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齐志军老师

Teacher Qi Zhijun



齐志军老师	Teacher Qi Zhijun

序

Preface

本书作者齐志军，祖籍河南，电子技术工程师，1977年毕业于河南郑州大学物理系，后长期从事电子仪器仪表设计开发工作。齐老师秉性纯朴，不尚风华，但雅慧颖悟，睿智内敛。因为幼时丧母，中年阅尽沧桑，所以他对苦空无常的人生有真切的体验，对贪嗔不舍的众生深怀悲悯，解脱度生的弘愿于少时便已萌生，年长后更有增无减。	The author of this book, Qi Zhijun, is ancestrally from Henan Province. An electronic technology engineer, he graduated from the Department of Physics at Zhengzhou University in Henan in 1977 and subsequently worked for many years in the design and development of electronic instruments and equipment. Teacher Qi is simple and unadorned by nature, without concern for outward brilliance, yet refined, perceptive, and quietly wise. Having lost his mother in childhood and experienced life's vicissitudes by middle age, he has had a genuine experience of life's suffering,

	emptiness, and impermanence. He feels deep compassion for sentient beings who cannot relinquish greed and anger, and his great vow to attain liberation and liberate sentient beings arose in his youth and only grew stronger with age.
1989年秋天，因缘会聚，齐志军老师赴上海拜见元音上师，受心中心法灌顶，之后为法忘躯，精勤打坐，苦自磨砺。	In the autumn of 1989, when causes and conditions came together, Teacher Qi went to Shanghai to pay respects to Master Yuanyin and received empowerment in the Heart-of-Heart Dharma. Thereafter, he forgot himself for the sake of the Dharma, diligently practiced seated meditation, and rigorously tempered himself.
曾作《悟心诗》五首，自呈见地，得到元音上师的鼓励首肯，上师亲笔批示、印证咐嘱：“空假不立中亦无，化作春泥群伦护”。并传付灌顶资格，委托他广弘佛法心中心。	He once composed five Poems on Awakening to the Mind, presenting his understanding for examination. He received Master Yuanyin's encouragement and approval. The master personally wrote comments, confirmed his realization, and instructed him: "Neither emptiness nor provisional existence is established; within the middle, too, there is nothing. Transformed into spring mud, protect the multitude." The master also conferred upon him the qualification to bestow empowerment and entrusted him with widely propagating the Heart-of-Heart Dharma.
自此，齐老师不辞劳苦，建寺迎僧，大江南北，讲法灌顶。元音上师多次在信中感慨赞叹：“虽然我们相隔很远，但却心心相印，无丝毫隔阂”，“你于佛法能融会贯通，实堪欣慰。将来荷担如来家业者，岂即吾子志军乎？！”	From that time onward, Teacher Qi spared no effort in building temples, welcoming monastics, and traveling throughout the country to expound the Dharma and confer empowerment. In letters, Master Yuanyin repeatedly expressed his admiration: "Although we are far apart, our minds are in perfect accord, without the slightest barrier between us." "You have integrated and comprehended the Buddhadharma; this is truly gratifying. In the future, who will shoulder the Tathāgata's household affairs if not my son Zhijun?!"
自元音上师付法以来，齐老师以深广的悲心，精湛的智慧，深邃的证悟，和善巧莫测的方便，接引广大佛弟子，启迪后学同归佛乘。秉承三代祖师遗训，齐老师依旧强调佛法心中心乃“以禅为体，以密为用，以净土为归”。	Since Master Yuanyin transmitted the Dharma to him, Teacher Qi has guided a great many Buddhist disciples with profound and expansive compassion, consummate wisdom, deep realization, and unfathomably skillful means, inspiring later students to return together to the Buddha Vehicle. Upholding the instructions bequeathed by three

	generations of patriarchs, Teacher Qi continues to emphasize that the Heart-of-Heart Dharma takes Chan as its essence, Esoteric Buddhism as its function, and the Pure Land as its ultimate destination.
他辨析心性，十分严谨，决不姑让；而每遇良才，一定夺却境界，扫荡概念，必使当下体认。齐老师说法，或简洁直接，或深婉恳切。或如雷霆闪电，瞻之在前，忽焉在后，令人目不暇接；或如田园逸风，轻松活泼，使老幼皆蒙熏习。	He is exceedingly rigorous in discerning the mind and intrinsic nature and never makes concessions lightly. Yet whenever he encounters someone of fine ability, he invariably strips away that person's experiential states and sweeps aside conceptual constructs, so that they must recognize it directly in that very moment. Teacher Qi's Dharma teachings are at times concise and direct, at times profound, subtle, and earnest. At times they are like thunder and lightning—before one's eyes, then suddenly behind one's back—leaving one scarcely able to take it all in; at other times they are like a leisurely breeze across the fields, relaxed and lively, benefiting both young and old alike.
近年来，鉴于部分心密学人对于“一念断处、了了分明的灵知”的理解常有偏差、有人死执空灵境界不舍的现象，齐老师强调：所谓身心世界化空、灵知自性显现，正是“不可得”。	In recent years, observing that some students of heart esotericism often misunderstand “the point where thought ceases and the lucid, distinctly present spiritual knowing,” and that some cling rigidly to states of empty luminosity, Teacher Qi has stressed that what is called the emptying of body, mind, and world, and the manifestation of the intrinsic nature of spiritual knowing, is precisely “unobtainable.”
学人应于此灵知凸现的一霎那，体悟万法本来虚妄，我人自性本来解脱，从而证体启用，自在无碍。若死执灵知，不知万法皆自性，就不能随缘起用，这与佛法本意、祖师教诲正是南辕北辙。	At the very instant when this spiritual knowing stands forth vividly, students should realize that all phenomena are originally illusory and that our intrinsic nature is originally liberated. They may thereby realize the essence and activate its function, freely and without obstruction. If they cling rigidly to spiritual knowing and do not understand that all phenomena are intrinsic nature itself, they cannot respond to conditions and function accordingly. This is diametrically opposed to the fundamental intent of the Buddhadharma and the teachings of the patriarchs.
又因某些心密弟子对于座下观照的原则多有争议，齐老师在总结三代祖师的有关开示后，以创造性的语言，将座下观照的三个过程的用功重点归纳为《观照三步	Because certain disciples of heart esotericism have also debated the principles of contemplation off the meditation cushion, Teacher Qi, after

曲》：第一步，不随念转，不为境迁；第二步，凛然一觉，朗然现前	synthesizing the relevant instructions of three generations of patriarchs, creatively summarized the central points of effort in the three stages of off-cushion contemplation as “The Three Steps of Contemplation”: First, neither follow thoughts nor be moved by circumstances; second, in a solemn moment of awakening, clarity appears before one.
；第三步，本来是佛，观什么照？！其实齐老师谈法，无不从修行实际出发，若说本来，则自性本具，一步已非，何谈三步？但若方便修证之次第，则三步曲真实不虚矣。	Third, one is originally Buddha—what is there to contemplate?! In fact, all of Teacher Qi’s discussions of the Dharma proceed from the realities of practice. Speaking of what is original, the intrinsic nature is inherently complete: even one step is already not so, so how could there be three steps? Yet as a skillful sequence for practice and realization, these three steps are indeed real and not false.
面对参差不齐的学人，齐老师在日常的答疑中，都强调“修行的重点是求解脱”，要为了自我和一切众生的解脱而刻苦修行；而解脱之要诀，是了悟自性本来无缚、烦恼本不曾生、佛法本来无言。	When addressing students of varying capacities in his daily answers to questions, Teacher Qi always emphasizes that “the focus of practice is to seek liberation.” One must practice diligently for the liberation of oneself and all sentient beings. The essential key to liberation is to awaken to the fact that intrinsic nature has never been bound, afflictions have never truly arisen, and the Buddhadharma has originally been wordless.
对于无法契入无相的众生，齐老师毅然要求弟子“归心净土”，认为“念佛法门最为稳妥”。	For sentient beings unable to enter the formless, Teacher Qi resolutely instructs his disciples to “turn their minds toward the Pure Land,” holding that “the Dharma gate of Buddha-recitation is the most reliable.”
当发现学人举棋不定，游走于各个门派之间唐丧光阴时，齐老师痛心疾首，婆心劝告：“请务必选一个适合您的法门，或念佛、或参禅、或修密，行起解绝，锲而不舍，一门深入”。因为只有一门深入，才有可能触类旁通、体会佛法精髓，才有可能此生了生脱死。把精力浪费在门户之争、义理之辩上，是与佛陀教诲背道而驰的。	When he finds students wavering indecisively and drifting among different schools, squandering their time, Teacher Qi is deeply distressed and earnestly advises: “Please be sure to choose a Dharma gate suited to you—whether Buddha-recitation, Chan inquiry, or esoteric practice. Put it into practice until conceptual understanding falls away; persevere without slackening, and go deeply into one gate.” Only by going deeply into one gate can one possibly gain insight by analogy and experience the essence of the Buddhadharma; only then is it possible to transcend birth and death in this very life. To waste one’s energy on disputes between schools and

	debates over doctrine is to go against the Buddha's teachings.
除此之外，齐老师的答疑还涉及到经典解析、公案启发、打坐指导以及佛法修行的各类基本问题。	In addition, Teacher Qi's answers to questions address such matters as scriptural interpretation, inspiration from koans, guidance in seated meditation, and various fundamental issues in Buddhist practice.
应各方同仁恳请，印心宗师兄弟们辛苦搜寻整理，现将多年以来齐老师就有关众多学法之人的佛法答疑整理成册出版，虽然这些资料只是齐老师众多答疑中的很小一部分，且因整理仓促，难免挂一漏万，但滴水知味，希望各位佛弟子勿因易得，便生轻想。当恭敬参学，殷勤自省，则于自己的修行解脱一定可以有所裨益。	At the earnest request of colleagues from many quarters, fellow disciples of the Mind-Seal school have labored to search for and compile these materials. Teacher Qi's answers to the many questions concerning the Buddhadharma that practitioners have raised over the years are now collected and published in this volume. Although these materials constitute only a very small portion of Teacher Qi's many answers, and although the hurried compilation has inevitably resulted in omissions, one may know the flavor from a single drop of water. We hope that Buddhist disciples will not take them lightly merely because they are readily available. If they study them respectfully and examine themselves diligently, they will surely benefit their own practice and liberation.
普愿一切众生，速开智慧，同成正觉。	May all sentient beings swiftly open wisdom and together attain right awakening.
宋珂君敬序于北京南湖中园	Respectfully prefaced by Song Kejun at Nanhu Zhongyuan, Beijing
二〇〇七年一月二十六日	January 26, 2007

上篇：佛法认识篇

Part One: Understanding the Buddhadharma

一、佛法常识

I. Basic Knowledge of Buddhism

（一）佛法与人生

(I) Buddhism and Human Life

1、修行人如何对待家庭、事业、金钱?	1. How should practitioners regard family, career, and money?
答：家庭是责任；事业是本分；金钱是工具。	Answer: Family is a responsibility; a career is one's duty; money is a tool.
2、姻缘真的是天注定吗?	2. Are marital affinities truly ordained by Heaven?
答：姻缘也是因缘，是他们自己前世结下的，缘熟总逃不掉，说成“天注定”只是容易理解些，其实是他们自己注定的。若不求解脱，生生世世仍在缠缚，直至缘尽。“诸法因缘生，缘尽法还灭……”	Answer: Marital affinities, too, are causes and conditions. They were formed by the people themselves in previous lives. Once the conditions ripen, they cannot escape them. Calling it “ordained by Heaven” merely makes it easier to understand; in fact, they themselves have determined it. If they do not seek liberation, they will remain entangled life after life, until the conditions are exhausted. “All dharmas arise from causes and conditions; when conditions are exhausted, dharmas too cease . . .”
3、结婚后怎么修法?	3. How should one practice after marriage?
问：以前虽然发过出家的心，但我现在也深知出家肯定是不大可能的，我的父母不会愿意的！可是现在我对恋爱都有些惧怕，我女朋友老是问我，结婚后的生活肯定会与正常人不同吧？对呀，结婚后怎么办，怎么修法啊？对这个我目前不得不考虑的问题，还望齐老师赐教。	Question: Although I once aspired to leave home, I now know very well that this is certainly not very likely; my parents would not agree to it. Yet I have now become somewhat fearful even of falling in love. My girlfriend keeps asking me: surely life after marriage will be different from that of ordinary people, won't it? Yes—what should one do after marriage? How should one practice? This is something I currently have no choice but to consider, and I hope Teacher Qi will kindly instruct me.
答：既然不可能出家，为什么婚后不能正常呢?	Answer: Since leaving home is not possible, why can you not live normally after marriage?
4、不断夫妻之间的淫欲，能不能见性?	4. Can one see one's true nature without abstaining from sexual desire between husband and wife?

答：这都是哪儿跟哪儿啊！橱具与厕具不宜搭配出售。	Answer: What does one thing have to do with the other? Kitchen utensils and toilet fixtures should not be sold together.
5、在教育孩子方面，是用佛教的方法还是现世间的方法?	5. In educating children, should one use Buddhist methods or worldly methods?
答：哦？佛教的方法与现世间的方法产生矛盾了么?	Answer: Oh? Do Buddhist methods conflict with worldly methods?
6、谈算命	6. On Fortune-Telling
问：有的人算命也很准的。	Question: Some people's fortune-telling is also very accurate.
答：给真修行人算命，是算不准的。袁了凡所遇到的堪称个中高手，照样算不准。	Answer: Fortune-telling is not accurate for those who truly practice. The person Yuan Liaofan encountered could be considered a master in this field, yet even he was unable to calculate accurately.
问：这是为啥?	Question: Why is that?
答：修行能消业故。《金刚经》云：“复次须菩提。善男子善女人受持读诵此经。若为人轻贱。是人先世罪业应堕恶道。以今世人轻贱故。先世罪业则为消灭。当得阿耨多罗三藐三菩提。”	Answer: Because practice can eliminate karma. The Diamond Sūtra says: “Furthermore, Subhūti, if good men or good women receive, uphold, read, and recite this sūtra, and are despised by others, then because they are despised by others in this life, the karmic offenses from previous lives for which they should have fallen into the evil realms will be eliminated. They will attain unsurpassed, complete, perfect awakening.”
7、谈出家	7. On Leaving Home
问：在家出家如何办?	Question: How does one leave home while remaining a householder?
答：四种出家：	Answer: There are four kinds of leaving home:
一、身出家心不出家——狮子身中虫。	1. Leaving home in body but not in mind—the worms within a lion's body.
二、心出家身不出家——外现居士身，内秘菩萨行。	2. Leaving home in mind but not in body—outwardly appearing in the form of a lay practitioner, while inwardly carrying out the conduct of a bodhisattva.
三、身心都出家——法门龙象。	3. Leaving home in both body and mind—pillars of the Dharma.

四、身心都不出家——急须发菩提心。皮囊虽臭，也得之不易，倏忽错过，对这臭皮囊不起也。	4. Leaving home in neither body nor mind—one must urgently arouse bodhicitta. Though this skin-bag is foul, it is not easily obtained. If this opportunity is missed in an instant, one will not be able to make use of this foul skin-bag again.
8、如何是“了生死”？	8. What is meant by “transcending birth and death”?
答：了生死就是亲证本无生死可了。	Answer: To transcend birth and death is to directly realize that there has never been any birth and death to transcend.
9、怎么修到开悟证道?	9. How can one practice until awakening and realization of the Way?
问：我怎么才能知道“体”的存在呢?	Question: How can I know that the “essence” exists?
答：唯证乃知。	Answer: Only through realization can it be known.
问：怎么修到开悟证道?	Question: How can one practice until awakening and realization of the Way?
答：选一个适合您的法门，或念佛、或参禅、或修密……行起解绝，一门深入。这样才可能有正受（受是感受）。道理上即使弄明白，充其量只能算是正见。正见与正受，如车之两轮，缺一不可。	Answer: Choose a dharma gate suited to you—whether Buddha-recitation, Chan investigation, or esoteric practice—and, once practice begins, let conceptual understanding cease; penetrate deeply into a single gate. Only then is it possible to attain right experience (experience being what is meant by “receiving”). Even if one understands the principles, at most this can be called right view. Right view and right experience are like the two wheels of a cart; neither can be lacking.

（二）佛法与社会

(II) Buddhism and Society

10、修佛有没有可以不了断尘缘的?	10. In practicing Buddhism, is it possible not to sever one’s worldly ties?
答：学佛是要亲证“本无尘缘可了。”	Answer: To study Buddhism is to directly realize that, fundamentally, there are no worldly ties to be severed.
11、作打算是不是“有所求”“有所得”？	11. Does making plans amount to “seeking something” or “gaining something”?

答：打算和计划未必就是“有所求”“有所得”。比如做生意，打算做什么生意，计划好怎样去做，这未必就是“有所求”“有所得”呀。若为了求得经济利益，坑害用户，坑蒙拐骗，不择手段，那才是“有所求”“有所得”。	Answer: Making arrangements and plans does not necessarily mean “seeking something” or “gaining something.” For example, in running a business, one may decide what business to undertake and plan how to carry it out; this does not necessarily mean “seeking something” or “gaining something.” But if one seeks financial gain by harming customers, cheating and swindling, and stopping at nothing, that is “seeking something” and “gaining something.”
问：这里还是不大明白。坑害用户当然是“有所得”，如果说不坑害用户，取得合理的报酬不算“有所得”，那什么是“合理”，又纠缠不清。	Question: I still do not quite understand. Harming customers is certainly “gaining something.” But if one does not harm customers, and receiving fair compensation does not count as “gaining something,” then what is “fair”? It becomes tangled and unclear again.
答：释迦世尊收的第一批在家弟子就是商人。经商若不赚钱，怎么维持啊！	Answer: The first group of lay disciples accepted by Śākyamuni Buddha were merchants. If one does business without making money, how can one sustain oneself?
12、学佛人可以买体育彩票、股票吗？	12. May Buddhist practitioners buy lottery tickets or stocks?
答：买的目的是什么呀？	Answer: What is your purpose in buying them?
问：作为投资，亏了也无妨，这样可以吗？	Question: What if it is an investment, and one does not mind losing money—is that acceptable?
答：“亏了妨不妨”且置，投资的目的是什么呀？	Answer: Put aside for the moment whether or not you mind losing money. What is the purpose of investing?
问：说老实话，还是谋取利益啊！只是想不用朝九晚五的上班，等同打第二份工啊。	Question: To be honest, it is still to make a profit. I simply hope not to have to work a nine-to-five job; it would be like taking on a second job.
答：那就别说“亏了也无妨”了。	Answer: Then do not say, “I do not mind losing money.”
13、并非视金钱如废纸	13. It Is Not a Matter of Treating Money Like Wastepaper

问：老师视金钱如废纸，甘于清贫的生活（此是有感于当年恩师曾断然拒绝一位朋友所供养的8万块钱一事——编者注）。	Question: Teacher, you treat money like wastepaper and are content with a life of poverty. (This comment was prompted by the fact that our late teacher once decisively refused an offering of 80,000 yuan from a friend.—Editor's note)
答：咱们都应该视贪心如废纸，并非视金钱如废纸。	Answer: We should all treat greed like wastepaper; it is not that we should treat money like wastepaper.
14、为什么说富贵修道难?	14. Why Is It Said That It Is Difficult to Practice the Way Amid Wealth and Honor?
答：穷人修道容易吗？好像与贫穷富贵关系不大，关键在修行心呀。	Answer: Is it easy for poor people to practice the Way? It seems to have little to do with poverty or wealth; the key lies in one's mind of practice.
15、世法中善念与恶念怎么区分?	15. How Are Wholesome and Unwholesome Thoughts Distinguished in Worldly Life?
答：善念有三：利人须损己，亦为之，谓之上善；利人不损己，方为之，谓之中善；利人也利己，才为之，谓之下善。恶念也有三：损人又损己，亦为之，谓之大恶；损人不损己，方为之，谓之中恶；损人须利己，才为之，谓之小恶。	Answer: There are three kinds of wholesome thoughts: if it benefits others even at one's own expense, and one still does it, this is called the highest good; if it benefits others without harming oneself, and only then one does it, this is called middling good; if it benefits others and oneself, and only then one does it, this is called lesser good. There are also three kinds of unwholesome thoughts: if it harms others as well as oneself, and one still does it, this is called great evil; if it harms others without harming oneself, and only then one does it, this is called middling evil; if it harms others but benefits oneself, and only then one does it, this is called lesser evil.
问：何故说不念善恶之念是净念?	Question: Why is refraining from thoughts of good and evil called a pure thought?
答：哦！不念善恶念解脱啊。不清净吗?	Answer: Ah! Refraining from thoughts of good and evil is liberation. Is that not pure?
问：为何说学佛不是学得善恶都不分了?	Question: Why is it said that studying Buddhism does not mean becoming unable to distinguish good from evil?
答：不念并不等于分辨不清啊。	Answer: Refraining from such thoughts does not mean being unable to distinguish clearly.
问：知善恶是分，不着就停止了再分。是吗?	Question: Knowing good and evil is discrimination; if one does not cling to them, then one ceases

	further discrimination. Is that right?
答：了知善恶未必就是分别，“不着”是“不把它哽在心头”之意。	Answer: Clearly knowing good and evil does not necessarily constitute discrimination. “Not clinging” means not holding it in one’s heart.
16、佛教与基督教、儒教等	16. Buddhism and Christianity, Confucianism, and Other Traditions
问：学孔子，学基督，虽然不得究竟解脱，但也是增福德、除习气的方法，福德足了，自然更容易见道，所以我说都是修行方法，当然最好是福慧双修。	Question: Studying Confucius or Christianity may not lead to ultimate liberation, but it is still a way to increase merit and virtue and eliminate habitual tendencies. When one’s merit and virtue are sufficient, it naturally becomes easier to realize the Way. Therefore, I say that these are all methods of practice. Of course, the best course is to cultivate both merit and wisdom.
答：您解释得很对。佛法本有五乘教法：人乘、天乘、声闻乘、缘觉乘、菩萨乘。其中人、天两乘基于五戒十善，是世间善法。基于四谛法的声闻乘、基于十二因缘法的缘觉乘和基于六度万行的菩萨乘，才是最终超越善恶的解脱道。	Answer: Your explanation is quite correct. Buddhism inherently includes the teachings of the five vehicles: the human vehicle, deva vehicle, śrāvaka vehicle, pratyekabuddha vehicle, and bodhisattva vehicle. The human and deva vehicles are based on the five precepts and ten wholesome actions, and are worldly wholesome dharmas. The śrāvaka vehicle, based on the Four Noble Truths; the pratyekabuddha vehicle, based on the twelve links of dependent origination; and the bodhisattva vehicle, based on the six perfections and myriad practices—these alone are the paths of liberation that ultimately transcend good and evil.
虔心向善，向往人天，五戒十善，不敢少违，这怎么不是修行呢！待人格具足、天心完满，后生方得人天之果，人天之果岂易得哉！别的宗教虽不及讲后三乘解脱道，但世间善法与佛教不悖啊！所以佛说：凡一切法，皆是佛法。	With a devout heart, one turns toward goodness and aspires to the human and deva realms, observing the five precepts and ten wholesome actions without daring to violate even one of them. How is this not practice? When one’s human qualities are complete and one’s heavenly disposition perfected, only then may one attain the fruition of the human and deva realms in future lives. How easy is it to attain the fruition of the human and deva realms? Although other religions do not go so far as to teach the paths of liberation of the latter three vehicles, their worldly wholesome dharmas do not conflict with Buddhism. Therefore, the Buddha said: “All dharmas are Buddha Dharma.”

（三）佛法与科学

(III) Buddhism and Science

17、世界的四大生成顺序，请用大白话说说？	17. In plain language, what is the sequence in which the four great elements of the world arise?
答：《楞严经》倒有一段。	Answer: The Śūraṅgama Sūtra has a passage on this.
问：请老师解《楞严经》的这一段：（下面是 齐老师分段解答——编者注）	Question: Please explain this passage from the Śūraṅgama Sūtra: (The following is Teacher Qi's section-by-section explanation—editor's note.)
经：“觉明空昧相待成摇。故有风轮执持世界。”	Sūtra: “Awareness, brightness, emptiness, and obscurity stand in opposition and thereby give rise to movement. Thus there is the wind wheel that supports and holds the world.”
答：先说“觉明空昧”的觉，佛者，觉也，觉就是指佛性。用现在的话说，佛性就是时空与生命的本源。佛性具足三大特点：明、空、昧。①明——毕竟不断灭。即离念的灵知之性。②空——毕竟不可得。	Answer: Let us first discuss the awareness in “awareness, brightness, emptiness, and obscurity.” Buddha means awakened one; awareness refers to Buddha-nature. In contemporary terms, Buddha-nature is the source of space, time, and life. Buddha-nature possesses three major characteristics: brightness, emptiness, and obscurity. (1) Brightness—it is ultimately never annihilated. That is, the spiritually aware nature free from thought. (2) Emptiness—it is ultimately unobtainable.
即无相、清净、空寂的本体。③昧——毕竟含诸有。含诸有怎么能称为“昧”呢？因诸有起源于最初的一念无明。什么是最初一念无明？即“性觉必明，妄为明觉”——佛性本来就明，却起最初的一念去认这个明。	That is, its essence is formless, pure, and empty and quiescent. (3) Obscurity—it ultimately contains all existents. How can containing all existents be called “obscurity”? Because all existents originate from the first thought of ignorance. What is this first thought of ignorance? It is this: “The nature of awareness is necessarily bright, yet one mistakenly makes awareness of that brightness.” Buddha-nature is originally bright, yet one gives rise to the first thought of recognizing that brightness.
有人问：“性觉必明，妄为明觉”，此“妄”从何而来？就从这个“昧”而来，这个“昧”是佛性的三大特点之一呀，也就是“法尔如是”。	Someone asked, “In ‘the nature of awareness is necessarily bright, yet one mistakenly makes awareness of that brightness,’ where does this ‘mistakenly’ come from?” It comes from this obscurity. This obscurity is one of the three major

	characteristics of Buddha-nature; it is simply thus by nature.
由于“妄为明觉”，这就产生了相对（相待）。一有相对，就动起来了。摇，就是动的意思。“地水火风四大”之风大，指的是运动（摇）。“故有风轮执持世界”——世界的第一个特点就是运动，或者说运行。	Because one mistakenly makes awareness of brightness, opposition arises. Once there is opposition, movement begins. Yao means movement. Of the four great elements of earth, water, fire, and wind, the wind element refers to movement. “Thus there is the wind wheel that supports and holds the world”—the world’s first characteristic is movement, or, in other words, operation.
经：“因空生摇坚明立碍。彼金宝者明觉立坚。故有金轮保持国土。”	Sūtra: “Because of emptiness, movement arises; when firmness and brightness are established, obstruction appears. That which is called gold and treasure is awareness of brightness establishing firmness. Thus there is the gold wheel that maintains the lands.”
答：“因空生摇”——由于佛性本体空寂（前述②），能容得运行，所以就产生了运行。“坚明立碍”——由于佛性毕竟不断灭（前述①），就起现了有质碍的物体在运行，如同捏目，现空中华，也就是“明觉立坚”之义。	Answer: “Because of emptiness, movement arises”—because the essential nature of Buddha-nature is empty and quiescent, as mentioned in point (2) above, it can accommodate motion; therefore, movement arises. “When firmness and brightness are established, obstruction appears”—because Buddha-nature is ultimately never annihilated, as mentioned in point (1) above, material objects possessing substantial obstruction appear in motion. This is like pressing on one’s eyes and seeing flowers in empty space; this is the meaning of “awareness of brightness establishing firmness.”
“彼金宝者明觉立坚”——金宝指的是“地水火风四大”之地大，也就是有实体的物质。“故有金轮保持国土”——国土，现在叫做星球。世界的第二个特点就是物质，这物质可以聚成星球（保持国土）。	“That which is called gold and treasure is awareness of brightness establishing firmness”—gold and treasure refer to the earth element among the four great elements of earth, water, fire, and wind; that is, material things with physical substance. “Thus there is the gold wheel that maintains the lands”—lands are what we now call planets. The world’s second characteristic is matter, which can gather together to form planets that maintain lands.
请注意：这里并不是先有物质，然后再说物质运动。而是先有运动，然后才起现物质。这物质一开始就是虚妄不实的，如同捏目，现空中华。	Please note: this does not mean that matter first exists and then moves. Rather, movement comes first, and matter subsequently appears. From the outset, this matter is illusory and unreal, like

	pressing on one's eyes and seeing flowers in empty space.
经：“坚觉宝成摇明风出。风金相摩。故有火光为变化性。”	Sūtra: “When firmness and awareness become treasure, movement and brightness give rise to wind. Wind and gold rub against one another. Thus there is firelight, whose nature is transformation.”
答：简单说吧：由于物质运动，产生摩擦，于是就产生了温度（“地水火风四大”之火大）。世界的第三个特点就是温度。	Answer: Put simply, when matter moves, friction arises, and thus temperature arises—the fire element among the four great elements of earth, water, fire, and wind. The world's third characteristic is temperature.
经：“宝明生润火光上蒸。故有水轮含十方界。”	Sūtra: “Treasure and brightness give rise to moisture; firelight rises and steams upward. Thus there is the water wheel, containing the worlds of the ten directions.”
答：更简单地说吧：世界的第四个特点就是变化。（为什么把“水大”说成“变化”呢？因为若无水大，生命便无从进化产生。）	Answer: Put even more simply, the world's fourth characteristic is transformation. (Why is the water element called “transformation”? Because without the water element, life could not evolve and arise.)
问：火光上蒸，而火光为变化性，故水大不得不变化。	Question: Firelight rises and steams upward, and firelight has transformation as its nature; therefore, the water element must undergo transformation.
答：地大（金轮）保持形体，水大（水轮）形体可变，故称“变化”。	Answer: The earth element (the gold wheel) maintains form, while the water element (the water wheel) can change form; hence it is called “transformation.”
18、四大之首风大，产生的因缘是什么？	18. What causes and conditions give rise to the wind element, the first of the four great elements?
答：《楞严经》云：“汝宛不知，如来藏中，性风真空，性空真风，清净本然，周遍法界，随众生心，应所知量。阿难。如汝一人，微动服衣，有微风出。遍法界拂，满国土生。周遍世间，宁有方所，循业发现。世间无知，惑为因缘，及自然性。皆是识心分别计度，但有言说，都无实义。”	Answer: The Śūraṅgama Sūtra says: “You still do not understand that within the Tathāgata-garbha, the nature of wind is true emptiness, and the nature of emptiness is true wind. It is originally pure and pervades the dharma realm, responding to sentient beings' minds in accordance with the measure of what they know. Ānanda, when one person slightly moves a garment, a slight breeze arises. If it were to sweep throughout the dharma realm, it would arise throughout all lands. It pervades the world—how could it have a fixed location? It manifests in accordance with karma. People in the world, not understanding this,

	mistake it for causes and conditions or for an inherent nature. All this is merely the discriminating calculation of consciousness and mind; whatever can be spoken has no real meaning.”
问：原来阿难2500年前，就已经问明白了。如果没有产生风大，也就没有这么多事了，多清净。	Question: So Ānanda had already made this clear 2,500 years ago. If the wind element had not arisen, there would not be so many complications; how pure and peaceful that would be.
答：风大不是“产生”的。	Answer: The wind element is not “produced.”
问：如果没有产生疑问，也就没有这么多事啦，多清净。	Question: If doubts had not arisen, there would not be so many complications either; how pure and peaceful that would be.
答：是先多事（性觉必明，妄为明觉），而后才有“贪、嗔、痴、慢、疑”的“疑”了。	Answer: First there are the many complications—“the nature of awareness is necessarily bright, yet one mistakenly makes awareness of that brightness”—and only afterward does the “doubt” among greed, anger, ignorance, pride, and doubt arise.
19、宇宙的本质是什么？能量吗？	19. What is the nature of the universe? Is it energy?
答：那么，“能量”是什么？	Answer: Then what is “energy”?
“力、热、声、光、电……”有生有灭，能量却无生无灭。然而，离开“力、热、声、光、电……”往哪儿找“能量”呢！用上喻，知道为什么要见性了吧。	“Force, heat, sound, light, electricity, and so forth” arise and cease, whereas energy neither arises nor ceases. Yet apart from “force, heat, sound, light, electricity, and so forth,” where can one find “energy”? Using the analogy above, you now understand why one must realize one’s true nature, do you not?

（四）名词解释

(IV) Explanation of Terms

20、空	20. Emptiness
（1）既然一切皆空，那人生还有什么意义呢？	(1) Since everything is empty, what meaning does human life still have?
答：在佛教所讲的佛法里，“空”并非简单的“没有”，也并非无意义。恰恰相反，‘空’具有时间上、空间上都是无穷的真实意义。简单地说，“空”具有永恒、博大的意义。这就不仅仅是人生的意义了。	Answer: In the Buddhadharma taught by Buddhism, “emptiness” does not simply mean “nothingness,” nor does it mean meaninglessness. On the contrary, emptiness has real significance that is infinite in both time and space. Simply put,

	emptiness has an eternal and boundless significance. This is more than merely the meaning of human life.
（2）本来是空，业力从何而来?	(2) If things are originally empty, where does karmic force come from?
答：空是没有么?	Answer: Does emptiness mean nonexistence?
问：是业不尽则不能成道，还是成道后业障即如梦幻泡影?	Question: Must karma be exhausted before one can realize the Way, or do karmic obstacles become like dreams, illusions, bubbles, and shadows after one realizes the Way?
答：本就是梦幻泡影。了则业障本来空，未了应须还宿债。	Answer: They are inherently like dreams, illusions, bubbles, and shadows. Once one realizes this, karmic obstacles are originally empty; without realization, one must repay old karmic debts.
（3）万法皆空，因果不空，怎么讲?	(3) All phenomena are empty, yet cause and effect are not empty—how is this to be understood?
答：因为“万法即因果，因果即万法”，所以空即不空，不空即空。	Answer: Because “all phenomena are cause and effect, and cause and effect are all phenomena,” emptiness is not nonemptiness, and nonemptiness is emptiness.
（4）造业受罪，佛性受罪否?	(4) When one creates karma and undergoes suffering, does buddha-nature undergo suffering?
答：纵然山崩地裂，虚空曾受损否?	Answer: Even if mountains collapse and the earth splits apart, has empty space ever been harmed?
问：如果说佛性不受罪，那受罪的是谁?	Question: If buddha-nature does not undergo suffering, then who undergoes it?
答：罪性空且置，即那个“谁”也不可得。请听迦叶佛的传法偈：	Answer: Set aside for the moment the fact that the nature of sin is empty: even that “who” cannot be found. Listen to the transmission verse of Kāśyapa Buddha:
一切众生性清净，从本无生无可灭。	The nature of all sentient beings is pure; from the beginning, there has been no arising and nothing that can cease.
即此身心是幻生，幻化之中无罪福。	This body and mind are illusorily arisen; within illusion and transformation, there is neither sin nor blessing.
21、因果	21. Cause and Effect

（1）因果通三世	(1) Cause and Effect Extends Through the Three Times
问：人死之后是不是还有来世呢？如果死后变成另外一个人，你不是你了，所受所感岂不是也换了成了别人的事了呢？修行又干什么呢？	Question: After people die, do they still have a future life? If, after death, one becomes another person, then one is no longer oneself. Would not what one experiences and feels become someone else's affair? What, then, is the point of practice?
答：三世因果：唐朝张三造业，宋朝李四受报。	Answer: Cause and effect through the three times: Zhang San of the Tang dynasty creates karma, and Li Si of the Song dynasty undergoes its retribution.
问：张三李四是同一人吗？	Question: Are Zhang San and Li Si the same person?
答：因果通三世，本就不是仅对某一生（某一个人）说的。	Answer: Cause and effect extends through the three times; it was never spoken only with reference to a single lifetime—or a single person.
（2）世间因果和出世间因果	(2) Worldly Cause and Effect and Supramundane Cause and Effect
问：请老师讲讲世间因果和出世间因果的道理。	Question: Please explain the principles of worldly cause and effect and supramundane cause and effect.
答：就是“苦、集、灭、道”四圣谛呀。	Answer: They are the Four Noble Truths of “suffering, origination, cessation, and the path.”
“苦”是世间果，	“Suffering” is the worldly result;
“集”是世间因，	“Origination” is the worldly cause;
“灭”是出世间果，	“Cessation” is the supramundane result;
“道”是出世间因，	“The path” is the supramundane cause.
“知苦断集，慕灭修道。”	“Know suffering, abandon its origin, aspire to cessation, and cultivate the path.”
（3）用城市来比喻	(3) An Analogy of a City
问：因果我深信，一个人是不可能改变这个世界的因果的，世尊当年也要受果报。他能改变的只有他自己。	Question: I deeply believe in cause and effect. One person cannot change the cause and effect of this world. Even the World-Honored One had to undergo karmic retribution. The only person he could change was himself.
答：我们用城市来比喻吧。大家共住的城市，大家都觉得很真实，其实只是个幻境。这幻境大体上有六个区域：天、人、阿修罗、鬼、畜、地狱。通向这六个区域	Answer: Let us use a city as an analogy. The city in which everyone lives seems very real to everyone, but it is actually only an illusory realm. Broadly

的路，看起来只有两条（善与恶），其实内含诸多歧途。	speaking, this illusory realm has six districts: devas, humans, asuras, ghosts, animals, and hells. There seem to be only two roads leading to these six districts—good and evil—but in fact they contain many wrong turnings.
途中一步一善，必走向天，能尝很多甜头；一步一恶，必走向地狱，必吃很多苦头；善恶参半，则在“人”这个区域里盘桓，有甜头也有苦头……这就是幻境里不可改易的游戏规则，称之为“世间因果”。只是大家并不知道这个游戏规则，而在里面乱撞，时善时恶，频升频降，头出头没，无有了期。	With each step of goodness, one will surely proceed toward the devas and enjoy many pleasant rewards; with each step of evil, one will surely proceed toward hell and suffer many hardships. When good and evil are mixed, one lingers in the district of “humans,” where there are both pleasant rewards and hardships. These are the unalterable rules of the game within the illusory realm, called “worldly cause and effect.” Yet people do not know these rules and stumble about within it, now good and now evil, repeatedly rising and falling, surfacing and sinking, with no end in sight.
佛告诉大家游戏规则，好比给了大家一张地图，按地图走，可以避免诸多苦头。然而，这却不是佛的本怀。佛的本怀是指导大家打破这个幻境。	The Buddha tells everyone the rules of the game, as if giving them a map. By following the map, they can avoid many hardships. Yet this is not the Buddha’s fundamental intent. The Buddha’s fundamental intent is to guide everyone in breaking through this illusory realm.
由于大家有八万四千种不同的性格，佛就告诉大家八万四千种打破幻境的方法，称之为“八万四千法门”。只要肯按佛教导的方法，谁都能打破幻境。若是不肯，佛也不能代替你打破，就象佛吃饭你不能饱一样！	Because people have eighty-four thousand different dispositions, the Buddha taught eighty-four thousand methods for breaking through the illusory realm, called the “eighty-four thousand dharma gates.” So long as one is willing to follow the methods taught by the Buddha, anyone can break through the illusory realm. If one is unwilling, even the Buddha cannot break through it in one’s place—just as you cannot be filled when the Buddha eats!
一旦打破幻境，你见就同佛见，称之为“见齐诸佛”。幻境打破了，还往哪里找游戏规则呀，所以“佛无因果”！并不是未打破幻境就可以不遵守游戏规则。	Once you break through the illusory realm, your view becomes the same as the Buddha’s; this is called “having a view equal to that of all Buddhas.” Once the illusory realm has been broken through, where could one look for rules of the game? Thus, “a Buddha has no cause and effect.” This does not mean that, before breaking through the illusory realm, one may disregard its rules.
也有些人，未打破幻境就骗自己说：“没有游戏规则，只管任意行去”（拨无世间因果），于是，便自欺欺	Some people, without having broken through the illusory realm, deceive themselves by saying, “There

人，一盲引众盲，广造恶业，还美其名曰“解脱”。	are no rules of the game; just do whatever you please” (denying worldly cause and effect). They thereby deceive themselves and others; one blind person leads many blind people, they create extensive evil karma, and even call it “liberation.”
殊不知，那是通往地狱的捷径！还有些人，自己骗自己说：“这不是幻境。即使是幻境，也无法打破，游戏规则是铁定的，谁都不能打破，佛也不能打破（即：佛也在世间因果里）。	Little do they know that this is a shortcut to hell! Others deceive themselves by saying, “This is not an illusory realm. Even if it is, it cannot be broken through. The rules of the game are fixed as iron; no one can break through them, and even the Buddha cannot break through them—that is, the Buddha too remains within worldly cause and effect.”
”（拨无出世间因果）这就堵塞了离幻之路，一盲引众盲，断送自己和他人的法身慧命。他若不如此极端，还可以走向天；就这么一极端（以至于谤佛），却是通向地狱捷径中的捷径。	To deny supramundane cause and effect in this way blocks the path out of illusion. One blind person leads many blind people, destroying both their own and others’ Dharma bodies and wisdom-lives. If they were not so extreme, they could still proceed toward the devas; but such extremism—even to the point of slandering the Buddha—is a shortcut among shortcuts to hell.
咦！这幻境是从哪里来的呢？别忘了佛啊！佛知道。赶快去问佛——“若人欲了知，三世一切佛。应观法界性，一切唯心造。”哦！原来法界就是幻境啊。	Ah! Where does this illusory realm come from? Do not forget the Buddha! The Buddha knows. Hurry and ask the Buddha: “If anyone wishes to understand all Buddhas of the three times, they should contemplate the nature of the dharma realm: everything is created by mind alone.” Ah, so the dharma realm is the illusory realm!
问：嘻嘻！可是有的人总是在研究地图，倒忘记了地图的作用。	Question: Heh heh! But some people are always studying the map and forget what the map is for.
答：嗯，这倒是一记棒喝。	Answer: Yes, that is quite a blow of the Chan staff.
（4）禅宗深信因果吗?	(4) Does the Chan School Deeply Believe in Cause and Effect?
问：宗门讲因果，恐怕仍只是个信仰。宗门可以“见性”而“解脱”，但是，未必能了“三世因果”。要深信“三世因果”，才能真正身心解脱——即便是开悟的和尚。	Question: When the Chan school speaks of cause and effect, I fear it is still only a matter of faith. One may “see one’s nature” and attain “liberation” in the Chan school, but one may not necessarily understand cause and effect through the three times. Only by deeply believing in cause and effect through the three times can one attain true liberation of body and mind—even an awakened monk.

