而远离，妙在不理二字，只此不理，便得实用，便是不流浪，便是印证。	While seated in meditation, there is originally nothing to verify. The moment one seeks verification, the mind is divided again. Whatever states may arise—favorable or adverse, visions of light or of Buddhas—all are illusory appearances. Never cling to them. At such times, remember: "Whatever has form is illusory" (this thought, too, is illusory; but when it is useful, there is no need to insist on its being illusory). Do not delight in such states and welcome them, nor dislike them and drive them away. The wonder lies in the two words "do not attend to." Simply by not attending to them, one gains practical benefit; one no longer wanders, and this itself is verification.
凡修东密藏密之观相者，本借一观以除万念，观相成就，是摄心归一之初步，切不可妄执为是，如满身疮疾，四周溃烂，今以药力缩成一疖，聚毒一处，其秽毒正是不二，未可执而勿舍，更当根本拔除，方是真净。	Those who cultivate visualizations in Japanese or Tibetan Esoteric Buddhism originally use a single visualization to dispel the myriad thoughts. Accomplishing the visualization is only the first step in gathering the mind into unity; one must never mistakenly cling to it as true. It is like a body covered with sores and ulcerated all around: through the power of medicine, they contract into a single boil, concentrating the poison in one place. Its foul poison is precisely nondual. One must neither cling to it nor abandon it, but eradicate it at the root; only then is there true purity.
近世行者，每喜观相成就，即妄自尊大，甚至以见月轮为明心见性者，不知此是初步方便，离题正远，若知为幻，亟当去之，自入净空之境。	Practitioners in recent times often rejoice when their visualizations are accomplished and then become arrogantly self-important. Some even take seeing a moon disc as realizing the mind and seeing one's true nature. They do not know that this is merely an initial expedient, still far from the

	main point. If one recognizes it as illusory, one should promptly let it go and enter for oneself into the realm of pure emptiness.
心中心法之异于他法者，根本在不取相。然人不能无念，无念即落断灭，有念不能无相，坐至杂念纷飞时，种种幻想，都到眼前，若起厌断之念，又即是相矣，只有不理，不理则听之，来去皆不管。	What distinguishes the Heart-of-Heart Dharma from other teachings lies fundamentally in not grasping at appearances. Yet people cannot be without thoughts; to be without thoughts is to fall into annihilationist emptiness. Where there are thoughts, there cannot fail to be appearances. When one sits until scattered thoughts fly about and all kinds of fantasies appear before one's eyes, if one gives rise to the thought of disliking and cutting them off, that too is an appearance. One need only not attend to them. Not attending to them means letting them be; whether they come or go, do not concern yourself with them.
勿忻慕而迎入，即是不取，勿厌恶而远离，即是不舍，不取不舍，是真不取相者。故知心中心法，为无上法门，法中最胜，如来为最上乘者说。坐时身上忽感觉冷热等等，是血气上之变化，以各人体气不同，由动而静，必经之境，无足怪者，但比较是好非坏，此境不常，久之即无，不可喜慕而求之。	Not delighting in them and welcoming them is not grasping; not disliking them and driving them away is not abandoning them. Neither grasping nor abandoning is truly not grasping at appearances. Thus one knows that the Heart-of-Heart Dharma is the unsurpassed dharma gate, supreme among teachings, which the Tathāgata taught for those of the highest vehicle. When, during meditation, one suddenly feels heat, cold, or the like in the body, these are changes in the circulation of blood and vital energy. Because each person's physical constitution differs, such states are inevitable in the transition from movement to stillness and are nothing strange. They are relatively beneficial rather than harmful, but they do not last; after a long time, they disappear. Do not delight in them or seek after them.
上座气闷性急，是根本无明，在内翻动，只有沉毅坚忍，与习气奋斗，经过几千百次翻腾上落，如舟行于海，忽而狂风巨浪，忽而波平稳顺，舟无心也，舟主无怖也，沉着应付，丝毫不乱，毅力坚强，埋头忍受，不觉到达彼岸矣。如此方得正定，无始来之浮活习气，由此改造，故久坐便不气闷，不气闷者，即是得定进步之印证。	If, while seated in meditation, you feel oppressed and impatient, this is fundamental ignorance stirring within. You need only be composed, resolute, and enduring, and struggle against habitual tendencies. After hundreds or thousands of surges and descents, it is like a boat traveling on the sea: now wild winds and huge waves arise, now the waters are calm and smooth. The boat has no mind, and its master has no fear. Respond calmly, without the least confusion; be strong in resolve, lower your head, and endure. Before you know it,

	you will have reached the other shore. Only thus does one attain right samādhi. The frivolous and restless habits accumulated since beginningless time are thereby transformed. Thus, after sitting for a long time, one no longer feels oppressed; not feeling oppressed is verification of progress in samādhi.
坐时心思格外纷乱，此亦是进步之印证，因无明种子一齐翻出也。当同此一个不理，沉着应付，顺其自然，又如外境纷扰，或小儿哭闹，处之不可动摇，即是定力进步之印证，故修大定大慧者，不慕山林，不喜清净，以练动静不二之境界，此当反观觉照者。	When, during meditation, the mind is especially confused and disorderly, this too is verification of progress, for the seeds of ignorance are all rising up together. Treat them in the same way: do not attend to them; respond calmly and let them take their natural course. Likewise, when external circumstances are disruptive, or children are crying and making noise, if you remain unshaken in dealing with them, this is verification of progress in the power of samādhi. Therefore, those who cultivate great samādhi and great wisdom do not long for mountain forests or prefer quiet places; they train in the state in which movement and stillness are nondual. This is what those who turn the light inward and maintain awareness should contemplate.
久坐至数百座时，反觉定力远不如前时，此是大进步之印证。此如初尝辣味者，骤尝不胜其辣，久之转不觉其辣矣，至不觉时，正是无畏成就，故是印证。	After sitting for several hundred meditation sessions, one may instead feel that one’s power of samādhi is far inferior to what it was before. This is verification of great progress. It is like someone first tasting spicy food: at first, the spiciness is unbearable, but after a long time one no longer notices it. When one no longer notices it, fearlessness has precisely been accomplished; therefore, this is verification.
坐时杂念纷起，随去随来，随起随落，此是执着心已短，力量已松动，亦转念快之印证，即是觉照力坚强之印证，众生积习，只是浮动，能二小时勿觉气闷，能自制者，初定之印证也。	When scattered thoughts arise in profusion during meditation, coming and going, arising and subsiding, this is verification that the clinging mind has weakened and its force has relaxed. It is also verification that one turns thoughts quickly, and that the power of awareness is strong. Sentient beings’ accumulated habits are simply restlessness. If one can sit for two hours without feeling oppressed and can exercise self-control, this is verification of initial samādhi.

定则手指自勿酸痛矣，口持咒勿停，而见闻仍了了，虽了了而勿移引，随境流转，此定也。有时若昏迷睡去，口仍持咒不停，手仍结印不散，此正定也，非昏睡也。	When samādhi is attained, the fingers naturally cease to ache. One continues reciting the mantra aloud without stopping, while seeing and hearing remain clear and ever-present. Although clear and ever-present, do not let them draw you away or carry you along with circumstances. This is samādhi. At times, one may seem to become dazed or fall asleep, yet the mouth continues reciting the mantra without pause and the hands remain in the mudrā without loosening. This is right samādhi, not drowsy sleep.
有时坐一小时方定，有时数分钟即定，有时心极烦燥，此皆同一进步，不必强分优劣，能听其自然者，正定力也。必久久由若昏若昧之空转入明净空后（即虽不见任何景象，不闻任何音声而了了分明），忽然打失身心，根尘脱落，虚空粉碎，大地平沉，无相之实相即现前矣。	Sometimes one may sit for an hour before entering samādhi; sometimes one enters it in a few minutes; sometimes the mind is extremely vexed and agitated. All of these are equally signs of progress. There is no need to force distinctions of superiority or inferiority. Being able to let things take their natural course is precisely the power of right samādhi. Only after a long time does one pass from the empty state that is somewhat hazy and dim into clear, pure emptiness (that is, although no appearances are seen and no sounds are heard, everything is distinctly clear). Then body and mind suddenly vanish, the sense faculties and their objects fall away, empty space shatters to dust, and the great earth levels and sinks away. The true reality of no appearance then manifests before one.
有时坐时未必定，不坐时却甚定，或坐不坐皆如是，此去打成一片时不远矣，此等境界，于座上切勿比量思索，反使不定，只有不理，勿自误也。	At times one may not necessarily be settled while sitting, yet be very settled when not sitting; or one may be the same whether sitting or not sitting. One is then not far from becoming continuous and undivided. With such states, never compare or speculate while on the meditation cushion, for this only makes the mind unsettled. Simply do not attend to them, and do not mislead yourself.

附五：二祖开示《下座时功夫上之印证》

Appendix V: The Second Patriarch's Instruction on Verification of Practice Off the Meditation Cushion

附五：二祖开示《下座时功夫上之印证》	Appendix Five: Teachings of the Second Patriarch, "Verification of Practice Off the Meditation Cushion"
下座时考证，无非即境练心，而境有顺逆之不同，能随缘以应之者，惟仗般若，般若华言大智慧，乃通达世出世法圆融不二之大智慧也。以不可得之假心，应不可得之幻境，明知其幻化而应之，不取乎真，不舍乎幻，非游戏，非不游戏，入游戏三昧，是名大用现前，兹先略释各名义如下。	Verification off the meditation cushion is nothing other than tempering the mind through circumstances. Circumstances differ as favorable or adverse; to respond to them in accordance with conditions, one can rely only on prajñā. Prajñā, rendered in Chinese as "great wisdom," is the great wisdom that thoroughly comprehends the worldly and supramundane dharmas as perfectly interpenetrating and nondual. Respond to illusory circumstances with the illusory mind, which cannot be grasped. Know clearly that they are illusory, yet respond to them; do not take the real, nor reject the illusory. It is neither play nor not play. To enter the samādhi of free play is called the manifestation of great functioning. The meanings of these terms are briefly explained below.
云何定慧交资：定力之可见者，在下座起用时，起用即是开慧，能了知其进步者，亦是开慧，慧以显定，定以资慧，是名定慧交资。	What does it mean for samādhi and wisdom to support one another? The visible sign of the power of samādhi lies in its functioning after one rises from the meditation cushion. Functioning is itself the opening of wisdom; being able to recognize one's progress is likewise the opening of wisdom. Wisdom reveals samādhi, and samādhi supports wisdom. This is called the mutual support of samādhi and wisdom.
云何证三昧：三昧华言正定，定者，非不见不闻如木石不动之谓定也，乃见闻觉知而不流转，不惑不移之谓定也。凡初修时如上述各境，或修长时之法，经四五小时，忽若刹那而过，亦非昏睡忘时，此正定也。又如眼观定一处，同时耳闻口答，一一应付不误，眼所观处，亦不移动，是名六根同时互用，即得三昧之证。	What does it mean to realize samādhi? Samādhi, rendered in Chinese as "right concentration," does not mean being unmoving like wood or stone, without seeing or hearing. Rather, it means seeing, hearing, sensing, and knowing without being carried away, confused, or swayed. When one first begins to practice, one may experience the states described above; or, when practicing for a long time, four or five hours may suddenly seem to have passed in an instant. This is not drowsiness or losing track of time, but right concentration. Again,

	one may fix one's eyes on a single place while at the same time hearing and responding orally, handling each matter without error; the eyes do not move from what they are observing. This is called the simultaneous mutual functioning of the six sense faculties, and is evidence of having attained samādhi.
云何无念：念不可断，亦不可灭，心境对时，不无比量，凡夫比量流浪，此乃识神用事，名识上分别，圣人比量而无住着，用智以转识，名智上分别，若比量而非比量，仍属现量，以力量之充足，又名现量圆。故念而无系，如镜照物，随物而形，镜不留影，亦非无照，此云无念。（妄念可断而不须灭，以智上分别，亦无念也。）	What is no-thought? Thoughts cannot be cut off, nor can they be extinguished. When mind and circumstances meet, there is inevitably comparative discrimination. In ordinary beings, such discrimination wanders and roams; this is the activity of consciousness, called discrimination at the level of consciousness. Sages discriminate without abiding or attaching; they use wisdom to transform consciousness, and this is called discrimination at the level of wisdom. If one discriminates yet does not discriminate, it still belongs to direct perception; because one's strength is sufficient, it is also called perfected direct perception. Thus, thoughts arise without attachment, like a mirror reflecting things: forms appear according to the things before it, yet the mirror retains no images, nor does it fail to reflect. This is called no-thought. (Deluded thoughts may be cut off, but need not be extinguished. Discrimination at the level of wisdom is also no-thought.)
云何见实相：知一切相皆幻而不废于幻，以知幻即离，离幻即觉，而觉亦是幻，故山河大地，根身器界，莫不如是，见此同一幻化之相即是实相。经云：实相者，即是非相，非另有一相也。	What is seeing the true reality? Know that all appearances are illusory, yet do not discard the illusory. Knowing illusion is itself freedom from it; freedom from illusion is awakening. Yet awakening too is illusory. Thus mountains, rivers, the great earth, the sense faculties, the body, and the material world are all like this. To see this single appearance of illusion is the true reality. The sūtras say: "True reality is precisely nonappearance"; it is not some separate appearance.
大乘经皆以实相为正体，吾人现前一念，未尝离一切相，缘虑分别，语言文字，依虚妄而建立，要当即相离相，即则非无，离则非有，不得已而强名实相，了知此义者，名见实相。	All Mahāyāna sūtras take true reality as their proper substance. Our present thought has never been apart from all appearances. Discursive thought, discrimination, language, and words are established on the basis of falsity. One must therefore be free from appearances within

