

略论明心见性

A Brief Discussion on Awakening to Our True Nature

元音老人 著 • Written by Master Yuanyin

中英对照版 • Bilingual Edition



田竟人 译

Translated by Jingren Tian

中英文版前言

Preface to the Bilingual Edition

佛法东来，直指人心，见性成佛。禅、净、密门庭不同，方便各异，若能回光返照，所归原无二致。千百年来，祖师大德应机施教，言句虽有浅深，门径虽有顿渐，究其所指，无非令人识得自心，不随境转，于生死中得自在。

When the Buddhadharma came to China, it pointed directly to the human mind: see one's true nature and realize Buddhahood. Chan, Pure Land, and Esoteric Buddhism may differ in their traditions and methods, yet when the light is turned inward, their ultimate ground is no different. For more than a thousand years, the great masters taught according to the capacities and conditions of those before them. Their words varied in depth, their approaches could be sudden or gradual, but what they pointed to was the same: to recognize one's own mind, cease being carried away by circumstances, and find freedom within birth and death.

《略论明心见性》贯通禅、净、密诸法，而以明心见性为宗旨。既明本来具足，也重悟后真修；既有宗门直指，也不废方便接引。祖师一生参学修证，见地行履，皆落在这些开示之中。读之似近，入之弥深；有些话当下便懂，有些话须亲自走过，回头再看，方知其中天地。

A Brief Discussion on Awakening to Our True Nature brings together the approaches of Chan, Pure Land, and Esoteric Buddhism, with awakening to mind and seeing the true nature as its central concern. It reveals what has always been complete within us, while giving equal weight to genuine cultivation after awakening. It contains the direct pointing of the Chan tradition without abandoning the skillful means by which people of differing capacities may enter the Way. The insight and lived realization of a lifetime of study and practice are embodied in these teachings. They may seem close at hand, yet the further one enters, the deeper they become. Some words are understood at once; others reveal their full scope only after one has walked the path oneself and looked back.

今将此书译为英文，是希望这些开示走出中文世界。佛法本无国界，心性亦无东西。时代文化虽异，众生的烦恼执著、生死迷惑，并无根本不同。汉传佛教千百年来的心地法门，有祖师亲证的见地，也有直截根源的手眼。若能越过语言，使西方有缘人得以亲近这些言教，循言得意，因指见月，则山川异域，不碍心心相印。

This English translation was undertaken in the hope that these teachings might reach beyond the Chinese-speaking world. The Buddhadharma knows no borders, and the true nature knows neither East nor West. Times and cultures differ, but the fundamental afflictions, attachments, and bewilderment of beings caught in birth and death remain much the same. The mind teachings preserved for centuries within Chinese Buddhism contain both the realization personally verified by the masters and the direct means by which they struck at the root. If we can transcend language to bring these teachings closer to those in the West who share a spiritual connection—allowing them to grasp the meaning beyond the words and see the moon by following the pointing finger—then despite living under different skies, our minds will seamlessly meet.

翻译之难，不只在文字。佛教名相自有来处，禅门言句更有言外之意。一字拘泥，便失活处；任意发挥，又离祖意。因此本译以自然、准确、达意为要，使西方读者能够读懂，也尽量保存原文的精神。祖师言句，有时说到便休；原文不曾说尽，译文也不必添足。

The difficulty of translation lies in more than words. Buddhist terms have their own histories and resonances, while Chan sayings often point beyond what is actually said. Cling to a single word and its living force may be lost; take too much liberty and one departs from the masters' intent. This translation therefore seeks to be natural, accurate, and faithful in meaning: clear enough to be read naturally in English while preserving as much as possible of the spirit of the Chinese. The sayings of the masters sometimes stop right where they must; what is left unsaid in the original text need not be filled in by the translation.

祖师开示，从心地流出，是千百年法脉中留下的慧命，也是后来人难遇难逢的因缘。一言之下，可以截断疑根；一念回光，便有转身之路。若有人因这一译本，于祖师言下得一分消息，于自己心地开一线光明，则文字虽隔东西，祖意未尝远去。

The teachings of the masters flowed directly from mind. They carry the living wisdom transmitted through the Dharma lineage across the centuries, and to encounter them is itself a rare conjunction of causes and conditions. A single phrase may cut through the root of doubt; with a single moment of inward reflection, a path to liberation instantly opens. If through this translation someone catches even a trace of what the masters were pointing to, or a glimmer of light opens within one's own mind, then although words may be separated by East and West, the intent of the masters has never been far away.

译文名相、义理及英文表达，虽经反复斟酌，难免有未尽之处，敬请诸方善知识、方家及读者批评指正。

The terminology, doctrinal meaning, and English expression of this translation have been considered and reconsidered yet points that call for correction will inevitably remain. Comments and corrections from Dharma teachers, knowledgeable readers, and fellow practitioners are sincerely welcome.

山河万里，不隔分毫；佛意祖意，说甚东西？

有缘相见，各自珍重。

Ten thousand miles of mountains and rivers—not a hair's breadth apart; Buddha's intent, the patriarchs' intent—why even speak of East or West?

When conditions bring us together, may each of us treasure the encounter.

印心宗学人 田竟人 沐手敬书

岁次丙午年秋

Jingren Tian - A Disciple of the Mind-Seal School
Written with reverence in the autumn of the Bingwu year

序

Preface

佛法三藏十二部，汪洋浩瀚，博大精深，其所指归不外息妄显真，复本心性。正像《法华经》说：“诸佛世尊唯以一大事因缘故，出现于世。”所谓大事因缘，就是“开示悟入佛之知见”——即人人本具的智慧觉性。《华严经》说：“不了于自心，云何知正道。”《楞严经》说：“了然自知，获本妙心，常住不灭。”《大日经》也说：“云何菩提？谓如实知自心。”因知千经万论莫不直指众生自性。故明自本心，见自本性，实为佛法的精髓，成道的关键。

The Buddhist teachings contained in the Three Baskets and Twelve Divisions are vast as the ocean, extensive and profound, yet their ultimate purpose is none other than to bring delusion to rest so that truth may reveal itself, and to return to the original nature of mind. As the Lotus Sutra says, “The Buddha-Bhagavats appear in the world solely because of one great cause and condition.” This “one great cause and condition” is to enable sentient beings to open to, be shown, awaken to, and enter the Buddha’s wisdom and vision—the wisdom and awareness inherently present in everyone. The Avataṃsaka Sutra says, “If one does not understand one’s own mind, how can one know the true path?” The Śūraṅgama Sutra says, “Clearly knowing for oneself, one realizes the originally wondrous mind, ever-abiding and never ceasing.” The Mahāvairocana Sutra likewise says, “What is bodhi? It is to know one’s own mind as it truly is.” Thus we know that the thousands of sutras and myriad treatises all point directly to the intrinsic nature of sentient beings. To realize one’s original mind and see one’s true nature is therefore the very essence of the Buddhadharma and the key to attaining the Way.

正如五祖弘忍大师所说：“不识本心，学法无益。”六祖惠能大师也独具慧根，高唱顿悟自性、见性成佛之说，所谓“唯传见性法，出世破邪宗。”从而使后世学人能舍末究本，直契心源，使顿教法门风行天下。影响所及，发展成为禅宗的“五家七宗”，陶冶龙象，人才辈出。

As the Fifth Patriarch, Master Hongren, said, “If you do not recognize your original mind, studying the Dharma is of no benefit.” The Sixth Patriarch, Master Huineng, endowed with extraordinary wisdom, likewise proclaimed the teaching of sudden awakening to one’s own nature and seeing one’s true nature to become a Buddha: “I transmit only the Dharma of seeing one’s true nature, appearing in the world to destroy erroneous doctrines.” In this way, later practitioners were enabled to leave aside the branches and seek the root, directly realizing the source of mind, and the teaching of sudden awakening spread throughout the land. Its influence eventually gave rise to the Five Houses and Seven Schools of Chan, producing generation after generation of outstanding practitioners.

但近世以来，学佛者每视明心见性为畏途，不以悟证本体为要务，粘境著相，心外取法，因此起惑造业，轮转不息，学佛多年，痛苦依然。甚至不明一切佛法，都是善巧方便化度众生，无有定法可说，往往固执法见，执指为月，诤论胜劣，是非纷然，深可惋惜！

In more recent times, however, Buddhist practitioners have often regarded realizing the mind and seeing one’s true nature as a daunting path. Instead of taking realization of the fundamental reality as their primary concern, they cling to circumstances and appearances and seek the Dharma outside the mind. As a result, they give rise to delusion, create karma, and continue endlessly in saṃsāra; though they may have practiced Buddhism for many years, their suffering remains. Worse still, failing to understand that all Buddhist teachings are skillful means for guiding sentient beings and that there is no fixed Dharma to be taught, they often cling rigidly to views about the Dharma, mistake the finger for the moon, and argue endlessly over which teaching is superior or inferior, right or wrong. This is deeply regrettable.

元音老人（李钟鼎老居士）今年 91 岁，深入禅海，彻悟心要，隐居沪滨数十年，离亲断爱，弃绝名利，融通净密，随机施教，默默耕耘，毁誉不动。老人鉴于明心见性，彻悟本来，实为佛法的纲宗，因此大声疾呼，奋起提倡，并因时制宜，大力弘扬直指法——“直指人心，见性成佛”。

Master Yuanyin (the venerable lay practitioner Li Zhongding), now ninety-one years old, has journeyed deeply into the ocean of Chan and thoroughly realized the essential point of mind. For several decades he has lived quietly in Shanghai, leaving behind attachment to family and affection, renouncing fame and gain, integrating the teachings of Pure Land and Esoteric Buddhism, and teaching according to the capacities of those before him. He has worked quietly and tirelessly, unmoved by either praise or criticism. Recognizing that realizing the mind, seeing one's true nature, and thoroughly awakening to what is originally so constitute the central principle of the Buddhadharma, the Master has vigorously advocated this essential teaching and, in accordance with the needs of the times, has widely propagated the method of direct pointing—"directly pointing to the human mind, seeing one's true nature and becoming a Buddha."

又鉴于禅宗行人，因无明师钳锤逼拶，往往参究多年，了无消息，故常以与禅相近而修法简捷的无相密乘心中心法，方便接引学人，便仗三密加持之力，速得定慧，豁开正眼。随学善信络绎不绝。老人是心中心法门的第三代传人，早年曾著有《略论明心见性》一文，并对王骧陆上师的《悟心铭》进行诠释。两文对明心见性的内容、要领、涵义、悟前悟后用功方法、证体起用等问题，阐述精详，妙义入神。

He has also observed that Chan practitioners, lacking accomplished masters to press them relentlessly and break through their attachments, may investigate for many years without any breakthrough. He therefore often employs the Mind-Center Dharma, a formless esoteric practice closely akin to Chan and simple in method, as a skillful means for guiding practitioners. Through the blessings of the Three Mysteries, they may quickly develop samādhi and wisdom and open the true Dharma eye. Practitioners and devoted followers have consequently come to him in a continuous stream. Master Yuanyin is the third-generation lineage holder of the Mind-Center Dharma. In his earlier years, he wrote *A Brief Discussion on Awakening to Our True Nature* and also composed a commentary on Master Wang Xianglu's *Inscription on Awakening to the Mind*. These two works explain in precise detail the content, essential points, and meaning of realizing the mind and seeing one's true nature; the methods of practice both before and after

awakening; and the realization of the fundamental reality and the functioning that arises from it. Their subtle meaning penetrates directly to the heart of the matter.

此外，近年来曾为温州同学开讲宋朝圆悟克勤禅师的《碧岩集》公案，发挥拈花妙旨，启发般若，剖析至理，指物传心，言言见谛；还论述了净土法门“消业往生与带业往生”和有关“往生西方的关键问题”，说明禅净不二、心净土净的玄义和恳切念佛、“一心不乱”的重要性。综观老人修证纲要，是以般若为宗，以总持为法，以净土为归。

In recent years, he has also lectured to practitioners in Wenzhou on the kōans in the *Blue Cliff Record* of the Song-dynasty Chan master Yuanwu Keqin, unfolding the subtle intent of the Buddha's holding up a flower, awakening prajñā, elucidating the ultimate principle, and pointing through things directly to mind, with every word revealing the truth. He has also discussed the Pure Land teachings concerning “rebirth after eliminating karma and rebirth while carrying karma,” as well as “the crucial issues concerning rebirth in the Western Pure Land,” explaining the profound principle that Chan and Pure Land are nondual, that when the mind is pure the Buddha-land is pure, and emphasizing the importance of sincerely invoking the Buddha's name with “one-pointedness of mind, without distraction.” Viewed as a whole, the essential framework of the Master's cultivation and realization takes prajñā as its guiding principle, dhāraṇī as its method, and the Pure Land as its final destination.

上述各文曾刊载于河北《禅》编辑部所编的禅学丛书、北京《法音》月刊和福建广化寺佛经流通处的《广化文选》中。可谓施甘露味，开方便门，直指心源，同归净土。此书实是悟心的宝筏，修证的良导。谨缀此文，共添法喜。

These writings have previously appeared in the Chan Buddhist series compiled by the editorial board of Chan in Hebei, the monthly journal Fayin in Beijing, and Selected Writings from Guanghai published by the Buddhist Scripture Distribution Center of Guanghai Monastery in Fujian. They may truly be said to bestow the taste of amṛta, open the gates of skillful means, point directly to the source of mind, and lead all back to the Pure Land. This book is indeed a precious

vessel for awakening to mind and an excellent guide to cultivation and realization. I respectfully offer these few words so that we may share in the joy of the Dharma.

徐恒志

1996 年 2 月 4 日立春

Xu Hengzhi

February 4, 1996, Beginning of Spring

自序

Author's Preface

1980年春应诸同参之请在沪上讲《楞严经》次，大家嘱我将佛法的核心问题——关于明心见性的修证问题简单扼要地写出来，供大家参研讨论，以免听过忘却。同时笔者因眼见广大佛子对“明心见性”有很大的误解，心怀忧虑。

In the spring of 1980, while I was giving lectures on the *Sūraṅgama Sutra* in Shanghai at the request of fellow practitioners, they asked me to write a brief and concise account of the central issue in the Buddhadharmā—the practice and realization of realizing the mind and seeing one's true nature—so that everyone might study and discuss it without forgetting what they had heard. At the same time, I had become deeply concerned upon seeing how seriously many Buddhists misunderstood “realizing the mind and seeing one's true nature.”

时下一般修行人普遍认为明心见性是高不可攀的佛、菩萨的圣边事，只有再来菩萨才能证得，非一般凡夫所能企及。所以他们问也不敢问，谈也不敢谈，修法只在外围转，不能切入中心。虽经多年苦修，因不明心要，不识本真，习气妄执依旧，不得解脱，冤冤枉枉地堕在生死岸头流浪，辜负了己灵。从而使禅风不振，宗门衰微，更间接地促使整个圣教江河日下，降至于今日的奄奄一息。言之，宁不令人痛心！

Practitioners today commonly regard it as an exalted realization belonging only to Buddhas and Bodhisattvas, far beyond their reach, something attainable only by Bodhisattvas who have returned to this world through the power of their vows and not by ordinary beings. Thus they dare neither ask about it nor speak of it. Their practice remains on the periphery and never penetrates to the heart of the matter. Although they may practice arduously for many years, because they do not understand the essential point of mind and do not recognize what is originally true, their habitual tendencies and deluded attachments remain as before, and they fail to attain liberation. In vain they continue wandering along the shores of birth and

death, failing their own innate spiritual awareness. Consequently, the spirit of Chan has declined and the Chan tradition has weakened, indirectly contributing to the steady deterioration of the entire sacred teaching until today it barely survives. How could one speak of this without feeling deeply distressed!

我等众生本具灵明觉性，妙明真心，与佛并无差别。释迦文佛于腊月初八夜睹明星悟道时，曾明确地告诉我们：“无一众生而不具有如来智慧，但以妄想、颠倒、执著，而不证得。”（《华严经·如来示现品第三十七》）。

We sentient beings are inherently endowed with luminous awareness and the wondrously luminous true mind, which is in no way different from that of a Buddha. On the night of the eighth day of the twelfth lunar month, when Śākyamuni Buddha saw the morning star and awakened to the Way, he clearly told us: “There is not a single sentient being who does not possess the wisdom of the Tathāgata; it is only because of deluded thoughts, inverted views, and attachments that they fail to realize it.” (Avataṃsaka Sutra, Chapter Thirty-Seven, “The Manifestation of the Tathāgata.”)

可见凡夫与佛没有根本上的差异，只因迷于声、色，忘失本来面目，造业受报，才沉沦于生死苦海的。苟能警悟，一切声、色、货、利，皆如空花水月，不可求、不可得，从而彻底放舍、无住，则当下即可返璞归真，归家稳坐，毫无难处。谚云：“放下屠刀，立地成佛！”只要我们肯放，成佛也是本分事，因我们本具这种资粮。

We can therefore see that there is no fundamental difference between an ordinary being and a Buddha. It is only because we are deluded by sights and sounds, have forgotten our original face, create karma and experience its consequences, that we sink into the ocean of suffering of birth and death. If we can awaken to the fact that all sights and sounds, possessions and profits, are like flowers in empty space or the moon reflected in water—nothing that can truly be sought or obtained—and thus completely let go and abide nowhere, then in that very instant we can return to our original simplicity and truth, come home and sit at ease. There is nothing difficult about it. As the saying goes, “Lay down the butcher’s knife and become a Buddha on the spot!” If only we are willing to let go, becoming

a Buddha is simply our own rightful affair, for we already possess the necessary qualities within ourselves.

修行人不明真相，自设障碍，误以为明心见性甚难，高不可攀而不敢问津。这都是自卑感作怪，以为自己是凡夫，与佛相差悬殊，见性一事，无法证得，不可妄求，而自远于佛道，趋于凡流。宁不可惜！

Practitioners who do not understand the truth create obstacles for themselves. Mistakenly believing that realizing the mind and seeing one's true nature is extremely difficult and beyond their reach, they dare not even approach it. This is entirely due to a sense of inferiority: they regard themselves as ordinary beings vastly removed from the Buddha and believe that seeing one's true nature is something they could never realize and therefore should not presume to seek. In this way, they distance themselves from the Buddha Way and willingly remain among ordinary beings. What a pity!

另一方面，有些狂人读了两本禅录与几本经论，在文字义理上有了些理解，下得几句转语，写得几首偈颂，就以为开悟了。但因未做实际锻炼功夫，偷心未死，妄习依旧，遇境粘著，狂妄傲慢，使人望而生畏，不敢接近。这又从反面增加了人们对“明心见性”的误解，以为真正明心见性不是一般人所能做到的。

On the other hand, there are arrogant people who, after reading a couple of Chan records and a few sutras and treatises, gain some intellectual understanding of their words and principles. Able to offer a few clever turning phrases and compose a few verses, they imagine themselves to be awakened. But because they have never undergone genuine practical training, their furtive grasping mind has not ceased, their deluded habits remain unchanged, and they still cling to circumstances whenever they encounter them. Arrogant and conceited, they become so intimidating that others hesitate to approach them. From the opposite direction, this only adds to people's misunderstanding of "realizing the mind and seeing one's true nature," leading them to believe that genuine realization is beyond the reach of ordinary people.

复次，邇来宗门人才寥落，禅者只抱定一则“念佛是谁”死煞话头在参究。既无明师随宜指示，也无明眼道侣相机点拨，而且参时发不起疑情，只在念“念佛是谁！”以致数十年不得消息。这就更增加了人们对明心见性是难上难的误解了。

Furthermore, in recent times accomplished practitioners in the Chan tradition have become exceedingly rare. Chan practitioners simply cling to the rigid huatou, “Who is it that recites the Buddha’s name?” and keep investigating it. They have neither an accomplished master to guide them according to circumstances nor clear-eyed Dharma companions to point things out at the crucial moment. Moreover, when practicing, they fail to arouse genuine doubt and merely keep repeating, “Who is it that recites the Buddha’s name?” As a result, they may practice for decades without the slightest breakthrough. This further reinforces the mistaken belief that realizing the mind and seeing one’s true nature is extraordinarily difficult.

还有一批执著神通的人，修持倒也认真，但当他们功夫得力、恰到好处时，忽然根尘脱落，前后际断，因不见神通现前，又无人指点，不识这是什么，错过了明心见性的良机。自己不识而错过倒也罢了，还要以此来否定他人，反说明心见性甚难，岂不可笑可悲？！

There is yet another group who are attached to supernatural powers. They may practice quite earnestly, but when their practice finally becomes effective and reaches the crucial point, suddenly the sense faculties and their objects fall away and the continuity of past and future is cut off. Yet because no supernatural powers appear, and because no one is there to guide them, they fail to recognize what has happened and miss this precious opportunity to realize the mind and see their true nature. It would be unfortunate enough merely to fail to recognize it themselves and let the opportunity pass; but they then go on to deny the realization of others and insist instead that realizing the mind and seeing one’s true nature is exceedingly difficult. Is this not both laughable and lamentable?

笔者有感于此，为了使大家搞清佛法之宗旨和修行的诀窍，勿再卑视自己，只要精诚地如法修持，定可达到一生证成明心见性的目的。同时也

拟敦促宗门硕德改变宗风，勿再抱定一死话头令学人参究，而须相机随宜地灵活提示，俾学人能在句下荐得，言端省悟，以广造人才，重振宗风，藉以绍隆圣教。

Deeply moved by all this, I have written this in the hope of helping everyone clearly understand the essential purpose of the Buddhadharmā and the key to practice, so that they will no longer underestimate themselves. So long as one practices sincerely and earnestly in accordance with the Dharma, one can certainly realize the mind and see one's true nature within this very lifetime. At the same time, I also wish to urge the eminent masters of the Chan tradition to adapt their manner of teaching: rather than having students cling rigidly to a single lifeless huatou and investigate it endlessly, they should respond flexibly according to the person and the occasion, offering timely guidance so that practitioners may awaken directly upon hearing a phrase and realize the point at a word. In this way, more capable practitioners may be nurtured, the spirit of Chan revived, and the sacred teachings carried forward.

复次，又感于众多参禅与念佛同仁，于参禅苦无入处和念佛不得力时，不知向密宗靠拢，假佛、菩萨慈悲佑护之力，扫清迷障，冲破难关，以资升进而达预期效果。即或智者有知于此，又因惮于有相密宗观想、仪轨之繁琐，加行、供养之迂缓而不思修习。却不知密宗法门深广，在九乘次第之上上乘内，有无相密心中心法，修法简捷，收效神速，与禅最为切近，无上述有相密种种设施之烦，经灌顶后，即可直下修习。如果根性相当，以得佛力的优厚加持，又能如法专精修行，便可迅速得定开慧，明悟心要。

Furthermore, I have seen many fellow practitioners of Chan and Buddha-recitation who, when unable to find an entry point in Chan or to gain strength in their practice of Buddha-recitation, do not know that they can turn toward the Esoteric teachings and rely upon the compassionate blessings and protection of the Buddhas and Bodhisattvas to clear away the obstacles of delusion, break through difficult barriers, and advance toward the desired result. Even those who understand this may hesitate to practice because they are daunted by the elaborate visualizations and rituals of form-based Esoteric Buddhism, as well as the lengthy

preliminaries and offerings. They do not realize how vast and profound the Esoteric teachings are. Among the highest levels of the nine vehicles there is the formless esoteric practice known as the Mind-Center Dharma. Its method is simple and direct, its results swift, and it is especially close to Chan. It involves none of the elaborate procedures found in the form-based esoteric practices mentioned above; once one has received empowerment, one can begin the practice directly. If one has the appropriate capacity, receives the powerful blessings of the Buddha, and practices single-mindedly and precisely in accordance with the Dharma, one can quickly attain samādhi, open to wisdom, and awaken to the essential point of mind.

盖此法之妙，全赖密咒与手印。密咒为佛于定中自心所化之符号，有如世间打电报之密码；手印宛如电视机之天线，可藉以贯通佛、菩萨与学人之心灵，以心印心，打成一片。故加持力强，易于成就。有如此大利益，而学人鲜知，实不容缄默。以是不揣谫陋，略抒管见述此陋文，以抛砖引玉，尚希海内贤达不吝赐教，各抒高见，以匡不逮，亦幸甚矣。

The wondrous efficacy of this practice lies entirely in mantra and mudrā. A mantra is a symbolic expression of a Buddha's own mind arising from samādhi, much like a coded message used in sending a telegram. A mudrā is like the antenna of a television set: through it, the minds of the Buddhas and Bodhisattvas and that of the practitioner can be brought into direct communion, mind sealing mind, until they become one seamless whole. Its power of blessing is therefore great, making realization easier to attain. That such immense benefit exists while so few practitioners know of it is something about which I cannot remain silent. Thus, without presuming that my limited understanding is adequate, I have set down these modest views in this humble essay, hoping to cast out a brick and draw forth jade. I sincerely hope that learned and accomplished practitioners everywhere will generously offer their guidance and share their insights, correcting whatever is lacking in what I have written. I would consider myself most fortunate.

《碧 岩录》讲座系 1987 年应温州同仁之请，在温州演讲的公案。《消业往生与带业往生》、《谈谈往生西方的关键问题》二文则因感于目前有少数净宗行人，往往不肯老实念佛，甚至把往生的责任推在阿弥陀佛身上。他们都异口同声地说：“我们有阿弥陀佛依靠，临命终时，自有佛来

接引，十念亦可带业往生。”所以他们都懒懒散散地一面念几句佛号，一面又谈笑风生地说闲话，以为这样就可得佛加被，接引往生了。哪知到了临命终时，因念佛不力，感力不强，不见佛来接引而误解佛是虚愿，随业牵流去了。且因误解之故，又增加了一重谤佛之罪报，这太可怕太可悲了。

The lectures on the *Blue Cliff Record* are based on kōans I discussed in Wenzhou in 1987 at the request of fellow practitioners there. The two essays, “Rebirth after Eliminating Karma and Rebirth while Carrying Karma” and “The Crucial Issues Concerning Rebirth in the Western Pure Land,” were written because I had observed that a small number of Pure Land practitioners today are unwilling to practice Buddha-recitation earnestly and even shift the responsibility for their rebirth onto Amitābha Buddha. They all say the same thing: “We can rely on Amitābha Buddha. When the time of death comes, the Buddha will naturally come to receive us. Even with ten recitations we can be reborn while carrying our karma.” And so they practice in a lazy and lax manner, reciting the Buddha’s name a few times while chatting and joking about trivial matters, imagining that this alone will bring the Buddha’s blessings and ensure that he comes to receive them into the Pure Land. Little do they realize that when death actually approaches, because their Buddha-recitation has lacked strength and their power of spiritual resonance is weak, they may fail to see the Buddha coming to receive them. They then mistakenly conclude that the Buddha’s vow was empty and are swept away by the force of their karma. Worse still, because of this misunderstanding, they incur the additional karmic consequence of slandering the Buddha. How frightening and how tragic!

因此甘冒大不韪写此二文，曾在《法音》等杂志上发表，以期收得振聋发聩之效，切不敢哗众以取宠也。尚希海内豪贤鉴谅，有以指正是幸。

For this reason, I willingly risked widespread disapproval and wrote these two essays, which were subsequently published in *Fayin* and other Buddhist journals, in the hope that they might serve as a wake-up call to those who have become deaf to these truths. I certainly had no intention of courting attention or winning popular approval. I sincerely hope that worthy and discerning practitioners everywhere will understand my intention and kindly correct me wherever necessary.

略论明心见性

A Brief Discussion on Awakening to Our True Nature

绪说

Introduction

我等众生，从无始旷劫以来，迷失自己本来面目，认妄为真，唤奴作郎，妄起贪瞋，造业受报，如春蚕作茧，自缠自缚，无解脱时。愚者无知，安受困苦，不求解脱；智者虽知生死事大，苦海无边，欲求解脱而苦无其门。如古之外道六师，探宇宙万有之缘起，不曰神我，即谓冥谛、断灭；今之科学、哲学，究人生万物之根源，不言二元，即言一元，虽各言之凿凿，极尽玄妙；然皆如盲人摸象，无有是处。

Since beginningless time throughout countless eons, we sentient beings have lost sight of our original face, taken the false to be true, and mistaken a servant for the master. We give rise to craving and anger, create karma, and experience its consequences. Like silkworms spinning cocoons in spring, we bind ourselves in what we ourselves have made, with no time of liberation. The ignorant, knowing no better, simply endure their suffering without seeking freedom. The wise, though aware that birth and death are matters of utmost importance and that the ocean of suffering is boundless, long for liberation yet suffer from not knowing the way. The six non-Buddhist teachers of ancient India, in seeking the origin of the universe and all phenomena, attributed it either to a divine self, a primordial principle, or annihilation. Modern science and philosophy, investigating the source of human life and all things, speak either of dualism or monism. Although each presents its theories with great confidence and carries its reasoning to the heights of subtlety, they are all like blind men feeling an elephant: none has grasped the truth.

释迦文佛，悲悯众生，出苦无由，应现世间，教化众生。四十九年随顺时节机宜，说大、说小，说偏、说圆，说顿、说渐，披肝沥胆，委曲开

示两种根本：一者无始生死根本，二者菩提涅槃原清净体，以阐明人生宇宙之奥秘，揭示生死轮回之根由，俾众生识自本心，见自本性，回复真常，出离生死，熄灭苦轮。

Sakyamuni Buddha, moved by compassion for sentient beings who had no way to free themselves from suffering, appeared in this world to teach and guide them. Throughout forty-nine years, he taught in accordance with the times, circumstances, and capacities of beings—teaching the Great and the Lesser Vehicles, the partial and the complete, the sudden and the gradual. With utmost sincerity and tireless patience, he skillfully revealed the two fundamental roots: first, the beginningless root of birth and death; and second, the originally pure essence of bodhi and nirvāṇa. In this way, he illuminated the mysteries of life and the universe and revealed the root cause of birth, death, and saṃsāra, so that sentient beings might recognize their own mind, see their own true nature, return to the true and eternal, transcend birth and death, and bring the cycle of suffering to an end.

我等众生，本具如来智慧德相，灵明空寂，与佛无殊。只因无明不觉，颠倒妄执，动乱不已，造业受报，才由共业感现山河大地，复由别业招来十二类生。由是周而复始，循环不已，故而生死轮回不息。今欲回复本来，出离生死，首须觉破无明。以无明不破，迷己逐物，见境生心，生死绝不能了。

We sentient beings are inherently endowed with the wisdom and virtuous qualities of the Tathāgata; our true nature is luminous, aware, empty, and still, no different from that of a Buddha. It is only because of ignorance and non-recognition, inverted views and deluded grasping, that the mind is ceaselessly agitated, creating karma and experiencing its consequences. Through collective karma, mountains, rivers, and the great earth appear; through individual karma, the twelve classes of sentient beings arise. Thus the cycle repeats itself again and again without end, and the round of birth and death continues ceaselessly. If we wish to return to our original nature and transcend birth and death, we must first see through and break ignorance. As long as ignorance remains unbroken, we mistake what is not ourselves for ourselves, chase after external things, and give rise to

thoughts whenever we encounter circumstances; birth and death can then never come to an end.

以是一切经论，所有法门，无不围绕着这一中心——明心见性——来阐扬发明，使人们得以觉破迷情，消除无明，离妄返真，就路归家。佛教之所以异于他教，超越外道者，其原因即在切中众生生死与还灭之根源，而此根源又在明心见性与否。故明心见性，实乃佛教之精髓，超生脱死之重要关键也。

For this reason, all sutras and treatises and every method of practice revolve around this one central point—realizing the mind and seeing one's true nature—elucidating it from different perspectives so that people may see through their delusion, dispel ignorance, leave the false and return to the true, and follow the road home. What distinguishes Buddhism from other teachings and sets it apart from non-Buddhist paths is precisely that it goes directly to the root of sentient beings' bondage to birth and death and their return to liberation; and this root lies in whether or not one realizes the mind and sees one's true nature. Thus, realizing the mind and seeing one's true nature is truly the essence of Buddhism and the crucial key to transcending birth and death.

因是之故，经论虽多，阐述评唱，纵或有异，而宗旨是一；法门虽广，设施手段容有不同，而目的无殊。所谓方便有多门，归元无二路也。

For this reason, although the sutras and treatises are numerous and their explanations and commentaries may differ, their essential purpose is one. Although the Dharma offers a vast range of methods, and the means employed may vary, their ultimate aim is no different. As the saying goes, "There are many gates of skillful means, but there are not two roads back to the source."

奈何降及近世末法时代，教内学者大为走样，他们非但不敢提倡弘扬“明心见性”这一代时教的伟大宏深之旨与精髓之所在，反而有似谈虎色变，连“明心见性”一词也不敢形于口吻，见于著述，广为宣传了。细细推究起来，其原因不外下列数端：

Unfortunately, as we have come into the present age of the Dharma's decline, Buddhist practitioners have greatly deviated from the original intent of the teaching. Not only do they dare not advocate and propagate "realizing the mind and seeing one's true nature"—the vast and profound central principle and very essence of the Buddha's teaching for this age—but they even turn pale at the mere mention of it, as though speaking of a tiger. They scarcely dare to utter the words "realizing the mind and seeing one's true nature," much less put them into writing and widely proclaim them. Upon careful examination, the reasons amount mainly to the following.

一、禅宗行人因缺乏师资，用功时无人指引，相机提示，痛下钳锤剿绝粘缚，于紧要关头更无人为之点开正眼，亲见本来。大都抱定一则千篇一律的死煞话头——念佛是谁，苦参几十年，了无消息。因而以见性为甚深难事，高不可攀，乃高推圣境，不敢企求，更不敢弘扬提倡了。

1. Chan practitioners lack qualified teachers. During practice, there is no one to guide them, give timely indications according to circumstances, or apply the hammer and tongs relentlessly to cut through their attachments. At the crucial moment, there is even less chance of finding someone who can open their true Dharma eye and enable them to see what is originally so. Most simply cling to the same rigid, lifeless huatou—"Who is it that recites the Buddha's name?"—and struggle with it for decades without the slightest breakthrough. Consequently, they come to regard seeing one's true nature as something exceedingly profound and difficult, far beyond their reach. They elevate it into a realization reserved for sages, dare not aspire to it themselves, and still less dare to advocate or propagate it.

二、净宗行人绝大多数都说净土宗的修法与众不同，它是主张横超生西的，不用明心见性。殊不知净土是三根普摄的大教，对下根虽不明言明心见性，只强调横超生西，但事实上早将明心见性的要义，暗暗含藏在修法内了。

2. The great majority of Pure Land practitioners say that the Pure Land method is fundamentally different from other forms of practice: it advocates transcending saṃsāra horizontally and attaining rebirth in the Western Pure Land,

and therefore does not require realizing the mind and seeing one's true nature. Little do they realize that Pure Land is a great teaching that universally embraces practitioners of all three capacities. Although it does not explicitly speak of realizing the mind and seeing one's true nature when teaching those of lesser capacity, emphasizing instead direct transcendence and rebirth in the Western Pure Land, the essential meaning of realizing the mind and seeing one's true nature has in fact long been implicitly contained within the practice itself.

请试看它的修法：念佛时要“都摄六根，净念相继”。请问这都摄六根，不即是一切放下吗？一切不放下，能六根门头紧闭，将见闻觉知都摄在一句佛号上吗？这净念相继四字含义深广，留待下面来详加解释，今只从文字的表面来讲，以清净心，继续不断地念佛，不就是教人用佛念来密密转移妄念吗？

Consider its method: when reciting the Buddha's name, one is instructed to “gather in the six faculties and keep pure recollection continuous.” Does “gathering in all six sense faculties” not mean letting go of everything? If you have not let go of everything, how can you close the gates of the six senses and gather all seeing, hearing, sensing, and knowing into the single invocation of the Buddha's name? The four words “keep pure recollection continuous” contain a vast and profound meaning, which will be explained in detail later. For now, taking them simply at their literal level, does continuously reciting the Buddha's name with a pure mind not mean using thoughts of the Buddha to continuously replace deluded thoughts?

因为人不能无念，不念佛法僧，即念贪瞋痴，今善巧方便地用一句佛号来代替妄念，使人于不知不觉中将妄心转换为佛心。所谓“佛号投于乱心，乱心不得不佛！”请问佛是什么？不是明心见性又是什么？

A person cannot be entirely without thought: if one is not thinking of the Buddha, Dharma, and Sangha, one is thinking of greed, anger, and ignorance. Thus, as a skillful means, the single invocation of the Buddha's name is used to replace deluded thoughts, so that imperceptibly the deluded mind is transformed into Buddha-mind. As the saying goes, “Cast the Buddha's name into a confused mind, and the confused mind cannot help but become Buddha.” Now tell me:

what is Buddha? If this is not realizing the mind and seeing one's true nature, what is it?

该宗更进一步说：“入三摩地，斯为第一。”请问什么是三摩地？三摩地即三昧也。念佛证到三昧，即能念之心与所念之佛，一时脱落，也即是根尘脱落、能所双亡的时节。念佛念到这步田地，即是宗下桶底脱落，明心见性的时节。到这里还有什么净和禅呢？所以说净就是禅，禅就是净，禅净不分家也。

The Pure Land tradition goes a step further and says, “To enter samādhi is foremost.” What, then, is samādhi? Samādhi is meditative absorption. When Buddha-recitation reaches the point of samādhi, both the mind that recites and the Buddha who is recited suddenly fall away. This is precisely the moment when the sense faculties and their objects fall away and both subject and object vanish. When Buddha-recitation reaches this point, it is what the Chan tradition calls “the bottom falling out of the bucket”—the very moment of realizing the mind and seeing one's true nature. At this point, what distinction remains between Pure Land and Chan? Thus it is said: Pure Land is Chan, and Chan is Pure Land; Chan and Pure Land are not two separate paths.

对下根人，不须和他多说甚深禅理，只教他放舍身心，秉直念去，念到情亡心空，自然证得。若上根人一闻即悟，更不消多说。故净宗唯下根与上根人最容易成就也。盖中根人似聪明而非真聪明，似愚笨而又非真愚笨。非真聪明，不易看破世情，一切放下；非真愚笨，又不肯脚踏实地，恳恳切切地老实念佛，所以不易成就也。

For those of lesser capacity, there is no need to speak at length about profound principles of Chan. Simply teach them to let go of body and mind and straightforwardly continue reciting the Buddha's name. When they recite until emotional attachments have vanished and the mind is empty, realization will naturally occur. Those of superior capacity awaken as soon as they hear the teaching, so there is even less need for lengthy explanations. Thus, in the Pure Land tradition, those of lesser and superior capacities are actually the ones most likely to

succeed. People of middling capacity seem intelligent but are not truly intelligent; they seem dull but are not truly dull. Because they are not truly intelligent, they cannot easily see through worldly affairs and let go of everything; because they are not truly dull, they are unwilling to plant their feet firmly on the ground and sincerely, earnestly, and honestly recite the Buddha's name. Therefore, they find it difficult to attain realization.