答：你太武断，冤煞宗门了！	Answer: You are far too arbitrary; you have done the Chan school a great injustice!
你这么说，就好比强调“非要背熟《驾驶员守则》，才能万里行车无事故”一样，此话听起来不错，但却不符合实际情况。实际情况是，万里行车无事故的老司机，早已融会贯通了《驾驶员守则》，而几乎把那些词句忘光了。一个刚从驾校毕业的司机，尽管他背《驾驶员守则》的功夫比老司机强得多，但开起车来，就差得太远了！	What you say is like insisting that “one must memorize the Driver’s Code perfectly in order to drive ten thousand miles without an accident.” It sounds reasonable, but it does not accord with the actual situation. A veteran driver who can travel ten thousand miles without an accident has already thoroughly assimilated the Driver’s Code, though he has nearly forgotten all its wording. A driver newly graduated from driving school may be much better at memorizing the Driver’s Code than the veteran driver, but when actually driving, he is far inferior!
22、因缘	22. Causes and Conditions
问：老师能否解释一下“法不孤起，仗缘乃生，缘谢法灭，灭灭非灭”？	Question: Could you explain, “A dharma does not arise in isolation; relying on conditions, it arises. When conditions cease, the dharma ceases; yet cessation upon cessation is not cessation”?
答：就拿心密来说吧，心密并不是孤起的，也就是说，并不是因为心密觉得自己好才兴起的。心密是仗因缘才兴起的，什么因缘啊？那就是与心密有缘的众生解脱缘熟，故感心密应世。待当度者已度，便是缘谢。	Answer: Take heart esotericism as an example. Heart esotericism did not arise in isolation; that is, it did not arise merely because it considered itself good. Heart esotericism arose in reliance on causes and conditions. What causes and conditions? The conditions for liberation of sentient beings with an affinity for heart esotericism had matured, and thus heart esotericism responded by appearing in the world. When those who should be liberated have been liberated, the conditions have ceased.
既然缘谢，便不会再有人修心密了，假名“法灭”。然而，法本不生不灭，心密的修行方法又何曾灭，故云“灭灭非灭”。所以，只要有我们在修习心密，心密便不会灭。若无人依而行之，即使有“心密”的空架子在，其实已经“缘谢法灭”了。	Once the conditions have ceased, no one will practice heart esotericism any longer; this is provisionally called “the cessation of the dharma.” Yet dharmas are originally neither arising nor ceasing, and when have the methods of heart esotericism ever ceased? Hence it is said, “cessation upon cessation is not cessation.” Therefore, so long as we practice heart esotericism, it will not cease. If no one practices it, then even if the empty framework called “heart esotericism” remains, its conditions have in fact ceased and the dharma has ceased.

问：禅宗五家七派，本应该平民派曹洞宗更广流传，为什么相反?	Question: Of the five houses and seven schools of Chan, the Caodong school, which was meant for ordinary people, should have spread more widely. Why was the opposite the case?
答：当机者已度，门庭也就没大用处了。	Answer: Once those suited to the teaching have been liberated, the particular school no longer serves much purpose.
问：现在宣传的不多，也是个原因吧?	Question: The lack of publicity nowadays is also a reason, is it not?
答：法不孤起，仗因缘生。	Answer: A dharma does not arise in isolation; it arises in reliance on causes and conditions.
问：病是业报，还可以持印为别人治病?	Question: Illness is karmic retribution, so can one still use mudrās to heal others?
答：业报未离因果，未离因缘所生法。生病是因缘所生，病愈不也是因缘所生吗？并无矛盾啊。	Answer: Karmic retribution does not lie apart from cause and effect, nor apart from dharmas arising from causes and conditions. Illness arises from causes and conditions; does recovery from illness not also arise from causes and conditions? There is no contradiction.
23、受用	23. Spiritual Benefit
问：我总是觉得，受用就是享用!	Question: I have always felt that shouyong simply means enjoyment!
答：正见和正受，好比走在修行路上的两条腿。内心空净，谓之正受（觉受、受用）；五欲（色声香味触）福报，谓之享受。	Answer: Right view and right experience are like the two legs that walk the path of practice. Inner emptiness and purity are called right experience—felt experience or spiritual benefit. The blessings of the five desires—forms, sounds, smells, tastes, and tactile sensations—are called enjoyment.
24、大乘	24. Mahāyāna
问：最近我看到一本书：《大念住经心要》，讲的是四念住的法门，次第井然，我觉得像我这样的博地凡夫，谈不上什么大乘，连小乘都还差的远，不如从小乘做起。您认为呢?	Question: Recently I read a book, Essentials of the Mahāsatipaṭṭhāna Sutta, which explains the dharma gate of the four foundations of mindfulness in a well-ordered sequence. I feel that an ordinary person such as myself cannot speak of Mahāyāna; I am still far from even the Hīnayāna. Would it not be better to begin with the Hīnayāna? What do you think?
答：四念住法门很好。大、小乘主要是发心不同，“四念住”未必只属于小乘啊。	Answer: The dharma gate of the four foundations of mindfulness is very good. The principal

	difference between Mahāyāna and Hīnayāna lies in the aspiration one arouses; the four foundations of mindfulness do not necessarily belong only to the Hīnayāna.
问：那就是说：如有人以大乘之心去修小乘之法，那人也是大乘行者了？	Question: Then if someone practices a Hīnayāna method with a Mahāyāna aspiration, is that person also a Mahāyāna practitioner?
答：大乘行者所修之法，便非小乘之法。	Answer: A method practiced by a Mahāyāna practitioner is no longer a Hīnayāna method.
25、大悲	25. Great Compassion
问：学生心里还是有个疑惑，久久不能解开。每次看到“梦幻空花，何劳把抓”，我便觉得生不起“大悲心”了，梦中的人物本来没有，所以根本不需要度谁，可是为什么觉悟以后的佛菩萨还要“于本无众生处度化如幻的众生”呢？	Question: I still have a doubt that has remained unresolved for a long time. Whenever I see the phrase, “Dreamlike illusions and flowers in empty space—why labor to grasp at them?” I feel unable to arouse great compassion. The people in a dream do not truly exist, so there is fundamentally no one to liberate. But why, after awakening, do Buddhas and bodhisattvas still “liberate dreamlike sentient beings where there originally are no sentient beings”?
答：你可能把“小悲”当成“大悲”了。有情缘之慈悲为小悲，法缘之慈悲为中悲，无缘之慈悲为大悲。	Answer: You may be mistaking lesser compassion for great compassion. Compassion conditioned by sentient beings is lesser compassion; compassion conditioned by dharmas is intermediate compassion; compassion without conditions is great compassion.
26、神力、业力、愿力	26. Spiritual Powers, Karmic Force, and Vow Power
（1）神通抵不过业力，业力抵不过愿力	(1) Spiritual powers cannot overcome karmic force, and karmic force cannot overcome vow power
问：我常常搞不清业力和愿力的区别。	Question: I often cannot clearly distinguish between karmic force and vow power.
答：业力体现为世间法，愿力体现为出世间法。	Answer: Karmic force manifests as worldly dharmas, while vow power manifests as supramundane dharmas.
问：真是造化弄人……	Question: Truly, fate makes fools of people...
答：业力不可思议，愿力更不可思议。愿力、业力、神通力都是心力。神通力抵不过业力，业力抵不过愿力。	Answer: Karmic force is inconceivable, and vow power is even more inconceivable. Vow power, karmic force, and the power of spiritual abilities are all powers of mind. Spiritual powers cannot

	overcome karmic force, and karmic force cannot overcome vow power.
问：既然都是心力，区别在哪里呢?	Question: Since they are all powers of mind, where does the difference lie?
答：既然都是心力，区别就在于发心不同。	Answer: Since they are all powers of mind, the difference lies in the differing aspirations with which they are aroused.
问：想发财的心与想成佛的心，二者有什么区别?	Question: What is the difference between the wish to become wealthy and the wish to become a Buddha?
答：发财有我，成佛无我。这就找出区别了。	Answer: In becoming wealthy, there is a self; in becoming a Buddha, there is no self. That identifies the difference.
问：愿力还有差别吗？比如以妄想心发一个愿和以清净心发相同的愿，二者有差别吗?	Question: Is there also a difference in vow power? For example, is there a difference between making a vow with a deluded mind and making the same vow with a pure mind?
答：愿力是无为法。“一切贤圣皆以无为法而有差别”。既是“皆以”，当不止是“二者”，而是千差万别。	Answer: Vow power is an unconditioned dharma. “All worthy ones and sages differ through unconditioned dharmas.” Since it says “all,” there are not merely these two possibilities, but countless distinctions.
（2）“神通第一”的目健连尊者那样示寂，旨在显示什么?	(2) What was being shown by the passing of Venerable Maudgalyāyana, who was “foremost in spiritual powers”?
答：当然是自在无碍。	Answer: It was, of course, complete freedom and unobstructed ease.
若安详示寂成了死标准，活着的时候天天为死时担心，岂不正是挂碍么？享誉“神通第一”的目健连尊者这样示现，旨在显示神通力抵不过业力，警醒人们莫以神通为究竟。尊者完全可以安详示寂，但也完全可以象他示现的那样示寂。关键在于如何用了，怎么样有用，便怎么样办。	If a peaceful passing became a rigid standard, and one worried every day while alive about the moment of death, would that not be precisely attachment? Venerable Maudgalyāyana, renowned as “foremost in spiritual powers,” manifested his passing in this way in order to show that spiritual powers cannot overcome karmic force, and to warn people not to regard spiritual powers as ultimate. The Venerable One could certainly have passed away peacefully, but he could equally well have passed away as he manifested it. The crucial point is how one uses it: whatever is useful should be done accordingly.

（3）佛学中的“神通”和特异功能是一回事吗?	(3) Are the “spiritual powers” spoken of in Buddhism the same thing as paranormal abilities?
答：不是一回事。只是误解为同一回事的人太多，大多都当成同一回事了。神是本体，通是妙用。	Answer: They are not the same thing. It is simply that far too many people misunderstand them as being the same and therefore treat them as such. Shen is the essence; tong is its wondrous functioning.
问：还真不一样。佛教的神通，是自己通，是自然通，是时时通，是圣边末事。特异功能，是禅定副产品，很多是鬼神附体，不是自然通，不是时时通，是他们的末边圣事。	Question: They really are different. Buddhist spiritual powers are one's own penetration, natural penetration, and constant penetration; they are a minor matter on the side of sagehood. Paranormal abilities are by-products of meditative concentration; many involve possession by ghosts or spirits. They are not natural penetration or constant penetration, but are peripheral affairs of sagehood for such beings.
答：“圣末边事”是“随众生心，应所知量”的方便说法。	Answer: “A minor matter on the side of sagehood” is an expedient expression spoken in accordance with sentient beings’ minds and according to the measure of what they know.
由于众生总是认为特异功能是神通，随他的所知量，把他认为的“神通”说成是“圣末边事”。 “应无所住”曰神，“而生其心”曰通。这不是“圣末边事”了吧。	Because sentient beings always regard paranormal abilities as spiritual powers, one speaks, in accordance with the measure of what they know, of what they take to be “spiritual powers” as “a minor matter on the side of sagehood.” “Non-abiding” is called shen; “giving rise to the mind” is called tong. This is no longer merely “a minor matter on the side of sagehood,” is it?
27、什么是妄念?	27. What Are Deluded Thoughts?
答：妄念，指的是贪、嗔、痴、慢、疑、恶见。恶见，指的是身见、边见、见取见、戒禁取见、邪见。	Answer: Deluded thoughts refer to greed, anger, ignorance, pride, doubt, and wrong views. Wrong views refer to the view of the body, extreme views, attachment to views, attachment to precepts and prohibitions, and erroneous views.
问：怎样对治世智辩聪?	Question: How should one counteract worldly cleverness and eloquence?

答：若能离开妄想执着，世智辩聪当体就是妙用，对治它干什么！须要对治的是妄想执着。	Answer: If one can leave behind deluded thoughts and attachments, worldly cleverness and eloquence are themselves wondrous functioning. Why counteract them? What must be counteracted are deluded thoughts and attachments.
问：心意识会逐渐淡化吗?	Question: Will mind, intellect, and consciousness gradually fade away?
答：是妄想执著会逐渐淡化。	Answer: It is deluded thoughts and attachments that gradually fade away.
28、死尽偷心	28. Put an End to the Thieving Mind
问：佛法的“同义词”太多了，比如佛性、自己面目之类。以后我明白了此类，就把此类都整理一下。	Question: There are too many “synonyms” in the Buddhadharma—for example, Buddha-nature and one’s own original face. Once I understand terms of this kind, I will organize them all.
答：哈哈！那你把三藏十二部整理一下吧。或者把众生八万四千种心整理一下。	Answer: Ha ha! Then organize the Tripiṭaka and the twelve divisions of the teachings. Or organize the eighty-four thousand kinds of minds of sentient beings.
问：老师警醒的是，我差点入海筛沙。将来还可能遇到类似的"同义词"所迷惑，但基本路线决不动摇。何况有个掌舵的撑腰，我只需尽力划桨就行。	Question: Your warning has awakened me: I nearly went to the sea to sift sand. In the future, I may still be confused by similar “synonyms,” but my fundamental course will never waver. Besides, with someone at the helm to support me, I need only do my best to row.
答：你须自己掌舵才行。	Answer: You must take the helm yourself.
问：我这辈子是套上您了，您甩不掉了。	Question: I am attached to you for this lifetime; you will not be able to shake me off.
答：那要我吃你能饱才行。	Answer: That would work only if eating you could fill me up.
问：要您不时地瞅着俺吃。别让俺吃错了、吃慢了就行。	Question: I only ask that you keep an eye on me as I eat from time to time. Just do not let me eat the wrong thing or eat too slowly.
答：越是时间紧迫，越不能急着吃。不然的话，饥不择食，即使不是毒药，吃呛了也会出问题的。	Answer: The more pressing the time, the less one should hurry to eat. Otherwise, in hunger one will eat anything; even if it is not poison, choking on it can still cause trouble.
问：那我留意，不过我目前只有懈怠的份，还达不到您说的精进程度呢。	Question: I will keep that in mind. At present, however, I am only capable of laxness and have not

	yet reached the degree of diligence you speak of.
答：那就先死尽偷心吧。	Answer: Then first put an end to the thieving mind.
29、如果多闻不修又如何呢?	29. What If One Is Well Learned but Does Not Practice?
答：阿难尊者不是在《楞严经》已经现身说法了么。	Answer: Has not Venerable Ānanda already given a living demonstration in the Śūraṅgama Sūtra?

（五）其他问题

(V) Other Issues

30、居房紧张，佛像如何在卧室供养?	30. With limited space at home, how should one enshrine a Buddha image in a bedroom?
答：那就加个帐子围住佛龛吧。拜佛时拉开帐子即可。	Answer: Put up a curtain around the Buddha shrine. Simply draw it aside when paying homage to the Buddha.
31、为何菩萨现慈悲、怒目不同相?	31. Why do bodhisattvas appear in different forms —compassionate or wrathful?
答：慈悲相正如母亲哄小孩，金刚怒目相颇似父亲打儿子。	Answer: A compassionate appearance is like a mother soothing a child, while the wrathful vajra appearance is much like a father disciplining his son.
问：母亲为何要哄小孩？父亲为何要打儿子?	Question: Why does a mother soothe a child? Why does a father discipline his son?
答：哄他，有益于他健康成长；打他，旨在去掉有害于成长的因素。	Answer: Soothing the child benefits his healthy growth; disciplining him is intended to remove factors harmful to his growth.
32、舍利是怎么一回事?	32. What are śarīra relics?
答：若无修行，便不可能出现舍利。然而，成道者却不一定总是千篇一律地都示现舍利。	Answer: Without cultivation, śarīra relics cannot appear. Yet those who have realized the Way do not necessarily all manifest śarīra relics in the same manner.
33、修“财神咒”会先有祸事，有这回事么?	33. Is it true that practicing the “Wealth Deity Mantra” first brings misfortune?
答：我没修过这个咒，没这个体验。然而，贪心陡起者，乃至不择手段，则必有祸事。	Answer: I have never practiced this mantra, so I have no such experience. However, when greed suddenly arises and one resorts to any means whatsoever, misfortune will surely follow.

34、念阿弥陀佛算不算找事?	34. Does reciting Amitābha Buddha's name count as looking for something to do?
答：那就是借你愿意找事的牢固习惯，给你找一个大大地好事。	Answer: It uses your deeply ingrained habit of wanting to find something to do, and gives you something greatly beneficial to do.
问：阿弥陀佛！	Question: Amitābha Buddha!
35、释迦牟尼佛和阿弥陀佛什么关系，之间怎么称呼?	35. What is the relationship between Śākyamuni Buddha and Amitābha Buddha, and how should they address one another?
问：我爸开始发心学佛，刚刚问了我一个问题，把我难住了！本师释迦牟尼佛和阿弥陀佛什么关系，及之间怎么称呼?	Question: My father has begun to arouse the resolve to study Buddhism. He just asked me a question that stumped me: What is the relationship between our Fundamental Teacher, Śākyamuni Buddha, and Amitābha Buddha, and how should they address one another?
答：哈哈！你就说咱们好比是学生，释迦牟尼佛好比是咱这儿的校长，阿弥陀佛好比是外地名牌大学的校长。咱这儿的校长说了，愿意转学的，念“南无阿弥陀佛”就可以转过去上学。	Answer: Ha ha! Just say that we are like students: Śākyamuni Buddha is like the principal of our school here, while Amitābha Buddha is like the principal of a prestigious university elsewhere. The principal of our school says that anyone who wishes to transfer may do so by reciting “Namo Amitābha Buddha,” and then go there to study.
36、尊敬佛法僧三宝	36. Reverence for the Three Jewels of Buddha, Dharma, and Saṅgha
问：有人侮辱观世音菩萨，怎么办？！	Question: What should one do if someone insults Avalokiteśvara Bodhisattva?!
答：呜呼！他真是一个可怜的人。	Answer: Alas! Such a person is truly pitiable.
问：我问过菩萨了，菩萨并不介意。	Question: I have asked the bodhisattva, and the bodhisattva does not mind.
答：菩萨当然不会介意，只是因果饶不了他。	Answer: Of course the bodhisattva does not mind, but cause and effect will not spare him.
37、学佛为什么会这么复杂?	37. Why is studying Buddhism so complicated?
答：其实学佛并不复杂，是人心复杂。	Answer: Actually, studying Buddhism is not complicated; the human mind is complicated.

二、佛经学习

II. Studying Buddhist Sūtras

（一）《心经》

(I) Heart Sūtra

38、色不异空，空不异色，色即是空，空即是色	38. Form is not different from emptiness; emptiness is not different from form. Form is emptiness; emptiness is form.
问：《心经》前面说到：“色不异空，空不异色，色即是空，空即是色。受想行识，亦复如是。”后面为何却说，空中“无”色。	Question: Earlier, the Heart Sūtra says: “Form is not different from emptiness; emptiness is not different from form. Form is emptiness; emptiness is form. Feeling, perception, volition, and consciousness are also thus.” Why, then, does it later say that in emptiness there is “no” form?
答：比如有一个铜碗：碗不异铜，铜不异碗；碗即是铜，铜即是碗。是故铜中无碗。（不能说“碗在铜里”呀）	Answer: For example, there is a bronze bowl: the bowl is not different from bronze, and bronze is not different from the bowl; the bowl is bronze, and bronze is the bowl. Therefore, within bronze there is no bowl. (One cannot say, “The bowl is inside the bronze,” can one?)
问：老师您好！色即是空还可以理解，为什么又说空即是色呢?	Question: Hello, Teacher. “Form is emptiness” can still be understood, but why does it also say, “Emptiness is form”?
答：“色即是空”，您是怎么理解的?	Answer: How do you understand “form is emptiness”?
问：色即已销落为空，为什么又说空即是色?	Question: Form has already dissolved into emptiness, so why does it also say, “Emptiness is form”?
答：色销落了吗?	Answer: Has form dissolved?
问：销落诸念，又为什么说空即是色?	Question: If all thoughts have fallen away, then why does it say, “Emptiness is form”?
答：是念销落，还是色销落?	Answer: Is it thoughts that have fallen away, or form?
问：色者无常为之空，为什么又说空即是色?	Question: Form is impermanent and therefore empty. Why, then, does it also say, “Emptiness is

	form”?
答：色者无常为之空？！您说的空，就是“没有”吗?	Answer: Form is impermanent and therefore empty?! Does the emptiness you speak of mean simply “nothing”?
问：色即是空，空即是色，空和色肯定不是一个东西。	Question: “Form is emptiness; emptiness is form.” Emptiness and form certainly are not the same thing.
答：只用改后面就行了——空和色肯定是一个东西。	Answer: You need only change the latter part: emptiness and form certainly are the same thing.
乙：色即是空——有佛处急走过，空即是色——无佛处莫停留。不住色空， 正解色空。	B. Form is emptiness—where there is a Buddha, pass quickly by; emptiness is form—where there is no Buddha, do not linger. Do not abide in form or emptiness; correctly understand form and emptiness.
答：^o^	Answer: ^o^

（二）《金刚经》

(II) Diamond Sūtra

39、“云何应住，云何降伏其心”，为什么问了两次?	39. “How should one abide, and how should one subdue one’s mind?” Why is this asked twice?
答：哦！这应该联系上下文，便知深度不同。	Answer: Ah! This should be understood in connection with the preceding and following context; then one sees that the depth is different.
问：像“云何应住，云何降伏其心”就问了两次。第一次是破人无我，第二次是破法无我吗?	Question: The question “How should one abide, and how should one subdue one’s mind?” is asked twice. Does the first instance refute the absence of a self in persons, and the second refute the absence of a self in dharmas?
答：也可以说，第一次是不即一法，第二次是不离一法。	Answer: One may also say that the first is not identifying with any single dharma, while the second is not departing from any single dharma.
问：因为无实无虚，所以“不即不离”。如果改为：如来所得阿耨多罗三藐三菩提，于是中“有实有虚”可以吗?	Question: Because there is neither reality nor unreality, there is “neither identification nor departure.” Could it be changed to: “With regard to the unsurpassed, complete, perfect enlightenment attained by the Tathāgata, therein there is reality and unreality”?

答：无实无虚，不落两边。有实有虚，两边都落吗？	Answer: Neither reality nor unreality means not falling into either extreme. Does “reality and unreality” not fall into both extremes?
问：降了呢？还是没有降？	Question: Has it been subdued, or has it not been subdued?
答：说“降了”则触，说“没降”则背。不触不背的，请道一句来。	Answer: To say that it has been subdued is to touch upon it; to say that it has not been subdued is to turn away from it. Please say a word that neither touches nor turns away.
问：这是第二句！	Question: That is the second phrase!
答：^_^	Answer: ^_^
40、四相	40. The Four Marks
【仁觉】问：我相未破欲成佛，人相没破度众生。心中四相如何破，祈请老师来点睛。	[Renjue] asked: “If the mark of self has not been shattered, one still wishes to become a Buddha; if the mark of person has not been shattered, one still seeks to liberate sentient beings. How can the four marks in the mind be shattered? I respectfully ask the teacher to provide the illuminating insight.”
答：人相若破本无佛，我相若破无众生。四相本无何须破，无龙何用来点睛。【仁觉】兄在吗？	Answer: “If the mark of person is shattered, there is originally no Buddha; if the mark of self is shattered, there are no sentient beings. Since the four marks are originally nonexistent, why need they be shattered? If there is no dragon, why dot its eyes?” Is Brother [Renjue] here?
41、无所住心	41. The Non-Abiding Mind
问：《金刚经》所谓无所住心是妙明真心吗？	Question: Is the non-abiding mind spoken of in the Diamond Sūtra the wondrous, luminous true mind?
答：不著在“妙明真心”的概念上，便是无所住心。	Answer: If one does not cling to the concept of the “wondrous, luminous true mind,” that is the non-abiding mind.
若著在“妙明真心”的概念上，便是有所住心。	If one clings to the concept of the “wondrous, luminous true mind,” that is an abiding mind.
任你有所著、无所著，妙明真心也不曾动摇、不曾生灭、不曾染净、不曾增减。	Whether you are attached or unattached, the wondrous, luminous true mind has never wavered, never arisen or ceased, never been defiled or purified, and never increased or decreased.
问：《金刚经》“应生无所住心，若心有住，则为非住”该如何理解？	Question: How should one understand the Diamond Sūtra’s statement, “One should give rise

	to a mind that abides nowhere; if the mind abides anywhere, that is not abiding”?
答：应生无所住心——不应住色生心，不应住声香味触法生心。	Answer: “One should give rise to a mind that abides nowhere” means that one should not give rise to a mind abiding in forms, nor should one give rise to a mind abiding in sounds, smells, tastes, touchables, or dharmas.
若心有住，则为非住——菩萨心不应住色布施。菩萨为利益一切众生，应如是布施。乃至应如是持戒、忍辱、精进、禅定、智慧。声香味触法亦不应住。	“If the mind abides anywhere, that is not abiding” means that a bodhisattva’s mind should not abide in forms when giving. A bodhisattva should give in this way for the benefit of all sentient beings. Likewise, one should uphold the precepts, practice forbearance, diligence, meditative stability, and wisdom in this way. One should not abide in sounds, smells, tastes, touchables, or dharmas either.
布施——三轮体空。	Giving—the three wheels are empty.
持戒——“起心动念就是犯戒。”	Upholding the precepts—“The very arising of a thought is already a violation of the precepts.”
忍辱——无辱可忍：你若唾我面，任他自干了，我也省气力，你也没烦恼。	Forbearance—there is no insult to endure: if you spit in my face, I let it dry by itself. I save my effort, and you have no affliction.
精进——起念欲精进，是妄非精进。若能心不妄，精进无有涯。	Diligence—giving rise to the thought of wishing to be diligent is delusion, not diligence. If the mind is free of delusion, diligence has no limit.
禅定——没出没入的大定。	Meditative stability—the great samādhi in which there is neither entering nor emerging.
智慧——无智亦无得。	Wisdom—no wisdom and no attainment.

（三）《圆觉经》

(III) Sūtra of Perfect Enlightenment

42、四句	42. The Four Statements

甲：“居一切时不起妄念，于诸妄心亦不息灭；住妄想境不加了知，于无了知不辨真实”。待解，请教?	A: “At all times, do not give rise to deluded thoughts; yet, with regard to deluded mind, do not seek to extinguish it. Dwelling amid the realm of delusion, do not superimpose any further knowing; in the absence of such knowing, do not discern what is the ultimate reality.” Please explain.
答：四句四忌，环环相扣，后救前也：	Answer: The four statements entail four prohibitions. Each is linked to the next, with the latter remedying the former:
不起妄念处忌息灭，黑山背后住不得。	Where one does not give rise to deluded thoughts, one must avoid seeking to extinguish them; one must not remain sitting behind a dark mountain.
亦不息灭处忌了知，欲了之知为不得。	Where one does not seek to extinguish them, one must avoid further knowing; the knowing that seeks to understand is unacceptable.
不加了知处忌着实，解脱深坑落不得。	Where one does not superimpose further knowing, one must avoid taking things as real; one must not fall into the deep pit of liberation.
不辨真实处忌妄念，妄念相续起不得。	Where one does not discern what is the ultimate reality, one must avoid deluded thoughts; one must not allow deluded thoughts to arise in continuous succession.

（四）《坛经》

(IV) The Platform Sūtra

43、《坛经》宗旨	43. The Central Teaching of the Platform Sūtra
问：在《坛经》一开文：“善知识！菩提自性，本来清净，但用此心，直了成佛。”如果把这句话作为《坛经》的宗旨，应该没啥大毛病吧?	Question: At the very beginning of the Platform Sūtra, it says: “Good friends, the self-nature of bodhi is originally pure. Simply use this mind, and directly realize Buddhahood.” There should be no serious problem with taking this statement as the central teaching of the Platform Sūtra, should there?
答：是的！这是《坛经》的宗旨。	Answer: Yes. This is the central teaching of the Platform Sūtra.

（五）《楞严经》

(V) Śūraṅgama Sūtra

44、为何佛经第一灭的是楞严?	44. Why is the Śūraṅgama Sūtra said to be the first Buddhist scripture to perish?
答：楞严本无生灭。当度者已度，一期解脱缘尽，是名为“灭”。	Answer: The Śūraṅgama is originally beyond arising and ceasing. When those who are to be liberated have been liberated, and the conditions for liberation in this period have come to an end, this is called “perishing.”
45、文殊菩萨，不属于“咨决心疑”的菩萨吧	45. Mañjuśrī Bodhisattva is not one of the bodhisattvas who “consult to resolve doubts,” is he?
答：其实，包括阿难尊者在内，都是为咱们“咨决心疑”。	Answer: In fact, including Venerable Ānanda, they are all here to “consult and resolve doubts” for us.
问：阿难他们原来都是老演员呀。我还以为，真有这么一个俗人是那么地幸福。	Question: So Ānanda and the others were actors all along! I had thought there really was such a fortunate layperson.
46、七处征心，十番显见	46. The Seven Searches for the Mind and the Ten Revelations of Seeing
问：此经前有七处征辨直指人心，后有二十五菩提路作普收渐门，可谓佛门广大矣。	Question: Earlier in this sūtra, the seven searches and examinations directly point to the mind; later, the twenty-five paths to bodhi broadly gather in the gradual approaches. The Buddha’s gate is indeed vast!
答：七处征心——觅心了不可得——取不得；十番显见——真心无处不在——舍不掉。	Answer: The seven searches for the mind—when one seeks the mind, it cannot be found—one cannot grasp it. The ten revelations of seeing—the true mind is everywhere—one cannot cast it aside.
切实体认此取不得、舍不掉者，谓之“见性”。	To truly recognize that which cannot be grasped or cast aside is called “seeing one’s true nature.”
问：若有爆炸、粉碎、分明、灵知——便是取；若空空无有——便是舍。	Question: If there is explosion, fragmentation, clarity, or spiritual knowing—that is grasping; if there is utter emptiness and nothing at all—that is casting aside.
答：建议把上面的“有”字改为“执取”。若执取爆炸、粉碎、分明、灵知——便是取；若排斥爆炸、粉碎、分明、灵知——便是舍。	Answer: I suggest changing the word “there is” above to “grasping.” If one grasps at explosion, fragmentation, clarity, or spiritual knowing, that is

	grasping; if one rejects explosion, fragmentation, clarity, or spiritual knowing, that is casting aside.
47、清净本然，云何忽生山河大地?	47. Originally pure and fundamentally so: how do mountains, rivers, and the great earth suddenly arise?
答：清净本然，云何忽生山河大地！	Answer: Originally pure and fundamentally so—how do mountains, rivers, and the great earth suddenly arise!
在上述问答中大悟者，一定具足正受。冲着你下面这段话：	Anyone who has greatly awakened through the foregoing questions and answers must certainly possess right samādhi. Consider the following passage of yours:
【第二月】：“我”之所以迷，就是因为把这些本来相对的，不实的，没有先后的相，看成了绝对的，真实的，有先有后的。这样的观念导致对于现象的误判，误判导致更多的虚妄对比，于是环环相套，境境相因，就象没有尽头一样了。	[Second Moon]: The reason “I” become deluded is that I take these appearances, which are originally relative, unreal, and without before or after, to be absolute, real, and to have before and after. Such concepts lead to misjudgments about phenomena; misjudgments lead to still more deluded comparisons. Thus, link after link becomes entangled, circumstance after circumstance becomes mutually conditioned, as though there were no end.
——说什么“相对的、不实的、有先有后的”，这当体就是“绝对的、真实的、没有先后的”！你看它是山河大地，我看它是清净本然！	—You speak of “relative, unreal, with before and after,” but in their very presence they are “absolute, real, without before or after”! You see mountains, rivers, and the great earth; I see original purity.
48、“随众生心，应所知量”	48. “In accordance with the minds of sentient beings, responding to the measure of what they know”
问：请以发贴子为例说明“随众生心，应所知量”？	Question: Please use posting messages as an example to explain “in accordance with the minds of sentient beings, responding to the measure of what they know.”
答：哦！跟你的贴就应该随你的心，顺应你的所知之量。随你的心——不离你的问题。	Answer: Oh! When replying to your post, one should accord with your mind and respond to the measure of what you know. To accord with your mind means not departing from your question.
顺应你的所知之量——你已经知道的不说，你不可能接受的也不说。	To respond to the measure of what you know means not saying what you already know, nor saying what you cannot possibly accept.

问：“应”，是这个意思呀。看来发贴子，得找准马嘴才行。	Question: So that is what “respond” means. It seems that, when posting messages, one must aim for the horse’s mouth.
答：若不如此，便是“作”病——自己有所造作。说得好听点，便是“立功、立德、立言”里的“立言”。佛法不立言——但有言说，皆非实义。	Answer: Otherwise, it is the sickness of “contrivance”—creating something of one’s own. Put more pleasantly, it is the “establishing words” in “establishing merit, establishing virtue, and establishing words.” The Buddhadharma establishes no words—whenever there are words, they are not the ultimate meaning.

《佛心经品亦通大随求陀罗尼》

The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī

49、经名是念“佛心经”，还是“佛心经品”？	49. Should the title be recited as “Buddha-Heart Sūtra” or “Buddha-Heart Sūtra Chapter”?
问：《佛心经品亦通大随求陀罗尼》，我搜索查看后发现，典藏中一般名称都称为《佛心经》，在我们的印心精舍常用《佛心经品》。这样就出现这是一部经还是其中一品的不同理解。	Question: Regarding The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, after searching and checking, I found that collections generally call it the Buddha-Heart Sūtra, whereas at our Mind-Seal Vihara we commonly use Buddha-Heart Sūtra Chapter. This leads to differing understandings as to whether it is a sūtra in its own right or a chapter within one.
答：《佛心经》与《大随求陀罗尼经》应是两部经典，《佛心经品亦通大随求陀罗尼》中的“品亦通”，应是《佛心经》中的某些品与《大随求陀罗尼经》中的某些品相通。可以明显看出，上卷是可以独立成为一经的。	Answer: The Buddha-Heart Sūtra and the Great Wish-Fulfilling Dhāraṇī Sūtra should be two separate scriptures. In the title The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, the phrase “chapters also corresponding” should mean that certain chapters of the Buddha-Heart Sūtra correspond to certain chapters of the Great Wish-Fulfilling Dhāraṇī Sūtra. It is evident that the upper volume can independently constitute a sūtra.
1989年冬，我去上海向老人求法时，老人赐我一本《佛心经品亦通大随求陀罗尼经》，下卷卷首印有“法别”二字。显然，这部上下两卷的大藏版佛心经是经古人会集过的。	In the winter of 1989, when I went to Shanghai to seek the Dharma from the Elder, he gave me a copy of The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī Sūtra. At the beginning of the lower volume were printed the two characters fa bie, “distinct dharma.” Clearly, this two-volume Buddha-Heart Sūtra edition in the

	Buddhist canon had been compiled by earlier generations.
问：老师，“法别”二字代表什么意思啊?	Question: Teacher, what do the two characters “distinct dharma” mean?
答：也就是有别于六印一咒的法。	Answer: They mean a dharma distinct from the six mudrās and one mantra.
问：跪请齐老师开讲《佛心经品亦通大随求陀罗尼》。	Question: I respectfully kneel and request that Teacher Qi expound The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī.
答：我讲不好，请谅解。但可以讨论。在讨论之前，先划分段落。跟贴分品。	Answer: I cannot expound it well; please forgive me. But we can discuss it. Before the discussion, let us first divide it into sections. Post replies according to the chapters.
讨论几个问题：	Let us discuss several questions:
一、关于经题里的“品”字。《佛心经品亦通大随求陀罗尼》中的“品亦通”，应是《佛心经》中的某些品与《大随求陀罗尼经》中的某些品相通。哪些品相通啊? 至少你所列出的“随求自在”这一品是与《大随求陀罗尼经》相通的。找出《大随求陀罗尼经》贴在这里，还可能发现更多的相通处。	I. Regarding the character pin, “chapter,” in the title. In The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, the phrase “chapters also corresponding” should mean that certain chapters of the Buddha-Heart Sūtra correspond to certain chapters of the Great Wish-Fulfilling Dhāraṇī Sūtra. Which chapters correspond? At the very least, the chapter you have listed, “Wish-Fulfilling Freedom,” corresponds to the Great Wish-Fulfilling Dhāraṇī Sūtra. If you find the Great Wish-Fulfilling Dhāraṇī Sūtra and post it here, we may discover further correspondences.
二、关于用“分”还是用“品”。我认为还是用“品”，理由有二：1、如上所说，经名是“品亦通”而不是“分亦通”。2、传统解经的“三分法”：序分、正宗分、流通分。是用的“分”字。原想专贴提及“三分法”，现在借此话题讨论，就不专贴讨论“三分法”了。	II. Concerning the use of “section” or “chapter.” I think “chapter” should still be used, for two reasons: 1. As stated above, the title says “chapters also corresponding,” not “sections also corresponding.” 2. The traditional threefold division for explaining sūtras—introduction, main exposition, and circulation—uses the word “section.” I had intended to make a separate post mentioning the “threefold division,” but since it can be discussed in connection with this topic, I will not make a separate post about it.
三、传统解经的“三分法”：序分：也就是“六种证信序”，又称“六成就”——信成就、闻成就、时成就、处成就、主成就、众成就。此经的第一品“十方如火品”就是序分。	III. The traditional threefold division for explaining sūtras: The introductory section is the “preface of six forms of verification,” also called the “six accomplishments”—the accomplishment of faith,

	hearing, time, place, the principal teacher, and the assembly. The first chapter of this sūtra, “The Ten Directions as Fire,” is the introductory section.
正宗分：除了前面的“序分”和最后的“流通分”，中间的主要内容就是正宗分。其实，“正宗”在这里也就是“主要内容”的意思。 流通分：本经的流通分就是最后这几句话“尔时大众闻佛所说，一一合掌持佛心中心。如来见，即以舒金色臂普为印顶，授菩萨记。其时大众得佛授记，欢喜奉修，礼佛而去。”	The main-exposition section: Apart from the preceding introductory section and the final circulation section, the principal content in between is the main-exposition section. Here, “main exposition” simply means “the principal content.” The circulation section: The circulation section of this sūtra consists of these final words: “At that time, when the great assembly heard what the Buddha had taught, each joined their palms and upheld the Buddha-Heart-of-Heart. When the Tathāgata saw this, he extended his golden arm and placed it upon their crowns as an empowerment seal, bestowing predictions of Buddhahood upon the bodhisattvas. Then the great assembly received the Buddha’s predictions, joyfully practiced them, bowed to the Buddha, and departed.”
四、关于本经的“品”。上述最后几句话列为最后一品“如法受持品”。这样，第一品是序分、最后一品是流通分、中间各品都是正宗分了。	IV. Regarding the chapters of this sūtra. The final words cited above are listed as the final chapter, “Upholding in Accordance with the Dharma.” Thus, the first chapter is the introductory section, the final chapter is the circulation section, and all the chapters in between are the main-exposition section.
上下卷各八品，全经共十六品。	The upper and lower volumes each have eight chapters, making sixteen chapters in the entire sūtra.
卷上	Upper Volume
《十方如火品第一》	Chapter One: The Ten Directions as Fire
《慈心三昧品第二》	Chapter Two: Samādhi of Loving-Kindness
《心密殊胜品第三》	Chapter Three: The Excellence of Heart Esotericism
《觉地十持品第四》	Chapter Four: The Ten Upholdings of the Ground of Awakening
《一咒六印品第五》	Chapter Five: One Mantra and Six Mudrās
《定契加持品第六》	Chapter Six: Samādhi Seals and Empowerment
《坛城庄严品第七》	Chapter Seven: The Splendor of the Maṇḍala

《光明童子品第八》	Chapter Eight: The Youth of Light
卷下	Lower Volume
《法身妙明品第九》	Chapter Nine: The Wondrous Luminosity of the Dharmakāya
《如来量处品第十》	Chapter Ten: The Tathāgata's Sphere of Measure
《顿超觉地品第十一》	Chapter Eleven: Sudden Transcendence to the Ground of Awakening
《心法无著品第十二》	Chapter Twelve: The Non-Attachment of Mind and Phenomena
《佛心相貌品第十三》	Chapter Thirteen: The Features of the Buddha-Heart
《　求自在品第十四》	Chapter Fourteen: Wish-Fulfilling Freedom
《神用无尽品第十五》	Chapter Fifteen: The Inexhaustible Functioning of Spiritual Powers
《如法受持品第十六》	Chapter Sixteen: Upholding in Accordance with the Dharma
（齐老师曾在论坛上讲解该经前半部分内容，后面由各位师兄讨论——编者注）	(Teacher Qi once explained the first half of this sūtra on the forum; the latter half was discussed by fellow practitioners.—Editor's note)
50、大愚阿阇黎铅椠本	50. Patriarch Dayu's Lead-Type and Woodblock Edition
问：齐老师，我们手里的《佛心经》是不是完整的经本?	Question: Teacher Qi, is the Buddha-Heart Sūtra we have in hand a complete text?
答：这话从何说起呀?	Answer: What makes you ask that?
问：有网站说是师祖大愚大师节选的。	Question: A website says that it was excerpted by our lineage patriarch, Great Master Dayu.
答：当年老人给我的一本是出自《大正藏》的原本。	Answer: The copy the Elder gave me in those days was the original text from the Taishō Canon.
问：现在所看到的“大愚阿阇黎铅椠本”，和大正藏的原本还是有所不同。“大愚阿阇黎铅椠本”相对有所删节。譬如省略了手印等，翻译也不尽相同。	Question: The "Acharya Dayu lead-type and woodblock edition" that we now see differs somewhat from the original in the Taishō Canon. The "Acharya Dayu lead-type and woodblock edition" has comparatively more omissions. For example, it omits the mudrās, and its translation is not entirely the same either.