	appearances: in being identical with them, there is no nonexistence; in being free from them, there is no existence. Out of necessity, this is provisionally called true reality. Those who understand this meaning are said to see the true reality.
云何破无明：知是无明，即是破；知无明缘起之所以，即是破；知一切是幻，不被流转即是破；不起憎爱之见即是破；了达一切不可得，即是破；知无明本来不有，非同实体之可以见闻捉摸，即是破；知无明本由圆觉性所自出，惟假立比量以显真妄，即是破；但未证三昧见实相者，非属真知，不名真破。	What does it mean to break through ignorance? To know that this is ignorance is itself to break through it. To know how ignorance arises dependently is itself to break through it. To know that all is illusory and not be carried away by it is itself to break through it. Not giving rise to views of hatred and attachment is itself to break through it. Fully realizing that all is unattainable is itself to break through it. To know that ignorance has never inherently existed, and is not like a substantial entity that can be seen, heard, or grasped, is itself to break through it. To know that ignorance originally arises from the nature of perfect enlightenment, and that comparative discrimination is only provisionally posited to reveal the true and the false, is itself to break through it. But for one who has not realized samādhi and seen the true reality, this is not true knowing and cannot be called genuine breakthrough.
云何习气：习气是积习，正属平时之熟惯，凡在明白心地后，无明虽破，其力未充，抵抗力弱，仍被境夺，此名习气。然有或无明未破，习气亦有时而减少，但系压迫使然，如水澄清，泥渣沉底，不是拔根，一经反动，浑浊更甚于前。至已破无明者，习气虽在，比较往昔则大不同，日见其进化矣。约有数点：	What are habitual tendencies? Habitual tendencies are accumulated habits—the familiar patterns of ordinary life. Once one has clearly understood the mind-ground, ignorance may be broken through, but one’s strength is not yet sufficient and one’s power of resistance is weak; one is still carried away by circumstances. This is called habitual tendencies. Sometimes, even when ignorance has not been broken through, habitual tendencies may lessen for a time, but this results only from suppression. It is like water becoming clear when mud settles to the bottom: the root has not been removed, and once agitation occurs, the turbidity becomes even worse than before. For those who have broken through ignorance, although habitual tendencies remain, they are vastly different from what they were in the past, and progress is seen daily. There are roughly several signs:
一、烦恼易起而易转，长时可改为短时。	1. Afflictions arise readily but are readily transformed; what once lasted long can be

	shortened.
二、一切习尚嗜好，忽而变更。	2. Former habits and preferences suddenly change.
三、恐怖心自然减轻，得失之观念渐淡。	3. Fear naturally diminishes, and concerns over gain and loss gradually fade.
四、遭可惊可怖事，或非礼非分事，不若前此之比量坚持。	4. When encountering something startling or frightening, or something improper or unreasonable, one no longer clings as firmly to one's former discriminations.
五、空力渐大，故因果观察益明，遇事判断力强。	5. The power of emptiness gradually increases; consequently, one sees cause and effect more clearly and gains stronger discernment when dealing with matters.
六、日有宁喜，常觉轻安，亦自不觉其何故而如是。	6. One is peacefully joyful each day and often feels light and at ease, without knowing why this is so.
七、兴趣时时变化，或由淡而转浓，或由热而转冷，要皆别有超然意境，不同于消极积极者。	7. Interests change from time to time: what was indifferent may become keen, and what was fervent may become cold. Yet in all cases there is a transcendent state of mind, unlike either passivity or activism.
八、意气日平，于平日至爱之人与物，或至厌之事与人，皆觉松动，渐近于冤亲平等矣。	8. One's disposition grows more even day by day. Toward people and things once most dearly loved, or matters and people once most detested, one feels a loosening, gradually approaching equality between enemies and loved ones.
九、肉体益健旺，肝不易动，神色亦光润。	9. The body becomes increasingly healthy and vigorous; one is less easily angered, and one's complexion becomes radiant.
十、记忆力与前不同，于无谓事，每若善忘，但于专一事，独觉精锐。	10. One's memory differs from before. In inconsequential matters, one may seem forgetful, but in matters requiring focused attention, one alone feels especially sharp.
云何不二：了达一切本空，无论人我善恶是非长短好坏得失，皆属缘会为幻，虽知分别，不住二相，此名入不二，又名无分别智。	What is nonduality? Fully realize that all is originally empty. Whether self and others, good and evil, right and wrong, long and short, good and bad, gain and loss—all arise through the coming together of conditions and are illusory. Though one knows distinctions, one does not abide in the two aspects. This is called entering nonduality, and is also called non-discriminating wisdom.

云何大圆镜智：谓证三昧，见实相破无明，明心见性而后，已能由体起用，入不二门，定慧交资，现量已圆，根本已得，大事已明，智如圆镜，周遍法界，故名，又名根本智，又名无分别智，极言证得其体也。	What is great perfect mirror wisdom? After realizing samādhi, seeing the true reality, breaking through ignorance, and realizing the mind and seeing one's true nature, one can already give rise to function from essence, enter the gate of nonduality, and have samādhi and wisdom support one another. Direct perception is then perfected, the root has been attained, and the great matter has been clarified. Wisdom is like a round mirror, pervading the dharma realm; hence the name. It is also called fundamental wisdom and non-discriminating wisdom, terms that emphasize realization of its essence.
云何般若妙用：学佛法门，不外两关键，一曰如人无目，则无所见，一曰日光明照，见种种色，凡人积习所染，久处无明，不到明心之时，如处暗室，室内物乱颠倒，欲求整理，而自无目，了无所见，纵费尽许多气力，仍是颠倒，白费功夫。	What is the wondrous functioning of prajñā? In learning the Buddha Dharma, there are no more than two crucial points. First, without eyes, one cannot see. Second, when the sun shines brightly, one sees the various forms and colors. Ordinary people are stained by accumulated habits and have long dwelt in ignorance. Before realizing the mind, they are like those in a dark room, where things are in disorder and confusion. They wish to put the room in order, but have no eyes and see nothing at all. Even if they expend great effort, everything remains confused, and their labor is wasted.
只有先开慧眼，先破无明，如先开电灯，见种种色，然后逐款整理，方不白费气力。	Only by first opening the eye of wisdom and breaking through ignorance—like first switching on an electric light and seeing the various forms and colors—can one then put each item in order without wasting effort.
此二关键，虽则刹那，实一僧祇，故无明虽破，习气仍在也，电灯虽开，室内物乱依旧也，当用般若扫除习气，正似清理各物，物物不同，因应各异，故曰善巧方便，妙用恒沙，岂有定法。此妙用，从般若根本智出，由根本智之体，起后得智之用也，是名大用现前。	Although these two crucial points occur in an instant, in reality they require an asaṃkhyeya kalpa. Therefore, even after ignorance has been broken through, habitual tendencies remain; though the electric light has been switched on, the room remains in disorder. One must use prajñā to sweep away habitual tendencies. This is just like arranging the various objects: each is different and requires a different response. Thus there are skillful means and wondrous functions as countless as the sands of the Ganges; how could there be any fixed method? This wondrous functioning emerges from the fundamental wisdom of prajñā. From the essence of fundamental wisdom arises the function

	of differentiated wisdom. This is called the manifestation of great functioning.
云何任运：任运者，随缘不变也，任其自然，永无退转，如山巅之冰雪未融，遇日而化，为泉为瀑，入于山沟小河，尚有左右回曲积滞之时，惟有流入大江，则从此滚滚东流，早晚毕竟入海，此言不惑不退者，方可任运自在。然有时放任纵逸，自以为无碍，不知此自以为三字，即是大碍，未得谓得，成为大妄。	What is spontaneous functioning? Spontaneous functioning means remaining unchanged while according with conditions. Let things take their natural course, never retreating. It is like ice and snow on a mountaintop: when warmed by the sun, they melt into springs and waterfalls and enter mountain gullies and small streams, where they may still bend, turn, and pool. Only upon flowing into a great river do they roll ever eastward, eventually entering the sea. This means that only those who are neither confused nor retreating may be spontaneously at ease. Yet some indulge themselves without restraint and suppose themselves unobstructed. They do not know that these three words, “suppose themselves,” are the great obstruction itself. To claim attainment before attaining it is to commit a great falsehood.
行者具有以上各款之印证，则于人事种种，随处皆可考量矣，自己力量之大小，亦由是而证得，有则勿喜，无则勿忧，以本无生灭，佛性不失故，惟证有迟速，人生难得，宜即生早了，免再堕落，无他诀窍，曰刻刻用心，起般若妙用而已。兹再将对境时印心法略示如下：	If practitioners possess verification in each of the foregoing respects, they may assess themselves in all kinds of human affairs and circumstances. The extent of their own strength may likewise be verified thereby. If it is present, do not rejoice; if absent, do not grieve. Since there is fundamentally no arising or ceasing, and Buddha-nature is never lost, realization differs only in being sooner or later. Human birth is hard to obtain; one should complete the matter early in this very life, lest one fall again. There is no other secret: at every moment apply the mind and bring forth the wondrous functioning of prajñā. The Mind-Seal method for encountering circumstances is now briefly set forth as follows:
一、对人时之印证	1. Verification in Relations with People
对人不外有好恶二途，圣人云，好而知其恶，恶而知其美者，天下鲜矣，盖人必有一最亲爱之人，与极厌恶之人，一者我爱，一者我嗔，爱与嗔，皆属于我，以自爱故，遂执此二见，今既修行，当破此二见分别，应反观而自问之如下：	In relation to people, there are no more than two paths: liking and disliking. The sages said, “Rare indeed under heaven is one who recognizes the faults of those they like and the good qualities of those they dislike.” Everyone has a person they love most dearly and a person they detest most intensely. One is an object of my attachment; the other, an object of my anger. Both attachment and

	anger belong to the self. Because one loves oneself, one clings to these two views. Now that one practices, one should break through these discriminating views, reflect inwardly, and ask oneself the following:
（一）我于最亲爱之人，能减少其爱念否？初为不知爱即烦恼，名爱欲苦，且以为可喜而坚固执持，如母于子，惟恐其不寿，终日提心吊胆，不觉其苦也。次知爱为大烦恼，然无法破爱。	(1) With regard to the person I love most dearly, can I reduce my thoughts of attachment? At first, one does not know that attachment itself is an affliction; this is called the suffering of attachment and desire. One even considers it joyful and clings to it firmly. A mother, for example, fears only that her child may not live long, and worries all day without realizing her suffering. Later, one knows that attachment is a great affliction, yet cannot break through it.
再次以无常观空，决定其终必分离，本无喜与悲之可言，理想与事实难符，毕竟无力打破。再次法见可以打破，理事合一，能于事上实现，亦无所动心，则真断此爱欲苦矣，当许为印证者。	Next, one contemplates impermanence and emptiness, determining that separation must ultimately occur. There is fundamentally no joy or sorrow to speak of. Yet ideals do not accord with reality, and one is ultimately unable to break through it. Only the Dharma view can break through it: when principle and phenomena are unified and this is realized amid circumstances, so that the mind is no longer stirred, then this suffering of attachment and desire has truly been severed. This may be accepted as verification.
（二）我于最厌恶之人，能减少其憎厌心否？亦同上之节节类推，如：一、能不念旧恶否？二、能恕之否？又恕之而不勉强否？三、能取其所长否？四、能发心度之否？五、彼再以恶加我，能不动否？如是则情见已松，当许为印证者。	(2) With regard to the person I detest most intensely, can I reduce my hatred and aversion? Proceed step by step in the same way as above. For example: first, can I refrain from dwelling on their former wrongs? Second, can I forgive them? And can I forgive them without forcing myself to do so? Third, can I appreciate their strengths? Fourth, can I arouse the resolve to liberate them? Fifth, if they again harm me, can I remain unmoved? If so, emotional and discriminatory views have loosened, and this may be accepted as verification.
（三）设有爱恶两人，同在目前，遇有事委托，能平等待遇否？能不故作平等以市名否？	(3) Suppose that a person I love and a person I dislike are both before me, and each entrusts me with a matter. Can I treat them equally? Can I refrain from feigning equality in order to gain a reputation?

（四）于美色，于显贵，于世仇，于横暴人，于无赖小人，于外道人，应付之时，意境能自在也否？此是真功夫，当细参以印证者。	(4) When dealing with beauty, the eminent and powerful, worldly enemies, violent people, shameless petty people, or followers of non-Buddhist paths, can my state of mind remain at ease? This is genuine practice. Examine it carefully as verification.
二、对物时之印证	2. Verification in Relation to Things
人必有最爱之物，或嗜好，或习俗，无不以顺意为喜，逆意为苦，所喜与苦，系缚于心。	Everyone has objects they love most dearly—preferences or customary habits. All take pleasure in what accords with their wishes and suffering in what runs contrary to them. Their pleasures and sufferings bind the mind.
破此二者，惟以慧照，照之功用，应在正爱之时，反观世界一切，皆是无常，我之喜爱，终不能恃，不久即有二分离，一曰彼离我，如坏灭时，或散失时，终必有一苦恼在也，一曰我离彼，如我死时，或远离时，亦终必有一苦恼在也。	To break through these two, one must rely only on the illumination of wisdom. Its function should be applied precisely while one is attached. Reflect instead that everything in the world is impermanent, and that what I love and delight in cannot ultimately be relied upon. Before long, there will be two kinds of separation. First, it may leave me: when it decays or is lost, suffering and distress will inevitably arise. Second, I may leave it: when I die or am separated from it, suffering and distress will likewise inevitably arise.
知其终属无常，则爱念应先自爱时解释之，坚牢之心，自然拔松，贪得之焰，自然限止。	Knowing that it is ultimately impermanent, one should dispel thoughts of attachment from the very moment attachment arises. The mind’s firm hold will naturally loosen, and the flame of greedy acquisition will naturally be restrained.
然又知其不可久恃，忽误发偏见者，如人喜爱一瓶，以爱之坚，种种思索，推求所以保留之法，遂有二执，一曰死执，如人死后，以所爱物为殉是也，一曰顽空，偏执于空，正于爱极时，忽破坏之，勿使留存，此非真断爱者，以知为难持，恐为他得，遂自我先破灭之，此皆偏见，一则坚固执持，一则趋于断灭，同属愚妄。	Yet knowing that it cannot be relied on for long, one may suddenly give rise to a biased view. It is like someone who loves a bottle: because the attachment is so strong, they devise every possible way to preserve it. This gives rise to two kinds of attachment. The first is dead attachment, as when, after someone dies, objects they loved are buried with them. The second is stubborn emptiness: rigidly clinging to emptiness, one destroys the object at the height of one's attachment so that it will not remain. Such a person has not truly severed attachment. Knowing that it is difficult to keep and fearing that another may obtain it, one destroys it oneself first. These are all biased views:

	one clings and holds fast, while the other tends toward annihilation. Both are deluded.
智者不咎于物，乃观于心，明知无常，今日正有，我亦不妨爱之，为慧照故，爱而不执，不执即无系缚，斯名无住，故得亦不住于喜，失亦不住于苦，有无俱遣，名解脱随顺。今我对之，顺逆二途，能出于自然否，纵不自然，其抵抗力又如何，是当反省以印证者也。	The wise do not blame things; rather, they observe the mind. Clearly knowing impermanence, they think: “It exists today, and I may still enjoy it.” Because of the illumination of wisdom, they enjoy it without attachment. Without attachment, there is no bondage; this is called non-abiding. Thus, when they gain something, they do not abide in joy; when they lose something, they do not abide in suffering. Having relinquished both being and nonbeing, this is called according with liberation. Now, when I encounter such circumstances, whether favorable or adverse, can I respond naturally? Even if not naturally, how strong is my resistance? This is what should be reflected upon and verified.
三、对逆境时之印证	III. Verification When Facing Adverse Circumstances
人处逆境，种种不安，纯属比量痛苦，如贫穷人，本来是苦，习久而不觉苦矣，此苦乃有顺而转逆之苦境也，都属自生妄见，约有三碍，一限于面子上比量，二限于起居上之不惯，三碍于未来之恐怖，越比量，则顾虑越多，破此苦者，惟以定慧，以定慧力照见此逆境，乃由顺境反应所得，以顺为因，反应为逆而成果。	When people are in adverse circumstances, they experience all kinds of unease, which are entirely sufferings produced by conceptual comparison. Poverty, for example, is originally suffering, yet after one has become accustomed to it over a long time, one no longer feels it as suffering. This suffering arises when favorable conditions turn adverse. All such suffering belongs to self-generated deluded views. Broadly speaking, there are three obstacles: first, comparisons concerning one's reputation or face; second, discomfort with one's daily living conditions; and third, fear of the future. The more one makes comparisons, the more worries one has. The only means of overcoming this suffering is samādhi and wisdom. Through the power of samādhi and wisdom, one sees that such adversity results from a reaction to favorable circumstances: favorable circumstances are the cause, the reaction is adversity, and adversity is the result.
今先明因，照见我所执为顺者，亦本不有，系属缘空，更何苦乐之可说。兹所碍者，即上列之三碍，以事非可以碍我，乃我心之自碍也耳。	First, clarify the cause. See that what I cling to as favorable was never inherently existent; it is empty because it depends on conditions. What suffering or happiness, then, can there be to speak of? What obstructs us is precisely the three obstacles listed

	above. Circumstances cannot obstruct me; it is only my own mind that obstructs itself.
今破面子二字，面子者，虚荣而已，世人不识真伪，不辨邪正，不以作恶为失面子，乃以贫穷为失面子，此正世上大妄大颠倒大愚痴之笨汉。	Now let us break through the notion of face. Face is nothing but vanity. Worldly people do not recognize truth and falsehood or distinguish right from wrong. They do not consider evil deeds a loss of face, yet they consider poverty a loss of face. This is precisely the great delusion, great inversion, and great stupidity of the foolish people of this world.
然要面子，正是爱好，人之常情，惟不辨邪正，虚荣所诱，倒行逆施，不识利害，不辨轻重，但谋一时衣食住满足，以为荣耀，不惜牺牲一切，由细而巨，杀盗淫妄，逼迫而成，此世界之所以永不安宁也。	Yet concern for face is itself a preference and a natural human feeling. The problem is failing to distinguish right from wrong. Seduced by vanity, people act perversely; they do not know benefit from harm or distinguish what is weighty from what is trivial. They seek only temporary satisfaction in food, clothing, and shelter, taking it for glory. They do not hesitate to sacrifice everything, and from small matters to great ones, killing, stealing, sexual misconduct, and falsehood are brought about under compulsion. This is why the world is never at peace.
治乱之机，因微果大，果不与同流合污者，慎勿戚戚于虚荣面子也，古人云：宁为小人之所骂，毋为君子之所鄙。其轻重得失，有如此者。	The turning point between order and disorder lies in causes that are slight but have great results. If one does not go along with those who wallow in filth, one must take care not to be distressed over vain reputation and face. An ancient said: “Better to be cursed by petty people than despised by noble ones.” Such are the relative weight of gain and loss.
以此慧照，则面子二字，自可释然无碍，其妄冀贪得，与轨外行动之恶念恶行，亦由此而止。况心安云者，不必定有求于身安也，起居自在不自在，亦由心而转，至生活安宁，亦应尽力营谋，非是强求必得。	With this illumination of wisdom, one can naturally become free and unobstructed by the notion of face. Deluded hopes, greedy grasping, and evil thoughts and actions outside the proper bounds will likewise cease. Moreover, peace of mind does not necessarily depend on seeking bodily comfort. Whether one is comfortable or uncomfortable in daily life also changes with the mind. As for peaceful and secure living, one should certainly make every effort to arrange it, but one should not forcefully demand that it be attained.

但勿贪得，以心定则神宁气旺，机缘亦自然会合，未来恐怖，自然解释。未来者，正属未来，我且待未来再说不迟，正不必先此着急耳。总之慧力越强，应付越宽绰，即可反证我功行之深浅，内以印诸心者。	Just do not be greedily acquisitive. When the mind is settled, the spirit is peaceful and vital energy flourishes; circumstances and opportunities will naturally come together, and fear of the future will naturally dissolve. The future belongs to the future; I can wait until it arrives before speaking of it. There is no need to become anxious beforehand. In short, the stronger one's wisdom, the more spaciously one can respond. This can in turn verify the depth or shallowness of one's practice and serve as an inward confirmation in one's own mind.
四、对顺境时之印证	IV. Verification When Facing Favorable Circumstances
众生之所以谓众生者，不明因果也。以不明故，自落于因而不能先觉，被缚于果而不知救拔，转辗造因，重重得果，苦遂不可胜道。	Sentient beings are called sentient beings because they do not understand cause and effect. Because they do not understand it, they fall into causes without recognizing them in advance; they are bound by results and do not know how to free themselves. They repeatedly create causes and receive layer upon layer of results, so that suffering becomes beyond all telling.
修行人志在去苦求解脱，解脱者舍也，世人之最不肯舍者，乃目前之快乐与适意，如求财而得财，彼且执以为乐，何可舍也。此顺境云者，不仅指处境之顺适为然，即我自以为是之法执，正属至坚牢之顺境，倘能决然舍之，证之为空，则去道不远矣。顺境中之至不易破者：	Practitioners aspire to leave suffering behind and seek liberation. Liberation means letting go. What worldly people are least willing to relinquish is present happiness and comfort. If they seek wealth and obtain it, they cling to it as happiness; how could they let it go? Favorable circumstances do not refer only to a comfortable external situation. Even one's own attachment to dharmas that one considers correct is an extremely firm favorable circumstance. If one can decisively relinquish it and realize it as empty, one is not far from the Way. The most difficult things to break through amid favorable circumstances are:
（一）于垂老时，辛苦艰难所得之养老金。	(1) A pension earned through hardship and difficulty in one's old age.
（二）喜食之肥甘。	(2) Rich and tasty foods one enjoys.
（三）众誉与面誉。	(3) Public praise and praise offered to one's face.
（四）所作功德。	(4) The merit and virtue one has performed.

（五）男女间之爱悦，此为生死之根。	(5) Affection and delight between men and women; this is the root of birth and death.
（六）坚固不移之我见，或偏空之见。	(6) An immovable view of self, or a view biased toward emptiness.
（七）修行者自觉所得之胜境。	(7) The excellent states that practitioners believe they have attained.
以上各条，非证空不能破第一至第五，非空空不能破第六，非不空　索之力，不能破第七条也。所言证空者，证一切皆空，用以破有也。空空者，空其所空，盖觉亦是幻，尚非究竟也。	Of the foregoing items, only realization of emptiness can break through the first through fifth; only emptying emptiness can break through the sixth; and only the power of the Unempty Lasso can break through the seventh. To realize emptiness means to realize that all things are empty, thereby breaking through attachment to existence. Emptying emptiness means emptying that which has been taken as empty, for even awakening is an illusion and is not yet ultimate.
不空　索者，言证知一切本空，无分空有，不着二边，不立中道，入于无碍不二之境，非大力者不能臻此。又用此顺境反观之，即是逆境，从知顺逆不二，惟人空易，法空难，理解易，事证难。	The Unempty Lasso means realizing and knowing that all is originally empty, without dividing emptiness from existence, without clinging to either extreme, and without establishing a middle way; it is entering the unobstructed, nondual state. Only one of great strength can reach this. Further, if one uses these favorable circumstances to reflect back upon oneself, they become adverse circumstances. Thus one knows that favorable and adverse are nondual. Emptiness of persons is easy; emptiness of dharmas is difficult. Understanding in principle is easy; realization in actual experience is difficult.
难者，积习之难反也，行者勿因谓难而生退缩。修行功程，不出二法，一曰发心，发心则入道不远矣，二曰觉悟，觉悟则根本明了，不复退转。	What is difficult is reversing accumulated habits. Practitioners should not become timid merely because they call something difficult. The course of practice does not go beyond two dharmas: first, arousing the resolve. Once one has aroused the resolve, entry into the Way is not far off. Second, awakening. Once one has awakened, the root is clearly understood and one will not retreat again.
故发心后，求觉方有切实办法，觉悟后，除习气方有切实办法，有办法即是成就，只是时间问题。	Therefore, after arousing the resolve, only by seeking awakening does one have a practical means; after awakening, only by removing habitual tendencies does one have a practical means.

	Having a means is itself accomplishment; it is merely a question of time.
如居暗室，永不见室内何物，虽经摸索，亦属无用，及至电灯一开，见了种种，虽复关闭，仍复黑暗，其所见者，永不忘失，即无退转。	It is like being in a dark room and never seeing what is inside. Though one feels about by touch, it is of no use. Once the electric lamp is switched on, one sees all kinds of things. Even if it is switched off again and darkness returns, one never forgets what one has seen. This is non-retrogression.
故云初发心即成佛，然非所言于劣慧钝根人也，学佛之难在此，其不易信亦在此，其不肯承当亦在此。至所不肯承当者，固由于定慧未足，亦其人之福德太浅，难遇善知识之开示，信心终无由启发耳。	Thus it is said that upon first arousing the resolve, one immediately becomes a Buddha. Yet this is not what is said to those of weak wisdom and dull faculties. This is where learning the Buddhadharma is difficult; this is also why it is not easy to believe, and why people are unwilling to undertake it. As for their unwillingness to undertake it, this is certainly due to insufficient samādhi and wisdom, but also because their merit and virtue are too shallow. It is difficult for them to encounter the instruction of a good spiritual friend, and thus there is ultimately no way for faith to be aroused.
对境练心，分顺逆二途，即《圆觉经》憎爱二境，由我相缘起，遂分八风。八风者，利衰毁誉称讥苦乐也。世之修行者，只练其半，于衰毁讥苦四逆，甚注意其习气，每忽于利誉称乐之四顺，何也？盖贪得利我之根本未除，复又执于苦修之见，未能圆其义耳。	Training the mind in circumstances is divided into the two paths of favorable and adverse conditions. This is the two states of hatred and love in the Sūtra of Perfect Enlightenment. They arise dependently from the view of self and thus divide into the eight worldly winds: gain and loss, defamation and praise, acclaim and ridicule, suffering and pleasure. Practitioners in the world train only half of these. They pay close attention to their habitual tendencies amid the four adverse conditions of loss, defamation, ridicule, and suffering, yet often neglect the four favorable conditions of gain, praise, acclaim, and pleasure. Why? Because the fundamental greed for self-benefit has not been removed, and they further cling to the view of austere practice; thus they have not fully understood its meaning.
五、对起慈悲心时之印证	V. Verification When Arousing Compassion
慈悲心与大慈悲心及菩提心三义，世人往往混合不分。慈悲心尚不离我爱，偏重果地，忘失因地，以所见者小也，妇人之仁，姑息溺爱者是矣。	The three meanings of compassion, great compassion, and bodhicitta are often confused and left undifferentiated by worldly people. Compassion still does not depart from self-love. It places undue weight on the result and loses sight

	of the causal ground because its view is limited. It is like the benevolence of a woman—indulgent, overly fond affection.
至大慈悲者，则极重因地，洞明前后，因果交彻，不以目前之偏苦而起悲心，如甲杀乙，慈悲者怜乙而恨甲，大慈悲者则怜甲而并及乙，更顾及丙，一知其杀报循环无已，一恐其效尤也，是名大慈大悲。	Great compassion, by contrast, places the utmost weight on the causal ground. It thoroughly understands what comes before and after, and penetrates cause and effect. It does not arouse compassion merely because of a partial suffering at present. If A kills B, an ordinarily compassionate person pities B and hates A. One of great compassion pities A as well as B, and further considers C: knowing that the retribution for killing circulates without end, one also fears that C may imitate it. This is called great loving-kindness and great compassion.
若夫亲证实相，圆通不二，则知苦乐皆不可得，无作者，无受者，证得净空之境，斯名大菩提心，非世之执菩提心为慈悲心，若真有物可启发者比也。	If one directly realizes the true reality and perfectly penetrates nonduality, one knows that suffering and happiness are both unobtainable: there is no doer and no recipient. Realizing the state of pure emptiness is called the great bodhicitta. It is not like the worldly notion that bodhicitta is compassion, as though there were truly some object that could be aroused.
故发菩提心者，发证到实相净空心之心也，此菩提心，本体不动，虽有善恶诸相，幻起幻灭，觉体丝毫无动。	Therefore, to arouse bodhicitta means to give rise to the resolve to realize the pure emptiness of true reality. The essence of this bodhicitta is unmoving. Although all appearances of good and evil illusorily arise and illusorily cease, the awakened essence is not moved in the slightest.
愚人不知，为情见无明所覆，不能证到，行者当反观自己，见诸苦境，发何心量，其动相又何若，盖心量越大，其住著心必小，住则入于比量，现量不能圆故，无住即无染，能无住无染于一切境，乃至求了生死，证取涅　诸心，亦无住染，是真菩提之相，故曰依大悲而发菩提心。	Foolish people do not know this. Obscured by emotional views and ignorance, they cannot realize it. Practitioners should turn the light back upon themselves: when they see situations of suffering, what scope of mind do they bring forth, and how do its movements appear? The greater one's mind-capacity, the less one's clinging mind must be. To abide is to enter conceptual comparison, and direct perception cannot then be complete. Non-abiding is freedom from defilement. To be without abiding and without defilement in all circumstances—even in the minds that seek to transcend birth and death and realize nirvāṇa—is the mark of true bodhicitta.