复次，晚近净宗行人，大都只图省力，单独依靠阿弥陀佛接引生西。自己不肯努力用念佛功夫扫荡妄心习染，改造自己，而美其名曰：“我们是他力法门，靠他力修行。”及闻“一心不乱”，便连连摇首，说：“不消不消！净土只需有信愿，自有弥陀接引，行得力与不得力无关紧要。”他们哪里需要什么“明心见性”哩！又哪里知道“一心不乱，花开见佛悟无生”乃是明心见性的同义词哩！

Furthermore, in recent times most Pure Land practitioners have sought only the easiest way, relying entirely upon Amitābha Buddha to receive them into the Western Pure Land. They are unwilling to make the effort themselves, using the practice of Buddha-recitation to sweep away the habitual defilements of the deluded mind and transform themselves. Instead, they dignify this attitude by saying, “Ours is a path of Other Power; we practice by relying on Other Power.” When they hear the words “one-pointedness of mind without distraction,” they immediately shake their heads and say, “No need, no need! In the Pure Land teaching, all that is required is faith and aspiration. Amitābha will naturally come to receive us. Whether our practice has gained strength or not is of no great importance.” Why, then, would they have any need for “realizing the mind and seeing one's true nature”? Little do they know that “one-pointedness of mind without distraction; when the lotus opens, seeing the Buddha and awakening to the unborn” is simply another way of saying realizing the mind and seeing one's true nature.

三、密宗行人又大都趋向神通玄妙，有的还炫耀于世人而满足其名闻利养，根本不注重证体悟道、了生脱死的功夫。把个大好密宗弄得妖气十足。密宗所标榜的即生或即身成佛——即明心见性，早抛到九霄云外去了。

3. Practitioners of Esoteric Buddhism, for their part, have largely become preoccupied with supernatural powers and mysterious experiences. Some even display such things before others in order to satisfy their desire for fame, recognition, and material gain, while paying no real attention to the essential work of realizing the fundamental reality, awakening to the Way, and becoming free from birth and death. In this way, they have turned the magnificent Esoteric teachings into something permeated with an air of the bizarre and occult. The very aim proclaimed by Esoteric Buddhism—attaining Buddhahood in this very life, in this very body, which is precisely realizing the mind and seeing one's true nature—has long since been cast beyond the clouds and completely forgotten.

我国现有三大宗派萎靡凌乱如此，其他有名无实的宗派，也就不言而喻，可想而知了。以是整个辉煌灿烂的佛教，被它不长进的后代子孙糟蹋得如此乌烟瘴气，狼狈不堪，后进者哪里知道佛教的精神所在！又哪里能修身养性，回复天真，了脱生死呢？言之，怎不令人痛心疾首！

When the three major Buddhist traditions in our country have fallen into such decline and confusion, the condition of other schools that exist in name only can readily be imagined. Thus the whole magnificent and glorious Buddhadharma has been so badly mishandled by its unworthy later generations that it has become clouded in confusion and reduced to a sorry state. How are later practitioners to know where the true spirit of Buddhism lies? And how can they cultivate themselves, nurture their true nature, return to their original innocence, and become free from birth and death? How can one speak of this without being deeply grieved!

尤有进者，佛教是教育人们明白真理，舍弃妄见，改恶向善，去邪归正，改造人类的大教；是使人们从迷梦中觉醒，不贪着、不自私，尽一己之力为大众服务，为群生谋福利——普利群生的善法；更是使众生去惑证真，卸下重担（心中所依附的事物），生活得轻松愉快，有意义、有价值，得真实受用的妙法。

Furthermore, Buddhism is a great teaching that enables people to understand the truth, abandon deluded views, turn from evil to good, leave what is false and

return to what is right, thereby transforming human beings. It awakens people from the dream of delusion, teaching them neither to grasp nor to be selfish, but to do all they can to serve others and work for the welfare of all beings—a wholesome Dharma that universally benefits sentient beings. More than this, it enables sentient beings to dispel delusion and realize the truth, to lay down the heavy burdens they carry—the things to which their minds cling—and to live with ease and joy, with meaning and value, gaining genuine benefit from the Dharma.

因之，它是对社会和国家具有莫大现实积极意义的伟大宗教。因为举凡社会的不安和国家的动乱，莫不由人们的贪、瞋、痴这三大劣根性在作祟。人由于物欲炽盛，贪心高涨，才不择手段地去干那贪赃枉法，投机倒把，走私受贿，甚至阴谋叛乱，结党营私等等的罪行。而佛教正是向这三大毒根——贪、瞋、痴——开刀的。

Buddhism is therefore a great religion of immense practical and positive significance to society and the nation. All social unrest and national turmoil arise from the workings of the three deeply rooted poisons of greed, anger, and ignorance. It is because people's material desires burn so fiercely and their greed becomes so intense that they will stop at nothing—engaging in corruption and abuse of the law, profiteering and speculation, smuggling and bribery, even plotting rebellion, forming factions, and pursuing private interests. Buddhism strikes directly at these three poisonous roots—greed, anger, and ignorance.

至如世界的运行和人类的遭遇，都是由于人们自己无明妄动，著境造业所感召的果报。换句话说，都是人们自作自受，非干鬼神之事。而且只要人们迅猛觉醒，识自本心，见自本性，人人都能成佛。佛是主张一切平等，没有阶级差别的广博大教。因之，很多人主张佛教是非宗教的。

As for the course of the world and the circumstances people encounter in life, these are all karmic consequences brought about by their own movements of ignorance, their attachment to circumstances, and the karma they create. In other words, we reap what we ourselves have sown; it has nothing to do with ghosts or gods. Moreover, if people can awaken decisively, recognize their own mind, and see their own true nature, everyone can become a Buddha. Buddhism is a vast and all-

embracing teaching that upholds the equality of all and recognizes no distinctions of social class. For this reason, many people maintain that Buddhism is not a religion in the conventional sense.

复次，从佛教的宗旨来看，圆顿教从最究竟处着眼，说无生死可了，无涅槃可证，无佛无众生，法法皆空。起心动念，即乖自宗。所谓“举心即错，动念即乖”，它是以无所宗为宗的。无所宗为宗是佛教的真宗，以有所宗，即落偏见故。所以也有很多人以此称佛教为非宗教者。

Furthermore, from the standpoint of Buddhism's essential principle, the Perfect and Sudden Teaching looks from the perspective of the ultimate and declares that there is no birth and death to transcend, no nirvāṇa to attain, no Buddhas and no sentient beings, and that all dharmas are empty. The moment the mind is raised or a thought is stirred, one has already departed from the essential principle. As the saying goes, "Raise the mind and you are already wrong; stir a thought and you have already gone astray." Thus Buddhism takes having nothing to uphold as that which it upholds. To uphold nothing whatsoever is the true principle of Buddhism, for the moment there is something to uphold, one falls into a one-sided view. For this reason, many people also describe Buddhism as non-religious.

但他们似乎忘记了佛教虽以无所宗为宗，但非无主，还有个无宗之宗在，所以又非不宗教者。佛教所讲的是辩证的真理，以无所宗故，不应言是宗教；以无所宗为宗故，不应言非宗教。非空非有，非有非空，乃佛教不立二边中道之旨，要会此的旨，非明心见性不可！由此可见，明心见性是学佛者至关重要的课题了。

Yet they seem to forget that although Buddhism takes having nothing to uphold as that which it upholds, this does not mean that it has no guiding principle at all; there remains the principle of having no fixed principle. Therefore, neither can Buddhism simply be called non-religious. What Buddhism teaches is a dialectical truth: because it upholds nothing, it should not be called a religion; because it takes upholding nothing as its principle, neither should it be called non-religious. Neither empty nor existent, neither existent nor empty—this is the

essential meaning of the Buddhist Middle Way, which does not establish itself in either extreme. And to realize this essential meaning, one must realize the mind and see one's true nature. From this we can see that realizing the mind and seeing one's true nature is a matter of utmost importance for anyone who studies and practices Buddhism.

明心见性对学佛者如此重要，那么，明心见性的内容究竟是怎么回事？怎样才能证取它？证到时是什么境象（界）？证到后又有什么功用？这许多问题，都是学佛者所想（应）明白，而亟待研究的问题，兹为能明白易晓，以便于读者证取起见，分别略述于后。

Since realizing the mind and seeing one's true nature is so important for Buddhist practitioners, what exactly does it mean? How can it be realized? What is the state like when realization occurs? And once it has been realized, what function does it have? These are all questions that Buddhist practitioners should understand and that urgently call for careful investigation. In order to make them clear and easy to understand, and to help readers attain actual realization, I shall briefly discuss them one by one below.

明心见性之意义

The Meaning of Realizing the Mind and Seeing One's True Nature

明心见性一词简约总括地解释起来，就是：从究明人们的“心”（本心）的形相与作用，而彻见、领悟、神会生命的根源——“性”（本性）之妙体与真理，以觉醒迷梦，而了生脱死，证大涅槃。它的意义详细分析起来，至为深广，因为它是这一代时教的精髓所在，可以说三藏十二部都是它的注脚。现在我们只能择其精要者约略言之。

In brief, “realizing the mind and seeing one's true nature” means thoroughly investigating and understanding the characteristics and functions of the “mind”—our original mind—and thereby directly seeing, realizing, and intuitively

comprehending the wondrous essence and truth of “nature”—our true nature, the very source of life. In this way, we awaken from the dream of delusion, become free from birth and death, and realize great nirvāṇa. When examined in detail, its meaning is exceedingly vast and profound, for it is the very essence of the Buddha’s teaching for this age. It may even be said that the entire Tripiṭaka and all Twelve Divisions of the Buddhist teachings are commentaries upon it. Here, however, we can only select its essential points and discuss them briefly.

在未讨论明心见性的内容与如何明心见性之前，首先让我们来把心性的轮廓勾勒一下，以便易于着手分析讨论明心见性的意义。

Before discussing what realizing the mind and seeing one’s true nature entails and how it is actually accomplished, let us first sketch the basic outlines of mind and nature, so that we may more easily begin to analyze and discuss the meaning of realizing the mind and seeing one’s true nature.

那么心是什么？性又是何物呢？原来所谓心者，并不是我们胸膛里的肉团心，而是我们对境生起来的念头和思想，佛经称为六尘缘影，就是色、声、香、味、触、法落谢的影子，简称曰集起为心。意思是说，我们本来没有心——思想和念头，而是由于有色等境在，才从各别的境缘上领受它的形象，产生认识，分别它的同异，安立名字，发生爱瞋、取舍、造作，才生出种种心念。

What, then, is mind? And what is nature? What we call “mind” is not the physical heart within our chest, but the thoughts and ideas that arise in response to objects and circumstances. The Buddhist scriptures call these “reflected images conditioned by the six sense objects”—the lingering impressions of forms, sounds, smells, tastes, tactile sensations, and mental objects. In brief, this is expressed as “mind arises through accumulation.” This means that originally we have no such mind—that is, no thoughts and ideas of this kind. It is because objects such as forms are present that, in relation to each particular object and condition, we apprehend its appearance, form a cognition of it, distinguish similarities and differences, assign names, give rise to attraction and aversion, acceptance and rejection, and engage in various activities. Only then do all kinds of thoughts arise.

这心是和环境集合起来而生出的，不是片面单独起的，所以称为集起为心，也就是现代学说所谓“思想是客观环境的反映。”要详细谈它的形象和內容，法相宗《成唯识论》说得很清楚，它可以分为八大心王和五十一心所。这里为了节省时间和篇幅，不详细说它了，请读者自己去研读《成唯识论》吧。

This mind arises through the coming together of ourselves and our environment; it does not arise independently from one side alone. Hence it is said that “mind arises through accumulation.” This corresponds to what modern theories mean when they say, “Thought is a reflection of the objective environment.” As for the characteristics and contents of mind in greater detail, these are explained very clearly in the Yogācāra treatise *Cheng Weishi Lun* (*Discourse on the Perfection of Consciousness-Only*), where mind is classified into the eight primary consciousnesses and the fifty-one mental factors. To save time and space, I shall not discuss these in detail here; readers may study the *Cheng Weishi Lun* for themselves.

心既如斯，性又是何物呢？性是生起心的根本，是心的本原。现代学说认为，它是生起心的能量。没有它，对境生不起心来。我们之所以能对境生心，全是它的作用。它是无形无相的，所以眼不能见，但它能起种种作用，故确实是有。古人比为色里胶青，水中盐味，虽不可目睹，但事实上确实在起作用，在佛经上它有很多异名，如一真法界、真如、如来藏、佛性、真心、大圆胜慧等等。

If this is what mind is, then what is nature? Nature is the fundamental basis from which mind arises; it is the source of mind. In modern terms, it may be regarded as the energy that gives rise to mind. Without it, no mind could arise in response to objects. The fact that we are able to give rise to mind in response to circumstances is entirely due to its functioning. It has neither form nor appearance and therefore cannot be seen with the eyes, yet because it is capable of functioning in all kinds of ways, it certainly exists. The ancients compared it to the binding agent within a pigment or the taste of salt in water: though invisible to the eye, it is

unquestionably present and functioning. In the Buddhist scriptures it is known by many different names, such as the One True Dharma Realm, suchness, tathāgatagarbha, Buddha-nature, true mind, and great perfect supreme wisdom.

只因众生迷而不觉，不知有此妙体，无始以来，只与生灭和合，变为妄心。故心性原是一物，如水之与波，不是两回事。现在世界得以飞跃前进，全靠自动化，而自动化又靠热能，无有热能，即无动力；无有动力，一切都是静止的、死的。同样，我人之所以能思考、工作、创造发明等，也靠体内的动力，而这动力就是性的作用。

Sentient beings, however, are deluded and fail to recognize it. Unaware of this wondrous essence, since beginningless time they have allowed it to become entangled with arising and ceasing, thereby turning it into the deluded mind. Thus mind and nature are originally one, just as water and waves are not two different things. The rapid progress of the modern world depends upon automation, and automation in turn depends upon energy. Without energy there is no power; without power, everything remains motionless and inert. In the same way, our ability to think, work, create, and invent depends upon the power within us, and this power is the functioning of our true nature.

所以性虽不能眼见，但确实在起一切作用，犹如电虽不能目见，而一切照明、发动等等都是它在起作用。佛经内称性是体，心是用；性是理，心是事。但宗下常两者混用，称心为性，称性为心，我们只要洞悉它们的底蕴，搞清它们的分野，也就不至为之混淆惑乱了。

Thus, although nature cannot be seen with the eyes, it is indeed functioning in everything, just as electricity cannot itself be seen, yet it is what makes lights shine and machines run. In the Buddhist scriptures, nature is called the essence, while mind is its function; nature is principle, while mind is phenomena. In the Chan tradition, however, the two terms are often used interchangeably: mind may be called nature, and nature may be called mind. As long as we penetrate their underlying meaning and clearly understand the distinction between them, we will not be confused by these different usages.

明白了心和性的形貌和定义，就须进一步探讨“性”——生命的根源——何由缘境而生心？境又因何而生起，以致生死缠绵不断？更须明白，明心见性的含义包括些什么？怎样才可以明它、见它，出离生死？现在让我们分为五节，详细讨论一下。

Having understood the general characteristics and definitions of mind and nature, we must go further and investigate how “nature”—the source of life—gives rise to mind in dependence upon objects and circumstances. We must also ask how those objects and circumstances themselves arise, resulting in the endless continuation of birth and death. Furthermore, we need to understand what is actually meant by realizing the mind and seeing one’s true nature, and how we can realize the mind, see the nature, and become free from birth and death. Let us now examine this in detail under five sections.

一、明心见性者，明心虚妄不可得，息下狂心见真性也。我人欲了脱生死，先须知道生死之由来。如欲断其流者，先须识知源之所在，而后方可塞其源、断其流，逍遥于生死之外。那么芸芸众生在六道内头出头没地轮回不已，究竟何由而起呢？释迦佛用两句简约的话告诉我们：“三界唯心，万法唯识。”

1. To realize the mind and see one’s true nature means to realize that the mind is illusory and cannot be found, and, when the restless mind comes to rest, to see the true nature. If we wish to become free from birth and death, we must first understand where birth and death come from. If one wishes to stop the flow of a river, one must first discover its source; only then can one block the source, cut off the flow, and roam freely beyond birth and death. Why, then, do countless sentient beings rise and sink endlessly within the six realms, revolving ceaselessly in saṃsāra? Śākyamuni Buddha told us in two concise phrases: “The three realms are mind-only; all phenomena are consciousness-only.”

分析起来，乃是说，一切众生本具如来藏性，它是不生不灭、不垢不净、不来不去、无相灵敏之万能体；它不属迷悟，体绝凡圣。只以众生不

觉，无有经验，不知妙体本明，而生一念认明，以本有之妙觉智光，幻为妄明所明。

Analyzed more closely, this means that all sentient beings inherently possess the nature of the tathāgatagarbha. It is unborn and unceasing, neither defiled nor pure, neither coming nor going; without form or appearance, yet wondrously aware and capable of all functions. In itself, it belongs neither to delusion nor awakening and is beyond all distinctions of ordinary beings and sages. Yet sentient beings fail to recognize it. Having no direct realization of it, they do not know that this wondrous essence is originally luminous. Then a single thought arises that takes this luminosity as something to be known, and the originally present light of wondrous awareness and wisdom is transformed into a false illumination that illuminates an object.

将原为一体之觉明——觉即明，明即觉，非有二致，分为觉明相对——觉外有明，明外有觉，觉为明所明，明为觉所觉，而成能所双立。即《楞严经》所谓“性觉必明，妄为明觉”也。

Awareness and luminosity, originally one—awareness itself being luminous and luminosity itself being awareness, with no duality between them—are thus divided into awareness and luminosity standing in opposition to each other: luminosity appears outside awareness and awareness outside luminosity; awareness becomes that which illuminates luminosity, while luminosity becomes that which is known by awareness. Thus, subject and object are established as two. This is what the *Śūraṅgama Sutra* means by saying: “The nature of awareness is necessarily luminous; falsely taking luminosity as something to be illuminated gives rise to deluded awareness.”

由此无明故（此明觉即吾人通常所说的无明），迷本圆明，将本有无相之真如，转为阿赖耶识（如正常人吃醉了老酒相似）。于是灵明真空变为顽空，复于顽空中，无明妄动，凝结成四大妄色（如来藏性本具之性能地、水、火、风四大种因，因妄动而显相，世界即此四大所凝成）。

Because of this ignorance—this false illumination and awareness being what we ordinarily call ignorance—we lose sight of the originally perfect luminosity, and

the formless suchness that is inherently present is transformed into the ālaya-vijñāna, much as a perfectly normal person becomes intoxicated after drinking too much wine. Thus the true emptiness that is luminous and aware turns into an inert emptiness. Within this inert emptiness, ignorance moves delusively and condenses into the illusory forms of the four great elements. The nature of the tathāgatagarbha inherently possesses the potential for the four primary elements—earth, water, fire, and wind—which manifest as forms through this deluded movement; the world is formed through the condensation of these four elements.

此即《楞严经》所谓“迷妄有虚空，依空立世界”也。由有四大妄色，则本有之智光转为妄见，复以彼妄色为所见之境。妄见既久，更抟取少分四大为我，于是妄见托彼四大以为我身——即无明里裹定八识潜入身根，四大本是无知，因妄见执受而有知。

This is what the Śūraṅgama Sutra means by saying: “Through delusion, empty space appears; dependent upon empty space, the world is established.” Once the illusory forms of the four elements have appeared, the originally present light of wisdom is transformed into deluded seeing, which then takes these illusory forms as the objects of its perception. As this deluded seeing continues, it appropriates a small portion of the four elements and takes them to be “me.” Deluded seeing then depends upon these four elements as its body—that is, the eighth consciousness, enveloped in ignorance, enters and becomes lodged within the physical sense faculties. The four elements themselves are insentient, but because they are appropriated and grasped by deluded seeing, there appears to be sentience.

真心无量，今被无明封固，潜入四大以为心。即所谓“色杂妄想，想相为身”，是为五蕴之众生。亦《楞严经》所说“想澄成国土，知觉乃众生”也。

The true mind is originally limitless, but now, sealed in by ignorance, it enters into the four elements and takes them to be the mind. This is what is meant by “form mingles with deluded thought, and the appearance of thought is taken as the body.” Thus arises the sentient being composed of the five aggregates. It is also what the Śūraṅgama Sutra means by saying: “When thought settles, it becomes lands and realms; awareness and perception become sentient beings.”

由此可见，身心世界之所妄起，实系一念认明（即无明）之过咎。众生既迷失本性，而认物为己，于是追逐物境，迷著不舍，造业受报，轮回不息！经云：“心生则种种法生，法生则种种心生。”种子起现行，现行复熏种子，由因成果，果复感因，因因果果，果果因因，周而复始，循环不已。因是众生从无生死中，枉受生死轮回之苦，不得停息！

From this we can see that the deluded arising of body, mind, and world is in fact caused by that single thought of taking luminosity as something to be known—that is, ignorance. Once sentient beings lose sight of their true nature and mistake things for themselves, they begin chasing after external objects, clinging to them in delusion and refusing to let go. Thus, they create karma, experience its consequences, and revolve endlessly in saṃsāra. The scriptures say, “When mind arises, all kinds of phenomena arise; when phenomena arise, all kinds of mind arise.” Seeds give rise to their active manifestations, and these manifestations in turn reinforce and perfume the seeds. Causes produce effects, and effects in turn give rise to further causes. Causes and effects, effects and causes, follow one another endlessly in a recurring cycle. Thus, where originally there was no birth and death, sentient beings needlessly undergo the suffering of birth, death, and saṃsāra without respite.

所以说，我人的心是虚幻不实的。它只是六尘落谢的影子，而六尘（即世界万物）又由无明妄结而幻现，本不可得。佛经所谓不自生、不他生、不共生、不无因生。那么，由它生起的妄心，更是虚幻中之虚幻了。现代的哲学家们也说“心”是客观物质的反映，但他们只说心由物产生，没有道出物何由而产生，不及佛经说得全面。佛说：“心不自心，因物故心；物不自物，因心故物。”这就将心物互为因果而虚幻生起的道理，说得一清二楚了。

Therefore, we say that our mind is illusory and unreal. It is merely the lingering reflection of the six sense objects, while the six sense objects themselves—that is, all things in the world—appear illusorily through the false coagulation of ignorance and are themselves fundamentally unobtainable. As the Buddhist scriptures say,

phenomena are “not born from themselves, not born from another, not born from both, and not born without a cause.” The deluded mind that arises from them is therefore an illusion within an illusion. Modern philosophers likewise say that “mind” is a reflection of objective matter, but they merely say that mind arises from matter without explaining how matter itself arises. Their explanation is therefore less complete than that of the Buddhist scriptures. The Buddha said, “Mind is not mind by itself; because of things, there is mind. Things are not things by themselves; because of mind, there are things.” This makes perfectly clear how mind and matter condition each other as cause and effect and arise only illusorily.

心物既俱虚幻而不可得，我人一旦梦醒了得身心世界本空，这就是明心。于本空处，非如木石不知无觉，而是虚明了了，虽了了虚明而寂然不动，一念不生，这是什么？这奇伟而又平淡的景象，非吾人不生不灭、亘古长存之真如自体，又是何物！当此自体豁然显露时一把擒来，即谓之亲证本来面目，亦谓之见性。

Since both mind and matter are illusory and unobtainable, when we awaken from the dream and realize that body, mind, and world are fundamentally empty, this is called realizing the mind. Yet within this fundamental emptiness there is not the insentience of wood or stone. Rather, there is an open, luminous, and vivid knowing; though vividly clear and luminous, it remains utterly still and unmoving, without a single thought arising. What is this? What else could this extraordinary yet utterly ordinary state be but our own suchness—the unborn and undying true essence that has abided from beginningless time? When this true essence suddenly reveals itself and we seize it directly, this is called personally realizing our original face; it is also called seeing our true nature.

所谓见性，并不是用眼睛去看见什么东西，而是心地法眼亲切深彻的体会与神领。经云：“见见之时，见非是见。”故明心见性，乃于打破妄知妄见，狂心息处，身心消殒时，彻见真性也。

What is called seeing one's true nature does not mean seeing some thing with the physical eyes. It is a direct and penetrating realization through the Dharma eye of the mind itself, an intimate and immediate recognition. The scripture says,

“When seeing sees seeing, that seeing is not ordinary seeing.” Thus, realizing the mind and seeing one’s true nature means thoroughly seeing the true nature when deluded knowing and deluded views have been shattered, the restless mind has come to rest, and body and mind have fallen away.

如二祖神光大师，见初祖达摩曰：“学人心不安，乞师安心。”祖曰：“将心来，与汝安。”师良久曰：“觅心了不可得。”祖乃顺水推舟曰：“与汝安心竟！”师于言下大悟。此即于觅心了不可得处（前念断，后念未起时）而彻见这不落断灭（当时念虽断，但非如木石无知）了了灵知的性。这则公案的妙处，即在心是集起虚妄的，并无真实来处，一经追问，即便化为乌有。

For example, when Master Shenguang, the Second Patriarch, met Bodhidharma, the First Patriarch, he said, “My mind is not at peace. I beg the Master to put it at peace.” Bodhidharma replied, “Bring me your mind, and I will put it at peace for you.” After a long while, Shenguang said, “I have searched for the mind, but it cannot be found.” Bodhidharma then followed the opportunity and said, “I have put your mind at peace.” At these words, Shenguang attained great awakening. It was precisely at the point where he searched for the mind and found it utterly unobtainable—when the previous thought had ceased and the next thought had not yet arisen—that he thoroughly saw this vividly aware and knowing nature, which does not fall into annihilation. Although thought had ceased at that moment, he had not become insentient like wood or stone. The subtle point of this kōan is that mind is a deluded construction arising through accumulated conditions and has no real place from which it comes. The moment it is thoroughly investigated, it vanishes without a trace.

但念虽息空而能（即性）不灭，会者即于此际，猛着精彩，回光荐取，即为见性。关于能量不灭，现代科学家都承认。而能量最大者，莫过于性能。因性无形无相，至大至坚，大而无外，小而无内，能摧一切，一切不能摧它，故无法衡量，无可比度。投生六道，受罪享福的是它，了生脱死，逍遥化外的也是它，所以要了脱生死，必须明心见性也。

Yet although thoughts cease and become empty, the capacity itself—that is, our true nature—does not cease. One who understands must, at that very moment, become intensely alert, turn the light around, and recognize it directly. This is seeing one's true nature. Modern scientists acknowledge that energy is not destroyed, and of all forms of energy, none is greater than the power of our true nature. Because this nature is formless and without appearance, it is supremely vast and indestructible—so vast that there is nothing outside it, so subtle that there is nothing within it. It can overcome everything, while nothing can overcome it; therefore it cannot be measured or compared. It is this that takes birth in the six realms and experiences suffering and happiness; and it is also this that becomes free from birth and death and roams freely beyond all limitations. Therefore, if we wish to become free from birth and death, we must realize the mind and see our true nature.

二、明心见性者，乃明白心之妙用，皆依性体而起；从用见体，从流得源也。古德云：体无形相，非用不显；性无状貌，非心不明！起用正以显体，明心方可见性。这就是说要见性须从明心上下手，离心无性可见。因为性体无形象，不可见，而心是用，用无相不显，从有相之心用，方可得见无相之性体。

2. To realize the mind and see one's true nature means to understand that all the wondrous functions of mind arise from the essence of our true nature—to see the essence through its function and trace the stream back to its source. An ancient master said, "The essence has no form or appearance; without function, it cannot be revealed. Nature has no shape or features; without mind, it cannot be known." Function arises precisely to reveal the essence; only by realizing the mind can one see the nature. This means that if we wish to see our true nature, we must begin with realizing the mind. Apart from mind, there is no nature to be seen. The essence of our true nature is formless and therefore cannot itself be seen, while mind is its function, and function cannot manifest without appearances. Thus it is through the manifest functions of mind that we can see the formless essence of our true nature.

上面说过，我人之思想、工作、创造、发明，乃至今日世界之文明，皆是心之作用。要见性，即须从这些作用上来见，离开作用，即无性可见。

犹如世间之理与事，事无理不成，理无事不显；理立正所以成事，事成正所以显理，理即事，事即理，理事不分，故见理须从事上见，离事亦无理可见也。

As explained above, our thinking, working, creating, and inventing—even the entire civilization of the modern world—are all functions of mind. If we wish to see our true nature, we must see it through these very functions. Apart from function, there is no nature to be seen. It is just like principle and phenomena in the world: phenomena cannot come into being without principle, while principle cannot reveal itself apart from phenomena. Principle is established precisely so that phenomena can arise, and phenomena arise precisely so that principle may be revealed. Principle is phenomena, and phenomena are principle; the two cannot be separated. Therefore, to see principle, one must see it through phenomena; apart from phenomena, there is no principle to be seen.

如昔异见王问婆罗提尊者曰：“如何是佛？”尊者曰：“见性是佛！”王曰：“师见性否？”尊者曰：“我见佛性。”王曰：“性在何处？”尊者曰：“性在作用！”王曰：“是何作用？我今不见。”尊者曰：“昭昭作用，王自不见！”王曰：“于我有否？”尊者曰：“王若作用，无有不是；王若不用，体亦难见。”王曰：“若当用时，几处现出？”尊者曰：“若出现时，当有其八。”王曰：“其八出现，当为我说。”尊者曰：“在胎曰身，处世曰人，在眼曰见，在耳曰闻，在鼻辨香，在舌谈论，在手执握，在足运奔；遍现俱该法界，收摄在一微尘；识者知是佛性，不识者唤作精魂！”王闻即开悟。

In ancient times, King Yijian asked the Venerable Prajñātāra, “What is Buddha?” The Venerable replied, “To see one’s true nature is Buddha.” The king asked, “Have you seen your true nature?” The Venerable replied, “I have seen Buddha-nature.” The king asked, “Where is this nature?” The Venerable replied, “Nature is in its functioning.” The king asked, “What functioning? I do not see it now.” The Venerable replied, “Its functioning is perfectly evident; it is only that Your Majesty does not see it.” The king asked, “Is it present in me?” The Venerable

replied, “Whenever Your Majesty functions, there is nothing that is not it; when you do not function, its essence is difficult to see.” The king asked, “When it functions, in how many places does it appear?” The Venerable replied, “When it appears, it manifests in eight ways.” The king said, “Tell me of these eight manifestations.” The Venerable replied, “In the womb it is called the body; in the world it is called a person. In the eyes it is seeing; in the ears, hearing; in the nose, discerning fragrances; in the tongue, speaking; in the hands, grasping and holding; in the feet, walking and running. Manifested everywhere, it pervades the entire Dharma Realm; gathered in, it is contained within a single mote of dust. Those who recognize it know it to be Buddha-nature; those who do not call it a spirit or soul.” Upon hearing this, the king awakened.

又如《金刚经》，世尊于说法之前为什么先插一段着衣、持钵、入城、乞食，直至敷座而坐呢？盖欲启大众无形般若之机，不得不借用六波罗蜜有相之形也。因无体不能成用，眼前一切相用，在在皆在反显般若无相之体。奈我人不识，故佛特借用有相之事行，以密示无形之妙体，令我人证入般若波罗蜜也。

Again, in the *Diamond Sutra*, why did the World-Honored One, before beginning to teach, first put on his robe, take up his bowl, enter the city to beg for food, and then return and arrange his seat and sit down? Because he wished to awaken the assembly to the formless wisdom of prajñā, he had to reveal it through the manifest forms of the Six Pāramitās. Without the essence there can be no function; every appearance and every function before our eyes is constantly revealing the formless essence of prajñā. Yet we fail to recognize it. Therefore, the Buddha deliberately used visible actions and conduct to secretly reveal the formless wondrous essence, enabling us to realize prajñāpāramitā.

性固不无，但不可以耳闻，不可以目睹，不可以知知，不可以识识，但可以慧照、可以妙观、可以领悟、可以神会。故曰“如是悟会，悟会如是”而已。六波罗蜜之密行，乃世尊不开口之说法。如是般若放光，独空生（须菩提）当下契会，应机缘起，出座请问，乃成就一部《金刚般若》妙经。

True nature certainly is not nonexistent, but it cannot be heard with the ears, seen with the eyes, known through conceptual knowing, or recognized through discriminating consciousness. It can only be illuminated by wisdom, contemplated with subtle insight, directly realized, and intuitively understood. Thus it is said, “Realize it just as it is; just as it is, realize it.” The hidden practice of the Six Pāramitās was the World-Honored One’s wordless teaching. As the light of prajñā shone forth in this way, Subhūti alone immediately understood. Responding to the occasion, he rose from his seat and asked his questions, and thus the wondrous *Diamond Prajñāpāramitā Sutra* came to be taught.

三、明心见性者，明心本无，见性本有也。上面说过，心性有如事用与理体。事用虽有形相，可以眼见，但似有实无，以缘起性空故；理体虽无相可见，但似无实有，以性空缘起故。二者相辅相成，离体无相，离相无体，故曰：非空非有，亦空亦有，即空即有。吾人非但于一切事相不可执著，倒于一边，尚须透过幻起之事相，明见本真的性体。

3. To realize the mind and see one’s true nature means to realize that mind is fundamentally nonexistent, while true nature is inherently present. As explained above, mind and nature may be understood in terms of phenomenal function and underlying principle or essence. Phenomenal functions have forms and appearances and can be seen with the eyes, yet although they appear to exist, they are in fact empty, because whatever arises dependently is empty of inherent nature. The underlying essence has no form that can be seen, yet although it appears nonexistent, it is truly present, for emptiness itself allows dependent arising. The two complement each other: apart from the essence there can be no appearance, and apart from appearances the essence cannot be revealed. Thus it is said: neither empty nor existent, both empty and existent, emptiness itself is existence. We must not only refrain from clinging to any phenomena and thereby falling into one extreme; we must also see through these illusorily arising appearances and clearly recognize the original and true essence of our nature.

《楞严经》云：“性色真空，性空真色。”性体是真空，无有形相；无相之真空方是性体。一切有相之色，俱是妄色。妄色无体，犹如空花水月不可得，但妄想而已。故《心经》说，一切皆无，既无世法之眼耳鼻舌

身意与色声香味触法，亦无声闻缘觉之苦集灭道与十二因缘，更无菩萨之智与得，于一切不可得处乃得阿耨多罗三藐三菩提。此即揭示吾人于明心本无处而彻见本有之性体也。

The *Śūraṅgama Sutra* says, “The nature of form is true emptiness; the nature of emptiness is true form.” The essence of our true nature is true emptiness and has no form or appearance; only this formless true emptiness is the essence of our nature. All forms that possess appearances are deluded forms. Such deluded forms have no intrinsic substance and, like flowers in empty space or the moon reflected in water, cannot be obtained; they are nothing but deluded projections. Thus the *Heart Sutra* teaches that ultimately there is nothing whatsoever: there are neither the eyes, ears, nose, tongue, body, and mind nor forms, sounds, smells, tastes, tactile objects, and mental objects of the worldly realm; there are neither the Four Noble Truths of suffering, its origin, cessation, and the path nor the twelve links of dependent origination of the śrāvakas and pratyekabuddhas; nor is there even the wisdom or attainment of a bodhisattva. It is precisely where nothing whatsoever can be attained that unsurpassed, complete, perfect enlightenment is attained. This reveals that, in realizing the fundamental nonexistence of mind, we thoroughly see the inherently present essence of our true nature.

此在宗下谓之泯绝无寄宗，如庞居士问马祖：“不与万物为侣者，是什么人？”祖曰：“待汝一口吸尽西江水，再向汝道！”心念泯绝，空有销殒，真空妙体自然显现。又如近代之楚泉禅师，参见赤山法祖。一日祖问曰：“法华开示悟入佛知见，历代祖师各有开示。但皆是各位祖师自己的，非关子事。今欲子从自己胸襟中道将来，如何开示悟入佛知见？”师无语。

In the Chan tradition, this is called the teaching of “extinguishing everything and abiding nowhere.” Layman Pang once asked Mazu, “Who is the one who keeps no company with the ten thousand things?” Mazu replied, “When you can swallow all the water of the West River in a single gulp, I will tell you.” When thoughts are utterly extinguished and both emptiness and existence disappear, the wondrous essence of true emptiness naturally reveals itself.

In more recent times, Chan Master Chuquan went to study under Master Chishan. One day, Chishan asked him, “The Lotus Sutra speaks of opening, showing, awakening to, and entering the Buddha’s wisdom and vision. The patriarchs throughout the generations have each given their own explanations, but those belong to the patriarchs themselves and have nothing to do with you. Now I want you to speak directly from your own heart. How do you open, show, awaken to, and enter the Buddha’s wisdom and vision?” Chuquan had no answer.

祖叹曰：“如是参禅，只是徒丧光阴，有何益处？”罚令跪参。连参三枝香，听维那打开静板响，忽然省悟！祖考问曰：“如何开佛知见？”答曰：“开出本有（即本有之自性理体也）。”进问曰：“如何示？”答曰：“示出本无（即一切心用事相皆不可得，从不可得之心用上以示本真性体也）。”再问曰：“如何悟？”答曰：“悟无有无（消灭其迷悟痕迹也）。”更问曰：“如何入？”答曰：“入出无碍（得大受用，语默动静自在无碍也）。”

The Master sighed, “If this is how you practice Chan, you are merely wasting your time. What benefit can there be?” He ordered him to kneel and continue his investigation. After sitting through three incense periods, Chuquan suddenly awakened when he heard the weina strike the wooden board signaling the end of the sitting. The Master then tested him, asking, “How do you open the Buddha’s wisdom and vision?” Chuquan replied, “Open what is inherently present”—that is, the inherently present principle and essence of one’s true nature. The Master asked, “How do you show it?” He replied, “Show what is fundamentally nonexistent”—that is, all the functions of mind and phenomenal appearances are unobtainable, and through this unobtainable functioning of mind the original and true essence is revealed. The Master asked again, “How do you awaken to it?” He replied, “Awaken beyond both existence and nonexistence”—that is, erase even the traces of delusion and awakening. Finally the Master asked, “How do you enter it?” He replied, “Entering and leaving without obstruction”—that is, attaining true freedom, unobstructed and at ease whether speaking or silent, moving or still.