答：我不知道现在流通的大愚阿阇黎铅椠本，最初的原本出自何人之手。铅椠本不大可能是老人提供的，因为老人给我的一本是大正藏的原本。	Answer: I do not know who produced the original version of the Acharya Dayu lead-type and woodblock edition now in circulation. It is unlikely that the lead-type and woodblock edition was provided by the Elder, because the copy he gave me was the original text from the Taishō Canon.
问：您怎么看大愚祖师《佛心经》的铅椠本?	Question: What is your view of Patriarch Dayu's lead-type and woodblock edition of the Buddha-Heart Sūtra?
答：我认为：铅，是指的铅字印刷。椠，是指的木版印刷。两个字合在一起，有“版本”的意思。一部佛经多种译本的现象并不罕见。这可能是太师公得到的另一种《佛心经》译本。	Answer: In my view, qian refers to lead-type printing, while qian refers to woodblock printing. Taken together, the two characters mean “edition.” It is not uncommon for a Buddhist scripture to have multiple translations. This may have been another translation of the Buddha-Heart Sūtra obtained by the grandmaster of our lineage.
问：我在一位朋友处看到过一本铅椠本，线装的老书，书页很黄，估计是民国时的出版物。	Question: I once saw a lead-type and woodblock edition in a friend's possession. It was an old thread-bound book with very yellowed pages, probably a publication from the Republican era.
答：哦！看来铅椠本早就有了。	Answer: Oh! It seems that the lead-type and woodblock edition has existed for a long time.
51、十种持	51. The Ten Upholdings
问：佛法心中心十大行愿的本质是什么?	Question: What is the essence of the ten great vows of the Buddha Dharma's Heart-of-Heart practice?
答：1989年冬，老人为我灌顶时，赐我一本《佛心经》，在“十种持”上写了眉批：“修证佛地，十种持最为重要。舍此十持，绝不能成佛！修心中心法者，首当发此十大愿心！”	Answer: In the winter of 1989, when the Elder conferred empowerment upon me, he gave me a copy of the Buddha-Heart Sūtra. Next to “The Ten Upholdings,” he wrote this marginal note: “For realizing and actualizing the Buddha-ground, the Ten Upholdings are most important. Without these Ten Upholdings, one can absolutely never become a Buddha! Those who cultivate the Heart-of-Heart Dharma must first arouse these ten great vows!”
问：请齐老师悲悯我等，略用白话解释“十种持”。	Question: Teacher Qi, out of compassion for us, please explain the “Ten Upholdings” briefly in plain language.
答：《佛心经》为说心中心法的立名因缘，讲了约世间法的十八个“故”，又讲了约出世间法的六个“故”。之后，大众祈请，世尊宣说。在宣说六印一咒之前，先	Answer: The Buddha-Heart Sūtra explains the naming causes and conditions of the Heart-of-Heart Dharma. It speaks of eighteen “reasons” in

宣说这修证佛地的十种持：（下面是 齐老师分段解释经文——编者注）	relation to worldly dharmas and six “reasons” in relation to supramundane dharmas. Then, at the assembly’s request, the World-Honored One proclaimed the teaching. Before proclaiming the six mudrās and one mantra, he first proclaimed these Ten Upholdings for realizing and actualizing the Buddha-ground: (Teacher Qi’s section-by-section explanation of the sūtra follows.—Editor’s note)
经文：“尔时如来告诸菩萨：诸善男子，今当宣说，证修佛地，有十种持，必定成就。何等为十？”	Sūtra text: “At that time, the Tathāgata addressed the bodhisattvas: ‘Good sons, I shall now proclaim the ten upholdings by which one realizes and actualizes the Buddha-ground and certainly attains accomplishment. What are these ten?’”
这段意思易明，不用解释。师尊元音老人眉批：“修证佛地十种持，最为重要，舍此十持，绝不能成佛！修心中心法者，首当发此十大愿心。”	The meaning of this passage is easy to understand and needs no explanation. The Venerable Master Yuanyin wrote this marginal note: “The Ten Upholdings for realizing and actualizing the Buddha-ground are most important. Without these Ten Upholdings, one can absolutely never become a Buddha! Those who cultivate the Heart-of-Heart Dharma must first arouse these ten great vows.”
经文：“第一持心。于法无碍、于佛生信、于心平等、于众生慈、于色无著。”	Sūtra text: “The first upholding is upholding the mind: unobstructed with regard to dharmas, giving rise to faith in the Buddha, being impartial in mind, being compassionate toward sentient beings, and being unattached to forms.”
于法无碍契合大圆镜智，八识所转；于心平等契合平等性智，七识所转；于色无著契合妙观察智，六识所转；于佛生信、于众生慈契合成所作智，前五识所转。第一持已契合转八识成四智，再束四智成三身，便得成就矣。	Being unobstructed with regard to dharmas accords with the great perfect mirror wisdom, transformed from the eighth consciousness. Being impartial in mind accords with the wisdom of equality, transformed from the seventh consciousness. Being unattached to forms accords with the wondrous observing wisdom, transformed from the sixth consciousness. Giving rise to faith in the Buddha and being compassionate toward sentient beings accord with the wisdom of accomplishing what is to be done, transformed from the first five consciousnesses. The first upholding already accords with transforming the eight consciousnesses into the four wisdoms; further gathering the four wisdoms into the three kāyas, one thereby attains accomplishment.

经文：“第二持戒不阙，常摄在定，修不妄语，好施众生，断除骄慢。”	Sūtra text: “The second is to uphold the precepts without deficiency, to remain constantly gathered in samādhi, to practice not speaking falsely, to delight in giving to sentient beings, and to eliminate arrogance and pride.”
持戒不缺——戒，常摄在定——定，修不妄语——慧；好施众生度“贪”，断除骄慢度“嗔”，修不妄语度“痴”。师尊元音老人开示曰：“贪嗔痴慢疑，五者为思惑，很难除，故须常摄在定以除之。修不妄语，亦可摄断痴、开慧二支。以无明故，不识一切皆缘生无性，而执为实有，故妄语自欺欺人而造业受报也。”	Upholding the precepts without deficiency is precepts; remaining constantly gathered in samādhi is samādhi; practicing not speaking falsely is wisdom. Delighting in giving to sentient beings overcomes greed; eliminating arrogance overcomes anger; practicing not speaking falsely overcomes ignorance. The Venerable Master Yuanyin taught: “Greed, anger, ignorance, pride, and doubt are the five afflictions of thought. They are very difficult to eliminate, and therefore one must remain constantly gathered in samādhi to eliminate them. Practicing not speaking falsely can also encompass cutting off ignorance and opening wisdom. Because of ignorance, one does not recognize that all things arise through conditions and are without inherent nature, but clings to them as truly existent. Thus one speaks falsely, deceives oneself and others, creates karma, and undergoes karmic retribution.”
经文：“第三莫行恶。修不杀戒，勿食恶食，慎莫自赞，莫见他过。”	Sūtra text: “Third, do not commit evil. Cultivate the precept against killing; do not eat evil food; be careful not to praise yourself; do not see the faults of others.”
修不杀戒与勿食恶食连起来看，吃肉能引发杀生，恶食当指肉食。慎莫自赞是断除“骄”，莫见他过是断除“慢”，这便与第二持“断除骄慢”相合。师尊元音老人开示曰：“恶食非但指肉食，即变质与有毒之食物，亦包括在内。另外，不依时食，亦为恶食。”	The precept against killing and not eating evil food should be read together: eating meat can give rise to killing, so evil food should refer to meat. “Be careful not to praise yourself” eliminates arrogance, and “do not see the faults of others” eliminates pride; this accords with the second upholding’s “eliminating arrogance and pride.” The Venerable Master Yuanyin taught: “Evil food does not refer only to meat; spoiled and poisonous food is included as well. In addition, eating at improper times is also evil food.”
经文：“第四于诸求法，莫生讥嫌；于诸佛教，遮护过恶；于师僧中，如父母想。”	Sūtra text: “Fourth, do not give rise to ridicule or disdain toward any who seek the Dharma; with regard to all Buddhist teachings, shield and protect

	against faults and evils; among teachers and monastics, regard them as one's parents."
"于诸佛教，遮护过恶"是至心皈依佛，"于诸求法，莫生讥嫌"是至心皈依法，"于师僧中，如父母想"是至心皈依师、皈依僧。此第四持摄四皈依：皈依金刚上师，皈依佛，皈依法，皈依僧。	"With regard to all Buddhist teachings, shield and protect against faults and evils" is taking refuge in the Buddha with utmost sincerity. "Do not give rise to ridicule or disdain toward any who seek the Dharma" is taking refuge in the Dharma with utmost sincerity. "Among teachers and monastics, regard them as one's parents" is taking refuge in the teacher and taking refuge in the saṅgha with utmost sincerity. This fourth upholding encompasses the four refuges: taking refuge in the Vajra Master, taking refuge in the Buddha, taking refuge in the Dharma, and taking refuge in the Saṅgha.
经文："第五若行愿教，慎莫遗失；于诸贫富，等心观察；须怀世谛，而顺诸人。"	Scripture passage: "Fifth, if you put the teachings and vows into practice, take care never to lose them. Regard rich and poor alike with an impartial mind. You must uphold conventional truth and accord with all people."
若行愿教，慎莫遗失者，"念念相续，无有间断，身语意业，无有疲厌"；于诸贫富，等心观察者，"无问净秽，刹利尊性，及旃陀罗，方行等慈，不择微贱，发意圆成一切众生无量功德。"；须怀世谛，而顺诸人者，"佛法在世间，不离世间觉，离世求菩提，恰如觅兔角。"	"If you put the teachings and vows into practice, take care never to lose them" means: "Let thought after thought continue without interruption; let the karma of body, speech, and mind know no weariness." "Regard rich and poor alike with an impartial mind" means: "Without asking whether they are pure or impure, whether they are noble kṣatriyas or caṇḍālas, practice equal compassion toward them all. Do not discriminate against the humble or lowly; arouse the resolve to perfect the immeasurable merit and virtue of all sentient beings." "You must uphold conventional truth and accord with all people" means: "Buddhadharma is in the world and does not depart from awakening within the world. To seek bodhi apart from the world is like looking for a rabbit's horn."
下面换个方式：您先谈您的理解，然后我跟帖讨论。如何?	Let us try another approach: first explain your understanding, and then I will discuss it in a follow-up post. How does that sound?
问：臆断如下，请指正！（下面是问者试解释经文）	Question: My conjectures are as follows; please correct me! (What follows is the questioner's attempted explanation of the scripture passage.)

经文：“第六于佛句偈，常须警察；所修诸法，必须遍持；有所乞求，应心即施；慎莫观察，上中下根。”	Scripture passage: “Sixth, always remain alert to the Buddha’s verses. You must fully uphold all the dharmas you cultivate. When anything is requested, give it in accordance with your mind. Take care not to discriminate among superior, middling, and lesser capacities.”
问者释：皈依佛，吹毛用了急磨。皈依法，圆满不懈习持。佛道无上誓愿成，法门无量誓愿学，众生无边誓愿度，利益众生，平等救度！	Questioner’s explanation: Take refuge in the Buddha: just as one tests a blade by blowing a hair upon it, one must grind it sharply and diligently. Take refuge in the Dharma: cultivate and uphold it completely and without slackening. “The unsurpassed Buddha Way, I vow to accomplish; the boundless Dharma gates, I vow to study; the innumerable sentient beings, I vow to liberate.” Benefit sentient beings and save them equally!
经文：“第七所持契印，莫不净行，莫非时结，莫为名闻利养而用。有所行法，亦不得舍非众生。”	Scripture passage: “Seventh, in maintaining the mudrās, do not act impurely; do not form them at improper times; and do not use them for fame, renown, or material gain. In whatever dharma practice you undertake, do not abandon any sentient being.”
问者释：尊法，重法，以正见为修法之因，以平等无碍心为行法准则。	Questioner’s explanation: Revere the Dharma and value the Dharma. Take right view as the cause for cultivating the Dharma, and take an impartial, unobstructed mind as the standard for practicing the Dharma.
经文：“第八于一切所有，莫生偷窃；断非理恶，莫行谄佞；于佛法要，护如己命；乃至良贱，莫存二心。”	Scripture passage: “Eighth, do not give rise to theft with regard to anything whatsoever. Cut off irrational evils, and do not practice flattery or deceit. Protect the essentials of Buddhadharma as you would your own life. Whether people are noble or lowly, do not harbor a divided mind toward them.”
问者释：于一切法莫生分别，知诸法空相，实无所得，直心道场，而行诸法。	Questioner’s explanation: Do not give rise to discrimination regarding any dharma. Know that all dharmas bear the mark of emptiness and that in truth nothing can be obtained. Let the straightforward mind be the place of practice, and practice all dharmas.
经文：“第九所救诸苦际，不至诚者，实莫退心；莫自轻法，莫使他轻；须断己谤，莫使他谤；必须质直，常行软语；劝存善道，起大慈悲。”	Scripture passage: “Ninth, when relieving all forms of suffering, do not truly retreat in mind even if others are not sincere. Do not belittle the Dharma,

	nor let others belittle it. You must put an end to your own slander and not allow others to slander it. You must be upright and sincere, always speaking gently. Encourage others to remain on the wholesome path and arouse great compassion.”
问者释：尊法，重法，如护己眼。行六度，摄四摄。救度一切众生，而实无一众生得度者。	Questioner’s explanation: Revere the Dharma and value the Dharma, protecting it as one would one’s own eyes. Practice the six perfections and embrace beings through the four means of attraction. Liberate all sentient beings, while in truth knowing that not a single sentient being is liberated.
经文：“第十断除邪行，莫损虚空；志信坚固，不辞疲苦；常劝不舍，慕善知识；或于林泉清净之处，发广弘愿，慎莫怯弱，念念存摄；勿令邪见，常住大乘；有善知识，承迎礼拜。”	Scripture passage: “Tenth, eliminate deviant conduct, and do not harm empty space. Let your resolve and faith be firm, and do not shrink from weariness or hardship. Constantly exhort others not to abandon [the path], and seek out good spiritual friends. Or, in pure places among forests and springs, make vast vows to propagate [the Dharma] widely. Take care not to be timid or weak. In every thought, maintain and gather in [the mind]. Do not let deviant views arise; always abide in the Mahāyāna. When there are good spiritual friends, welcome them respectfully and bow in homage.”
问者释：持正见，信心坚，发宏愿，勤护持，亲善缘，道在其中矣！“如是十事能断除者是持法证，决定直至无上菩提更不退。”	Questioner’s explanation: Maintain right view, strengthen faith, make vast vows, diligently protect and uphold [the Dharma], and draw near to wholesome conditions; the Way lies therein! “Those able to eliminate these ten matters are said to uphold the Dharma as realization; they will certainly proceed directly to unsurpassed bodhi and never again regress.”
答：不错。	Answer: Not bad.

三、佛家宗派

III. Buddhist Schools

（一）禅宗

(I) Chan School

52、为什么佛门宗派分那么多?	52. Why Are There So Many Buddhist Schools?
问：我倒奇怪，为什么佛门宗派不按十八界一一分门派？好象目前不是按修法分门派，而是按教理分门派，这样下去将来会有十万八千个门派，初学者岂不是傻眼啦。	Question: What puzzles me is this: why are Buddhist schools not divided one by one according to the eighteen realms? It seems that schools are currently divided not by their methods of practice but by doctrinal teachings. If this continues, there will eventually be 108,000 schools. Wouldn't beginners be utterly bewildered?
答：不是傻眼，而是更方便了。	Answer: Not bewildered—rather, it becomes more convenient.
（一）禅宗	(I) The Chan School
53、介绍禅宗	53. An Introduction to the Chan School
（1）禅宗的特点	(1) Characteristics of the Chan School
问：禅宗的特点，请帮忙总结几条。	Question: Could you summarize several characteristics of the Chan school?
答：直接、率真。	Answer: Directness and spontaneity.
直接却无直接相，直接到让人误以为内藏玄机的程度。	Direct, yet without any appearance of directness—so direct that people mistakenly think something mysterious is concealed within it.
率真并不是无知，率真得让机谋聪明之人难测其玄妙。	Spontaneity is not ignorance; it is so spontaneous that those clever in schemes and stratagems cannot fathom its subtlety.
（2）什么叫如来禅？什么叫祖师禅?	(2) What Is Tathāgata Chan? What Is Patriarch Chan?
问：请教一个问题：什么叫祖师禅？能讲的细一些吗！	Question: May I ask: what is Patriarch Chan? Could you explain it in greater detail?
答：祖师的山门：	Answer: The gateway of the patriarchs:

香严智闲禅师闻竹声悟道后，乃有颂曰：	After Chan Master Xiangyan Zhixian realized the Way upon hearing bamboo strike, he composed this verse:
一击忘所知，更不假修持。	At one strike, all that I knew was forgotten; no further cultivation is needed.
动容扬古路，不堕悄然机。	In every movement, cast off the old road; do not fall into the device of silent stillness.
处处无踪迹，声色外威仪。	Nowhere is there any trace; its deportment lies beyond sound and form.
诸方达道者，咸言上上机。	Those who have realized the Way everywhere all call it the supreme capacity.
沩山知道后，对仰山慧寂说：“此子彻也。”	When Weishan learned of this, he said to Yangshan Huiji, “This fellow has penetrated it completely.”
仰山说：“此是心机意识，著述得成。待我亲自勘过。”	Yangshan said, “This comes from mental contrivance and consciousness; it can be composed in writing. Let me examine him myself.”
仰山见到香严，说：“和尚赞叹师弟发明大事，你试说看？”	When Yangshan met Xiangyan, he said, “The Master has praised you, younger brother, for realizing the great matter. Try speaking of it.”
香严举说前颂。	Xiangyan recited the preceding verse.
仰山说：“此是夙习，记持而成。若有正悟，别更说看？”	Yangshan said, “This is the result of former habits, retained in memory and thus composed. If you have genuine awakening, say something else.”
香严又成颂曰：	Xiangyan then composed another verse:
去年贫，未是贫；	Last year I was poor, yet that was not true poverty;
今年贫，始是贫。	This year I am poor—only now is it true poverty.
去年贫，犹有卓锥之地；	Last year I was poor, yet there was still ground enough to stand an awl;
今年贫，锥也无。	This year, even an awl is gone.
仰山说：“如来禅，许师弟会。祖师禅，未梦见在。”	Yangshan said, “I acknowledge that you understand Tathāgata Chan. But Patriarch Chan—you have not even dreamed of it.”
香严禅师又做了一颂：	Chan Master Xiangyan composed yet another verse:
我有一机，瞬目视伊。	I have one device: I blink my eyes and look at him.

若人不会，别唤沙弥。	If someone does not understand, do not call him a novice monk.
仰山听了，回去报给沩山：“且喜闲师弟会祖师禅也。”	After hearing this, Yangshan returned and reported to Weishan: “Fortunately, Brother Xian now understands Patriarch Chan.”
……	...
从上面这个公案可以看出：	From this koan, we can see:
一击忘所知，更不假修持。	At one strike, all that I knew was forgotten; no further cultivation is needed.
动容扬古路，不堕悄然机。	In every movement, cast off the old road; do not fall into the device of silent stillness.
处处无踪迹，声色外威仪。	Nowhere is there any trace; its deportment lies beyond sound and form.
诸方达道者，咸言上上机。	Those who have realized the Way everywhere all call it the supreme capacity.
此颂连如来禅也算不上，更不用说祖师禅了。	This verse does not even qualify as Tathāgata Chan, much less Patriarch Chan.
此颂的意思是：听到击竹之声，突然能所双忘，啊！原来悟道并不是从修行得来。	The meaning of this verse is: upon hearing the sound of bamboo being struck, subject and object were suddenly both forgotten. Ah! It turns out that realization of the Way is not attained through cultivation.
“动容扬古路”句：“动容”指的是扬眉瞬目，当然是指悟后的扬眉瞬目。“扬”是扬弃，抛弃、丢掉的意思。	In the line “In every movement, cast off the old road,” “every movement” refers to raising the eyebrows and blinking the eyes—of course, to raising the eyebrows and blinking the eyes after awakening. “Cast off” means to reject, discard, and let go.
“古路”指过去的路子，有二义：一是指过去自己扬眉瞬目、说话做事的路子（未离妄执）；一是指古人悟道的路 子（他吃饭我不能饱）。在自己的扬眉瞬目、说话做事之时，这二者都要扬弃。	“The old road” refers to former ways, in two senses: first, one's former ways of raising the eyebrows, blinking the eyes, speaking, and acting, which have not left behind deluded attachment; second, the ways in which the ancients realized the Way—another's eating cannot satisfy my hunger. When raising one's eyebrows, blinking one's eyes, speaking, or acting, both of these must be cast off.
“不堕悄然机”，意思是：也不以“悄然”为究竟。	“Do not fall into the device of silent stillness” means not taking “silent stillness” as ultimate.

说到威仪，都是有声有色的，而这种“威仪”却在声色之外，因为它“处处无踪迹”，它无相啊。诸方的通达之 人、悟道之人，都说它是“上上机”。	When speaking of deportment, it is ordinarily a matter of sound and form. Yet this “deportment” lies beyond sound and form, because “nowhere is there any trace”: it is without marks. Those who are thoroughly accomplished and have realized the Way everywhere all call it the “supreme capacity.”
去年贫，未是贫；	Last year I was poor, yet that was not true poverty;
今年贫，始是贫。	This year I am poor—only now is it true poverty.
去年贫，犹有卓锥之地；	Last year I was poor, yet there was still ground enough to stand an awl;
今年贫，锥也无。	This year, even an awl is gone.
此颂不会祖师禅，却算得上会如来禅。	This verse does not understand Patriarch Chan, but it does qualify as understanding Tathāgata Chan.
贫，即一无所有，喻扫掉妄执。	Poverty means having nothing at all; it is a metaphor for sweeping away deluded attachments.
锥，就是指的前颂里的“上上机”。还有这个在，慢说祖师禅，就连如来禅也未会得。	The awl refers to the “supreme capacity” in the preceding verse. So long as this still remains, not only has one not understood Patriarch Chan, one has not even understood Tathāgata Chan.
我有一机，瞬目视伊。	I have one device: I blink my eyes and look at him.
若人不会，别唤沙弥。	If someone does not understand, do not call him a novice monk.
到这里，言语道断，却不妨说东说西；心行处灭，也无碍打风打雨。在下已无法下口，只将颂里的词义所指说一下吧：沙弥，是指仰山。“若人不会，别唤沙弥。”意即：你要是还不领会，就别唤做“沙弥慧寂”了。	At this point, the path of words is cut off, yet there is no hindrance to speaking of east and west; the sphere of mental activity is extinguished, yet there is no obstacle to stirring up wind and rain. I can say no more. I can only explain what the words in the verse refer to: “novice monk” refers to Yangshan. “If someone does not understand, do not call him a novice monk” means: if you still do not comprehend, then do not call yourself “Novice Huiji.”
末了，问曰：这里的“一机”和前面的“上上机”相去多少?	Finally, someone asked: how far apart are the “one device” here and the earlier “supreme capacity”?
答：黄鹤楼前鹦鹉洲。	Answer: Parrot Islet before Yellow Crane Tower.
问：什么意思?	Question: What does that mean?

答：会者不差毫厘，不会者天地悬隔。	Answer: For one who understands, they do not differ by a hair's breadth; for one who does not understand, they are as far apart as heaven and earth.
问：如来的山门是什么？请慈悲开蒙！	Question: What is the gateway of the Tathāgata? Please compassionately enlighten this beginner!
答：十方无壁落，四周也无门。	Answer: In the ten directions there are no walls; all around there are no gates.
（3）疑情	(3) Sense of Doubt
问：古人云：“百尺竿头更进步，十方世界现全身。”这是指亲证自心实相无我无人，真实体会到寂灭本性遍满虚空，还是指十方世界种种景象无非是见，乃自心见性所现?	Question: The ancients said, “At the top of a hundred-foot pole, take one more step, and your whole body appears throughout the worlds of the ten directions.” Does this refer to directly realizing that the true nature of one's own mind is without self or person, and truly experiencing the quiescent and extinct intrinsic nature as pervading empty space? Or does it mean that all the various appearances of the ten-direction worlds are nothing but seeing, manifested by the seeing nature of one's own mind?
答：您正在起疑情参它，我若多嘴讲道理，岂不是塞您悟门么！您若不参它了，我倒可多几句嘴。	Answer: You are now arousing a sense of doubt and investigating it. If I were to chatter on and explain principles, would I not block the gate of your awakening? If you cease investigating it, then I may chatter a few more words.
问：末学并未到百尺竿头，本不该参这个。	Question: This student has not yet reached the top of the hundred-foot pole and therefore should not be investigating this.
答：若真能在此起疑情，这个也可参。	Answer: If you can truly arouse a sense of doubt here, then this too may be investigated.
问：只是如今已是如刺在喉吐也吐不出，咽也咽不下了。	Question: But now it is like a thorn stuck in my throat: I can neither spit it out nor swallow it down.
答：若真如此，便是疑情。	Answer: If it truly is so, that is the sense of doubt.
问：修心中心法的人起了大疑情怎么办呢？是极力参究下去呢？还是把疑情当做普通妄想“呸”了了事?	Question: What should someone practicing the Heart-of-Heart Dharma do when a great sense of doubt arises? Should they investigate it with all their strength, or should they treat it as an ordinary deluded thought, say “Peh!” and be done with it?

答：能“呸”掉的只是妄念。若真是大疑情，便非一“呸”能掉。若能“呸”掉，那还是妄念，并非真的就是疑情。	Answer: What can be dismissed with a “Peh!” is only a deluded thought. If it is truly a great sense of doubt, it cannot be dismissed by a single “Peh!” If it can be dismissed, it is still a deluded thought, not a genuine sense of doubt.
（4）禅宗三关	(4) The Three Barriers of the Chan School
问：老师啊，我莫名其妙地不踏实。	Question: Teacher, for no apparent reason I feel unsettled.
答：见惑的微细处。并未彻断见惑所致。	Answer: This is due to subtle residual view-delusions; you have not yet cut off view-delusions completely.
问：如果这样，就不能算破初关吗?	Question: If so, does that mean one cannot be said to have broken through the first barrier?
答：破初关者，已无“关”的痕迹着在心头。只是至此并不算完，所以有向后的“重关”“牢关”之说。若是用思维计度心研究三关，尽管说得头头是道，充其量只能算作世间学问的一种——禅学，而并非禅宗。	Answer: For one who has broken through the first barrier, no trace of a “barrier” remains lodged in the mind. Yet this is not the end, hence the talk of the subsequent “double barrier” and “firm barrier.” If one uses the discriminating, calculating mind to study the three barriers, then no matter how systematically one speaks of them, at most it is merely a kind of worldly learning—Chan studies—not the Chan school itself.
问：问个傻问题：彻断见惑，以何为征?	Question: May I ask a foolish question: what is the sign of having completely cut off view-delusions?
答：如人饮水，冷暖自知。两人相逢，觌面相呈，可以互知。	Answer: It is like drinking water: one knows for oneself whether it is cold or warm. When two people meet face-to-face and present it directly to each other, they can know it mutually.
问：无师在身边，自己如何了知三关呢?	Question: Without a teacher nearby, how can one know the three barriers for oneself?
答：别把“三关”哽在心头，踏实行去，久久触机遇缘，刹那打破疑团，慢说“初关”，即“三关”也了无痕迹，觅关了不可得，是名“破初关”。	Answer: Do not keep the “three barriers” stuck in your mind. Practice steadily. After a long time, when encountering an occasion and meeting conditions, you may shatter the mass of doubt in an instant. Not only the “first barrier,” but even the “three barriers” will leave no trace at all; seek for a barrier and it cannot be found. This is called “breaking through the first barrier.”
此处有两个歧途：	There are two wrong paths here:

（1）感到前途渺茫，生退屈心。虽认为自己不是顿悟的根器，但还总不大甘心，认为别人更不行。尽管人前先称自己不行，但总透出“你更不行”之意。发展到极端，便会自觉不自觉地否定佛法的无上乘。这种人若有福报，他说话若能够强制大家执行，佛法最珍贵的内核——解脱道，就会泯灭。	(1) One feels that the road ahead is vast and bleak, and gives rise to a discouraged and timid mind. Although one believes oneself not to have the capacity for sudden awakening, one is still unwilling to accept this and thinks that others are even less capable. Though one first declares before others that one is incapable, one's words always convey the implication, “But you are even less capable.” Taken to an extreme, this leads one consciously or unconsciously to deny the unsurpassed vehicle of Buddhadharma. If such a person has favorable karmic fortune and can compel everyone to follow what they say, the most precious core of Buddhadharma—the path of liberation—will disappear.
（2）自认已证菩提，生我慢心。这未必全是瞒人，更多的是为了瞒己。尽管人前振振有辞，他一个人呆着的时候还是感到“足下虚虚的”。但若无“人前振振有辞”，会更觉“足下虚虚”。若遇同类，便会互相吹捧，最终导致“狂禅”。这种人若无福报，“狂禅”非禅，发狂而已，也害不了人。若有福报，入魔有份。	(2) One believes oneself already to have realized bodhi and gives rise to arrogance. This is not necessarily all for deceiving others; more often, it is for deceiving oneself. Although such a person speaks forcefully before others, when alone they still feel unsteady beneath their feet. Yet without speaking forcefully before others, they would feel even more unsteady beneath their feet. When they meet others of the same kind, they flatter one another, eventually giving rise to “wild Chan.” If such a person lacks favorable karmic fortune, this “wild Chan” is not Chan at all but merely madness, and it cannot harm others. If they do have favorable karmic fortune, they are liable to enter the demonic path.
不走这两个歧途，也并非“忍一忍”就不用修行了，此时正须修行啊！老人当年跟我说了“忍一忍”之后，又抽另外的 时间给我详细地讲解“观照”。现在我在坛子上时不时地说“观照三步”、“不睬它”等等，都不出老人所讲的内容。后来再看老人的书，这些内容书里都有啊！	Do not take either of these two wrong paths. Nor does “endure it for a while” mean that there is no need to practice. This is precisely when practice is needed! After the Elder told me, “Endure it for a while,” he later set aside additional time to explain “contemplation” to me in detail. When I occasionally speak on the forum of the “three steps of contemplation,” “do not heed it,” and so on, none of this goes beyond what the Elder taught. Later, when I reread the Elder’s books, I found that all of this was already there!
问：《来果禅师自行录》“透牢关”中说“牢关正在虚空外，出虚空，即出牢关。”这里“虚空”怎么理解？	Question: In “Penetrating the Barrier of Confinement” in Chan Master Laiguo’s Autobiographical Record, it says, “The barrier of

	confinement lies beyond empty space. To go beyond empty space is to pass beyond the barrier of confinement.” How should “empty space” be understood here?
答：这虚空未离“一切诸佛众生”啊。类如一切诸佛众生，未出虚空一步，牢关正在虚空外。出虚空，即出牢关，因此足可以虚空为关。谁个能出此关？只有参禅人，不劳寸步，能出此关无疑。	Answer: This empty space is not apart from “all Buddhas and sentient beings.” Just as all Buddhas and sentient beings have not stepped even one pace beyond empty space, the barrier of confinement lies beyond empty space. To go beyond empty space is to pass beyond the barrier of confinement; thus, empty space itself may serve as the barrier. Who can pass beyond this barrier? Only Chan practitioners can do so, without taking a single step—there is no doubt that they can pass beyond it.
问：老师，如何是“不劳寸步，即出此关”？	Question: Teacher, how can one “without taking a single step, pass beyond this barrier”?
答：本来如是，当下现成，自然是不劳寸步。	Answer: It has always been so; it is complete right here and now. Naturally, there is no need to take a single step.
问：即使出得虚空出得牢关，也出不得他的手心啊。	Question: Even if one could go beyond empty space and pass beyond the barrier of confinement, one still could not escape from the palm of his hand.
答：至此祖师所设的关键，将难关住你了。	Answer: At this point, the crucial barrier set by the patriarchs can no longer hold you back.
问：哈哈，老师不可雪上更加霜啊。	Question: Ha-ha, Teacher, please do not add frost to snow.
答：果然瞒你不得。	Answer: As expected, I cannot hide it from you.
问：直到云起时也不疑青天，那便彻底明白；阴云也并非离开青天而有，那么，阴云便翻成妙用。此时方可言“烦恼即菩提”，此时方可言“无修无得无证”。到此处算是破重关还是出牢关？这属于法身向上吗？	Question: If, even when clouds arise, one does not doubt the clear sky, then one understands completely. Dark clouds do not exist apart from the clear sky; thus, dark clouds are transformed into wondrous functioning. Only then may one speak of “afflictions themselves being bodhi,” and only then may one speak of “no practice, no attainment, and no realization.” At this point, has one broken through the second barrier or passed beyond the barrier of confinement? Does this belong to what lies beyond the dharmakāya?

答：还是这句话：若还有三关的概念在，那就连初关也没破。	Answer: It is still as I said: if the concept of the three barriers remains, then one has not even broken through the first barrier.
三关是实修的圭臬，不是拿来当理论讨论的。不到破重关的境界，遑论初关；不到破牢关的境界，遑论初关、重关；不到“无修无得无证”的境界，遑论三关。	The three barriers are guidelines for actual practice, not material for theoretical discussion. Unless one has reached the state of breaking through the second barrier, how can one even speak of the first barrier? Unless one has reached the state of passing beyond the barrier of confinement, how can one speak of the first and second barriers? Unless one has reached the state of “no practice, no attainment, and no realization,” how can one speak of the three barriers?
（5）禅宗祖师不依经、不依佛说吗?	(5) Do Chan patriarchs not rely on the sūtras or on the Buddha’s teachings?
问：宗下祖师之所谓不依经，不依佛说，趁兴而发的一种教育。	Question: The patriarchs of the Chan school’s so-called refusal to rely on the sūtras or on the Buddha’s teachings is a form of instruction uttered in response to the occasion.
答：哦？宗下祖师不依经、不依佛说？其实，宗下祖师落实了经义、实践了佛说呀！	Answer: Oh? Chan patriarchs do not rely on the sūtras or on the Buddha’s teachings? In fact, Chan patriarchs put the meaning of the sūtras into practice and enact the Buddha’s teachings!
问：对！对！宗下祖师才是真正落实了经义、实践了佛说啊！	Question: Yes, yes! Chan patriarchs are precisely those who truly put the meaning of the sūtras into practice and enact the Buddha’s teachings!
答：可能是某些语句障了你的眼，比如：打死了喂狗！那是要打死问话者的妄念，使他刹那之间妄念嘎然而止。既不是要打死问话者这个人喂狗，更不是要打死世尊喂狗。	Answer: Perhaps certain sayings have obscured your vision—for example, “Beat him to death and feed him to the dogs!” This means to strike dead the questioner’s deluded thoughts, so that in an instant those thoughts abruptly cease. It does not mean killing the questioner and feeding him to dogs, much less killing the World-Honored One and feeding him to dogs.
问：看您的话心稍宽些。	Question: Reading your words puts my mind somewhat more at ease.

答：依文解义，三世佛冤！过不在经，而在于人。从根本上说，宗下教下是一致的。	Answer: “To rely on the words in interpreting the meaning is to wrong the Buddhas of the three times!” The fault does not lie in the sūtras, but in people. Fundamentally, the Chan school and the doctrinal schools are in accord.
（6）禅的实相怎么看不到?	(6) Why can the true reality of Chan not be seen?
答：看不到就老实打坐去。如果不收拾好这“缠相”，就越发看不到“禅相”了。腊月三十若到，不手忙脚乱才是好手。	Answer: If you cannot see it, then honestly go sit in meditation. If you do not clear up this “tangled appearance,” you will see the “appearance of Chan” even less. When the thirtieth day of the twelfth lunar month arrives, one who is not flustered is truly capable.
54、认识公案	54. Understanding Koans
（1）禅宗公案繁多	(1) Chan koans are numerous
问：禅宗公案繁多，不免鱼龙混杂，以至有人说禅宗是骗子，应如何对待?	Question: Chan koans are numerous, and inevitably there is a mixture of genuine and spurious. Some therefore say that Chan is fraudulent. How should this be regarded?
答：“公案繁多”与“鱼龙混杂”又是怎么联系在一起的呢？说这话的人是不是骗子呢?	Answer: How are “numerous koans” and “a mixture of genuine and spurious” connected? Is the person who says this perhaps a fraud?
（2）禅宗祖师的语录，是不是要开悟后才好去看?	(2) Should one wait until after awakening before reading the recorded sayings of Chan patriarchs?
答：悟前看是为了打开，悟后看是为了除习气（所谓保任）。	Answer: Before awakening, one reads them in order to open oneself up; after awakening, one reads them to remove habitual tendencies—what is called safeguarding realization.
（3）刚识得本来面目是否就应该通达这些禅门公案?	(3) Once one has just recognized the Original Face, should one then understand these Chan koans thoroughly?
答：这倒未必：就象刚进学校门就能读大部头小说一样。这也要看夙世的习性，禅宗根性的人通得快些。	Answer: Not necessarily. It is like being able to read long novels as soon as one enters school. This also depends on one’s habitual tendencies from past lives. Those with the faculties of Chan are quicker to understand.
（4）为什么古禅师说话都这样拐弯抹角的?	(4) Why did ancient Chan masters always speak in such roundabout ways?