	Therefore it is said: rely on great compassion to arouse bodhicitta.
六、对游戏时之印证	VI. Verification in Play
小乘法中，不能离法，法立则是非善恶之二见难除，为法所缚。	In the teachings of the two vehicles, one cannot depart from dharmas. Once dharmas are established, the dual views of right and wrong, good and evil are difficult to remove, and one is bound by dharmas.
大乘不执法，亦不废法，以一切法皆是佛法，非法，非非法，入于不二随顺，一切不立，故可转法以为妙用，佛传正法眼藏偈曰：“法本法无法，无法法亦法，今付无法时，法法何曾法。	The Mahāyāna does not cling to dharmas, nor does it discard dharmas. Since all dharmas are Buddhadharma—neither dharma nor non-dharma—it enters accordance with nonduality. Nothing is established; therefore dharmas can be transformed into wondrous functioning. The verse by which the Buddha transmitted the Treasury of the True Dharma Eye says: “Dharmas originally are not dharmas; what is not dharma is also dharma. Now, when transmitting the time of no dharma, when have dharmas ever been dharmas?”
”然又何曾不法耶？近世行人，少解方便，每分正修与游戏为二事，一则绝对是善，一则绝对是恶，人遂视为天堂、地狱。	Yet how have they ever not been dharmas? Practitioners of recent times seldom understand skillful means. They often divide proper practice and play into two separate matters, considering one absolutely good and the other absolutely evil; thus people regard them as heaven and hell.
不知境无善恶，系缚则一切恶，解脱则一切善，并解脱亦不立，善恶亦无系，是名至善，即真解脱，当考于心，不应责诸境也。法无定法，随病施药，我此用药，原为对症者而施，非人人可得而普吃也。	They do not know that circumstances are neither good nor evil. Bondage makes everything evil; liberation makes everything good. Yet even liberation is not established, and good and evil are likewise without bondage. This is called the supreme good, which is true liberation. One should examine the mind, not blame circumstances. There is no fixed dharma; medicine is prescribed according to the illness. The medicine I use is originally administered to suit a particular illness; it is not something that everyone can take indiscriminately.
人每自诩为空，能于平日之嗜好积习，不敢试犯，此但名守，摒绝不染，未敢许为真空也，于功夫进时，必再试之，用以反证自己力量如何，自问能如何便如何，如是即如是否。	People often boast that they are empty, yet they dare not test themselves against their usual preferences and accumulated habits. This can only be called guarding oneself. To reject and avoid defilement does not yet warrant calling it true

	emptiness. When one's practice advances, one must test oneself again, thereby verifying the strength of one's own capacity. Ask yourself what you can do, and do accordingly; if it is so, then it is so.
譬如有人，因疾不可以风，于是求医为治，若永不见风，更从何处考其愈否，必也，再经风霜，了无畏怖，斯真体强健复者矣。	For example, someone may be unable to endure wind because of illness and therefore seek medical treatment. If they never encounter wind, how can they test whether they have recovered? Only after again facing wind and frost without the least fear can one truly be said to have regained robust health.
今人因噎而废食，因药而不许其病，固是不通，然功夫未到，执以为必如是而可、纵之放任者，亦是不通，但此意境，一赖于师资，二体于自觉，局外人正不劳慈悲不放心也，如亦一概抹煞，情见用事，妄论是非，则如医家为人割治重症，他人只见其流血而不忍，妇人之仁，岂大悲度生之本意哉。	People today, because they have choked, give up eating; because of medicine, they refuse to treat illness. This is certainly lack of understanding. Yet when one’s practice has not reached maturity, to insist that it must necessarily be so and to let it run unchecked is likewise lack of understanding. This state depends, first, on the guidance of teacher and disciple, and second, on one’s own awareness. Outsiders need not trouble themselves with misplaced compassion. But if they indiscriminately condemn it all, acting from emotional prejudice and making reckless judgments of right and wrong, it is like a physician cutting open and treating a grave illness while others, merely seeing the blood and unable to bear it, indulge in sentimental pity. How could that be the original intent of great compassion in liberating sentient beings?
（此分原为修证人阅，非新学人的用功法也）	(This section was originally intended for those engaged in cultivation and realization; it is not a method of practice for beginners.)
于游戏事之印证者，第一在修心中心法，六印满后，修足百座，于酬应中，借以一试自己之定力则可。又喜于枯寂之境，不久流入断灭，或生厌世之念者，当反以救之，此无定法，当为知者道，难与俗人言也。	As for verification through playful activities, one should first practice the Heart-of-Heart Dharma. After completing the six mudrās and completing one hundred sessions of practice, one may, amid ordinary social dealings, use such occasions to test one’s own meditative stability. Moreover, if one delights in states of dry quiescence and before long drifts into annihilationism or develops thoughts of weariness with the world, one should use this as a remedy. There is no fixed rule here; it should be

	discussed with those who understand and is difficult to explain to ordinary people.
经云不惊不怖不畏，当于此中练出，比丘守威仪，自无此等机会矣，昔二祖入游戏三昧，后人效之则病，愚谓有伊尹之志则可。	The sutras say, “Do not be startled, do not be frightened, do not be afraid.” One should train oneself in this. A bhikshu who observes proper deportment naturally has no such opportunities. In the past, the Second Patriarch entered the samādhi of free play; but if later generations imitate him, it becomes an illness. In my humble view, it is permissible only for one who has the aspirations of Yi Yin.
人之真性情，每以游戏赌博时流露而出，其最爱者，能放得下，是真解脱，能转浓为淡，是真进步，能不惊怖，是真平等，能若无睹，是真解空，总求其活泼泼而矣。	A person’s genuine disposition often reveals itself in play and gambling. To be able to let go of what one loves most is true liberation; to turn what is intense into what is mild is true progress; to be free of alarm and fear is true equanimity; to look on as though seeing nothing is truly to realize emptiness. One must simply seek a living, vital freedom.
七、对于心无所著时之印证	VII. Verification When the Mind Has Nothing to Which It Clings
心无所系，此有二种，一者无所寄托，二者无所住著。无寄托者，如飘忽无主，心无所寄，以无所事事故，左右不知所可，感乏味之苦，此指无主沙弥，未经修持者而言。	When the mind has nothing to which it is attached, there are two kinds: having nothing on which to rely, and non-abiding. Having nothing on which to rely is like drifting about without a master: the mind has nowhere to rest, and because there is nothing to do, one does not know what to do in any direction and suffers from a sense of emptiness and tastelessness. This refers to masterless novices who have not undergone cultivation.
无所住著者，乃心无系染，无所不可，体用如如而不动，若鸟飞空，不云无迹，不可定指为有，不可死执为无，超然自在之外。若此者，乃指已成就者而言。	Non-abiding means that the mind is free from binding defilements and nothing is impossible. Essence and function are suchness, yet unmoving. It is like a bird flying through space: one cannot say that it leaves no trace, nor can one definitively point to a trace as existing; nor can one rigidly insist that there is none. It transcends all this in utter freedom and ease. This refers to those who have already attained realization.
但此则又不同，凡修行人至半途时，在此二者之间，有时亦感觉无主，不知所可，其反动时，必至怨天尤人，厌法恨己，此时最易摇惑，若有人言某法如何快当，某	But this is again different. When practitioners reach the middle of the path, they may stand between these two conditions and at times also feel masterless, not knowing what to do. When the

师如何功深，堪为我师，即不觉随人情而移去，不知无师不拜，	reaction sets in, they will inevitably resent Heaven and blame others, grow weary of the Dharma, and hate themselves. At such a time they are most easily shaken and confused. If someone tells them that a certain method is especially swift and effective, or that a certain teacher's realization is profound and that he would make a worthy teacher, they unconsciously shift with human feelings and follow that person, not realizing that there is no teacher they will not bow to,
无法不求，虽属贪多，未必即是大害，只是心无主宰，求功太急，终至有法皆晓，一事无成，平时依旧烦恼，临终一样慌乱，此真大病耳。	and no method they will not seek. Although seeking too many things is greedy, it is not necessarily a great harm. The problem is that the mind has no master and seeks results too urgently. In the end, one understands every method but accomplishes nothing; in ordinary times afflictions remain as before, and at death one is equally flustered. This is truly a grave illness.
故于此时宜提心恒审，不可放逸，又懒之最初步，即是无著，可见其心不痛切，或自以为是，放任而去，此亦流浪。又任运与流浪，若相似而有别，一则大事已了，打成一片，处处不会放却，自然而致，不为境所移，随缘不变，故可任运，一则根本未明，随境所转，自己无主，故名流浪，于此等处，易生骄慢，行者不可不时时警惕也。	Therefore, at such a time one should remain alert and constantly examine oneself; one must not become lax. Moreover, the first step toward laziness is non-attachment. This shows that one's resolve is not earnest enough, or that one considers oneself right and lets oneself go; this too is drifting. Yet spontaneous functioning and drifting may seem alike while being different. In the first case, the great matter has been settled and practice has become an unbroken whole, and awareness is maintained naturally in every situation. One is not moved by circumstances and remains unchanged in accordance with conditions; thus spontaneous functioning is possible. In the other case, the fundamental matter has not been clarified; one is turned by circumstances and has no mastery over oneself, and this is called drifting. In such matters arrogance easily arises, and practitioners must constantly remain vigilant.
八、对所修法上之印证	VIII. Verification Concerning the Dharma One Practices
心有一毫系著，即是生死，譬如货栈内，所藏皆是棉木汽油引火之物，于中大放花炮，无有不焚，自是危险，但落一星之火于中，久则同一燃烧，二事不可妄分为大小也。又如双目中著沙即迷，著粉珠碎玉，其迷何别。	If the mind has even the slightest attachment, that is birth and death. It is like a warehouse storing cotton, wood, gasoline, and other inflammable materials: if fireworks are set off within it, there is

	no way it will not burn. This is naturally dangerous. Yet if even a single spark falls into it, after some time the whole place will burn alike; one must not arbitrarily distinguish the two as major and minor matters. It is also like getting sand in one's eyes, which causes obscuration; whether it is powder, pearls, or fragments of jade, what difference is there in the obscuration?
修行者如洗衣垢，用皂去垢，皂亦垢也，以水洗皂，皂亦秽也，必皂去水干，方名真净。	Practitioners are like people washing soiled clothes: they use soap to remove the dirt, but the soap too is a contaminant; they use water to wash away the soap, but the water too is impure. Only when the soap is gone and the water has dried can it be called truly clean.
今借佛法以摄心，未离功用之时，当然不能废法，但若死执为实，何异去垢而不去皂，去皂而不去水，岂不惑哉！故虽一切不必废，却一切不可著。	Now we use the Buddhadharma to gather in the mind. Before one has gone beyond deliberate effort, one naturally cannot discard the Dharma. But if one rigidly clings to it as real, how is that different from removing dirt without removing the soap, or removing soap without removing the water? Would that not be delusion? Therefore, although nothing need be discarded, one must not cling to anything.
心中有三毒，如放花炮以自焚，但有一佛见，即落一星星之火矣，佛自说法放火，佛又自说法收火，正恐后人不会，只管放火不收，故真报佛恩，当念佛无有法可说，我亦无法可修，亦同洗衣去垢，垢则不无，净亦不立，洗则洗之，毕竟净空不可得。能于此微细微细处一放手，是大自在者。	The mind contains the three poisons, like setting off fireworks and burning oneself. But as soon as there is even a Buddha-view, a tiny spark of fire has fallen in. The Buddha himself teaches the Dharma to set the fire, and the Buddha also teaches the Dharma to put out the fire. He fears precisely that later people will not understand and will only keep setting fires without extinguishing them. Thus, to truly repay the Buddha's kindness, one should remember that the Buddha has no Dharma to teach, and that I too have no Dharma to practice. It is also like washing clothes to remove dirt: dirt is not absent, yet cleanliness too is not established. Wash as one may, ultimately a completely pure emptiness cannot be obtained. To let go at this most subtle and minute point is great freedom.
九、对于胜负见上之印证	IX. Verification Concerning Views of Winning and Losing

胜负心乃众生之情见，顾视所争之目标如何，假分为胜劣，不知同一习气也，且习气中之最难除者也。	The mentality of winning and losing is the emotional prejudice of sentient beings. It depends on the object of contention: one arbitrarily divides it into victory and inferiority, not knowing that both are the same habitual tendency—and among habitual tendencies, one of the hardest to remove.
然于精进时，少借以策励则可，于印证时则不可有，若立人我则非矣，从来好胜者，必骄于人，骄人者必执我而心不平等，此生死最牢固之根，亟当去之。	During diligent practice, one may borrow it a little as encouragement; but at the stage of verification it must not be present. If one establishes self and others, one is already wrong. Those who have always loved victory are sure to be arrogant toward others; those arrogant toward others must cling to self, and their minds lack equanimity. This is the most deeply rooted basis of birth and death and must be removed without delay.
凡真功夫人，非言语可表见，非行止可量度，逆行顺行，鬼神不测，超然于物外，不离乎人情。应对来者，或故示负处，一以试其胜心，一以免其恼苦，以更欲启其疑参，其人即无形受其包罗，苟能自觉者，从此即跳出此〇去，否则长此沉沦地狱矣，地藏经有多诤地狱，即此等人所建立。	A person of genuine accomplishment cannot be displayed through words or measured by conduct. Whether acting contrary to convention or in accord with it, such a person is unfathomable even to ghosts and spirits: transcendent beyond things, yet not apart from human feeling. In responding to those who come, such a person may deliberately show a losing side—first, to test their desire for victory; second, to spare them vexation and suffering; and further, to awaken their sense of doubt for investigation. Such people are thereby invisibly encompassed. If they can awaken to this themselves, they will then leap out of this circle; otherwise, they will sink in hell for a long time. The Kṣitigarbha Sūtra speaks of a hell of much contention; it is established by just such people.
十、对于修证时过程上之印证	X. Verification Concerning the Process of Cultivation and Realization
修满心中心二三百座后，意境自然开朗，至五六百座，则又日有宁喜，各人根器不同，印证稍异，姑略论其所证得，勿分彼此胜劣可也。	After completing two or three hundred sessions of the Heart-of-Heart Dharma, one's inner state naturally becomes open and bright. By five or six hundred sessions, one experiences increasing daily peace and joy. Since people's capacities differ, their verifications also differ somewhat. Let us briefly discuss what may be realized; there is no need to distinguish whose is superior or inferior.