四、明心见性者，明悟即心即性，即性即心也。真觉禅师云：心性虽似有体用理事之分，但考其实际，则非一非异。以从事相说来，妙用随缘，应显万类，似有形象，而妙体不动，绝诸对待，离一切相，故非一。但用从体发，用不离体；体能发用，体不离用。从此不相离背说来，故非异。经云：“一切事相，皆性之显现。”事相虽殊，分门别类，各有不同，但其性则一。故曰：“无不从此法界流，无不还归此法界。”

4. To realize the mind and see one's true nature means to awaken to the fact that mind itself is nature, and nature itself is mind. Chan Master Zhenjue said that although mind and nature seem to be distinguished as essence and function, principle and phenomena, when examined in reality they are neither one nor different. From the standpoint of phenomena, wondrous function responds to conditions and manifests in countless forms, seemingly possessing appearances, while the wondrous essence remains unmoving, beyond all dualities and free from every characteristic; therefore they are not one. Yet function arises from essence and never departs from essence; essence gives rise to function and never departs from function. From the standpoint of their inseparability, therefore, they are not different. The scriptures say, "All phenomena are manifestations of true nature." Though phenomena differ and fall into many categories, their nature is one. Thus it is said, "There is nothing that does not flow from this Dharma Realm, and nothing that does not return to this Dharma Realm."

明镜无不现影，无影不为明镜；现影皆从明镜，无镜不能现影。心性亦复如是，性是真空妙体，心是有形相用。故有性体必有相用，无相无从显体。是则相即性，性即相；相外无性，性外无相。非如顽空，冥顽不灵，死寂无知，落于断灭也。

A bright mirror reflects every image, and no reflected image exists apart from the bright mirror. Every image appears from the mirror; without the mirror, no image can appear. Mind and nature are just the same. Nature is the wondrous essence of true emptiness, while mind is its manifest function appearing in forms. Therefore, wherever there is the essence of nature, there must also be its manifest function; without appearances, there would be no way for the essence to reveal

itself. Thus appearance itself is nature, and nature itself is appearance; there is no nature outside appearances and no appearance outside nature. This is not a dull and inert emptiness, dark, insensible, dead, and devoid of awareness, falling into annihilation.

众生迷头认影，执相造业，故招五浊秽土；诸佛见性遣相，清净无染，故感净土庄严。其真、妄、净、秽虽殊，而现相之性体则一。吾人只需将认影遣镜之误，转换为认镜遣影，则秽土当下即是净土，并不待死后始得往生也。经云：“随其心净，即佛土净；欲净其土，先净其心。”良有以也。

Sentient beings, confused about the source, mistake reflections for what is real. Clinging to appearances, they create karma and therefore experience the defiled land of the five turbidities. Buddhas see the true nature and release their attachment to appearances; being pure and undefiled, they experience the adornments of a pure land. Although truth and delusion, purity and defilement differ, the nature that manifests all these appearances is one and the same. We need only reverse the error of recognizing the reflections while discarding the mirror, and instead recognize the mirror while letting the reflections go. Then this defiled land is, at this very moment, the Pure Land; there is no need to wait until after death to be reborn there. As the scripture says, “When the mind is pure, the Buddha-land is pure. If you wish to purify the land, first purify your mind.”

真空妙有者，拣非顽空，从体起用也。以真空故，能随缘；以妙有故，能起用。妙有真空者，拣非实有，摄用归体也。以随缘起用，现诸幻相，故《弥陀经》说佛土庄严；以体性清净无染，不沾一法，故《金刚经》说一物不立。一物不立，正是佛土庄严，佛土庄严，正是一物不立，故《金刚》即《弥陀》，《弥陀》即《金刚》，非有二般。

True emptiness and wondrous existence means that emptiness is not inert emptiness, but the arising of function from essence. Because it is true emptiness, it can accord with conditions; because it is wondrous existence, it can function. Wondrous existence and true emptiness means that existence is not substantial

existence, but that function is gathered back into essence. Because function accords with conditions and manifests all kinds of illusory appearances, the *Amitābha Sutra* speaks of the adornments of the Buddha-land. Because the essential nature is pure and undefiled and does not adhere to a single dharma, the *Diamond Sutra* says that not a single thing is established. Not establishing a single thing is precisely the adornment of the Buddha-land, and the adornment of the Buddha-land is precisely not establishing a single thing. Thus the *Diamond Sutra* is the *Amitābha Sutra*, and the *Amitābha Sutra* is the *Diamond Sutra*; they are not two different teachings.

心性相体，看来有异，其实如一，如水之与波，水以湿为体，波以动为相。水性波相，看来非一，但波即水，水即波，湿性非异。故真见性者，非但心地法眼可以见道，肉眼亦能彻见真性。以性即相，相即性也。古德云：“万象丛中独露身！”又云：“山河及大地，尽露法王身！”即指此世界万有皆我性体所显现也。

Mind and nature, appearance and essence, seem different, yet in reality they are one, just like water and waves. Wetness is the nature of water, while movement is the appearance of waves. The nature of water and the appearance of waves seem not to be the same, yet waves are water and water is waves; their wet nature is no different. Therefore, one who truly sees the nature does not merely see the Way with the Dharma eye of the mind; even with the physical eyes one can thoroughly see the true nature, because nature is appearance and appearance is nature. An ancient master said, “Amid the myriad appearances, the one body stands fully revealed!” Another said, “Mountains, rivers, and the great earth all reveal the body of the Dharma King!” This means that all things in the world are manifestations of the essence of our own true nature.

《金刚经》云：“若见诸相非相，即见如来！”我人果能彻究斯理，于日常生活中，即相而见性，任何尘缘境相，不作尘缘境相会，则当下超越诸有，逍遥于三界外矣！生公说法，顽石点头，情与无情，同圆种智。目之所及，耳之所闻，无一非佛也。此在宗下谓之直指心性。如大梅问马祖：“如何是佛？”祖曰：“即心即佛！”大梅于言下大悟。又如灵训问

归宗和尚：“如何是佛？”宗云：“我今向汝道，恐汝不信！”训云：

“和尚诚言，某焉敢不信！”宗云：“即汝便是！”训于言下有省。请看，何等果断！何等便捷！何等庆快！

The *Diamond Sutra* says, “If one sees that all appearances are not appearances, one sees the Tathāgata.” If we can thoroughly penetrate this principle and, in everyday life, see the nature directly within appearances—without taking any object, circumstance, or appearance to be merely an object, circumstance, or appearance—then at that very moment we transcend all conditioned existence and roam freely beyond the three realms. When Master Daosheng expounded the Dharma, even insentient stones nodded their heads; sentient and insentient alike perfectly share the wisdom of all-knowing awareness. Whatever the eyes see and whatever the ears hear, there is nothing that is not Buddha. In the Chan tradition, this is called directly pointing to mind and nature. When Damei asked Mazu, “What is Buddha?” Mazu replied, “Mind itself is Buddha!” Damei attained great awakening at these words. Again, Lingxun asked Master Guizong, “What is Buddha?” Guizong said, “If I tell you now, I am afraid you will not believe me.” Lingxun replied, “If the Master speaks truthfully, how would I dare not believe you?” Guizong said, “You yourself are it!” At these words, Lingxun awakened. Look how decisive! How direct! How swift and joyful!

五、明心见性者，明心性无住，一物不立，归无所得也。心性本自空灵无住，方成妙用，一有所住便成窠臼；心性本来无有一物，说空说有，说迷说悟，说真说妄，俱是相对立说，均系戏论。所谓但有言说，均无实义。如彻悟心源，明见真性，迷妄既无，悟从何立？不立亦不立，了无一法可得。故云：人我空非真空，须法我空，更复空空，方真到家稳坐。亦即古人所谓无所成、无所得、无所修、无所证方真成、真得、真证也。如认自己有法可得、有道可成，则正堕在圣位法执里。小则生死不了，纵或了得分段生死，绝不能了变易生死，以法执即变易生死之障故；大则发狂成魔，后果不堪设想！

5. To realize the mind and see one's true nature means to realize that mind and nature abide nowhere, that not a single thing can be established, and ultimately to return to nothing whatsoever to attain. Mind and nature are originally empty, luminous, and non-abiding; precisely because they abide nowhere, wondrous function is possible. The moment there is somewhere to abide, one has fallen into a fixed nest. Originally there is not a single thing in mind and nature. To speak of emptiness or existence, delusion or awakening, truth or falsity—all such statements are merely relative expressions and ultimately nothing but conceptual elaborations. As the saying goes, "Whatever can be spoken has no ultimate reality." If one has thoroughly awakened to the source of mind and clearly seen the true nature, once delusion is gone, where could awakening itself stand? Even "not establishing" must not be established; ultimately there is not a single dharma to be attained. Thus it is said: emptiness of self and person is not yet true emptiness; one must also empty the self of dharmas, and then even empty emptiness itself. Only then does one truly return home and sit at ease. This is also what the ancients meant when they said that only when there is nothing to accomplish, nothing to attain, nothing to cultivate, and nothing to realize is there true accomplishment, true attainment, and true realization. If one believes that there is some Dharma for oneself to attain or some Way for oneself to accomplish, one has already fallen into attachment to Dharma at the level of sagehood. At the lesser level, one will not become free from birth and death; even if one transcends ordinary birth and death in discrete lifetimes, one will still be unable to transcend the subtler birth and death of transformation, because attachment to Dharma itself is the obstacle to that liberation. At the more serious level, one may become deranged and fall into demonic states, with consequences too dreadful to contemplate.

关于无修无得无证之说，即是彻悟到家人之了脱语，亦是最初理解如来密因人之因地法语。以众生本来是佛，不因修成。只因不觉，迷己逐物，追逐外境，沦为众生。今如凛觉醒悟，如千年暗室，一灯能明。便恢复本性，有何修证之可言？故云不假劬劳、肯繁修证也。但如习染浓厚，妄执深重，虽明斯理而历境心生，则不无辛勤绵密扫荡之功！又如仅明众生本来是佛之理，并未亲见自性，只为将来成佛之因，则更须勤恳修习，以期

亲证。切不可开大口、说大话，自欺欺人，拨无修证而致莽莽荡荡遭殃祸也。

The teaching of no cultivation, no attainment, and no realization is the liberated expression of those who have thoroughly awakened and truly arrived home; it is also an instruction for beginners who have come to understand the Tathāgata's hidden cause at the very ground of practice. Sentient beings are originally Buddhas; Buddhahood is not something produced through cultivation. It is only because they fail to recognize this, lose themselves in pursuit of things, chase after external objects, and thereby become sentient beings. If they suddenly awaken with keen clarity, it is like lighting a single lamp in a room that has been dark for a thousand years: the darkness disappears at once, and their original nature is restored. What cultivation or realization could there be to speak of? Thus it is said that no laborious effort or painstaking cultivation and realization is required. Yet if habitual conditioning is strong and deluded attachment deeply rooted, then even after understanding this principle, the mind may still arise when confronted with circumstances; in that case, diligent and continuous work is still needed to sweep away these habits. Likewise, if one merely understands the principle that sentient beings are originally Buddhas but has not personally seen one's own true nature, that understanding is only a cause for future Buddhahood, and one must practice even more earnestly in order to realize it directly. One must never boast, speak grandly, deceive oneself and others, or deny the need for cultivation and realization, only to drift about carelessly and bring disaster upon oneself.

彻悟心性，一法不立，无佛无众生，整日如痴如呆，任运随缘，皆是佛事。所谓嬉笑怒骂、瞋教掉臂，皆是海印放光；穿衣吃饭、运水搬柴，无非神通妙用！其间无所取舍，无所倚重，故谓之归无所得也。

When mind and nature are thoroughly realized, not a single dharma is established: there is no Buddha and no sentient being. One may spend the whole day appearing simple and dull, naturally following conditions as they arise, yet everything is the activity of Buddha. Laughing, joking, anger, scolding, coughing, or swinging an arm are all the radiance of the Ocean-Seal Samādhi; putting on clothes, eating meals, carrying water, and hauling firewood are nothing other than wondrous expressions of spiritual power. In all of this there is nothing to accept or

reject and nothing to rely upon. This is therefore called returning to nothing whatsoever to attain.

才有所重，便障自悟门，故宗下大德，皆善为人解粘去缚，即令学人放下重担，打开悟门也。如马祖见有人堕在前答“即心即佛”处，故于有僧更问“如何是佛”时，又答“非心非佛！”临济祖师恐人落在“赤肉团上无位真人”上，当有僧更问“如何是赤肉团上无位真人”时，托开其僧云：“无位真人值什么干屎橛？”又如第四节所述第二则公案，灵训于言下有省时进问云：“如何保任？”归宗云：“一翳在目，空花乱坠！”这些例子都很好说明真性是无所住、一物不立的。所以我们要彻底悟真心，既不能着佛求，更不能着神通玄妙！

The moment one places special weight on anything, one obstructs the gate of one's own awakening. Thus the great masters of the Chan tradition were all skilled at freeing people from attachment and removing their bonds, enabling practitioners to lay down their heavy burdens and open the gate of awakening. For example, when Mazu saw that some people had become attached to his earlier statement, "Mind itself is Buddha," and another monk later asked, "What is Buddha?" he replied instead, "Neither mind nor Buddha!" Likewise, Patriarch Linji feared that people might become attached to his expression "the true person of no rank within this lump of red flesh." So when a monk asked, "What is the true person of no rank within this lump of red flesh?" Linji pushed him away and said, "What is this true person of no rank but a dry shit-stick?" Again, in the second kōan mentioned in the fourth section, after Lingxun awakened at Guizong's words, he asked, "How should I preserve and maintain it?" Guizong replied, "A single speck in the eye, and flowers in empty space fall everywhere!" These examples clearly show that true nature abides nowhere and establishes not a single thing. Therefore, if we wish to awaken thoroughly to the true mind, we must neither cling to Buddha as something to seek nor become attached to supernatural powers or mysterious experiences.

赵州云：“佛之一字，吾不喜闻！”后人虽有嫌其尚有“不喜在”之落处，但赵州之意在了法见，示人无一法可得、无所倚重，不在喜不喜也。

至于立言之弊，以但有言说不无痕迹！如灵龟摆尾，扫其行迹，行迹虽去，又落扫迹。以故宗下大德说到末后，无法开口，即拂袖归方丈，以示末后也。

Zhaozhou said, “I do not even like to hear the word ‘Buddha.’” Later generations have criticized him for still having a place where “dislike” remained, but Zhaozhou’s intention was to bring attachment to Dharma views to an end and show that there is not a single dharma to be attained and nothing whatsoever to rely upon. The point was never whether he liked or disliked the word. As for the inherent problem of putting things into words, once something is spoken, traces inevitably remain. It is like a sacred turtle sweeping away its tracks with its tail: although the tracks themselves disappear, traces of the sweeping are left behind. For this reason, when the great masters of the Chan tradition reached the ultimate point, there was nothing further they could say. They would simply flick their sleeves and return to the abbot’s quarters, thereby revealing the final word.

综上所述，明心见性，实为佛教之纲宗，学佛者之圭臬！我人如真欲出生死、成大道，不问修习何宗，均须向明心见性这一伟大目的奋斗、前进！决不可畏难而退！以一切宗派的门庭设施，修习方法，无一非息心止念之手段，而这些手段又莫不以明心见性为目的。故明心见性为佛教各宗派之总纲，如不依此总纲修习，则非佛教徒矣！复次我人之有生死，因无明不觉，今如不觉破无明，挥发智光，如何能了生死？故明心见性为了生死之要关，证大道之枢纽，任何宗派之佛教徒，非但不可漠视它、否定它、偏离它，反而要竭尽自己之智勇与精力，为实现这一宏伟目的而努力奋斗！

To sum up, realizing the mind and seeing one’s true nature is truly the central principle of Buddhism and the guiding standard for Buddhist practitioners. If we genuinely wish to transcend birth and death and realize the Great Way, then regardless of which school we practice, we must advance toward the great goal of realizing the mind and seeing our true nature. We must never retreat simply because it seems difficult. The various forms, structures, and methods established by all Buddhist schools are nothing other than means for calming the mind and bringing

thoughts to rest, and all such means ultimately have realizing the mind and seeing one's true nature as their aim. Thus, realizing the mind and seeing one's true nature is the overarching principle of all Buddhist traditions. If one does not practice in accordance with this central principle, one cannot truly be called a Buddhist practitioner. Furthermore, our birth and death arise from ignorance and non-recognition. If we do not awaken through ignorance and allow the light of wisdom to shine forth, how can we ever become free from birth and death? Therefore, realizing the mind and seeing one's true nature is the crucial gateway to liberation from birth and death and the pivotal point in realizing the Great Way. Buddhists of every school must not ignore it, deny it, or depart from it. Rather, they must devote all their wisdom, courage, and energy to striving toward this great objective.

明心见性之证成

The Realization of the Mind and True Nature

经过详细讨论明心见性的意义，我们深切知道它关系佛教至钜。如果佛教徒都来奉行弘扬，加以提倡，佛教即能昌盛兴隆。反是，佛教即将奄奄一息，一蹶不振。因为一个宗教兴亡盛衰，系于它的精神实质如何，如果只有形貌，而无精髓内容，这个宗教一定渐趋衰亡。明心见性是佛教的总纲，精髓所在！故一切宗派，任何法门无不环绕它而善巧方便地随顺众生不同的习性与各别的根器，建立多种多样的修习方法，以资发扬光大。

Having discussed in detail the meaning of realizing the mind and seeing one's true nature, we can clearly see how vitally important it is to Buddhism. If Buddhists everywhere practice, propagate, and advocate it, Buddhism can flourish and prosper. If not, Buddhism will gradually become lifeless and may never recover. The rise and decline of any religion depends upon whether its essential spirit remains alive. If only its outward forms remain while its inner essence is lost, that religion will inevitably decline. Realizing the mind and seeing one's true nature is the central principle and very essence of Buddhism. Therefore, every Buddhist school and every method of practice revolves around it, skillfully establishing a wide variety of practices according to the different habits and capacities of sentient beings so that the Dharma may flourish.

方法虽多，目的则一。行人如不按照各该宗派所订的仪轨与所建的法门，虔诚勤恳地努力修习，仅以烧香礼拜，求些福报为事，则不能得各该宗派之旨——明心见性。不能明心见性，也自然达不到学佛的真正目的。佛教的精神目标不能显扬，怎么能够不萎靡不振，日趋衰颓呢？所以要振兴佛教，非提倡明心见性不可！

Though the methods are many, the goal is one. If practitioners do not sincerely and diligently practice according to the methods and disciplines established by their respective traditions, but merely burn incense, bow before Buddhas, and seek worldly blessings, they will never reach the essential aim of those traditions—realizing the mind and seeing one's true nature. Without realizing the mind and seeing one's true nature, they naturally cannot fulfill the true purpose of Buddhist practice. If the spiritual aim of Buddhism cannot be brought to light, how could Buddhism avoid becoming weak, stagnant, and increasingly decadent? Therefore, if we wish to revitalize Buddhism, we must advocate realizing the mind and seeing one's true nature.

那么，我们用什么方法才能达到明心见性的目的呢？又有什么方法最快速最简易可行呢？为了适应上中下三根修行人的爱好，以及便利不同习气的人迅速入门起见，兹择禅、净、密三宗中最简单、最迅速、最方便的修习方法，详细介绍如下。至于其他宗派，上面说过，只有其名，而无其实，无有真正修习之人。

What methods, then, can we use to accomplish the aim of realizing the mind and seeing one's true nature? And which methods are the quickest, simplest, and most practical? In order to suit practitioners of superior, middling, and lesser capacities, and to enable people with different habitual tendencies to enter the path quickly, I shall select from the Chan, Pure Land, and Esoteric traditions the simplest, swiftest, and most convenient methods of practice and introduce them in detail below. As for the other schools, as mentioned earlier, many now remain in name only, with few people genuinely practicing their methods.

如天台宗，虽有止观法门，而今行人皆修净土；华严宗虽有华严三观，但修行者不入禅即入净，不复修观；法相宗也有唯识观，但该宗行人，今则讨论教义，分析名相，作佛学研究，而不入观，至与性宗分河饮水，争论纷纷。其余如“三论”等宗，更连名义亦渐使人淡忘，故今暂置一边不去讨论它了。

The Tiantai school, for example, has its practice of *śamatha* and *vipaśyanā*, yet practitioners today generally practice Pure Land instead. The Huayan school has the Three Contemplations of Huayan, but its practitioners now tend either toward Chan or Pure Land and no longer cultivate these contemplations. The Faxiang school also has the contemplation of Consciousness-Only, yet its followers today mostly discuss doctrine, analyze terminology, and engage in Buddhist studies rather than actually practicing contemplation; they even draw sharp divisions between their school and the teachings of true nature and become involved in endless disputes. Other traditions, such as the Three Treatise school, are gradually being forgotten even in name and meaning. For the present, therefore, I shall set them aside and not discuss them further.

一、禅宗

1. Chan

讲到明心见性，最简便、最迅速的方法，莫过于禅宗了。因为禅宗是教外别传，不立文字，直指人心，见性成佛的。不像其他宗派，转弯抹角地建立许多仪轨法则，让行人按部就班渐次修习，慢慢证成。譬如欲深入宝所，禅宗只一道门，一打开，即能进入，而其他宗派，最少者亦有二道门，多者就不止三四道门了。

When it comes to realizing the mind and seeing one's true nature, no method is simpler or swifter than Chan. This is because Chan is a special transmission outside the scriptures, not dependent on words and letters, directly pointing to the human mind, seeing one's true nature and becoming a Buddha. Unlike other traditions, it does not take an indirect route by establishing numerous rituals and

rules and requiring practitioners to proceed step by step through gradual stages of cultivation before realization is attained. It is like entering a treasury: Chan has only one gate, and once that gate opens, one enters directly. Other traditions have at least two gates, and some have three, four, or even more.

所以禅宗是佛教的正宗，它门风高峻，气势磅礴，人才辈出，气象万千，独称宗门。中国佛教之兴隆昌盛，端赖此宗作中流砥柱，独挑大梁。但可惜降及近世，这仅有的一道无门之门，似乎已经堵死了。此宗非但人才寥落，绝无过去诸大宗师生龙活虎般的气派、纵擒活杀为人的手段，且亦不具相机提示、逢缘点化的妙手。

For this reason, Chan is regarded as the direct and authentic tradition of Buddhism. Its style is lofty and uncompromising, its spirit vast and powerful, and generation after generation of outstanding practitioners emerged from it; thus it alone came to be known simply as the School. The flourishing of Buddhism in China depended greatly upon Chan as a mainstay holding firm in the midst of the current and bearing the central burden. Unfortunately, in modern times, this one gateless gate seems to have become blocked. Not only are accomplished practitioners now rare, but there is scarcely any trace of the vitality of the great masters of the past, who could seize or release, give life or take life, according to the needs of the student. Nor is there much of their skill in giving timely indications and awakening people according to circumstances.

晚近的所谓禅宗，从南到北，由东到西，走遍天下，只是教人参一句刻板死煞话头——“念佛是谁？”你如请他于“念佛是谁”外别示方便，他在无法开脱下，只说禅要自己参，不需问人，而不能别出手眼，善巧露布，使学人当下悟去。以致禅宗行人苦参几十年了无消息，所谓明心见性者，将视为历史的陈迹而束之高阁了。太虚大师无限感慨地说：“现在禅宗儿孙，都是法卷传法，而不是明心见性后传法，所谓临济宗几世孙，皆一张空纸而已，何曾悟心来！”言之，能不令人痛心！

In so-called modern Chan, whether one travels north or south, east or west, one encounters little more than the instruction to investigate the same rigid and lifeless huatou: “Who is reciting the Buddha’s name?” If you ask for another skillful means besides this huatou, the teacher, unable to offer anything else, merely says that Chan must be investigated by oneself and that there is no need to ask others. He cannot reveal another approach or use skillful means to enable the practitioner to awaken on the spot. As a result, Chan practitioners may investigate painfully for decades without the slightest breakthrough, while “realizing the mind and seeing one’s true nature” is gradually treated as nothing more than a historical relic and put away on a high shelf. Master Taixu once lamented deeply, “The descendants of Chan today transmit the Dharma by handing down certificates of lineage, not by transmitting it after realizing the mind and seeing one’s true nature. As for those who call themselves descendants of the Linji school in such-and-such a generation, all they have is a blank sheet of paper. When have they ever awakened to mind?” How could one hear this without feeling deeply grieved?

禅宗最重要的是师资。学人之所以能迅速开悟，全赖明眼老师从旁拶逼锤炼，相机提示点破，否则业障众生，玄关紧闭，识锁难开，自力参取谈何容易！但是现在师资如此缺乏，哪里去寻这大手笔宗师来赤诚善巧为人？所以一些野狐精都用一句人云亦云的刻板话头——“念佛是谁？”——来藉以藏身。你如问他：“如何是佛？”他叫你去参“念佛是谁？”你问他：“不是心，不是物，不是佛是什么？”他也叫你自己参“念佛是谁？”总之，离开“念佛是谁”，即无有开示。就这样上行下效，把个禅宗搞得徒具虚名，一团污糟，宁不痛惜！

The most important thing in Chan is the teacher. The reason a practitioner can awaken quickly is entirely because a clear-eyed master stands beside him, pressing, challenging, hammering, and refining him, giving timely indications and breaking through the crucial point when the moment is ripe. Otherwise, for beings burdened by karma, with the mysterious barrier tightly closed and the lock of discriminating consciousness difficult to open, how easy could it be to break through by one’s own strength? Yet qualified teachers are now so scarce. Where can one find a great master of genuine ability who will guide others with sincerity and

skill? Thus some wild-fox Chan teachers hide behind a single stereotyped huatou repeated after everyone else: “Who is reciting the Buddha’s name?” If you ask, “What is Buddha?” they tell you to investigate, “Who is reciting the Buddha’s name?” If you ask, “What is it that is neither mind, nor thing, nor Buddha?” they again tell you to investigate “Who is reciting the Buddha’s name?” In short, apart from this one huatou, they have nothing to say. In this way, those above imitate one another and those below follow suit, until Chan is left with little more than an empty name and a complete mess. How could this not be regrettable?

假如这也叫你自己参，那也叫你自己参，要你宗师何用？其实说穿了，不值一笑。原来所谓宗师者，自己并未豁开正眼，也是个睁眼睛，你叫他方便善巧为人，岂不是叫瞎子去做俏媚眼吗？如果有一二位明眼人说，不用如此参，可改用直指法，直指他如何是本来面目，叫他当下见性。他又毁谤你是野狐禅。因为他自己用功数十年，没有消息，就疑惑他人亦不能见性。更或还要说，祖庭所传，参禅要参“念佛是谁”，哪有用什么直指的？这叫己既不能，又疑他人，禅宗如何能不衰颓消沉呢？

If everything is simply answered with “investigate it yourself,” then what use is there for a Chan master at all? Once the truth is exposed, it is hardly worth a laugh. The fact is that these so-called masters have not opened the true Dharma eye themselves; they are blind men with their eyes wide open. Asking them to guide others through skillful means is like asking a blind man to make a charming glance. If one or two clear-eyed people say that there is no need to investigate in this way and that one may instead use direct pointing, directly showing a practitioner what the original face is so that he may see his true nature on the spot, they are immediately slandered as practitioners of wild-fox Chan. Because these people themselves have practiced for decades without any breakthrough, they assume that others cannot possibly see their true nature either. They may even say, “According to the ancestral tradition, Chan means investigating ‘Who is reciting the Buddha’s name?’ How could there be any such thing as direct pointing?” They themselves cannot do it, yet they doubt that anyone else can. How could Chan not decline under such circumstances?

其实禅宗古来本不须参什么话头而系直接指示的。如傅大士云：“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，只这语声是。”

In fact, from ancient times Chan did not originally require the investigation of any particular huatou; it relied on direct pointing. As Mahāsattva Fu said:

“Night after night you sleep embracing Buddha;
morning after morning you rise together with him.
Whether standing or sitting, he is always with you;
whether speaking or silent, you dwell together.
Never separated by even a hair’s breadth,
like a body and its shadow.
If you wish to know where Buddha is—
it is just this voice that is speaking.”

宝志公《大乘赞》并《十二时颂》，俱系直指。其《十二时颂》末二句云：“未了之人听一言，只这如今谁动口。”更为径捷明快。

Master Baozhi’s *Praise of the Mahāyāna* and *Verses on the Twelve Hours* are likewise direct pointing throughout. The final two lines of the *Verses on the Twelve Hours* say: “Those who have not yet understood, listen to one word: right now, who is it that moves the mouth?” This is even more direct, swift, and clear.

南岳慧思大师偈曰：“天不能盖地不载，无去无来无障碍。无长无短无青黄，不在中间及内外。超群同众太虚玄，指物传心人不会。”

Master Huisi of Nanyue wrote:

“Heaven cannot cover it, earth cannot contain it;
it neither comes nor goes and knows no obstruction.
It is neither long nor short, neither blue nor yellow,
and is found neither within, without, nor in between.
Beyond the many yet one with all, mysterious as vast space—
pointing to things to transmit mind, yet people fail to understand.”

布袋和尚偈云：“只个心心心是佛，十方世界最灵物；纵横妙用可怜生，一切不离心真实。”又云：“吾有一躯佛，世人皆不识，不塑又不装，不雕亦不刻。无一滴灰泥，无一点彩色。人画画不成，贼偷偷不得。体相本自然，清净非拂拭。”类此语句多不胜数。

The Cloth-Bag Monk likewise said:

“This very mind—mind, mind—is Buddha,
the most numinous thing throughout the worlds of the ten directions.
Its wondrous functioning moves freely in every direction;
nothing is more real than mind.”

And again:

“I have a body of Buddha,
yet people of the world do not recognize it.
It is neither molded nor adorned,
neither carved nor engraved.
Not a drop of plaster is upon it,
not a speck of color.
No painter can paint it,
no thief can steal it.
Its essence and appearance are naturally so,
pure without needing to be wiped clean.”

Examples of this kind are too numerous to count.

即祖师禅也不过只就来机问处下搭，去其住着，于妄心不行处，逼令回光返照，彻见本来。因为禅是正法眼藏，涅槃妙心，系圆顿法门，属悟不属修。古来大德，均言下得旨，句前荐机，见性成道，没有一个是参话头，积久开悟的。如六祖闻人诵《金刚经》，即便开悟。得五祖开示证明后，为惠明说法，亦只说：“不思善，不思恶，正与么时，那个是明上座本来面目。”惠明即于言下大悟。不闻教参什么话头！

Even Patriarchal Chan did nothing more than respond directly to the question and capacity of the person before the master, removing whatever the practitioner was clinging to and, at the point where the deluded mind could no longer proceed, compelling him to turn the light around and look back, thereby thoroughly seeing what is originally so. Chan is the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa. It is a teaching of perfect and sudden awakening; it belongs to awakening, not to gradual cultivation. The great masters of ancient times realized the essential point at a word and recognized the living opportunity before the phrase was even completed. They saw their true nature and realized the Way; not one of them became awakened only after years of investigating a huatou. The Sixth Patriarch, for example, awakened simply upon hearing someone recite the *Diamond Sutra*. Later, after receiving instruction and confirmation from the Fifth Patriarch, when teaching Huiming he merely said: “Without thinking of good and without thinking of evil, at this very moment, what is the original face of Senior Ming?” Huiming attained great awakening at these words. There was no instruction to investigate some huatou.

提起这则惠明公案，也曾闹过一场纠纷。有人说：“这是六祖直指。不思善，不思恶，一念不生时，而了了分明不落断灭的那个，即是本来面目，那个应作 that 解。”有人说：“不对，那个应作 what 解，叫他自己参，不是直接告知。”双方各执一词，打了多少笔墨官司，还是不见分晓。其实依愚见，作 that 或 what 解，均在当人。如能当下领会六祖的提示，what 即是 that；如颠预笼统，莫知所以，that 即是 what 了。何必定分 that 和 what 呢？因为禅宗的法语，本是两面刃，一面杀，一面活，不可执定一面看。更何况古来大德常用直指法呢！

This kōan concerning Huiming once gave rise to considerable controversy. Some said, “This is a direct pointing by the Sixth Patriarch. When one thinks neither good nor evil and not a single thought arises, that which remains clearly and distinctly aware without falling into annihilation is the original face. The word ‘what’ here should therefore be understood as that.” Others said, “No. It should be understood as what—he was telling Huiming to investigate for himself, not directly revealing the answer.” The two sides each held firmly to their own view and engaged

in endless written disputes, yet no conclusion was ever reached. In my humble opinion, whether one understands it as that or what depends entirely on the person concerned. If one immediately grasps the Sixth Patriarch's indication, then what is that. If one remains confused and fails to understand, then that becomes what. Why insist on making a rigid distinction between *that* and *what*? Chan expressions are like a double-edged sword: one edge kills, the other gives life. One must never cling to only one side. Besides, the great masters of ancient times frequently used direct pointing.

如临济禅师示众云：“赤肉团上有一无位真人。要识这无位真人么？即今说法、听法者是。”又如僧问慧海：“如何是佛？”海云：“清谈对面，非佛而何？”更如前面所举僧问归宗：“如何是佛？”宗曰：“即汝便是！”等等，不胜枚举。此等指示多么直捷，多么痛快！假如我们也用直指法指示学人，不教参什么话头，不是也能造就些人才吗？

For example, Chan Master Linji instructed the assembly: “Within this lump of red flesh there is a true person of no rank. Do you wish to know this true person of no rank? It is precisely the one who is speaking the Dharma and listening to the Dharma right now.” Again, a monk asked Huaihai, “What is Buddha?” Huaihai replied, “Clearly speaking face to face with you—if this is not Buddha, what is?” And as mentioned earlier, when a monk asked Guizong, “What is Buddha?” Guizong replied, “You yourself are it!” Examples such as these are countless. How direct, how decisive, how refreshing these indications are! If we too used direct pointing to guide practitioners instead of always making them investigate a huatou, could we not also help produce some genuine practitioners?

但不幸的是，有很多人非议直指说，直指一法，远在石头下，药山禅师即否定其存在。如于岫大夫问紫玉禅师：“如何是佛？”玉召大夫云：“大夫！”岫应诺。玉云：“即此是，无别物。”大夫有省。宁非直指！但药山闻之曰：“于岫大夫埋向紫玉山中了也。”岂不是不肯直指吗？后于岫大夫闻药山语而大疑，复往参药山。山曰：“有疑但问。”大夫问云：“如何是佛？”山亦召云：“大夫！”大夫应诺。山抓住时机追问云：

“是什么？！”大夫大悟。你看这问语多有力量！这种大悟的效果，岂是直指所能达到的！

Unfortunately, many people criticize direct pointing. They say that the method of direct pointing had already been rejected as far back as the time of Shitou and Yaoshan. For example, Official Yuxiu once asked Chan Master Ziyu, “What is Buddha?” Ziyu called, “Official!” Yuxiu responded. Ziyu said, “This is it. There is nothing else.” The official had an awakening. Is this not direct pointing? Yet when Yaoshan heard about it, he said, “Official Yuxiu has been buried in Ziyu Mountain.” Does this not seem to reject direct pointing? Later, when Yuxiu heard Yaoshan’s remark, great doubt arose in him, and he went to see Yaoshan. Yaoshan said, “If you have doubts, just ask.” The official asked, “What is Buddha?” Yaoshan also called out, “Official!” Yuxiu responded. Seizing the moment, Yaoshan immediately pressed him: “What is it?!” At this, the official attained great awakening. Look at the power of that question! One might say: how could a mere direct pointing ever produce such a profound awakening?

余闻之，不禁笑云：君等但知其一，不知其二。直指一法，变化多端，不是千篇一律的。药山之所以不肯紫玉，乃试试于岫大夫是否脚跟真正点地，如真悟者，虽佛出兴于世，亦如不闻不见。若非真悟，即不免随人脚跟转。

When I hear this, I cannot help laughing and saying: you know only one side of the matter and not the other. Direct pointing takes countless forms; it is never a fixed formula. Yaoshan’s refusal to approve Ziyu was simply a test to see whether Official Yuxiu had truly planted his feet firmly on the ground. If one has genuinely awakened, then even if a Buddha were to appear in the world, it would be as though one had neither heard nor seen anything. If the realization is not genuine, one will inevitably be led around by other people’s words.

如马祖示大梅即心是佛后，亦曾遣侍者说非心非佛往试大梅。故药山试垂一语以钓大夫，看他是否上钩。不料于岫脚跟未曾点地，一闻即便生疑，不似大梅彻悟无疑，于侍者来试时，反呵马祖：“这老汉淆惑人心！”毫不动摇。

After Mazu had shown Damei that “Mind itself is Buddha,” he later sent an attendant to test Damei by saying, “Neither mind nor Buddha.” In the same way, Yaoshan cast out a phrase like bait to see whether Official Yuxiu would bite. As it happened, Yuxiu’s feet were not yet firmly planted, and the moment he heard Yaoshan’s words he began to doubt. He was unlike Damei, whose awakening was thorough and free of doubt. When Mazu’s attendant came to test him, Damei instead rebuked Mazu, saying, “That old fellow is confusing people’s minds!” He remained completely unmoved.

于岫既到药山，复如前问。山为不辜其问，变换一下直指的手法，暗示他这应诺的即是佛，使其领悟。盖于岫所问：“如何是佛？”所答当不离问处，即答他啥样才是佛，而不可答他别样事物。否则，即答非所问。故于大夫应诺后，山追问：“是什么？”不就等于明白告诉他，这答应的是佛吗！

When Yuxiu arrived at Yaoshan, he asked the same question as before. Not wishing to fail him, Yaoshan simply changed the form of direct pointing and subtly indicated that the very one who responded was Buddha, thereby enabling him to awaken. Yuxiu had asked, “What is Buddha?” Any genuine answer had to remain directly within the place from which the question arose and tell him what Buddha actually is; it could not point to something unrelated, otherwise it would fail to answer the question. Therefore, after Yuxiu responded to his name, when Yaoshan pressed him with “What is it?”, was this not virtually telling him outright that the very one who had just responded was Buddha?

所以这种问话式的答话是直指的另一种暗示手法，看起来似问语，但和上下文连贯起来看，就等于肯定语了。紫玉、药山语式虽异，手法是一。如无紫玉肯定语在前，朦胧者仅闻药山“是什么”的问话式答语，恐又将作疑问会矣！

Thus, an answer in the form of a question is simply another subtle method of direct pointing. It appears to be a question, but when understood in context it amounts to an affirmation. Ziyu and Yaoshan used different forms of expression, but the method was the same. Had Ziyu’s explicit affirmation not come first, a

confused person hearing only Yaoshan's question "What is it?" might well have taken it merely as another question to investigate.

降至后世，这些手法为什么不用，而改为参话头呢？因为人心向后险恶、浮滑，根基日渐薄劣、浅陋。如用直指，聪明伶俐者虽能领悟，但来得太不费事，太轻松便当，不予重视。有如纨绔子弟，得父祖遗产，自己未经辛勤流汗劳动，不知来处艰难，狂花滥用，结果贫困潦倒，客死他乡。

Why, then, did later generations abandon these methods and turn instead to huatou investigation? Because over time people's minds became increasingly cunning, shallow, and slippery, while their spiritual foundations grew weaker and more superficial. If direct pointing was used, quick-witted people might understand, but because realization came too easily and without much effort, they failed to value it. They were like spoiled heirs who inherit the wealth of their fathers and grandfathers without ever having labored and sweated to earn it themselves. Not knowing how hard it was to obtain, they squander it recklessly and eventually end up impoverished and dying far from home.