答：并非拐弯抹角。举个例子说吧：比如你家来了个远客，你岳母问你“这是谁？”你会很详细的告诉她——这就象教下的语言。	Answer: They were not being roundabout. Let me give an example: suppose a distant guest comes to your home, and your mother-in-law asks, “Who is this?” You would give her a detailed explanation—this is like the language of the doctrinal schools.
如果你岳母指着你爱人问“这是谁？”你恐怕不会这么详细地介绍吧——遮诠：不识！表诠：是你！缓和的：哈 哈！你都不知道，还有谁知道！	But if your mother-in-law points to your spouse and asks, “Who is this?” you would probably not introduce that person in such detail. Negative explanation: “I do not recognize [him or her]!” Affirmative explanation: “It is your spouse!” A gentler response: “Ha-ha! If you do not know, who else would?”
（5）翻成现代文，古意容易丧失	(5) When rendered in modern language, the ancient meaning is easily lost
甲：请把公案翻译成现代文，这个适合我！对症就是好药！	A: Please translate koans into modern language; that suits me! Medicine suited to the illness is good medicine!
答：哈哈！变了味的药可能会吃出病来的。	Answer: Ha-ha! Medicine whose flavor has changed may make you ill.
乙：翻成现代文，有些古意容易丧失。	B: When rendered in modern language, some of the ancient meaning is easily lost.
答：对！翻成现代文，古意确实容易丧失。我就见过一些不伦不类的所谓“翻译”文章。圆悟禅师在《碧岩录》著语里自称“夹山”，有人竟翻译为夹山善会禅师。	Answer: Right! When rendered in modern language, the ancient meaning is indeed easily lost. I have seen some so-called “translations” that were neither one thing nor the other. In his comments in The Blue Cliff Record, Chan Master Yuanwu referred to himself as “Jia Shan,” yet someone actually translated this as Chan Master Jia Shan Shanhui.
丙：“两足尊”，有的人翻译成英语后，竟成了：有两只脚的尊贵人。	C: “The Honored One of Two Feet” was translated into English by some people as “a noble person with two feet.”
答：佛法并不像他们说的那样浮浅。如果有人翻成“两条腿”，另有翻成“两只脚”者出来争论，这更令人啼笑皆非。然而，类似的争论在网上却比比皆是……	Answer: The Buddhadharma is not as superficial as they make it out to be. If one person translates it as “two legs” and another comes forth to argue for “two feet,” it becomes even more laughable. Yet such arguments are everywhere on the internet...
55、公案常用语旁通	55. Related Expressions Commonly Used in Koans

（1）什么是“芥子纳须弥”？	(1) What does “a mustard seed contains Mount Sumeru” mean?
答：极小同大，忘绝境界。极大同小，不见边表。	Answer: The utterly small is identical with the great, and distinctions of scale are forgotten. The utterly great is identical with the small, and no boundaries or outward forms are seen.
问：须弥山如何容于芥子?	Question: How can Mount Sumeru be contained within a mustard seed?
答：这个小小的坛子是不是小如芥子啊？（别的地方不说，光乐趣园就有万把个论坛。）	Answer: Is not this little forum as small as a mustard seed? (Not to mention other places—Lequyuan alone has more than ten thousand forums.)
《五灯会元》有一则“芥子纳须弥”公案：江州刺史李渤问：“教中所言，须弥纳芥子，渤即不疑。芥子纳须弥，莫是妄谭否？”师（归宗智常禅师）曰：“人传使君读万卷书籍，还是否？”曰：“然。”师曰：“摩顶至踵如椰子大，万卷书向何处着？”李俯首而已。	The Compendium of the Five Lamps contains a koan on “a mustard seed containing Mount Sumeru.” Governor Li Bo of Jiangzhou asked, “The teachings say that Mount Sumeru contains a mustard seed; of this I have no doubt. But can a mustard seed contain Mount Sumeru? Is that not absurd talk?” The master, Chan Master Zhichang of Guizong, said, “People say that Your Excellency has read ten thousand scrolls of books. Is that so?” Li said, “Yes.” The master said, “From the crown of your head to your heels, you are no bigger than a coconut. Where do you put ten thousand scrolls of books?” Li merely bowed his head.
（2）“见山是山，见水是水”	(2) “Seeing mountains as mountains and seeing water as water”
问：（1）见山是山，见水是水。（2）见山不是山，见水不是水。（3）见山还是山，见水还是水。此三种是用功的过程，第一种与第三种有何区别呢?	Question: (1) Seeing mountains as mountains and seeing water as water. (2) Seeing mountains not as mountains and seeing water not as water. (3) Seeing mountains still as mountains and seeing water still as water. These three are stages in practice. What is the difference between the first and third?
答：（1）见山执取山，见水执取水。执山排除水，执水排除山。（此即《楞伽经》里讲的“建立与诽谤”。）	Answer: (1) When seeing a mountain, one grasps at the mountain; when seeing water, one grasps at the water. Grasping at the mountain excludes water; grasping at water excludes the mountain. (This is what the Laṅkāvatāra Sūtra calls “assertion and negation.”)

（3）见山正是山，见水正是水。见山不碍水，见水不碍山。（菩萨离开两边——建立与诽谤，是名菩萨入欢喜地。）	(3) When seeing a mountain, it is precisely a mountain; when seeing water, it is precisely water. Seeing a mountain does not obstruct water, and seeing water does not obstruct the mountain. (A bodhisattva departs from the two extremes—assertion and negation. This is called a bodhisattva's entering the Ground of Joy.)
问：有没有可能不经过第二段直接就到第三种呢?	Question: Is it possible to arrive directly at the third stage without passing through the second?
答：有啊！虽然现今我没见过，古代就有。比如：广额屠儿。就是“放下屠刀，立地成佛”的那个。	Answer: Yes! Although I have not seen it in the present day, there were such cases in ancient times. For example, the butcher Guang'e—the one in “Lay down the butcher's knife and become a Buddha on the spot.”
（3）如何理解“朗月当空，尤是阶下汉？”	(3) How should one understand “Though the bright moon hangs in the sky, one is still a man beneath the steps”?
答：“朗月当空”也不可得，才算“登堂入室”。	Answer: Only when even “the bright moon hanging in the sky” cannot be grasped is one said to have entered the hall and the inner chamber.
（4）“竿头丝线从君弄，不犯清波意自殊”	(4) “At the tip of the pole, let the line be handled as you please; without disturbing the clear waves, its meaning is naturally distinct”
问：（船子和尚）“竿头丝线从君弄，不犯清波意自殊”	Question: [Chan Master Chuanzhi said,] “At the tip of the pole, let the line be handled as you please; without disturbing the clear waves, its meaning is naturally distinct.”
答：任凭你该干啥就干啥，只要不妄想执着，心态自然不一样。	Answer: Do whatever you need to do; so long as you do not engage in deluded thoughts and attachment, your state of mind will naturally be different.
问：“清波”是指什么?	Question: What do the “clear waves” refer to?
答：是指终日吃饭、终日穿衣。	Answer: They refer to eating all day long and dressing all day long.
问：怎么算“不犯”？	Question: What counts as “not disturbing” them?
答：没咬着一粒米、没挂着一丝纱，才算不犯。	Answer: Not biting onto a single grain of rice and not catching on a single thread of silk—only then does it count as not disturbing them.

问：然后怎么样?	Question: And then what?
答：既已不犯，慢说“然后”，连“然前”也没有。	Answer: Once there is no disturbance, do not speak of “afterward”; there is not even a “beforehand.”
56、锯解公案	56. Analyzing Koans
（1）大梅还我核子	(1) Damei, Return My Pit
问：请老师解释这个公案：庞居士问师：“久向大梅，未审梅子熟也未？”师云：“你向什么处下口！”士云：“与么则百杂碎也。”师云：“还我核子来。”	Question: Please explain this koan: Layman Pang asked the master, “I have long heard of Damei, but I do not know whether its plums are ripe yet.” The master said, “Where would you take your first bite?” Pang said, “Then they would be smashed into a hundred pieces.” The master said, “Return my pit to me.”
答：先拿核子来，然后再解释。	Answer: First bring me the pit, and then I will explain.
问：请慈悲解释。	Question: Please compassionately explain it.
答：套一下《碧岩录》的格式吧：	Answer: Let us follow the format of The Blue Cliff Record:
垂示云：大凡提持纲宗，须是英灵底汉，拨着便转，剔起便行。若还拟议筹思，早是一场败阙了也。路逢剑客须呈剑，未出鞘前已决出，这是什么人的作略？试举看：	Instruction: In general, to uphold the essential principles of a school, one must be a person of keen spirit: touch it and turn at once; raise it and act at once. If one begins to deliberate and calculate, it is already a complete failure. When meeting a swordsman on the road, one must show one’s sword; before it is even drawn from its sheath, victory has already been decided. Whose stratagem is this? Let us cite a case and see:
举：	Case:
庞居士问大梅法常禅师：“久向大梅，未审梅子熟也未？”【离不开这一套！探杆影草。】	Layman Pang asked Chan Master Fachang of Damei, “I have long heard of Damei. I wonder whether the plums are ripe yet?” [He cannot get beyond this routine! Probing with a pole, stirring up grass.]
师云：“你向什么处下口！”【莫道有事好！小心中圈套。】	The Master said, “Where would you take a bite?” [Do not say that having something to do is good! Beware of falling into a trap.]
士云：“与么则百杂碎也。”【早知你会这么道。莫见谁都这么弄琵琶，遇到打鼓者弦便折。】	The layman said, “Then there would be a hundred kinds of fragments.” [I knew you would say that. Do not play the lute this way with everyone you meet;

	when you encounter a drummer, your strings will break.]
师云：“还我核子来。”【赖有这一着！其实也是草。】	The Master said, “Give me back the pit.” [Fortunately, there is this move! Yet it too is merely grass.]
庞蕴居士遍参石头、马祖两大老。参石头。乃问：“不与万法为侣者是甚么人？”头以手掩其口，豁然有省。一日，石头问曰：“子见老僧以来，日用事作么生？”士曰：“若问日用事，即无开口处。	Layman Pang Yun visited the two great elders Shitou and Mazu extensively. When he visited Shitou, he asked, “Who is the one who does not take the myriad dharmas as companions?” Shitou covered Pang’s mouth with his hand, and Pang suddenly had an awakening. One day, Shitou asked, “Since you first saw this old monk, what have you been doing in your daily activities?” Pang said, “If you ask about my daily activities, there is no place to open my mouth.”
”乃呈偈曰：“日用事无别，唯吾自偶谐。头头非取舍，处处没张乖。朱紫谁为号，北山绝点埃。神通并妙用，运水及搬柴。”头然之。曰：“子以缁邪，素邪？”士曰：“愿从所慕。”遂不剃染。	He then presented this verse: “There is nothing special in daily activities; I simply accord with myself. At every point there is neither grasping nor rejecting; everywhere there is no contrivance. Who gives names such as vermilion and purple? On the northern mountain, not a speck of dust remains. Spiritual powers and wondrous functioning are nothing other than carrying water and hauling firewood.” Shitou approved of this and said, “Will you wear black or white?” Pang replied, “I wish to follow what I admire.” Thus he neither shaved his head nor dyed his clothing.
后参马祖，问曰：“不与万法为侣者是甚么人？”祖曰：“待汝一口吸尽西江水，即向汝道。”士于言下顿领玄旨，乃留驻，参承二载。有偈曰：“有男不婚，有女不嫁。大家团　头，共说无生话。”自尔机辩迅捷，诸方向之。	Later, he visited Mazu and asked, “Who is the one who does not take the myriad dharmas as companions?” Mazu said, “When you swallow all the water of the West River in a single gulp, I will tell you.” At these words, Pang suddenly grasped the profound meaning. He then remained there, attending upon Mazu for two years. He composed a verse: “A man does not marry; a woman does not wed. The whole family sits together, speaking of the unborn.” From then on, his responses were swift and incisive, and people from all directions turned to him.

明州大梅山法常禅师者，襄阳人也。姓郑氏。幼岁从师于荆州玉泉寺。初参马祖，问：“如何是佛？”祖曰：“即心是佛。”师即大悟，遂至四明梅子真旧隐缚茆燕处。	Chan Master Fachang of Mount Damei in Mingzhou was from Xiangyang and bore the family name Zheng. In his youth, he followed a teacher at Yuquan Monastery in Jingzhou. When he first visited Mazu, he asked, “What is Buddha?” Mazu said, “Mind itself is Buddha.” The Master immediately attained great awakening and went to the former secluded dwelling of Mei Zizhen at Siming, where he built a thatched hut and lived.
马祖闻师住山，乃令僧问：“和尚见马大师得个甚么，便住此山？”师曰：“大师向我道‘即心是佛’，我便向这里住。”僧曰：“大师近日佛法又别。”师曰：“作么生？”曰：“又道‘非心非佛。’”师曰：“这老汉惑乱人未有了日！任他非心非佛，我　管即心即佛！”其僧回，举似马祖，祖曰：“梅子熟也！”	When Mazu heard that the Master was living in the mountains, he sent a monk to ask, “What did the Venerable obtain from Master Mazu that you now live on this mountain?” The Master replied, “The Master told me, ‘Mind itself is Buddha,’ so I came to live here.” The monk said, “The Master’s Buddhadharma has recently changed.” The Master asked, “How so?” The monk replied, “He now also says, ‘Neither mind nor Buddha.’” The Master said, “That old fellow will never cease confusing people! Let him say ‘neither mind nor Buddha’; I simply maintain that mind itself is Buddha!” When the monk returned and reported this to Mazu, Mazu said, “The plums are ripe!”
颂曰：	Verse:
惯向沧冥钓巨鳌，【惯于沧冥行船者，也须小心沟坎。】	Accustomed to fishing for giant turtles in the vast blue sea, [Even one accustomed to sailing the great blue sea must beware of gullies and pitfalls.]
即心是佛任逍遥。【乃师都不奈何，何况乃友！】	Mind itself is Buddha—at ease and unrestrained. [Even your teacher could do nothing to you, much less your friend!]
承想收来成一担，【没承想会打折钓竿。】	Who would have thought that, when reeled in, it would make a whole load? [Who would have thought the fishing rod would break?]
力充何妨单头挑。【莫道无事好。有事也是无事。】	If one has the strength, what harm in carrying it on one end of a pole? [Do not say that having nothing to do is good. Having something to do is also having nothing to do.]
“惯向沧冥钓巨鳌”，此一句颂庞居士问师“久向大梅，未审梅子熟也未”。马祖早就说过“梅子熟也”，他还去这么问，岂非多此一举！其实不然，马祖说并不	“Accustomed to fishing for giant turtles in the vast blue sea” praises Layman Pang’s question to the Master: “I have long heard of Damei. I wonder whether the plums are ripe yet?” Mazu had long

等于大梅自己说，庞居士是检验大梅，看他自己怎么说。	ago said, “The plums are ripe,” yet Pang still went and asked this. Was that not superfluous? Actually, it was not. What Mazu said does not mean that Damei himself said it. Layman Pang was testing Damei, to see what he himself would say.
“即心是佛任逍遥”，是颂师云“你向什么处下口”。大梅若答“熟”，恰是巨鳌，正好被庞居士钓着。若答“未熟”，则不可离师过早，不堪住山了也。一句“你向什么处下口”便轻轻脱开，熟向什么处下口？不熟又向什么处下口？	“Mind itself is Buddha—at ease and unrestrained” praises the Master’s words, “Where would you take a bite?” If Damei had answered, “Ripe,” he would have been like a giant turtle, just right for Layman Pang to hook. If he had answered, “Not ripe,” then he would have left his teacher too soon and would not have been fit to live in the mountains. With the single sentence, “Where would you take a bite?” he slipped free lightly. Where would you take a bite of ripe? And where would you take a bite of unripe?
“承想收来成一担”，庞居士见他答“你向什么处下口”，他若落在“即心是佛”上，抱着“即心是佛”不放，自以为有所证，也会这么答。也就是说，“你向什么处下口”可能是“梅子熟了！你向什么处下口？”。若如此，那就是“百杂碎”了——杜撰禅和，如麻似粟！	“Who would have thought that, when reeled in, it would make a whole load?” Layman Pang saw him answer, “Where would you take a bite?” If he had fallen upon “mind itself is Buddha,” clinging to it without letting go and considering himself to have attained realization, he too could have answered in this way. That is to say, “Where would you take a bite?” might mean, “The plums are ripe! Where would you take a bite?” If so, that would indeed be “a hundred kinds of fragments”—fabricated Chan practitioners, as numerous as hemp and millet!
“力充何妨单头挑”，是颂师云“还我核子来”。你以为我答“熟”就一定是有所证么！在我这里，熟是熟、不熟也是熟，“即心是佛”是“即心是佛”，“非心非佛”也是“即心是佛”。说个“熟”、说个“即心是佛”，你也不奈我何！	“If one has the strength, what harm in carrying it on one end of a pole?” praises the Master’s words, “Give me back the pit.” Do you think that, because I answered “ripe,” I must necessarily have attained something? Here, ripe is ripe, and unripe is also ripe; “mind itself is Buddha” is “mind itself is Buddha,” and “neither mind nor Buddha” is also “mind itself is Buddha.” Say “ripe,” or say “mind itself is Buddha”—there is nothing you can do to me!
庞居士便休且置。诸位说说看，那“核子”是什么？（良久云：莫努眼睛！）	Let us set aside Layman Pang for the moment. All of you, tell me: what is that “pit”? (After a long pause, he said: Do not strain your eyes!)
问：我胡思乱想：你庞居士说个“百杂碎”正是于无下口处下了口（“梅子熟了！你向什么处下口？”，是你庞居士落在“熟”上，你落在“熟”上，才有了“生	Question: I have been thinking wildly: when you, Layman Pang, said “a hundred kinds of fragments,” you were precisely taking a bite where there was no place to take a bite. (“The plums are ripe! Where

熟”百般杂碎。于我可没有两样），所以梅子早被吃掉了，这核子就是见证。	would you take a bite?” You, Layman Pang, had fallen upon “ripe.” Because you fell upon “ripe,” there arose the hundred kinds of fragments of ripeness and unripeness. But for me, there is no such duality.) Therefore, the plum had long since been eaten, and this pit is the evidence of realization.
答：哈哈！“青原白家酒三盏，吃了却道未沾唇。”	Answer: Ha ha! “Three cups of Qingyuan Baijiu wine—after drinking them, you say your lips were never wetted.”
问：是不是我身上的“酒味”也象“核子”一样留下了“见证”而不自知啊？还是老师在说早已体会过佛性的味道却不能认取？请老师直指。	Question: Does the “smell of wine” on my body also remain as evidence, like the “pit,” though I do not know it? Or are you saying that one has long experienced the taste of buddha-nature but cannot recognize it? Please point directly, Teacher.
答：其实，老人早已直指过N多回了。那就直指：	Answer: In fact, the old teacher has already pointed directly countless times. Then let us point directly:
所谓“核子”，正是那一念不生、了了分明的灵知之性。所谓“酒味”，正是那六大根本烦恼——贪、嗔、痴、慢、疑、恶见。	What is called the “pit” is precisely the intrinsically knowing nature that is clear and distinct when not a single thought arises. What is called the “smell of wine” is precisely the six fundamental afflictions: greed, anger, ignorance, pride, doubt, and wrong views.
然而，老人每说到“一念不生、了了分明的灵知”时，总会随后扫掉，告诉你灵知也不可得。你知道这是为什么么？	Yet whenever the old teacher speaks of “the intrinsically knowing nature that is clear and distinct when not a single thought arises,” he always subsequently sweeps it away, telling you that even intrinsic knowing is unobtainable. Do you know why?
问：哦，原来“核子”是“皮肤脱落尽，唯露一真常”的灵知之性啊。因为“无智亦无得”，凡有所得，皆非实相，实相是一法不立，一尘不染的。所以这灵知也不可得。对吗？	Question: Oh, so the “pit” is the intrinsically knowing nature of “when the skin has entirely fallen away, only the one true permanence is revealed.” Because “there is no wisdom and no attainment,” whatever is attained is not ultimate reality. Ultimate reality does not establish a single dharma and is unstained by a single speck of dust. Thus this intrinsic knowing too is unobtainable. Is that correct?
答：“核子”不仅取不得，而且舍不得。无形无相、含一切相，不生不灭、摄尽生灭，非造作所成，本然如是。	Answer: The “pit” is not only something that cannot be grasped; it also cannot be discarded. Formless and without appearance, it contains all appearances; neither arising nor ceasing, it

	encompasses all arising and ceasing. It is not produced by contrivance; it is inherently just so.
（2）钦山一镞三关	(2) Qinshan’s One Arrow Piercing Three Barriers
问：《碧岩录》举：良禅客问钦山：“一镞破三关时如何？”山云：“放出关中主看。”良云：“恁么则知过必改？”山云：“更待何时！”良云：“好箭放不着所在。”便出。山云：“且来。阇黎！”良回首。山把住云：“一镞破三关即且止，试与钦山发箭看。”良拟议。山打七棒云：“且听这汉疑三十年！”	Question: The Blue Cliff Record cites this case: Chan traveler Liang asked Qinshan, “What is it like when one arrow pierces three barriers?” Qinshan said, “Let the master within the barriers come forth and be seen.” Liang said, “Then, if one knows one’s fault, one must surely correct it?” Qinshan said, “Why wait any longer?” Liang said, “A good arrow has not struck its target.” He then left. Qinshan said, “Come here, Venerable!” Liang turned his head. Qinshan seized him and said, “Let us set aside one arrow piercing three barriers. Now try shooting an arrow at Qinshan.” Liang began to deliberate. Qinshan struck him seven times with his staff and said, “Let this fellow remain in doubt for thirty years!”
回首未必为错，这里错在哪里？	Turning one’s head was not necessarily wrong. Where, then, was the error here?
答：错在你这一问。本来海清河晏、天下太平，你这一问，事生也。	Answer: The error lies in your very question. Originally, the seas were calm and the rivers clear, and all under heaven was at peace. With this question of yours, an affair has arisen.
问：容不得公案草草裁判。	Question: This koan cannot be judged so casually.
答：果然！果然！	Answer: Indeed! Indeed!
问：路见不平时如何？	Question: What if one encounters injustice on the road?
答：别让刀拔了你。	Answer: Do not let the sword draw you out.
（3）白云汝怕人笑	(3) Baiyun: “You Fear Being Laughed At”
[举]公案：白云端禅师有逸气，少游湘中。时会禅师新自杨岐来，居云盖，一见，心奇之，与语每终夕。会忽问曰：“上人落发师为谁？”对曰：“茶陵郁和尚。”会曰：“吾闻其过溪有省，作偈甚奇。	[Case:] Chan Master Baiyun Duan possessed an untrammeled spirit and traveled in Hunan in his youth. At that time, Chan Master Hui had newly arrived from Yangqi and was residing at Yungai. Upon seeing Duan, Hui recognized his exceptional character, and whenever they spoke, they would often continue until the end of the night. Hui suddenly asked, “Who was your tonsure master?” Duan replied, “Venerable Yu of Chaling.” Hui said, “I have heard that he attained awakening while

	crossing a stream and composed a most remarkable verse.”
能记之否？”端即诵曰：“我有神珠一颗，久被尘劳关锁，今朝尘尽光生，照破山河万朵。”会大笑而去，端愕然左右视，通夕不寐。明日，求入室，咨询其事，时方岁旦。会曰：“汝见昨日作野狐者乎？”对曰：“见之。”会曰：“汝一筹不及渠。”端又大骇，曰：“何谓也？”会曰：“渠爱人笑，汝怕人笑。”端因大悟于言下。	“Can you remember it?” Duan immediately recited: “I have one precious pearl, long shut away by the bonds of worldly toil. Today the dust is gone and its light shines forth, illuminating the myriad forms of mountains and rivers.” Hui burst into laughter and departed. Duan was astonished; he looked around on every side and did not sleep throughout the night. The next day, he sought a private interview and asked about the matter. It was just the beginning of the year. Hui said, “Did you see the wild fox yesterday?” Duan replied, “I did.” Hui said, “You do not equal him in the least.” Duan was again greatly startled and asked, “What do you mean?” Hui said, “He likes others to laugh at him; you fear that others will laugh at you.” At these words, Duan attained great awakening.
“渠爱人笑，汝怕人笑”何意?	What does “He likes others to laugh at him; you fear that others will laugh at you” mean?
答：老人直指离念灵知，你真认取了么？并非别人笑你你才疑，其实是你自疑。	Answer: The old teacher directly points to intrinsic knowing free from thoughts. Have you truly recognized it? It is not that you doubt only when others laugh at you; in fact, you doubt yourself.
（下文是齐老师分段解答：）	(What follows is Teacher Qi’s section-by-section explanation:)
白云端禅师有逸气，少游湘中。时会禅师新自杨岐来，居云盖，一见，心奇之，与语每终夕。	Chan Master Baiyun Duan possessed an untrammeled spirit and traveled in Hunan in his youth. At that time, Chan Master Hui had newly arrived from Yangqi and was residing at Yungai. Upon seeing Duan, Hui recognized his exceptional character, and whenever they spoke, they would often continue until the end of the night.
杨岐方会禅师是临济宗杨岐派的立派大祖师，他从杨岐刚到云盖（杨岐、云盖都是地名），就遇上了白云守端禅师（后来继承了杨岐的衣钵，是杨岐派第二代祖师），师徒俩初见便很投缘，往往终夜畅谈。	Chan Master Fanghui of Yangqi was the founding great patriarch of the Yangqi branch of the Linji school. Having just arrived at Yungai from Yangqi—both Yangqi and Yungai are place names—he met Chan Master Shouduan of Baiyun, who later inherited Yangqi’s Dharma robe and became the second patriarch of the Yangqi branch. At their first meeting, teacher and disciple were deeply

	congenial, often conversing through the whole night.
会忽问曰：“上人落发师为谁？”对曰：“茶陵郁和尚。”会曰：“吾闻其过溪有省，作偈甚奇。能记之否？”端即诵曰：“我有神珠一颗，久被尘劳关锁，今朝尘尽光生，照破山河万朵。”	Hui suddenly asked, “Who was your tonsure master?” Duan replied, “Venerable Yu of Chaling.” Hui said, “I have heard that he attained awakening while crossing a stream and composed a most remarkable verse. Can you remember it?” Duan immediately recited: “I have one precious pearl, long shut away by the bonds of worldly toil. Today the dust is gone and its light shines forth, illuminating the myriad forms of mountains and rivers.”
看来当时白云端禅师是认取了“神珠一颗”（也就是离念灵知）。真的认取了么？未必真呢。这个“未必真”，恐怕连他自己也未发现，他还以为是真的认取了呢。	It appears that Chan Master Baiyun Duan had then recognized “the one precious pearl,” that is, intrinsic knowing free from thoughts. But had he truly recognized it? Perhaps not. He himself may not even have noticed this “perhaps not”; he still believed that he had truly recognized it.
会大笑而去。	He would laugh loudly and leave.
哈哈！否定你一下，考验考验，看你是不是真认取。	Ha ha! I denied it to you for a moment, to test you and see whether you had truly recognized it.
端愕然左右视，通夕不寐。明日，求入室，咨询其事。	Duan was stunned and looked about him in bewilderment. He did not sleep all night. The next day, he sought a private interview and asked about the matter.
果然经不起考验。	Sure enough, you could not withstand the test.
时方岁旦，会曰：“汝见昨日作野狐者乎？”对曰：“见之。”会曰：“汝一筹不及渠。”端又大骇，曰：“何谓也？”会曰：“渠爱人笑，汝怕人笑。”	It was New Year's Day. Hui said, “Did you see that wild-fox fellow yesterday?” Duan replied, “I did.” Hui said, “You are not a match for him.” Duan was greatly startled again and asked, “What do you mean?” Hui said, “He likes people to laugh at him; you are afraid that people will laugh at you.”
“昨天法会上，你看见那几个野狐禅是什么样子了么？”	“At yesterday’s Dharma gathering, did you see what those wild-fox Chan practitioners were like?”
“看见了。”	“I did.”
“有一个地方你还不如他们呢。”	“In one respect, you are still inferior to them.”
“这从何说起呀？”	“How so?”
“他们哗众取宠，喜欢人们笑。你却怕我笑，我一笑你，你就自生疑惑。以至于通夜睡不着，这不，天一亮	“They court popular favor and like people to laugh. But you fear that I will laugh at you. When I laughed

你就来问我了吧。”	at you, you gave rise to doubts on your own. You could not sleep the whole night, and as soon as daylight came, you came to ask me about it, didn’t you?”
端因大悟于言下。	Thereupon, Duan had a great awakening at these words.
这一下白云端禅师彻底断了疑根，故称“大悟于言下”。	At this point, Chan Master Baiyun Duan completely cut off the root of his doubts; hence it is said that he “had a great awakening at these words.”
诸位心密同仁哪！咱们之中，有几个不知道离念灵知！又有几个不疑着离念灵知！曾几何时，网上那几只野狐一叫，你真的不曾心动么？！	Fellow practitioners of the Mind-Seal, how many among us do not know of the spiritually aware knowing free of thoughts? And how many do not harbor doubts about this spiritually aware knowing free of thoughts? When those wild foxes on the internet began yelping some time ago, did your minds truly remain unmoved?!
（4）大虫一脚踏倒	(4) The Great Tiger Knocks Him Down with One Step
问：《碧岩录》长沙鹿苑招贤大师，法嗣南泉，与赵州、紫胡辈同时，机锋敏捷。有人问教便与说教，要颂便与颂。尔若要作家相见，便与尔作家相见。仰山寻常机锋，最为第一。	Question: The Blue Cliff Record says that Master Zhaoxian of Luyuan in Changsha, a Dharma heir of Nanquan and a contemporary of Zhaozhou and Zihu, had swift and incisive responses. If someone asked about teachings, he expounded the teachings; if someone wanted a verse, he gave a verse. If you wished to meet him as a master, he met you as a master. Yangshan’s usual incisive responses were unsurpassed.
一日同长沙玩月次，仰山指月云：“人人尽有这个，只是用不得。”沙云：“恰是，便倩尔用那。”仰山云：“尔试用看。”沙一踏踏倒。仰山起云：“师叔一似个大虫。”后来人号为“岑大虫”。	One day, while he and Changsha were enjoying the moon, Yangshan pointed to the moon and said, “Everyone has this, but cannot use it.” Changsha said, “Exactly so. Then I ask you to use it.” Yangshan said, “Try using it yourself.” Changsha knocked him down with a single step. Yangshan got up and said, “My uncle in the Dharma is just like a great tiger.” Later generations called him “Cen the Great Tiger.”
这里“沙一踏踏倒”是不是指透过自己的身心妄念，就能得到法界身呢？所谓“打得念头死，许汝法界身”。	Does “Changsha knocked him down with a single step” mean that by penetrating one’s own deluded thoughts of body and mind, one can attain the dharma-realm body? As it is said, “When you have killed off your thoughts, you may be granted the dharma-realm body.”

答：也该将你一踏踏倒。	Answer: You, too, ought to be knocked down with one step.
（5）云门何是法身	(5) Yunmen: What Is the Dharmakāya?
问：《碧岩录》举：僧问云门：如何是法身？门云：六不收。	Question: The Blue Cliff Record relates: A monk asked Yunmen, “What is the dharmakāya?” Yunmen said, “The six do not take it in.”
请问，如何是化身？	May I ask: What is the nirmāṇakāya?
答：不收六。	Answer: It does not take in the six.
问：《碧岩录》说：“云门道六不收，直是难构。若向朕兆未分时构得，已是第二头。”如何落得第一头？	Question: The Blue Cliff Record says, “When Yunmen said, ‘The six do not take it in,’ it was truly difficult to grasp. If you grasp it when the first stirrings have not yet differentiated, that is already the second level.” How does one arrive at the first level?
答：朕兆未分时。	Answer: When the first stirrings have not yet differentiated.
问：是事见得，闻得，觉得，唯议不得，荐不得，更求不得。	Question: This matter can be seen, heard, and felt, but cannot be discussed, recognized, or further sought.
答：无言便议得，无心便荐得，无欲便求得。	Answer: Without words, it can be discussed; without mind, it can be recognized; without desire, it can be sought.
问：老师，您不是也想让小僧闻之失笑吧。	Question: Teacher, do you also wish to make this little monk laugh when he hears it?
答：那你也笑得。	Answer: Then you may laugh as well.
（6）上座翻却茶铫	(6) The Senior Monk Overturns the Tea Kettle
问：《碧岩录》举：王太傅入招庆。煎茶。时朗上座与明招把铫。朗翻却茶铫。太傅见，问上座：“茶炉下是什么？”朗云：“捧炉神。”太傅云：“既是捧炉神。为什么翻却茶铫？”	Question: The Blue Cliff Record relates: Grand Tutor Wang entered Zhaoqing Monastery, where tea was being prepared. At that time, Senior Monk Lang and Mingzhao were handling the kettle. Lang overturned the tea kettle. When the grand tutor saw this, he asked the senior monk, “What is beneath the tea stove?” Lang said, “The Stove-Bearing Spirit.” The grand tutor said, “Since it is the Stove-Bearing Spirit, why did it overturn the tea kettle?”
既是捧炉神。为什么翻却茶铫？	Since it is the Stove-Bearing Spirit, why did it overturn the tea kettle?

答：捧炉不如捧人。	Answer: Bearing the stove is not as good as bearing a person.
问：阿弥陀佛，妙！ 请问老师，如何捧人?	Question: Amitābha Buddha—wonderful! May I ask, Teacher, how does one bear a person?
答：这么捧：念一声阿弥陀佛，喊一声妙。	Answer: Bear them like this: recite “Amitābha Buddha” once and call out “Wonderful!” once.
丙丁童子（问者之论坛注册名）问：“茶炉下是什么？” 请接一句，不许塌翻茶炉。	Tongzi Bingding (the questioner’s forum username) asks, “What is beneath the tea stove?” Please add one line. You must not overturn the tea stove.
答：丙丁童子!	Answer: Tongzi Bingding!
（7）南泉斩猫息争	(7) Nanquan Cuts the Cat to End the Dispute
问：《碧岩录》“南泉斩猫息争”，若作猫叫，南泉会说“谁让你乱叫，斩！”，一剑斩断。如果说“猫在这老汉手 中，生死已分明”，南泉将作么道来?	Question: In the Blue Cliff Record case “Nanquan Cuts the Cat to End the Dispute,” if someone were to meow, Nanquan would say, “Who told you to meow at random? Cut!” and sever it with one stroke of the sword. But if one said, “The cat is in this old monk’s hand; life and death are already clear,” what would Nanquan say?
答：哈哈！今人比古人胆大。	Answer: Ha ha! People today are bolder than the people of old.
问：今人胆、古人胆。向前一拜，将猫提走。	Question: The courage of people today, the courage of people of old. I bow forward once and carry the cat away.
答：子若在，恰救得猫儿。	Answer: Had you been there, you would indeed have saved the cat.
问：顶礼。（回头看。）	Question: I bow in reverence. (Turns to look back.)
答：莫回头！（看刀！）	Answer: Do not look back! (Watch the blade!)
问：嗨！（莫将刀砍错人。）	Question: Hey! (Do not let the blade cut the wrong person.)
答：喵!	Answer: Meow!
（8）德山末后无句	(8) Deshan’s Final Word Is No Word
问：恭请老师也来演绎德山托钵公案。	Question: I respectfully invite the Teacher to expound the Deshan Carrying His Bowl koan as well.
答：还是看看佛说的末后句吧：这是《四十二章经》其中一章，请看末后一句吧：	Answer: Let us instead look at the final words spoken by the Buddha. This is a chapter from the

	Sutra in Forty-Two Sections; please look at its final sentence:
饭千亿三世诸佛，不如饭一无念、无住、无修、无证之者。	Feeding a hundred billion Buddhas of the three periods of time is not as good as feeding one who is without thought, non-abiding, without cultivation, and without realization.
问：各位，一切平等，一切无碍，随心无滞，当下如是，既是开悟，既是法身成就。就是“末后句”“祖师禅”。	Question: Everyone, all is equal, all is unobstructed; follow the mind without hindrance, and it is thus right here and now. This is awakening; this is the accomplishment of the dharmakāya. This is the “final word,” the “Patriarchs’ Chan.”
答：末后句无这些闲家具：“一切平等，一切无碍，随心无滞，当下如是，既是开悟，既是法身成就。”	Answer: The final word has none of this idle furniture: “All is equal, all is unobstructed; follow the mind without hindrance, and it is thus right here and now. This is awakening; this is the accomplishment of the dharmakāya.”
问：末后句是了脱生死的工夫已经做到家了。所以他说末后无句，末后句是工夫，了脱生死的工夫！	Question: The final word means that the work of being liberated from birth and death has been brought to completion. Therefore, he says that at the end there is no word; the final word is the work—the work of being liberated from birth and death!
答：你知道“坐脱立亡不无，先师意未梦见在”这个公案么？	Answer: Do you know the koan, “Sitting upright to die or dying while standing is not absent, but the late master’s meaning has not even been dreamed of”?
问：中国唐代高僧岩头和尚被盗贼斩首的传说：岩头和尚生前经常对弟子们说：“当我死的时候只有一声哀鸣。”	Question: There is a tale that Chan Master Yantou, an eminent monk of Tang China, was beheaded by bandits. During his lifetime, Yantou often told his disciples, “When I die, there will be only one cry of anguish.”
果然，当盗贼要砍下岩头和尚的脑袋时，只听到他大叫一声，据说声传数里之外。	Sure enough, when the bandits were about to cut off Chan Master Yantou’s head, he gave a great shout, said to have been heard several miles away.
答：可见“末后句”并不是指的坐脱立亡。	Answer: This shows that the “final word” does not refer to dying while seated or standing.
问：想想“德山托钵”，还是有如苍蝇叮蛋，无处下口。	Question: When I consider “Deshan Carrying His Bowl,” it is still like a fly trying to bite an egg: there is nowhere to begin.
答：说起“德山托钵”，我倒有个问题：难道是师父不如弟子么？还有：什么是“末后句”？	Answer: Speaking of “Deshan Carrying His Bowl,” I have a question: Could it be that the master is

	inferior to the disciple? And further: What is the “final word”?
问：怎么大家都问这个问题？我提不起疑来。	Question: Why is everyone asking this question? I cannot raise any doubt about it.
答：那就别管他了。	Answer: Then leave it alone.
问：实相无相无不相，这是末后句。	Question: Ultimate reality is without characteristics and yet without no characteristics. This is the final word.
答：还不是末后句，末后无句。	Answer: It is still not the final word. At the end, there is no word.
岩头瞒人处，无句偏有句。	Where Yantou deceived people, though there is no word, there is precisely a word.
这本无始末，却道只这是。	Originally there is neither beginning nor end, yet he says that this alone is it.
问：什么是“末后句”？馋“末后句”。	Question: What is the “final word”? I crave the “final word.”
答：干脆告诉你好了：能使问者当下打开本来的话，即使未开口，也是“末后句”。若不能，纵使说得天花乱坠、地涌金莲，也是“输却一半”。	Answer: Let me tell you plainly: words that enable the questioner to open to the original nature on the spot are the “final word,” even if not a word has been spoken. If they cannot do so, then even if one speaks so splendidly that heavenly flowers rain down and golden lotuses spring from the earth, one has still “lost half.”
（9）赵州吃茶去	(9) Zhaozhou: Go Drink Tea
问：老师是建起网上道场，大做虚拟佛事！哈哈！	Question: Teacher, you have established an online Dharma center and are making a great display of virtual Buddhist services! Ha ha!
答：哈哈！网上道场不是我建的，虚拟佛事是大家做的。我给大家送茶来了。“请喝茶。” ^o^	Answer: Ha ha! I did not establish the online Dharma center, and everyone is conducting the virtual Buddhist services. I have brought tea for everyone. “Please have some tea.” ^o^
何：坛是心中坛，茶为赵州茶？心眼看心坛，谁喝赵州茶？	He: The altar is the altar within the mind; is the tea Zhaozhou’s tea? With the mind’s eye one sees the mind-altar—who drinks Zhaozhou’s tea?
答：何兄！吃茶去。	Answer: Brother He! Go drink tea.
57、禅宗用语	57. Chan Terminology
（1）曹山“四禁偈”	(1) Caoshan’s “Verse of Four Prohibitions”