（一）忽得轻安快乐，其舒适实不可名状，每思求得之，但此似乎寂静轻安而已，得体而未起用也。	(1) One may suddenly attain ease and joy, a comfort truly beyond description, and repeatedly wish to regain it. But this seems only to be quiet ease: one has attained the essence but has not yet brought forth its function.
（二）忽见此心广大不可思议，于事之因地果地，洞见益明，此渐入大悲轻安之境，是已起用矣。	(2) One may suddenly see that this mind is vast and inconceivable, and gain ever clearer insight into the causal ground and fruition of matters. One is gradually entering the state of ease born of great compassion; function has already arisen.
（三）其快乐转觉平淡，无胜得心，无成就心，反虚入浑，真体内充，此渐入寂灭轻安之境。	(3) One's joy gradually feels plain and light; there is no sense of having gained something extraordinary and no sense of accomplishment. Instead, one enters a state of emptiness and undifferentiated wholeness, with the true essence filling within. One is gradually entering the state of ease of quiescent cessation.
（四）经此三种轻安，其间必经过无数反动，甚至旧时积习，一齐发出，良由从前是压迫功夫，不知者谓为退转，实则搬运正忙，一切夙垢正打扫出屋时，是好处，非坏处，若再起爱惜而留之，则大误矣。	(4) After passing through these three kinds of ease, one will inevitably undergo countless reactions. Even long-accumulated habitual tendencies may all emerge at once. This is because one's previous effort was suppressive. Those who do not understand call it regression; in fact, the work of carrying things out is in full progress, and old accumulated grime is being swept out of the house. This is beneficial, not harmful. If one again cherishes it and keeps it, that is a grave mistake.
（五）其间忽好弄文字作偈语，好与人多辩，皆是夙垢中种子。比较稍好者，一经搬出，不必再惜。	(5) One may suddenly become fond of playing with words and composing verse, or of arguing extensively with others. These are all seeds among the old accumulated grime. If they are somewhat better, once they have been carried out, there is no need to cherish them again.
（六）其间忽经过痛哭流涕，此有二境，一则怖畏生死，或恐此生不及，一则不期然而如是，亦喜极而涕，惟稍不同，此亦种子翻出即了。	(6) One may suddenly pass through a period of weeping bitterly. There are two conditions: first, fear of birth and death, or fear that one may not make it in this lifetime; second, weeping without expecting it, perhaps from overwhelming joy. Though they differ slightly, these too are merely seeds that have surfaced and are thereby finished.
（七）其间忽见山不是山，水不是水，又见他人种种，无一是处，惟此法为是，此正深入而未翻身时，若再经	(7) One may suddenly see that mountains are not mountains and waters are not waters, and may see

反跌，则生平等智光，入不二境矣。	all sorts of faults in other people, believing that only this Dharma is right. This is precisely when one has entered deeply but has not yet turned around. If one then undergoes another reversal, wisdom-light of equanimity arises and one enters the nondual state.
（八）其间忽生待心，自以为久久自然会得，此等习惯，全由放逸中来，亦不痛切故。	(8) One may suddenly develop a waiting mind, thinking that after a long time one will naturally attain realization. Such a habit comes entirely from laxity and from a lack of earnest resolve.
（九）其间忽自己不信自己，此由因地上不敢承当，决定力小，故有此疑。	(9) One may suddenly lose faith in oneself. This is because, at the causal stage, one did not dare to take responsibility and one's power of resolve was weak; hence this doubt arises.
（十）其间忽辩才滔滔，昔所说者，不久即自觉其非，此由于慧力未足，量度未周，故欠圆明，但从此日有进益。	(10) One may suddenly become eloquent and pour forth words without end, yet before long realize for oneself that what one formerly said was wrong. This is because one's power of wisdom is not yet sufficient and one's perspective is not comprehensive, so it lacks complete clarity. Nevertheless, from this point forward one makes daily progress.
（十一）其间自觉一月有一月之进步，一日有一日之不同，并亦不知何故如是。	(11) One may feel that each month brings its own progress and each day its own difference, without knowing why this is so.
（十二）恐怖心自不易起，因得失心淡也。	(12) Fear naturally becomes less likely to arise, because concern with gain and loss has faded.
（十三）照力之迟速，盖心境相对，不照即不转，不转即不空，其力亦渐增加如次：	(13) As for the speed of the power of contemplation: mind and circumstances stand in relation to one another. Without contemplation, there is no transformation; without transformation, there is no emptiness. This power gradually increases in the following order:
（1）先见境而觉照，但必竭力提起。	(1) One first encounters circumstances and then contemplates them, but must exert all one's strength to arouse this contemplation.
（2）见境而觉照，觉照虽在后，提起则不必用力。	(2) On encountering circumstances, one contemplates them. Although contemplation comes afterward, one need not exert effort to arouse it.

（3）见境即知觉照，略有先后，但未离于知。	(3) On encountering circumstances, one immediately knows to contemplate them. There is a slight before and after, but one has not yet gone beyond knowing.
（4）见境即照，同时提起。	(4) On encountering circumstances, one immediately contemplates them; both arise simultaneously.
（5）先以觉照，境若在后，然有时忘失。	(5) Contemplation comes first, while circumstances seem to come afterward; yet at times it is forgotten.
（6）境随心照，时时觉照在前，然尚顾及觉照（以上在功用地）。	(6) Circumstances follow the mind's contemplation; contemplation is always first, though one still attends to the contemplation itself. (The foregoing belong to the stage of deliberate effort.)
（7）不知有照而未离照，明知有境，本来无碍。	(7) One does not know that there is contemplation, yet has not departed from contemplation. One clearly knows that circumstances exist, but originally there is no obstruction.
（8）常寂常照。	(8) Ever quiescent, ever illuminating.
行者自问居第几位中。	Practitioners should ask themselves at which level they abide.
（十四）其间忽生骄慢，轻彼后学，或疾视固执不化之人，以及弄文作偈，皆是夙世习气种子，无论何人，亦必经此过程，世人目为狂禅，能再痛切打扫，自臻圆净，虽然得此禅病，已属不易，比诸了无消息者何止天壤。	(14) One may suddenly become arrogant, look down on later students, or glare angrily at people who are obstinate and unwilling to change. One may also play with words and compose verse. All these are seeds of habitual tendencies from past lives. Whoever one may be, one must pass through this process. People in the world call it crazy Chan. If one can again clean it out with earnestness, one will naturally reach complete purity. Although this Chan illness has arisen, it is already no easy matter; compared with those who have received no indication at all, the difference is greater than that between heaven and earth.
（十五）其间自得胜境，即生各种见地，此见地自较往昔为高，乃喜而存之，不肯舍去，在世法为成见，在佛法为所知，执其所知，不求究竟，遂障于道，此必经之阶级，亦功夫半进时之印证，若不打破，转成大病。	(15) On attaining a favorable state, one may immediately form various views. These views are naturally loftier than one's former views, so one delights in them and preserves them, unwilling to relinquish them. In worldly terms, these are fixed preconceptions; in the Buddhadharma, they are what one knows. Clinging to what one knows and

	not seeking ultimate realization, one thereby obstructs the Way. This is a stage that must be passed through, and also a verification when one's practice is halfway advanced. If it is not broken through, it turns into a grave illness.
十一、对于读经论时之印证	XI. Verification When Reading Sutras and Treatises
在未开眼以前读经，每被经误，佛灭后未百年，经文已有谬误。时阿难已老，见童子误读经文，为彼正误，童子不听，当时尚如是，况今日乎，况死执考据者乎。	Before opening one's eyes, when reading the sūtras one is often misled by their wording. Less than a hundred years after the Buddha's passing, errors had already entered the scriptures. Ānanda was then old. Seeing a young novice misread a passage, he corrected him, but the novice would not listen. It was already so then; how much more so today, and how much more so among those who rigidly cling to textual criticism.
故重文而不重义，势必无一经可读，即如心经二百六十字，无得与得，不了其义者，执为冲突。末世佛法之灭，必始于考据而多诤，使后人无从著手，余可断言也。功德翻为罪人，可哀也矣。	Therefore, if one values wording over meaning, inevitably not a single sūtra will remain readable. Take the Heart Sūtra's 260 characters: "no attainment" and "attainment" are taken as contradictory by those who do not understand their meaning. In the final age, the extinction of the Buddha-Dharma will surely begin with textual criticism and proliferating disputes, leaving later generations with no way to begin. I can state this with certainty. Those with merit and virtue will instead be made into offenders—how lamentable!
读经当在超然地位，先明经旨，再达理论，经旨不为理论所掩，理论不为文字所拘，即我心不为经论所缚耳。盖佛说法，有如医病开方，治他人病，非为我说，但可借以参考，不当直取自用，当将死文字，用作活解，故曰如来无所说。	One should read the sūtras from a position of detachment: first understand the purport of the sūtra, then grasp its principles. Do not let the purport be obscured by principles, nor let the principles be constrained by words; that is, do not let one's own mind be bound by sūtras and treatises. When the Buddha taught the Dharma, it was like a physician prescribing medicine for an illness: it was to cure another's illness, not necessarily spoken for me. One may draw upon it for reference, but should not take it over directly for one's own use. Dead words should be given living interpretations. Thus it is said that the Tathāgata has nothing to teach.
看经有两种，一未修前，一已修后，意境各自不同，看经当参其不可解处，如《金刚经》云：一切佛与法，皆从此经出。此为何经乎，若从《金刚经》出，则《金刚	There are two ways of reading the sūtras: before one has practiced and after one has practiced; the inner horizon is different in each case. When

经》又从何处出乎？又经云：当知是人即是如来。于此等处，能点断承当否，可证知其力量之大小。	reading the sūtras, one should investigate what seems incomprehensible. The Diamond Sūtra says, “All Buddhas and the Dharma arise from this sūtra.” What sūtra is this? If they arise from the Diamond Sūtra, then from where does the Diamond Sūtra arise? Again, the sūtra says, “Know that this person is the Tathāgata.” At such points, can you decisively cut through and take it up for yourself? This can verify the extent of one’s strength.
佛所说法，后人改之，即入地狱，不可不知。但佛说者经义而非经文，文或未尽，则伤其义，是不可不明。地狱之入不入，在改其义与否耳，惟后世修证人太少，宁仍其旧，非真有力量者，勿开此端，恐盲从者之效尤，以考据无得，迳将文义一并割裂，不成片段，则大误矣。	If later people alter the Dharma taught by the Buddha, they will fall into hell; this must be understood. Yet what the Buddha taught is the meaning of the sūtras, not merely their wording. The wording may not fully express it, but to harm its meaning is unacceptable; this too must be understood. Whether one falls into hell depends on whether one has altered its meaning. Still, in later times there are too few who truly cultivate and realize, so it is better to retain the old wording. Unless one truly has strength, do not initiate such changes, for fear that blind followers, unable to gain anything through textual criticism, will simply sever wording and meaning alike, leaving only disconnected fragments. That would be a grave error.
十二、对于习染上之印证	12. Verification Concerning Habitual Defilements
学佛无他，只是改习气，易性情，以心境染成为习惯，名曰脾气，俗人呼谓本性，谚曰：江山可改，本性难移。极言习气之不易除，而不知其非也。	There is nothing else to learning the Buddha-Dharma: one merely changes habitual tendencies and transforms one’s temperament. When the dispositions conditioned by one’s mental states become habitual, they are called one’s temperament; ordinary people call them one’s original nature. A proverb says, “Rivers and mountains may change, but one’s nature is hard to alter.” This strongly expresses how difficult habitual tendencies are to remove, yet it is not true.
本性本无污染，非染而可坏，亦非不染而可成，有如醉人，与未醉时丝毫不二，只一颠倒，然不因颠倒而失其人性也，及至于醒，完全无缺，觅其醉与颠倒，了不可得，始终无成无坏。	Original nature has never been contaminated. It cannot be ruined by defilement, nor can it be accomplished by nondefilement. It is like a drunk person, who is not in the slightest different from when sober; there is only a single inversion. Yet because of that inversion, the person has not lost his human nature. Once he sobers up, he is wholly