故此等人不能体会祖师赤诚为人之悲心，反而等闲轻易视之，不能遵守教导，绵密保任，守道养性，证成正果。愚昧者，虽经百般指点开示，但以未见任何奇特神通玄妙，以为不是，不肯承当，总向心外求法，以期神效。

In the same way, such people fail to appreciate the compassionate sincerity with which the patriarchs guided them. They treat the realization lightly, fail to follow the instructions, fail to preserve it continuously and carefully, fail to nurture the Way and their true nature, and therefore fail to bring realization to full fruition. Those who are duller, on the other hand, may receive countless indications and explanations, yet because they do not see any extraordinary supernatural powers or mysterious experiences, they assume this cannot be it and refuse to accept it. They continue seeking Dharma outside the mind, hoping for some miraculous effect.

主法者虽悲心痛切，欲大家都能当下见性，成佛证果，但不能按牛头吃草，代伊承当。故不得已由宋大慧宗杲禅师，改为参话头（以前虽亦有参话头，但尚未蔚然成风）。用一则无义味的话头，安在学人心中，生起大疑情。如吞栗棘蓬相似，吞又吞不下，吐又吐不出，使整个身心拶入疑团内，行不知行，坐不知坐，所有妄念情想于不知不觉中完全化为疑情。

Although a genuine teacher may be filled with deep compassion and wish everyone to see their true nature on the spot and realize Buddhahood, he cannot force a cow's head down and make it eat the grass, nor can he accept the realization on the student's behalf. Thus, out of necessity, Chan Master Dahui Zonggao of the Song dynasty shifted the method toward huatou investigation. Huatou had existed before his time, but had not yet become widespread. A phrase devoid of conceptual meaning was placed squarely in the practitioner's mind so as to arouse great doubt. It was like swallowing a ball of thorny chestnut burrs: impossible to swallow and impossible to spit out. The whole body and mind were pressed into a single mass of doubt until, while walking one no longer knew one was walking, and while sitting one no longer knew one was sitting. All deluded thoughts, emotions, and imaginings were unconsciously transformed into this one mass of doubt.

时节因缘到来——即功夫成熟，桶底脱落，如十字街头，撞着亲爹相似，方知以前所为，皆如白日做梦！浑浑噩噩，争名夺利，好不羞惭！悟心后，方知辛勤参究亦是多此一举，以佛性天真，不属修证。但不走此一段冤枉路，怎得打开这紧闭的识锁玄关，见到本来面目？

When the proper time and conditions arrived—that is, when the practice had matured—the bottom of the bucket suddenly fell out. It was like unexpectedly meeting one's own father at a busy crossroads. Only then did one realize that everything one had done before was like dreaming in broad daylight: muddled and confused, struggling for fame and profit—how shameful it all seemed! After awakening to mind, one then realized that all that arduous investigation had in a sense been unnecessary, because Buddha-nature is originally natural and innate and does not belong to cultivation or attainment. Yet without passing through this

seemingly unnecessary detour, how could one have opened the tightly locked gate of discriminating consciousness and seen the original face?

路虽多走一段，看似冤枉，但脚劲总练出来了，不比光读佛经、语录，空谈理论者虽亦相似明悟，能通佛理，但遇事不得力，常为境转。大慧果呵为药水汞，遇火即飞！此祖师痛切为人，因时制宜，方便变迁，不得已之苦衷也。

Though one may have taken a longer road and it may seem roundabout, at least one has developed real strength in the legs. This is very different from merely reading Buddhist scriptures and Chan records and talking about theory. Such people may appear to understand and may even comprehend Buddhist doctrine, yet when circumstances arise their understanding has no power and they are constantly carried away by conditions. Dahui Zonggao scolded this kind of understanding as “mercury mixed with medicinal water—it flies away the moment it meets fire.” This change of method arose from the patriarchs’ painful compassion for practitioners, adapting skillful means to the needs of the times because there was simply no other choice.

复次，禅是正法眼藏，涅槃妙心，一切不着，无用心处。而参话头正是有用心处。有处用心皆是着相；无用心处，方是正用心。

Furthermore, Chan is the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa. It clings to nothing and leaves no place for deliberate mental effort. Yet huatou investigation is precisely a place where deliberate effort is applied. Wherever there is a place to apply the mind, there is attachment to appearances; only where there is nowhere to apply the mind is there true application of mind.

如僧问古德：本来面目如何用心参耶？答曰：本来面目无你用心处！

“参”正是用心处！问曰：如是无用心处，如何用心耶？答曰：无处用心，方是正用心；有处用心，皆是着相！问曰：无处用心，岂不落空耶？答曰：知落空者是谁？曰：是我也。曰：此既是你，岂落空耶？问曰：即将此知

落空者为我可否？答曰：不可！问曰：为甚不可？答曰：金属虽贵，落眼成翳！

A monk once asked an ancient master, "How should I apply the mind in investigating the original face?" The master replied, "With the original face, there is nowhere for you to apply the mind. The very act of 'investigating' is already a place where the mind is being applied." The monk asked, "If there is nowhere to apply the mind, then how should I apply it?" The master replied, "Only where there is nowhere to apply the mind is there true application of mind. Wherever there is somewhere to apply it, there is attachment to appearances." The monk asked, "If there is nowhere to apply the mind, would that not fall into emptiness?" The master replied, "Who is it that knows it would fall into emptiness?" The monk said, "It is I." The master said, "If this is you, how could you have fallen into emptiness?" The monk asked, "Then may I take this one who knows it would fall into emptiness to be myself?" The master replied, "No." The monk asked, "Why not?" The master said, "Gold dust may be precious, but once it falls into the eye, it becomes an obstruction."

禅宗的门庭设施，是由伟大的祖师视众生的机感与时节因缘而随宜制定的，并无一定的楷模。过去既可由直指而改为参话头，现在又何不可由参话头改为问答逼拶见性呢？

The methods and forms established within Chan were created by the great patriarchs in accordance with the capacities of sentient beings and the conditions of the times; there has never been one fixed model. If in the past the method could be changed from direct pointing to huatou investigation, why could it not now be changed from huatou investigation to direct pointing through questions, answers, and vigorous pressing that leads practitioners to see their true nature?

因为现在参话头，时久弊生，流为一则刻板死话头，大家生不起疑情，以致苦参数十年而了无消息，加以现在环境不同，大家都很忙，没有人能像过去那样用几十年的时间来专为参禅而参禅；就是有这样苦心孤诣的人，肯花冗长的时间来苦参，亦为时代所不许。更何况禅属智悟，是用极强的智慧打开识锁玄关的，不是由定功积累而开悟的。

The reason is that, after long use, huatou practice has developed serious shortcomings. It has degenerated into the mechanical repetition of a rigid, lifeless phrase, while practitioners are unable to arouse genuine doubt. As a result, they may struggle with it for decades without the slightest breakthrough. Moreover, circumstances today are different. Everyone is busy, and hardly anyone can devote twenty or thirty years solely to Chan practice as people once did. Even if someone possessed such determination and were willing to spend so many years in arduous investigation, the conditions of the age itself would scarcely permit it. Furthermore, Chan belongs to awakening through wisdom: it uses powerful insight to break open the locked gate of discriminating consciousness. Awakening does not come merely from accumulating meditative concentration.

现在如改用直指法，指示学人当下见性，再用牧牛法保任除习以资圆证，是较合时宜，而且也不违背禅宗的宗旨。因为禅即是明心见性，而用以明心见性的方法，古来就很多直指法，并非今天新创，有什么不可呢？兹为加深读者的信心起见，再举一则便捷、轻快的直指禅法于下，以示余言不谬。

Therefore, if we now return to direct pointing, enabling practitioners to see their true nature on the spot, and then use the method of herding the ox to preserve the realization and eliminate habitual tendencies until complete realization is attained, this would be more suited to the present age and would not violate the essential principle of Chan. For Chan is precisely realizing the mind and seeing one's true nature, and throughout history there have been many methods of direct pointing for accomplishing this. They are not inventions of today. What could be wrong with using them? To strengthen the reader's confidence, I shall give another simple and direct example of Chan pointing below, showing that what I have said is not mistaken.

真觉禅师与侍者同阅《楞严经》次，至“我若按指，海印放光”处，侍者问云：“此意作么生？”师云：“释迦老子好与三十棒！”侍者云：“有何过患，要吃三十棒？”师云：“要按指作么？”侍者云：“争奈

暂时举心，尘劳先起！”师大喝云：“亦是海印发光！”侍者大悟云：“啊！多年来只以心起便是尘劳妄念，不知原是海印发光！”

Once, Chan Master Zhenjue was reading the *Śūraṅgama Sutra* together with his attendant. When they came to the passage, “If I press my finger, the Ocean-Seal radiates light,” the attendant asked, “What does this mean?” The master replied, “Old Śākyamuni deserves thirty blows!” The attendant asked, “What fault did he commit that he deserves thirty blows?” The master said, “Why press the finger at all?!” The attendant replied, “But the moment the mind is raised, defiling thoughts arise first!” The master suddenly shouted, “That too is the radiance of the Ocean-Seal!” At these words, the attendant attained great awakening and exclaimed, “Ah! For all these years I thought that whenever mind arose it was nothing but defiling and deluded thought. I never knew that it was originally the radiance of the Ocean-Seal!”

诸位请看，此等直指开示，多么痛快，多么清晰，又多么便捷！闻者于言下悟去，能不庆快生平，欢喜无量哉！关于妄念和放光——即妙用之别，原来在于日用、应缘、接物时粘着不粘着。若粘着，海印发光即变成尘劳妄念；若不粘着，尘劳妄念即是海印发光。

Everyone, look at this! How direct, clear, and effortless such pointing is. To awaken at a single phrase—how could one not rejoice for the rest of one’s life and feel immeasurable joy?

The distinction between deluded thoughts and the radiance of the Ocean-Seal—that is, between delusion and wondrous functioning—lies simply in whether one clings or does not cling while living daily life, responding to conditions, and dealing with people and things. If there is clinging, the radiance of the Ocean-Seal becomes defiling and deluded thought. If there is no clinging, then defiling and deluded thought itself is the radiance of the Ocean-Seal.

六祖云：“若于转处不留情，繁兴永处那伽定。”憨山大师释云：“所言转识成智者，别无妙术。但于日用念念流转处，若留情念系着，即

智成识；若念念转处，心无系着，不结情根，即识成智。则一切时中常居那伽大定矣！”

The Sixth Patriarch said, “If, amid the turning of things, no attachment is retained, then amid the myriad activities one forever abides in nāga-samādhi.” Master Hanshan explained: “As for what is called transforming consciousness into wisdom, there is no other wondrous method. In the continuous flow of thoughts during everyday life, if feeling and attachment remain and the mind becomes bound, wisdom turns into consciousness. If, as thoughts continuously turn, the mind remains unattached and no root of emotional grasping is formed, then consciousness turns into wisdom. Thus at all times one abides in the great nāga-samādhi.”

又憨山大师梦升兜率，弥勒为说唯识曰：“分别是识，无分别是智。依识染，依智净。染有生死，净无诸佛。”这些言句，何等简练明畅，如倾甘露于焦渴喉中。吾人得闻，幸何如之！不于当下拨开迷雾，明见佛性，于日用中保任圆成，还疑个什么呢？

Master Hanshan also dreamed that he ascended to Tuṣita Heaven, where Maitreya explained Consciousness-Only to him, saying: “Discrimination is consciousness; non-discrimination is wisdom. Relying on consciousness, there is defilement; relying on wisdom, there is purity. In defilement there is birth and death; in purity there are no Buddhas.” How concise, clear, and penetrating these words are—like pouring nectar into the throat of someone parched with thirst. How fortunate we are to hear them! Why not at once dispel the mist of delusion, clearly see Buddha-nature, and then preserve and perfect this realization in everyday life? What remains to doubt?

或者有人说：参禅参禅，要经过一番艰苦参究开悟，方能大用现前。直指顿悟见性之禅，只是口头禅、文字禅，乃至野狐禅，不派用场。更或认为其他宗派虽修至见性时亦不是禅，唯有参话头，才是嫡传的教外别传之禅。

Some may say: Chan practice requires passing through a period of arduous investigation and only after awakening through such struggle can the great function fully manifest. Chan that relies on direct pointing and sudden realization of true nature, they say, is merely verbal Chan, literary Chan, or even wild-fox Chan, and is of no real use. Some go even further and maintain that even when practitioners of other Buddhist traditions cultivate to the point of seeing their true nature, this is still not Chan; only huatou investigation, they claim, belongs to the authentic lineage of the special transmission outside the teachings.

他们似乎忘记了禅宗的初祖摩诃迦叶接佛心印时，是经过一番艰苦参究话头才开悟接法的，还是于释迦佛拈花示众时微笑印心的。须知禅就是涅槃妙心，真如佛性，只要明悟不疑就是，不在用什么法上。

They seem to have forgotten how Mahākāśyapa, the First Patriarch of Chan, received the Buddha's mind-seal. Did he undergo a long and arduous investigation of a huatou before awakening and receiving the transmission? Or did he receive the mind-seal when Śākyamuni Buddha held up a flower before the assembly and Mahākāśyapa simply smiled? One must understand that Chan is the wondrous mind of nirvāṇa, suchness, and Buddha-nature. Once this is clearly awakened to and no doubt remains, that is Chan. It does not depend upon what method was used.

一切方法只是明见它的手段，不是真伪的分别。而这些手段须视时代之不同，根器的优劣，随时制宜，不可泥执成见，墨守陈规。否则甚难造就人才，绍隆佛种！相反，因为西天二十八祖和东土六祖都不是用参话头开悟的，而是直指人心，见性成佛的，所以说禅只到六祖为止，以后只是教，不是禅的，亦大有人在！故禅之为禅，绝不在某种传统方法上。

All methods are merely means for clearly seeing this nature; they do not determine whether realization is genuine or false. Such methods must be adapted to differences in time and circumstances and to the varying capacities of practitioners. One must not rigidly cling to preconceived views or blindly preserve old conventions. Otherwise it will be extremely difficult to nurture genuine practitioners and carry on the lineage of awakening.

Conversely, there are also many who argue that because the twenty-eight Indian patriarchs and the six Chinese patriarchs did not awaken through huatou investigation, but through direct pointing to the mind and seeing the nature to become Buddhas, true Chan ended with the Sixth Patriarch and everything afterward was merely doctrinal teaching rather than Chan. Thus, whether something is truly Chan certainly does not depend upon any one traditional method.

至于说大用现前，不知果何所指？如以为显发神通，才算大用现前，那未免太执相，太狭隘了。须知宗下所谓大机大用，乃指胸襟磊落，意气风发，慷慨激昂，豪迈不群的处世为人的风格；不受一切受，遇事不粘，明见机先的作风，所谓“泰山崩于前而色不变，麋鹿兴于左而目不瞬”，不是什么显发神通不显发神通。

As for the great function becoming manifest, what exactly does this mean? If one thinks that it means displaying supernatural powers, that is far too attached to appearances and far too narrow a view. One must understand that what the Chan tradition calls great capacity and great function refers to a way of living and dealing with the world that is openhearted and upright, spirited and vigorous, bold, generous, and unconstrained. It means not being bound by any experience, not clinging when circumstances arise, and seeing clearly before the situation has fully unfolded. As the saying goes, “Even if Mount Tai were to collapse before him, his expression would not change; even if a deer suddenly appeared beside him, his eyes would not blink.” It has nothing to do with whether supernatural powers appear.

如说神通，难道穿衣吃饭、发明创造，不是神通吗？如说不是，为什么庞居士说“神通与妙用，运水与搬柴”哩！可见你轻视日常运用不是神通，乃是你着相求神奇、好玄妙的劣根性在作怪！换一句话说，你的心根本不曾空，不曾见性，还是着相以求。这样下去，即便发了神通，亦成魔道，因粘着未断在。持这种见解的人很多，兹再举一例，以示寻常日用即神通妙用，不可另求玄奇神妙，以免弄精魂而入魔道。

And if we are going to speak of supernatural powers, are putting on clothes and eating meals, inventing and creating, not also supernatural powers? If not, why did Layman Pang say, “Wondrous activity and supernatural powers—drawing water and carrying firewood”? Your tendency to dismiss ordinary daily functioning as not being supernatural power merely reveals your attachment to appearances, your craving for the extraordinary, and your fascination with mysterious phenomena. In other words, your mind has never truly become empty and you have not seen your true nature; you are still seeking through attachment to appearances. If you continue in this way, even if supernatural powers do arise, you will only fall into a demonic path, because your attachment has not been severed. Many people hold this view, so I shall give another example to show that ordinary daily activity itself is wondrous functioning and supernatural power, and that one must not seek strange or mysterious marvels elsewhere, lest one become entangled with psychic phenomena and fall into demonic states.

麻谷等五位大德悟道后，行脚参方，以资增益。时天热口渴，见路旁有一婆婆卖茶，乃唤婆云：请来五杯茶。婆见来五位和尚，乃问云：大德何往？曰：参善知识。婆送上茶后曰：我这里茶要有神通才能喝，无神通不能喝！

After awakening to the Way, Magu and four other great practitioners traveled from place to place visiting teachers in order to deepen their realization. One hot day, being thirsty, they saw an old woman selling tea by the roadside and called to her, “Please bring us five cups of tea.” Seeing the five monks, the old woman asked, “Where are you venerable monks going?” They replied, “We are going to visit spiritual teachers.” After serving the tea, she said, “The tea I sell here can only be drunk by those who possess supernatural powers. Those without supernatural powers cannot drink it!”

五位大师虽已开悟，但神通未发，面面相觑，不敢举杯饮茶。婆见状哈哈大笑云：五个呆鸟看老婆子逞神通喝茶！举起杯来，一一饮尽。五人看罢恍然大悟，齐声道：今日才是我等真正悟道时！我等时时在神通中，

不知是神通，还向外驰求。今日不逢婆婆，又几错过一生！这虽是观世音菩萨化身指点彼等，又何尝不是指示我们的迷津哩！

Although the five masters had already awakened, supernatural powers had not manifested in them. They looked at one another and did not dare lift their cups. Seeing this, the old woman burst out laughing and said, “Five foolish birds! Watch this old woman display supernatural powers and drink tea!” She picked up the cups and drank them one after another.

Watching her, the five suddenly awakened more deeply and exclaimed together, “Only today have we truly awakened to the Way! We have been living within supernatural powers at every moment without recognizing them as supernatural powers, while still seeking them outside ourselves. Had we not met this old woman today, we might almost have wasted our entire lives!” Although tradition says that the old woman was a manifestation of Avalokiteśvara Bodhisattva who appeared to guide them, is this story not equally pointing out the way for us?

达摩大师云：迷时色摄识，悟时识摄色；但得本，不愁末。直指见性，如自真肯不疑，必然通身放下，寓定于慧，于日用中死心帖帖地毫无粘滞。

Master Bodhidharma said, “When deluded, form controls consciousness; when awakened, consciousness controls form. Once the root is attained, there is no need to worry about the branches.” If, through direct pointing, one sees one’s true nature and genuinely accepts it without doubt, one will naturally let go completely, with samādhi contained within wisdom, and in everyday life the mind will become settled and free of clinging.

纵或习染深厚，一时不能净尽，遇个别境缘尚有起心动念处，但前念才起，后念即觉，不至徘徊不去，流连忘返。再经绵密打磨，不断锤炼，必然“皮肤脱落尽，唯露一真实”，不愁不神通大发。至于将信将疑、犹豫不决者，又当别论矣。

Even if habitual tendencies are deeply ingrained and cannot be completely purified at once, and thoughts still arise when certain circumstances are encountered, the moment the previous thought arises, the next moment awareness

is already present. One will not remain entangled, lingering and unable to return. With continuous polishing and repeated tempering, eventually “all the skin peels away, leaving only the one reality exposed.” There will then be no need to worry that supernatural powers will not naturally manifest. Those who remain half-believing and half-doubting, hesitant and uncertain, are another matter altogether.

如说其他宗派修至见性时亦不是禅，为什么经文分明说“若人但念阿弥陀，是名无上深妙禅”呢？净土宗人念佛念到“一心不乱”、“花开见佛悟无生”，不是即与禅宗合辙了吗？

If one claims that even when practitioners of other traditions reach the point of seeing their true nature it is still not Chan, then why does the scripture plainly say, “If a person simply recollects Amitābha Buddha, this is called the unsurpassed, profound, and wondrous Chan”? When Pure Land practitioners recite the Buddha’s name until they reach “one-pointedness of mind without distraction” and “the lotus opens, one sees the Buddha, and awakens to the unborn,” have they not arrived at exactly the same point as Chan?

所以古德说：“禅是净土之禅，净土是禅之净土。”禅即净，净即禅，禅净不分家。禅与净的关系既如此，其他宗派又何尝不如此呢？因为同是佛说，同是明心见性，同是了生死的呀！为什么偏偏要分宗裂派，你呵斥我，我责骂你，兄弟阋墙哩！

Thus the ancient masters said, “Chan is the Chan of Pure Land; Pure Land is the Pure Land of Chan.” Chan is Pure Land, and Pure Land is Chan; Chan and Pure Land are not separate. If this is the relationship between Chan and Pure Land, why should it be any different with the other Buddhist traditions? They are all teachings of the Buddha, all aim at realizing the mind and seeing one’s true nature, and all are for becoming free from birth and death. Why insist on splitting Buddhism into competing schools, with one side condemning the other and brothers quarreling among themselves?

上面说过，有人说：“禅属悟，不属修；禅是顿，不是渐。禅之为禅，只到六祖为止，以后只是教，不是禅了。”因为教是讲渐修的，一步一个

脚印，历阶上升，有修、有得、有证的；而禅是一悟便休，一切时、一切处只随缘放旷、任运逍遥，无修、无得、无证的。六祖以后，诸方禅德都讲渐修，研讨取证，所以只是教而非禅了。

As mentioned above, some people say, “Chan belongs to awakening, not cultivation; Chan is sudden, not gradual. True Chan existed only up to the Sixth Patriarch. After that, what remained was merely doctrinal teaching, not Chan.” Their reasoning is that doctrinal teachings speak of gradual cultivation—advancing step by step through successive stages, with cultivation, attainment, and realization—whereas Chan ends with a single awakening. At all times and in all places, one simply accords freely with conditions, naturally at ease, with nothing to cultivate, nothing to attain, and nothing to realize. Since Chan masters after the Sixth Patriarch spoke of gradual cultivation and discussed practice and attainment, they conclude that this was merely doctrinal teaching rather than Chan.

这些说话，听来很觉高妙，但究其实际，恐无是处。因宗与教固有顿、渐、悟、修之分，但所分在入处之不同，而不在证境之速与慢。

Such statements may sound exceedingly lofty and profound, but when examined in actual practice, they are difficult to justify. It is true that there are distinctions between the Chan school and the doctrinal schools in terms of sudden and gradual approaches, awakening and cultivation, but these distinctions concern the point of entry, not how quickly or slowly the final realization is completed.

从研究教理而大开圆解，证见本性者谓之教下；从直指人心，见性成佛者谓之宗下。及至到达目的地，彼此无殊，都是一样。故古人说：教是有声之禅，禅是无声之教。

Those who study the teachings, develop a complete and penetrating understanding, and through this realize their true nature are said to belong to the doctrinal approach. Those who enter through direct pointing to the human mind and see the nature to become Buddhas are said to belong to the Chan approach. Once the destination is reached, however, there is no difference between them at all. Thus the ancients said, “The teachings are Chan with a voice; Chan is the teachings without a voice.”

不能因当今习禅者根器渐劣，悟后习染不净，须假渐修，以了余习，便谓是教非禅。如果必谓一悟便彻，更不待保任、牧牛、打扫余习，即便归家稳坐，毫无走着，方是禅宗，那么六祖悟后，还有十余年隐藏猎人队中韬光养晦的功夫，也算不得禅了。

We cannot say that something is doctrinal teaching rather than Chan simply because practitioners today have weaker capacities, their habitual tendencies remain impure after awakening, and they therefore require gradual cultivation to exhaust those remaining habits. If one insists that only a single awakening that immediately penetrates everything—requiring no further preservation, no herding of the ox, no clearing away of residual habits, but allowing one to return home and sit securely without ever going astray again—can be called Chan, then even the Sixth Patriarch would not qualify, for after his awakening he spent more than ten years hidden among hunters, concealing his brilliance and quietly maturing his realization.

故不能这般武断地说：“一悟便休方是禅，悟后渐修便是教。”

Therefore, one cannot make such an arbitrary statement as: “Only when everything is finished in a single awakening is it Chan; gradual cultivation after awakening belongs merely to the doctrinal teachings.”

因为我们历劫多生颠倒妄动，执著惯了，积为习气，深着八识田里。今虽醒悟，怎奈习染深厚，影响难消。犹如臭粪桶积粪多年，虽倒尽，然臭气深入木里，绝不能一下消尽，须待久久泡洗扫刷，方能渐渐除尽余臭。

Through countless lives and eons, we have repeatedly acted in confusion and become accustomed to attachment. These patterns have accumulated into habitual tendencies deeply embedded in the field of the eighth consciousness. Even after awakening, these deeply rooted habits exert a powerful influence and are not easily eliminated. It is like a filthy bucket that has held excrement for many years: even after the contents are completely emptied, the stench has penetrated deep into the wood and cannot disappear all at once. The bucket must be soaked, washed, and scrubbed repeatedly over a long period before the remaining odor gradually disappears.

故真正脚踏实地的修行者，深知其中甘苦，不敢狂言乱语，于稍有悟入处，谬赞自己已无修、无得、无证。至于一悟便至无修、无得、无证者当然不能说绝无其人，但究竟少数，非人人可冀。

Thus genuine practitioners who keep their feet firmly on the ground know well the difficulties and subtleties involved. They do not make reckless claims or, after gaining a little insight, boast that for them there is already nothing to cultivate, nothing to attain, and nothing to realize. Of course, we cannot say that no one ever reaches the point of no cultivation, no attainment, and no realization in a single awakening. Such people certainly exist, but they are extremely rare and cannot be taken as the standard for everyone.

况且这种绝顶上根人，今日之所顿悟、顿证，与昔日之渐修、渐证无关。古德云：“今日之顿正是昔日之渐。”所以不能一笔抹杀渐修、渐悟、渐证的人，说他们不是禅。况且这种悟后渐修的人，从上禅宗说来，也是绝大多数。连鼎鼎大名的禅宗大德赵州和尚也有“八十犹行脚”之说，何况他人！

Moreover, the sudden awakening and sudden realization of such exceptionally superior practitioners today are not unrelated to gradual cultivation and gradual realization in previous lives. As an ancient master said, “Today’s sudden realization is precisely yesterday’s gradual cultivation.” Therefore, we cannot simply dismiss those who cultivate gradually, awaken gradually, and realize gradually by saying that they are not practicing Chan. In fact, among Chan practitioners throughout history, those who continued gradual cultivation after awakening were the overwhelming majority. Even the renowned Chan master Zhaozhou was said to have “still traveled on pilgrimage at the age of eighty.” How much more so for ordinary practitioners?

从前有一秀才，读了几本禅宗祖师的语录，便谓已大彻大悟。去参归宗禅师，说自己已到无修、无得、无证了。宗只含笑唯唯。俟其告辞而去，送至门首告曰：“阁下锦袍后背何来一大洞？”秀才慌忙问云：“在哪里？

在哪里？”宗呵云：“好个无修、无得、无证！”秀才面赤惶愧而去。这不是给我们一个自诩无修、无得、无证者出乖露丑的曝光写照吗？

Once there was a scholar who, after reading several collections of sayings by Chan patriarchs, declared that he had attained complete and thorough awakening. He went to visit Chan Master Guizong and told him that he had already reached the state of nothing to cultivate, nothing to attain, and nothing to realize. Guizong merely smiled and nodded. When the scholar took his leave, the master accompanied him to the gate and suddenly said, “Sir, how did such a large hole get torn in the back of your brocade robe?” Alarmed, the scholar hurriedly asked, “Where? Where?” Guizong shouted, “What a fine example of ‘nothing to cultivate, nothing to attain, and nothing to realize!’” The scholar flushed with embarrassment and left in shame. Is this not a vivid portrait of how those who boast of having nothing to cultivate, attain, or realize expose themselves the moment they are tested?

综上所述，我人于不思善、不思恶——前念已断，后念未起时，虽空寂无念，而非如木石，蓦然回首，荐取此了了灵知即本来面目；既无有乱，亦无有定，随缘应用，毫无粘滞，即为明心见性。

To sum up, when we think neither good nor evil—when the previous thought has ceased and the next thought has not yet arisen—there is emptiness and stillness without thought, yet not the insentience of wood or stone. At that very moment, if we suddenly turn the light around and directly recognize this clear and vividly knowing awareness as our original face, then there is neither confusion nor fixation in samādhi. We simply respond to circumstances as they arise, functioning freely without the slightest clinging. This is realizing the mind and seeing one’s true nature.

复次，性是真空妙有，非是顽空，以真空故必有相用，有相用故方是真空。故性即相、相即性。我人能于日用中，透过相见性，不为相所转；识得一切事物、任何相用俱是性的显现、心的妙用，只利物之用，而不为物所用，即为明心见性。

Furthermore, true nature is true emptiness and wondrous existence, not inert emptiness. Precisely because it is true emptiness, appearances and functions necessarily arise; precisely because appearances and functions arise, it is true emptiness. Thus nature is appearance, and appearance is nature. If, in everyday life, we can see through appearances to true nature without being carried away by appearances; if we recognize that every thing and every functioning is a manifestation of true nature and a wondrous function of mind, using things without being used by them—this too is realizing the mind and seeing one's true nature.

古德云：“拈一根草，即丈六金身”，即是悟后的注脚，切不可作奇特玄妙想。因奇特玄妙本身即是妄想，非但障自悟门，不得明心见性，而且入魔之虞。须知一切神通玄妙，均以明心见性为基础。只要于悟后，勤除五盖，即财、色、名、食、睡，不受一切受，自然水到渠成，六通齐发。有如大鹏一翅数万里，全仗脚下一点劲，如脚不点地一下，亦无由飞起。

An ancient master said, “Pick up a single blade of grass, and there is the sixteen-foot golden body of the Buddha.” This is simply a footnote to realization after awakening. One must never imagine it to be something extraordinary, mysterious, or esoteric. The very craving for the extraordinary and mysterious is itself deluded thought. It not only obstructs the gate of one's own awakening and prevents one from realizing the mind and seeing one's true nature, but may even lead one into demonic states. One should understand that all supernatural powers and extraordinary abilities are grounded in realizing the mind and seeing one's true nature. After awakening, if one diligently removes the five hindrances—wealth, sexual desire, fame, food, and sleep—and remains unaffected by all experiences, then in time everything will naturally mature and the six supernatural powers will unfold. It is like the great garuḍa whose wings can carry it tens of thousands of miles, yet whose flight still depends upon that first thrust of its feet against the ground. Without that initial footing, it cannot take off.

如或不然，经此番叙述，仍不敢咬定，不肯承当，又想明心见性者，则莫如习密，由密过渡到禅，比较省力稳当。以密仗佛力加持，似比禅宗

自力参究快速省便得多。尤有进者，密宗有异胜方便，假多种力量接引，不似参禅，除老师逼拶指示外，别无他法，故成就较禅宗殊胜快速。如人乘车或飞机，自比步行者省力迅速。

If, however, after all this explanation one still does not dare to recognize it decisively or accept it for oneself, yet still wishes to realize the mind and see one's true nature, then it may be better to practice the Esoteric teachings and use them as a bridge into Chan. This is comparatively easier and more secure. Because Esoteric practice relies upon the blessings of the Buddhas, it can be much quicker and less demanding than relying entirely upon one's own strength in Chan investigation. Moreover, the Esoteric tradition possesses many exceptional skillful means and employs various forms of support to guide practitioners, unlike Chan, where apart from the teacher's pressing, testing, and pointing-out instructions, there may be little else to rely upon. Thus realization through Esoteric practice can be swifter and more effective, just as traveling by car or airplane is naturally easier and faster than walking.

但密宗法门深广，仪轨繁多，学者一时不易窥其全貌。择其简速易行，与禅相近者又莫如“心中心密法”，以该法是无相密，无有繁复仪轨，不需建立坛场，任何人随时随地俱可修习，而且不用转弯抹角，修持加行，从有相过渡到无相，可以直接证体起用。故世人尝赞之为禅密，语虽不当，义有足多者。至于它的修法留待下面“密宗”里再谈。

Yet the Esoteric teachings are vast and profound, with numerous practices and rituals, and beginners may find it difficult to grasp the whole system at once. Among its methods, the one that is simplest, swiftest, easiest to practice, and closest to Chan is the Mind-Center Esoteric Dharma. Because it is a formless esoteric practice, it involves no elaborate rituals and requires no formal maṇḍala to be established. Anyone can practice it at any time and in any place. Nor does one need to take a roundabout route through preliminary practices, gradually moving from form to formlessness; one can directly realize the essence and bring forth its function. For this reason, people have sometimes praised it as “Chan-Esoteric practice.” Although the expression is not entirely accurate, there is much truth in

what it intends to convey. Its actual method of practice will be discussed later in the section on Esoteric Buddhism.

二、净土宗

2. Pure Land

净土一宗，法门深广，普被三根，圆赅八教（八教即谓化仪四教——佛陀教化众生所用的形式：顿、渐、秘密、不定；与化法四教——佛陀教化众生所采用教法的内容：藏、通、别、圆）。

The Pure Land tradition is vast and profound. It universally embraces practitioners of all three capacities and fully encompasses the Eight Teachings—the Four Modes of Teaching, which describe the forms through which the Buddha taught sentient beings: sudden, gradual, secret, and indeterminate; and the Four Doctrinal Teachings, which describe the content of the Buddha's teachings: Tripiṭaka, Shared, Distinct, and Perfect.

盖心即土、土即心，心外无土、土外无心，故经云：“欲净其土，先净其心；随其心净，即佛土净。”土即是心，而心又是宇宙间最大的能量，大而无外，小而无内的，无有一物超越心量之外，故也无有一宗能超乎净土之外了。所以净土能高能下，可深可浅。

This is because mind itself is the land, and the land itself is mind; outside mind there is no land, and outside the land there is no mind. Thus the scripture says, “If you wish to purify the land, first purify your mind; as the mind becomes pure, the Buddha-land becomes pure.” The land is none other than mind, and mind is the greatest power in the universe—so vast that nothing lies outside it, so subtle that nothing lies within it. Nothing whatsoever can exceed the scope of mind. Therefore, no Buddhist school can truly stand outside Pure Land. Pure Land can be taught at the highest or the most accessible level; it can be understood profoundly or simply.

如就净土的本义说来，修行人的心清净了，则一切土、一切处无不纯净、无不自在，十方世界无不同时化为净土。心如不净，即在庄严佛土，亦复颠倒烦恼。古德云：“心净阿鼻即为净土，心秽净土即为阿鼻。”

According to the original meaning of Pure Land, once a practitioner's mind is pure, every land and every place is pure and free; the worlds of the ten directions simultaneously become pure lands. If the mind is impure, however, then even within a magnificently adorned Buddha-land one will still remain confused and afflicted. An ancient master said, "When the mind is pure, even Avīci Hell is a Pure Land; when the mind is defiled, even a Pure Land becomes Avīci."

至于西方乃表日升于东落于西，结果圆成之意，故普贤大士以十大愿王求生西方净土，以圆成佛果也。

As for the symbolism of the West, the sun rises in the east and sets in the west; thus the West represents completion and fulfillment. This is why the great bodhisattva Samantabhadra, through his Ten Great Vows, aspired to rebirth in the Western Pure Land in order to bring the fruit of Buddhahood to complete fulfillment.

真修净土者，时时观照心念——或用念佛观，或用净土庄严和阿弥陀佛圣像作观，更或观自身即弥陀等，不令攀缘住着。才有念起，即凛觉转空，或提起佛念，化去妄念，不使相续。

One who genuinely practices Pure Land constantly watches and illuminates the movements of the mind. One may use contemplation through Buddha-recitation, visualize the adornments of the Pure Land and the sacred form of Amitābha Buddha, or even contemplate oneself as Amitābha, all without allowing the mind to grasp or abide anywhere. The moment a thought arises, one becomes sharply aware of it and lets it dissolve into emptiness, or immediately brings forth the thought of Buddha and uses it to transform the deluded thought so that it does not continue.

久久专注，努力用功，时节因缘到来，忽然能观与所观、能念所念，顿时脱落，弥陀真性，灼然现前，亲见法身，即当下现生净土。这在禅宗

谓之明心见性，在净宗谓之“花开见佛悟无生”，语虽异而义则一，故禅净不分家也。

With prolonged concentration and earnest practice, when the proper time and conditions mature, suddenly the one who contemplates and that which is contemplated, the one who recites and that which is recited, all fall away at once. The true nature of Amitābha then appears vividly before one; one directly sees the dharmakāya and, at that very moment in this very life, is born into the Pure Land. In Chan this is called realizing the mind and seeing one's true nature; in Pure Land it is called "the lotus opens, one sees the Buddha, and awakens to the unborn." The words differ, but the meaning is one. Thus Chan and Pure Land are not separate paths.

欲真生净土，正不待死后往生。必须现生努力，当下能生，方有把握。

《弥陀经》所说之“临命终时”，一般皆解作“等到气断死亡的时候”，其实这都是依文解义。

If one truly wishes to be born in the Pure Land, there is no need to wait until after death. One must practice diligently in this very life; only when one can be born there right now can one have real assurance. The phrase "at the time of death" in the *Amitābha Sutra* is commonly interpreted as "when the breath stops and the physical body dies." But this is merely a literal reading of the words.

如按经的精义来说，盖所谓临命终时者，不是死下来的时候，而是“等到生死命根终断的时候”。什么是生死命根哩？就是我人的颠倒妄想啊！所以《弥陀经》在临命终时接下来就说心不颠倒，彼佛现前。

According to the deeper meaning of the sutra, "at the time of death" does not refer simply to physical death, but to the moment when the very root of birth and death is finally severed. And what is this root of birth and death? It is precisely our inverted and deluded thinking. This is why, immediately after speaking of the time of death, the *Amitābha Sutra* says that the mind is not inverted and that the Buddha appears before one.