问：我曾问一位师兄：“听说你见性了？”他的反应简直象挨了骂一样！哈哈！	Question: I once asked a Dharma brother, “I hear that you have seen your true nature?” His reaction was as though he had been scolded! Ha ha!
答：曹山禅师《四禁偈》：“莫行心处路，不挂本来衣。何须正恁么，切忌未生时。”	Answer: Chan Master Caoshan’s “Verse of Four Prohibitions”: “Do not travel the road where mind operates; do not wear the garment of the original. Why speak of just suchness? Most taboo is the time before birth.”
古人既知这是“当今讳”（“当今”是指皇上，“讳”是忌讳、名讳，犯了皇上的名讳要杀头的。比喻犯之者便断送了法身慧命），便用别的语言来描述开悟见性：	The ancients knew that this was a “present-day taboo” (“present day” refers to the emperor, and “taboo” means a forbidden personal name; violating the emperor’s personal name could bring beheading. It is a metaphor for how violating it cuts off one’s Dharma body and wisdom-life), so they used other language to describe awakening and seeing one’s true nature:
①常住真心。这就是“心处路”。	1. The ever-abiding true mind. This is the “road where mind operates.”
②打开本来。这就是“本来衣”。	2. Opening to the original. This is the “garment of the original.”
③正恁么时如何如何。	3. What about just suchness at this very moment?
④父母未生前的本来面目。	4. The Original Face before one’s parents were born.
然而，这四种说法用的多了，也含有了“证圣”之意。所以曹山禅师来了个《四禁偈》。	Yet, when these four ways of speaking are used too often, they also come to imply “attaining sagehood.” Thus Chan Master Caoshan composed a “Verse of Four Prohibitions.”
为什么要避讳？为什么要禁忌？因为有凡有圣、有高有下，不能平等一如，分明是分别心作祟，那跟开悟见性是不沾边的。	Why avoid the taboo? Why impose prohibitions? Because whenever there are ordinary beings and sages, higher and lower, one cannot be equally such; this plainly shows the mischief of the discriminating mind, which has nothing to do with awakening and seeing one’s true nature.
问：“切忌未生时”？观照，正是“未生时”，“忌”什么？难道是指“观什么照呀”？	Question: “Most taboo is the time before birth”? Contemplation is precisely the “time before birth”; what is taboo about it? Does it mean, “What contemplation is there to contemplate?”
答：何止“未生时”，即心处路、本来衣、正恁么，不都是见性么。须陀洹作是念“我得须陀洹果”不？	Answer: Why only “before birth”? The mind, place, path, original robe, and just-thisness—are these not all seeing one’s true nature? Does a srotāpanna

	entertain the thought, “I have attained the fruition of srotāpanna”?
问：改称“一禁偈”就省啦。	Question: It would be simpler just to rename it the “One-Prohibition Verse.”
答：^o^	Answer: ^o^
（2）洞山“三渗漏”	(2) Dongshan’s “Three Leaks”
问：老师，好象有“三种渗漏”，行人当知是哪“三种渗漏”啊？好象有一个是语渗漏，还有就记不清了，老师禅书读的多，给讲讲。	Question: Teacher, it seems there are “three kinds of leaks.” Practitioners should know what these “three leaks” are. One seems to be a leak in speech, but I cannot remember the others. Teacher, you have read many Chan books; please explain them.
答：洞山禅师所说的三种渗漏：	Answer: The three kinds of leaks spoken of by Chan Master Dongshan are:
曹洞宗开宗祖师洞山良价禅师，将修行者所易陷入之弊害归纳为三种：“末法时代，人多干慧，若要辨验真伪，有三种渗漏。”	Chan Master Dongshan Liangjie, founding patriarch of the Caodong school, summarized the pitfalls into which practitioners easily fall as three kinds: “In the Dharma-ending age, many people possess only dry wisdom. If one wishes to distinguish the genuine from the false, there are three kinds of leaks.”
（一）见渗漏：犹有我见法见之意，执着于知之对象，而不见真实。意谓修行者犹有我见、法见不空，不能彻见诸法实相。即所谓“机不离位，堕在毒海。”	(1) Leak in views: this means that views of self and dharmas still remain; one clings to the objects of knowing and does not see reality. In other words, the practitioner’s views of self and dharmas have not yet been emptied, and thus the practitioner cannot thoroughly see the true reality of all dharmas. As it is said, “The function does not depart from its position and falls into the sea of poison.”
（二）情渗漏：犹存情识之意，取此舍彼，乃含有彼此对立之思维方法。即所谓“滞在向背，见处偏枯。”	(2) Leak in feelings: this means that discriminating consciousness and emotional attachment still remain. One takes this and rejects that, thereby retaining a mode of thought based on opposition between this and that. As it is said, “One remains stuck in turning toward and away, and one’s view becomes one-sided and withered.”
（三）语渗漏：滞碍于语句，不知文字仅为了悟真理之工具，徒然用心于文字、语言之解明。指滞迷于文字言句之见解。即所谓“究妙失宗，机昧终始。”	(3) Leak in speech: one is obstructed by words and sentences, not knowing that writing is merely a tool for realizing truth, and vainly applies one’s mind to explicating written language and speech. It refers to being stuck and deluded by views based on words

	and phrases. As it is said, “Investigating subtlety, one loses the source; the function is obscured as to beginning and end.”
问：“见渗漏，机不离位，堕在毒海。”离什么位？“毒海”是指什么？是不是说横生知见，左右拘泥？	Question: “Leak in views: the function does not depart from its position and falls into the sea of poison.” What position does it fail to leave? What does the “sea of poison” refer to? Does it mean generating views arbitrarily and becoming bound by one side or the other?
答：例如，“待汝一口吸尽西江水，即向汝道。”若答“鱼龙虾蟹向何处着！”便是机不离位。这并非横生知见、左右拘泥，而是不能离开“西江水”之语脉，这就是机不离位。因为见地不真，眼光不明，不能洞察言句真实义，才会如此，故谓之见渗露。	Answer: For example: “When you have swallowed all the water of the Western River in one gulp, I will tell you.” If one replies, “Where then would the fish, dragons, shrimp, and crabs settle?” this is the function not departing from its position. It does not mean arbitrarily generating views or being bound by one side or the other; rather, one cannot leave the verbal context of “the water of the Western River.” This is what it means for the function not to depart from its position. Because one’s understanding is not genuine and one’s vision is unclear, one cannot discern the true meaning of the words and phrases, and so this happens. It is therefore called a leak in views.
问：“情渗漏，智常向背，见处偏枯。”“向背”之说，可得闻乎？“偏枯”是指怎样的错误？	Question: “Leak in feelings: wisdom is always turned toward or away, and one’s view becomes one-sided and withered.” May I hear an explanation of “turning toward and away”? What kind of error does “one-sided and withered” indicate?
答：例如，说到“一真一切真”，便放纵贪欲，立论求取，此谓之“向”；说到“一假一切假”，便力图断念，排斥一切，此谓之“背”。都知道“凡所有相，皆是虚妄”，可知道“皆是虚妄，凡所有相”么？怎么能见到“虚妄”呢？正是这些相啊！若如此，便不偏枯。为什么会偏枯呢？只因情见未尽。故谓之情渗露。	Answer: For example, upon hearing, “When one is true, everything is true,” one indulges one’s greed and advances arguments in pursuit of gain; this is called “turning toward.” Upon hearing, “When one is false, everything is false,” one strives to cut off thoughts and rejects everything; this is called “turning away.” Everyone knows, “All appearances are illusory,” but do they know, “Illusory are all appearances”? How can one see the illusory? These very appearances are it! If one understands in this way, one will not be one-sided and withered. Why does one become one-sided and withered? Simply because emotional views have not been exhausted. It is therefore called a leak in feelings.

问：“语渗漏，体妙失宗，机昧终始。”为甚么“体……”叫语渗漏，而不叫“见渗漏”。	Question: “Leak in speech: the subtle essence loses its source, and the function is obscured as to beginning and end.” Why is “the essence …” called a leak in speech rather than a leak in views?
答：例如古之“心性禅”，讲心说性，指为妙体，左说右说，横说竖说，分明立了一法，不能“阿谁见余开口来”。所说之“体”，其实非体，而是光影或者概念。因未见体，故不名“见渗露”。他要立言，故谓之语渗露。	Answer: For example, in the ancient “Chan of mind and nature,” people discoursed on mind and spoke of nature, designating it as the subtle essence. They spoke of it this way and that, horizontally and vertically, clearly establishing a single dharma, yet could not say, “Who has seen me open my mouth?” The “essence” of which they speak is not in fact essence, but merely a reflection or a concept. Since they have not seen the essence, it is not called a leak in views. They insist on establishing words, and so it is called a leak in speech.
（下文是齐老师分段解答——编者注）	(What follows consists of Teacher Qi’s answers, given section by section.—Editor’s note)
问：我的理解是否歪了？为何叫“渗”漏？这是超高手对高手的评价？	Question: Is my understanding mistaken? Why is it called a “leak”? Is this an assessment by super-experts of experts?
答：莫如说：是超越高低者对“高手”的评价。	Answer: Better to say: it is an assessment by those who have transcended high and low of “experts.”
问：见渗漏，缘木求鱼，出网入笼。	Question: Leak in views: climbing a tree to seek fish; leaving the net only to enter a cage.
答：如麻似粟。	Answer: As numerous as hemp fibers and millet grains.
问：情渗漏，剪有剪空，谁剪剪刀？	Question: Leak in feelings: cutting existence and cutting emptiness—who cuts the scissors?
答：扔了剪刀可也。	Answer: You may throw away the scissors.
问：语渗漏，即空即有，亦是戏论。	Question: Leak in speech: precisely emptiness, precisely existence—this too is mere idle speculation.
答：为何戏论？只因立论。	Answer: Why is it idle speculation? Simply because it establishes an argument.
（3）云门“一曲三句”	(3) Yunmen’s “One Tune, Three Phrases”
问：[举]僧问：“如何是云门一曲？”师云：“腊月二十五。”进云：“唱者如何？”师云：“且缓缓。”为什么云门说“腊月二十五”？	Question: [Case] A monk asked, “What is Yunmen’s one tune?” The master said, “The twenty-fifth day of the twelfth lunar month.” The monk further asked,

	“What of the singer?” The master said, “Take it slowly.” Why did Yunmen say, “The twenty-fifth day of the twelfth lunar month”?
答：前几年有人问过我，我是这样答的。若错请批评：	Answer: Someone asked me about this several years ago, and this was my answer. Please correct me if it is wrong:
问：云门以“腊月二十五”答僧问“如何是云门一曲”。并继“唱者如何”之问，进答“且缓缓”。是何意思？所谓“且缓缓”者，是否示“距腊月三十尚有几日”，故云“且缓缓”，已示其对生死之幽闲无挂碍之心境？	Question: Yunmen answered the monk’s question, “What is Yunmen’s one tune?” with “The twenty-fifth day of the twelfth lunar month.” When the monk then asked, “What of the singer?” he replied, “Take it slowly.” What does this mean? Does “take it slowly” indicate that several days still remain before the thirtieth day of the twelfth lunar month, and thus suggest his state of mind—at leisure and unencumbered in the face of birth and death?
答：这是两问，先讨论第二问：禅宗里确曾用“腊月三十”比喻死到临头。若这里的“腊月二十五”是对“死到临头”而讲，那么“且缓缓”就是等死的意思了。为什么解脱者幽闲无挂碍？因为他已亲证“本无生死”。	Answer: These are two questions. Let us first discuss the second. In the Chan school, “the thirtieth day of the twelfth lunar month” has indeed been used as a metaphor for death being at hand. If “the twenty-fifth day of the twelfth lunar month” here were spoken in relation to “death being at hand,” then “take it slowly” would mean waiting for death. Why is one who is liberated at leisure and unencumbered? Because that person has directly realized that there is originally no birth and death.
若未亲证“本无生死”，面对生死，应生起“生死事大、无常迅速”的紧迫感。这是一个修行人应该具有的基本素质。“面对生死”与“幽闲无挂碍”在修行人那里是不能并存的！一朝打破漆筒，亲证“生死涅盘等空华”，才可能真的“幽闲无挂碍”。	If one has not directly realized that there is originally no birth and death, then in the face of birth and death one should give rise to the urgent sense that “birth and death are a great matter; impermanence is swift.” This is a basic quality that a practitioner should possess. For a practitioner, “facing birth and death” and being “at leisure and unencumbered” cannot coexist. Only after one day breaks through the black lacquer tube and directly realizes that “birth and death and nirvāṇa are equally like empty flowers” can one truly be “at leisure and unencumbered.”

故知云门的“腊月二十五”并非对“腊月三十”而言，答他“正月二十三”也不失云门意。	Thus we know that Yunmen’s “the twenty-fifth day of the twelfth lunar month” was not said in relation to “the thirtieth day of the twelfth lunar month.” Had he answered “the twenty-third day of the first lunar month,” it would still not have departed from Yunmen’s intent.
僧问“如何是云门一曲”是“验主问”，要检验云门的境界，要探探云门宗的宗风。云门一句含三句——涵盖乾坤句、截断众流句、随波逐浪句，这是云门宗的宗风。涵盖乾坤，即佛性摄尽一切法。	The monk’s question, “What is Yunmen’s one tune?” was a question testing the host: he wished to test Yunmen’s level of realization and probe the style of Yunmen’s school. Yunmen’s one phrase contains three phrases—an all-encompassing phrase, a phrase that cuts off the myriad streams, and a phrase that follows the waves and currents. This is the style of Yunmen’s school. To encompass heaven and earth means that buddha-nature embraces all dharmas.
截断众流，即斩断一切妄想执着。换句话说，截断众流是大死，涵盖乾坤是大活。	To cut off the myriad streams means to sever all deluded thoughts and attachments. In other words, cutting off the myriad streams is a great death, while encompassing heaven and earth is a great life.
死中得活后如何？“空假不立中亦无，化做春泥群芳护”——随波逐浪去也！应一切缘度一切众生，而无一众生可度；对一切机说一切法，而无一法可说。这岂是用语言能阐明、用思维能测度的么？答他一句无意味的话，截断他的思维，以期他能涵盖乾坤、随波逐浪，这就是云门问“曲”答“日期”的一片苦心。	After attaining life within death, what then? “Neither emptiness nor provisional existence is established, and even the middle is absent; transformed into spring mud, it protects the multitude of blossoms”—one follows the waves and currents! One responds to all conditions and liberates all sentient beings, yet there is not a single sentient being to liberate; one speaks all dharmas to every capacity, yet there is not a single dharma to speak. How could this be explained by language or measured by thought? To answer him with a meaningless phrase, cutting off his thinking in the hope that he may encompass heaven and earth and follow the waves and currents—this is the painstaking intent behind Yunmen’s answering a question about a “tune” with a “date.”
这僧并非不解云门意，“唱者如何”的“者”做“这”讲，我就唱这么一曲好不好？即：我放下一切分别取舍，再也不打任何妄想了。云门恐他落入断见，那就不能涵盖乾坤乃至随波逐浪了，故云“且缓缓”，其义与“承当个事，大须仔细”颇同。	This monk was not ignorant of Yunmen’s intent. In “What of the singer?” the word “one” means “this”: Would it be all right if I sang such a tune? That is: I let go of all discrimination and preference and no longer give rise to any deluded thought. Yunmen feared that he might fall into an annihilationist

	view; then he would be unable to encompass heaven and earth, much less follow the waves and currents. Hence he said, “Take it slowly.” Its meaning is quite similar to, “To take up such a matter, one must be exceedingly careful.”
须通过这公案契入“云门三句”始得。	One must enter through this koan and realize Yunmen’s three phrases.
问：那么，可不可这么说，腊月三十一是涵盖乾坤句、腊月三十截断众流句、腊月二十五随波逐浪句。	Question: Then could one say that the thirty-first day of the twelfth lunar month is the phrase encompassing heaven and earth, the thirtieth day is the phrase cutting off the myriad streams, and the twenty-fifth day is the phrase following the waves and currents?
答：妙！	Answer: Excellent!
问：清曲本应天上有，此间谁人能得闻。且缓莫惊帘后人，云门三叠正时分。请指正！	Question: A pure tune should belong in heaven; who in this world can hear it? Take it slowly—do not startle those behind the curtain; Yunmen’s threefold refrain is at just the right time. Please correct me!
答：此曲不应天上有，唯于人间能得闻。云门三句随分唱，只为惊醒帘后人。	Answer: This tune should not belong in heaven; only in the human world can it be heard. Yunmen’s three phrases are sung according to each person’s capacity, solely to awaken those behind the curtain.
（4）云门“对一说”和“倒一说”	(4) Yunmen’s “Speaking in Accord with the One” and “Speaking in Reverse of the One”
问：云门“对一说”和“倒一说”各应什么机?	Question: To what kinds of capacities do Yunmen’s “speaking in accord with the One” and “speaking in reverse of the One” respectively respond?
答：应的都是“如何”机。一个是“一代时教”——教，一个是“不是目前机，亦非目前事”——禅。	Answer: Both respond to capacities that ask “how.” One is the whole body of teachings delivered by the Buddha during his lifetime—doctrinal teaching; the other is “not a matter before one’s eyes, nor a capacity before one’s eyes”—Chan.
问：我看都是杀人刀。杀人刀就是活人剑吧?	Question: I see them both as killing swords. Is the killing sword the living sword?
答：杀人刀——斩断一切世间情见。活人剑——应机起无量无边妙用。	Answer: The killing sword cuts off all worldly emotional views. The living sword gives rise, in response to capacities, to boundless wondrous functioning.

58、网上语录	58. Online Sayings
（1）请问老师，哪里不是清净法身？	(1) Question: Teacher, where is not the pure dharmakāya?
答：清净法身。	Answer: The pure dharmakāya.
（2）无情有心吗？	(2) Do insentient things have mind?
答：你若没有它就有。	Answer: If you do not have it, then they do.
（3）若唤作雨声则瞎！不唤作雨声则触，唤作什么声？	(3) If you call it the sound of rain, you are blind! If you do not call it the sound of rain, you make contact. What sound do you call it?
答：不唤作雨声也瞎！	Answer: If you do not call it the sound of rain, you are blind as well!
乙：请问老师，如何是不瞎？	B: Teacher, how is one not blind?
答：“等闲垂一钓。不患聋，问什么！”	Answer: “Casually cast a fishing line. Do not worry about deafness—what are you asking for?”
（4）先有轮回，还是先有无明呀？	(4) Which came first, saṃsāra or ignorance?
问：先有轮回还是先有无明呀？这可是一个象鸡生蛋，蛋变鸡一样的难题。	Question: Which came first, saṃsāra or ignorance? This is as difficult a problem as whether the chicken came first or the egg.
答：曾有人问元音老人“先有鸡，还是先有蛋？”老人瞪了他一眼，大声说：“先有你！”	Answer: Someone once asked Master Yuanyin, “Which came first, the chicken or the egg?” The old master glared at him and said loudly, “You came first!”
（5）一人出家，九族超升	(5) One Person Leaves Home, and Nine Clans Are Elevated
问：某法师前几天让我参的话头，请齐老师指教：既然“一人出家，九族超升”，目犍连尊者因何还要救母？	Question: A certain Dharma teacher recently gave me a huatou to investigate. Teacher Qi, please instruct me: since “when one person leaves home, nine clans are elevated,” why did the Venerable Maudgalyāyana still have to save his mother?
答：这岂不正是“一人出家，九族超升”么。	Answer: Is this not precisely “when one person leaves home, nine clans are elevated”?
（6）得藏身处没踪迹，没踪迹处莫藏身	(6) Where one finds a place to hide, leave no trace; where there is no trace, do not hide oneself.
问：请教老师：“得藏身处没踪迹，没踪迹处莫藏身”？	Question: May I ask, Teacher: “Where one finds a place to hide, leave no trace; where there is no trace, do not hide oneself”?

答：你不就是没有藏身么。	Answer: Are you not already without a place to hide?
（7）“色身不坏”做何解?	(7) How should “the physical body does not decay” be understood?
问：请教“色身不坏”做何解？“色身不坏”，到底是永远健康长寿呢，还是象六祖慧能一样，人死留个不坏肉身呢?	Question: How should “the physical body does not decay” be understood? Does it mean being forever healthy and long-lived, or does it mean leaving behind an incorruptible physical body after death, like Huineng, the Sixth Patriarch?
答：头出头没不正是色身不坏么。	Answer: Is not the head appearing and disappearing precisely the physical body’s not decaying?
（8）白刃临头时如何?	(8) What is it like when a naked blade is at one’s head?
答：?!	Answer: ?!
问：是“谁”的头落地?	Question: Whose head falls to the ground?
答：堕也!	Answer: It falls!
（9）如何是祖师西来意?	(9) What was the Patriarch’s intention in coming from the West?
答：如何是祖师西来意。	Answer: What was the Patriarch’s intention in coming from the West?
问：未见!	Question: I do not see!
答：如何是祖师西来意?	Answer: What was the Patriarch’s intention in coming from the West?
问：无事生非。	Question: Making trouble out of nothing.
答：若如此，也难怪道“未见”。	Answer: If so, it is no wonder you say, “I do not see.”
（10）万法归一，一归何处?	(10) The myriad dharmas return to the One; where does the One return?
甲：万法归一，一归何处？ 能否答：归你心处?	A: The myriad dharmas return to the One; where does the One return? Could one answer: It returns to where your mind is?
答：否!	Answer: No!
乙：无所归无所不归呢?	B: It returns nowhere, yet there is nowhere to which it does not return?
答：否!	Answer: No!

乙：不对？	B: Not right?
答：“论谤”也对么？	Answer: Is “discussion and slander” right as well?
（11）未见鱼头，却见鱼尾	(11) Not seeing the fish’s head, yet seeing its tail
心明（网名）问：前三三与后三三，人家陀螺我家转。蚊子吞却铁牛去， 石头开花种良田。 还有鱼吗？	Xinming (screen name) asked: “The three threes before and the three threes after; other people’s tops spin, while ours turns. A mosquito swallows an iron ox; stones bloom and fertile fields are sown. Are there still fish?”
答：哈哈！未见鱼头，却见鱼尾。	Answer: Ha ha! Not seeing the fish’s head, yet seeing its tail.
心明：好一个渔夫！	Xinming: What a fisherman!
答：只见渔夫，可见鱼么？	Answer: You see only the fisherman; can you see the fish?
心明：若鱼可见，连渔夫也一同网去。	Xinming: If the fish could be seen, I would cast the fisherman into the net along with it.
答：相救！相救！	Answer: Save me! Save me!
心僧（另一人网名）问：相救且置，阿哪个网困着您！	Xinseng (another person’s screen name) asked: Leaving aside saving you, what net has trapped you?
答：多谢相救。	Answer: Many thanks for saving me.
心僧：犹拖半脚泥。	Xinseng: Still dragging half a foot through mud.
（12）知妄原非妄，识真真不真	(12) To know delusion is originally not delusion; to recognize the true, the true is not true
问：知妄原非妄，识真真不真，长啸动天地，轻歌快吾心。	Question: To know delusion is originally not delusion; to recognize the true, the true is not true. A long whistle stirs heaven and earth; a light song gladdens my heart.
答：好偈！	Answer: A fine verse!
知妄原非妄——“知”之一字，还喜闻不？	To know delusion is originally not delusion—do you still delight in hearing the word “know”?
识真真不真——犹带“识”在。	To recognize the true, the true is not true—you still carry “recognition” with you.
长啸动天地——声震三十里。	A long whistle stirs heaven and earth—the sound resounds for thirty li.
轻歌快吾心——还有这个在呀？！	A light song gladdens my heart—this is still here?!

（13）什么不是法尘影事?	(13) What is not a shadowy event of dharma-dust?
问：“内守幽闲，犹为法尘分别影事”。观照朗然，此时也是法尘影事吗?	Question: “To inwardly guard secluded tranquility is still a discriminative shadowy event of dharma-dust.” When contemplation is lucid and clear, is that too a shadowy event of dharma-dust?
答：哈哈！什么不是法尘影事?	Answer: Ha ha! What is not a shadowy event of dharma-dust?
（14）无禅可问如何?	(14) If there is no Chan to ask about, then what?
答：哈哈！此身已在含元殿，更向何处问长安。	Answer: Ha ha! This very body is already in Hanyuan Hall; why ask where Chang'an is?
（15）无始的同义词是“当下”	(15) A synonym for “beginningless” is “the present moment”
问：我理解的“无始”的反义词是“当下”。	Question: I understand the antonym of “beginningless” to be “the present moment.”
答：哈哈！它的同义词也是“当下”。	Answer: Ha ha! Its synonym is also “the present moment.”
（16）把“巢”拿掉，“鸟”归哪儿去?	(16) Remove the “nest”: where does the “bird” return?
【鸟巢】：明心见性是什么东西！尚有十万八千距离。	[Bird's Nest]: What sort of thing is realizing the mind and seeing one's true nature? It is still one hundred and eight thousand li away.
答：把“巢”拿掉，“鸟”归哪儿去?	Answer: Remove the “nest”: where does the “bird” return?
问：万里无云万里天。	Question: A cloudless sky stretches for ten thousand li.
答：狂风暴雨来也！	Answer: A wild storm is coming!
问：道是无晴却有晴，嘻嘻。	Question: One may say there is no clear sky, yet there is clear sky—hee hee.
答：何不道：不曾湿着羽毛尖！	Answer: Why not say: “The tips of the feathers have never gotten wet!”
（17）理解是心魔，不理解是死魔，且道如何不是魔?	(17) Understanding is a mind-demon; not understanding is a dead demon. Tell me, how can one not be a demon?
问：怎样理解古人说的“起心动念是天魔，不起心动念是阴魔，道起不起时是烦恼魔。”	Question: How should we understand the ancients' saying: “When thoughts arise, it is the celestial demon; when thoughts do not arise, it is the

	demon of the aggregates; when one speaks of arising and not arising, it is the demon of afflictions”?
答：哈哈！理解是心魔，不理解是死魔，且道如何不是魔？	Answer: Ha ha! Understanding is a mind-demon; not understanding is a dead demon. Tell me, how can one not be a demon?
问：老师，俺昨日入了心魔，今日入了死魔，怎生是好？	Question: Teacher, yesterday I fell into the mind-demon, and today I have fallen into the dead demon. What should I do?
答：哈哈！那就这么着好： 起心动念是妙用佛，不起心动念是涅　佛，道起不起时是不可思议佛。	Answer: Ha ha! Then let it be this way: When thoughts arise, it is the Buddha of wondrous functioning; when thoughts do not arise, it is the Buddha of nirvāṇa; when one speaks of arising and not arising, it is the inconceivable Buddha.

（二）密宗

(II) Esoteric Buddhism

59、灌顶	59. Empowerment
问：灌顶为了控制某些法门的流传？	Question: Is empowerment intended to control the transmission of certain Dharma gates?
答：非也！无须控制，求灌顶并不难。	Answer: No! There is no need for control; seeking empowerment is not difficult.
问：我觉得譬如有的修法要到了一定的层次才能修。	Question: I think that, for example, some practices can be undertaken only after one has reached a certain level.
答：这是两回事。打个比方吧，比方小孩学走路，灌顶比喻为大人的扶持。	Answer: That is a different matter. To use an analogy: when a child is learning to walk, empowerment is like the support provided by an adult.
问：灌顶，有利于正统佛学（例如咒音等）的正确流传？	Question: Does empowerment help ensure the correct transmission of orthodox Buddhist teachings—for example, the sounds of mantras?
答：哈哈！哪个是不正统佛学呀？	Answer: Ha ha! What Buddhist teaching is unorthodox?
问：灌顶是修法的“许可证”么？	Question: Is empowerment a “license” for practicing a Dharma?

答：若把传法灌顶说成是修法的“许可证”，语虽不周，意实相侔。	Answer: If the empowerment that transmits a Dharma is called a “license” for practicing it, the wording may not be wholly apt, but the meaning is indeed comparable.
60、咒语	60. Mantras
（1）为什么咒会有区别呢?	(1) Why are mantras different?
答：因为众生心有区别呀。	Answer: Because sentient beings' minds differ.
（2）念地藏真言和念地藏经一样吗?	(2) Is reciting the Kṣitigarbha mantra the same as reciting the Kṣitigarbha Sūtra?
答：若说一样，埋没经意；若说不同，诽谤真言。	Answer: To say they are the same would obscure the meaning of the sūtra; to say they are different would disparage the mantra.
（3）持咒念佛是不是以音声求我?	(3) Does mantra recitation and Buddha-recitation mean seeking me through sound?
问：金刚经上说：“若以色见我，以音声求我，是人行邪道，不能见如来。”持咒念佛是不是以音声求我？请老师指点一个入口。	Question: The Diamond Sūtra says: “If one sees me through form, or seeks me through sound, that person follows a deviant path and cannot see the Tathāgata.” Does mantra recitation and Buddha-recitation mean seeking me through sound? Please point out an entryway for me, Teacher.
答：持咒号称大总持——总一切法、持无量义，岂是音声所能涵盖！念佛之念，乃“今心”——当下一心之意，又何止是音声！若口念心不行，所谓“口念弥陀心散乱，喊破喉咙也枉然”，说这是行邪道，不是很确切么。	Answer: Mantra recitation is called the great dhāraṇī—embracing all dharmas and sustaining immeasurable meanings. How could it be encompassed by sound? The nian of Buddha-recitation means “the present mind”—the one mind of this very moment. How could it be no more than sound? If the mouth recites while the mind does not practice, then, as the saying goes, “Though the mouth recites Amitābha, if the mind is scattered, shouting until one's throat breaks is still futile.” Would it not be quite accurate to call this following a deviant path?
问：怎样理解这个问题：金刚经上说：“凡所有相，皆是虚妄”。而佛号、真言就是实相（散见于净宗大德念祖老、徐恒志老人的开示）。我隐隐觉得这两句话并不矛盾，而是一体两面。但又想不清，请齐老师答之。	Question: How should this be understood? The Diamond Sūtra says: “All appearances are illusory.” Yet the Buddha's name and mantras are true reality (as stated in teachings scattered through the writings of such eminent Pure Land teachers as Elder Master Nianzu and Elder Xu Hengzhi). I vaguely feel that these two statements do not contradict each other, but are two aspects of one

	reality. Yet I cannot quite think it through. Please, Teacher Qi, answer this.
答：您说得对：这两句话并不矛盾，而是一体两面。	Answer: You are right: these two statements do not contradict each other, but are two aspects of one reality.
61、气脉	61. Channels and Winds
问：“开悟的人，气脉一定通；但气脉通不一定开悟。”对吗?	Question: “Those who are awakened will certainly have unobstructed channels and winds; but unobstructed channels and winds do not necessarily mean awakening.” Is this correct?
答：关键是“气脉”的含义。气脉里有“中脉”之说，中脉里有“圣义中脉”之说。圣义中脉通了，与开悟是一回事。即：圣义中脉通了，一定是开悟。圣义中脉未离心性，藏密并非只有一个法系，有的称之为“微细风心”，角度不同，讲法也不同。	Answer: The key lies in what is meant by “channels and winds.” Among the channels and winds, there is what is called the central channel; within the central channel, there is what is called the ultimate-meaning central channel. When the ultimate-meaning central channel is open, that is the same as awakening. That is, if the ultimate-meaning central channel is open, one is certainly awakened. The ultimate-meaning central channel is not separate from mind-nature. Tibetan Esoteric Buddhism does not have only one system of practice; some call this the “subtle wind-mind.” The perspectives differ, and so do the ways of explaining it.
有一个误区：有的汉人慧多定少，读了几本祖师语录，对开悟有了他自己的理解，便以为开悟不过如此，不但对于气脉之说嗤之以鼻，而且对于任何说教均予否定、均予排斥。	There is a misunderstanding: some Chinese possess much wisdom but little meditative stability. Having read a few records of Chan patriarchs' sayings, they form their own understanding of awakening and think that awakening is nothing more than this. Not only do they dismiss talk of channels and winds with contempt, but they also negate and reject every kind of teaching.
动辄开大口，看似吞尽一切，其实遇事还是透不过，大慧杲喻为“药水汞”，遇火即飞，中看不中用也。说这是开悟也得乎？更不能把这种开悟与气脉联系，因其不踏实，还比不上修气脉的人踏实，称之为“脚跟不点地”。	They casually make grand pronouncements, seeming to swallow up everything, but when circumstances arise, they still cannot see through them. Dahui Gao compared them to medicinal mercury: when it encounters fire, it immediately flies away—fine to look at, but useless. Can this be called awakening? Still less should such awakening be linked with channels and winds. Because it lacks solidity, it is not even as grounded as those who

	practice channels and winds; it may be called “having one's heels off the ground.”
还有另一种误区：前面说过，修气脉明点有极强的加持力，这不是单方面的，而是与极强的诚信力有关，若过头了就成为一种执着，极易抱着某种观点、某种词汇或某种感受不放。若处理的不好，会对最后的大解脱造成障碍。所以明眼的师资极为重要。	There is another misunderstanding. As mentioned earlier, the practice of channels, winds, and vital essences has an extremely strong power of blessing. This is not one-sided, but is connected with an extremely powerful force of faith and sincerity. If it goes too far, however, it becomes a form of attachment, and one can easily cling to some viewpoint, expression, or experience without letting go. If it is not handled well, it can obstruct final great liberation. Therefore, teachers with clear insight are of the utmost importance.
62、虹身	62. Rainbow Body
问：大彻大悟了，为什么还要去修虹身?	Question: Once one has thoroughly awakened, why must one still cultivate the rainbow body?
答：大彻大悟了，为什么排斥虹身?	Answer: Once one has thoroughly awakened, why reject the rainbow body?
问：大彻大悟了，应该大休息才是呀，修虹身岂不是找事?	Question: Once one has thoroughly awakened, one should be in great rest. Would cultivating the rainbow body not be making trouble for oneself?
答：也是大休息。	Answer: It too is great rest.
问：黄念老就说他的一位师兄平时不说话，死后虹身了。	Question: Elder Master Huang Nianzu said that one of his senior Dharma brothers ordinarily did not speak, but attained the rainbow body after death.
答：虹化者，生前却未必有时间传法。	Answer: Those who undergo rainbow transformation may not have had time during life to transmit the Dharma.
问：一般是虹身后才出名。	Question: Generally, one becomes famous only after attaining the rainbow body.
答：虹身那也是弘法。	Answer: The rainbow body is also a way of propagating the Dharma.
问：是啊！身教。	Question: Yes—teaching by example.
答：对！虽然言教也不可少。	Answer: Yes! Though teaching by words is also indispensable.
问：禅宗也能虹身?	Question: Can the Chan school also attain the rainbow body?

答：禅宗有这样的事例，只是不重视这个，记载下来的很少。	Answer: There are such cases in the Chan school, but Chan does not place importance on this, so very few have been recorded.
问：达摩祖师、普化禅师都是虹化的吧?	Question: Patriarch Bodhidharma and Chan Master Puhua both underwent rainbow transformation, did they not?
答：是啊！这是记载下来的。	Answer: Yes. These are the cases that have been recorded.
问：哈哈，老师，达摩祖师、普化禅师他们虹的很彻底啊！	Question: Ha ha, Teacher, Patriarch Bodhidharma and Chan Master Puhua underwent a very thorough rainbow transformation!
答：不彻底的就更不记载了，不重视故。	Answer: Those that were not thorough were even less likely to be recorded, because this was not considered important.
问：虹化的事正如在家里的论坛上说的那样，“坐脱立亡不等于是末后句”一样。	Question: The matter of rainbow transformation is just as was said on the forum at home: “To die seated or standing is not necessarily the final word.”
答：《楞严经》已将个中秘密一语道破：“随众生心，应所知量。”	Answer: The Śūraṅgama Sūtra has revealed the secret in a single phrase: “In accordance with the minds of sentient beings, [the Buddhas] respond according to what they are capable of knowing.”
岩头说：“雪峰与我同条生，不与我同条死。要识末后句，只这是。”	Yantou said: “Xuefeng and I were born from the same branch, but we shall not die from the same branch. If you wish to recognize the final word, it is only this.”
63、中观“无自性”	63. The Madhyamaka “Absence of Intrinsic Nature”
问：中观说的“诸法无自性”和禅宗讲的“见自性”中的“自性”有何差别，请您为后学仔细讲解。	Question: What is the difference between the “absence of intrinsic nature in all dharmas” taught by Madhyamaka and the “seeing one's intrinsic nature” spoken of in the Chan school? Please explain this carefully for later students.
答：我说的不一定对。抛砖引玉吧：	Answer: What I say may not necessarily be correct. Let it serve as a brick cast out to attract jade:
中观说的"诸法无自性"，旨在强调“因缘所生法，我说即是空”，所谓“不自生、不他生、不共生、不无因生”者是也。是要大家先从理论上明白，而后证入。	The Madhyamaka teaching that "all dharmas lack intrinsic nature" aims to emphasize that “dharmas arising from causes and conditions, I say, are emptiness.” This is what is meant by “not arising from itself, not arising from another, not

	arising from both, and not arising without a cause." It is intended that people first understand this theoretically and then realize it directly.
禅宗讲“见自性”中的“自性”，是直接证入真如理体。不怕浑身落草，于“言语道断、心行路绝”处而强说。若是看了几本禅书，便于有相中求，醍醐反成毒药也！	The "intrinsic nature" in the Chan teaching of "seeing one's intrinsic nature" is direct realization of the principle-substance of suchness. Unafraid of becoming covered from head to toe in weeds, it forcibly speaks at the point where "the way of words is cut off and the path of mental activity is extinguished." But if, after reading a few Chan books, one seeks it among appearances, then even clarified butter becomes poison!
64、妥噶是禅宗向上吗?	64. Is Tögal the Upward Path in the Chan School?
答：禅宗自有向上之法，却未必是妥噶呀。何止禅宗，各宗都有自己的向上之法。	Answer: The Chan school has its own methods of going further upward, but they are not necessarily Tögal. Nor is this true only of the Chan school; every school has its own methods of going further upward.
问：什么是法身向上?	Question: What does it mean to go beyond the dharmakāya?
答：哈哈！先不说向上，你认为什么是法身?	Answer: Ha ha! Before speaking of going beyond it, what do you think the dharmakāya is?
问：法身不可说，举手投足处，穿衣吃饭时。	Question: The dharmakāya cannot be spoken of; it is present in every raising of the hand and movement of the foot, in dressing and eating.
答：哈哈！法身不可说，向上可说乎?	Answer: Ha ha! If the dharmakāya cannot be spoken of, can going beyond it be spoken of?
问：弟子也知“向上一路，千圣不传”。	Question: This disciple also knows that "the path beyond is not transmitted by a thousand sages."
答：千圣不传的，也正是千圣未离的、代代未离的。	Answer: What is not transmitted by a thousand sages is precisely that from which the thousand sages have never departed, and from which generation after generation has never departed.

（三）净土宗

(III) Pure Land School

65、念佛法门最为稳妥	65. Buddha-Recitation Is the Most Reliable Dharma Gate
问：老师，讲讲您上次提到的一个亲戚安详往生的故事好么？	Question: Teacher, could you tell us about the story you mentioned last time of a relative who passed away peacefully and was reborn?
答：那是我伯父，几乎就是我的养父（我三岁没娘）。他没儿子，晚年就跟我一块儿住。我没劝他打坐，也没劝他持咒，就劝他老老实实念一句佛号。他几年来一直拿着一串念珠，喃喃念佛。	Answer: He was my paternal uncle, almost like my adoptive father, since I lost my mother when I was three. He had no sons, so in his later years he lived with me. I did not urge him to meditate or recite mantras; I simply urged him to recite the Buddha's name sincerely and faithfully. For several years, he constantly held a string of prayer beads and softly recited the Buddha's name.
他身体很好，无病，今年春上生西了，是站着走的。当天他还自己上下楼一趟，去看接他回老家（农村）的车来了没有。早就约好，我姐姐（他的大女儿）的儿子殿臣开车来接他回老家住一段时间。	He was in very good health and had no illness. This spring, he was reborn in the Western Pure Land; he passed away standing. That day, he even went up and down the stairs by himself to see whether the car that was to take him back to his hometown in the countryside had arrived. It had been arranged in advance for Dianchen, the son of my elder sister—his eldest daughter—to drive him back to his hometown for a stay.
车来后，他不要搀扶，自己上的车。中午左右，老家打来电话报平安，说他下车后不用搀扶，自己走回他的房间。晚上，家里打来电话，说他已去了。我当晚收拾东西，第二天赶回老家。	When the car arrived, he would not accept assistance and got into it by himself. Around noon, the family in his hometown called to report that he had gotten out of the car without assistance and walked to his room by himself. That evening, the family called to say that he had passed away. I packed that night and hurried back to his hometown the next day.
才知道：吃过晚饭后，看电视，然后去厕所（农村的厕所不在房间内）。回来时，殿臣说：“老爷（当地对外祖父的称呼），你的拐杖忘在厕所口了”，他又自己去取回来。进到他房间后，拿出一把钱，要数一数给殿臣。	Only then did I learn what had happened. After dinner, he watched television and then went to the toilet, which in the countryside was outside the house. On his way back, Dianchen said, “Grandfather, you left your cane by the entrance to the toilet.” He went and retrieved it himself. After entering his room, he took out a bundle of money and wanted to count it out for Dianchen.