	intact. If one seeks the drunkenness and inversion, they cannot be found at all. From beginning to end, there is neither accomplishment nor ruin.
从知世间毕竟无一迷人，个个是佛，个个是觉者 。然今日之醉与颠倒则不无，但毕竟无坏无杂故，此暂有之习气，只名之曰幻有而已。于幻有中，假定一深浅，假立一善恶之名，假分为易改与难除而已。一切本幻而觉性不动，姑就幻相中以印证可也。	Therefore know that in the world there is ultimately not a single deluded person: each and every one is a Buddha, each and every one is awakened. Yet present drunkenness and inversion do exist. But since there is ultimately neither corruption nor admixture, these temporarily present habitual tendencies are merely called illusory existence. Within this illusory existence, we provisionally posit degrees of depth and superficiality, provisionally name good and evil, and provisionally distinguish what is easy to change from what is hard to remove. Everything is originally illusory, while awakened nature remains unmoved. It is sufficient, then, to make verification within these illusory appearances.
习气之易除者在一直字爽字，直则不曲，爽则不缠。	The habitual tendencies easiest to remove lie in being straightforward and open: straightforwardness is free of crookedness, and openness is free of entanglement.
凡直爽之人，其成佛必较易，以执着心松也，执我为生死之根，执我者必爱我，爱我者必我是，我是者必求全，求全者必比量，比量者必多虑，多虑者必多疑，多疑者必深心，深心者必细曲，细曲者必不明，不明者必胆小，胆小	Those who are straightforward and open will find it easier to attain Buddhahood, because their clinging minds are looser. Attachment to self is the root of birth and death. Those attached to self necessarily love themselves; those who love themselves necessarily insist on themselves; those who insist on themselves necessarily seek perfection; those who seek perfection necessarily make comparisons; those who make comparisons necessarily worry excessively; excessive worry necessarily brings much doubt; much doubt necessarily brings calculation; calculation necessarily becomes subtle and crooked; subtle crookedness necessarily brings lack of clarity; lack of clarity necessarily brings timidity.
者必缠缚，缠缚者必死执，死执者难转，难转者不解脱，步步深入，习染益厚，于生前无一物一事一见肯布施放松，其死也，入于恶道，亦自爱执而自难出矣。	Timidity brings entanglement; entanglement brings rigid clinging; rigid clinging makes one hard to turn; those hard to turn are not liberated. Step by step, one sinks deeper, and habitual defilements grow ever thicker. During life, one is unwilling to give away or loosen attachment to any thing, affair, or

	view. At death one enters the evil realms; through self-love and self-clinging, one makes it difficult for oneself to emerge.
然人何故而有此种种毛病耶，则一见理不明之误也，不明由于不辨真伪，不辨由于不能空诸所有，不空由于无慧，无慧由于无定，无定由于无法，无法由于无福缘，无福缘由于执我为是，不虚心容纳，远离善知识，终至沉沦。	But why do people have all these faults? It is simply the error of failing to understand principle. Failure to understand arises from not distinguishing true from false; failure to distinguish arises from being unable to empty all that one possesses; inability to empty arises from lacking wisdom; lacking wisdom arises from lacking samādhi; lacking samādhi arises from lacking the Dharma; lacking the Dharma arises from lacking fortunate conditions; lacking fortunate conditions arises from insisting on oneself as right, refusing to open one's mind and be receptive, and keeping far from good spiritual friends. In the end, one sinks into ruin.
修行不照顾自己之习气，等于不曾修持，不除根本无明，则习气永无办法，即永不能成佛，若欲自己印证功行之迟速，只问自己性情直爽抑是曲缠，苟一思之，当不寒而栗，经云，女转男身方成佛，言人性情，必由阴而转阳，由曲而转直也，直心道场。直者，不污染之空心也，非关男女，故经云佛法非男非女，非不男女。	If one cultivates without attending to one's own habitual tendencies, it is equivalent to never having practiced. Unless one removes fundamental ignorance, there is no way to deal with habitual tendencies, and one can never attain Buddhahood. If you wish to verify for yourself whether your practice is swift or slow, simply ask whether your temperament is straightforward and open or crooked and entangled. If you reflect on this even once, you should shudder without feeling cold. A sūtra says that a woman must transform into a man before attaining Buddhahood. This refers to human temperament: it must turn from yin to yang, from crookedness to straightforwardness. "The straight mind is the place of practice." Straightness is the empty mind free from defilement; it has nothing to do with male or female. Therefore the sūtras say that the Buddha-Dharma is neither male nor female, not that it is without men and women.
十三、对于奇突事时之印证	13. Verification in the Face of Extraordinary and Sudden Events
经云不惊不怖不畏，或云信心不逆，或一念生净信者等语，皆可考证行者情见之深浅。众生无始执我，外取粗分之境，由我相妄起分别，遂有我人众生寿者之相。内证细分之意境，由我见妄起遍计，遂有我人众生寿者之见。	The sūtras say, "not startled, not terrified, not afraid," or "faith that does not recoil," or "those in whom pure faith arises in a single thought." Such expressions can all test the depth or shallowness of a practitioner's emotional views. Since

	beginningless time, sentient beings have clung to self. Outwardly, they grasp coarse objects; from the mark of self, discriminations falsely arise, and thus there are the marks of self, person, sentient being, and life span. Inwardly, they realize subtle mental states; from the view of self, pervasive discrimination falsely arises, and thus there are the views of self, person, sentient being, and life span.
境不分顺逆，凡超过于我见之所期者，始生疑怖，至其极，乃有颠倒狂乱之果。推其始，则有狐疑不信之因，其实皆我相中之情见，幻化虚妄，辗转养成，《圆觉经》所谓养此无明，不自觉其养成长大也。	Circumstances are not themselves favorable or adverse. Only when something exceeds the expectations of one's self-view do doubt and fear arise; at their extreme, they yield the result of inversion and madness. Tracing this to its beginning, there is the cause of hesitation, doubt, and disbelief. In truth, all these are emotional views within the mark of self—illusory and unreal—which are nourished and developed in turn. This is what the Sūtra of Perfect Enlightenment calls "nourishing this ignorance," without realizing that one is nourishing it until it grows great.
夫情为我爱，见为我执，病固由此起，病亦由此除，凡对奇怪事而认为可怪者，必其人之少所见而不能转耳，若视为平常，或明为不二，其疑自破，然破此疑者，仍藉我见，前见为识，后见转智，先以智破识，更以智破智，以幻	Emotion is self-love, and view is attachment to self. Although illness arises from these, it is also removed through these. Whoever regards strange events as strange has simply seen too little and cannot transform. If one regards them as ordinary, or understands them as nondual, one's doubt dissolves of itself. Yet one who dissolves this doubt still relies on view: the former view is consciousness, while the latter view transforms into wisdom. First use wisdom to break consciousness, then use wisdom to shatter wisdom itself.
灭幻，得无所灭，乃名无智无得之第一义，更进而义亦不立，第一亦假名，我不着我，怪不见怪，非大定不惑而能如是乎？兹将对事惊怖之缘起心，抉其隐以相告示。	Use illusion to extinguish illusion, until there is nothing to extinguish; only then is this called the ultimate meaning of no wisdom and no attainment. Going further, even meaning is not established; "ultimate" is itself only a provisional name. When I do not cling to self, the strange is not seen as strange. Could this be so without great samādhi, free from delusion? I shall now reveal the hidden origins of the mind that is startled and fearful in the face of events, in order to instruct you.
总之破此比量法，亦不外乎见，一曰不理，以觉在前，知其本幻，出于自然不理而现量之有力者也。二曰以见	In sum, breaking this habit of comparison is also nothing other than a matter of view. First is not

破见，如以剑斩物，更以剑斩剑，此藉功用为方便而善巧处之也，姑举二事以为参究：	attending to it: with awakening foremost, one knows it is originally illusory and naturally does not attend to it; this is the power of direct perception. Second is using view to break view: as one uses a sword to cut things, and then uses the sword to cut the sword. This relies on purposeful effort as a skillful expedient. Let me give two matters for investigation:
一、风俗	1. Customs
此谓俗见，最不易破之事，以寡不敌众也。彼改革风俗者，必强欲破之，此不名破，但名易俗，以同一俗也。惟先以智慧破彼迷闷，勿与之逆，于无可究竟中，假立多数为安者方便以存之，即是究竟，在自己则未尝不了了觉知，不随俗以浮沉，见一切境认为法尔如是，原无奇特之可言，则入于清净觉地矣。	This refers to conventional views, which are among the hardest things to break because the few cannot prevail against the many. Those who reform customs necessarily seek forcefully to destroy them. This is not called breaking them; it is merely called changing customs, replacing one custom with another. First use wisdom to dispel their delusion and confusion, but do not oppose them. Where no ultimate conclusion can be reached, provisionally establish what brings security to the majority and preserve it as an expedient; that itself is the ultimate. As for oneself, one never fails to know clearly, does not drift up and down with convention, and sees all circumstances as naturally thus, with nothing extraordinary to speak of. Then one enters the ground of pure awakening.
二、意外事	2. Unexpected Events
凡遇意外之事，非关事之大小如何，乃我不识无常，执为实有，不辨虚伪，遂被动摇，又事非预料者，骤聆之，每生惊怖，有智慧者，不待其事之成果，先于因地彻了，决为毕竟无常，皆属生灭。	Whenever one encounters an unexpected event, it is not a question of whether the event is major or minor. Because one does not recognize impermanence, clings to things as truly existent, and fails to distinguish true from false, one is shaken by it. Moreover, when something is unforeseen, hearing of it suddenly readily gives rise to alarm and fear. Those with wisdom do not wait for the event's result; already at the causal stage they thoroughly understand that it is certainly impermanent in the end and wholly belongs to arising and ceasing.

如生子女，明知为可爱，为父母者，自望其成人长寿，但各有因缘，各有寿数，于汤饼会亲友道贺时，此未来一幕之病死丧葬，早于此时定局，抑又何伤，人既如是，物亦如是，时时存此慧观，入不二门，则未来诸苦，悉皆布施	For example, when children are born, one knows they are lovable, and as parents one naturally hopes that they will grow up and live long. But each has their own causes and conditions and their own span of life. At the feast celebrating a newborn, when relatives and friends offer congratulations, the future scenes of illness, death, and funeral rites are already determined. What harm is there in this? People are thus, and things are thus. If one constantly maintains this wise contemplation and enters the gate of nonduality, all future suffering can be given away.
舍弃，佛法之妙，譬如打防疫针，先除未来恐怖，使早有准备，故骤聆之，即无怖畏，此救于因地，自较世法之救果者为圆。	One can relinquish it. The wonder of the Buddha-Dharma is like receiving a vaccination: it first removes future fear, so that one is prepared in advance. Thus, when one suddenly hears of such things, there is no fear. This saves at the causal stage and is naturally more complete than worldly methods, which save only at the stage of results.
众生习气无量，多则为八万四千相，《大日经》简之为六十，谓有六十心，具有六十相。兹更简明，释之如此。行者由此参问自己，我于何种心为最坚固，即我病相之最深者，以何对治，则习气自除而根本智日益坚强矣。兹简明释之如下：	Sentient beings have immeasurable habitual tendencies, said to number as many as eighty-four thousand forms. The Mahāvairocana Sūtra reduces them to sixty, saying that there are sixty types of mind, each possessing sixty characteristics. I shall simplify them still further and explain them as follows. Practitioners should use these to examine themselves: Which type of mind is strongest in me? This is the deepest manifestation of my illness. What remedy should I apply? Then habitual tendencies will naturally be removed, and fundamental wisdom will grow ever stronger. The concise explanations follow:
一、贪心	1. Greed
谓见境即取，染污净心，然必有相彰于外者，如观烟即知有火性，贪根在内，为一切入道之障，于财宝名利，乃至贪法味，皆病也。以空一切为对治。	This means grasping at whatever object one encounters, thereby defiling the pure mind. Yet it must manifest outwardly in some form, just as seeing smoke reveals the presence of fire. The root of greed lies within and obstructs every entry into the Way. Greed for wealth, fame, and profit—even greed for the flavor of the Dharma—is all illness. Emptying everything is the remedy.
二、无贪心	2. Nongreed

谓与前心相违，此无慧不贪之行也，如正用功修持时，乃亦消极偏空而不贪，不发大心，但求少足，或不精进，或入断灭，前为过取，此为过舍，皆病也。以不取不舍，发大心承当为对治。	This is contrary to the preceding state of mind. It is the practice of not being greedy without wisdom. For example, when one is properly applying oneself to cultivation, one may nevertheless become negatively attached to biased emptiness and fail to be greedy; one does not arouse the great resolve, but seeks only a little satisfaction; or one does not strive diligently; or one falls into annihilation. The former is excessive grasping, this is excessive relinquishing. Both are illnesses. The remedy is neither grasping nor relinquishing, but arousing the great resolve and taking it up.
三、嗔心	3. Anger
由贪求不得而嗔恨也。以慈心为对治。	This is anger and resentment arising when one's greedy desires are not fulfilled. Loving-kindness is the remedy.
四、慈心	4. Loving-Kindness
此与嗔相违，但属妇人之仁，妨入大道。当以明因果，求究竟，大处落墨为对治。	This is contrary to anger, but it is merely the benevolence of a sentimental woman and obstructs entry into the great Way. The remedy is to understand cause and effect, seek the ultimate, and take up the matter on a grand scale.
五、痴心	5. Delusion
凡遇所为事，不能以慧心甄别，诸多迷惑。此以开般若为对治。	Whenever one encounters something to be done but cannot distinguish it with a wise mind, there are many confusions. Developing prajñā is the remedy.
六、智心	6. Intellectual Cleverness
此世间小智，曲意分别，此胜此劣，自以为是，不知个人所知所见，极为有限，萤火之光，不能燃须弥山也。当以虚心勿自大为对治。	This is the petty cleverness of the world, making twisted discriminations—this is superior, that is inferior—and taking oneself to be right. One does not realize how extremely limited one's own knowledge and views are: the light of a firefly cannot set Mount Sumeru ablaze. The remedy is to be humble and not self-important.
七、疑心	7. Doubt
此由自身之利害得失太分明，丝毫不肯吃亏，处事犹豫不决，进退失据。当以牺牲、勇猛心为对治。	This arises when one is overly calculating about one's own benefits, harms, gains, and losses, unwilling to suffer even the slightest disadvantage. In handling affairs, one hesitates and cannot

	decide, losing one's bearings in advancing and retreating. The remedy is a spirit of self-sacrifice and courage.
八、决定心	8. Rash Decisiveness
此言决定太速，不辨邪正，因而误事。当以慧观考察，勿重人情为对治。	This means deciding too quickly, without distinguishing the deviant from the proper, and thereby mishandling affairs. The remedy is to examine matters through wise contemplation and not give undue weight to personal feelings.
九、暗心	9. A Darkened Mind
言此事可以不疑，乃亦疑虑不决，此与第七心略同，前为细，此为粗，前为过分，此为不及。亦以慧照为对治。	To say that one need not doubt a matter, yet still remain hesitant and unable to decide—this is somewhat like the seventh type of mind. The former is subtle; this is coarse. The former goes too far; this does not go far enough. Counteract it with the illumination of wisdom.
十、明心	Ten. The Mind That Seeks Complete Clarity
言一切明了，然察察则过矣。不知世事本属无常，难期圆满。当以不可求全为对治。	This means seeking to understand everything completely; yet excessive scrutiny is a fault. One does not know that worldly affairs are inherently impermanent and can hardly be expected to reach perfection. Counteract this by not demanding perfection.
十一、积聚心	Eleven. The Accumulating Mind
谓得一胜法，积聚于此，余法皆不取，如喜密法者，自谓离此更无余法，修净土者亦然，遂开门户纷诤之渐。当以平等广大心为对治。	This means obtaining one excellent teaching and accumulating everything in it, while rejecting all other teachings. For example, those who delight in Esoteric Buddhism may think that apart from it there is no other Dharma; Pure Land practitioners may do the same. Thus begins the gradual opening of sectarian disputes. Counteract this with an impartial and expansive mind.
十二、斗心	Twelve. The Contentious Mind
谓好辩论是非，曲亦辩之使直，不知论即非义。当以无诤为对治。	This means enjoying arguments over right and wrong, even arguing what is crooked into being straight, without realizing that disputation itself is contrary to the truth. Counteract it with non-contention.
十三、诤心	Thirteen. The Quarrelsome Mind