当我们用功作观或念佛，用到着力时，行不知行，坐不知坐，孜孜兀兀，除佛念外，别无他念，这生死命根——妄念，即将终断。到最后忽然根尘脱落，一心不乱，当下即亲见真佛，生到净土了。

When our contemplation or Buddha-recitation becomes truly powerful, we may walk without being aware of walking and sit without being aware of sitting, absorbed continuously in practice, with no thought apart from the thought of Buddha. At that point, the root of birth and death—deluded thought—is about to be severed. Finally, the sense faculties and their objects suddenly fall away, the mind becomes one-pointed and undistracted, and at that very moment one personally sees the true Buddha and is born into the Pure Land.

到那时，方知娑婆即是极乐，极乐即是娑婆，平日分东分西、说净说秽，皆如白日做梦。故云真生净土者，生而无生，去而不去也。如果仍有娑婆、极乐之分，净土、秽土之别，正是心未清净、妄念未尽也。

At that point, one realizes that Sahā itself is the Land of Ultimate Bliss, and the Land of Ultimate Bliss itself is Sahā. All the distinctions one previously made between east and west, purity and impurity, are seen to have been like dreaming in broad daylight. Thus it is said that one who is truly born in the Pure Land is born without being born and goes without going. If one still distinguishes between Sahā and the Land of Ultimate Bliss, between a Pure Land and a defiled land, this only shows that the mind is not yet pure and deluded thoughts have not yet come to an end.

可惜现阶段一般修习净土者，眼光均向最下层看，修行从最低处着手，异口同声说：“我们修净土宗，以生西为目的，而生西是仗佛慈力接引的，是他力修行，不是自力修禅宗，不要明心见性。”如问他：“一心不乱”是什么？为什么《弥陀经》要说“执持名号，一日乃至七日一心不乱”呢？他便连说不需不需。

Unfortunately, most Pure Land practitioners today look only toward the lowest level of the teaching and begin their practice from its most elementary point.

They all say, “We practice Pure Land with the goal of being reborn in the West. Rebirth there depends upon the compassionate power of the Buddha receiving us; it is a practice of Other Power, not the self-power practice of Chan, so there is no need to realize the mind and see one’s true nature.” If one asks them, “What is ‘one-pointedness of mind without distraction’? Why does the *Amitābha Sutra* say, ‘Hold firmly to the Name for one day, or up to seven days, with one-pointedness of mind without distraction’?” they immediately reply, “No need, no need.”

灵峰藕益大师说过：“得生与否，全由信愿之有无。我们只要具真信切愿，临终自有阿弥陀佛接引生西。只要能生西，就是下品下生，纵或边地疑城，于愿亦足矣。因为既到西方，成佛不过时间快慢长短而已，终得一生补处预期成佛。比在娑婆沉沦六道者，不知好万千倍了。”

Master Ouyi of Lingfeng said, “Whether one attains rebirth depends entirely upon whether faith and aspiration are present.” They therefore say, “As long as we possess genuine faith and earnest aspiration, Amitābha Buddha will naturally come to receive us into the Western Pure Land at the time of death. As long as we can be reborn there, even if it is in the lowest grade of the lowest level, or even in the borderland or the City of Doubt, that is enough to fulfill our aspiration. Once we reach the Western Pure Land, Buddhahood is only a matter of how quickly or slowly it is attained; ultimately one will reach the stage of a bodhisattva destined for Buddhahood in one more lifetime. This is incomparably better than continuing to sink through the six realms in the *Sahā* world.”

因有此如意算盘好打，于是有些善男信女往往把生西的责任推到阿弥陀佛身上，自己不肯努力修持，勇猛精进。早晚除作二时课诵外，一点也不遵照古人修持的方法，绵密提持佛号，用以打扫妄念、改造习气，净其心地、储备往生资粮。

Because this seems like such an easy bargain, some laymen and laywomen shift the entire responsibility for rebirth in the Western Pure Land onto Amitābha Buddha and are unwilling to practice diligently and vigorously themselves. Apart from morning and evening liturgies, they make little effort to follow the methods taught by the ancients: continuously holding the Buddha’s name, using it to sweep

away deluded thoughts, transform habitual tendencies, purify the mind, and accumulate the provisions for rebirth.

他们哪里知道藕益大师的说话是二句对合语，绝不可切开来断章取义。因为信、愿、行是净土宗修持三要诀，缺一不可。关于此理，净土大德说得很清楚，无信愿即不能与佛慈愿力相接而生西，无行非但无从表示信真愿切，更不能完成信愿。

They do not realize that Master Ouyi's statement must be understood together with what follows and must never be torn out of context. Faith, aspiration, and practice are the three essentials of Pure Land cultivation, and none can be omitted. The great Pure Land masters explained this very clearly: without faith and aspiration, one cannot connect with the compassionate power of the Buddha's vows and attain rebirth in the West; without practice, not only is there no way to demonstrate that one's faith is genuine and one's aspiration sincere, but faith and aspiration themselves cannot be brought to fulfillment.

故大师在上面说了信愿，接下来就说：“品位高下，全由持名之深浅。”就是说要上品上生固要甚深之修持功行，即下品下生亦须相当之修持，方得往生，因修行不力，正是信不真，愿不切也。并不是阿猫阿狗口里念佛而心不净的人都能往生的。更何况大师之有上语，是针对当时以念佛求定，不思生西的人说的哩。

Therefore, after speaking of faith and aspiration, Master Ouyi immediately added: "The grade of one's rebirth depends entirely upon the depth of one's practice of holding the Name." In other words, rebirth in the highest grade certainly requires profound cultivation and practice, but even rebirth in the lowest grade requires a corresponding degree of genuine practice. Lack of strength in practice is precisely a sign that one's faith is not genuine and one's aspiration not sincere. It is not the case that anyone who merely mouths the Buddha's name while leaving the mind impure can attain rebirth. Moreover, Master Ouyi made the earlier statement specifically in response to people of his time who used Buddha-recitation merely to seek samādhi without aspiring to rebirth in the Western Pure Land.

永明寿大师说：“行人净业成熟，心地清净，与佛相应，方见佛现前，接引生西。佛虽现前，实无来去。如月在天，千江万水，一时俱现。而月实无分，心犹水也。如心不净，犹水混浊，月虽在天，而不现影。故心颠倒混乱者，佛虽放光接引，犹生盲不能见日。”

Master Yongming Yanshou said, “Only when a practitioner’s pure karma has matured, the mind-ground has become pure, and there is resonance with the Buddha, will the Buddha appear and receive that person into the Western Pure Land. Although the Buddha appears, in reality there is neither coming nor going. It is like the moon in the sky reflected simultaneously in a thousand rivers and ten thousand bodies of water, while the moon itself is never divided. The mind is like water. If the mind is impure, it is like muddy water: although the moon is present in the sky, no reflection appears. Thus, when the mind is inverted and confused, even though the Buddha radiates light to receive the practitioner, it is like a person born blind who cannot see the sun.”

如照密宗的说法，阿弥陀佛是兴无缘大慈，无人不接、无生不救的。不问什么众生，于命终时，都一视同仁，放光普照，接他们生西。只以众生障重，不能相接。甚者，因佛光炽盛，畏而逃避，窜入恶道，宁不可悲可叹！

According to the Esoteric teachings, Amitābha Buddha gives rise to great unconditional compassion, receiving everyone and refusing salvation to no sentient being. Regardless of who the being may be, at the time of death the Buddha treats all equally, radiating light universally and receiving them into the Western Pure Land. Yet because sentient beings are burdened by heavy obscurations, they are unable to connect with this light. Some, frightened by the brilliance of the Buddha’s radiance, even flee from it and rush instead into the lower realms. How could this not be deeply tragic and lamentable?

所以我们要真正生西，非脚踏实地努力用功不可，绝不能贪便宜怕吃苦，把生西的责任单单推到阿弥陀佛的身上。不然，《观经》为什么教我们种种入观的方法，《弥陀经》又教我们执持名号，至一心不乱哩？

Therefore, if we genuinely wish to be reborn in the Western Pure Land, we must keep our feet firmly on the ground and practice diligently. We must never seek an easy way out, fear hardship, and place the entire responsibility for rebirth upon Amitābha Buddha. Otherwise, why would the *Contemplation Sutra* teach us various methods of contemplation, and why would the *Amitābha Sutra* instruct us to hold firmly to the Buddha's name until reaching one-pointedness of mind without distraction?

观想或观相比较心细，功夫较持名念佛难，故晚近净土行人都只修持名。现在我们就持名念佛法门来谈一谈它的修法与奥妙。

Visualization and contemplation of sacred forms require a subtler mind and are more difficult than simply holding the Buddha's name. For this reason, most Pure Land practitioners in more recent times practice only name-recitation. Let us therefore discuss the method and subtle meaning of holding the Name.

释迦文佛默察末法众生垢染深重，难以打开玄关识锁，离苦得乐，从悲心中运用广大智慧，巧妙地设一念佛法门，将一粒清净佛珠——万德洪名——安放在众生妄染心中，密密转移其颠倒妄想，从切近处断其生死根株，而得心花开敷，见弥陀佛性，往生净土。

Śākyamuni Buddha, seeing that sentient beings in the Dharma-ending age would be heavily burdened by defilements and would find it difficult to open the mysterious gate and break the lock of discriminating consciousness, thereby leaving suffering and attaining peace, employed his vast wisdom out of compassion and skillfully established the method of Buddha-recitation. He placed a single pure jewel of Buddha—the Great Name endowed with ten thousand virtues—within the defiled and deluded minds of sentient beings, gradually and continuously transforming their inverted thoughts. In this way, the very root of birth and death is severed at its most immediate point, the flower of the mind opens, the Buddha-nature of Amitābha is seen, and rebirth in the Pure Land is attained.

一切唯心造，而人不能无念，不念佛、法、僧，必念贪、瞋、痴。念贪、瞋、痴则杀、盗、淫恶业起，恶业起，生死轮回无有止息。佛乃因势利导，抓住众生不能无念的习气，善巧方便地用一佛念来代替妄念，使人

于不知不觉中将妄念转为佛念，染心换为净心，从而轻而易举地往生净土，出离生死。

Everything is created by mind, and human beings cannot remain without thought. If we do not think of the Buddha, Dharma, and Sangha, we will inevitably think of greed, anger, and ignorance. Thoughts of greed, anger, and ignorance give rise to the unwholesome karma of killing, stealing, and sexual misconduct; once such karma arises, the cycle of birth and death continues without end. The Buddha therefore skillfully made use of the very habit that sentient beings cannot be without thought, replacing deluded thoughts with a single thought of Buddha. In this way, without even realizing it, practitioners gradually transform deluded thought into Buddha-thought and a defiled mind into a pure mind, thereby attaining rebirth in the Pure Land and liberation from birth and death with relative ease.

古德云：“清珠下于浊水，浊水不得不清；佛号投于乱心，乱心不得不佛。”莲池大师云：“念佛就是于众生生死切近处（妄心）作最亲切、最简易的转换。”

An ancient master said, “Place a purifying jewel in muddy water, and the muddy water cannot help but become clear; cast the Buddha’s name into a confused mind, and the confused mind cannot help but become Buddha.” Master Lianchi said, “Buddha-recitation is the most intimate and simplest transformation applied precisely at the point closest to sentient beings’ birth and death—the deluded mind.”

我们明白了念佛的作用和生西的道理，就知道大势至菩萨教导我们念佛的方法“都摄六根、净念相继”是确切不移、无可改变的至理名言了。上中下三根，不问哪种人，都须遵照这确切的指示，内而身心、外而世界，一切放下，将眼耳鼻舌身意这六根统统摄在一句佛号上，绵密提持不绝，自然于不知不觉中将妄心转化为佛心，与西方弥陀感应道交，打成一片。所以古人说：“万修万人去。”

Once we understand the function of Buddha-recitation and the principle of rebirth in the Western Pure Land, we can see that the method taught by Mahāsthāmaprāpta Bodhisattva—“gather in all six sense faculties and maintain continuous pure recollection”—is a precise and unalterable principle. Whether one is of superior, middling, or lesser capacity, one must follow this instruction: let go of everything, inwardly of body and mind and outwardly of the world, and gather the six sense faculties—eyes, ears, nose, tongue, body, and mind—entirely into the single invocation of the Buddha’s name, maintaining it continuously and without interruption. In this way, the deluded mind is naturally transformed, without one even noticing, into Buddha-mind, until one comes into complete resonance with Amitābha Buddha of the Western Pure Land and becomes one seamless whole with him. Thus the ancients said, “Of ten thousand who practice, ten thousand will go.”

念佛时，既不能操之过急，追求次数，以免伤气耗血，亦不能疏漏缓慢，让妄念有空可钻；既不可追求一心不乱，以免妄上加妄，更不可认念佛成片为难，畏惧不前。我人果真看破红尘，知一切是幻，毫无系念，定能死心塌地地抓紧一句佛号着力提持，而不致口念心乱，妄念翻滚不歇。

When reciting the Buddha’s name, one should neither rush and chase after numbers of repetitions, lest this harm the breath and exhaust the blood, nor recite so loosely and slowly that deluded thoughts find an opening. Nor should one deliberately pursue one-pointedness of mind without distraction, for that would only add another layer of delusion upon delusion. Yet neither should one imagine that sustaining continuous Buddha-recitation is too difficult and become afraid to proceed. If we have truly seen through worldly affairs, know that everything is illusory, and are no longer mentally bound by anything, then we will naturally be able to hold firmly to the Buddha’s name with wholehearted determination, rather than reciting with the mouth while the mind remains chaotic and deluded thoughts surge without cease.

念佛如能像推重车上山一样用力，句句相接，字字分明，虽下下根人亦不怕佛念不能成片，心不开悟！因念佛功夫，不在懂得深奥玄妙的道理，而贵专一。心不外驰，便能一切放下，死心塌地地一心念佛，久久功纯，

妄心何患不融，佛性何患不见！故云：下下根人有上上智。盖看破红尘，一切放下，专心念佛，即上上智也。

If one recites the Buddha's name with the effort of pushing a heavy cart uphill, each phrase following the next and every syllable clear and distinct, then even a person of the very lowest capacity need not fear that the Buddha-recitation will fail to become continuous or that the mind will fail to awaken. The essential point of Buddha-recitation does not lie in understanding profound and mysterious doctrines, but in single-pointedness. When the mind no longer runs outward, everything can be let go. One then settles down completely and recites the Buddha's name with one-pointed devotion. As the practice matures over time, how could the deluded mind fail to dissolve, and how could Buddha-nature fail to be seen? Thus it is said, "A person of the lowest capacity may possess the highest wisdom." To see through the world, let go of everything, and devote oneself single-mindedly to Buddha-recitation—this itself is the highest wisdom.

净宗大德嘱人，不要管他是否一心不乱，也不要问他明心见性与否。只安详稳步秉直念去，自然水到渠成。一是怕我们要求一心不乱或明心见性而妄上加妄，反自误事；二是恐要求过高，胆怯众生望而生畏，知难而退，不敢进修。

The great Pure Land masters instruct people not to concern themselves with whether they have reached one-pointedness of mind without distraction, nor to keep asking whether they have realized the mind and seen their true nature. They are simply told to proceed calmly and steadily, reciting straightforwardly; when the causes and conditions mature, the result will naturally come. There are two reasons for this. First, if we deliberately seek one-pointedness or realization of mind and nature, we may merely add further delusion to delusion and hinder ourselves. Second, if the goal is presented too loftily, timid practitioners may become intimidated by the difficulty and retreat rather than continue.

并不是说念佛法门不要一心不乱，或与明心见性无关。净宗是寓高深之理于平易践履之中，于真实行处而暗合道妙。故上、中、下三根人遵其

所教，平实念佛，俱能见性。不似禅宗，只接上根利智，中下根人无从问津，故法门深广也。

This does not mean that Buddha-recitation does not require one-pointedness of mind, nor that it has nothing to do with realizing the mind and seeing one's true nature. Pure Land conceals profound principles within simple and accessible practice, subtly coinciding with the wondrous Way precisely through genuine practice. Therefore, practitioners of superior, middling, and lesser capacities alike can, by faithfully following the teaching and reciting the Buddha's name in a straightforward way, eventually see their true nature. Unlike Chan, which primarily receives those of sharp intelligence and superior capacity, leaving many of middling and lesser capacity without an easy point of entry, the Pure Land teaching is therefore vast and all-embracing.

或者有人说，这是禅宗的说法，不合净宗的轨则。兹为增进读者信心起见，节录一段印光大师《念佛三昧》如下，以证余言不谬：

Some may say that this is merely a Chan interpretation and does not accord with the principles of Pure Land. To strengthen the reader's confidence, I shall therefore quote a passage from Master Yinguang's *Samādhi of Buddha-Recitation* to show that what I have said is not mistaken:

“若论证三昧之法，必须当念佛时，即念反观，专注一境，毋使外驰。念念照顾心源，心心契合佛体。返念而念，返观而观；即念即观，即观即念。务使全念即观，全观即念；观外无念，念外无观。观念虽同水乳，尚未鞠到根源！”

“As for the method of realizing samādhi, while reciting the Buddha's name one must turn the recitation back and observe within, focusing single-pointedly on one object and not allowing the mind to run outward. With every thought, attend to the source of mind; with every moment of mind, accord with the essence of Buddha. Turn the recitation back and recite; turn the contemplation back and contemplate. Recitation itself is contemplation, and contemplation itself is recitation. One must make the whole of recitation contemplation and the whole of contemplation recitation, so that outside contemplation there is no recitation and

outside recitation there is no contemplation. Yet even when contemplation and recitation have blended like water and milk, one has still not penetrated to the source.

须向着一念南无阿弥陀佛上重重体究，切切提撕，越究越切，愈提愈亲，及至力极功纯，豁然和念脱落，证入无念无不念境界。所谓‘灵光独耀，迥脱根尘。体露真常，不拘文字，心性无染，本自圆成，但离妄念，即如如佛。’此之谓也。

One must investigate deeply into the single thought ‘Namo Amitābha Buddha,’ probing it again and again and keeping it constantly present. The deeper the investigation, the more urgent it becomes; the more continuously it is held, the more intimate it becomes. When effort reaches its limit and the practice becomes completely mature, suddenly even the recitation itself falls away, and one realizes the state of neither thought nor non-thought. This is what is meant by: ‘The spiritual light shines alone, completely free from sense faculties and their objects. The true and eternal essence stands revealed, unrestricted by words and letters. Mind and nature are undefiled and originally complete; simply leave deluded thoughts, and you are the Buddha of suchness.’

功夫至此，念佛得法，感应道交，正好着力。其相如云散长空，青天彻露。亲见本来，本无所见，未见之见，是名真见。到此则溪声山色，咸是第一义谛；鸦鸣鹊噪，无非最上真乘。活泼泼应诸法相而不住一法；光皎皎照了诸境而了无一物。

When practice reaches this point, one has found the true method of Buddha-recitation and comes into spiritual resonance with the Buddha; this is precisely where real effort begins. The experience is like clouds dispersing from the vast sky until the blue heavens are completely exposed. One directly sees what is original, yet originally there is nothing to see. Seeing without anything seen is called true seeing. At this point, the sounds of streams and the colors of mountains are all the truth of the ultimate meaning; the cries of crows and the chatter of magpies are nothing other than the supreme vehicle of truth. Vivid and alive, one responds to every

dharma without abiding in a single dharma; brilliantly luminous, one illuminates all circumstances while finding not a single thing.

语其用，如旭日东升，圆明朗彻；语其体，犹皓月西落，清净寂然。即照即寂，即寂即照，双存双泯，绝待圆融，譬如雪覆千山，海吞万象，唯是一色，了无异味。论其益，现在未离娑婆，常预海会，临终则一登上品，顿证佛乘。唯有家里人，方知家里事，语于门外汉，遭谤定无疑！”

In its functioning, it is like the rising sun in the east, perfectly luminous and completely clear. In its essence, it is like the bright moon setting in the west, pure, still, and serene. Illumination itself is stillness, and stillness itself is illumination; both are present and both are extinguished, beyond all dualities and perfectly integrated. It is like snow covering a thousand mountains, or the ocean swallowing the myriad forms: there is only one color, without the slightest difference in flavor. As for its benefit, even while one has not yet left the Sahā world, one is constantly present in the ocean-like assembly; at death one immediately attains rebirth in the highest grade and directly realizes the Buddha Vehicle. Only those who belong to the household know the affairs of the household; speak of this to outsiders, and slander is certain to follow!”

诸位，请看这一段说话，岂不尽与禅宗同出一辙？念佛时，非但要观念一致，还要在阿弥陀佛这一佛念上重重体究，切切提撕，岂不即是禅宗参话头的功夫？及至越究越切，愈提愈亲，力极功纯，豁然脱落，证入无念无不念的境界与下面一大段所描绘的悟后境相，岂不即是禅宗参究豁开本来面目、明心见性的境界？

Everyone, look carefully at this passage. Is it not entirely in accord with Chan? In Buddha-recitation, one must not only unify contemplation and recitation, but must also investigate deeply into the single thought of Amitābha Buddha, continuously probing and keeping it present. Is this not essentially the same effort as investigating a huatou in Chan? When the investigation becomes increasingly urgent and intimate, and effort reaches its limit and practice becomes completely mature, everything suddenly falls away and one enters the state of neither thought nor non-thought. The long description that follows of the state after awakening—

is this not precisely the same as the Chan experience of breaking open the original face through investigation and realizing the mind and seeing one's true nature?

我们现在对一般人不说参究提撕，只说心念耳闻，观念一致，极力追究，功夫纯熟，自能豁然脱落，证入三昧，与禅宗明心见性，完全无二。但不能像现在一般人，仅以做早晚功课为完事。

When teaching ordinary practitioners today, we need not speak in terms of “investigation” and “probing.” We can simply instruct them to recite inwardly while listening clearly with the ears, keeping contemplation and recitation unified, and pursuing the practice with full effort. Once the practice becomes mature, everything will naturally fall away and samādhi will be realized. This is completely no different from realizing the mind and seeing one's true nature in Chan. But one must not practice as many people do today, merely completing morning and evening liturgies and considering the matter finished.

说到此，真难立言！连德高望重的印光大师末后还要慨叹地说一句：“语于门外汉，遭谤定无疑！”何况他人！法华会上佛说法，尚有五千人退席，遑论末法时代，要人人信入，不生疑谤，又怎么能做到哩？！

At this point, it is truly difficult to say anything more. Even the greatly respected Master Yinguang had to end with the lament: “Speak of this to outsiders, and slander is certain to follow!” How much more so for anyone else! Even when the Buddha taught at the assembly of the *Lotus Sutra*, five thousand people rose and left. How, then, in this Dharma-ending age could one possibly expect everyone to accept the teaching with faith and never give rise to doubt or slander?

三、密宗

3. Esoteric Buddhism

密宗是诸佛于末法时代度生的最方便、最完备、最当机的法门，也是一切宗派不能偏离的法门。它从体到用、从小至大、由浅到深、由末到本，样样具备无不完善。

Esoteric Buddhism is, for sentient beings in the Dharma-ending age, one of the most skillful, complete, and timely methods taught by the Buddhas. It is also a path from which no Buddhist tradition can truly separate itself. From essence to function, from the lesser to the greater, from the shallow to the profound, and from the branches back to the root, it contains a complete range of methods.

可惜近代学佛者，不务正修，证体成道，仅学些皮毛、启用之法，弄玄虚、逞神通，搞得妖气十足，为达人正直君子所不齿。如弘一大师亦曾因不明密宗真相，为外形所惑，而毁谤密宗。后深研密宗教观，始知密宗深广难思，法门完善无不具备，而深自忏悔，告诫后学，勿因误解密乘仪轨而疑谤，应先深入研讨密宗教典，精通教义后，再行探讨仪轨之修持。

Unfortunately, many modern practitioners do not devote themselves to genuine cultivation aimed at realizing the essential nature and attaining the Way. Instead, they learn only superficial techniques and methods for producing effects, pursuing the mysterious and displaying supernatural powers until Esoteric Buddhism appears strange and occult, earning the disdain of discerning and upright people. Even Master Hongyi once criticized Esoteric Buddhism because he did not understand its true nature and was misled by its outward forms. Later, after deeply studying its teachings and contemplative systems, he came to realize how vast and profound Esoteric Buddhism truly is and how complete its methods are. He deeply repented his earlier criticism and warned later students not to doubt or slander the Vajrayāna merely because they misunderstood its rituals, but first to study its scriptures and doctrines thoroughly, and only then investigate the actual practice of its rituals.

正因为密宗学人不务正修之故，习禅修净者皆远避密宗，恐怕沾上妖气，其实这是多余的，不必要的。因为密乘是诸佛心印，三世诸佛也不能离开它成佛，何况禅净等宗的后学者！你要离开它，逃避它，犹如日中逃影，徒益自劳！

It is precisely because many practitioners of Esoteric Buddhism fail to engage in genuine cultivation that followers of Chan and Pure Land often keep their distance from it, fearing that they might become tainted by something occult. In

fact, this fear is unnecessary. The Vajrayāna is the mind-seal of the Buddhas. Even the Buddhas of the three times cannot attain Buddhahood apart from it; how much less can later practitioners of Chan, Pure Land, and other traditions afford simply to reject it? Trying to escape it is like trying to flee from your own shadow at midday—it only exhausts you in vain.

比如净土宗，虽然不主张明心见性，但为消除业障，确保生西起见，须持《楞严咒》、《大悲咒》、《往生咒》以及十小咒等，请问这许多咒是不是密法？

Take Pure Land practice as an example. Although Pure Land does not emphasize realizing the mind and seeing one's true nature, practitioners recite the *Śūraṅgama Mantra*, the *Great Compassion Mantra*, the *Rebirth Dhāraṇī*, and the Ten Short Mantras in order to remove karmic obstacles and ensure rebirth in the Western Pure Land. Are these not esoteric practices?

参禅者参至种子翻腾，进不能进，退不可退，闷恼欲绝，无可奈何时，不假密咒佛菩萨加持之力，即不能过此难关而打破疑团，亲证本来。憨山大师云：“历代禅宗大德，均密持神咒，潜假佛力，但秘而不宣。我今为诸仁公开指呈：参禅参至无始无明种子翻腾烦闷欲绝时，须迅速加持《楞严咒心》，仗佛慈力，方可渡过难关。”如斯自诩自力修证，高榜门风高峻，教外别传，直指见性之禅，也不离开密乘，何况其他法门哩！

Likewise, when a Chan practitioner reaches the point where deep karmic seeds surge up, unable to advance or retreat and tormented almost beyond endurance, it may be impossible to break through the barrier of doubt and directly realize the original nature without relying on the blessings of Buddhas and Bodhisattvas through mantra. Master Hanshan said, “The great Chan masters of past generations secretly maintained mantras and quietly relied upon the power of the Buddhas, though they did not openly proclaim it. I now state it openly for all of you: when, in Chan practice, the seeds of beginningless ignorance surge up and the distress becomes almost unbearable, one should immediately invoke the heart of the *Śūraṅgama Mantra* and rely upon the compassionate power of the Buddha in order to pass through this difficult barrier.” If even Chan—which prides itself on

self-power, its lofty style, its special transmission outside the teachings, and direct realization of true nature—does not entirely separate itself from the Vajrayāna, how much less should other paths do so?

据日本《密教纲要》云：天皇曾诏各宗派大德至皇宫开法会，讨论何宗最优，证道最快，以资选择而从之修习。各宗祖师各自呈本宗优点并自诩为最优、最快、最完善后，密宗弘法大师白帝曰：诸宗皆好，各有优点，但均离不开密，离密即无诸宗。

According to the Japanese Outline of Esoteric Buddhism, an emperor once summoned eminent masters of the various Buddhist schools to the imperial palace for a Dharma assembly to discuss which tradition was the most excellent and which could lead to realization most quickly, so that he might choose one to practice. After the representatives of each school had presented the strengths of their own traditions and claimed them to be the best, swiftest, and most complete, Kōbō Daishi of the Esoteric school addressed the emperor: “All the schools are good and each has its own strengths, yet none can be separated from the esoteric. Without the esoteric, none of the schools could exist.

以密乃诸佛心印，离佛心何有诸宗，故密实集诸宗之长，为最完善、最方便、最迅捷之法门，为三世诸佛成道必由之径。天皇深肯之，故日本密宗独盛也。

For the esoteric is the mind-seal of all Buddhas; apart from the Buddha-mind, how could there be any Buddhist school? Thus Esoteric Buddhism gathers together the strengths of all the schools and is the most complete, skillful, and rapid path, the necessary way by which the Buddhas of the three times attain the Way.” The emperor strongly approved of this, and Esoteric Buddhism therefore became especially flourishing in Japan.

密宗以《大日经》与《金刚顶经》为依。立十种心，统摄诸教，建立曼荼罗，身、口、意三密相应，即凡成圣。其不思议力用，唯佛能知，非因位菩萨所能测度，深密秘奥，又为对未灌顶人不许显示之教法，故云密

宗。其教法法门繁多，非今论所及，故不详赘，兹仅就与明心见性有关的，择其重要者，约略言之。

Esoteric Buddhism takes the *Mahāvairocana Sutra* and the *Vajraśekhara Sutra* as its principal scriptural foundations. It establishes the Ten Stages of Mind to encompass the various teachings, makes use of the maṇḍala, and teaches the correspondence of the Three Mysteries of body, speech, and mind, whereby an ordinary being may be transformed into a sage. Its inconceivable power and functioning can be fully known only by a Buddha and cannot be fathomed even by Bodhisattvas who are still on the path. Because its teachings are profound, secret, and subtle, and because certain instructions are not permitted to be disclosed to those who have not received empowerment, it is called the Esoteric school. Its lineages and methods are numerous and lie beyond the scope of the present discussion, so I shall not elaborate on them here. I will only select a few important points directly related to realizing the mind and seeing one's true nature.

讲到密宗，似乎就是神变，以是唐武宗皇帝深恐密宗行人搞神通把他的江山搞掉，把帝位搞垮了，下令取缔密宗。至明朱元璋皇帝更忌密宗，严加禁止，密宗因之绝迹于汉地。后来反向日本及西藏地区就学，称为东密、藏密，宁不可叹！

When Esoteric Buddhism is mentioned, people often think immediately of miraculous powers and transformations. It was said that Emperor Wuzong of the Tang dynasty feared that practitioners of Esoteric Buddhism might use supernatural powers to overthrow his realm and threaten his throne, and therefore ordered its suppression. By the Ming dynasty, Emperor Zhu Yuanzhang was even more suspicious of it and imposed strict prohibitions, with the result that Esoteric Buddhism virtually disappeared from Han Chinese regions. Later, Chinese practitioners had to turn instead to Japan and Tibet for these teachings, which came to be called Japanese Esoteric Buddhism and Tibetan Esoteric Buddhism. Is this not lamentable?

降至今日，学佛者更是不重道，只重神通，误以为明心见性即发大神通，如未发神通即非明心见性。此种邪见，非唯自误，兼亦误他。

Today the situation is even worse: many Buddhist practitioners value supernatural powers more than the Way itself. They mistakenly believe that realizing the mind and seeing one's true nature must immediately produce great supernatural abilities, and that if such abilities do not appear, there has been no genuine realization. This wrong view not only misleads oneself but also misleads others.

殊不知明心见性所悟之理，虽与诸佛无异，但历劫多生，习染深厚，卒难顿消。此时只为因地佛，如初生之婴儿，虽亦是人，但不能起用，有待依悟而修，勤除习气，长养圣胎，神通方始薰发。

What they fail to understand is that although the principle realized in seeing one's true nature is no different from that realized by the Buddhas, habitual tendencies accumulated throughout countless lives and eons are deeply rooted and cannot necessarily be eliminated all at once. At this stage, one is only a Buddha at the causal stage, like a newborn infant who is certainly human but cannot yet exercise the abilities of an adult. One must continue cultivating on the basis of realization, diligently eliminating habitual tendencies and nurturing the sacred embryo; only then will supernatural abilities gradually manifest.

《楞严经》云：“理属顿悟，乘悟并销；事则渐除，因次第尽。”

《大日经》云：“菩萨住此，勤除五盖，不久即五通齐发。”可惜众多佛子不明此理，但务神通，投众所好，以逞己能。以致学密者群起效尤，但为枝末起用神变之法，置根本证体、了生死之大法于不顾，良可慨也！

The *Śūraṅgama Sutra* says, “Principle is suddenly awakened to, and through awakening it is simultaneously dissolved; phenomena are gradually eliminated and exhausted in sequence.” The *Mahāvairocana Sutra* says, “When a bodhisattva abides in this realization and diligently removes the five hindrances, before long the five supernatural powers will all arise.” Unfortunately, many Buddhists do not understand this principle. They pursue supernatural powers, cater to popular fascination, and show off their abilities. As a result, practitioners of Esoteric Buddhism imitate one another, pursuing only peripheral methods for producing extraordinary effects while neglecting the fundamental Dharma of realizing the essential nature and becoming free from birth and death. This is truly regrettable.

密法中各派有其各自最高殊胜之法，力用均不可思议，依法修持，均得真实受用，证成圣果。但其中最圆满、最完善、最殊胜者，莫如红教之大圆满法。其法为九乘次第之最高法门，无有凌其上者。

Each lineage within Esoteric Buddhism has its own supreme and exceptional practices, whose power and functioning are inconceivable. When practiced correctly, all of them can bring genuine benefit and lead to sacred realization. Among them, however, none is more complete, comprehensive, and extraordinary than the Dzogchen teachings of the Nyingma school. Dzogchen is the highest of the Nine Vehicles, with no path above it.

此法之前趋——恒河大手印法，即等于禅宗之直示心法，且较禅宗完整。大圆满之前半“彻却”修法，三空相印，即禅宗之见性；其后半之“妥噶”，身化虹光，即禅宗之向上。

A preliminary approach to this is the Mahāmudrā of the Ganges, which is comparable to Chan's direct pointing to mind and, in some respects, is even more complete. The first part of Dzogchen, the practice of Trekchö, in which the three emptinesses mutually seal one another, corresponds to seeing one's true nature in Chan. Its later practice, Tögal, culminating in the transformation of the body into rainbow light, corresponds to the further ascent beyond initial realization in Chan.

但禅宗唯靠自力修证，无甚方便接引，收效甚慢；而密宗除自力外，复得佛加持之力，且有种种异方便接引。其接引之殊胜，有如现代激光之理，非常科学化，故收效速，得力快。

Chan, however, relies primarily upon one's own power of cultivation and realization and has relatively few auxiliary methods of guidance, so results may come slowly. Esoteric Buddhism, in addition to one's own effort, relies upon the blessings of the Buddhas and possesses many extraordinary skillful means for guiding practitioners. The effectiveness of these methods may be compared to the principle of the modern laser: highly concentrated and precise, producing rapid and powerful results.

密宗大法，虽已有少许纳入禅净法中，行人如能于禅净外加修密法以补禅净之不足，则进步更快，收效更宏。憨山大师云：“念佛不得力者，可以持明（即持咒），仗佛心印之力，可收事半功倍之效。”尤其禅宗行人，参一句刻板话头，无明师锤炼拶逼，而了无消息，白费精力，莫如改修密法，仗佛慈力，易于开悟成就。

Although certain aspects of the great Esoteric teachings have already been incorporated into Chan and Pure Land practice, if practitioners supplement Chan or Pure Land with Esoteric methods to make up for what may be lacking in those approaches, their progress can be faster and the results greater. Master Hanshan said, “Those who find Buddha-recitation ineffective may practice mantra recitation and rely on the power of the Buddha’s mind-seal, thereby achieving twice the result with half the effort.” This is especially true for Chan practitioners who spend years investigating a rigid huatou without the hammering and pressing of an accomplished master, yet gain no breakthrough and merely waste their energy. They would do better to turn to Esoteric practice and rely upon the compassionate power of the Buddhas, making awakening and accomplishment easier to attain.

但如修法者厌仪轨之繁复，观想之繁琐，加行之缓慢，又莫如修心中心密法。以大圆满虽完满无缺，但修法之前，先须修加行，修彻却时，又须作种种有相之观想，繁琐复杂，不若心中心密法简捷易行。以心密乃无相密，直接痛快，不须从有相过渡到无相，既不须修加行，又勿须作观想，直证无相心源，实系密宗中至简至易、最速最妙之法。但如性近观想，喜从有相——本尊、种子、三脉五轮等入手者，则以修大圆满为宜。

Yet if a practitioner finds elaborate rituals burdensome, visualizations complicated, and preliminary practices too slow, there is nothing more suitable than the Mind-Center Esoteric Dharma. Although Dzogchen is complete and perfect, one must first undertake preliminary practices; and when practicing Trekchö, one must also engage in various visualizations involving form, which can be intricate and complex. The Mind-Center Dharma, by contrast, is simple, direct, and easy to practice. As a formless esoteric practice, it is immediate and

straightforward. There is no need to proceed from form to formlessness, no need to undertake preliminary practices, and no need to engage in visualization. It directly realizes the formless source of mind and is truly one of the simplest, easiest, swiftest, and most wondrous methods within Esoteric Buddhism. However, those naturally inclined toward visualization and who prefer to begin with forms—such as the yidam, seed syllables, the three channels, and the five chakras—may find Dzogchen more suitable.

心中心法系藏密红教之法，东密也有传承。昔诺那上师曾在上海授予袁希廉，惜以该法系密部中上乘无相密法，在西藏须修二三十年有相密后，方可传习，故未广传。大法几将湮没无闻。

The Mind-Center Dharma belongs to the Nyingma tradition of Tibetan Esoteric Buddhism and also has a transmission in Japanese Esoteric Buddhism. In the past, Master Norlha transmitted it to Yuan Xilian in Shanghai. Unfortunately, because this practice belongs to the higher level of formless Esoteric teachings, and in Tibet one traditionally had to practice form-based Esoteric methods for twenty or thirty years before receiving it, the teaching was not widely transmitted and nearly disappeared into obscurity.

今该法得以广布，端赖大愚阿闍黎于庐山修般舟三昧，备受艰辛，深入禅定，感普贤菩萨现身灌顶传授，并告以日本《大正新修大藏经》密部内有《佛心经亦通大随求陀罗尼》，乃该法之法本，可详为参阅。

Its present widespread transmission is due to Ācārya Dayu. While practicing the Pratyutpanna Samādhi on Mount Lu, he underwent great hardship and entered deeply into meditative concentration. Samantabhadra Bodhisattva appeared before him, bestowed empowerment, and transmitted the practice to him. He was also told that within the Esoteric section of the Japanese *Taishō Revised Tripiṭaka* there is a text entitled *The Buddha-Mind Sutra, Also Connected with the Mahāpratisarā Dhāraṇī*, which serves as a source text for this Dharma and may be consulted in detail.