殿臣觉得奇怪，以往都是殿臣孝敬他，怎么今天倒给钱？几百块钱没数完，他就圆寂了。殿臣托着他放在床上，不到五分钟，已无声息。我回到家时，已是第二天中午，全身都凉了，只有头顶尚温热。当然，金刚沙、陀罗尼被等我都带去了，大光明咒、中有救度……这些自不待言。	Dianchen found this strange. In the past, Dianchen had always supported him filialy; why was he giving Dianchen money today? Before he had finished counting several hundred yuan, he entered parinirvāṇa. Dianchen supported him and laid him on the bed. Within less than five minutes, he had ceased breathing. When I arrived home around noon the next day, his whole body was cold, but the crown of his head was still warm. Of course, I had brought vajra sand and a dhāraṇī blanket, and recited the Great Light Mantra and prayers for liberation in the intermediate state; that goes without saying.
丧事是按当地农村的习俗办的，棺材停放五天，土葬。棺材头放一小念佛机，开的声音很小，在院子门口就听不到了，可是在院外百米远的胡同口却听见声音很大，象是天上在唱（天乐鸣空），很多人称奇。	The funeral was conducted according to local rural custom. The coffin was kept for five days and then buried. A small Buddha-recitation player was placed at the head of the coffin, set at a very low volume. Its sound could not be heard at the gate of the courtyard, yet at the entrance to an alley one hundred meters away it could be heard loudly, as though heavenly music were resounding in the sky. Many people found this remarkable.
第三天，有人（该人不是佛教徒）问我：“昨晚半夜，我见你的朋友来了不少，都是和尚，在灵前敲木鱼念经。你怎么那么多和尚朋友啊？今天怎不见他们啊？他们连夜回去了么？”其实在附近我请不到出家师父，我一路奔波、连续忙碌，很累，睡得死……他见的境界我并没有看见。不过我知道，这是瑞相——圣僧来迎。	On the third day, someone who was not a Buddhist asked me, “Last night at midnight, I saw quite a few of your friends come. They were all monks, striking wooden fish and chanting sūtras before the coffin. How do you have so many monk friends? Why don’t I see them today? Did they return overnight?” In fact, I could not find any monastics nearby. Having rushed about and worked continuously, I was exhausted and slept very deeply. I did not see the vision that he saw. But I knew that it was an auspicious sign—holy monastics had come to welcome him.
入土时，棺材里放进一个念佛机，为了节省电池，延长念佛时间，声音开得极小，放在耳边才能听见。入土后，离开坟地老远了，却听见念佛机在响，象是在天上响（天乐鸣空）……又是人人称奇。	When the coffin was buried, a Buddha-recitation player was placed inside. To conserve the batteries and prolong the recitation, its volume was set extremely low; it could be heard only when held to the ear. Yet after the burial, when we had gone far away from the gravesite, we could still hear the Buddha-recitation player sounding, as though it were resounding in the sky—again, everyone found it remarkable.

这件事情过后，老家好多人向我要佛书，又要多一批念佛的道友了。	After this happened, many people in his hometown asked me for Buddhist books, and there were many more fellow practitioners of Buddha-recitation.
66、阿弥陀佛是如何接引众生的呢?	66. How Does Amitābha Buddha Guide Sentient Beings?
答：把你接到家里去。	Answer: He takes you home.
问：可家在何处呢？仗剑四顾，此心茫然……	Question: But where is home? Looking in all directions with sword in hand, this mind is utterly at a loss . . .
答：别茫然了。释迦世尊已经告诉我们：念佛就可以往生西方极乐世界，此土有佛，号阿弥陀，今现在说法。	Answer: Do not be at a loss. Śākyamuni, the World-Honored One, has already told us: through Buddha-recitation, one may be reborn in the Western Land of Ultimate Bliss. In that land there is a Buddha named Amitābha, who is now present there teaching the Dharma.
问：请问老师：得生西方的最基本条件是什么呢?	Question: Teacher, what is the most basic condition for rebirth in the West?
答：就像入校的最基本条件是你愿意上学一样，得生西方的最基本条件是你发愿生西。	Answer: Just as the most basic condition for entering a school is that you are willing to attend it, the most basic condition for rebirth in the West is that you make the vow to be reborn there.
问：就是说若不发愿，必不能生西。可光想上学，也不一定就能入校啊?	Question: So if one does not make the vow, one certainly cannot be reborn in the West. But merely wanting to go to school does not necessarily mean that one can enroll, does it?
答：若真想去，念佛可也。	Answer: If you truly wish to go, then reciting the Buddha’s name will do.
问： 法即无为，随缘除习，不称佛号。可否?	Question: The Dharma is non-contrivance: in accordance with conditions, one removes habitual tendencies and does not recite the Buddha’s name. Would that be acceptable?
答：“法即无为，随缘除习”乃真称佛号。另，你认为称佛号是有为么?	Answer: “The Dharma is non-contrivance; in accordance with conditions, one removes habitual tendencies”—that is truly reciting the Buddha’s name. Besides, do you think that reciting the Buddha’s name is conditioned activity?
问：佛说无量寿经中有云：“设我得佛，他方国土诸菩萨众，闻我名字，不即得至不退转者，不取正觉。”	Question: The Buddha says in the Infinite Life Sūtra: “If, when I attain Buddhahood, the multitudes of bodhisattvas in the lands of other directions hear

这是说一听到阿弥陀佛之名，即可得不退转。我这么说对么？	my name and do not immediately reach the stage of non-retrogression, may I not attain perfect enlightenment.” Does this mean that as soon as one hears Amitābha Buddha’s name, one can attain non-retrogression? Is that correct?
答：比如你在北京创建了一所面向全国招生的大学，那么，全国各地的中学生一听到这个消息，都会上上升进，而不会把文化水平退回到小学。	Answer: For example, if you establish a university in Beijing that enrolls students from across the country, then high school students everywhere in the country, upon hearing this news, will continue advancing in their studies; they will not regress to an elementary-school level of education.
问：哦，是这样啊。就是说还得自己学习，考试通过才行，是吧？	Question: Oh, I see. That means one must still study for oneself and pass the examinations, right?
答：学习是我的本分——信资粮；光想上学——愿资粮；好好学习，天天向上——行资粮。	Answer: Studying is my proper duty—the provisions of faith. Merely wanting to attend school—the provisions of vows. Studying diligently and making progress every day—the provisions of practice.
问：这三资粮是缺一不可的吗？	Question: Are these three provisions all indispensable?
答：你不是说“法即无为”么。其实，一即是三、三即是一。	Answer: Did you not say, “The Dharma is non-contrivance”? In fact, one is three, and three are one.
67、念佛时听什么音？	67. What Sound Should One Listen to During Buddha-Recitation?
问：我念佛时喜欢用录音机做为助念。有师傅说要听合音，这样感应比较强，但我自己觉得有时主要在听录音机念佛音，有时主要在听自己念佛的声音，有时又在听合音，如果时时强迫自己听合音就会觉得僵化了，效果更差，我该如何？	Question: When I recite the Buddha’s name, I like to use recordings as support for the recitation. One teacher says that one should listen to the combined sound, because the response is stronger that way. Yet I feel that sometimes I am mainly listening to the recorded Buddha-recitation, sometimes mainly to the sound of my own recitation, and sometimes to the combined sound. If I force myself to listen to the combined sound at every moment, I feel rigid, and the result is worse. What should I do?
答：见你这么计较音声，使我想起《金刚经》“若以色见我，以音声求我，是人行邪道，不能见如来。”如果是至心念诵，不管用不用录音机，都不是以音声求。	Answer: Seeing how much you are calculating over sound makes me think of the Diamond Sūtra: “If one sees me by form or seeks me through sound, that person follows a mistaken path and cannot see the Tathāgata.” If you recite wholeheartedly, then

	whether or not you use recordings, you are not seeking through sound.
问：您的教导振聋发聩，我执着了几天的心被您一语，当头棒喝，击碎的无影无踪，我在大笑中轻松解脱！觉得自己太好笑了！谢谢您了！！！	Question: Your teaching was deafeningly illuminating. The attachment that had bound my mind for several days was shattered without a trace by your single phrase, like a blow to the head with a staff. In great laughter, I feel relaxed and liberated! I find myself so amusing! Thank you!!!
68、数种念佛方法，用哪种好?	68. Of Several Methods of Buddha-Recitation, Which Is Best?
问：我经过考虑，还是修念佛。末学知道数种念佛方法，如下：一）拿数珠计数念。二）结弥陀定印跟着念佛心念耳闻，计时念。三）结定印从一至十，了了分明，乃至千万亦如是。末学从前三种都试过，不过时间很短。老师认为末学用哪种好?	Question: After consideration, I have decided to practice Buddha-recitation. This humble student knows several methods, as follows: (1) reciting while using prayer beads to keep count; (2) forming the Amitābha samādhi mudrā, reciting mentally and listening with the ears, while timing the recitation; and (3) forming the samādhi mudrā and counting from one to ten with clear awareness, continuing in the same way even to the tens of millions. This humble student has tried all three methods before, but only for a short time. Which method does the teacher think I should use?
答：最好是以平稳、恒久、老实为印，以呼吸为数珠。	Answer: Best is to take steadiness, constancy, and sincerity as your seal, and your breathing as your prayer beads.
69、如何得知我的爷爷已经往生?	69. How Can I Know Whether My Grandfather Has Already Been Reborn?
答：佛前拈阄不失为一个好办法。	Answer: Drawing lots before the Buddha is not a bad method.
问：拈阄是什么意思？不好意思，弟子愚昧。	Question: What does drawing lots mean? Please excuse this disciple’s ignorance.
答：写“已往生”“未往生”两种阄，供于佛前，虔诚礼敬，求佛开示。然后拈出一种，看看是什么。顶礼而退。	Answer: Write two lots: “Already reborn” and “Not yet reborn.” Place them as offerings before the Buddha, bow with sincere reverence, and ask the Buddha for instruction. Then draw one lot and see what it says. Bow in homage and withdraw.
问：平时若遇到难以决定的事，是不是也可以这样做啊?	Question: If one encounters something difficult to decide in everyday life, may one also do this?
答：也可以。	Answer: Yes, one may.

问：请问在生活中遇到困难应用这个方法决策时，怎么才能知道是相应了？	Question: When using this method to make a decision in the face of difficulties in life, how can one know whether it is a true response?
答：哦！也是因人而异。既然疑着，何必拈呢。	Answer: Ah, that also varies from person to person. If you still have doubts, why draw lots at all?

（四）唯识宗

(IV) Consciousness-Only School

70、第六识：意识	70. The Sixth Consciousness: Consciousness
问：何以知有佛？佛从何来？	Question: How do we know that there is a Buddha? Where does the Buddha come from?
答：何以知无佛？“无佛”从何来？	Answer: How do you know that there is no Buddha? Where does “no Buddha” come from?
问：我想问的是这个时候的知，是属于八识中的哪一识？	Question: What I mean to ask is: at this moment, which of the eight consciousnesses does this knowing belong to?
答：哦！你是说思维心哪。思维心是第六识。	Answer: Oh! You mean the thinking mind. The thinking mind is the sixth consciousness.
71、第七识：我执	71. The Seventh Consciousness: Attachment to Self
（1）初生婴儿有没有我执？	(1) Does a newborn infant have attachment to self?
答：我执是第七识的功能，而第七识是从第八识生起的。众生的我执是与生俱来的，初生婴儿当然有我执。	Answer: Attachment to self is a function of the seventh consciousness, and the seventh consciousness arises from the eighth consciousness. Sentient beings’ attachment to self is innate; of course, newborn infants have attachment to self.
（2）第七识干什么？	(2) What does the seventh consciousness do?
答：这个搬运工是很辛劳的。忙于把第六识的妄想造作搬进第八识，形成种子——种因；还忙于把第八识里遇缘成熟的种子搬出来虚妄现行——受果。	Answer: This porter works very hard. It busily carries the deluded thoughts and fabrications of the sixth consciousness into the eighth consciousness, where they become seeds—that is, it plants causes. It is also busy carrying out the seeds in the eighth consciousness that have matured upon encountering conditions, causing them to manifest falsely—that is, it undergoes the results.

（3）信俱生我执能断，不知如何断?	(3) I believe that innate attachment to self can be cut off, but I do not know how to cut it off.
答：选一个适合您的法门，一门深入，锲而不舍。直到瓜熟蒂落、水到渠成。那时再回头看咱们现在的贴子，可笑之极，都是戏论！	Answer: Choose a dharma gate suited to you, go deeply into a single practice, and persevere without letup, until the fruit ripens and the conditions are complete. When that time comes, looking back at our present posts, you will find them utterly laughable: they are all mere idle speculation!
72、第八识：心王	72. The Eighth Consciousness: Mind King
（1）第八识在睡觉的时候在哪里?	(1) Where is the eighth consciousness when one is asleep?
答：无论睡着或醒着，第八识都在心窝处。即使入了灭受想定，前七识都不现行了，第八识还在心窝处。第八识一旦离体，人就死了。	Answer: Whether asleep or awake, the eighth consciousness is located in the region of the heart. Even upon entering the cessation of feeling and perception, when the first seven consciousnesses no longer manifest, the eighth consciousness remains in the region of the heart. Once the eighth consciousness leaves the body, the person dies.
（2）人的第八识和蚂蚁的第八识有什么不同?	(2) What is the difference between a person’s eighth consciousness and an ant’s eighth consciousness?
答：一群蚂蚁的第八识大体相同（共业），也各个不同（别业）。第八识藏有业力种子，故又称含藏识。	Answer: The eighth consciousnesses of a colony of ants are broadly the same (collective karma), yet each is also different (individual karma). The eighth consciousness stores the seeds of karmic force and is therefore also called the storehouse consciousness.
（3）第八识是一还是多?	(3) Is the eighth consciousness one or many?
答：“人”，是一还是多?	Answer: Is a “person” one or many?
问：真身（一灵）是一人一个，还是大家公用一个?	Question: Is the true body (one spirit) one for each person, or is there one that everyone shares?
答：大海的众多浪花是一个水还是几个水?	Answer: Are the many waves of the great ocean one water or several waters?
（4）意生身、中阴身	(4) The Mind-Born Body and the Intermediate-State Body
问：意生身，中阴身，第八识又是怎样的关系呢?	Question: What is the relationship among the mind-born body, the intermediate-state body, and the eighth consciousness?

答：意生身是平等性智（第七识所转）起现的。中阴身是人死了，第八识离体后，又摄受极稀薄的物质而起现的临时过度性的身体。	Answer: The mind-born body manifests through the wisdom of equality (into which the seventh consciousness is transformed). The intermediate-state body is a temporary transitional body that manifests after a person dies and the eighth consciousness leaves the body, then takes in extremely rarefied matter.
（5）前念已断，后念未生时的这个属于八识中的哪一识呢?	(5) When the preceding thought has ceased and the subsequent thought has not yet arisen, which of the eight consciousnesses does this belong to?
问：前念已断，后念未生时的这个属于八识中的哪一识呢？还是与八识无关呢！	Question: When the preceding thought has ceased and the subsequent thought has not yet arisen, which of the eight consciousnesses does this belong to? Or is it unrelated to the eight consciousnesses?
答：既然“已断”“未生”，哪还有“识”的痕迹呢！	Answer: Since it has “ceased” and has “not yet arisen,” how could there still be any trace of consciousness?

（五）天台宗

(V) Tiantai School

73、天台三观	73. The Tiantai Three Contemplations
问：天台三观，一观含三观?	Question: In the Tiantai Three Contemplations, does one contemplation contain all three contemplations?
答：一心三观、一念三千，都是天台宗重要教义。	Answer: The three contemplations in one mind and three thousand realms in a single thought are both important teachings of the Tiantai school.
问：【三观——天台三观】	Question: [The Three Contemplations—the Tiantai Three Contemplations]
一、空观——三相皆荡，即毕竟空，是名空观。	1. Contemplation of emptiness—when the three aspects are all swept away, this is ultimate emptiness; this is called the contemplation of emptiness.
二、假观——三法皆立，即为妙假，是名假观。	2. Contemplation of provisional existence—when the three dharmas are all established, this is wondrous provisional existence; this is called the contemplation of provisional existence.

三、中观——三皆绝待，即为圆中，是名中观。	3. Contemplation of the middle—when all three are free of relativity, this is the perfect middle; this is called the contemplation of the middle.
（1）看上述解释，一观含三观?	(1) From the explanation above, does one contemplation contain all three contemplations?
答：一心三观。	Answer: The three contemplations in one mind.
问：（2）如果说分别义：空观是破（妄）；假观是显（真）；中观是不著（圆），这样对《楞严》正好合拍，这不是硬捏吧?	Question: (2) If explained separately: the contemplation of emptiness destroys delusion; the contemplation of provisional existence reveals truth; and the contemplation of the middle does not cling to the perfect—this accords perfectly with the Śūraṅgama Sūtra. Is this not a forced interpretation?
答：不是硬捏。 ^o^	Answer: It is not a forced interpretation. ^o^
74、止观双运	74. The Concurrent Practice of Calming and Contemplation
问：老师，观照时是怎么体现“止观双运”？这个地方我把握不好，有时就不会了，有点糊涂。	Question: Teacher, how is the concurrent practice of calming and contemplation manifested during contemplation? I do not grasp this point well. Sometimes I simply do not know how, and I become rather confused.
答：“停！”现在就试一下。	Answer: “Stop!” Try it now.
75、“六即佛”	75. “The Six Identities with Buddhahood”
问：目前我只觉妄，不求真!	Question: At present, I merely recognize delusion and do not seek truth.
答：求真便有妄，觉妄便是真。	Answer: To seek truth is to have delusion; to recognize delusion is truth.
问：和老师对上茬了。借用倓虚大师一偈：观念念即住，觉妄妄皆真。	Question: That connects with what you have just said, Teacher. Let me borrow a verse by Master Tanxu: “Contemplate thoughts, and each thought immediately comes to rest; recognize delusion, and every delusion is true.”
答：天台宗“六即佛”之“究竟即佛”：“从来真是妄，而今妄皆真。但复本时性，更无一法新。”	Answer: In the Tiantai school’s “Six Identities with Buddhahood,” the “ultimate identity with Buddhahood” says: “What has always been true is delusion, yet now all delusions are true. Simply return to the nature as it originally was; not a single dharma is new.”

（六）律宗

(VI) Vinaya School

76、在家居士不宜看出家戒律	76. Lay Practitioners Should Not Read Monastic Precepts
问：佛说在家居士或未出家的不许看律，师兄知道为什么吗？我始终没能找到满意的答复。	Question: The Buddha said that lay practitioners, or those who have not left home, are not permitted to read the Vinaya. Do you know why, senior brother? I have never been able to find a satisfactory answer.
答：“在家居士或未出家的不许看律”，是指不许看出家师父的戒律。我的理解很不全面，仅供参考：	Answer: “Lay practitioners, or those who have not left home, are not permitted to read the Vinaya” means that they are not permitted to read the precepts for monastic teachers. My understanding is far from complete and is offered for reference only:
一、出家师父的生活环境与在家人截然不同，非亲身经历，不易理解。若有误解，醍醐反成毒药。	1. The living environment of monastic teachers is entirely different from that of laypeople. Without personal experience, it is not easy to understand. If misunderstandings arise, nectar may instead become poison.
二、出家师父所受的几百条戒，戒相微细。且其中的持、犯、开、遮，极其具体。若粗粗看去，你眼里的犯戒人一定不会少，其实那也许是不犯或可开。你心里认为他犯，便是“意谤僧”；说出来，便是“口谤僧”。为免你谤僧，还是不看的好。	2. The several hundred precepts received by monastic teachers involve subtle particulars. Moreover, the observance, violation, allowances, and prohibitions within them are extremely specific. If you look at them only superficially, there will surely seem to be many people violating the precepts in your eyes, whereas in fact they may not be violations, or may be permissible exceptions. If you think that someone has violated them, this is “slandering the saṅgha in thought”; if you say it aloud, this is “slandering the saṅgha in speech.” To prevent you from slandering the saṅgha, it is better not to read them.
三、戒律是自守的。你不出家，未受那种戒。看那个除了照照别人，还会有什么好处？	3. The precepts are for one’s own observance. If you have not left home and have not received those precepts, what benefit is there in reading them besides using them to scrutinize others?
77、不要误解南泉斩猫	77. Do Not Misunderstand Nanquan’s Killing of the Cat

问：我家有很多蟑螂，蚂蚁，花园也有不少毛毛虫，我该如何办？多谢老师！	Question: There are many cockroaches and ants in my home, and quite a few caterpillars in the garden as well. What should I do? Thank you, Teacher!
答：搞好室内外卫生，美化环境，本是日常事。为什么非要跟“杀生”联系在一起呀！	Answer: Maintaining good hygiene indoors and outdoors and beautifying the environment are ordinary daily matters. Why must they be connected with “killing living beings”?
问：老师的意思是否说不要执着杀与不杀，该干什么就干什么？	Question: Teacher, do you mean that we should not be attached to killing or not killing, but simply do whatever needs to be done?
答：若这么认识，已经跟“杀”联系在一起了。	Answer: If you understand it that way, you have already connected it with “killing.”
佛在世时，有的弟子开了天眼，能够看到水里的微生物——“八万四千虫”。佛便禁止弟子用天眼观饮水。我们总是说“南泉斩猫”。其实，在南泉那里，根本就不曾斩猫。若不能摆脱执相的惯性，不仅误解“南泉斩猫”，还会误解“南 泉不曾斩猫”。	When the Buddha was alive, some disciples opened their heavenly eye and were able to see microorganisms in water—“eighty-four thousand insects.” The Buddha therefore prohibited his disciples from using the heavenly eye to examine drinking water. We are always speaking of “Nanquan’s killing of the cat.” Yet for Nanquan, no cat was ever killed. If one cannot free oneself from the habit of clinging to appearances, one will not only misunderstand “Nanquan’s killing of the cat,” but will also misunderstand “Nanquan never killed a cat.”
问：老师，何谓“南泉斩猫”？是公案?	Question: Teacher, what is meant by “Nanquan’s killing of the cat”? Is it a koan?
答：哦？你没听到过南泉斩猫么?	Answer: Oh? Have you never heard of Nanquan’s killing of the cat?
问：没有啊！老师能讲一讲吗?	Question: No! Could you explain it, Teacher?
答：这倒省心，正好不用理会他。	Answer: That makes things easier; then there is no need to concern yourself with it.

（七）华严宗

(VII) Huayan School

78、一切唯心造	78. All Is Created by Mind
问：“人类之前也是心造”，是谁的心造？“最初无明也未离心”，心如何从最初的清静圆明生起无明，乃至	Question: If humans too were created by mind, whose mind created them? If even primordial

生起山川大地，种种现象？这些问题一直令我迷惑，也使我难以深信佛法。请老师慈悲解答，不胜感激。	ignorance never departed from mind, how could ignorance arise from the mind's original purity, clarity, and perfect brightness, and then give rise to mountains, rivers, the great earth, and all kinds of phenomena? These questions have long perplexed me and have also made it difficult for me to develop deep faith in the Buddhadharma. I respectfully ask the teacher for a compassionate answer. I would be most grateful.
答：哦！原来你把“心”理解为“思维心”了。	Answer: Oh! It turns out that you understand “mind” to mean the thinking mind.
华严第四会，夜摩天宫无量菩萨来集，说偈赞佛。尔时觉林菩萨，承佛威力，遍观十方，而说颂言：	At the fourth assembly of the Avataṃsaka Sūtra, immeasurable bodhisattvas gathered in the Heaven of Yāma Palace and spoke verses in praise of the Buddha. At that time, Bodhisattva Juelin, empowered by the Buddha, surveyed the ten directions and spoke these verses:
譬如工画师，分布诸彩色。虚妄取异相，大种无差别。	It is like a skilled painter, who lays out the various colors. Deludedly grasping distinct appearances, though the great elements are without distinction.
大种中无色，色中无大种。亦不离大种，而有色可得。	Within the great elements there are no colors, and within colors there are no great elements. Yet apart from the great elements, no colors can be found.
心中无彩画，彩画中无心。然不离于心，有彩画可得。	Within mind there are no painted colors, and within painted colors there is no mind. Yet apart from mind, painted colors can be found.
彼心恒不住，无量难思议。示现一切色，各各不相知。	That mind never abides; it is immeasurable and inconceivable. It manifests all colors, yet each is unaware of the others.
譬如工画师，不能知自心。而由心故画，诸法性如是。	Like a skilled painter, it cannot know its own mind. Yet because of mind it paints; the nature of all dharmas is likewise.
心如工画师，能画诸世间。五蕴悉从生，无法而不造。	Mind is like a skilled painter, able to paint all the worlds. The five aggregates all arise from it; there is no dharma that it does not create.
如心佛亦尔，如佛众生然。应知佛与心，体性皆无尽。	As with mind, so too with Buddha; as with Buddha, so too with sentient beings. You should know that Buddha and mind are both inexhaustible in their essential nature.

若人知心行，普造诸世间。是人则见佛，了佛真实性。	If one knows how mind functions, universally creating all worlds, that person sees the Buddha and realizes the Buddha’s true reality.
心不住于身，身亦不住心。而能作佛事，自在未曾有。	Mind does not abide in the body, nor does the body abide in mind. Yet it can perform the Buddha’s work, with a freedom never before known.
若人欲了知，三世一切佛。应观法界性，一切唯心造。	If one wishes to understand all Buddhas of the three times, one should contemplate the nature of the dharma realm: all is created by mind.
看！这个“心”是思维心吗?	Look! Is this “mind” the thinking mind?

中篇：佛法修行篇

Middle Section: Buddhist Practice

一、信：正信

I. Faith: Right Faith

79、执取成障	79. Attachment Becomes an Obstruction
问：修佛为的是解脱，就是要去掉有碍解脱的“障”。然而这个障在哪里呢？是如何成为障的呢？	Question: The purpose of Buddhist practice is liberation—that is, to remove the “obstructions” that hinder liberation. But where are these obstructions? How do they become obstructions?
答：障在心里。因执取故。	Answer: Obstructions are in the mind, because of attachment.
80、心即净土，净土即心，如何理解？	80. Mind Is the Pure Land, and the Pure Land Is Mind: How Is This to Be Understood?
答：“信、解、行、证”四者，若前面缺“信”，理解只能是误解。若后面缺“行、证”，即使不误解又有何用！	Answer: Of the four—faith, understanding, practice, and realization—if faith is lacking at the outset, understanding can only be misunderstanding. If practice and realization are lacking later on, then even if one does not misunderstand, what use is it?

二、愿：发大乘愿

II. Vows: Arousing Mahāyāna Vows

81、为何要修大乘？	81. Why Cultivate the Mahāyāna?
答：有一个问题可跟这个问题比拟：既然已经有了火车，为何还要有飞机？不乘飞机就不能到达目的地吗？	Answer: A comparable question may be asked: Since trains already exist, why are airplanes needed? Can one not reach one’s destination without taking an airplane?
问：谁都知道大乘好，为什么没有都发大乘心呢？发大心真的很难啊！	Question: Everyone knows that the Mahāyāna is good, so why has not everyone aroused the Mahāyāna resolve? It is truly difficult to arouse such a great resolve!
答：如果求解脱只是为了自己脱苦，那么，大乘菩萨便失去了求解脱的动力。大乘菩萨明白：只有自己已脱了苦，才能令众生脱苦，为此才去精勤地修解脱道。菩萨	Answer: If one seeks liberation only to free oneself from suffering, then Mahāyāna bodhisattvas would lose their motivation to seek liberation. Mahāyāna

求解脱是为了救度众生，而不仅仅是为了自己脱苦。所以堪称：初发心即成正觉。	bodhisattvas understand that only after they themselves have been freed from suffering can they enable sentient beings to be freed from suffering. For this reason, they diligently cultivate the path of liberation. Bodhisattvas seek liberation in order to liberate sentient beings, not merely to free themselves from suffering. Thus it may be said: “At the very first arousing of the resolve, one immediately attains perfect enlightenment.”
现在，再瞻地藏菩萨的大愿：“地狱不空，誓不成佛！”感受还跟以前一样么？	Now, contemplate once more Kṣitigarbha Bodhisattva’s great vow: “Until the hells are empty, I vow not to become a Buddha!” Does it feel the same as before?

三、行：勤修六度

III. Practice: Diligently Cultivating the Six Pāramitās

（一）布施

(I) Giving

82、街头乞丐给不给钱呢?	82. Should We Give Money to Street Beggars?
问：眼下街头乞丐日渐增多，且行乞方式各异，每每碰到，我在以前差不多都要给的，有时没零钱就给10块、5块。现在有时候想想，我到底是在帮他呢？还是在害他呢？请教诸位，若见此境时，该如何用心，给不给呢?	Question: There are increasingly more street beggars these days, and they beg in many different ways. In the past, whenever I encountered one, I would almost always give something—sometimes 10 or 5 yuan if I had no small change. But now I sometimes wonder: am I helping them, or harming them? I ask everyone: when encountering such a situation, how should one apply one's mind? Should one give or not?
答：净慧大和尚总是在口袋里装一些零钱。遇到乞丐就布施给他们。有人问大和尚：“那些乞丐有些是假的，您也给吗？”，大和尚说：“不管真假，他都很可怜，他乞讨，就是放弃了尊严，放弃了尊严的人，难道不可怜吗？”，又说：“另外，他至少给了我们布施的机会。”	Answer: Venerable Jinghui always kept some small change in his pocket. Whenever he encountered beggars, he would give them alms. Someone asked him, “Some of those beggars are frauds. Do you still give to them?” The Venerable replied, “Whether they are genuine or not, they are pitiable. To beg is to relinquish one's dignity. Is a person who has relinquished their dignity not pitiable?” He also said, “Moreover, they at least give us an opportunity to practice generosity.”

（二）持戒

(II) Upholding the Precepts

83、荤素	83. Meat and Vegetarian Food
问：米酒是不是有违戒律呀?	Question: Does rice wine violate the precepts?
答：只有“以酒为药”者不犯。	Answer: Only those who use alcohol as medicine do not violate the precept.
问：果酒、啤酒应该属五戒之列吧?	Question: Fruit wine and beer should fall under the Five Precepts, shouldn't they?

答：是属于“不饮酒”之列。	Answer: They fall under the precept against drinking alcohol.
问：那假如应酬上的酒呢？我经常和领导出去。	Question: Then what about drinking at social engagements? I often go out with my superiors.
乙：请齐老师替你去应酬嘛，嘿嘿。	B: Ask Teacher Qi to attend those social engagements in your place—heh heh.
答：哈哈！我先天性酒精过敏，一旦过敏发作，会要了我的命的。	Answer: Ha ha! I have a congenital alcohol allergy. If it flares up, it could cost me my life.
你知道这段话是谁说的吗？“从来葱蒜是荤，鱼肉是腥，菜豆是蔬，随缘是素”。	Do you know who said this? “Scallions and garlic have always been pungent; fish and meat are rank; vegetables and beans are greens; to accord with conditions is vegetarian.”
问：齐老师对我说的“酒鬼”牌花生米怎么看？孔子渴而不饮盗泉之水。	Question: What does Teacher Qi think of the “Drunkard” brand of peanuts I mentioned? Though thirsty, Confucius did not drink the water of Robber Spring.
答：你已说了“盗泉之水”，我就只有赞叹的份了。听说有这么一条戒，叫做“不观看军阵”，我的名字带个“军”字，若也属“盗泉之水”，那你就不能理我了。	Answer: Since you have already called it “the water of Robber Spring,” all I can do is praise you. I have heard of a precept called “not watching military formations.” My name contains the character for “military”; if that too counts as “the water of Robber Spring,” then you cannot associate with me.
问：如何对待蚊子、苍蝇、蟑螂？蚊子实在讨厌，可否将它们消灭？	Question: How should we deal with mosquitoes, flies, and cockroaches? Mosquitoes are truly annoying. May we exterminate them?
答：莫思讨厌、并非消灭，打扫卫生就是了。若心不能做这个主，怜悯之、超度之，可也。	Answer: Do not think of them as annoying, nor think of exterminating them; simply keep things clean. If you cannot be master of your mind in this matter, you may feel compassion for them and liberate them.
84、戒恶语	84. Refraining from Harsh Speech
问：在论坛见有人攻击著名的法师，如何对待？	Question: On online forums, one sometimes sees people attacking well-known Dharma masters. How should this be handled?
答：主要是看攻击者是谁，是骂街还是讲理。骂街者且置，只说讲理者：弟子之间互相攻击尚有情可原，法师攻击法师是自贬身份。同为一个法系之主，甲攻击乙、乙不攻击甲，其理自判。	Answer: The main thing is to see who the attacker is: are they hurling abuse, or are they reasoning? Set aside those who hurl abuse; as for those who reason, disciples attacking one another is still understandable, but Dharma masters attacking

	Dharma masters demean their own status. As leaders of the same Dharma lineage, if A attacks B and B does not attack A, the right and wrong are clear of themselves.

(三)忍辱

(III) Forbearance

85、老师，她说她总想放下，但总放不下。请问您一个我们工作上的问题。我们在工作中遇到不公正待遇、不公平的事，是该忍受还是力争？我们勤劳工作，却遭受轻贱。	85. Teacher, she says that she always wants to let go, but can never do so. May I ask you a question concerning our work? When we encounter unjust treatment or unfair circumstances at work, should we endure them or strive for what is right? We work diligently, yet are treated with contempt.
答：若有挂碍，忍受、力争都不好；若无挂碍，忍受、力争无不可。	Answer: If there is attachment, neither enduring nor striving is good; if there is no attachment, there is nothing wrong with either enduring or striving.
问：老师一说，她今天第一次开心地笑了。谢谢老师。	Question: At the Teacher’s words, she smiled happily for the first time today. Thank you, Teacher.
答：“以今世人轻贱故，先世罪业则为消灭，当得阿耨多罗三藐三菩提。”	Answer: “Because people in this present life treat one with contempt, the karmic offenses of former lives are thereby extinguished, and one will attain anuttarā-samyak-saṃbodhi.”

（四）精进

(IV) Diligence

86、有何方法，能解我母业障；以何种手段，不懈不疑地前进？	86. What method can relieve my mother’s karmic obstacles? By what means can I advance without slackening or doubt?

问：最近得知我母亲老病复发（痔疮流血），要上手术台。想起母亲平日对我的恩情，而现在我远在他方、道行未果，心下真是烦恼不已。恳请问齐师，有何方法能解我母业障；又以何种手段，了知自己力之程度，以不懈不疑地前进？	Question: I recently learned that my mother's longstanding illness has recurred (bleeding hemorrhoids), and that she must undergo surgery. Thinking of her everyday kindness toward me, while I am now far away and have not yet attained the fruit of the Way, I am deeply afflicted. I respectfully ask Teacher Qi: What method can relieve my mother's karmic obstacles? And by what means can I know the extent of my own strength, so that I may advance without slackening or doubt?
答：一人得道，九祖升天。	Answer: When one person realizes the Way, nine generations of ancestors ascend to heaven.
至今繁盛的临济宗是临济禅师创立的。临济禅师的师父是黄檗禅师。黄檗禅师幼年出家，是他母亲送子出家的。后来他母亲双目失明，发愿在专门接待行脚僧人的驿站给过往僧人洗脚。因为黄檗禅师的脚上有一个肉瘤，老人家思子心切，可怜天下父母心哪！	The Linji school, which remains flourishing to this day, was founded by Chan Master Linji. Chan Master Linji's teacher was Chan Master Huangbo. Huangbo left home to become a monastic in his youth; his mother herself sent him to do so. Later, after she became blind in both eyes, she vowed to wash the feet of passing monks at a station specially established to receive itinerant monastics. Because Chan Master Huangbo had a fleshy growth on his foot, the old mother, yearning deeply for her son—such is the compassion of parents the world over!
某日，年轻的黄檗禅师行脚参访途经这里，有人告诉他，你母亲发愿在这里给过往僧人洗脚，黄檗禅师立即明白这是怎么回事了，于是便不住下，而继续赶路了。那人把此事又告诉了黄檗禅师的母亲，老人家立即摸索着追了过去，在淌水过河的时候，恰遇山洪暴发，于是就……	One day, the young Chan Master Huangbo was traveling on pilgrimage and passed through that place. Someone told him, "Your mother has vowed to wash the feet of passing monastics here." Chan Master Huangbo immediately understood what this meant. He therefore did not stay, but continued on his journey. That person then told Huangbo's mother about this. The old woman at once felt her way after him. As she was wading across a river, she happened to encounter a flash flood, and so…
黄檗禅师目睹了这一切，号啕大哭，又无法救援。他向道之心毫不动摇，向佛天呐喊："一人得道，九祖升天！十方诸佛，莫要欺我！"	Chan Master Huangbo witnessed all this. He wailed aloud in grief, yet was unable to rescue her. His resolve for the Way did not waver in the least. He cried out to the Buddhas in heaven: "When one person realizes the Way, nine generations of ancestors ascend to heaven! Buddhas of the ten directions, do not deceive me!"

日本现有“黄檗宗”，据说该宗每日上殿课诵就有这么一句话：“一人得道，九祖升天！十方诸佛，莫要欺我！”	Japan today has the Ōbaku school. It is said that during its daily hall recitation, it includes this line: “When one person realizes the Way, nine generations of ancestors ascend to heaven! Buddhas of the ten directions, do not deceive me!”
87、不管进步不进步，死心踏地直前行	87. Whether or not one is making progress, proceed straight ahead with unwavering resolve
问：咬定青山不放松，任尔东西南北风。不管进步不进步，死心踏地直前行。请老师放心。	Question: “Cling firmly to the green mountains and never let go, regardless of winds from east, west, south, or north.” Whether or not I am making progress, I will proceed straight ahead with unwavering resolve. Please rest assured, Teacher.
答：好。	Answer: Good.
问：死心踏地的踏实行去！	Question: Proceed steadfastly with unwavering resolve!
答：如是自能得佛之加持。若狂心不歇，佛也用不上劲了。	Answer: In this way, you will naturally receive the Buddha’s blessings. If the frenzied mind does not cease, even the Buddha cannot apply his strength.
88、一句“南无阿弥陀佛”贯彻始终，是真精进。	88. To carry the single phrase “Namo Amitābha Buddha” through to the end is true diligence.
问：我是个绝症之人，平时常修大悲咒，请齐老师指点，象我这样的人，如何修炼佛法更为精进？	Question: I have a terminal illness and ordinarily practice the Great Compassion Mantra. Teacher Qi, please instruct me: For someone like me, how should I cultivate the Buddhadharma so as to be more diligent?
答：绝症只是对色身而言，法身本无病。信净土真，发愿求生净土切，一句“南无阿弥陀佛”贯彻始终，是真精进。	Answer: A terminal illness concerns only the physical body; the dharmakāya is inherently free of illness. Have genuine faith in the Pure Land and earnestly make vows to seek rebirth there. To carry the single phrase “Namo Amitābha Buddha” through to the end is true diligence.

（五）禅定

(V) Dhyāna

89、禅定与开悟的关系	89. The Relationship Between Meditative Absorption and Awakening

问：开悟的人是否具有初禅乃至四禅的定力。	Question: Do those who have awakened possess the meditative stability of the first dhyāna through the fourth dhyāna?
答：不相干！只能这么说：具有初禅乃至四禅乃至八定乃至九次第定的定力，也未必开悟。	Answer: They are unrelated! One can only say this: possessing the meditative stability of the first through the fourth dhyānas, the eight absorptions, or even the nine successive absorptions does not necessarily mean one has awakened.