此内自讼也，如自思维，已得一义，则亦可矣，辄复自设异议，辗转生心。当味季文子三思而后行之为对治。	This is inward self-contention. For example, after reflecting and arriving at an understanding, one might leave it at that, but instead one invents further objections and gives rise to thought after thought. Counteract this by taking as one's model Ji Wenzi's practice of considering a matter three times before acting.
十四、无诤心	Fourteen. The Mind of Non-Contention
谓是非俱舍，反至了无主张，善恶不分。此以明断速决为对治。	This means abandoning both right and wrong, and thereby ending up with no standpoint at all, unable to distinguish good from evil. Counteract it with clear discernment and prompt decision.
十五、天心	Fifteen. The Heavenly Mind
谓有自然习气，一切随愿需求，如天道中之果报乐事，不加功力，自然而致，今则修行亦随之自然，不下苦功，能障菩提，若明一切非可自然，亦必种因而果。勿贪省力以为对治。	This means having habitual tendencies toward spontaneity, wishing for everything to accord with one's desires and demands. Like the pleasurable karmic rewards in the heavenly realms, which arise naturally without exertion, one now expects practice likewise to occur naturally, without diligent effort. This can obstruct bodhi. One should understand that nothing comes about naturally: causes must be planted before results can be obtained. Counteract it by not craving to save effort.
十六、阿修罗心	Sixteen. The Asura Mind
谓其人虽知解脱之利，乃习于生死果报，沉沦而不进趋。当以观世无常苦空为对治。	This means that although a person knows the benefits of liberation, they are accustomed to the karmic results of birth and death, sink into them, and do not press forward. Counteract this by contemplating the impermanence, suffering, and emptiness of the world.
十七、龙心	Seventeen. The Dragon Mind
贪财贪货贪色如龙也。以知足为对治。	Greed for wealth, goods, and sensual pleasures is like that of a dragon. Counteract it with contentment.
十八、人心	Eighteen. The Human Mind
恩怨极分明，报施极不苟，处处立人我。当趋大道为对治。	It sharply distinguishes favors from resentments and is extremely exacting in repaying favors and requiting grievances; everywhere it establishes self

	and other. Counteract it by directing oneself toward the great Way.
十九、女心	Nineteen. The Female Mind
多欲心也。当以不净观为对治。	This is a mind of many desires. Counteract it with contemplation of impurity.
二十、自在心	Twenty. The Self-Directed Mind
自求一切如意满愿。当观法无自性，因缘而会，岂能尽如我意以对治。	This means seeking for everything to accord with one's wishes and fully satisfy one's desires. Contemplate that dharmas have no inherent nature and come together through causes and conditions; how could everything possibly conform to one's wishes? Use this as the countermeasure.
二十一、商人心	Twenty-One. The Merchant's Mind
谓分析过细，筹虑太周，势必拖泥带水，即成大病。当修疾智以为对治。	This means analyzing too minutely and planning too comprehensively, which inevitably results in muddle and entanglement and becomes a serious illness. Counteract it by cultivating swift wisdom.
二十二、农夫心	Twenty-Two. The Farmer's Mind
如农夫耕耘，一一求知，方下功力，学法者，亦先欲广闻而后求法，今之研究法相宗者，但闻理解，疏于事修，劳而无功。当思毒箭入体，急宜速治，不应广问而后拔箭，故修利智，为所对治。	Like a farmer cultivating the fields, one seeks to know every detail before exerting effort. Those who study the Dharma likewise first wish to hear extensively and only afterward seek the Dharma. Present-day students of the Dharma Characteristics School merely hear and understand doctrinal principles, while neglecting practical cultivation; they labor without result. One should consider a poisoned arrow lodged in the body: it urgently needs treatment, and one should not ask countless questions before removing the arrow. Therefore, cultivate sharp wisdom as the countermeasure.
二十三、河心	Twenty-Three. The River Mind
谓如河水依靠两边，或漂流不定，心不专一。当专心一境以为对治。	This means being like river water, dependent on its two banks or drifting without stability, with the mind not focused on one point. Counteract it by concentrating the mind on a single object.
二十四、陂池心	Twenty-Four. The Pond Mind
谓人贪得名利无厌足，如水之聚集，无所不收，学法亦尔，贪多则不精一。以少欲为对治。	This means that people greedily seek fame and profit without ever being satisfied. Like water gathering in a pond, they take in everything without

	exception. The same is true in studying the Dharma: greed for too much prevents one from becoming proficient in any one thing. Counteract it with few desires.
二十五、井心	Twenty-Five. The Well Mind
谓如是思维，深复甚深，皆欲令人不测。当以平直显了易知为对治。	This means thinking in ever deeper and more abstruse ways, always wishing to be unfathomable to others. Counteract it with straightforwardness, clarity, and ease of understanding.
二十六、守护心	Twenty-Six. The Guarding Mind
世人护己财物身命，如龟藏头，此声闻习气，不堪大受。当以广大慈悲，普利人众为对治。	Worldly people guard their possessions, bodies, and lives like a turtle drawing in its head. This is a habitual tendency of the śrāvakas and cannot bear the great Dharma. Counteract it with broad compassion that universally benefits all people.
二十七、悭心	Twenty-Seven. The Miserly Mind
谓一切所作，无不为己，乃至善法亦好秘惜，不以惠人。当以念一切无常，利他即以利己为对治。	This means doing everything for oneself; even in wholesome dharmas, one likes to hoard them secretly rather than share them with others. Counteract it by remembering that all things are impermanent and that benefiting others is benefiting oneself.
二十八、猫狸心	Twenty-Eight. The Cat Mind
谓伺捕禽兽，屏息待机，不务速进，乘便再取，于法亦持而不修，冀待良缘，又受惠而不念报德，亦猫心也。以闻法速修，常念恩德，为对治。	This means lying in wait to catch birds and beasts, holding one's breath and waiting for an opportunity rather than diligently advancing at once, and acting only when circumstances are favorable. In the Dharma, it means retaining teachings without practicing them, hoping to wait for favorable conditions. Receiving kindness without remembering to repay it is also a cat mind. Counteract it by practicing promptly upon hearing the Dharma and constantly remembering others' kindness.
二十九、狗心	Twenty-Nine. The Dog Mind
得少为喜足，以薄福因缘，所期下劣，如得少分善法，以为行不可尽，不求胜上，亦声闻习也。当以心大如海为对治。	This means being pleased and satisfied with attaining only a little. Because of meager merit and conditions, one's aspirations are inferior. For instance, having obtained a small portion of wholesome Dharma, one thinks practice need not

	be pursued to the end and does not seek what is higher and more excellent. This too is a śrāvaka habit. Counteract it by making the mind as vast as the ocean.
三十、迦楼罗心	Thirty. The Garuḍa Mind
此鸟常恃两翅以成其势，其人好羽党，植势力，以为依赖，遂少独进心。当以独立性，如狮子王，不赖助伴，为所对治。	This bird constantly relies on its two wings to establish its power. Such a person delights in forming factions and building influence, taking these as support, and thus has little inclination to advance alone. Counteract it with independence: like the lion king, do not rely on companions or assistance.
三十一、鼠心	Thirty-One. The Mouse Mind
其人好小破坏，行非理无益事，见有成事，好为间隙而沮败之。当以广大光明心为对治。	Such a person enjoys petty acts of destruction, doing unreasonable and useless things. When they see something being accomplished, they like to create gaps and obstruct or ruin it. Counteract this with a broad and luminous mind.
三十二、歌咏心	Thirty-Two. The Chanting Mind
好以文词丽句以为法施，不能内证自然之慧，徒习皮毛，不得实益。当以求实务为对治。	One enjoys using elegant literary phrases as Dharma giving but cannot inwardly realize innate wisdom. One merely learns the superficialities and gains no true benefit. Counteract this by seeking practical substance.
三十三、舞心	Thirty-Three. The Dancing Mind
喜神通变幻，现种种未曾有事，能障净心，说名为病。当以勿贪世间小验以对治。	One delights in spiritual powers and transformations, displaying all kinds of unprecedented phenomena. This can obstruct the pure mind and is called an illness. Counteract it by not craving minor worldly signs of efficacy.
三十四、击鼓心	Thirty-Four. The Drum-Beating Mind
发心警诫众生，热心太急，务小利而妨大事因缘，亦病也。当以求究竟法度众生为对治。	One arouses the resolve to warn sentient beings, but one's zeal is too urgent; pursuing small benefits obstructs the causes and conditions for great matters. This too is an illness. Counteract it by seeking the ultimate Dharma to liberate sentient beings.
三十五、室宅心	Thirty-Five. The House Mind

谓如室防身，远离诸恶也，此与守护心相同。当以利众为对治。	This means using a house for protection, thereby keeping far from all evils. It is the same as the guarding mind. Counteract it by benefiting others.
三十六、狮子心	Thirty-Six. The Lion Mind
修行一切，无稍怯弱，如狮子王，观天下无难事。当以无有优劣，一切平等，愿一切众生遍胜为对治。	One practices everything without the slightest timidity, like the lion king, regarding nothing in the world as difficult. Counteract this by recognizing that there is neither superiority nor inferiority, that all are equal, and by wishing all sentient beings to excel universally.
三十七、鸮　心	Thirty-Seven. The Owl Mind
即枭鸟也，利于夜暗。凡好处静、闭门暗修者近之。当念明暗不二，静闹非异，不起二见以为对治。	This is the owl, which thrives in the darkness of night. Those who favor dwelling in quiet places, shutting themselves away to practice in secret, approach this disposition. Counteract it by remembering that light and darkness are nondual, stillness and noise are not different, and by not giving rise to dualistic views.
三十八、鸟心	Thirty-Eight. The Bird Mind
谓常惊怖思念，虽对友善，亦怀疑惧猜阻。当修安定无畏心以对治。	This means constantly entertaining fearful thoughts. Even toward friendly people, one harbors suspicion, fear, and distrust. Counteract it by cultivating a settled and fearless mind.
三十九、罗刹心	Thirty-Nine. The Rākṣasa Mind
于善中忽起不善，如造佛塔庙，是大功德，忽恐损害小虫，烦扰施主而止。当以权衡利益，分别轻重为对治。	In the midst of a wholesome act, an unwholesome thought suddenly arises. For example, building a stūpa or temple is a great merit, but one suddenly fears harming small insects or troubling the donors and so stops. Counteract it by weighing the benefits and distinguishing what is weighty from what is light.
四十、刺心	Forty. The Thorn Mind
谓一切处发起恶作为性，多所损妨，令近者不安，又如布施，作已又生追悔。当速忏除以为对治。	This means that doing harmful deeds everywhere becomes one's disposition, causing much injury and obstruction and making those nearby uneasy. It is also like making a gift and then giving rise to regret afterward. Counteract it by repenting and eliminating it without delay.
四十一、窟心	Forty-One. The Cave Mind

谓求长寿神仙不老之术，待见未来诸佛，如诸龙阿修罗，深藏海底深窟中。当以此生速得闻法明道，不应无益稽留，以为对治。	This means seeking arts of longevity, immortality, and freedom from aging, while waiting to meet the Buddhas of the future, like dragons and asuras hidden deep beneath the sea in profound caves. Counteract it by swiftly hearing the Dharma and realizing the Way in this life, rather than lingering uselessly.
四十二、风心	Forty-Two. The Wind Mind
谓无法不求，遍种善根，如风之无不周及，岂知石田不毛，虚费种子。当以善择，勿贪多为对治。	This means seeking every Dharma without exception and planting wholesome roots everywhere, like wind that reaches every place. But one does not realize that a stony field bears no crops, and so seeds are wasted in vain. Counteract it by choosing well and not craving too much.
四十三、水心	Forty-Three. The Water Mind
如水之洗物，务欲发露其秽而去之，修行偏执于净，反障净心。当观实相，从本无垢，二见由我起，见即是秽为对治。	Like water washing things, one seeks to expose their filth and remove it. In practice, one becomes attached one-sidedly to purity, which instead obstructs the pure mind. Counteract this by contemplating true reality: from the beginning there is no defilement; dualistic views arise from oneself, and that very seeing is defilement.
四十四、火心	Forty-Four. The Fire Mind
性躁急如火，猛暴过甚，求法欲须臾即成，多所败伤。当以柔和慈善之水为对治。	The temperament is impatient like fire, excessively fierce and violent. One seeks the Dharma and wants attainment in an instant, thereby causing much ruin and harm. Counteract it with the water of gentleness and kindness.
四十五、泥心	Forty-Five. The Mud Mind
一向无明如泥也，其性又如泥泞。以求善知识，令方便开发为对治。	This is utter ignorance, like mud, and its nature is also like mire. Counteract it by seeking a good spiritual friend, who can skillfully open and develop one's understanding.
四十六、显色心	Forty-Six. The Color-Receiving Mind