愚公得法修习有成，深感佛法衰微，佛恩难报，不辞辛劳，下山广传。随后王公驷陆接法传授，受法弟子，几遍全国，法始大兴于世。该法简便

快捷，学者咸称禅密，语似不当，义实相侔。其亦时节因缘到来，法当出兴宇内，以利广大有情乎！

After receiving the Dharma and attaining accomplishment through its practice, Ācārya Dayu was deeply moved by the decline of Buddhism and felt that the Buddha's kindness was difficult to repay. Sparing himself no hardship, he came down from the mountain and began transmitting the teaching widely. Later, Wang Xianglu received the Dharma and continued its transmission. His disciples spread throughout much of China, and the teaching gradually flourished. Because the method is simple and swift, practitioners commonly call it "Chan-Esoteric practice." Although the term may not be entirely accurate, its meaning is quite close. Perhaps the proper time and conditions had arrived for this Dharma to flourish throughout the world for the benefit of countless sentient beings.

心中心密法，以六印合一咒，三密加持，设不设坛场均可。修时，手结印，口持咒，不作观想，但返闻心持密咒无音之声，有如念佛观。

The Mind-Center Esoteric Dharma employs six mudrās together with a single mantra, bringing the Three Mysteries into correspondence and receiving their empowerment. It may be practiced with or without establishing a formal maṇḍala. During practice, the hands form the mudrās and the mouth recites the mantra, without visualization. One simply turns the hearing inward and listens to the soundless sound of the mantra being recited within, much like the contemplation used in Buddha-recitation.

持咒时作金刚持，但唇动口不出声，绵绵不断，以得佛力加持故，入定至为迅速。这样修持既不伤气，又不伤血，且系养身妙法。以出声即伤气，默念即伤血，今作金刚持，心念耳闻，意不外驰，一线连绵不绝，心澄志凝，气血调和，安然入定，精神朗健，躯体安康，明心见性之基础即建于斯矣！

The mantra is recited using vajra recitation: the lips move, but no audible sound is produced, and the recitation continues without interruption. Through the blessings of the Buddhas, one can enter samādhi very quickly. Practicing in this way neither harms the breath nor depletes the blood and is also an excellent method

for nourishing the body. Audible recitation consumes the breath, while purely mental recitation consumes the blood; with vajra recitation, however, the mind recites and the ears listen, attention does not wander outward, and the practice continues like an unbroken thread. The mind becomes clear and concentrated, qi and blood become harmonious, and one naturally enters samādhi. The spirit becomes bright and vigorous, the body healthy and at ease, and the foundation for realizing the mind and seeing one's true nature is thereby established.

一念回光见性者，修心中心法一千座见性者与参禅数十年见性者，其时间之快、慢、迟、速，曾不可以道里计。但多走冤枉路者亦不无补偿、值得之处。以冤枉路多走后，脚劲毕竟锻炼出来了。彼未走过冤枉路者，脚劲虚弱，一经上路——即对境遇缘时，即觉力有未逮！

There is an immeasurable difference in time between one who sees the nature by turning the light around in a single thought, one who sees the nature after completing a thousand sessions of Mind-Center practice, and one who sees the nature after several decades of Chan investigation. Yet taking the longer and more roundabout road is not without its compensation and value. After traveling so many unnecessary miles, one has at least developed strong legs. Those who have never taken such a difficult road may have weak legs, and once they actually set out—that is, once they encounter circumstances in everyday life—they may immediately find that their strength is insufficient.

何以故？因上述三种人所悟之理虽无二样，但在力用上大有差别。一则以悟来甚易，未经习定磨炼，心恒随境动摇，不能自主，故力量不足；一则久经打坐，习定功深，参究锤炼提撕观照，一旦开悟，故能洒脱自如，不为尘境所左右。

Why is this so? Although the principle realized by these three kinds of practitioners is no different, there can be a great difference in the strength of its functioning. In one case, awakening comes very easily, without the tempering of sustained samādhi practice; the mind therefore continues to be shaken by circumstances and lacks mastery, so its strength is insufficient. In another case, the practitioner has spent years in meditation, developed deep samādhi, and undergone

sustained investigation, hammering, probing, and vigilant awareness. Once awakening occurs, such a person can therefore remain free and at ease, no longer controlled by external circumstances.

古德所谓：“功不唐捐，法不浪施！”雪窦云：“数十年来曾辛苦，为君几下苍龙窟，屈！屈！堪述，明眼衲僧莫轻忽！”即颂此也。

As the ancient masters said, “No effort is ever wasted, and the Dharma is never bestowed in vain.” Xuedou said, “For decades I endured hardship; for your sake, how many times I descended into the blue dragon’s cave! Wronged! Wronged! Yet it is worth recounting—clear-eyed monks, do not take this lightly!” This verse points precisely to this principle.

修心中心法约用三年的时间，仗佛力加持，可以开悟，虽较一念回光者多花了些时间，但比三十年勤苦参禅者省去了十倍的辛劳，而且可以得到同样的力用和效果。我们这些末法时代的子孙，除了深自庆幸何来如此福德遇此大法，和深切感谢佛菩萨的慈悲恩德外，还有什么话可说哩！

Through approximately three years of Mind-Center practice, relying upon the blessings of the Buddhas, one may attain awakening. Although this takes longer than seeing the nature by turning the light around in a single thought, it saves tenfold the hardship of thirty years of arduous Chan investigation while bringing the same strength and effectiveness. For those of us living in the Dharma-ending age, what more can we say except to rejoice deeply in the good fortune and merit that have enabled us to encounter such a great Dharma, and to feel profound gratitude for the compassionate kindness of the Buddhas and Bodhisattvas?

复次，心中心法除了可以明心见性，即生成就外，还可以发愿求生西方极乐世界。如念佛不得力、圣境不能现前者，可假此法修习，以证三昧，往生西方极乐世界即有十足把握。此法虽名密法，实际是熔禅净于一炉的圆妙大法！有志者应探求修之！

Furthermore, besides enabling one to realize the mind and see one’s true nature and attain accomplishment in this very life, the Mind-Center Dharma can also be

practiced together with the aspiration for rebirth in the Western Land of Ultimate Bliss. Those who find Buddha-recitation ineffective and are unable to bring the sacred realm clearly before them may use this practice to realize samādhi, thereby gaining complete assurance of rebirth in the Western Land of Ultimate Bliss. Although this is called an Esoteric practice, in reality it is a perfect and wondrous Dharma that fuses Chan and Pure Land into one. Those who aspire to it should seek it out and practice it.

最后，奉劝修密的同仁，慎勿以密法作犯罪的勾当，而遭惨重的罪谴。密法固有种种奥秘的神通妙用，但须知任何妙法修得之通，俱非真通，与漏尽慧光显发所证之通，不可同日而语。

Finally, I would urge fellow practitioners of Esoteric Buddhism to be extremely careful never to use esoteric methods for unlawful or harmful purposes and thereby incur severe karmic consequences. Esoteric practices do indeed possess many profound and mysterious powers, but one must understand that supernatural abilities acquired through particular methods are not genuine spiritual powers. They cannot be compared with the powers that arise naturally when the light of wisdom is fully revealed through the exhaustion of the outflows.

此种依法修得之通，只是依通，与外道之法术相似，只能取悦炫耀于无知宵小之流，不登大雅之堂。纵能冒充神圣于一时，谋取些少名闻利养，及至眼光落地，非但神通消失无依，亦将随业受惨厉恶报。

Such abilities gained through specific techniques are merely dependent powers. They resemble the magical arts of non-Buddhist paths and are fit only for impressing or entertaining ignorant people; they have no place in genuine spiritual cultivation. Even if one can temporarily pose as a holy person and gain some fame, reputation, or material benefit, when the body finally comes to an end, not only will those powers disappear with the conditions on which they depended, but one will also have to undergo the painful karmic consequences of one's actions.

悟后真修

Genuine Practice After Awakening

明心见性以前，任你修什么法门，如何用功，都跳不出“盲修瞎炼”的范畴！以未悟真心，于修法即不能无疑。虽亦努力用功，但有疑虑留碍胸中，不安之相即无法避免。而此不安之相即是生死根本，故虽对治功深，不为真修。

Before realizing the mind and seeing one's true nature, no matter what Dharma one practices or how diligently one works at it, one cannot entirely escape the realm of blind cultivation and misguided practice. Because the true mind has not yet been realized, doubt inevitably remains in one's practice. Although one may work very hard, uncertainty still lingers in the heart, and a sense of uneasiness cannot be avoided. This very uneasiness is itself the root of birth and death. Therefore, however deep one's efforts at counteracting afflictions may be, this cannot yet be called genuine practice.

普照禅师《修心诀》云：“修在悟前，虽则努力用功，不忘念念薰修，但亦着着生疑，未能无碍，如有一物碍在胸中，不安之相，常现在前。日久月深，对治功熟，则身心客尘，恰似轻安。虽复轻安，疑根未断，如石压草，犹于生死界不得自在。”故云：“修在悟前，非真修也。”

Chan Master Puzhao said in the *Secrets on Cultivating the Mind*: “When practice takes place before awakening, although one may work diligently and continuously cultivate from thought to thought, doubt still arises at every step and one cannot remain unobstructed. It is as though something were lodged in the chest, and a sense of uneasiness is constantly present. After months and years of sustained counteraction, the adventitious defilements of body and mind may seem to become light and easeful. Yet although there is a degree of ease, the root of doubt has not been severed. It is like grass pressed down by a stone: one still has no freedom within the realm of birth and death.” Therefore it is said, “Practice before awakening is not yet genuine practice.”

但任何人都免不了有此一段盲修瞎炼的过程。待打开桶底明识本来后，就路还家，随缘了习，任运双修定慧，天真无作，动静常禅，方是无修之真修。

Yet no one can entirely avoid passing through some period of such blind cultivation. Once the bottom of the bucket falls out and one clearly recognizes what is original, one can follow the road home, gradually exhaust habitual tendencies as circumstances arise, and naturally cultivate samādhi and wisdom together. Spontaneous and uncontrived, one remains in Chan whether moving or still. Only this is the true practice of no-practice.

《修心诀》云：“即或劣机，见性后烦恼浓厚，习染深重，对境而念念生情，遇缘而心心作有，甚或被境缘昏乱淆惑，昧却本来者，虽亦藉种种对治方便，除其劣习，去其污染，不无有功之修，但以念念无疑，不落留碍，日久月深，力极功纯，自然契合天真妙性，任运寂知，与前胜机，更无差别。”

The *Secrets on Cultivating the Mind* says: “Even in the case of a person of lesser capacity who, after seeing the nature, still has strong afflictions and deeply ingrained habitual tendencies, so that thoughts of attachment arise whenever objects appear and the mind reifies things whenever conditions are encountered—even to the point of becoming confused by circumstances and temporarily losing sight of what is original—such a person may still make use of various counteractive methods to remove bad habits and purify defilements. Although this involves deliberate practice, there is no longer doubt from thought to thought and no lingering obstruction. As months and years pass and the practice becomes strong and mature, one naturally accords with the original wondrous nature, resting effortlessly in stillness and knowing, no different from those of superior capacity.”

故学佛者，必先以明心见性为期，待明心后除断习气，方为真修。亦余之所以大声疾呼，不需参究刻板死煞话头，只由师家直接指示心性，令学人当下悟去，再着手真修，以免唐丧光阴也。

Therefore, Buddhist practitioners must first take realizing the mind and seeing one's true nature as their goal. Only after realizing the mind and then removing habitual tendencies can practice truly be called genuine practice. This is also why I have repeatedly insisted that there is no need to spend years mechanically investigating a rigid and lifeless huatou. A teacher can directly point out mind and nature, enabling the practitioner to awaken on the spot, and then genuine cultivation can begin, thereby avoiding the needless waste of precious time.

或曰：明心见性，即是圣人，非但不需再事修习，还要现种种神通变化，大异常人，所谓大机大用，神变莫测，今何故反谓悟后方是真修？

Someone may ask: "If realizing the mind and seeing one's true nature means becoming a sage, then not only should there be no need for further cultivation, but one should also display all kinds of supernatural transformations and extraordinary abilities unlike those of ordinary people—the so-called great capacity and great function, with miraculous powers beyond comprehension. Why, then, do you say that genuine practice only begins after awakening?"

答曰：今时学道人有两种过错：一者以为悟后即是圣人，应现种种神变。如不能变现，即为非悟，只是口头禅，空说真理而已。因之心生退屈，反堕无分之失者，比比皆是。

The answer is this: practitioners today commonly fall into two errors. The first is to believe that once one awakens, one is immediately a sage and should therefore display all kinds of supernatural transformations. If such powers do not appear, they conclude that the awakening was not genuine and was merely verbal Chan, nothing more than empty talk about truth. As a result, many become discouraged, lose confidence, and mistakenly conclude that realization is beyond their reach.

二者，则谓宗下原本无修无得无证，一悟便休，何须再事修治？以致虽以理悟，而习气依旧，日久月深，依前流浪生死，未免六道轮回。

The second error is to say that the Chan tradition fundamentally teaches no cultivation, no attainment, and no realization, and that once one awakens, everything is finished—so why should there be any further practice? As a result, although such people may have some intellectual or principial awakening, their

habitual tendencies remain exactly as before. As months and years pass, they continue wandering in birth and death and cannot escape rebirth in the six realms.

关于这一点，前面本已谈过，似不需再讲，但以关系修道人成败至钜，且又系眼下学道者错会病根所在，故不嫌辞费，再详论之。

This point has already been discussed earlier and might seem unnecessary to repeat. Yet because it is crucial to the success or failure of practitioners, and because it lies at the root of a major misunderstanding among people practicing the Way today, I will not hesitate to explain it again in greater detail.

《修心诀》云：“入道多门，以要言之，不出顿悟渐修二门。”又云：“此顿渐二门是千圣轨则，以上诸圣，莫不先悟后修，因修乃证。所谓神通变化依悟而修，渐薰所现。非谓悟时即发现也。”

The *Secrets on Cultivating the Mind* says: “There are many gates for entering the Way, but in essence they do not go beyond two: sudden awakening and gradual cultivation.” It also says: “These two gates of sudden awakening and gradual cultivation are the standard followed by a thousand sages. All the sages of the past first awakened and then cultivated; through cultivation, realization was brought to completion. Supernatural powers and transformations arise through practice based on awakening and manifest gradually through sustained cultivation. It is not the case that they necessarily appear at the very moment of awakening.”

圭峰禅师云：“识冰池而全水，藉阳气以消融。悟凡夫而即佛，资法力以薰修。冰消则水流润，方显溉涤之功；妄尽则心虚通，始发通光之应。事上神通变化，非一日之功可成，乃渐薰而发现也。”

Chan Master Guifeng said: “Recognize that a frozen pond is entirely water, yet it still requires the warmth of the sun to melt the ice. Awaken to the fact that an ordinary being is itself Buddha, yet one must still rely upon the power of the Dharma for gradual cultivation. Only when the ice has melted can the water flow freely and reveal its power to irrigate and cleanse. Only when delusion has been exhausted does the mind become open and unobstructed, and only then do the responses of spiritual power and radiant wisdom begin to manifest. Supernatural

transformations in actual functioning cannot be accomplished in a single day; they appear gradually through sustained cultivation.”

仰山示众云：“我今分明向汝说，且莫凑泊，但向自己性海如实而修，不要三明六通。何以故？此是圣末边事。如今只要识心达性，但得其本，莫愁其末；他日后时，自在具足。若未得本，总将情学他，终不可得，得亦不真，将来成魔有份。”

Yangshan said to the assembly: “I will tell you plainly: do not try to force anything or attach yourself to anything. Simply practice truthfully within the ocean of your own true nature. Do not seek the Three Knowledges or the Six Supernatural Powers. Why? Because these are merely secondary matters belonging to sages. What matters now is simply to recognize the mind and realize the nature. Once you attain the root, do not worry about the branches; in time, they will naturally become complete. If you have not attained the root and merely imitate such things through conceptual understanding, you will never truly attain them. Even if something appears, it will not be genuine, and in the future you may well fall into demonic states.”

以上所引，可知顿悟是：凡夫迷时，妄执四大为身，妄想为心。不知自性是真法身，自己灵知是真佛，常于心外觅佛，东奔西走，忽被善知识指个入处，一念回光，见自本性，识自本心。

From the passages quoted above, we can understand what sudden awakening means. When ordinary beings are deluded, they mistakenly take the four elements to be the body and deluded thoughts to be the mind. They do not know that their own true nature is the genuine dharmakāya and that their own luminous knowing is the true Buddha. Thus they constantly seek Buddha outside the mind, running here and there. Then, suddenly, a spiritual teacher points out an entry. In a single thought, they turn the light around, see their own true nature, and recognize their own original mind.

而此心性，原无烦恼，原无生灭，本自圆成，本自具足，与诸佛无殊无别，而且由凡夫至佛位，更无阶级次第，故云顿悟。

This mind and nature are originally free from affliction, originally unborn and undying, originally complete and perfect, originally endowed with everything, and in no way different from the Buddhas. Moreover, from ordinary being to Buddhahood there is fundamentally no hierarchy or sequence of stages within this nature. This is why it is called sudden awakening.

虽云顿悟，但属理边，事上习染，多生历劫，生来死去，执著坚固，卒难顿除。故须依悟而修，渐除习气，直至妄尽，神通方显，绝非于顿悟理时即现神通。

Although it is called sudden awakening, this suddenness pertains to realization of the principle. In actual life, habitual conditioning has been accumulated through countless lives and eons. Through birth after birth and death after death, attachment has become deeply entrenched and cannot ordinarily be eliminated all at once. Therefore, one must practice on the basis of awakening, gradually removing habitual tendencies until delusion is exhausted. Only then do supernatural powers naturally manifest. They certainly do not necessarily appear at the very moment one suddenly awakens to the principle.

故修道者，须明过程，识别先后，切不可因未通而自疑，更兼疑他人。以为均不能悟道，而另走蹊径，误入歧途，纵经尘劫，亦不能成道。

Practitioners must therefore understand the process and distinguish what comes first from what comes later. They must never doubt themselves merely because supernatural powers have not appeared, still less doubt the realization of others. If, on this account, they conclude that no one can truly awaken and go off searching for some other path, they may enter a wrong way and, even after countless eons, still fail to attain the Way.

况且发通与否，不足说明是否悟道。一者，通有多端，有藉密法修得者，有依神鬼附身告知者，有靠夙世薰修报得者，等等不一，不可谓是等人均已悟道。因此等神通，或有所依，不是真通，或仅相似通，一旦色身败坏，失其所依，即消灭无有。

Moreover, whether supernatural powers arise is not sufficient to determine whether someone has awakened to the Way. First, such powers can arise in many different ways. Some are developed through esoteric practices; some come through possession or information supplied by spirits or ghosts; some are karmic results of cultivation from previous lives; and there are still other possibilities. One cannot therefore say that everyone displaying such powers has awakened. These abilities may depend upon particular conditions and are not genuine powers, or may only resemble genuine powers. Once the physical body breaks down and the conditions on which they depend disappear, the powers vanish as well.

二者，古德谓有先悟后通和先通后悟之别，不可谓一经发通，即系悟道。如明破山禅师在天童修道时，未发悟前，即能出神偷乡人之鸭，作游戏三昧。后事发，被密云悟禅师诃曰：“子游戏神通虽不无，但佛法未梦见在！”破山跪请开示，再经力参，方始开悟。

Second, the ancient masters spoke of two possibilities: awakening first and powers afterward, and powers first and awakening afterward. Therefore, the appearance of supernatural powers cannot by itself be taken as proof of awakening. For example, before Chan Master Poshan of the Ming dynasty had awakened while practicing at Tiantong, he was already able to send his spirit out and steal ducks from local villagers as a kind of playful samādhi. When the matter came to light, Chan Master Miyun Yuanwu rebuked him: “You may indeed possess these playful supernatural powers, but as for the Buddhadharma, you have not even dreamed of it!” Poshan knelt and begged for instruction, and only after further intensive Chan investigation did he finally awaken.

降及近代，众生根器更劣，习障更重，欲先通后悟，千万人中不得一人。故我人须于悟后，依悟而修，渐除习气，渐发神通。以上先圣历代祖师，无不如是。故顿悟渐修二门是佛徒的轨范，各宗行人俱应奉行遵守！

In more recent times, sentient beings' capacities have become weaker and their habitual obscurations heavier. Among millions, scarcely one person could hope to develop supernatural powers before awakening. Therefore, we should awaken first, then practice on the basis of that awakening, gradually eliminating habitual tendencies and gradually allowing genuine spiritual powers to unfold. The sages

and patriarchs of past generations all proceeded in this way. Thus sudden awakening and gradual cultivation form the proper standard for Buddhist practitioners and should be followed by practitioners of every tradition.

或曰：理即事，事即理，理事不二。理如顿悟，事即相应，如事上不能透过，尚有留碍，如何能说已悟真理！

Someone may object: "Principle itself is phenomena, and phenomena themselves are principle; principle and phenomena are nondual. If the principle has truly been suddenly awakened to, then one's actual conduct should immediately correspond with it. If one still cannot pass freely through circumstances and obstructions remain in actual life, how can one claim to have realized the truth?"

答曰：理事非一非异。事以理成，理以事显；理不离事，事不离理，约此不相离理，故非异。但真理无形，而妙用随缘，应诸万类，妄立虚相，不无形状，约此有相无相，故非一。

The answer is that principle and phenomena are neither one nor different. Phenomena arise through principle, and principle is revealed through phenomena. Principle never departs from phenomena, and phenomena never depart from principle; from this standpoint of inseparability, they are not different. Yet truth itself is formless, while its wondrous functioning responds to conditions and manifests in countless forms, giving rise provisionally to appearances. From the standpoint of form and formlessness, therefore, they are not one.

今悟道，虽已明悟自己空寂之灵知即是真佛，但以多生习染深厚，一下不能顿除，遇事尚还生心，见境卒难无念，但于生心动念时，非如盲目者，不知尘境本空，粘着攀缘，流浪忘返。而能于前念动时，后念即觉，顿时扫空。不过较全不动心者有生灭的痕迹，力量稍差而已。但能绵密保任，时时觉照，日久功深，自能打成一片。历代祖师之牧牛行，即此悟后用功之楷模也。

After awakening to the Way, one may have clearly realized that one's own empty, still, and luminous knowing is the true Buddha. Yet because habitual

tendencies accumulated over many lifetimes are deeply rooted, they cannot necessarily be removed all at once. When circumstances arise, the mind may still move; when objects appear, it may still be difficult to remain completely free of thought. The difference is that when thoughts arise, one is no longer like a blind person who does not know that external circumstances are fundamentally empty and therefore clings, pursues, and wanders away without returning. Instead, the moment the previous thought moves, the next moment awareness is present, and the thought is immediately cleared away.

Compared with someone whose mind no longer moves at all, there is still a trace of arising and ceasing and therefore somewhat less strength. But if one preserves the realization continuously and maintains constant awareness, then with time and mature practice everything will naturally become one seamless whole. The ancient Chan masters' practice of herding the ox is precisely the model for this post-awakening cultivation.

古德云：“顿悟虽同佛，多生习气深；风停浪犹涌，理现念犹侵！”

故悟后常须照察。妄念若起，都不随之，损之又损，以至无为，方始究竟。

An ancient master said: “Though sudden awakening is the same as Buddha, habits from many lives run deep. Though the wind has stopped, the waves still surge; though the principle is revealed, thoughts still intrude.” Therefore, after awakening one must continue to observe carefully. Whenever deluded thoughts arise, do not follow them. Reduce them again and again until one reaches non-doing; only then is the work complete.

天下善知识其能于事上发神通变化者，均非一日之功，乃渐薰而发现。

况神通为圣末边事，于达人份上，并不看重。虽或发现，并不欲用。如未得本——明心见性，但求其末——发神通，非唯不能成道，抑且着魔有份，故不可不慎！

Those accomplished teachers who display supernatural transformations in actual life did not develop them in a single day. Such powers manifested only through gradual cultivation over time. Moreover, supernatural powers are merely secondary matters for sages and are not highly regarded by those who have truly realized the Way. Even when such powers appear, they have no desire to use them.

If one has not attained the root—realizing the mind and seeing one's true nature—but seeks only the branches—supernatural powers—not only will one fail to attain the Way, one may also fall into demonic states. Great caution is therefore essential.

六曰存境存心。谓做功夫时，心住心位，境住境位。有时心境相对，则心不趣境，境不临心，各不相到，自然妄念不生，于道无碍。故经云：“是法住法位，世间相常住。”即祖师人境俱不夺法门也。故有语云：“一片月生海，几家人上楼！”此是存境存心灭妄功夫也。

Sixth: preserving both objects and mind. In practice, let mind remain in the position of mind and objects remain in the position of objects. When mind and objects confront one another, mind does not move toward objects, nor do objects intrude upon mind. Neither reaches the other, and naturally deluded thoughts do not arise, leaving no obstruction to the Way. Thus the sutra says, “Each dharma abides in its own dharma-position; the characteristics of the world constantly abide.” This is the patriarchal method of taking away neither the person nor the environment. Hence the saying, “One moon rises over the sea; in how many homes do people climb the tower!” This is the method of extinguishing deluded mind by preserving both objects and mind.

七曰内外全体。谓做功夫时，于山河大地，日月星辰，内身外器，一切诸法，同真心体，湛然虚明，无一毫异，大千沙界，打成一片，更于何处得妄心来！所以肇法师云：“天地与我同根，万法与我同体。”此是内外全体灭妄功夫也。

Seventh: the totality of inner and outer as one essence. In practice, regard mountains, rivers, the great earth, the sun, moon, and stars, the body within and the external world, and all dharmas whatsoever as being of the same essence as the true mind—utterly still, empty, and luminous, without the slightest difference. The entire universe, worlds as numerous as grains of sand, becomes one seamless whole. Where then could deluded mind arise? Thus Master Sengzhao said, “Heaven and earth share the same root with me; the myriad dharmas are of one body with me.” This is the method of extinguishing delusion by realizing the totality of inner and outer as one essence.

八曰内外全用。谓做功夫时，将一切内外身心器界诸法及一切动用施为，悉观作真心妙用，一切心念才生，便是妙用现前。既一切皆是妙用，妄心向甚处安着？故永嘉云：“无明实性即佛性，幻化空身即法身。”此是内外全用息妄功夫也。

Eighth: the totality of inner and outer as wondrous functioning. In practice, regard all dharmas of body, mind, and the external world, together with every movement and activity, as the wondrous functioning of the true mind. The very moment any thought arises, wondrous functioning is already manifest. Since everything is wondrous functioning, where could deluded mind possibly take hold? Thus Yongjia said, “The true nature of ignorance is itself Buddha-nature; this illusory, empty body is itself the dharmakāya.” This is the method of ending delusion by recognizing all inner and outer phenomena as wondrous functioning.

九曰即体即用。谓做功夫时，虽冥合真体，一味空寂，而于中内隐灵明，乃体即用也；灵明中，内隐空寂，用即体也。故永嘉云：“惺惺寂寂是，惺惺妄想非；寂寂惺惺是，寂寂无记非。”既寂寂中不容无记，惺惺中不用乱想，所有妄心如何得生？此是即体即用灭妄功夫也。

Ninth: essence itself is function, and function itself is essence. In practice, although one merges with the true essence in complete emptiness and stillness, within that stillness there is an inherent luminous awareness; this is essence itself as function. Within luminous awareness there is inherent emptiness and stillness; this is function itself as essence. Thus Yongjia said, “Awake and still—this is right; awake with deluded thinking—this is wrong. Still and awake—this is right; still in blankness—this is wrong.” Since blank unconsciousness has no place within stillness, and scattered thinking has no place within wakeful awareness, how could any deluded mind arise? This is the method of extinguishing delusion through the nonduality of essence and function.

十曰透出体用。谓做功夫时，不分内外，亦不辨东西南北，将四面八方只作一个大解脱门。圆陀陀地体用不分，无分毫渗漏，通身打成一片。

其妄何处得起？古人云：“通身无缝罅，上下成团圆。”是乃透出体用灭妄功夫也。

Tenth: breaking completely through essence and function. In practice, make no distinction between inner and outer, nor discriminate east, west, south, or north. Regard all directions simply as one great gate of liberation. Perfectly whole and complete, essence and function are undivided, without the slightest gap or leakage; one's whole being becomes one seamless whole. Where then could delusion arise? The ancients said, "Throughout the whole body there is not a single seam or crack; above and below form one perfect whole." This is the method of extinguishing delusion by breaking completely through essence and function.

以上十种功夫，不需全做，但得一门成就，其妄自息，真心即现。随宿根曾与何法有缘，即便习之。此之功夫乃无功之功，非有心功力也。即使未悟真心者修之亦易当下得见。此休息妄心法门，对学道人最关紧要，故不厌求详，录示后学，切勿以画蛇添足视之！

There is no need to practice all ten of these methods. If one succeeds in even a single method, delusion will naturally cease and the true mind will reveal itself. One should simply practice whichever method accords with one's karmic affinities from the past. This practice is the practice of no-practice; it is not deliberate effort contrived by the mind. Even those who have not yet realized the true mind may, by practicing in this way, readily see it directly. These methods for bringing the deluded mind to rest are of the utmost importance to practitioners of the Way. For this reason, I have not hesitated to explain them in detail for later students. Do not regard this as adding legs to a snake!

以上十种功夫，俱在行、住、坐、卧处着力，须于穿衣吃饭时，屙屎放尿时，对话工作时，一切时、一切处，绵密觉察观照，不消打坐参究。其或习障深厚，力有未逮，仍须打坐用功者，即仍听之，但须于下坐后，将定中功夫，推在境上，在动中着力锻炼，庶几可以早日打成一片，而臻无功之大功，圆成菩提大道。

All ten methods are to be practiced while walking, standing, sitting, and lying down. Whether putting on clothes and eating, defecating and urinating, talking with others or working, at all times and in all places one should maintain continuous awareness and observation. There is no need to rely exclusively on seated meditation or formal investigation. If, however, one's habitual obscurations are deep and one's strength insufficient, and seated practice is still necessary, then by all means continue it. But after rising from meditation, one must carry the strength developed in samādhi into actual circumstances and train vigorously amid activity. In this way, one may sooner become one seamless whole, reach the great accomplishment of no deliberate effort, and bring the great path of bodhi to completion.

至于密宗，悟后更须密修，以期即身成就。其修法之广，方便之多，远非显宗可比。但密法贵师承灌顶传授，不可公开露布，故从略。

As for Esoteric Buddhism, after awakening one must continue practicing the esoteric methods in order to attain accomplishment in this very body. The breadth of its practices and the abundance of its skillful means far exceed what can be found in the exoteric teachings. However, Esoteric Dharma places great importance on transmission and empowerment from a qualified teacher and must not be publicly disclosed. I shall therefore leave the matter at that.

证体启用

Realizing the Essence and Bringing Forth Its Function

关于证体之景象，古人多不详言。一者，以此证境，非言思能及，一落言诠，即嫌住着。二者，真证得者，归无所得，不欲炫耀于人。三者，恐未悟者窃为己有，以迷惑他人。四者，恐人着境以求，反障悟门。五者，各人经过境界，亦非完全一致。

The ancient masters generally did not describe in detail what it is like to realize the essential nature. There were several reasons. First, such realization lies beyond words and conceptual thought; once put into words, there is already the danger of clinging. Second, those who genuinely realize it return to nothing attained and have

no wish to display themselves before others. Third, they feared that those who had not awakened might appropriate such descriptions and use them to deceive others. Fourth, they feared that people might cling to these experiences and seek them deliberately, thereby obstructing the gate of awakening. Fifth, the experiences through which different practitioners pass are not entirely identical.

以是等等原因，故只以“云散长空，青天澈露”、“万里无云之晴空”、“心月孤圆，光含万象”、“非光非昧，非大非小，非青非黄”，更或以“圆团团，光灿灿”等约略描绘之。余今似亦不例外，况余并无所证，亦无所得，更无能为言，只得拾几句现成公案，以飨读者。至于详细情形，只有留待读者自己努力用功证取体会了。

For these reasons, the ancients only described it approximately with expressions such as “the clouds disperse from the vast sky and the blue heavens stand completely revealed,” “a clear sky without a cloud for ten thousand miles,” “the moon of mind shines alone, its light containing the myriad phenomena,” “neither bright nor dark, neither large nor small, neither blue nor yellow,” or simply “perfectly round and brilliantly radiant.” I too can hardly be an exception. Moreover, I myself have nothing realized, nothing attained, and nothing I can truly say. I can only gather a few ready-made kōans and offer them to the reader. As for the details, readers will have to practice diligently and personally realize and experience them for themselves.

当我人修法修至能所双忘，心法双泯时，不管修什么宗，都是卒地折、爆地断，有如爆炸物，忽然爆破，内而身心，外而世界，乃至虚空，一时脱落、粉碎，化为乌有，连乌有也乌有。所谓大地平沉，虚空粉碎。

When practice reaches the point where both subject and object are forgotten and both mind and Dharma disappear, no matter which Buddhist tradition one practices, there comes a sudden collapse, a sudden breaking apart—like an explosive charge bursting without warning. Inwardly, body and mind; outwardly, the world; even empty space itself—all fall away and shatter at once, vanishing into nothing, until even that “nothing” itself is gone. This is what is meant by “the great earth sinks away and empty space shatters.”

当斯时也，虽一无所有，但虚明凝寂，一灵不昧，了了常知，非如木石。虽了了而无能知与所知，以此了了全体是一片虚明灵知，不能再有能与所知，再有知，便是头上加头，即非是了。

At that moment, although nothing whatsoever remains, there is empty luminosity, profound stillness, and an unmistakable knowing—clear and ever-aware, not insentient like wood or stone. Yet although there is clear knowing, there is neither a knower nor something known, because this very clarity in its entirety is one expanse of empty, luminous awareness. There can no longer be a separate knowing subject and known object. To posit another “knowing” on top of it would be putting another head on top of your own head and would no longer be the genuine clarity itself.

我人证此真境后，回过头来，方才识知这个“灵知”不在别处，整日在六根门头上放光，与我人无丝毫离异、无些许间隔，一切言行动作，无不是“它”的灵妙神用。从前为它千辛万苦，百般追求探索，原来只在目前不识，反而污糟它、屈辱它，在六道内轮回受苦，宁不冤苦！古德谓“声前一句，千圣不传；面前一丝，亘古无间！”又谓“踏破铁鞋无觅处，得来全不费工夫。”即指此也。

After personally realizing this true state and looking back, one finally recognizes that this luminous knowing has never been anywhere else. All day long it shines through the gates of the six sense faculties, never separated from us by even the slightest distance. Every word, every action, every movement is nothing other than its wondrous and miraculous functioning. In the past we endured endless hardship, searching for it in every possible way, never realizing that it had always been right before our eyes. Instead, we defiled and wronged it and wandered through the six realms undergoing suffering. How unjust and unnecessary that suffering has been!

The ancient masters said, “The phrase before sound—none of the thousand sages can transmit it; the single thread before your face has never been interrupted since beginningless time.” They also said, “I wore out iron shoes searching

everywhere, only to find it without the slightest effort.” This is precisely what they were pointing to.

但这只是素法身，尚需辛勤打磨，绵密除习，始能大放光明。功夫纯熟，即便熟睡，顶上亦如一轮中秋明月朗照。待光明精纯，宽阔天眼自然豁开，十方世界一时齐彰，我入入我有如因陀罗网，重重交参，妙用无尽。

But this is only the bare dharmakāya. One must still undergo diligent refinement and continuously eliminate habitual tendencies before its radiance can shine forth fully. When the practice becomes thoroughly mature, even during deep sleep there is illumination like a bright full moon of mid-autumn shining overhead. As this luminosity becomes increasingly pure and refined, the vast divine eye naturally opens wide, and the worlds of the ten directions are revealed all at once. Self enters into all things and all things enter into self, like Indra's Net, infinitely interpenetrating, with wondrous functioning without end.

或谓此种景相是禅宗或密宗行人所证，至于净土宗念佛人不应如此，因彼等以生西方净土为目的，应于定中见阿弥陀佛和西方圣境，不可一无所见。假使一无所见，如何得生净土？

Some may say that such experiences belong to practitioners of Chan or Esoteric Buddhism, whereas Pure Land practitioners who recite the Buddha's name should not experience them in this way. Since their goal is rebirth in the Western Pure Land, they ought to see Amitābha Buddha and the sacred realm of the West in samādhi; they should not see nothing at all. If nothing whatsoever is seen, how can they be reborn in the Pure Land?

答曰：君不见前录之印光大师念佛三昧么？印光大师是极力主张仗佛慈力，接引生西的。他为何在念佛三昧中也说，未见之见是真见，真见无所见呢？

The answer is: have you not seen the passage quoted earlier from Master Yinguang on the samādhi of Buddha-recitation? Master Yinguang strongly advocated relying upon the compassionate power of Amitābha Buddha to be received into the Western Pure Land. Why, then, when discussing the samādhi of

Buddha-recitation, did he also say that seeing without anything seen is true seeing, and in true seeing there is nothing to see?

盖真如佛性无形无相，一尘不染，一丝不挂，说似一物即不中。故真佛，实在无言可说、无形可见。但此无形之佛性，不是顽空，故能随缘现相起用，但相以随缘现起故，只是假名，非是实体。故见有相之佛不是真佛。古德云：“报化非真佛，亦非说法者。”《法华经》谓为化城，非是宝所。

It is because suchness and Buddha-nature have neither form nor appearance, are unstained by even a speck of dust, and are utterly free of attachment. The moment you describe them as some particular thing, you have already missed the point. Thus the true Buddha is beyond words and has no form that can be seen. Yet this formless Buddha-nature is not inert emptiness; it can manifest appearances and function according to conditions. Because such appearances arise dependently upon conditions, they are only provisional designations and not substantial realities. Therefore, a Buddha seen as a form is not the true Buddha. An ancient master said, “The sambhogakāya and nirmāṇakāya are not the true Buddha, nor are they the one who teaches the Dharma.” The *Lotus Sutra* calls such manifestations a phantom city, not the true treasure ground.

欲上品上生西方净土，须透有相之小歇场，证到无相之真佛妙体，方能如愿以偿。反是，执有形之佛与有相之净土，只能下品下生，此乃无可移易之真理。故印光大师说到念佛最高之境界——念佛三昧时，亦不得不说无所见之见乃真见了。以证到如此高深境界，心土打成一片，心即土，土即心，发愿生西即是生自心之净土，生无所生，还怕不上品上生吗？

If one wishes to attain the highest grade of rebirth in the Western Pure Land, one must pass beyond this temporary resting place of appearances and realize the wondrous formless essence of the true Buddha. Only then can one fully accomplish one's aspiration. Conversely, if one clings to a Buddha with form and a Pure Land with appearances, one can attain only a lower grade of rebirth. This is an unalterable principle. Therefore, when Master Yinguang spoke of the highest state of Buddha-

recitation—the samādhi of Buddha-recitation—he too had to say that seeing in which nothing is seen is true seeing. When one realizes such a profound state, mind and land become one seamless whole: mind itself is the land, and the land itself is mind. To aspire for rebirth in the West is then to be born in the Pure Land of one's own mind—birth in which there is ultimately no birth. How could one fail to attain the highest grade of rebirth?