（六）般若

(VI) Prajñā

90、真信无信，真愿无愿，真行无行	90. Genuine Faith Is Without Faith; Genuine Vows Are Without Vows; Genuine Practice Is Without Practice
问：请教老师，如何才算是真信佛呢?	Question: Please tell us, teacher: what counts as genuinely having faith in the Buddha?
答：我曾跟一个道友讨论过真信的问题，那是因为他吹牛。他说：“信、愿、行”三资粮他不敢吹后两个，但“信资粮”他是百分之百地具足。其实，若他真的是“信资粮”百分之百具足，愿、行就已在其中了，未离娑婆世界，已与莲池海会。	Answer: I once discussed the matter of genuine faith with a Dharma friend, because he was boasting. He said, “Of the three provisions of faith, vows, and practice, I would not dare boast about the latter two, but I possess the provision of faith one hundred percent.” In fact, if he truly possessed the provision of faith one hundred percent, vows and practice would already be contained within it. Though he had not yet left the Sahā world, he would already be united with the lotus-pool assembly.
我说：后两个我不敢评，但我看得出，您的“信资粮”并不具足，还须老实念佛以积聚。	I said, “I would not presume to comment on the latter two, but I can see that your provision of faith is not yet complete. You still need honestly to recite the Buddha’s name and accumulate it.”
他说：我是真信。	He said, “I have genuine faith.”
我说：真信无信！	I said, “Genuine faith is without faith!”
他说：信就是信，不信就是不信！	He said, “Faith is faith, and disbelief is disbelief!”
我说：没说你不信，说的是“不具足”。我端起茶杯喝了一口水，问他：喝水能解渴，你信不信?	I said, “I did not say that you do not have faith; I said that it is ‘not complete.’” I lifted my teacup, took a sip of water, and asked him, “Water relieves thirst. Do you believe this or not?”

他说：你这人说话有毛病！喝水能解渴，这还用信吗！	He said, “There is something wrong with the way you speak! Water relieves thirst—does that require belief?”
我说：对呀！和盘托出、当下现成，根本用不着说“信、不信”这样多余的话，这才是真信。	I said, “Exactly! It is laid out in full and immediately present; there is simply no need for such superfluous words as ‘belief’ or ‘disbelief.’ That is genuine faith.”
“真信”说完了，“真佛”我就不多罗嗦了，看，大家讨论的都是这个问题。	Having finished with “genuine faith,” I will not say much more about “the true Buddha.” Look—this is the very question everyone is discussing.
问：请老师把真愿、真行也讲讲吧。	Question: Please also explain genuine vows and genuine practice.
答：有两个问题：饿了，您愿意吃饭吗？发工资了，您去不去领？像饿了吃饭一样，还有个愿、不愿在吗？像领工资一样，还有个行、不行在吗？	Answer: Consider two questions: When you are hungry, are you willing to eat? When you are paid, do you go and collect your wages? When you eat because you are hungry, is there still a matter of being willing or unwilling? When you collect your wages, is there still a matter of practicing or not practicing?
所以，真愿无愿、真行无行。真行无行即是无修之真修。	Therefore, genuine vows are without vows, and genuine practice is without practice. Genuine practice without practice is true practice without cultivation.
问：没有愿行，不离愿行。	Question: Without vows and practice, yet not apart from vows and practice.
答：对！不是没愿、没行，而是真愿、真行。	Answer: Correct! It is not that there are no vows or no practice, but that they are genuine vows and genuine practice.
91、既然处处皆是，为何还要修行？	91. If It Is Everywhere, Why Is Practice Still Necessary?
答：虽然处处皆是，奈处处有碍何！所以还要上座修行。修行者，除碍也。	Answer: Although it is everywhere, there are obstructions everywhere! Therefore, one must still sit in meditation and practice. Practice is the removal of obstructions.
问：此碍从何而来？	Question: Where do these obstructions come from?
答：连东村王大姐都知道：乌云从朗朗而来。	Answer: Even Sister Wang from East Village knows: dark clouds arise from the bright, clear sky.

问：所以还要上座修行。上座修行便是主动收心吗？	Question: So one must still sit in meditation and practice. Does sitting in meditation and practicing mean actively gathering in the mind?
答：待您突然发现：原来无心可收！上座修行的目的便达到了。	Answer: When you suddenly discover, “There was never any mind to gather in!” the purpose of sitting in meditation and practicing has been attained.
问：用打坐（不论何种方法）除去这个碍的原理是什么呢？	Question: What is the principle by which sitting meditation—regardless of the method—removes these obstructions?
答：先是以皂洗泥，后是抽钉拔楔。	Answer: First, use soap to wash away mud; afterward, pull out the nails and remove the wedges.
问：修行者，除碍也。以佛教理论，障碍本空，不除它也会自己走，我修行所除的又是什么碍呢？	Question: Practice is the removal of obstructions. According to Buddhist theory, obstructions are originally empty; even without removing them, they will depart by themselves. What obstruction, then, does my practice remove?
答：“障碍本空，不除它也会自己走”——六道轮回！——业力不可思议！	Answer: “Obstructions are originally empty; even without removing them, they will depart by themselves”—the cycle of rebirth in the six realms! —Karmic force is inconceivable!
“我修行所除的又是什么碍呢”——不跟他走！——愿力更不可思议！	“What obstruction, then, does my practice remove?”—Do not go along with it!—The power of vows is even more inconceivable!
92、佛法平等	92. The Equality of Buddhadharma
（1）禅宗是最高佛法吗？	(1) Is the Chan school the highest Buddhadharma?
答：禅宗是最直捷的法，不绕圈子。“是法平等，无有高下”，对机的法就是最好最高的法。	Answer: The Chan school is the most direct Dharma; it does not beat around the bush. “All dharmas are equal; there is neither high nor low.” The Dharma suited to a particular person is the best and highest Dharma.
（2）为何法法平等，法无高下？	(2) Why are all dharmas equal, with no Dharma higher or lower than another?
答：八万四千法门有高有下么？若有高下，用什么尺度去衡量呢？	Answer: Among the eighty-four thousand dharma gates, are there higher and lower ones? If there are, by what standard could they be measured?
（3）神秀好还是六祖好？	(3) Was Shenxiu better, or was the Sixth Patriarch better?

答：都好。	Answer: Both were good.
问：按六祖大师证量，该到何地位?	Question: Judging by the Sixth Patriarch's realization, what stage would he have attained?
答：虽然咱们无法测度六祖的证量，但有一点是肯定的：六祖大师证量，早已超越了什么地位不地位。	Answer: Although we cannot assess the Sixth Patriarch's realization, one point is certain: the Sixth Patriarch's realization had long transcended any question of stages or no stages.
（4）正像很多佛经都讲“本经最为殊胜”一样。	(4) Just as many Buddhist sūtras say, "This sūtra is the most supreme."
问：我知道心中心是密法中的顶峰。对于一个没有修行过的人怎么去学这样一部密法?	Question: I know that the Heart-of-Heart Dharma is the summit of Esoteric Buddhism. How can someone who has never practiced learn such an esoteric teaching?
答：正像很多佛经都讲“本经最为殊胜”一样。甚多修行法门也都强调自己的殊胜，其目的在于激励学人塌下心来，用功办道。打个比方吧：	Answer: It is just as many Buddhist sūtras say: "This sūtra is the most supreme." Many methods of practice likewise emphasize their own excellence. Their purpose is to encourage students to settle their minds and work diligently on the Way. Let me give an analogy:
小学教师在讲到重点课文时，会一再强调多么多么重要的。即使博士听了这种讲法，也不会去批评那位连大学也没上过的小学教师。因为博士知道：对小学生这样讲，没错。那小学生根本不可能当时就去读博士后。	When an elementary-school teacher comes to an important lesson, the teacher repeatedly emphasizes how very important it is. Even if someone with a doctorate heard this way of teaching, they would not criticize that elementary-school teacher who had not even attended university. For the doctoral graduate knows that it is not wrong to teach elementary-school students this way. Those students simply could not go on to postdoctoral study at that time.
修行贵在当机，脚踏实地，一门深入，必得成就。	What is important in practice is that it suit the practitioner, that one be grounded and practical, and that one go deeply into a single method. Then attainment is certain.

问：某师云：“心中心密法是无上密”。又有某师云：“除大圆满法之外的一切法，都属于不了义的方法，靠不究竟的法，是成就不了究竟佛果的。”我对这两位上师都有信心，但不知这两句话为什么是矛盾的?	Question: One teacher says, “The Heart-of-Heart Esoteric Dharma is unsurpassed esoteric practice.” Another teacher says, “All methods other than Dzogchen are incomplete teachings. One cannot attain the ultimate fruit of Buddhahood by relying on incomplete methods.” I have faith in both of these teachers, but why do these two statements seem contradictory to me?
答：是法平等，无有高下，以当机者为贵。对具体的一个修行人来说，最当机的法就是最高、最好的法。比如：有一个人适合修净土，那么，念佛法门就是最高、最好的法。“七菩提”里的“择法菩提”，就是要选择一个自己最当机的法，然后一门深入。	Answer: All dharmas are equal, with neither high nor low; what matters is whether a method suits the practitioner. For a particular practitioner, the Dharma most suited to them is the highest and best Dharma. For example, if someone is suited to Pure Land practice, then the Dharma gate of Buddha-recitation is the highest and best Dharma for that person. “Discernment of dharmas,” among the seven factors of awakening, means choosing the Dharma most suited to oneself and then going deeply into that single method.
现在有一种时弊：都在说自己的法最高，别人的法不行。我的看法是：认为自己的法最高最好，没什么毛病，因为自己当机呀。说别人的法不行，就不对了。世尊悬记：佛法之末，斗争坚固。于此可见一斑。我觉得法门之间应该互相尊重，都是释迦佛的弟子嘛。	There is now an unhealthy tendency: everyone says that their own Dharma is the highest and that others’ Dharma is no good. In my view, there is nothing wrong with considering one’s own Dharma the highest and best, because it suits oneself. But to say that others’ Dharma is no good is mistaken. The World-Honored One foretold that, in the final age of Buddhadharma, contention would become entrenched. Here we can see an example of this. I think that Dharma gates should respect one another; after all, we are all disciples of Śākyamuni Buddha.
（5）请问，想开悟修什么法最快?	(5) What method should one practice in order to awaken most quickly?
答：适合你的法最快。	Answer: The method suited to you is the quickest.
（6）修到最后，平等一如	(6) At the End of Practice, All Is Equally Such
问：是不是修到一定程度（明心见性）后，一切法门都一样了，也都用不着了，对吗?	Question: Once one has practiced to a certain point—realizing the mind and seeing one’s true nature—do all Dharma gates become the same, and are they no longer needed? Is that correct?
答：修到最后，平等一如，本无高下。无修才是真修。无法才是真法。大手印并无手印可结。无上大密咒一字	Answer: At the end of practice, all is equally such; originally there is neither high nor low. No practice

也无。	is true practice. No Dharma is true Dharma. Great Mahāmudrā has no mudrā to form. The unsurpassed great esoteric mantra does not contain a single syllable.
93、修行	93. Practice
（1）法不属修?	(1) Is the Dharma Not Something to Be Cultivated?
问：法不属修，若言修得，修成还坏。	Question: The Dharma does not belong to cultivation. If one says it can be cultivated and attained, then what is cultivated and accomplished will also decay.
答：也不属不修，不修即同凡夫。	Answer: Nor does it belong to non-cultivation, for not cultivating is no different from being an ordinary being.
（2）修行的目的是什么，要达到什么?	(2) What Is the Purpose of Practice, and What Is to Be Attained?
答：修行的目的是为使众生都解脱。最后能达到“于本无众生处，救度无量无边众生”，是名“成佛”。	Answer: The purpose of practice is to enable all sentient beings to attain liberation. Ultimately, one can “liberate immeasurable and boundless sentient beings where there originally are no sentient beings.” This is called “attaining Buddhahood.”
（3）修行的一般步骤是什么?	(3) What Are the General Stages of Practice?
答：第一步先要明心见性，亲证法身。然后勤除习气，圆证“不动”，谓之“法身正位”。最后“法身向上”，于本无众生处，救度无量无边众生，圆成佛果。	Answer: The first step is to realize the mind and see one’s true nature, directly realizing the dharmakāya. Then diligently eliminate habitual tendencies and fully realize “immovability”; this is called “the proper stage of the dharmakāya.” Finally, one goes “beyond the dharmakāya”: where there originally are no sentient beings, one liberates immeasurable and boundless sentient beings, thereby perfecting the fruit of Buddhahood.
（4）别吃错了药	(4) Do Not Take the Wrong Medicine
问：汉语的确有意思，“念”为今心，“想”是心相。能不能说念是当下，想是由念而起的心相续。若念起不随，不为妄想；随即妄想。反过来说，知妄而不随，也为今心。	Question: The Chinese language is indeed quite meaningful: nian ( ) consists of “now” ( ) and “mind” ( ), while xiang ( ) is a mental appearance. Can we say that nian is the present moment, whereas xiang is the continuation of mental appearances arising from nian? If a thought arises and one does not follow it, it is not deluded thought; once one follows it, it becomes deluded thought. Conversely, knowing deluded thoughts

	without following them is also the mind of the present moment.
答：妄想，指的是贪、嗔、痴、慢、疑、恶见。恶见，指的是身见、边见、见取见、戒禁取见、邪见。	Answer: Deluded thoughts refer to greed, anger, ignorance, pride, doubt, and wrong views. Wrong views refer to the view of the body, extreme views, attachment to views, attachment to rules and prohibitions, and erroneous views.
问：看来，我是无药可救了。身中六种剧毒。	Question: It seems that I am beyond cure. Within me are six kinds of deadly poison.
答：有药可救。只是别吃错了药，注意对应关系：	Answer: You can be cured. Just do not take the wrong medicine. Pay attention to the proper correspondences:
贪——戒	Greed — precepts
嗔——定	Anger — samādhi
痴——慧	Ignorance — wisdom
慢——谦	Pride — humility
疑——信	Doubt — faith
恶见——正见	Wrong views — right view
比如：“恶见”吃“信”药——外道种姓；“疑”病吃“谦”药——自甘下劣；“慢”病吃“慧”药——地狱种子；“痴”病吃“定”药——黑山背后…… 药都是好药，吃错了就会断送法身慧命，所谓“醍醐反成毒药”也！	For example, if one takes the medicine of “faith” for the illness of wrong views, one becomes a follower of a non-Buddhist path; if one takes the medicine of “humility” for the illness of doubt, one willingly demeans oneself; if one takes the medicine of “wisdom” for the illness of pride, one plants seeds for hell; if one takes the medicine of “samādhi” for the illness of ignorance, one sits behind a dark mountain . . . All the medicines are good medicines, but taking the wrong one will destroy the wisdom-life of the dharmakāya. This is what is meant by “even ghee can turn into poison”!
问：请师开药方。	Question: Master, please prescribe a remedy for me.
答：药方就是：没病别乱吃药！	Answer: The prescription is: if you are not ill, do not take medicine indiscriminately!
问：已服。	Question: I have already taken it.

（5）释迦牟尼佛，为什么不示现悟后除习气过程呢?	(5) Why Did Śākyamuni Buddha Not Manifest the Process of Eliminating Habitual Tendencies After Awakening?
答：不止这么一个问题，还有相类似的问题呢：	Answer: This is not the only such question; there are similar questions as well:
就禅宗来说，为什么不示现参话头、破参、牧牛的过程呢?	As for the Chan school, why did he not manifest the process of investigating a huatou, breaking through the critical phrase, and herding the ox?
就密宗来说，为什么不示现闭关专修、虹身、虹化的过程呢?	From the perspective of Esoteric Buddhism, why did he not manifest the process of entering retreat for exclusive practice, attaining the rainbow body, and transforming into a rainbow body?
就净宗来说，为什么不示现一向专门念佛、生西的过程呢?	From the perspective of the Pure Land school, why did he not manifest the process of single-minded, exclusive Buddha-recitation and rebirth in the Western Pure Land?
其实，这些全都示现了。佛并没有离开我们，请听这一句佛号：“南无千百亿化身释迦牟尼佛！”	In fact, he manifested all of these. The Buddha has never left us. Listen to this Buddha-name: “Homage to Śākyamuni Buddha, who manifests countless transformation bodies!”
（6）悟与修有矛盾吗?	(6) Are awakening and practice contradictory?
答：哈哈！修与悟没有矛盾，可是，悟却与修有矛盾。	Answer: Ha ha! Practice and awakening are not contradictory; yet awakening and practice are contradictory.
问：那有什么“悟”，只悟个修即不修。	Question: What “awakening” is there, then? One merely awakens to the fact that practice is itself non-practice.
答：哈哈！还有个不修即修。	Answer: Ha ha! There is also non-practice that is itself practice.
问：也就是说：若是正信，容不得你信，也容不得你不信。一切都明摆在那吗?	Question: In other words, if it is Right Faith, you cannot be allowed to believe, nor can you be allowed not to believe. Everything is plainly there, is it not?
答：这句重要：一切都明摆在那。	Answer: This is important: everything is plainly there.
问：嘻嘻！我本来想不相信万有引力的。我拼命望上跳，结果还是掉了下来！	Question: Hee hee! I originally wanted not to believe in gravity. I jumped upward with all my strength, yet I still fell back down!

答：这也是明摆着的：法尔如是。	Answer: This, too, is plainly evident: dharmas are thus of themselves.
94、佛	94. Buddha
（1）佛有寿命吗?	(1) Does a Buddha have a lifespan?
问：有朋友让我代他问齐老师：佛有寿命吗？这位朋友说，看《地藏经》上写的——佛的寿命有多少劫……佛性不是不生不灭的吗?	Question: A friend asked me to pose this question to Teacher Qi on his behalf: Does a Buddha have a lifespan? This friend says that the Kṣitigarbha Sūtra states that a Buddha's lifespan extends for so many kalpas ... Yet buddha-nature is neither arising nor ceasing, is it not?
答：众生有，佛就有；众生无，佛就无。不生不灭的那个，无二无别，非一非异，在佛不增，在众生不减。	Answer: If sentient beings have it, Buddhas have it; if sentient beings do not have it, Buddhas do not have it. That which is neither arising nor ceasing is without duality or distinction, neither one nor different. It does not increase in Buddhas or diminish in sentient beings.
（2）佛的示现	(2) The Buddha's manifestations
问：释迦佛为何受金枪马麦之报?	Question: Why did Śākyamuni Buddha undergo the retribution of the golden spear and horse fodder?
答：众生病，故世尊也病。	Answer: Because sentient beings are ill, the World-Honored One is ill as well.
（3）成佛后是永远在禅定状态，还是灭亡?	(3) After attaining Buddhahood, does one remain forever in samādhi, or does one perish?
答：此时说这个最好：法身四德“常、乐、我、净”。	Answer: At this point, the best thing to speak of is the four virtues of the dharmakāya: “eternity, bliss, self, and purity.”
问：老师，阿弥陀佛退位后去哪里了?	Question: Teacher, where did Amitābha Buddha go after stepping down?
答：常乐我净。	Answer: Eternity, bliss, self, and purity.
（4）佛佛全同吗？同处大圆觉海？同有无量化身?	(4) Are all Buddhas entirely the same? Do they all abide in the great ocean of perfect enlightenment? Do they all possess immeasurable transformation bodies?
答：就像人人平等，同处人法界，同样面对日月星辰乃至花鸟鱼虫。	Answer: It is like all people being equal: all abide in the human dharma realm and equally face the sun, moon, stars, and even flowers, birds, fish, and insects.

（5）本来是佛，如何度?	(5) If one is originally a Buddha, how can one be liberated?
答：让他亲自感悟“本来是佛”，是名“度”。	Answer: To enable a person to realize for themselves that they are originally a Buddha—this is called “liberating.”
95、女身是成佛障碍吗?	95. Is a female body an obstacle to attaining Buddhahood?
问：不得以“女身”而成佛道，这“女身”该是指的女身的习气吧?	Question: The statement that one cannot attain Buddhahood in a “female body”—does “female body” here refer to the habitual tendencies of a female body?
答：孔子也说过：唯小人与女子为难养也。难养，现在叫做难以相处。为什么难以相处呢？孔子说：远之则怨，近之则亵——疏远他，他便怨恨；亲近他，他便下流。孔子说的是“怨”、“亵”，未必是泛指妇女。	Answer: Confucius also said, “Only petty men and women are difficult to deal with.” Difficult to deal with is now called difficult to get along with. Why are they difficult to get along with? Confucius said, “Keep them at a distance and they resent it; draw near to them and they become disrespectful”—if you keep them at a distance, they resent you; if you draw near to them, they become coarse. Confucius spoke of “resentment” and “disrespect”; he may not have been referring to women in general.
若有女子，胸怀宽阔，目光高远，称之为女中丈夫，“丈夫”，还有一丝丝“怨”、“亵”的痕迹么！释迦世尊说法，总是称“善男子、善女人”，并没有把妇女排除在外呀。	If a woman is broad-minded and far-sighted, she is called a heroine among women. Where, then, is even the slightest trace of “resentment” or “disrespect”? Whenever the World-Honored One taught the Dharma, he always addressed “good men and good women”; he did not exclude women.
96、开悟的人会说自己已经开悟吗?	96. Will an awakened person say that they have already awakened?
答：换个角度如何：真正开悟的人，一定会说自己已经开悟或没有开悟吗?	Answer: How about putting it another way: Must a person who has truly awakened necessarily say either that they have awakened or that they have not awakened?
问：本来就是：如人饮水，冷暖自知。“以行知见。”这样说对吧?	Question: It is just as it is said: “Just as one who drinks water knows for oneself whether it is cold or warm.” One knows by conduct and understanding. Is that correct?
答：问题是：他为什么说自己开悟？或者，他为什么说自己不开悟?	Answer: The question is: Why does he say that he has awakened? Or why does he say that he has not awakened?

97、梦境	97. Dreams
（1）睡觉不做梦时，觉性在哪里?	(1) When one sleeps without dreaming, where is the awareness-nature?
问：既然我们的觉性是不生不灭的，那么人睡着觉不做梦，正当此时觉性又哪里去了?	Question: Since our awareness-nature is neither arising nor ceasing, when someone is asleep and not dreaming, where has that awareness-nature gone at that very moment?
答：睡着觉不做梦，不属于知。拍拍你就会醒，不属于不知。	Answer: Sleeping without dreaming does not belong to knowing. A pat will wake you, so it does not belong to not knowing.
（2）梦醒后，梦境还有吗?	(2) After waking from a dream, does the dream realm still exist?
答：不能说有，也不能说无。只是梦境毫无意义，取舍梦境太可笑了。	Answer: One cannot say that it exists, nor can one say that it does not exist. The dream realm is simply devoid of significance; to grasp at or reject it is utterly laughable.
98、其他	98. Miscellaneous
（1）读经是不是要遵从仪轨?	(1) Must one follow ritual procedures when reading sūtras?
答：别被经读了，这就是仪规。	Answer: Do not let the sūtra read you; that is the proper procedure.
问：咋样才是不被经读了?	Question: How does one avoid being read by the sūtra?
答：依义不依语，依了义不依不了义。	Answer: Rely on the meaning, not the words; rely on the definitive meaning, not the provisional meaning.
（2）刚明了的人还犯戒，心中不安，怎么办?	(2) What should someone who has just gained clarity do if they still break the precepts and feel uneasy?
答：将心来！与汝安。	Answer: Bring me your mind, and I will set it at rest for you.
（3）提婆达多为什么不受地狱之苦?	(3) Why does Devadatta not suffer the pains of hell?
甲问：提婆达多为什么不受地狱之苦？提婆达多是示现的恶人，那么也应该示现遭受因果痛苦呀。但是他在地狱享禅天之乐，难道一个恶人也能修到心空不受，也能超越因果吗?	Question A: Why does Devadatta not suffer the pains of hell? Devadatta manifested as an evil person, so he should also have manifested undergoing the suffering of karmic cause and effect. Yet he enjoys the bliss of the dhyāna

	heavens while in hell. Can an evil person also cultivate to the point where the mind is empty and does not undergo suffering, thereby transcending cause and effect?
答：只为你疑着此事。	Answer: Only because you are doubting this matter.
（下文是齐老师分段解答——编者注）	(What follows is Teacher Qi's response, divided into sections—Editor's note.)
问：提婆达多是示现的恶人，那么也应该示现遭受因果痛苦呀。	Question: Devadatta manifested as an evil person, so he should also have manifested undergoing the suffering of karmic cause and effect.
答：不是已经生陷地狱了么。	Answer: Has he not already fallen alive into hell?
问：但是他在地狱享禅天之乐。	Question: Yet he enjoys the bliss of the dhyāna heavens while in hell.
答：怎么不在禅天上享啊?	Answer: Why should he not enjoy it in the dhyāna heavens?
问：难道一个恶人也能修到心空不受。	Question: Can an evil person also cultivate to the point where the mind is empty and does not undergo suffering?
答：若不受，会生陷地狱么！	Answer: If he did not undergo it, would he have fallen alive into hell?
问：也能超越因果吗?	Question: Can he also transcend cause and effect?
答：你不是说过是示现了么。恰恰不昧因果。	Answer: Did you not say that it was a manifestation? Precisely so, cause and effect is not obscured.
问：我还有疑问：大恶人能修到受而不受的高层境界吗?	Question: I still have a doubt: Can a person of great evil cultivate to the lofty state of undergoing yet not undergoing?
答：世尊可没认定他不可改悔，还授记他成佛呢。	Answer: The World-Honored One did not conclude that he could not repent and reform; he even bestowed upon him a prediction of Buddhahood.
乙：大虫在和小朋友玩太极推手，绕来绕去就是不肯道出里边的事。	B: The big tiger is playing taiji pushing-hands with a child, circling around and around while refusing to reveal what lies within.
答：道出便堕！	Answer: To spell it out is to fall into it!
问：大人的私事，怕小孩子学坏吧。	Question: Perhaps it is an adult's private matter, and he fears that children may learn bad habits.

答：其实早已道出了也。	Answer: In fact, it has already been fully revealed.
丙：堕了吗?	C: Has he fallen into it?
答：那就干脆堕出三界去。	Answer: Then simply fall out of the three realms.
丙：老和尚脚跟未点地在。	C: The old monk's heels have not yet touched the ground.
答：大王万福!	Answer: Great King, may you enjoy ten thousand blessings!
丁：赖有这一着。	D: Fortunately, there is this very move.

下篇：修学心密篇

Part Two: Practicing Heart Esotericism

一、认识印心宗——心中心密法

I. Understanding the Mind-Seal School: The Heart-of-Heart Esoteric Dharma

99、从何处深入了解心密?	99. How can one gain a deeper understanding of heart esotericism?
问：齐老师，可不可以说心密其实不是密法，因为从密法来说，它过于简易?	Question: Teacher Qi, could one say that heart esotericism is not really Esoteric Buddhism, since from the standpoint of Esoteric Buddhism it is overly simple and easy?
答：因一咒六印，故称为密；汉传佛教印心宗，简称心密。	Answer: It is called esoteric because it has one mantra and six mudrās. The Mind-Seal school of Chinese Buddhism is abbreviated as heart esotericism.
问：我想写篇“论文”：心密是密宗吗？不过，“心密”此语来源待考。	Question: I would like to write an article, “Is Heart Esotericism Esoteric Buddhism?” However, the origin of the expression “heart esotericism” still needs to be investigated.
答：来源不用考证，本是现成的：心——以般若为宗，密——以总持为法。	Answer: There is no need to investigate its origin; it is already plainly there: heart—prajñā as its principle; esoteric—dhāraṇī as its method.
问：是否区别于藏密?	Question: Is it distinct from Tibetan Esoteric Buddhism?
答：现在没人认为是同一密宗宗派。	Answer: No one now considers them to be the same esoteric Buddhist school.
问：陈老师提供了一篇《心中心法简介》，请您鉴别是否是您写的?	Question: Teacher Chen has provided an article, “An Introduction to the Heart-of-Heart Dharma.” Please determine whether you wrote it.
答：这篇文章不是我写的。	Answer: I did not write this article.
问：要对心密有深入了解，需要哪些资料和途径?	Question: What materials and avenues are needed for an in-depth understanding of heart esotericism?
答：论坛上有“心密文集”链接，您自己找找看。	Answer: There is a link to the “Heart Esotericism Collection” on the forum. Look for it yourself.

100、现在心密有传法组织吗?	100. Are there now any organizations that transmit the heart-esoteric Dharma?
答：没有。心密没有具体的组织形式，也不搞有组织的活动，而是自修自心。上师在世时就是这样。	Answer: No. Heart esotericism has no particular organizational structure and does not conduct organized activities; rather, one cultivates oneself and one's own mind. This was also how it was when the master was alive.
101、心密的本尊是哪位菩萨？	101. Which bodhisattva is the yidam of heart esotericism?
答：大随求菩萨是心中心法的本尊，这件事是我已传法后才听别的师兄讲的。	Answer: Great Wish-Fulfilling Bodhisattva is the yidam of the Heart-of-Heart Dharma. I heard this from other Dharma brothers only after I had begun transmitting the Dharma.
听说之后，我问老人：心中心法的本尊是大随求菩萨吗?	After hearing this, I asked the Elder: “Is Great Wish-Fulfilling Bodhisattva the yidam of the Heart-of-Heart Dharma?”
老人说：是啊!	The Elder said: “Yes!”
我很惊奇，问：以前您为什么不告诉我呢?	I was very surprised and asked: “Why did you not tell me before?”
老人说：你本就多事，告诉你岂不是更多事!	The Elder said: “You are troublesome enough as it is. If I had told you, would you not have become even more troublesome?”
102、佛法知识少，是否影响学习心密?	102. Will having little knowledge of Buddhadharma affect one's study of heart esotericism?
答：这才是好基础呢——闲家具少。	Answer: That is precisely a good foundation—there is little extraneous furniture.
103、什么样的人才有资格接受灌顶?	103. What kind of person is qualified to receive empowerment?
答：这不属于“资格”问题，要真发心才会相应。	Answer: This is not a question of “qualification.” One must genuinely arouse the resolve in order to be receptive.
104、学习心中心法是否必须先学会“双盘”？	104. Must one first learn the full lotus position before studying the Heart-of-Heart Dharma?
答：心密修心不修腿，对盘坐无要求。	Answer: Heart esotericism cultivates the mind, not the legs; it has no requirement concerning cross-legged sitting.
105、皈依和受戒	105. Taking refuge and receiving the precepts

（1）没有皈依可以学心密吗?	(1) Can one study heart esotericism without having taken refuge?
答：心不皈依，肯学禅、密、净吗?	Answer: If one's mind has not taken refuge, would one be willing to study Chan, Esoteric Buddhism, or Pure Land?
问：您的意思是说，没有形式上的皈依，只要心皈依也可以学心密了?	Question: Do you mean that even without formally taking refuge, one may study heart esotericism so long as one takes refuge in one's heart?
答：心若真皈依，为什么形式上不皈依?	Answer: If your heart has truly taken refuge, why would you not take refuge formally?
问：难道“心出家”不是皈依吗?	Question: Is not “leaving home in one's heart” taking refuge?
答：既是“心出家”，为什么排斥皈依呢?	Answer: If it is “leaving home in one's heart,” why reject taking refuge?
问者：我会皈依的。正在找。	Questioner: I will take refuge. I am looking for a place to do so.
答：^o^	Answer: ^o^
（2）受戒	(2) Receiving the precepts
问：学习心密，受戒要不要去寺里做受戒仪式?	Question: When studying heart esotericism, must one go to a temple for a precept-receiving ceremony?
答：何止心密，禅宗净宗等各宗，不都是去寺里做受戒仪式么!	Answer: It is not only heart esotericism. Do not the Chan school, Pure Land school, and all the other schools likewise go to temples for precept-receiving ceremonies?
问：哦，我还以为我们无相密，自已按戒律持戒就行了，不要太在乎要不要去寺里做受戒仪式，以免着相。更何况我们持的是心戒－－“不随念转，不为境迁”	Question: Oh, I had thought that, since ours is formless esoteric practice, it would be enough for us to keep the precepts ourselves according to the Vinaya. We need not care too much about whether to go to a temple for a precept-receiving ceremony, lest we become attached to appearances. Moreover, the precept we uphold is the mind-precept: “Do not turn with thoughts; do not move with circumstances.”
答：汉传佛教尽管有多宗，戒律却是统一的。	Answer: Although Chinese Buddhism has many schools, its precepts are uniform.
并不是各宗有自己的戒律。你听说过“禅宗的戒律”“净宗的戒律”……这样的说法么。	It is not that each school has its own precepts. Have you ever heard expressions such as “the precepts

	of the Chan school" or "the precepts of the Pure Land school"?
还有“皈依”的问题，皈依也是统一的。是皈依佛教，并非皈依某宗。	There is also the matter of taking refuge. Taking refuge is likewise uniform. One takes refuge in Buddhism, not in a particular school.
（3）皈依了密宗上师的人再修学心密是否犯戒?	(3) Does a person who has taken refuge with an Esoteric Buddhist master violate precepts by subsequently studying heart esotericism?
答：犯不犯密戒应该问传给您密戒的师父。修法宜一门深入，同时修两种法，不一定两头都得益，很可能是两头都误了。	Answer: Whether this violates esoteric precepts should be asked of the master who transmitted those precepts to you. In practicing the Dharma, it is best to enter deeply through one gate. Practicing two methods at once does not necessarily benefit one from both sides; most likely, one will miss both.
问：受心中心法时是否有传戒，若有是否“金刚十四堕”？	Question: When one receives the Heart-of-Heart Dharma, are precepts transmitted? If so, are they the "fourteen vajra downfalls"?
答：当年，我曾专门向老人求受金刚三昧耶戒。老人说：你要求戒，那好啊！你听清爽了，就一条——起心动念，就是犯戒！	Answer: In those years, I specifically asked the Elder to confer upon me the Vajra samaya precepts. The Elder said: "You seek to receive precepts? Very well. Listen carefully: there is only one—whenever a thought arises or the mind stirs, you violate the precept!"
问：老师，就这么简单吗！ 老师，若不起心动念，不是死了么?	Question: Teacher, is it really that simple? But if no thought arises and the mind does not stir, would one not be dead?
答：是指不随妄念流浪。	Answer: It means not drifting along with deluded thoughts.
问：我本有志终身不娶，但家里只有我一子，父母之命难违，已婚一年多，现在又逼着我要孩子。我一直不太想生孩子。我该如何处理呢?	Question: I had intended to remain unmarried all my life, but I am my parents' only son and cannot disobey their wishes. I have been married for more than a year, and now they are pressing me to have a child. I have never really wanted children. How should I deal with this?
答：如果像你所说的那样，心密祖师就不会把心中心法传给年轻的在家人了。	Answer: If things were as you say, the patriarchs of heart esotericism would not have transmitted the Heart-of-Heart Dharma to young lay practitioners.
106、受心密法难不难?	106. Is it difficult to receive the heart-esoteric Dharma?

问：元音老人有没有讲过不立四祖的事情？心中心法以后的师资如何传承？	Question: Did Master Yuanyin ever speak of not establishing a fourth patriarch? How will the lineage of teachers be transmitted after the Heart-of-Heart Dharma?
答：老人晚年数次强调不立四祖！以后的传承你不是都看到了么，这不都在传着么，我还没有听说过想求法者求不到法呢。	Answer: In his later years, the Elder repeatedly emphasized that no fourth patriarch would be established! Have you not already seen the subsequent transmission? Is it not all being transmitted? I have yet to hear of anyone seeking this Dharma who could not obtain it.
问：修心中心密法不难，难在有缘学到这个法。	Question: Practicing the Heart-of-Heart esoteric Dharma is not difficult; what is difficult is having the affinity to encounter and study this Dharma.
答：不是难遇，而是不肯。更有甚者：“闻说如来顿教门，恨不灭除令瓦碎！”	Answer: It is not difficult to encounter; people are simply unwilling. Worse still: “Upon hearing of the Tathāgata’s sudden-teaching gate, they resent not being able to destroy it and smash it into tiles!”
107、莫谤心密	107. Do Not Slander Heart Esotericism
（1）忏悔	(1) Repentance
问：忏悔！我曾经怀疑心密是否正法。后学业障深重，修学心密一年后，因自己的障碍没有修学下去，然贡高我慢，老师喝斥，生大烦恼心，不思自己根器差，反而怀疑老师，更进一步怀疑心密是否正法，心密更无法修行下去。	Question: Repentance! I once doubted whether heart esotericism was the true Dharma. This later student, burdened by deep karmic obstacles, ceased practicing heart esotericism after one year because of my own obstructions. Yet, arrogant and conceited, I became greatly afflicted when the teacher rebuked me. Rather than reflecting on my own poor faculties, I instead doubted the teacher and, further, doubted whether heart esotericism was the true Dharma. I then became unable to continue practicing heart esotericism.
后来末学就改修格鲁教法，跟随公认善知识修学，后知自己对心密之疑心诚为大罪也。今日特借贵论坛宝地，发此忏悔文，更发心读《地藏经》7遍，及拜35佛一百天，来忏悔自己的罪业。	Later, this humble student changed to the Gelug teachings and studied under widely recognized spiritual friends. Only afterward did I realize that my doubts about heart esotericism were indeed a grave offense. Today, I specially use this precious forum to post this letter of repentance. I further vow to recite the Kṣitigarbha Sūtra seven times and perform prostrations to the Thirty-Five Buddhas for one hundred days, in repentance for my karmic offenses.

罪人跪请心密历代祖师大德能收下弟子的忏悔之心，誓舍生命，也不再犯此过。更愿将来能继续修学心密，广弘正法，终究证得菩提。往昔所造诸恶业，皆由无始贪嗔痴慢疑，从身语意之所生，一切我今皆忏悔！	This sinner kneels and implores the patriarchs and great worthies of heart esotericism throughout the generations to accept this disciple's repentant heart. I vow that, even at the cost of my life, I will never again commit this fault. I further wish that I may continue studying heart esotericism in the future, widely propagate the true Dharma, and ultimately realize bodhi. All the evil karma I have created in the past arises from beginningless greed, anger, ignorance, pride, and doubt, produced through body, speech, and mind; of all these, I now repent completely!
答：至诚顶礼赞叹真正的格鲁行人。	Answer: With utmost sincerity, I pay homage to and praise a genuine Gelug practitioner.
南无格鲁诸祖师！	Homage to all the Gelug patriarchs!
（2）嗟末法，恶时世	(2) Alas for the Dharma-ending age, this evil time
问：只是他所说引用月称菩萨“摧毁他宗无过错”（指某自称喇嘛之人攻击心密所说），牵涉了许多密宗理论问题。值得心中心诸大德考虑。	Question: He merely cited Candrakīrti Bodhisattva's words, “There is no fault in refuting other schools” (referring to what a self-proclaimed lama said in attacking heart esotericism), but this involves many theoretical issues in Esoteric Buddhism. It is worth consideration by the great worthies of the Heart-of-Heart tradition.
答：我对藏密知之不多，当初学心中心的时候，也没用藏密的理论来考察，老人也没告诉我这是藏密。我只知道，“心中心”这个名字是来自心密的本续《佛心经》。这个名字与藏密“大圆满心中心”重复，也是学了心密以后才知道的。	Answer: I know little about Tibetan Esoteric Buddhism. When I first studied the Heart-of-Heart Dharma, I did not examine it through Tibetan esoteric theories, nor did the Elder tell me that it was Tibetan Esoteric Buddhism. I know only that the name “Heart-of-Heart” comes from the root tantra of heart esotericism, The Buddha-Heart Sutra. I learned only after studying heart esotericism that this name duplicates that of the “Great Perfection Heart-of-Heart” in Tibetan Esoteric Buddhism.
与汉传大藏经浩如烟海一样，藏密典籍也是浩如烟海。与汉语的“空”字含多意一样，在藏密里，“心中心”是否只代表一种法呀？这个问题只有全面地研究了藏密才能知晓。	Just as the Chinese Buddhist canon is vast as an ocean, so too are the scriptures of Tibetan Esoteric Buddhism. Just as the Chinese character kong, “emptiness,” has many meanings, does “Heart-of-Heart” in Tibetan Esoteric Buddhism represent only one method? This question can be known only through a comprehensive study of Tibetan Esoteric Buddhism.