如素丝，见色即染，随染显色，或红或紫，自无主宰，见恶事亦随顺而入。当以自主，不由他转为对治。	Like plain silk, it takes on color as soon as it encounters it; according to the dye, it shows red or purple, having no mastery of its own. When it encounters evil matters, it likewise follows along and enters into them. Counteract it by maintaining autonomy and not being turned by others.
四十七、板心	Forty-Seven. The Plank Mind
如板在水中，随其分量，受载诸物，过限即不胜，终亦倾弃之，行人专修一法，不知其他，更不慕余善，从此不进。当发广大心，学菩提行为对治。	Like a plank in water, it bears things according to its capacity; once that limit is exceeded, it cannot support them and eventually capsizes and casts them off. A practitioner exclusively cultivates one Dharma, knows nothing of others, and admires no other wholesome practices; from this point, they make no further progress. Counteract it by arousing a vast mind and learning bodhisattva conduct.
四十八、迷心	Forty-Eight. The Deluded Mind
颠倒错乱也，如欲西反东，由心散乱故。当专一其心，审谛安祥为对治。	This is inversion and confusion, as when one wishes to go west but turns east, because the mind is scattered and distracted. Counteract it by focusing the mind single-mindedly and being careful, composed, and peaceful.
四十九、服毒心	Forty-Nine. The Poison-Drinking Mind
如中毒而死，既不生善心，亦不生恶心，麻木不仁，任境流转。当发大悲众善，离断灭见以为对治。	Like dying from poison, one gives rise neither to wholesome nor unwholesome thoughts, but is numb and indifferent, drifting along with circumstances. Counteract it by arousing great compassion and all wholesome qualities, and by abandoning the annihilationist view.
五十、绢索心	Fifty. The Silk-Rope Mind
堕于断见，心不活泼，如为绢索所缚，此最是重障。当起正慧，断此邪见，以为对治。	One falls into the annihilationist view, and the mind is no longer lively, as though bound by a silk rope. This is a most serious obstacle. Counteract it by arousing right wisdom and cutting off this wrong view.
五十一、械心	Fifty-One. The Shackled Mind
二足被杻械，不能前进，凡好寂坐修死定，于法则又为法所拘。当于一切处，常活泼泼地，使静乱无间为对治。	With both feet in shackles, one cannot advance. Those who enjoy sitting quietly and cultivating a dead samādhi are likewise constrained by the Dharma itself. Counteract it by remaining lively and

	vibrant everywhere, so that stillness and disturbance are without separation.
五十二、云心	Fifty-Two. The Cloud Mind
常多忧思，杞人忧天之类。当行舍心，远离世间忧喜以为对治。	This means being constantly full of worries and thoughts, like the man of Qi who worried that the sky would fall. Counteract it by practicing equanimity and leaving behind worldly sorrow and joy.
五十三、田心	Fifty-Three. The Field Mind
如良田耘除荒秽，务求净尽，其人好修饰其身，务令光洁严好。当思此无益事，以种心地福田为对治。	Like a good field that is weeded of wild growth and filth until it is completely clean, such a person delights in adorning the body and insists that it be bright, clean, and splendid. Reflect that this is a useless pursuit; cultivate the field of blessings in the mind as its remedy.
五十四、盐心	Fifty-Four: The Salt Mind
如盐之性咸，深入更咸，其人所思，辗转深入。当知推求无穷期，非臆度可了，宜速决以为对治。	Just as salt is salty by nature and becomes still saltier the deeper it penetrates, so this person's thoughts penetrate ever more deeply, one turn after another. Know that such probing has no end and cannot be settled by conjecture; make a prompt decision as the remedy.
五十五、剃刀心	Fifty-Five: The Razor Mind
自谓剃除须发，即名出家，更何所求。此心最恶，以善根亦剃除不再生发矣。近世出家人，自命已具戒相威仪，即是僧宝，更不求心戒，作福田僧，在家人亦不辨真伪，敬僧而不敬宝，助其贡高而误之。当令剃去无明之毒，行真出家为对治。	They think that shaving off the beard and hair is itself called leaving home, so what more is there to seek? This mind is most harmful, for it also shaves away the roots of goodness, so that they cannot grow again. Monastics of recent times consider themselves already endowed with the marks and deportment of the precepts, and thus to be a jewel of the saṅgha. They no longer seek the precepts of the mind, but become merit-field monastics. Lay practitioners, too, do not distinguish the genuine from the false: they revere monastics but not the Jewel, thereby fostering their arrogance and leading them astray. Shave away the poison of ignorance and practice genuinely leaving home as the remedy.
五十六、弥卢心	Fifty-Six: The Mount Meru Mind

此心高傲自大，并师僧父母亦不敬。当以孝顺谦卑为对治。	This mind is arrogant and self-important; it does not even respect teachers, monastics, or parents. Filial devotion and humility should be its remedy.
五十七、海心	Fifty-Seven: The Ocean Mind
如海之无所不包，凡一切胜事，皆归于我，无人可与比者，弥卢务高，此心务广。当以谦下为对治。	Like the ocean, which contains everything, it claims every excellent matter for itself, believing that no one can compare with it. Mount Meru strives to be high; this mind strives to be vast. Humility should be its remedy.
五十八、穴心	Fifty-Eight: The Hole Mind
如器之有穴，成为漏器，不堪用也。其人初发心受戒，具足无缺，不久渐生漏法，同于败器，法水不留。当以有终始为对治。	Like a vessel with a hole, it becomes a leaking vessel and is unfit for use. At first, such a person arouses the resolve and receives the precepts, complete and without deficiency; before long, however, breaches in the Dharma gradually arise. Like a broken vessel, it cannot retain the water of Dharma. Persevering from beginning to end should be its remedy.
五十九、受生心	Fifty-Nine: The Rebirth Mind
此心未详其义，盖人所修，皆欲回向未来受生，求得其果，而不分善恶黑白。当纯修白法以为对治。	The meaning of this mind has not been fully explained. Presumably, people cultivate entirely in order to dedicate the merit toward future rebirth and seek its fruition, without distinguishing good from evil or black from white. One should cultivate only wholesome dharmas as the remedy.
六十、猿猴心	Sixty: The Monkey Mind
此心为六十心之总相，极言种种攀缘，不定如猿猴心也，梵本缺此一心。当以明心见性，求定开慧以为对治。	This mind is the general characteristic of the sixty kinds of mind, referring in the strongest terms to the various forms of grasping at conditions: it is as unsettled as a monkey mind. This one mind is absent from the Sanskrit original. Realizing the mind and seeing one’s true nature, seeking samādhi and opening wisdom, should be its remedy.
以上六十心，皆为习气上事，足以障道，故又名盖障。欲除此障，先应明心，明心后则种种浊见，方有下手处，惟明心后，习气仍在，正当着手消除，行者切勿偏执，自谓明心后，即算了事，尚有一个如丧考妣在也。在他人，亦切勿偏执，谓其人习气未除，即断为未明心也，此惟自己证知，或同见同行者，方识其究竟耳。	The foregoing sixty kinds of mind are all matters of habitual tendencies and are sufficient to obstruct the Way; hence they are also called obscurations. To remove these obscurations, one must first realize the mind. Only after realizing the mind does one have a place to begin working on the various

	turbid views. Yet after realizing the mind, habitual tendencies still remain and must then be eliminated. Practitioners must not cling one-sidedly and suppose that, once they have realized the mind, the matter is finished; there still remains something like mourning one's dead parents. Others, too, must not cling one-sidedly and conclude that a person has not realized the mind simply because that person's habitual tendencies have not yet been eliminated. Only the person themselves knows this through direct realization, or fellow practitioners who share the same view and practice can recognize its ultimate extent.
六十种心，即如上述矣，行者可用以自证。	The sixty kinds of mind are as described above; practitioners may use them to verify themselves.

附六：金明师兄与元音老人的一封信

Appendix Six: A Letter Between Dharma Brother Jinming and Master Yuanyin

附六：金明师兄与元音老人的一封信	Appendix Six: A Letter Between Dharma Brother Jinming and Master Yuanyin
上师慈尊慈鉴：	Revered Master, may you kindly examine this:
叩诵法安吉祥！	I respectfully wish you Dharma peace and auspiciousness!
1、座下“看着心念起处，念头起来就看见，不随着跑”“也不压它、去它”中的“心念起处”指哪里呀？【指心念未起处，故念头一起即看见，否则，念起即看不见，跟着跑了一段才看见，那就晚了。	1. In the instructions given off the meditation cushion—“watch where mental thoughts arise; when a thought arises, see it, but do not follow it,” and “do not suppress it or drive it away”—what does “where mental thoughts arise” refer to? It refers to the place before a mental thought has arisen. Thus, the moment a thought arises, you see it. Otherwise, as soon as the thought arises, you do not see it; only after following it for some time do you see it, and by then it is too late.
但看着不是死压着，而是轻松地（似有似无地）照顾他，方无弊端。这还是一时之用，不是一贯地这样看，等看熟了妄念隐退了，就不再看，看即多事了。】	But watching does not mean rigidly suppressing it. Rather, attend to it lightly, as if there and as if not there; only then will there be no drawbacks. This is only a temporary expedient, not something to be done constantly. Once you have become familiar with watching and deluded thoughts have receded,

	do not watch any longer; to watch then is superfluous.
2、若妄念起处即指这空空然而明了的无处之处，亦是妄念依生之处。就是说，看着这个无处之处，念头来了不睬他！仍只是看着。师父，是这样吗？【起初是要这样看，但久了即不消这样看，而须放松，将看亦化去。】	2. If the place where deluded thoughts arise refers precisely to this empty yet lucid placeless place, it is also the place on which deluded thoughts depend in arising. Does this mean that one watches this placeless place and, when thoughts come, pays them no heed, continuing simply to watch? Master, is this correct? At first, one should watch in this way. But after a long time, there is no need to do so; one must relax and let even the watching dissolve away.
3、“念起不随”如何做到呢？下面两种观法哪一个较好呢?	3. How does one practice “when thoughts arise, do not follow them”? Which of the following two modes of contemplation is better?
a.一直看着生起心念的无处之处，念头一来，亦不理睬！	a. Continuously watch the placeless place from which mental thoughts arise; when thoughts come, pay them no heed.
b.直接回光返照当下心念，也就是直下看着妄念，一字一字从心中过去，如镜照东西似的，而又不很着意于“看着”。是否这就是“念头起来要知道”之意呢？【简单的说，就是念头来了不睬，就象马路上的来往行人，互不理睬，自然流行无阻，不是阻止他们不许通行。看者，即不理睬也，不是死死地盯着他也。】	b. Directly turn the light inward and contemplate the present thought; that is, directly watch the deluded thought as it passes through the mind word by word, like a mirror reflecting things, yet without deliberately focusing on “watching.” Is this what is meant by “when a thought arises, one must know it”? Simply put, when thoughts come, pay them no heed. It is like passersby coming and going on the street: neither party pays attention to the other, and they naturally flow by without obstruction. This does not mean stopping them and forbidding them to pass. Watching means not paying them heed; it does not mean staring fixedly at them.
4、弟子每直下返照生起心念的无处之处时，念头看不到了，直下似空明，亦即：虽然无念，但有知觉，因外界音声，眼前之色，依然知道但不很着意。这与“前念已断、后念未生”、中间的那段空灵，是同一无处之处吗？【体似一样，但质有不同。你不很着意，还有念在。当妄念全消时是身、心、世界与虚空皆消殒的。】	4. Whenever I directly turn the light back to contemplate the placeless place from which thoughts arise, the thoughts can no longer be seen. Directly there is something seemingly empty yet luminous; that is, although there are no thoughts, awareness remains, for one still knows the sounds outside and the forms before one’s eyes, though without paying them much attention. Is this the same placeless place as the empty, numinous interval between “the previous thought has ceased and the next thought has not yet arisen”? Their

	appearance is similar, but their quality differs. Since you are not paying much attention, thoughts still remain. When deluded thoughts have completely disappeared, body, mind, world, and empty space all vanish.
5、若已识得这“前念已断、后念未生”之中见空灵乃我人亘古长存不变之本性，是否前面的观照方法“看着心念起处，念起不随之”就不须用了，至于境上不着相，不随念地保护吗？还是依然如前之观照法？【还是要用，因为习气在，未能断微细流注的妄念，还要绵密观照，除尽微细流注，才能安坐家园。】	5. If one has already recognized that the empty numinosity seen between “the previous thought has ceased and the next thought has not yet arisen” is our eternally enduring and unchanging intrinsic nature, is there then no need to use the foregoing method of contemplation—“watch where mental thoughts arise, and when thoughts arise, do not follow them”? Should one instead safeguard it by not clinging to appearances amid circumstances and not following thoughts? Or should one still use the former method of contemplation? You must still use it, because habitual tendencies remain. Since you have not yet severed the subtle continuous stream of deluded thoughts, you must maintain continuous and seamless contemplation. Only after eliminating this subtle continuous stream can you rest securely in your original home.
6、“了了分明”是否是指虽无念但仍知觉不灭，虽知觉不灭然而无念？【对！】	6. Does “clear and distinct” mean that although there are no thoughts, awareness does not cease; and although awareness does not cease, there are no thoughts? Correct!
7、弟子无始妄执深厚，虽知“不要着相”之理，然仍不自在。常于妄念流动时回光再返照这“前念已断、后年未起”之中间空明，这样做对吗？是否又住执于此呢？该如何做才对呢？【不对！妄念断处即自性空明，不须再起念观照。】	7. This disciple’s beginningless deluded attachments are deeply rooted. Although I understand the principle of “not clinging to appearances,” I still do not feel at ease. When deluded thoughts are flowing, I often turn the light inward again to contemplate the empty luminosity between “the previous thought has ceased and the next thought has not yet arisen.” Is this correct? Am I again abiding in attachment to this? What is the correct way to proceed? Incorrect! Where deluded thought ceases is itself the empty luminosity of intrinsic nature; there is no need to give rise to another thought in order to contemplate it.
弟子金明九顶礼	Disciple Jinming bows in reverence nine times.
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