见性之后，若死守空境，或耽着静居，而不知于境上起用，犹如贫子发了财后不知其用，终如贫穷一样。而且不于事境上锻炼，不得理事双融之大定，更毋臻事事无碍之境而圆成佛道之大功。

After seeing one's true nature, if one clings rigidly to emptiness or becomes attached to dwelling in stillness, without knowing how to bring realization into functioning amid circumstances, it is like a poor man who suddenly becomes wealthy but does not know how to use his wealth—he remains no different from a poor man. Moreover, if one does not train amid actual situations, one cannot attain the great samādhi in which principle and phenomena are perfectly integrated, still less reach the state in which all phenomena are mutually unobstructed and thereby bring the great work of Buddhahood to completion.

故必以所悟之理于事境上磨炼，去其棱角，方臻圆妙。但初悟之人，往往不知起用之方，更不明其过程，甚或因力量一时不够，遇事而有波动时，又疑所悟为非而动摇根本。惶惑不知所措，甚为可惜！

Therefore, one must bring the principle one has realized into actual circumstances, tempering and refining oneself there until all rough edges are worn away and realization becomes perfectly integrated. Yet those who have only recently awakened often do not know how to bring forth this functioning, nor do they understand the stages of the process. Sometimes, because their strength is temporarily insufficient and the mind is disturbed when circumstances arise, they begin to doubt whether their realization was genuine and thereby shake their own foundation. This confusion and uncertainty are truly regrettable.

兹将先师骧陆公所著《证体启用之过程》择其要者，节录于后，以助读者于悟后启发般若之用，而成绝顶无为之功，亦幸甚矣！

I shall therefore select and quote the essential points from my late teacher Wang Xianglu's *The Process of Realizing the Essence and Bringing Forth Its Function*, in the hope that it will help readers, after awakening, to unfold the wondrous functioning of prajñā and accomplish the supreme work of effortless non-doing.

实相妙体本有无住妙用，学人须将所证得之清净自在光景，移用于人事颠倒之时，而化有归空，化颠倒为清净，化烦恼为自在。非但灭却自己之苦，且可以灭他人之苦，此即名度生。

The wondrous essence of ultimate reality inherently possesses the non-abiding function of complete freedom. Practitioners must bring the purity and ease they have realized into the very midst of confused human affairs, transforming apparent existence back into emptiness, confusion into purity, and affliction into freedom. In this way, one not only ends one's own suffering but can also help end the suffering of others. This is what is called liberating sentient beings.

功夫越深，习气发动亦越多越快，学人不必害怕，此第八识性田中自然翻出之种子，发动虽快，但去亦甚快，发动可能较平日为大，但发一次，小一次，短一次，少一次，不复再增长了。

The deeper one's practice becomes, the more frequently and rapidly habitual tendencies may surface. Practitioners need not be afraid. These are simply seeds naturally emerging from the field of the eighth consciousness. Although they may arise quickly, they also disappear quickly. Their eruptions may even seem stronger than before, but each time they arise they become a little weaker, shorter, and less frequent, and they no longer continue to grow.

功夫越深，胆子越大。如忽然遇惊，亦只一惊，不复再惊，而且力量愈用愈强。

The deeper the practice, the greater one's courage becomes. Even when something suddenly startles you, there is only that one moment of surprise; it does not continue. And the more this strength is exercised, the stronger it becomes.

功夫越深，忽而忘性大，又忽而记忆力甚强，且日见敏捷；感觉力亦强，往往不假思索即与物相应，此通之先兆也。

As practice deepens, there may at times be greater forgetfulness and at other times exceptionally strong memory, which becomes increasingly quick and sharp. Sensitivity also grows stronger, and one may often respond appropriately to things without deliberate thought. These are preliminary signs of the arising of higher faculties.

常观此本来而默契之，习气一来，即便觉察，觉即转空，同时以般若扫荡此空，更以般若扫荡此扫荡，扫至无可扫时，斯合本来，斯合般若大空之旨。

Constantly observe and inwardly accord with this original nature. Whenever habitual tendencies arise, recognize them immediately; once recognized, let them dissolve into emptiness. Then use prajñā to sweep away even this emptiness, and use prajñā again to sweep away the very act of sweeping. When there is finally nothing left to sweep away, one accords with what is original and with the great emptiness of prajñā.

做功夫要准、要狠、要省、要等、要平、要稳。准者，看准方向，无所疑退。狠者，克制自己，丝毫不留情，对自己点滴过错，也不能姑息。省者，常常反躬自省也。等者，等时候也。非有相当时间，其力不能充足。

In practice one must be accurate, resolute, self-reflective, patient, even-minded, and steady. Accurate means seeing the direction clearly and never doubting or retreating. Resolute means disciplining oneself without indulgence, refusing to excuse even the smallest fault. Self-reflective means constantly examining oneself. Patient means allowing time for the practice to mature, for without sufficient time the strength cannot become complete.

平者，观一切平等。以不论何种挂碍皆由心不平等，分别得失而起。不知法本不生，何患乎得；法本不灭，何患乎失？能平则自然不惊、不怖、

不畏，超然入自在之境。人往往有时间相、得失相、成败相，诸种习气来时，不能打破，此即定不足，慧不充也，亦即般若力不强也。

Even-minded means viewing everything with equality. Every obstruction arises because the mind is not equal and discriminates between gain and loss. If dharmas are fundamentally unborn, what is there to fear gaining? If dharmas are fundamentally unceasing, what is there to fear losing? When the mind is equal, one naturally becomes free from shock, fear, and anxiety and enters a state of freedom. People are often unable to break through habitual notions of time, gain and loss, success and failure when these arise. This shows that samādhi is insufficient, wisdom incomplete, and the power of prajñā still weak.

故要等，等到其间，力自充足，譬如行路，贵在方向不错，按步而进，不在迟速。稳者，如是稳定永不退转也。

Therefore, one must know how to wait until the proper time, when the strength will naturally become sufficient. It is like traveling a road: what matters is that the direction is correct and that one continues step by step, not whether one moves quickly or slowly. Steady means remaining firmly established in this way without ever turning back.

明心见性一事，为了无量劫生死，何等重大！绝不可以单单理解，即为算数。以由理解而得，毫无定力，则起狂慧颠倒，终不名明心。

Realizing the mind and seeing one's true nature concerns liberation from birth and death accumulated through immeasurable eons. How tremendously important this is! Mere intellectual understanding can never be taken as sufficient. If realization exists only at the level of understanding, without any power of samādhi, it can easily turn into distorted and arrogant wisdom and cannot truly be called realizing the mind.

兹分七种过程：一、以极强之慧力，见到本来，由此得少分之定，如禅宗入者。或由定力强，启发般若，见到本来，如中心密法之修入者。

二、见到后，必深信勿疑，以承当为第一。三、见本性周遍法界，则法界

一切一切无非是性。说幻，即一切幻；说真，即一切真。究其真幻统属假名，非有实体，心能不为所拘，是名无住。

The process may be described in seven stages. First, one may see what is original through exceptionally strong wisdom and thereby acquire some measure of samādhi, as in the Chan approach; or one may develop strong samādhi first, allowing prajñā to arise and reveal what is original, as in the Mind-Center Esoteric practice. Second, once one has seen it, one must trust it deeply and without doubt; above all, one must fully accept and own the realization. Third, when one sees that true nature pervades the entire Dharma Realm, everything throughout the Dharma Realm is recognized as nothing other than that nature. Call it illusion, and everything is illusion; call it real, and everything is real. Ultimately, both “real” and “illusory” are only provisional names without substantial reality. When the mind is no longer bound by either, this is called non-abiding.

四、一切无住，虽空而不落断灭，妙用宛在。幻心非无，是名无生。

五、虽名无住，但于善恶非不了知、非不分别，只是分别而不住，入于平等不二之境。六、心既平等，自无挂碍恐怖，到处自在矣。七、力量每每旋进旋退，或定或慧，后则定慧不分，只进不退。此真明心理事双融者矣。

Fourth, although nothing is abided in and all is empty, one does not fall into annihilation; wondrous functioning remains fully present. The illusory mind is not simply nonexistent. This is called the unborn. Fifth, although this is called non-abiding, it does not mean failing to discern good and evil. One still distinguishes clearly, yet does not abide in the distinctions, thereby entering the state of equality and nonduality. Sixth, once the mind is equal, obstruction and fear naturally disappear, and one is free wherever one goes. Seventh, at first one's strength may advance and retreat, sometimes leaning toward samādhi and sometimes toward wisdom. Eventually samādhi and wisdom become inseparable; one advances without retreat. This is genuine realization of mind in which principle and phenomena are perfectly integrated.

明心后，“我见”未能即除，习气未能即净。我见习气时时来，时时能转而化之，是真明心者。若转化之力小，此另一问题。只怕不知转、不知化，即不能转、不能化矣。

After realizing the mind, the view of “I” cannot necessarily be eliminated at once, nor can habitual tendencies be purified immediately. If self-centered habits continue to arise but one can recognize, transform, and dissolve them each time they appear, this is genuine realization of mind. If one’s power of transformation is still weak, that is another matter. The real danger is not knowing how to transform them at all; then transformation is impossible.

故学佛第一在开觉知，如得财；第二在善用其觉知，如用财；第三，并觉知而亦空之；第四，无所谓空不空，本来如是。如真富贵人，自忘其多财也。

Thus, in Buddhist practice, the first step is to awaken knowing awareness, like acquiring wealth. The second is to know how to use that awareness skillfully, like knowing how to use one’s wealth. The third is to empty even that awareness itself. The fourth is that there is no longer any question of empty or not empty—it is simply originally so. It is like a truly wealthy person who has forgotten how much wealth he possesses.

觉照一起，习气即消，但此中迟捷，各有不同，此有过程者十：一、境来而不觉。二、境来而再觉，惟起觉极费事。三、境来时，起觉不难。四、境来即觉，略有先后。五、境觉同时并起，而有时忘失。六、同时而可以勿忘。七、觉先于境，但有时在后，或偶尔竟回到忘失时。八、常觉不动。九、觉尚未净。十、常寂而常照，并觉亦无住矣，此是力量真充足时。

The moment awareness and illumination arise, habitual tendencies begin to dissolve. Yet the speed of this process differs from person to person. It may be described in ten stages. First, circumstances arise and one does not notice. Second, circumstances arise and only afterward does one become aware, and arousing

awareness requires great effort. Third, when circumstances arise, becoming aware is no longer difficult. Fourth, awareness arises immediately with the circumstance, though there is still a slight sequence between them. Fifth, circumstance and awareness arise simultaneously, though one still occasionally forgets. Sixth, they arise simultaneously and awareness is no longer lost. Seventh, awareness precedes the circumstance, though at times it still comes afterward, or one may occasionally lapse into forgetfulness. Eighth, awareness is constant and unmoving. Ninth, even this awareness has not yet become completely pure. Tenth, there is constant stillness and constant illumination, while even awareness itself is no longer something one abides in. At this point, one's strength is truly complete.

从来大习气易去，小习气难除，还是不平等。是以仍有惊、怖、畏之果。其间忽上忽下，不得以退转名之。

Generally speaking, gross habitual tendencies are easier to remove, while subtle ones are more difficult. This shows that equality has not yet been fully realized, and therefore reactions such as shock, fear, and anxiety may still arise. During this process one may seem at times to progress and at times to fall back, but this should not be regarded as genuine regression.

平时常用反观法，考察自己习性，不论好、坏、善、恶，凡不易化除者，即属生死之根，万不可固执为善而保留之。越不易化除，越要化除，常与自己逆，便是进功。

In daily life, constantly turn the light back and examine your own habitual tendencies. Whether they seem good or bad, wholesome or unwholesome, whatever is difficult to transform belongs to the root of birth and death. One must never cling to something merely because one regards it as "good" and therefore preserve it. The harder a tendency is to transform, the more necessary it is to transform it. To repeatedly go against one's own entrenched habits is itself progress in practice.

除习气，犹如人天交战，此必百战而可克胜，原非一朝一夕之功。明心而后，方具可以交战之资格，此即启用，由小战而大战，小胜而大胜，而根本破敌，永无后患。

Eliminating habitual tendencies is like a great battle between opposing forces. Victory may require a hundred battles; it is certainly not the work of a single day or night. Only after realizing the mind does one truly become qualified to enter this battle. This is what is meant by bringing forth the function. One proceeds from small battles to great battles, from small victories to great victories, until the enemy is defeated at the root and no future trouble remains.

用功夫，切切压制不得、躲避不得。如贪瞋之根，必拔除之、化解之。若但知守住戒定慧，用以对治贪瞋痴，则善恶二见，留影于心。如敌来守城，虽一时敌不得入，敌终未去，乘机仍可入城，非究竟也。

In practice, one must never simply suppress habitual tendencies or avoid them. The roots of greed and anger, for example, must be uprooted and transformed. If one merely uses discipline, samādhi, and wisdom to hold greed, anger, and ignorance in check, then the dualistic impressions of good and evil still remain in the mind. It is like defending a city against an enemy: although the enemy cannot enter for the moment, he has not actually gone away and may enter whenever an opportunity arises. This is not ultimate.

故勿压制、勿躲避，以破除为妙，两不留影，心无所染，敌我同化，即入大定。

Therefore, do not suppress and do not avoid. The essential point is to dissolve the root itself, leaving no trace of either side. When the mind is unstained and the distinction between enemy and self has been transformed away, one enters great samādhi.

境来不理，亦不起念，但不断灭，此静中定也；对境不惑，依然应付，动而不动，此动中定也；至动静一如，无可无不可时，则大定矣。

When circumstances arise and one neither engages with them nor gives rise to thought, yet does not fall into blankness or annihilation, this is samādhi in stillness. When facing circumstances one remains undeluded and responds appropriately, moving yet unmoved, this is samādhi in activity. When movement and stillness become one, with nothing that must be done and nothing that cannot be done, this is great samādhi.

练心要练机，此在洞明因果之理。时时起观，功夫纯熟，大机大用起矣。一切烦恼，都由情见。情为我爱，见为我执，情见坚固，则成覆障，观因达果之机即不灵，此机用之所以不起也。

Training the mind also means training one's capacity to respond. This depends upon penetrating the principle of cause and effect. By observing continuously until the practice becomes thoroughly mature, great capacity and great function naturally arise. All afflictions come from emotional attachment and fixed views. Emotion is attachment to what "I" love; view is attachment to what "I" hold to be true. When emotional attachment and fixed views become rigid, they form obscurations, and one loses the sharp ability to perceive causes and understand their consequences. This is why great responsive functioning fails to arise.

得他心通者，端赖观因达果之机灵速，是以理事圆通，不待思索，历历如见。全在定慧双资、功夫纯熟。此便是神通，并无何种神妙之可求。

What is called the supernatural power of knowing others' minds depends precisely upon the swift and subtle ability to observe causes and understand their consequences. When principle and phenomena are perfectly integrated, one responds without deliberate thought and sees things with complete clarity. This depends entirely upon the combined strength of samādhi and wisdom and upon mature practice. This itself is supernatural power; there is nothing mysterious or miraculous to seek elsewhere.

肯做不屑做之事，肯说不愿说之话，肯接不愿交之人，其去平等智光不远矣。

When one is willing to do what one formerly considered beneath oneself, willing to say what one would rather not say, and willing to associate with people one would rather avoid, one is not far from the radiant wisdom of equality.

见他人过在，不独难入不二，亦障自己圣道而起骄慢，修道人所最忌！

Seeing and dwelling on the faults of others not only makes it difficult to enter nonduality, but also obstructs one's own sacred path and gives rise to arrogance. This is one of the greatest dangers for a practitioner of the Way.

用功痛切时，必有一度不通世故人情时，故曰如丧考妣。盖痛切之至，必失于礼节威仪也。人每不谅，谓之骄傲自大，或疑为狂。此人人必经之过程，难为辩也。

When one's practice becomes intensely earnest, there will inevitably be a period when one seems out of touch with ordinary social conventions and human ways. This is why it is said to be "like mourning the death of one's parents." When practice becomes this intense, one may naturally lose concern for social etiquette and outward decorum. Others often fail to understand and may take this for arrogance or even madness. This is a stage that everyone must pass through, and it is difficult to explain to others.

用功忽勤忽惰，若进若退，切勿疑忌，此是进功时，万勿性急而懊丧。

When practice alternates between diligence and laziness, seeming at times to advance and at times to retreat, do not become doubtful or suspicious. This is part of the process of progress. Above all, do not become impatient or discouraged.

喜静厌乱，即是不平等，切切不可，须知静乱乃我心之分别，与境无关。

To prefer quiet and dislike disturbance is itself a form of inequality and must be avoided. One should understand that the distinction between quiet and disturbance is created by one's own mind and has nothing to do with circumstances themselves.

修道人自赞毁他，抑人自大，最为可耻可笑，慎勿为识者所讥！

For a practitioner of the Way to praise oneself and disparage others, belittling others while exalting oneself, is among the most shameful and ridiculous of behaviors. Take great care not to become an object of ridicule among those who truly understand.

发愿不轻率，以发愿易而行愿难也。发愿欲大而坚，自心中掺不得一丝情见。

Do not make vows lightly, for making a vow is easy, while carrying it out is difficult. A vow should be vast and steadfast, without the slightest trace of personal emotion or fixed views mixed into it.

八风不动中，四风易守，四风难防，逆者易知，顺者往往入其彀中而不自知，故于顺心如意之事，更须警惕，防其卷入境中。

Among the Eight Winds, four are relatively easy to guard against and four are much more difficult. Adverse circumstances are easy to recognize, but favorable circumstances often draw us in without our even realizing it. Therefore, when things go smoothly and according to our wishes, we must be even more vigilant, lest we be swept away by the situation.

此中无有奇特事，但除习气，莫作圣解！所谓玄妙神变者亦稀松寻常，只缘少见，因而多怪，认为玄妙，忘却本来，入于魔道，宁不可惜！

There is nothing extraordinary here. It is simply a matter of eliminating habitual tendencies. Do not interpret any experience as something holy or extraordinary. What people call mysterious powers and miraculous transformations are actually quite ordinary. Because they are rarely seen, people find them strange, take them to be profound and mysterious, forget what is original, and thereby fall into demonic states. How regrettable that would be!

用功切勿与人较量短长，应默察而自省之。

In practice, never compare yourself with others or compete over who is superior or inferior. Quietly observe yourself and continually reflect within.

修法为一时之权宜，切勿执取于法。贪法等于贪名利，同一生死。所谓成佛者，成如佛之性空也。心有所执，顿失本来，即离佛境，故宜时时凛觉。

Methods of practice are only temporary skillful means; never become attached to the method itself. Craving for Dharma is no different in essence from craving for fame and gain—both belong to birth and death. What is called becoming a Buddha means realizing the same empty nature as a Buddha. The moment the mind grasps

at anything, what is original is lost and one departs from the state of Buddha. Therefore, one must remain constantly and sharply aware.

除习气亦在因缘，此有迟速之不同。明心后，保任绵密（所谓保任，切勿压心不起，只要能转化不住），经过相当时期，习气有忽然消除之妙。

The elimination of habitual tendencies also depends upon causes and conditions, so there are differences in how quickly or slowly it occurs. After realizing the mind, one should preserve the realization continuously and carefully. By preserving it, I do not mean suppressing the mind so that no thoughts arise; one simply needs to transform whatever arises and not abide in it. After a sufficient period of such practice, habitual tendencies may suddenly fall away in a remarkable manner.

众生万般苦恼，只缘一乱字，乱由比量而起，见性人见闻觉知了了，不动念时，心对境是现量，及至动念分别时，动而不动，虽比量而亦现量矣。常能如是者，名打成一片。

All the countless sufferings of sentient beings arise from one thing: confusion. Confusion arises from conceptual inference and comparison. For one who has seen the true nature, seeing, hearing, sensing, and knowing remain vividly clear. When no discriminating thought arises, mind meets circumstances in direct perception. Even when thoughts and distinctions arise, if there is movement without being moved, then although conceptual cognition is functioning, it remains inseparable from direct perception. To remain continually like this is called becoming one seamless whole.

方便力之大小随慧力而转，慧力之大小，在观照之圆不圆。圆斯通矣，通斯圆矣。所言通者，心无碍是也；碍者，以心得心也。心如明圆不惑则通，此名无碍慧，发于大悲心陀罗尼中。陀罗尼者，心之至空至密地也。

The strength of skillful means depends upon the strength of wisdom, and the strength of wisdom depends upon whether one's awareness and contemplation are complete and all-encompassing. When they are complete, there is unobstructed

functioning; when there is unobstructed functioning, completeness is present. What is meant by unobstructed is simply that the mind has no obstruction. Obstruction is nothing other than mind obstructing itself. When the mind is luminous, complete, and free from confusion, there is unobstructed functioning. This is called unobstructed wisdom, arising from the dhāraṇī of great compassion. Dhāraṇī is the most empty and most subtle depth of mind.

练心之法，只于有碍中忍得过。比如一切习惯，本无定义，本无不可。苦在自己养成习惯，非如此不可，遂不忍与自己逆，此碍之所以立也。

The method of training the mind consists simply in enduring and passing through whatever obstructs us. All habits are originally without any fixed definition, and there is fundamentally nothing that must be a certain way. The difficulty lies in the fact that we ourselves have formed habits and become convinced that things must be done in a particular way. Then we cannot bear to go against ourselves, and this is how obstruction is created.

倘忍得过，即无碍矣。因本来无碍也。比如面子事，本属虚幻不实，充其量，不过失去一虚幻面子耳。且看伊究竟碍不碍，此不过一时之不舒服，到底克胜过去，所得之无碍慧力，岂万金可买得哉！故学佛乃大丈夫事，能忍得，能放得下，不与世俗同流，亦不与世俗忤，所谓和而不同，即超然入圣矣。

If we can endure and pass through it, the obstruction disappears, because originally there was no obstruction at all. Take concern for “saving face,” for example. It is fundamentally illusory and unreal. At most, one loses nothing more than an imaginary sense of face. See for yourself whether it truly obstructs you. The discomfort lasts only for a while. Once you overcome it, the unobstructed wisdom gained from doing so cannot be bought for ten thousand pieces of gold.

Therefore, studying and practicing Buddhism is the work of a person of great courage: one must be able to endure and to let go. One neither drifts along with worldly ways nor sets oneself against the world. This is what is meant by being harmonious without being the same. In this way, one transcends the ordinary and enters the path of the sages.

梦中所现之景，可以考察功夫之深浅。凡用功至密切时，心感于梦，梦中能有主张者，即不入三恶道之证。以入三恶道者，必心失其主为因，有随力而无主力，随业高下，入之而不觉。且如梦中有一分力量，必醒时有十分力量。心之与身，梦时为半离，死则为全离，死与梦无大异也。

The experiences that appear in dreams can be used to gauge the depth of one's practice. When practice becomes very close and continuous, it will naturally be reflected in dreams. If one can maintain clarity and self-possession within a dream, this is considered a sign that one will not fall into the three lower realms. Falling into the lower realms occurs because the mind loses its mastery and is driven entirely by karmic forces, following karma without awareness.

If one has even one measure of strength in a dream, then in the waking state one must possess ten measures of strength. During dreaming, mind and body are partially separated; at death, they are completely separated. In this respect, death and dreaming are not greatly different.

一切妙用，不离世觉故，明心见性后，须于人情世故，在在留心，练习通达，用以互除习气。熟于因果之理，方得机先，起大机用。

All wondrous functioning is inseparable from ordinary worldly awareness. Therefore, after realizing the mind and seeing one's true nature, one must pay careful attention to human relationships and worldly affairs, training oneself to become skillful and well-rounded through them and using them to eliminate habitual tendencies. Only by becoming thoroughly familiar with the workings of cause and effect can one see ahead of circumstances and bring forth great capacity and great function.

《大日经·住心品疏》云：菩萨初发明道，即生获除盖障三昧，即与佛菩萨同住，发五神通，获知一切众生语言陀罗尼，能知一切众生心行，作诸佛事而广度之云云。明道者，见性成佛也；除盖障者，除习气也。习气何时净，五神通何时开发，非可先求也。得神通后，以他心通方便度脱众生。此为证体起用之过程，不依此道而入者，是为外道。

The commentary on the *Chapter on the Mind* in the *Mahāvairocana Sutra* says that when a bodhisattva first realizes the Way, one immediately attains the samādhi that removes obscurations, abides together with the Buddhas and Bodhisattvas, develops the five supernatural powers, attains the dhāraṇī of understanding the languages of all sentient beings, knows the workings of their minds, performs the activities of the Buddhas, and extensively liberates beings.

Here, realizing the Way means seeing one's true nature and becoming a Buddha; removing obscurations means eliminating habitual tendencies. When habitual tendencies are purified, the five supernatural powers will naturally unfold. They are not something to be sought in advance. Once such powers arise, one may use the ability to know others' minds as a skillful means to liberate sentient beings. This is the proper process of realizing the essence and bringing forth its function. To enter by some other route is to follow a non-Buddhist path.

明道后，五神通虽一时未能全发，但已非同常人，以证得根本，所有除盖障发神通，均同时开发，只力微耳。

After realizing the Way, even if the five supernatural powers do not immediately manifest in full, one is already no longer the same as an ordinary person. Because the root has been realized, the removal of obscurations and the unfolding of spiritual powers have already begun simultaneously; they are simply still weak in strength.

悟了还同未悟时，不到平淡，炉火不能纯青。所谓大智若愚，整日如痴如傻，打成一片矣。以上所录，实为明心见性后，后发般若妙用之津梁。学者果能信入不疑，于证体后，刻刻提撕，在人情世故上，磨炼自己，深谙众生心行，熟悉因果之理，则除盖障，发五神通，大机大用起矣。

After awakening, one eventually becomes just like one was before awakening. Until everything returns to complete ordinariness and simplicity, the fire has not yet reached its purest blue flame. This is what is meant by "great wisdom appears foolish." One may spend the whole day seeming simple and dull, yet everything has become one seamless whole.

The passages quoted above truly provide a bridge for unfolding the wondrous functioning of prajñā after realizing the mind and seeing one's true nature. If practitioners can enter this with confidence and without doubt, then after realizing the essence they should remain continuously attentive, temper themselves amid human relationships and worldly affairs, deeply understand the workings of sentient beings' minds, and become thoroughly familiar with cause and effect. In this way, obscurations are removed, the five supernatural powers unfold, and great capacity and great function arise.

归宿问题

The Question of One's Final Destination

客有问明心见性人，圆寂后归往何处者；亦有问六祖大师入寂时云：

“我自知去处”，但未言明去处，是知而不言，抑不明去处而不言欤？

Some have asked: “After a person who has realized the mind and seen the true nature passes away, where does that person go?” Others have asked about the Sixth Patriarch, who said before entering nirvāṇa, “I myself know where I am going,” but did not say where that was. Did he know and simply refuse to say, or did he in fact not know and therefore remain silent?

命终往生何所，确是修行人一大关键问题。如不把它搞清楚，对修行进程即大有妨碍，于将来的证果，亦将遭迂曲。

Where one goes after death is indeed a crucial question for practitioners. If this is not clearly understood, it can seriously hinder one's progress in practice and may also lead to detours in the realization of the fruit.

一般说来，芸芸众生在六道中头出头没，轮回不息，生来死去，不知所以。今既开悟，识自本心，见自本性，当明生从何来，死归何所。如亦颠预不知，岂非狂妄自负，未悟为悟？

Generally speaking, countless sentient beings rise and sink within the six realms, revolving endlessly in saṃsāra, being born and dying without knowing why.

Now that one has awakened, recognized one's own mind, and seen one's true nature, one ought to understand where birth comes from and where death returns. If one remains muddled and does not know even this, would that not be arrogant self-deception—mistaking non-awakening for awakening?

但所谓生死去来者，乃对迷人着相时说。在悟人份上，既豁开正眼，彻见真心，则三界六道，皆非实有；十方净土，宛如水月。本既不生，如何有灭？本自不灭，缘何有生？生灭既无，何有去来？更何有方所？

But what we call birth and death, coming and going, is spoken only for deluded people who cling to appearances. For one who has awakened and opened the true Dharma eye, thoroughly seeing the true mind, the three realms and six realms are no longer taken as truly existent; the pure lands of the ten directions are like the moon reflected in water. If that which is original has never been born, how could it ever die? If it is originally undying, how could birth arise? If there is neither birth nor death, where could there be coming or going? And where could there be any fixed destination?

六祖大师悟道后云：“何期自性本自清净；何期自性本不生灭；何期自性本自具足；何期自性本无动摇；何期自性能生万法。”

After awakening, the Sixth Patriarch said: “Who would have thought that self-nature is originally pure! Who would have thought that self-nature is originally unborn and undying! Who would have thought that self-nature is originally complete in itself! Who would have thought that self-nature is originally unmoving! Who would have thought that self-nature can give rise to the myriad dharmas!”

所谓明心见性者，即见此不动不摇、不来不去、不生不灭而又能随缘现相，生起种种妙用之真空妙有之实性。既明见自性不生不灭，不来不去，缘何又从中取来去生灭之相而有所归呢？所以如说有命终、有往生，则实未开悟见性也。

To realize the mind and see one's true nature is precisely to see this real nature of true emptiness and wondrous existence—unmoving and unshaken, neither coming nor going, unborn and undying, yet able to manifest appearances according

to conditions and give rise to all kinds of wondrous functions. Once one has clearly seen that self-nature is unborn and undying, neither coming nor going, why would one again impose upon it the appearances of birth, death, coming, going, and some place to which it must return? Therefore, if one still speaks of an actual death and an actual rebirth somewhere, one has not yet truly awakened and seen the nature.

六祖说“我自知去处”者，拈黄叶止小儿啼也。不明言去处者，实无去处也。以此性如虚空，虚空何有归处？若见有去处，则落实，则着相。落实着相，则生死不了。无去处，则处处可去，处处可去而未尝去。所谓归即无归，无归即归；处处皆归，到处即归也。

When the Sixth Patriarch said, “I myself know where I am going,” this was like holding up a yellow leaf to stop a child from crying—a skillful means. The reason he did not state any destination explicitly is that, in truth, there is no destination. This nature is like empty space; where could empty space return to? If one sees a definite place to go, one has reified it and become attached to appearances. Once there is reification and attachment, birth and death remain unresolved.

Because there is nowhere to go, one can go everywhere; one may go everywhere without ever having gone anywhere. Thus, to return is not to return; not returning is the true return. Everywhere is home; wherever one arrives, one has already returned.

复次，妙有真空者，以妙有故，否则即是顽空；真空妙有者，以真空故，否则便成妄有。

Furthermore, wondrous existence is true emptiness precisely because it is wondrous existence; otherwise it would be mere inert emptiness. True emptiness is wondrous existence precisely because it is true emptiness; otherwise it would become false or substantial existence.

故彻悟心性者，融会色空，冥合体用，既不偏空，亦不执有，于无生灭处，不妨示现生灭，虽生而无生，无生而无不生。故天上地下，四生六道，乃至十方净土无不可生。

Therefore, one who has thoroughly awakened to mind and nature integrates form and emptiness and unites essence and function. Such a person neither falls into emptiness nor clings to existence. Within what is unborn and undying, birth and death may freely be manifested. Though there is birth, there is in truth no birth; because there is no birth, there is nowhere where birth cannot manifest. Thus one may be born in heaven or on earth, among the four modes of birth and the six realms, or in any of the pure lands of the ten directions.

于无来去处，不妨头出头没，虽处处现身而实无来去，无来去而正常来常去，非枯死不动，坐在黑山背后，而谓无生灭来去也。

Within what neither comes nor goes, one may freely appear and disappear throughout the worlds. Though forms are manifested everywhere, in reality there is no coming or going. Precisely because there is no coming or going, there can be constant coming and going. This is not the dead stillness of someone sitting motionless behind a dark mountain and calling that “no birth, no death, no coming, and no going.”

庞居士《无生颂》云：“有男不婚，有女不嫁；合家团圞圆，共说无生活。”

Layman Pang's Verse on the Unborn says:

“A son, yet he does not marry; a daughter, yet she does not wed. The whole family gathers together, speaking of the unborn.”

禅师和云：“无男可婚，无女可嫁；大众团圞圆，说甚无生活！”

A Chan master responded:

“No son exists who could marry, no daughter exists who could wed. The whole assembly gathers together—what ‘unborn’ is there to speak of?”

余试和云：“有男亦婚，有女亦嫁；子子复孙孙，是说无生活。”

I too offer a verse in response:

“A son—and he marries; a daughter—and she weds.

Children and grandchildren generation after generation—this too is speaking of the unborn.”

三颂合来正显此真空妙有之性，无生无不生，无在无不在也。

Taken together, these three verses reveal precisely the nature of true emptiness and wondrous existence: unborn, yet with nothing that cannot be born; nowhere, yet nowhere absent.

真见性者，随缘自在，丝毫不着相，无净秽凡圣之别、四生六道之殊。

所谓生灭来去，皆游戏三昧，不落实有。审如斯，何用指实去处哉？

One who has truly seen the nature is free and at ease in accordance with conditions, without the slightest attachment to appearances. There is no fixed distinction between pure and impure, ordinary and sage, nor between the four modes of birth and the six realms. Birth and death, coming and going, are all merely playful samādhi, never taken as substantially real. If this is truly understood, what need is there to point to some fixed destination?

如僧问长沙：“南泉迁化向什么处去？”沙云：“东家作驴，西家作马！”又僧问：“南泉迁化向什么处去？”沙云：“要骑即骑，要下即下。”又一僧问：“南泉迁化向什么处去？”沙又曰：“石头做沙弥时参见六祖。”又问，又曰：“教伊寻思去。”后又问三次，沙三次默然。

A monk asked Changsha, “After Nanquan passed away, where did he go?” Changsha replied, “He became a donkey in the house to the east and a horse in the house to the west!”

Another monk asked, “After Nanquan passed away, where did he go?” Changsha said, “If you want to ride, then ride; if you want to get off, then get off.”

Another monk asked the same question. Changsha replied, “When Shitou was a novice, he went to see the Sixth Patriarch.” The monk asked again, and Changsha said, “Let him think about it.” Later the monk asked three more times, and on all three occasions Changsha remained silent.

赞得此真如妙性，如此神出鬼没，不可思议，无处捞摸！三圣（临济禅师之法嗣）闻后云：“长沙此答可谓空前绝后，今古罕闻！”

How wonderfully these responses praise the wondrous nature of suchness—appearing and disappearing beyond all prediction, inconceivable and impossible to grasp anywhere! When Sansheng, a Dharma heir of Linji, heard of this, he said, “Changsha’s answer is unprecedented and unsurpassed, rarely heard in either ancient or modern times!”

于此可见灵知妙性无所不在。我们只要一切放下，丝毫无住，不求有在处，则处处皆在，随所寓而常乐矣。

From this we can see that luminous, knowing true nature is nowhere absent. We need only let go of everything, abide nowhere whatsoever, and cease seeking some particular place where it must be. Then it is everywhere, and wherever we find ourselves, we remain naturally at ease.

但明悟自性的人，如旧习深厚，于日常运用中，不能顺逆无拘、声色不染，则分段生死未了，还不能如上所述逍遥自在，尚需七番或三番往返人天，方得自在。

However, if someone who has realized the true nature still has deeply ingrained habitual tendencies and, in daily life, cannot remain free amid favorable and adverse circumstances or unstained by sights and sounds, then ordinary birth and death have not yet been brought to an end. Such a person is not yet able to move freely and at ease as described above, and may still need to pass through seven or three further cycles of rebirth among humans and devas before attaining freedom.

圭峰禅师于此，就功夫深浅，分为三种自在，敦促学人努力用功。第一，妄念若起，都不相随，临命终时，自然业不能系，虽有中阴，所向自由，天上人间，随意寄托。此为受生自在。

Chan Master Guifeng distinguished three kinds of freedom according to the depth of one’s practice, urging practitioners to continue diligently. First, when deluded thoughts arise, one no longer follows them. At the time of death, karma

can no longer bind one. Even if an intermediate state arises, one is free to go wherever one wishes and may take rebirth among devas or humans according to one's own choice. This is called freedom in taking rebirth.

第二，若爱恶之念已泯，即不受分段之身，自能易短为长、易粗为细。此为变易自在。

Second, when thoughts of attachment and aversion have completely ceased, one is no longer subject to ordinary birth and death in discrete lifetimes and can transform a short lifespan into a long one and a coarse body into a subtle one. This is called freedom from transformational birth and death.

第三，若微细流注一切寂灭，唯圆觉大智朗然独存，即随机应现千百亿化身，度有缘众生，名之为佛。此为究竟自在。

Third, when even the most subtle currents of mental activity are utterly extinguished and only the great wisdom of perfect awakening remains brilliantly present, one can respond to conditions by manifesting hundreds of thousands of millions of transformation bodies to liberate sentient beings with whom one has affinity. This is called Buddha. It is ultimate freedom.

诸位同参，我们于明悟本性后，应严加护持，力求上进，精勤不懈地尽除现业流识，以达究竟自在而臻极果。切不可得少为足，停滞不前而趋下流。万一力不从心，因缘不就，也应努力做到变易自在。假如这一点也做不到，那只有发愿往生西方极乐世界或兜率内院，以及其他佛国净土，以期了脱二死而证真常了。

Fellow practitioners, after realizing our true nature, we should guard it carefully, continue advancing, and practice diligently without slackening, thoroughly exhausting the ongoing karmic activity and the flow of consciousness, so as to attain ultimate freedom and reach the final fruit. We must never be satisfied with a small attainment, stop progressing, and drift downward.

If, despite our efforts, our strength is insufficient and conditions are unfavorable, we should at least strive to attain freedom from transformational birth

and death. If even this cannot be accomplished, then we should make the aspiration to be reborn in the Western Land of Ultimate Bliss, the Inner Court of Tuṣita, or another Buddha-field, in order to transcend both kinds of birth and death and realize the true and eternal.

自明朝以来，好多禅师如莲池、彻悟等，均于悟后发愿往生西方净土，或许就是为了不能做到变易自在而不得不发愿往生净土。

Since the Ming dynasty, many Chan masters, such as Lianchi and Chewu, made vows after awakening to be reborn in the Western Pure Land. Perhaps this was because they had not yet attained freedom from transformational birth and death and therefore chose rebirth in a Pure Land.

修心中心密法者如虑此生不能圆满成就，于修法外，每日加持弥勒菩萨根本真言四十九遍，为将来往生兜率作张本，而保有进无退，用心亦苦矣。

Practitioners of the Mind-Center Esoteric Dharma who fear that they may not attain complete accomplishment in this lifetime may, in addition to their regular practice, recite Maitreya Bodhisattva's root mantra forty-nine times each day as preparation for future rebirth in Tuṣita, thereby ensuring continued progress without regression. This too reflects great care and earnestness in practice.

当然，大心凡夫为度众生故，不畏生死，堕三涂如堕四圣，毫无难色，斯真壮志凌云的大丈夫，人天所共仰，佛、菩萨所嘉护者，即不预此例矣。

Of course, ordinary beings of vast aspiration who, for the sake of liberating sentient beings, do not fear birth and death, and who can enter the three lower realms as readily as the four noble realms without the slightest hesitation, are another matter entirely. Such people are truly persons of heroic resolve, admired by humans and devas alike and praised and protected by Buddhas and Bodhisattvas. They are not included in the preceding discussion.

结论

Conclusion

以上拉拉扯扯讲了明心见性的意义和证取办法，又介绍了悟后真修的方便，更复述了证体起用的过程，其中还摘录了一些古近大德的著述。似乎对明心见性、顿悟渐修、一生成办的法门，已叙述得详尽无遗了。

In the foregoing pages, I have gone on at length about the meaning of realizing the mind and seeing one's true nature and the methods by which it may be realized. I have also introduced skillful means for genuine practice after awakening and described the process of realizing the essence and bringing forth its function, while quoting passages from accomplished masters of both ancient and modern times. It may seem that the methods of realizing the mind and seeing one's true nature, sudden awakening followed by gradual cultivation, and accomplishing the path within this very lifetime have now been explained exhaustively.

但彻底克实讲来，这都是钝置众生的废话，不值一提，多此一举。以一切众生本来是佛，不用修，不用证，本自妙用无边、神通无碍，但自任运穿衣吃饭、应缘接物，无取无舍、无著无求，即如如佛。

Yet if we speak from the most direct and ultimate standpoint, all of this is merely unnecessary talk meant for dull-witted sentient beings—not worth mentioning at all. For all sentient beings are originally Buddhas. There is nothing that needs to be cultivated and nothing that needs to be realized. Wondrous functioning is originally boundless, and spiritual powers are originally unobstructed. Simply put on your clothes and eat your meals naturally, respond to circumstances and deal with whatever comes, neither grasping nor rejecting, neither clinging nor seeking—this is the Buddha of suchness itself.

临济祖师云：你目前历历的勿一个形段孤明(即眼前有一个无形无相，而了然如空，历历无间断的绝对无偶的虚明)是活佛活祖。又云：你一念清净心光，是法身佛；一念无分别心光，是报身佛；一念无差别心光，是化

身佛。又云：山僧见处与释迦不别，每日多般用处，欠少什么？六道神光（即六根作用）未曾间断，非佛而何？

As Patriarch Linji said: “This vividly present, formless, solitary luminosity before you”—that is, this formless and shapeless presence right before your eyes, utterly clear like empty space, vividly continuous and absolutely without a second—“is the living Buddha and the living patriarch.” He also said: “A single thought of the pure light of mind is the Dharmakāya Buddha; a single thought of the light of mind free from discrimination is the Sambhogakāya Buddha; a single thought of the light of mind free from differentiation is the Nirmāṇakāya Buddha.” And again: “As I see it, there is no difference between Śākyamuni and myself. In the many ways I function each day, what is lacking? The divine light of the six pathways”—that is, the functioning of the six sense faculties—“has never ceased for a moment. If this is not Buddha, what is?”

我人果能于一切事缘上，无向、无背、无取、无舍，应付裕如，纵夺自在，则嬉笑怒骂，无不是神通妙用；行住坐卧，皆是海印放光。盖所谓神者，凡所施为，皆是真心神光起用，一切景象，既由它现起，一切事功，又无不由伊完成；所谓通者，无阻无碍，无滞无塞，即于事境上无憎无爱、无喜无忧。果如是，则身心轻快，超脱尘累，非心非佛，饥来吃饭，困来打眠，还用修个什么？

If we can truly meet every circumstance without turning toward or away from it, without grasping or rejecting, responding freely and at ease, able to give or take as the situation requires, then laughing, scolding, anger, and reproach are all wondrous manifestations of spiritual power. Walking, standing, sitting, and lying down are all the radiance of the Ocean-Seal Samādhi. What is called “spiritual” means that whatever we do is the functioning of the wondrous light of the true mind. All appearances arise through it, and every activity is accomplished through it. What is called “unobstructed” means that nothing blocks or hinders it, nothing

causes it to stick or become bound: amid all circumstances there is neither aversion nor attachment, neither elation nor sorrow. If this is truly so, body and mind become light and free, transcending the burdens of the dust. Neither mind nor Buddha—hungry, eat; tired, sleep. What is there left to cultivate?

怎奈众生眼光不瞥地，不是趣景逐物，着相驰求，便是妄想重重、情见深厚，故累他诸佛被过，出兴于世，唠唠叨叨，说长道短；和泥合水，委身落草，以致欲被云门一棒打杀喂狗吃，而图天下太平。但诸佛悲心痛切，不怕背黑锅，不畏打杀，还是浩浩而来，为众生布施头目骨髓，从无开口处，权说十二分教；向无下手处，建立八万四千法门，亦不过欲吾人觉醒迷梦，就路还家，恢复本来面目而已。其用心亦良苦矣！

Unfortunately, sentient beings fail to catch sight of the ground beneath their feet. Either they chase after objects and pursue things, clinging to appearances and seeking outwardly, or they are buried beneath layer upon layer of deluded thoughts and deeply rooted emotional views. Thus they have burdened all the Buddhas with the fault of appearing in the world, talking on and on, saying this and that, mixing with mud and water, lowering themselves into the weeds. No wonder Yunmen wanted to beat them all to death with a single blow and feed them to the dogs, so that peace might prevail throughout the world! Yet the Buddhas, moved by profound compassion, do not fear taking the blame, nor do they shrink from being beaten to death. Again and again they come forth, giving their heads, eyes, bones, and marrow for sentient beings. Where originally there was no place to open the mouth, they provisionally expounded the twelve divisions of the teachings; where originally there was nowhere to lay a hand, they established eighty-four thousand Dharma gates. All this was simply to awaken us from the dream of delusion, let us return home by the road already beneath our feet, and recover our original face. How painstaking their compassion has been!

假如吾人经此详明叙述，还是咬不准，不敢肯定“自心即佛”；甚或不解穿衣吃饭便是神通妙用，另着神奇玄妙者，非但要勤苦念佛参禅，还要更好虔修密法，以资从定开慧，契悟本来，方能进而保任除习，归家稳坐，了脱生死。切不可盲目地侈谈无修、无得、无证，而致貽误终身，殃及后世！更不要畏难不前，坐失良机。

If, even after so detailed an explanation, we still cannot grasp this firmly and dare not affirm that “one’s own mind is Buddha,” or if we cannot understand that simply dressing and eating are themselves wondrous manifestations of spiritual power and instead seek something extraordinary, mysterious, and marvelous, then not only must we diligently practice Buddha-recitation and Chan; we should all the more sincerely practice the Esoteric Dharma, relying on samādhi to open wisdom and awaken to what is originally so. Only then can we go on to preserve this realization, remove habitual tendencies, sit securely at home, and become free from birth and death. We must never blindly indulge in talk of “nothing to cultivate, nothing to attain, nothing to realize,” thereby ruining this life and bringing harm to lives to come. Nor should we shrink from the difficulty and let this precious opportunity slip away.

所谓神通变化，实亦寻常，以系本性所具之妙用，非从外来，只以平常为妄想所障而不显，今一旦妄尽显发，以少见故而多怪，以为神妙不可测！其实人人本具，人人都能，犹如穿衣吃饭一样，人人都会，有何奇特？古德谓堕入三恶道，即是堕入四圣，十法界同是一样神通变化，有何可贵，有何奇怪！而且一着稀奇古怪，即入魔道，是又不可不慎也。

So-called supernatural powers and transformations are actually quite ordinary. They are wondrous functions inherent in our true nature, not something acquired from outside. Ordinarily they fail to manifest only because they are obscured by deluded thoughts. Once delusion is exhausted, they naturally appear. Because

people seldom encounter them, they find them strange and imagine them to be mysterious and unfathomable. In truth, everyone possesses them and everyone is capable of them, just as everyone knows how to dress and eat. What is so extraordinary about that? An ancient master said that falling into the three lower realms and entering the four realms of sages are alike: throughout all ten Dharma realms, these are nothing but the same spiritual transformations. What is there to prize? What is there to marvel at? Moreover, the moment one becomes fascinated by strange and extraordinary phenomena, one enters the path of Māra. This is something about which we cannot afford to be careless.

至于做无念功夫，切不可压念不起，而须念起不随不攀缘，不住境相。人非木石，何能无念！成佛乃是大机大用，活泼玲珑的觉者，更何能不起心念！故《圆觉经》教导我们：“居一切时，不起妄念，于诸妄心亦不息灭。”《金刚经》则云：“应无所住而生其心！”六祖大师救卧轮灭心偈亦云：“惠能没伎俩，不断百思想。对境心数起，菩提作么长！”故我人但时时心空，于一切事物无取无舍，不动情想，尽管应缘接物，不见有心起应，事完之后，更渺无用心痕迹。所以终日动而未尝动，镇日起念而一念未起。懒融禅师无心颂云：“恰恰用心时，恰恰无心用；无心恰恰用，常用恰恰无。”诚乃最好之无心写照也。

As for practicing no-thought, one must never suppress thoughts and prevent them from arising. Rather, when a thought arises, do not follow it, do not become entangled with it, and do not abide in appearances. Human beings are not wood or stone—how could they have no thoughts? A Buddha is one of great responsiveness and great functioning, a vividly alive and perfectly free awakened being; how could such a one never give rise to a thought? Thus the *Sutra of Perfect Enlightenment* teaches us: “At all times, do not give rise to deluded thoughts; yet when deluded thoughts arise, do not extinguish them.” The *Diamond Sutra* says: “Let the mind arise without abiding anywhere.” The Sixth Patriarch, in his verse correcting Wolun’s verse on extinguishing the mind, also said: “Huineng has no

special tricks; I do not cut off the hundred thoughts. Facing circumstances, thoughts arise again and again—how could bodhi ever grow?” Therefore, all we need is to keep the mind empty at all times, neither grasping nor rejecting anything, without stirring emotional attachment or conceptual thought. We may respond freely to circumstances and engage with whatever comes, yet without seeing a mind that rises to respond; and when the matter is finished, not the slightest trace of deliberate mental activity remains. Thus one may be active all day long without ever having moved, and thoughts may arise throughout the day without a single thought ever having arisen. Chan Master Niutou Farong’s verse on no-mind says: “Just when the mind is being used, precisely then it is used with no-mind; no-mind functions precisely as it is, and in constant functioning there is precisely nothing.” This is indeed a perfect portrayal of no-mind.

复次，做无念功夫，也不是把前念断、后念未起的真空无念时间逐渐延长为进步，譬如今日无念只一分钟，慢慢延长为五分钟、十分钟，乃至一小时或二十四小时为成功。须知无念是活泼泼的，不是呆板如木石一块。僧问赵州：如何是无念？州云：急水上打球子！后人下语云：念念不停留！所谓无念不是一念不生为无念，而是随起随息，无丝毫住相痕迹。故如上所述，正起念应缘时，亦不见念起，既无起又焉有灭？无生灭，故云无念。于不应缘接物时，虽一念不生，也只如虎尾春冰，遇缘即起，非如木石死寂无知也。

Furthermore, practicing no-thought does not mean taking the interval of empty no-thought between the ending of one thought and the arising of the next and gradually extending it as a measure of progress—as though one had only one minute without thought today, then slowly stretched it to five minutes, ten minutes, an hour, or even twenty-four hours and called that success. Understand that no-thought is vividly alive; it is not a rigid blankness like a piece of wood or stone. A monk asked Zhaozhou, “What is no-thought?” Zhaozhou replied, “A ball tossed on rushing water!” A later master commented, “Thought after thought, never stopping anywhere!” No-thought does not mean that not a single thought arises. It

means that thoughts arise and cease as they do, without leaving the slightest trace of abiding. Thus, as explained above, even while a thought is arising in response to circumstances, no arising is seen. If there is no arising, how can there be cessation? Since there is neither arising nor cessation, it is called no-thought. When there is nothing to respond to, not a single thought may arise; yet this is still like treading on spring ice or holding a tiger by the tail—when conditions appear, functioning immediately arises. It is never the dead stillness and insensibility of wood or stone.

或问：今日如是详细阐述，亦深信一念不生时空寂之灵知，即我人真性。但如何宗下公案仍不能一一透脱？

答曰：宗下公案，亦无甚奇特，只不过考试学人能否不上当，不被境夺；能否不立见，不被语句骗住；能否不落断灭，机用裕如而已。学者只须识得根本后，保任绵密，般若自然日渐开发，慧光自然日渐浑圆，不愁不解这些说话。所谓：“但得本，不愁末；只怕不成佛，不愁佛不解语！”宗下的言句不是故立奇特，玩弄玄虚，而是借以考验学者机之利钝，用以观察平日之证入与照顾本来之力量而已。故吾人只要平日锻炼功深，心若太虚，不上它机境的当，时时处处心空无住，应机自然敏捷。任何言句、公案，寓目即知其落处。

Someone may ask: “After today’s detailed explanation, I deeply believe that the empty, quiescent yet vividly knowing awareness present when not a single thought arises is indeed our true nature. But why, then, am I still unable to pass freely through every Chan koan?”

The answer is: Chan koans are nothing especially strange or extraordinary. They simply test whether a practitioner can avoid being taken in and remain undisturbed by circumstances; whether one can refrain from setting up views and avoid being deceived by words and phrases; and whether one can avoid falling into annihilatory emptiness while responding freely and functioning without

obstruction. Once practitioners recognize the root, they need only preserve it continuously and closely. Prajñā will naturally unfold day by day, and the light of wisdom will naturally become ever fuller and more complete. There is no need to worry about failing to understand these sayings. As the saying goes: “Obtain the root and do not worry about the branches. Fear only that you have not become a Buddha; do not fear that a Buddha cannot understand words!” The sayings of the Chan tradition were not deliberately made strange and extraordinary in order to play with mystery. They were used to test whether a practitioner’s responsiveness was sharp or dull, and to reveal the depth of one’s actual realization and the strength with which one could remain attentive to what is originally so. Therefore, so long as our daily training is deep and mature, the mind vast and empty like space, never taken in by the situations and devices set before us, empty and nonabiding at all times and in all places, our response will naturally be swift and free. Whatever saying or koan appears before our eyes, we will immediately know where it comes down.

如为山灵佑禅师示众云：“老僧百年后，在山下施主家投一头水牯牛，右肋注明‘为山僧某甲’，唤我为山僧，却是水牯牛，唤我水牯牛，又是为山僧，唤我做什么？”这就是以水牯牛和为山僧二名相换你眼光，看你上当不上当。你如心不空净，在名相上做活计，一定被他“牛”和“僧”骗住，在名相上立见解，那就上了它机境的当！故须用脱卸法，离开“牛”与“僧”下语方有出身之路。

As Chan Master Weishan Lingyou once said to the assembly: “After this old monk has passed away, I shall be reborn as a water buffalo in the household of a lay supporter below the mountain. On its right flank will be written the words, ‘Monk So-and-so of Weishan.’ Call me ‘this monk Wuishan,’ and yet I am a water buffalo. Call me a water buffalo, and yet I am the monk Wuishan. What, then, will you call me?” Here, the two names “water buffalo” and “monk of Weishan” are being used to shift your perspective and see whether you will be taken in. If your mind is not empty and pure, and you work only with names and appearances, you will certainly be deceived by “buffalo” and “monk.” The moment you form an understanding based on these names and appearances, you have fallen into the trap of his turning phrase. Therefore, you must use the method of letting go and answer without getting caught in either “buffalo” or “monk”; only then is there a way out.

盖所谓僧也牛也，俱不过一时的假相假名，从真性说来，哪里有牛与僧，故从真处着眼，一物不立，即透出重围。当时为山会上无人作答，后有一位老宿答得很好。他说：“师无异名！”他虽不说名而不离名；既说本来无名，而又可以任意取名；既不着僧与牛，又不离僧与牛，既透出名相，显示真如，而真如又不离这些名相而别有。确是双关妙语！

After all, “monk” and “buffalo” are merely temporary appearances and provisional names. From the standpoint of true nature, where could there be either a buffalo or a monk? Thus, when one looks from the standpoint of truth and establishes not a single thing, one immediately breaks through the encirclement. At the time, no one in Weishan’s assembly could answer. Later, an old adept gave an excellent response: “Master, you have no other name!” Though he did not give a name, he did not depart from names. Though originally there is no name, any name may freely be used. He neither clung to monk or buffalo nor departed from monk or buffalo. He broke through names and appearances and revealed suchness, yet suchness itself is not something existing apart from those names and appearances. It is truly a marvelous double-edged reply!

但而今我们也可不让古人专美于前，另下一语，以酬古人。以本性妙用无边，尽可横拈竖弄，任意描绘，正不必局于一格也。上答是从体立言，我们现在不妨改从用下语：“闲名从来满五湖！”诸仁还会么？且道与上语是同是别？

Today, however, we need not let the ancients have all the glory. We may offer another turning phrase in response. Since the wondrous functioning of our original nature is boundless, we may handle it freely in every direction and express it however we please; there is no need to be confined to a single formula. The previous answer spoke from the standpoint of essence. We may now answer from the standpoint of function: “Idle names have always filled the five lakes!” Do you understand? Tell me: is this the same as the previous answer, or different?

又如高峰禅师问学人：“大修心人为甚不守毗尼？”也是考验学人是否不为名相所拘。同样也只要以脱卸法答他：“为伊不识好恶！”因佛性清静

不染、一丝不挂、无善无恶，有什么戒不戒、慧不慧？！说戒、说定、说慧，都是好肉上挖疮，徒自苦辛！

Likewise, Chan Master Gaofeng asked a student, “Why does one who greatly cultivates the mind not observe the Vinaya?” This too was a test to see whether the student would be bound by names and concepts. One need only answer by letting go of both sides: “Because he does not know good from bad!” Buddha-nature is pure and undefiled, without a single thing attached to it, beyond good and evil. What then is there to call keeping precepts or not keeping precepts, wisdom or no wisdom? To speak of discipline, samādhi, and wisdom is merely cutting a wound into healthy flesh, bringing needless hardship upon oneself.

复次，即或口头圆滑，下语玄妙，也须仔细勘过，方知是否真悟。因有些禅和子或从书本上看得几则公案，或从他人口边听来些许转语，窃为己有，播弄唇舌，偶尔合得一句合头语，便认为他已经开悟，那就大错特错了！

Furthermore, even if someone speaks fluently and gives seemingly profound and subtle replies, that person must still be carefully examined before one can know whether the awakening is genuine. Some Chan practitioners read a few kōans in books or hear a few turning phrases from others, appropriate them as their own, and play clever games with words. If they happen to come out with one fitting phrase, people may assume that they are already awakened. That would be a grave mistake.

如雪峰义存禅师上堂示众曰：“要说这件事有如古镜相似，胡来胡现，汉来汉现。”玄沙出问云：“忽遇镜子来时如何？”师云：“胡汉俱隐！”沙云：“和尚脚跟不点地！”是不肯雪峰也。

For example, Chan Master Xuefeng Yicun once addressed the assembly: “This matter is like an ancient mirror: when a foreigner comes, a foreigner appears; when a Chinese comes, a Chinese appears.” Xuansha stepped forward and asked, “What happens when the mirror itself comes?” Xuefeng replied, “Both foreigner and Chinese disappear!” Xuansha said, “Your heels do not touch the ground!” He did not approve of Xuefeng’s answer.

最近有一位参禅者说：“何不答他：‘打破镜来相见！’”语亦甚妙。但须勘他是否有真实见地，余乃追问曰：“镜子打破作么生相见？”彼即语塞，不能置答。可见这些合头语，不是从自己胸襟中流露出来，而是道听途说从外得来。归宗禅师所谓：蛤蟆禅，只跳得一跳。古德谓：“一句合头语，万世系驴橛！”可不惧哉！

Recently, a Chan practitioner said, “Why not answer him: ‘Smash the mirror, and then we will meet!’” This too sounds quite marvelous. But one still has to examine whether the person possesses genuine insight. So I pressed him further: “Once the mirror is smashed, how will we meet?” He was immediately speechless and could not answer. This shows that such fitting phrases did not flow from his own realization but had been picked up secondhand from elsewhere. Chan Master Guizong called this “toad Chan—it can only jump once.” An ancient master said, “One fitting phrase can become a donkey-tethering stake for ten thousand generations!” Is that not something to fear?

又如天童寺密云悟禅师，冬至时命侍者送棉衣与茅棚老宿御寒。一老宿语侍者云：“老僧自有娘生褂，不用寒衣。”侍者回报密云悟。悟云：“此僧似有悟处，恐未实，更于语下搜看。”因嘱侍者再去问：“娘未生前着何衣？”老宿不能置答。悟嘱其参究此语。后三年，僧圆寂，无答语。

Another example concerns Chan Master Miyun Yuanwu of Tiantong Monastery. At the winter solstice, he instructed his attendant to take padded clothing to an elderly monk living in a thatched hut so that he could keep warm. The old monk told the attendant, “This old monk already has the robe his mother gave him at birth; I have no need of winter clothes.” The attendant reported this to Miyun Yuanwu. Yuanwu said, “This monk seems to have some realization, but I fear it may not be genuine. Probe further beneath his words.” He therefore sent the attendant back to ask, “Before your mother gave birth to you, what robe were you wearing?” The old monk could not answer. Yuanwu instructed him to investigate this question. Three years later the monk passed away, still without having produced an answer.

荼毗时，舍利无数，一众惊叹！悟云：“舍利十斛，不及转语一句，尔等试代答看。”众皆无语。

At his cremation, countless śarīra appeared, and the entire assembly marveled. Yuanwu said, “Ten bushels of śarīra are not worth a single turning phrase. Let one of you answer in his place.” No one could reply.

此则公案说明一句相似语不为真悟，火化有舍利，亦非证道。须真识自本心，见自本性，方如水面按葫芦，掀着便转，圆融无碍，活泼自在。

This kōan shows that a phrase resembling realization is not genuine awakening, and that even producing śarīra after cremation is not proof of realizing the Way. One must genuinely recognize one's own mind and see one's own true nature. Only then is one like a gourd pressed beneath the surface of water: wherever it is pushed, it immediately turns—perfectly free, unobstructed, lively, and spontaneous.

兹为酬谢读者，了此公案，不嫌当阳扬丑，代下一语：当问“娘未生前着何衣？”只向他道：“才谢桃李嫩，又添菊梅新！”也免他悟禅师的探水一场。

To repay the reader and bring this kōan to a conclusion, I do not mind exposing my own shortcomings in broad daylight by offering a reply. If asked, “Before your mother gave birth to you, what robe were you wearing?” I would simply say: “No sooner have the tender peach and plum blossoms faded than fresh chrysanthemums and plum blossoms appear!” That would have spared Master Yuanwu the trouble of sounding the depth.

我人不可强作解人，于理路上得个一知半解，便沾沾自喜，以为悟道，须于稳秘处切实做去。纵或一时不会这些公案，亦无甚紧要，只要认得本来真切，严加护持，所谓心心不异，念念无差，勤除妄习，改造自己，不消三五年，定能“皮肤脱落尽，惟露一真实！”

We must not force ourselves to pose as people who understand. Having gained only a partial intellectual grasp of the principles, we should not become pleased

with ourselves and imagine that we have awakened to the Way. We must practice genuinely in the most subtle and secure place. Even if, for the time being, we cannot understand these kōans, that is not particularly important. As long as we recognize what is original with certainty and guard it carefully—mind after mind without deviation, thought after thought without discrepancy—diligently eliminating deluded habits and transforming ourselves, then within three or five years we will surely reach the point where “all the skin has fallen away, leaving only the one reality exposed.”

这些老和尚的舌头，不愁不七穿八穴，任你横拈竖弄，皆成妙谛。以这些说话以及一切神通妙用，无一不是他自性心中闲家具，有何奇特倚重之处！

At that point, there will be no need to worry about penetrating the tongues of these old monks from every direction. However you pick them up or turn them around, everything becomes a wondrous expression of truth. All these sayings, together with every supernatural power and wondrous function, are nothing more than idle furnishings within one's own self-nature. What is so extraordinary about them that one should value or rely upon them?

而且真到家者，归无所得。所谓无佛无众生、无证亦无得！如有些许玄妙，丝毫神奇，即着在境上，非但不能成佛，着魔倒有份在！可惜现在有些知名人士，也着在神通功用上，心未恬净。评论今古人物时，不说某人神通大，便说某人没本事，而不指出他们粘执附着处，使后学知所上进，以资策励。这正显示他们还有所重，堕在窠臼里，言之怎不令人感慨万端！

Moreover, one who has truly arrived returns to nothing attained. There is no Buddha, no sentient being, no realization, and no attainment. If there remains even the slightest sense of mystery or the least fascination with the miraculous, one is already attached to an experience. Not only will one fail to attain Buddhahood; one may instead fall into demonic states.

Unfortunately, some well-known figures today are themselves attached to supernatural powers and extraordinary functions, and their minds are not yet peaceful and pure. When judging people of the past and present, they either praise

someone for possessing great supernatural powers or dismiss someone else as having no ability, yet fail to point out where those people remain attached and entangled, so that later students might know how to advance and be encouraged in their practice. This itself shows that they still regard something as important and remain trapped within a fixed pattern. How could one not feel deeply saddened by this?

兹为便于后学识别真心与妄心，知所勇猛精进，不致误入歧途起见，再将知衲禅师所作《真心直说》辨别真妄一节摘录于后。

To help later students distinguish the true mind from the deluded mind, know where to apply themselves vigorously, and avoid going astray, I shall now quote the section distinguishing true and deluded mind from Chan Master Jinul's *Straight Talk on the True Mind*.

“或曰：真心与妄心对境时，如何辨别耶？曰：妄心对境有知而知，于顺违境，起贪瞋心，又于中容境起痴心也。既于境上起贪瞋痴三毒，足见是妄心也。

“Someone may ask: When the true mind and the deluded mind encounter circumstances, how can we distinguish between them? The answer is: when the deluded mind encounters an object, it knows through deliberate knowing. In favorable or unfavorable circumstances, it gives rise to greed and anger; toward neutral circumstances, it gives rise to ignorance. Since greed, anger, and ignorance—the Three Poisons—arise in relation to circumstances, this clearly shows that it is the deluded mind.

若真心者，无知而知。平怀圆照故，异于草木；不生憎爱故，异于妄心。即对境虚明，不憎不爱，无知而知者为真心。

The true mind, however, knows without deliberate knowing. Because it remains even-minded and illuminates all things completely, it is different from grass and wood; because it gives rise to neither aversion nor attachment, it is different from the deluded mind. When facing circumstances, it is empty and luminous, neither hating nor loving, knowing without deliberate knowing—this is the true mind.

故《肇论》云：夫圣心者微妙无相，不可为有；用之弥勤，不可为无；乃至非有，故知而无知；非无，故无知而知。是以无知即知，无以言异于圣人心也。”

Thus the *Zhaolun* says: ‘The mind of a sage is subtle and wondrous, without form, and therefore cannot be said to exist; yet its functioning is ceaseless, and therefore it cannot be said not to exist. Because it is not existent, it knows without knowing; because it is not nonexistent, it knows precisely through not-knowing. Thus not-knowing itself is knowing. There is no other way to describe the mind of a sage.’”

“又妄心在有着有，在无著无，常在二边，不知中道。永嘉云：‘舍妄心，取真理，取舍之心成巧伪，学人不了用修行，真成认贼将为子。’若是真心，居有无，不落有无，常处中道。故祖师云：‘不逐有缘，勿住空忍，一种平怀，泯然自尽。’《肇论》云：‘是以圣人处有不有，居无不无；虽不取于有无，然不舍于有无，所以和光同尘，周旋五趣，寂然而往，泊尔而来，恬淡无为，而无不为。’”

“Again, the deluded mind clings to existence when there is existence and clings to nonexistence when there is nonexistence. It constantly falls into the two extremes and does not know the Middle Way. Yongjia said: ‘Rejecting the deluded mind and grasping at true principle—the very mind of rejecting and grasping becomes subtle deception. If practitioners fail to understand this and cultivate in that way, they truly mistake the thief for their own son.’

The true mind, however, dwells amid existence and nonexistence without falling into either. It always abides in the Middle Way. Thus the patriarch said: ‘Do not chase after conditioned existence; do not abide in empty quiescence. With one even and impartial mind, all distinctions naturally disappear.’

The *Zhaolun* says: ‘Thus the sage dwells amid existence without being existent and abides amid nonexistence without being nonexistent. Though grasping neither existence nor nonexistence, he abandons neither existence nor nonexistence. Therefore he conceals his brilliance and mingles with the dust, moving freely

through the five realms. He goes in stillness and comes in tranquility, serene and uncontrived, yet leaving nothing undone.”

“又真心乃平常心也，妄心乃不平常心也。或曰：何名平常心？曰：人人具有一点灵明，湛若虚空，遍一切处，对俗事假名理性，对妄识权号真心。

“Again, the true mind is the ordinary mind, while the deluded mind is the extraordinary, unsettled mind. Someone may ask: What is meant by the ordinary mind? The answer is: everyone possesses a point of luminous awareness, clear and still like empty space, pervading everywhere. In relation to ordinary worldly matters it is provisionally called principle or true nature; in contrast to deluded consciousness it is provisionally called the true mind.

无丝毫分别，遇事不昧；无一念取舍，触物皆周。不逐万境迁移，设使随流得妙，不离当处湛然，觅即知，君不见，乃真心也。或曰：何名不平常心？曰：境有凡圣、染净、断常、生灭、动静、去来、好丑、美恶等乃至万别千差，皆名不平常境。心随此不平常境而生灭，对前平常真心，故名不平常妄心也。

It contains not the slightest discrimination, yet remains completely clear in every situation. It gives rise to no thought of grasping or rejecting, yet responds fully to whatever it encounters. It is not carried away by the myriad circumstances. Even while flowing along with conditions and functioning wondrously, it never departs from the clear stillness of the present moment. Seek it and you immediately know—do you not see? This is the true mind.

Someone may ask: What is meant by the extraordinary mind? The answer is: circumstances appear as ordinary and sacred, defiled and pure, annihilation and permanence, birth and death, movement and stillness, coming and going, beautiful and ugly, good and evil, together with countless other distinctions. These are called extraordinary circumstances. When the mind follows such circumstances and rises and falls with them, in contrast with the ordinary true mind described above, it is called the extraordinary deluded mind.

或曰：真心平常不生耶？曰：真心有时施用，非逐境生，但妙用游戏，不昧因果！”学者幸于斯三致意焉！

Someone may ask: Since the true mind is ordinary, does it never arise? The answer is: the true mind does at times function, but it does not arise by chasing after circumstances. It simply manifests wondrously and freely without ever being confused about cause and effect.” Practitioners should reflect deeply on these words again and again.

最后，还要向学者进一忠言，我人识取真心，证得本来后，尚需众善奉行，一则磨炼自己习气，以增慧光，二则积累福德，以作成佛资粮。

Finally, I would like to offer practitioners one sincere piece of advice. After recognizing the true mind and realizing what is original, we must still practice every form of virtue. First, this serves to refine our habitual tendencies and increase the light of wisdom. Second, it accumulates merit as the necessary provision for Buddhahood.

以吾人真如体性虽净，而有无始旷劫习染未除，不以种种方便薰习，烦恼亦无得净。而此烦恼垢染，遍一切处，故须修一切善行，以为对治。

Although the essence of our suchness is intrinsically pure, habitual defilements accumulated throughout beginningless eons have not yet been eliminated. Without employing various skillful means to transform and refine them, our afflictions cannot become purified. Since these defilements pervade every aspect of our lives, we must cultivate all kinds of wholesome actions as a means of counteracting them.

复次，佛是二足尊，智慧福德双圆，方能成佛。如仅有慧而无福，只不过是罗汉，不能成佛，故须广行诸善，积聚福德。切不可自恃天真，不习众善，以成懈怠，而误堕恶道，铸成大错！

Moreover, the Buddha is called the Honored One Perfect in the Two Accumulations because both wisdom and merit must be brought to perfection for Buddhahood to be attained. If one possesses wisdom but lacks merit, one may attain only the state of an arhat and cannot accomplish Buddhahood. Therefore, one must extensively practice virtue and accumulate merit. Never rely complacently

upon the fact that one's true nature is originally pure and, on that account, neglect wholesome actions and fall into laziness, for this could lead one into the lower realms and become a grave mistake.

但修善时，须与无心相应，不可取着福报，若取福报，便落凡夫人天报中，难证真如，不脱生死。若与无心相应，即为成佛方便。既能超脱生死，更兼具广大福缘。

Yet when cultivating virtue, one must accord with no-mind and never become attached to karmic rewards. If one grasps at merit and reward, one falls into the ordinary karmic results of human or heavenly rebirth, making it difficult to realize suchness and impossible to transcend birth and death. If wholesome actions accord with no-mind, however, they become skillful means for attaining Buddhahood. One can then transcend birth and death while at the same time accumulating vast merit and favorable conditions.

《金刚经》云：“菩萨无住相布施，其福德不可思量！”千金不易之谈也。

The *Diamond Sutra* says, “When a bodhisattva practices generosity without abiding in appearances, the resulting merit is immeasurable.” These are words worth more than a thousand pieces of gold.

末了，戏作和秦观及陶铸《郴州旅舍》《踏莎行》词一首，以作本文结束。

Finally, in a playful spirit, I have composed a lyric to the tune *Treading on Grass*, echoing Qin Guan's *Lodging at Chenzhou* and Tao Zhu's response to it, as a conclusion to this essay.

昔日郴州环境荒凉，甚少人烟，为贬谪流放之地。少游因变法之争，被谪居此，黯然神伤，词意因之多感伤悲苦、忆旧怀故之情。

In former times, Chenzhou was a desolate and sparsely populated place, often used as a destination for exile. Qin Guan, also known as Shaoyou, was banished

there because of political disputes over reform. Deeply saddened by his exile, he composed a lyric filled with sorrow, loneliness, and longing for the past.

《踏莎行·郴州旅舍》

宋代：秦观

“Treading on Grass — Lodging at Chenzhou”

Qin Guan, Song Dynasty

“雾失楼台，月迷津渡。桃源望断无寻处。可堪孤馆闭春寒，杜鹃声里斜阳暮。

驿寄梅花，鱼传尺素。砌成此恨无重数。郴江幸自绕郴山，为谁流下潇湘去。”

“Mists swallow the towers; moonlight obscures the ferry crossing.
I gaze toward Peach Blossom Spring, but nowhere can it be found.
How can I bear the lonely lodge shut in by the chill of spring,
as the setting sun sinks amid the cuckoo's mournful cries?

Plum blossoms arrive by post; letters are borne from afar,
layer upon layer adding to this boundless sorrow of separation.
Chenzhou River, you might well have flowed around Chenzhou Mountain—
for whom do you journey onward into the Xiang and Xiao?”

陶铸当时是广东省委第一书记，词因郴州现已建设得欣欣向荣，工业发达，环境秀丽，而心胸开朗，乃反其意而和之，故词意豪放、明朗、爽利、多姿。二词俱见报载，一时传为美谈。

At the time, Tao Zhu was First Secretary of the Guangdong Provincial Party Committee. By then Chenzhou had been transformed into a flourishing place, with growing industry and beautiful surroundings. In a broad and cheerful spirit, he responded to Qin Guan's lyric by reversing its original mood. His version is therefore bold, bright, open, and full of vitality. Both poems were published in the newspapers and became a much-told literary anecdote of the time.

**“翠滴田畴，绿漫溪渡，桃源今在寻常处。英雄便是活神仙，高歌唱
出花千树。”**

**桥跃长虹，渠飘素练，山川新意无重数。郴江北向莫辞劳，风光载
得京华去。”**

“Emerald fields drip with green; verdure spreads across the stream crossing—
Peach Blossom Spring is now found in ordinary places.

A true hero is a living immortal,
whose soaring song calls forth a thousand flowering trees.

Bridges leap like rainbows; canals stream like ribbons of white silk;
mountains and rivers reveal endless new beauty.

Chenzhou River, do not begrudge your northward journey—
carry this splendid scenery all the way to the capital.”

兹合二词之意，更和一首，以示佛法不离世法，世法即是佛法之意。

**用助诸仁在事境上磨炼，去其习障，圆证菩提，在世法上大放异彩。不到
之处，尚请读者多多指正。**

Bringing together the meaning of these two lyrics, I have composed another in response, to express the principle that the Buddhadharma is never apart from worldly dharmas, and that worldly dharmas themselves are the Buddhadharma. I offer it in the hope that it may help fellow practitioners temper themselves amid actual circumstances, remove habitual obscurations, perfectly realize bodhi, and allow the Dharma to shine brilliantly within worldly life. I ask readers to kindly correct whatever may be inadequate.

“雾失楼台，绿漫溪渡，桃源不离寻常处！

境无好恶心有别，任运休将知见树！

桥跃长虹，鱼传尺素，风光本自无穷数！

随缘放旷任沉浮，甘作春泥群芳护。”

“Mists conceal the towers; green spreads across the stream crossing—
Peach Blossom Spring has never been apart from the ordinary world.

Circumstances themselves know neither good nor bad; distinctions arise

only in the mind—
so move freely with conditions and do not set up views and opinions.

Bridges leap like rainbows; letters travel from afar—
the scenery has always been boundless and inexhaustible.
Free and open, follow conditions through rising and falling;
gladly become the spring earth that nurtures a hundred flowers.”

写至此，不觉哈哈大笑！忽听有人说道：“笑什么，不怕开了口合不拢嘴吗？”

Writing to this point, I suddenly burst into hearty laughter! Then I seemed to hear someone say, “What are you laughing at? Aren’t you afraid that once you open your mouth, you won’t be able to close it again?”

余振威喝曰：“阿谁见余开口来！”

I gave a thunderous shout: “Who ever saw me open my mouth?”

正是：

“说尽云山海月情，
唇吻未动心勿行，
玉兔怀胎蚌含月，
泥牛入海木龙吟！”

Precisely:

“Though all has been said of clouds and mountains, ocean and moon,
the lips have never moved, and the mind has never stirred.
The jade rabbit carries a child; the oyster holds the moon within.
A clay ox enters the sea, and a wooden dragon roars.”

(连载于《禅》刊 1991 年 1 至 4 期)

(Originally serialized in the journal *Chan*, Issues 1–4, 1991.)