由于我才疏学浅，又兼不懂藏文，再加上老人也没有嘱咐我以心中心的理论去考察藏密，所以我也不知道除了六印一咒心中心、大圆满心中心之外，是否还有别的心中心法。	Because my learning is shallow, because I do not understand Tibetan, and because the Elder never instructed me to examine Tibetan Esoteric Buddhism through the theories of the Heart-of-Heart Dharma, I do not know whether, apart from the Heart-of-Heart of six mudrās and one mantra and the Great Perfection Heart-of-Heart, there are other Heart-of-Heart methods.
他引月称菩萨的话“分辩经义非好净，为解脱故显真理，若为解释真实义，摧毁他宗无过错”。我也引永嘉禅师《证道歌》里的一偈：“嗟末法，恶时世，众生福薄难调制。去圣远兮邪见深，魔强法弱多怨害。	He cites Candrakīrti Bodhisattva’s words: “Discriminating the meanings of the scriptures is not for the sake of personal purity; it is to reveal the truth for liberation. If one explains the true meaning, there is no fault in refuting other schools.” I too cite a verse from Chan Master Yongjia’s Song of Enlightenment: “Alas for the Dharma-ending age, this evil time: sentient beings’ blessings are meager, and they are hard to tame. Far removed from the sages, their erroneous views are deep; māras are strong, the Dharma weak, and resentments and harm are many.
闻说如来顿教门，恨不灭除令瓦碎。”不管他引月称菩萨偈的目的是否有针对性，我引永嘉禅师偈的目的绝非针对他，而旨在说明：外相相同，未必本质就相同。同是“摧毁他宗”，同是“恨不灭除令瓦碎”，一个是为解释真实义，一个是“邪见深”，实质截然不同啊！	“Upon hearing of the Tathāgata’s sudden-teaching gate, they resent not being able to destroy it and smash it into tiles.” Whether his purpose in citing Candrakīrti Bodhisattva’s verse was directed at anyone or not, my purpose in citing Chan Master Yongjia’s verse was certainly not directed at him. Rather, it is meant to explain that identical outward appearances do not necessarily indicate identical essences. Both speak of “refuting other schools”; both speak of “resenting not being able to destroy it and smash it into tiles.” Yet one is for the sake of explaining the true meaning, while the other arises from “deep erroneous views.” Their substance is utterly different!
我并没有认为，他的观点（仅指他攻击别宗的观点）能得广大藏密大德所认同。也没有认为他能代表藏密。只是想听听他解释真实义。因为解释了真实义，“摧毁他宗才无过错”。若不解释真实义，只是摧毁他宗，恐不是月称菩萨的原意吧。	I have not thought that his views—referring only to his views attacking other schools—would be accepted by the great worthies of Tibetan Esoteric Buddhism. Nor have I thought that he could represent Tibetan Esoteric Buddhism. I merely wish to hear him explain the true meaning. For only when the true meaning is explained is “refuting other schools” without fault. If one does not explain the true meaning and merely refutes other schools,

	that is probably not Candrakīrti Bodhisattva's original intent.
（3）择法之眼	(3) The Eye for Discerning the Dharma
问：关于一篇笔记（照片）帖子，有人署名为（元音）老人所写，请看是不是老人的笔迹?	Question: Regarding a post containing a handwritten note (photograph), someone has signed it as having been written by Master Yuanyin. Could you please see whether it is really the Master's handwriting?
答：这哪像老人的笔迹呀！	Answer: How could this possibly resemble the Master's handwriting?
退一步说，即使是模仿笔迹到了以假乱真的程度，法义却不是用笔迹来判断的。现有老人的大量著作在，只需对比一下，不是很明显地就辨别了么！	Even granting that someone had imitated his handwriting so closely as to pass off the false as genuine, the meaning of the Dharma is not judged by handwriting. There are now many of the Master's writings available; one need only compare them, and would it not then be obvious?
问：我只是因看到图片不敢唐突否定。我想发个置顶帖子澄清一下。	Question: I merely did not dare dismiss it rashly after seeing the image. I would like to post a pinned clarification.
答：见怪不怪，其怪自败。如果大家不具择法眼，心密岂不早就没有了么！	Answer: If one does not make a fuss over the strange, its strangeness will collapse of itself. If everyone lacked an eye for discerning the Dharma, would heart esotericism not have disappeared long ago?
问：是的，心密的发扬光大，除了佛菩萨的慈悲呵护外，一得益于祖师的证量德行；	Question: Yes. Apart from the compassionate protection of the Buddhas and bodhisattvas, the flourishing of heart esotericism owes, first, to the realization and virtue of the patriarchs;
答：是啊！世尊座下尚有提婆达多，何况末世！	Answer: Indeed. Even among the disciples of the World-Honored One there was Devadatta—how much more so in this latter age!
问：二得益于心密法门的实修实证风格；	Question: Second, it owes to the Heart-of-Heart Dharma's style of actual practice and actual realization;
答：离开实修实证，心密便没有别的优势了。	Answer: Apart from actual practice and actual realization, heart esotericism has no other advantage.
问：三得益于学子们见地端正。	Question: Third, it owes to the students' correct views.

答：是啊！物以类聚、人以群分嘛。	Answer: Indeed. Things of a kind gather together, and people sort themselves into groups.
问：所以老师一再强调行起解绝。	Question: This is why you repeatedly emphasize that when practice arises, conceptual understanding ceases.
答：再看那些解起行绝者，啼笑皆非呀！	Answer: Look again at those for whom conceptual understanding arises while practice ceases—they are both laughable and lamentable!
问：哈哈，解起行绝，还真有这么回事，而且比比皆是，呵呵！也是无量佛所同植善根的因缘！	Question: Ha-ha, there really is such a thing as conceptual understanding arising while practice ceases, and it is everywhere. Heh-heh! This, too, is due to the causes and conditions of having planted wholesome roots together before countless Buddhas!
答：“呵呵，也是无量佛所同植善根的因缘！”——是啊！所以解脱不难，只是奈不肯何！ 佛法本是解脱道，而今多见斗争道，“斗争坚固”啊！	Answer: “Heh-heh! This, too, is due to the causes and conditions of having planted wholesome roots together before countless Buddhas!” Yes, indeed! Thus liberation is not difficult; it is only that people are unwilling. The Buddhadharma is originally a path of liberation, but nowadays one more often sees a path of contention—“the firm persistence of contention,” indeed!
问：娑婆世界，难忍堪忍啊。	Question: In the Sahā world, what is hard to endure must nevertheless be endured.
答：这就是释迦世尊的佛法——火里生莲。	Answer: This is precisely the Buddhadharma of Śākyamuni, the World-Honored One—lotuses growing amid fire.
问：正是正是，所以弥足珍贵。	Question: Exactly. That is why it is so precious.
答：莲池生莲——易行道。火里生莲——快行道。	Answer: Lotuses growing in a lotus pond—an easy path of practice. Lotuses growing amid fire—a swift path of practice.
问：可偏偏有人要行无间道——谤佛谤法。	Question: Yet some people insist on following the path to Avīci—slandering the Buddha and slandering the Dharma.

答：劝他他也不会听啊。佛将众生托付给地藏菩萨，正是这类众生。佛也将众生托付给弥勒菩萨，正是真修行人。	Answer: Even if you exhort them, they will not listen. The Buddha entrusted sentient beings to Kṣitigarbha Bodhisattva precisely for the sake of beings of this kind. The Buddha also entrusted sentient beings to Maitreya Bodhisattva, precisely for the sake of those who genuinely practice.
问：这种人不值得劝，更不值得可怜。	Question: Such people are not worth exhorting, much less pitying.
答：其实，他们是最可怜悯者。	Answer: In fact, they are the ones most deserving of pity.
问：要发愿将来有机会，先要度他们。	Question: One should make the vow that, when the opportunity arises in the future, they will be the first to be liberated.
答：正是地藏之愿。南无大愿地藏王菩萨！	Answer: That is precisely Kṣitigarbha's vow. Homage to Kṣitigarbha Bodhisattva, King of Great Vows!
108、心密：以禅为体、以密为用、以净为归	108. Mind-Seal: Chan as Its Essence, Esoteric Buddhism as Its Function, and Pure Land as Its Ultimate Destination
问：请问心中心是否是用修法的仪轨，来达到一心不乱呢？	Question: Does the Heart-of-Heart Dharma use the ritual procedure of practice to attain one-pointedness of mind without distraction?
答：简捷地说：修心密的目的是明心见性，方法是六印一咒，归宿是往生净土。这就是“以般若为宗，以总持为法，以净土为归”。	Answer: Put simply: the aim of practicing heart esotericism is realizing the mind and seeing one’s true nature; its method is six mudrās and one mantra; and its ultimate destination is rebirth in the Pure Land. This is “prajñā as its principle, dhāraṇī as its method, and the Pure Land as its ultimate destination.”
（1）以禅为体	(1) Chan as Its Essence
问：禅宗与心密有区别吗？	Question: Is there any difference between the Chan school and heart esotericism?
答：目的无区别——都要打开本来，明心见性。方法有区别——禅宗主要是参话头；心密是如法观照、打坐。	Answer: There is no difference in their aim—both seek to open up the original nature and realize the mind and see one’s true nature. Their methods differ—the Chan school mainly investigates the huatou; heart esotericism employs contemplation in accordance with the Dharma and seated meditation.

问：心中心法为什么比参话头容易开悟?	Question: Why is it easier to awaken through the Heart-of-Heart Dharma than through investigating the huatou?
答：其实是修对机的法门容易开悟。谁说心中心法比别的法门容易开悟，那是因为他跟心中心法对机。	Answer: In fact, one awakens easily through a dharma gate suited to one's capacity. When someone says that the Heart-of-Heart Dharma makes awakening easier than other dharma gates, it is because this Dharma is suited to that person's capacity.
问：大愚法师此法门的心中心法，是否可以即生成佛?	Question: Can the Heart-of-Heart Dharma of Dharma Master Dayu enable one to attain Buddhahood in this very life?
答：说个“即身成佛”已是方便，莫如直说“本来是佛”。	Answer: Even to speak of “attaining Buddhahood in this very body” is already an expedient means. Better simply to say, “Originally, one is a Buddha.”
一千七百则公案一串串却时如何?	What is it like when the seventeen hundred koans are threaded through in a single string?
《心密三祖元音老人传略》：我师公大愚阿阇黎为敦促我等师兄弟上上升进故，常设难考问我等。如问：一千七百则公案，一串串却时如何？一师兄答：苦！师公追问：谁苦？师兄不能答，余从旁掩耳而出。师公曰：有人救出你了。	A Brief Biography of Master Yuanyin, Third Patriarch of the Mind-Seal School: “My grandteacher, Acharya Dayu, often posed difficult questions to test us fellow disciples, in order to urge us toward ever-higher advancement. For example, he would ask: ‘What is it like when the seventeen hundred koans are threaded through in a single string?’ One fellow disciple answered, ‘Suffering!’ My grandteacher pressed him: ‘Who suffers?’ The disciple could not answer. I covered my ears and walked away from the side. My grandteacher said, ‘Someone has rescued you.’”
（下文是齐老师分段解答——编者注）	(What follows is Teacher Qi's response, given in sections.—Editor's note)
问：愚公问： “一千七百则公案一串穿却时如何” —— 这“一串穿却”是什么意思?	Question: Master Dayu asked, “What is it like when the seventeen hundred koans are threaded through in a single string?” What does “threaded through in a single string” mean?
答：“贯通”的意思。	Answer: It means “thoroughly penetrated.”
问：很麻烦。	Question: That sounds very troublesome.
答：哈哈！若麻烦，便未穿却。	Answer: Ha-ha! If it is troublesome, then they have not yet been threaded through.

问：有人答：“苦！”	Question: Someone answered, “Suffering!”
答：哈哈！敢向虎头瘙痒者来了。	Answer: Ha-ha! Here comes someone daring enough to scratch a tiger’s head.
问：愚公追问：“谁苦？”	Question: Master Dayu pressed him: “Who suffers?”
答：愚公岂是泛泛，早知来者的斤两。	Answer: Master Dayu was no ordinary fellow; he already knew the measure of the one who had come.
问：见他答不出，上师“从旁掩耳而出”——问一句“谁苦”都嫌多余，所以干脆捂着耳朵跑出去？（有没有别解？）	Question: Seeing that he could not answer, the master “covered his ears and walked away”—was it because even asking “Who suffers?” was considered superfluous, so he simply covered his ears and left? (Is there another interpretation?)
答：哈哈！即您这一解，便是别解。	Answer: Ha-ha! The interpretation you have just given is already another interpretation.
问：捂着耳朵表示不为客尘所动，跑出去则是任运自在之义？	Question: Does covering his ears indicate not being moved by adventitious defilements, while walking away signifies natural and unimpeded functioning?
答：看！分明是别解吧。	Answer: See? That is plainly another interpretation.
问：那请您正解，反正我是不会。	Question: Then please give the correct interpretation. In any case, I do not know it.
答：苦！	Answer: Suffering!
问：愚公道：“有人救你了。”	Question: Master Dayu said, “Someone has rescued you.”
答：何不向愚公道：谢您老相救！	Answer: Why not say to Master Dayu, “Thank you, sir, for rescuing me!”
问：本拟答“也救出您了”，但发觉这就把自个儿给陷进去了。	Question: I had intended to answer, “You, too, have been rescued,” but then realized that this would trap me as well.
答：哈哈！原来你不敢虎口里横身哪。	Answer: Ha-ha! So it turns out that you do not dare to throw yourself across the tiger’s jaws.
问：当然不敢啦。要不——咯坏了虎牙让您来赔？	Question: Of course I do not dare. Otherwise—if I chipped the tiger’s teeth, would you compensate me?
答：哈哈！这不是禅，而是缠。	Answer: Ha-ha! This is not Chan, but entanglement.
（2）以密为用	(2) Esoteric Buddhism as Its Function

问：常见“禅密”一词，但禅与密不同之处在哪里？	Question: One often sees the term “Chan and Esoteric Buddhism,” but in what ways do Chan and Esoteric Buddhism differ?
答：禅宗直指人心、见性成佛，本是最快捷的修行方法，号称佛教的正宗。然而，宋朝以后人根渐差，言下见性者已渺，故大慧宗杲提倡参话头，置心一处，逼拶见性。	Answer: The Chan school directly points to the mind; seeing one’s true nature, one attains Buddhahood. It is inherently the swiftest method of practice and is called the orthodox tradition of Buddhism. Yet after the Song dynasty, people's capacities gradually declined, and those who saw their true nature upon hearing a word became few indeed. Therefore, Dahui Zonggao advocated investigating the huatou: concentrating the mind on one point and pressing oneself to the point of seeing one’s true nature.
降及近世，参话头也大多提不起疑情，故而引出所谓“禅密”来。	By recent times, most people could not even arouse a sense of doubt through investigating the huatou. This gave rise to what is called “Chan and Esoteric Buddhism.”
佛教印心宗（即佛法心中心）的开山祖师——太师公大愚阿阇黎有偈曰：“拈花怎么传？何妨密且禅……”明确地提出了以密法证“拈花”的宗旨——即以禅悟为宗旨。	Acharya Dayu, the founding patriarch of the Mind-Seal school of Buddhism—that is, the Heart-of-Heart Dharma—wrote in a verse: “How is the flower held up transmitted? Why not both Esoteric and Chan…” He thus clearly set forth the purpose of realizing “flower-holding” through Esoteric Buddhism—that is, Chan awakening as the purpose.
师公仁知阿阇黎（王骧陆上师）进一步提出“以般若为宗、以总持为法、以净土为归”，清楚地楷定了以禅为体、以密为用、以净为归的宗旨。密宗，汉传的唐密在明初几乎灭尽，现在影响大者有两枝——藏密和东密。是从有相修起，再过渡到无相。到了无相——无上部，便与禅宗相通。	Acharya Renzhi, our grandteacher (Master Wang Xianglu), further proposed “prajñā as its principle, dhāraṇī as its method, and the Pure Land as its ultimate destination,” thereby clearly establishing the purpose of Chan as its essence, Esoteric Buddhism as its function, and Pure Land as its ultimate destination. Of Esoteric Buddhism, the Chinese Tang Esoteric tradition had nearly died out by the beginning of the Ming dynasty. The two branches now having the greatest influence are Tibetan Esoteric Buddhism and Japanese Esoteric Buddhism. They begin with form-based practice and then proceed to the formless. Upon reaching the formless—the highest class—they converge with the Chan school.

禅与密不同之处主要在于：禅无次第，直证本来；密有次第，渐入本来。	The principal difference between Chan and Esoteric Buddhism lies in this: Chan has no stages and directly realizes the original nature; Esoteric Buddhism has stages and gradually enters the original nature.
心密（佛法心中心）是以六印一咒密力加持，直证本来。既有禅的特点，又有密的特点，故有人称之为“禅密”。但因气功界有一个“禅密功”，为了不与之混滥，还是不称“禅密”为好。	Heart esotericism (the Buddhist Heart-of-Heart Dharma) uses the empowering force of six mudrās and one mantra to directly realize the original nature. It has characteristics of both Chan and Esoteric Buddhism, and so some call it “Chan and Esoteric Buddhism.” But because the qigong world has a practice called “Chan-Esoteric Qigong,” it is better not to use the term “Chan and Esoteric Buddhism,” lest the two be confused.
问：六印一咒包括印的结法，贴出来合适吗?	Question: Six mudrās and one mantra includes the method of forming the mudrās. Is it appropriate to post that here?
答：这里不贴可也。别的网站公开，我等没办法阻止。	Answer: There is no need to post it here. If other websites make it public, there is nothing we can do to prevent them.
（3）净土为归	(3) Pure Land as Its Ultimate Destination
问：心密弟子可否念佛呢?	Question: May disciples of heart esotericism recite the Buddha’s name?
答：心密有自己的念佛生净土方法。（见慈氏咒、往生广咒——编者注）	Answer: Heart esotericism has its own method of Buddha-recitation for rebirth in the Pure Land. (See the Maitreya Mantra and the Extensive Rebirth Mantra.—Editor's note)
问：为什么王骧陆上师认为净土法门实际很难?	Question: Why did Master Wang Xianglu consider the Pure Land dharma gate actually very difficult?
答：哦？您认为很容易么?	Answer: Oh? Do you consider it very easy?
问：我觉得挺难的。入门很方便，深入不容易。	Question: I think it is quite difficult. Entering it is very convenient, but going deeply into it is not easy.
答：念佛方法很容易，坚持念佛却很难。	Answer: The method of Buddha-recitation is very easy, but persisting in Buddha-recitation is very difficult.
问：要是用心密的仪轨念上三年佛，成效就该相当可观了。而且力争上游，直奔上品。	Question: If one used the Heart-of-Heart Dharma’s ritual procedure to practice Buddha-recitation for three years, the results should be quite

	considerable. And one should strive upward, directly toward the highest grade.
答：哈哈！心密本就是以净土为归的嘛。	Answer: Ha-ha! Heart esotericism itself takes the Pure Land as its ultimate destination.
问：既然耳根圆通最适合我们这个世界，为什么这个世界偏偏念佛法门却最胜呢？是不是我们搞错了？	Question: Since perfect penetration through the ear faculty is best suited to our world, why is the Buddha-recitation dharma gate nevertheless supreme in this world? Have we gotten something wrong?
答：念佛法门本就是耳根圆通嘛。	Answer: The Buddha-recitation dharma gate is itself perfect penetration through the ear faculty.
问：94年7月在上海上师寓所，有师兄曾问某法，并问往生之事，上师哈哈笑了起来，叹气地说：“唉！心中心法是无上大法，直证实相，让你今生成大道，了生死的。	Question: In July 1994, at the Master’s residence in Shanghai, a fellow practitioner asked about a certain practice and also about rebirth. The Master laughed heartily, then sighed and said: “Ah! The Heart-of-Heart Dharma is the unsurpassed great Dharma. It directly realizes true reality, enabling you to accomplish the great Way in this very life and be liberated from birth and death.”
你们不懂啊，心中心法都让你们糟蹋了，端着金饭碗讨饭，不可惜吗？！你不明心见性，往生后还要修。有些人修法不是死心塌地的，上座时不心念耳闻，在那里打妄想，下座后也不观照，遇到事情透不过，烦恼不断，反过头来又怀疑法怎么样，说些不该说的话。所以，我常常劝他们，好好念佛吧，将来往生西方。”	“You do not understand. You have squandered the Heart-of-Heart Dharma—it is like holding a golden rice bowl while begging for food. Is that not a pity?! If you do not realize the mind and see your true nature, you will still have to cultivate after rebirth. Some people do not practice the Dharma wholeheartedly. When they sit in meditation, they neither keep the mind on the mantra nor listen with the ears, but indulge in deluded thoughts. After they leave the seat, they do not contemplate either. When they encounter circumstances, they cannot see through them; their afflictions continue without cease. Then they turn around and doubt the Dharma, saying things they ought not to say. Therefore, I often advise them: recite the Buddha’s name well, and in the future be reborn in the Western Pure Land.”
答：老人的这段话，与夏老之偈有异曲同工之妙：	Answer: These words of the Elder have the same subtle purport as Elder Xia’s verse:

遇到事情透不过，烦恼不断，反过头来又怀疑法怎么样，说些不该说的话。	“When they encounter circumstances, they cannot see through them; their afflictions continue without cease. Then they turn around and doubt the Dharma, saying things they ought not to say.”
——唤回卢行者，牵转老达摩。	—Call back Practitioner Lu; pull back old Bodhidharma.
所以，我常常劝他们，好好念佛吧，将来往生西方。	“Therefore, I often advise them: recite the Buddha’s name well, and in the future be reborn in the Western Pure Land.”
——与他同合掌，共念阿弥陀。	—Join palms with them and recite Amitābha together.
问：发愿往生兜率内院，还是西方极乐世界?	Question: Should one vow to be reborn in the Inner Court of Tuṣita or in the Western Land of Ultimate Bliss?
答：经上说，生到极乐世界后，可以见到弥勒菩萨。弥勒菩萨说，凡是生我内院，想去西方者，我送他过去。既想生净土，又拿不定主意生哪个净土。要么这样，佛前拈阄吧。	Answer: The sūtras say that after being born in the Land of Ultimate Bliss, one may see Maitreya Bodhisattva. Maitreya Bodhisattva says, “Whoever is born in my Inner Court and wishes to go to the West, I will send them there.” You wish to be born in a Pure Land, yet cannot decide which Pure Land to choose. Then why not draw lots before the Buddha?
109、《心密文集》释疑	109. Resolving Doubts in The Collected Works of Heart Esotericism
（1）“寂照照寂”	(1) “Quiescence Illuminates; Illumination Returns to Quiescence”
问：什么是“寂照照寂”？	Question: What does “quiescence illuminates; illumination returns to quiescence” mean?
答：寂是本体，照是妙用。寂照——应无所住，而生其心。照寂——应生无所住心。	Answer: Quiescence is the essence; illumination is wondrous functioning. “Quiescence illuminates” means “One should abide nowhere and give rise to that mind.” “Illumination returns to quiescence” means “One should give rise to a mind that abides nowhere.”
问：能再明白点吗?	Question: Could you make that clearer?
答：说得多了，并不能“再明白点”，恐怕会弄得面目全非呢。	Answer: Saying more will not make it “clearer”; I fear it would distort it beyond recognition.

问：大愚祖师的“寂照照寂，切忌用力。成佛作祖，无他秘密”，实在是修学要语，请老师详解之。	Question: Patriarch Dayu’s words, “Quiescence illuminates; illumination returns to quiescence. Above all, avoid exertion. To become a Buddha or a patriarch, there is no other secret,” are truly essential words for cultivation and study. Please explain them in detail, Teacher.
答：既知是修学要语，依而行之可也，若将受持实行改成义理研究，则辜负太师公了。	Answer: Since you know that they are essential words for cultivation and study, simply follow them in practice. If you turn receiving, upholding, and practicing them into theoretical study, you will have failed the Great Patriarch.
问：“有照有觉俱名障碍，是故菩萨常觉不住。”这和“寂照照寂切忌用力，成佛做祖无他秘密” 是分别指不同阶段吧?	Question: “Both illumination and awareness are called obstacles; therefore bodhisattvas constantly awaken without abiding.” Does this refer to a different stage from “Quiescence illuminates; illumination returns to quiescence. Above all, avoid exertion. To become a Buddha or a patriarch, there is no other secret”?
答：“常觉不住”不正是“寂照照寂切忌用力”么。	Answer: Is not “constantly awaken without abiding” precisely “quiescence illuminates; illumination returns to quiescence—above all, avoid exertion”?
问：那么是我对“寂照照寂”有误解啦。我从字面上理解，后者有个“照”在。	Question: Then I have misunderstood “quiescence illuminates; illumination returns to quiescence.” I understood it literally as meaning that the latter still contains an “illumination.”
答：哈哈！如果经文翻译成“有照有觉俱名障碍，是故菩萨常照不住”，那你会对“觉”也产生同样的误解么?	Answer: Ha ha! If the sūtra passage were translated as, “Both illumination and awareness are called obstacles; therefore bodhisattvas constantly illuminate without abiding,” would you have the same misunderstanding about “awareness”?
（2）《王骧陆居士全集》	(2) The Complete Works of Lay Practitioner Wang Xianglu
问：能否寄给我一本《证体起用百则》？	Question: Could you send me a copy of One Hundred Examples of Applying Realization?
答：《百则》一文，修心密者，百座以上才可看。	Answer: Practitioners of heart esotericism may read the essay One Hundred Examples only after completing more than one hundred meditation sessions.
问：王骧陆上师的著作里面有一个观照的描述：空境、空心、空法、空空，请问这个“空法”是怎么回事?	Question: In one of Master Wang Xianglu’s works, there is a description of contemplation: emptiness

	of objects, emptiness of mind, emptiness of dharmas, and emptiness of emptiness. What does this “emptiness of dharmas” mean?
答：现在就别想这些了！——就是这么回事。	Answer: Do not think about such things just now! That is precisely what it means.
（3）《佛法修证心要》	(3) Essential Instructions for Buddhist Practice and Realization
【《略论明心见性》】	[A Brief Discussion of Realizing the Mind and Seeing One’s True Nature]
问：俺是晚辈，想了解元音老人说法内容，精华在哪一本?	Question: I am from the younger generation and would like to understand Master Yuanyin’s teachings. Which book contains their essence?
答：《略论明心见性》。	Answer: A Brief Discussion of Realizing the Mind and Seeing One’s True Nature.
【《大手印浅释》】	[A Simple Explanation of Mahāmudrā]
问：哪位师兄解释一下，元音师尊讲《恒河大手印》所依据的原著出自何时，何人所传?	Question: Could a fellow practitioner explain when and by whom the original work on which Venerable Master Yuanyin’s teaching on Ganges Mahāmudrā was based was transmitted?
答：我说的如果不完全，或者说错了，请诸位师兄补充或纠正。	Answer: If what I say is incomplete or mistaken, I ask the fellow practitioners to supplement or correct it.
藏密白教的最高法就是恒河大手印，至此与禅宗相通，直指见宗（即是禅宗的见性），已无手印可结。恒河大手印法的本续非止一种，其中就有《椎击三要诀》（椎者棒也、击能发声，椎击有棒喝之意。三要诀者，见定行也）。	The highest practice of the White School of Tibetan Esoteric Buddhism is Ganges Mahāmudrā. At this point it converges with the Chan school, directly pointing to seeing the fundamental principle—that is, seeing one’s true nature in the Chan school—and there are no further mudrās to form. The root tantras of Ganges Mahāmudrā are not limited to one text; among them is The Three Essential Points of the Mallet Strike. A mallet is a club, and striking produces sound; “mallet strike” carries the sense of blows and shouts. The three essential points are view, meditative stability, and conduct.
贡嘎上师精辟地讲述了《椎击三要诀》，此讲集成一书，名为《〈椎击三要诀〉胜法解》，此讲将恒河大手印的精义发挥得淋漓尽致，有人称之为“恒河大手印之极致”。	Master Gongga gave a penetrating exposition of The Three Essential Points of the Mallet Strike. This teaching was collected into a book entitled An Excellent Explanation of the Supreme Dharma of The Three Essential Points of the Mallet Strike. It expounds the essential meaning of Ganges

	Mahāmudrā to the fullest, and some have called it “the ultimate expression of Ganges Mahāmudrā.”
后又有人将此讲解中的精要之语辑录成册，名为《安心法要》。师尊元音老人详尽地讲述了这册《安心法要》，便是现在被弟子命名为《恒河大手印》的这本书。这个命名虽不准确，却也有理，因此书已遍含恒河大手印之精要矣。若再版此书，建议将书名改为《大手印浅释》。因为在上师的其它书里，出现过《大手印浅释》这个书名。	Later, someone compiled the essential passages from this exposition into a booklet entitled Essential Instructions for Settling the Mind. Venerable Master Yuanyin explained this booklet, Essential Instructions for Settling the Mind, in detail; this is the book now named Ganges Mahāmudrā by his disciples. Although this title is not exact, it is not without reason, for the book already encompasses the essentials of Ganges Mahāmudrā. If the book is reprinted, it is suggested that its title be changed to A Simple Explanation of Mahāmudrā, since that title appears in some of the Master’s other books.
问：我看到元音上师注解的恒河大手印，觉得非常妙，请问这本《恒河大手印》的来历?	Question: I have read Master Yuanyin’s commentary on Ganges Mahāmudrā and find it exceptionally wonderful. What is the origin of this book, Ganges Mahāmudrā?
答：贡噶上师有《椎击三要诀胜法解》，有人将其精要浓缩为《安心法要》，老人的《大手印浅释》是讲解《安心法要》。	Answer: Master Gongga wrote An Excellent Explanation of the Three Essential Points of the Mallet Strike. Someone condensed its essentials into Essential Instructions for Settling the Mind, and the Elder’s A Simple Explanation of Mahāmudrā is an exposition of Essential Instructions for Settling the Mind.
【《佛法修证心要》】	[Essential Instructions for Buddhist Practice and Realization]
问：能听能闻的这个“能”是体，能听能闻是妙用，对否?	Question: Is the capacity that can hear and listen the essence, while hearing and listening are wondrous functioning?
答：若说本体，即能所、离能所。	Answer: If one speaks of the original essence, it is the capacity and object, and freedom from both capacity and object.

问：元音上师曾把第八识比作人体的电能，由此结合物理现象和黄帝内经产生一些推想，就像某些光能，会被物质吸收和束缚。这样解对不对呢?	Question: Master Yuanyin once compared the eighth consciousness to the electrical energy of the human body. On this basis, and in conjunction with physical phenomena and the Yellow Emperor's Inner Canon, I have developed some speculations —for example, that certain forms of light energy may be absorbed and bound by matter. Is this understanding correct?
答：像您这样的推想，当年我也曾频频有之。老人从不评价此想之对错，总是连根扫去。	Answer: I, too, frequently had such speculations in those days. The Elder never evaluated whether they were right or wrong; he always swept them away at their root.
110、心密祖师	110. Patriarchs of Heart Esotericism
（1）心密三代祖师略传	(1) Brief Biographies of the Three Generations of Patriarchs of Heart Esotericism
（《<心经抉隐>前言》——编者注）	(From the editor's preface to Secrets of the Heart Sūtra)
伏以:	With reverence, we say:
实际理地，了无生佛之名；修持门中，方有凡圣之差。心性本净，因执取而烦惑丛生；妄相原空，由觉照而真常绝待。随缘不变，十界之升沉迥异；不变随缘，一心之体用无殊。虽此心此理含生共具，然彻悟彻证非觉莫属。芸芸众生以执迷而未悟，故长劫轮回于六道之中，苦不堪言。	On the ground of ultimate reality, there are no names such as Buddha or sentient being; only within the gate of cultivation are there distinctions between ordinary beings and sages. The nature of mind is originally pure, yet because of grasping, afflictions and delusions arise in profusion. Deluded appearances are originally empty, yet through awakening and illumination, true constancy is free from all relativity. Unchanging while according with conditions, the rise and fall of the ten realms differ vastly; according with conditions while remaining unchanged, the essence and function of the one mind are not different. Although this mind and this principle are inherently possessed by all living beings, thorough awakening and direct realization belong only to the awakened. The multitude of sentient beings remain unenlightened through attachment and delusion, and thus wander through the six realms for kalpa after kalpa, suffering beyond endurance.
中天调御释迦世尊，尘点劫前早成正觉。泯三际而住寂光，常享四德；怜九界而示受生，频垂八相。依九界百八种心性，演三藏十二部妙法。	Śākyamuni, the World-Honored One, Tamer of Beings in the Central Land, had already attained perfect awakening kalpas ago, as numerous as

	motes of dust. Having dissolved the three divisions of time, he abides in the Land of Eternal Quiescent Light and constantly enjoys the four virtues. Out of compassion for the nine realms, he manifested birth and repeatedly displayed the eight phases. In accordance with the one hundred and eight kinds of mental dispositions in the nine realms, he expounded the wondrous Dharma of the three piṭakas and twelve divisions of the canon.
大器，则直示一真法界，使之无住生心，以迄断惑证真；小根，则详谈三世因果，令其趋吉避凶，而为入道方便。小乘圣者，旧业已消，梵行已立，所作已办，住涅　城而不受后有；大乘菩萨，深信不疑，切愿不退，力行不息，涉生死海以广度众生。	For those of great capacity, he directly revealed the One True Dharma Realm, enabling them to give rise to the mind without abiding and ultimately to cut off delusions and realize truth. For those of lesser faculties, he explained in detail the cause and effect of the three times, leading them to seek good fortune and avoid misfortune, thereby providing expedient means for entering the Way. The sages of the Lesser Vehicle have eliminated their former karma, established pure conduct, completed what was to be done, and abide in the city of nirvāṇa without undergoing further existence. Mahāyāna bodhisattvas have deep, unwavering faith, earnest vows that do not retreat, and unceasing diligent practice; they cross the ocean of birth and death in order to liberate sentient beings extensively.
东土福因成就，解脱缘熟，故感大教东渐，祖师西来。止观五曰：“元古混沌，未宜出世。边表根性，不感佛兴。我遣三圣，化彼真丹，礼义先开，大小乘经然后可信。真丹既然，十方亦尔。	When the blessings and causes in the Eastern Land had matured and its conditions for liberation were ripe, the great teaching gradually spread eastward and the patriarchs came from the west. The fifth fascicle of Stopping and Contemplation says: “In primordial antiquity, when chaos still prevailed, it was not yet suitable for the Buddha to appear in the world. The capacities of those in the border regions could not evoke the Buddha’s advent. I sent three sages to transform that land of Zhendan. First, rites and righteousness were established; only afterward could the sūtras of the Great and Lesser Vehicles be trusted. Since this was so in Zhendan, it was so also in the ten directions.”
”《清净法行经》云：“月光菩萨，彼称颜回；光净菩萨，彼称仲尼；迦叶菩萨，彼称老子。”仲尼以敦伦尽分为怀，老子则掊击尔智；菩萨以普度众生为愿，如来则荡涤其心。先培植道德文明，开拓大乘气象；后摄入	The Sūtra of Pure Dharma Practice says: “Moonlight Bodhisattva was called Yan Hui there; Bright-Purity Bodhisattva was called Zhongni there; Kāśyapa Bodhisattva was called Laozi there.” Zhongni cherished the ideal of fulfilling one’s human

大圆觉海，咸令顿证无生。世尊以无量方便教化天下，善巧之至。复以无量方便传承付嘱，成就末世群生。	relationships and duties, while Laozi attacked worldly cleverness. The bodhisattvas vow to liberate all sentient beings, while the Tathāgata purifies their minds. First, moral and cultural foundations were cultivated, opening up the spirit of the Mahāyāna; afterward, beings were gathered into the ocean of great perfect enlightenment, so that all might suddenly realize the unborn. The World-Honored One taught all under heaven through immeasurable skillful means, with utmost mastery; again, through immeasurable skillful means, he transmitted and entrusted the teaching, bringing accomplishment to the multitudes of beings in the latter age.
太师公大愚阿阇黎，晚清示生于武汉李家。心地夙慧深植，尝饱读圣贤诸书，以才华横溢，曾问政事；目睹军阀不仁，而导致生灵涂炭，乃痛心疾首，愤而出家。	Great Patriarch Acharya Dayu manifested in the Li family of Wuhan during the late Qing dynasty. His mind-ground was endowed with deep, innate wisdom. He once read widely in the works of sages and worthies, and, rich in talent, had formerly inquired into political affairs. But when he witnessed the inhumanity of the warlords and the resulting devastation of living beings, he was deeply pained and indignantly left home to become a monastic.
修净土法门于庐山东林，苦行般舟三昧，拼死打破幻里幻迷境；感普贤菩萨于定中现身，授以六印一咒，灌顶传付心中心密行。依菩萨指示，一检大藏，果获心密本续；持密法苦修，七年亲证，开创印心法门。	At Donglin on Mount Lu, he cultivated the Pure Land Dharma gate and rigorously practiced the pratyutpanna samādhi, risking his life to break through the illusory realm of delusion within illusion. Samantabhadra Bodhisattva appeared to him in samādhi, transmitted six mudrās and one mantra, and conferred empowerment for the esoteric Heart-of-Heart practice. Following the Bodhisattva's instructions, he searched the Buddhist canon and indeed found the root tantra of heart esotericism. He practiced the esoteric Dharma rigorously, directly realized it after seven years, and founded the Mind-Seal Dharma gate.
为摄受当机众生，略示神通；以指归真如本性，尽扫玄妙。胸怀博大，太虚饮光消契阔；法门精深，幽谷回声话晚烟。后留诗归隐，至今不知所终。	To gather in sentient beings suited to the teaching, he briefly displayed spiritual powers; yet, by pointing directly to the nature of suchness, he thoroughly swept away all mysterious marvels. His heart was vast: the great void drank in the light and dissolved all estrangement. His Dharma gate was profound: echoes in a secluded valley spoke amid

	the evening haze. Later he left behind a poem and withdrew into seclusion; to this day, no one knows where he ended.
师公仁知阿阇黎，姓王名宰基字骧陆。示生于海盐书香之家，宅心仁厚；泛游于道德文章之海，虔信佛乘。初广求各宗精义，念佛参禅，未敢自信有把鼻；后追随大愚祖师，修持心密，豁然开朗得明心。	My master's teacher, Acharya Renzhi, surnamed Wang, was named Zaiji and styled Xianglu. He was born into a scholarly family in Haiyan and was deeply benevolent at heart. He ranged widely through the sea of moral philosophy and literature and devoutly believed in the Buddhist vehicle. At first, he broadly sought the essential teachings of the various schools, practiced Buddha-recitation and investigated Chan, yet did not dare claim that he had found the essential handle. Later, he followed Patriarch Dayu, cultivated the Heart-of-Heart Dharma, and suddenly opened up, realizing the mind.
承祖师心髓，深契无上密意；创印心精舍，接引有缘群生。熔禅、净、密于一炉，扫除门户分列之褊狭劣见；会宗、教、律为一体，开示众生本具之如来藏心。楷定印心宗旨：以般若为宗，以总持为法，以净土为归。一期化缘事毕，人天眼灭，般若舟沉，于本世纪五十年代圆寂。	He received the patriarch's marrow of mind and deeply accorded with the unsurpassed esoteric intent. He founded Mind-Seal Vihara, guiding receptive sentient beings. He fused Chan, Pure Land, and Esoteric Buddhism into one furnace, sweeping away the narrow and inferior views that divide them into separate schools; he united the traditions, teachings, and precepts into a single whole, revealing the tathāgata-garbha mind inherently possessed by sentient beings. He established the Mind-Seal school's guiding principles: prajñā as its principle, dhāraṇī as its method, and the Pure Land as its ultimate destination. When the conditions for his teaching activity in this life were complete, the eyes of humans and devas were extinguished, and the boat of prajñā sank: he entered parinirvāṇa in the 1950s.
师尊元音阿阇黎，名钟鼎，本世纪初示生于安徽合肥李家。幼读孔孟遗教，究生死恍失所在；少就现代学堂，读般若似曾相识。闻嘉佑禅寺一棒钟声，尘嚣顿失；受悟道高僧一椎木鱼，起灭随无。	My revered teacher, Acharya Yuanyin, was named Zhongding. He was born into the Li family of Hefei, Anhui, at the beginning of this century. As a child, he studied the legacy teachings of Confucius and Mencius, yet when investigating birth and death, he felt at a loss. In his youth, he attended a modern school; when he read prajñā teachings, they seemed strangely familiar. On hearing the sound of a bell struck at Jiayou Chan Monastery, the clamor of the world suddenly vanished; upon receiving a

	blow on a wooden fish from an awakened eminent monk, arising and ceasing disappeared with it.
因发心学佛，不事婚娶；为奉养老母，未能出家。礼兴慈和尚学天台，绵密持执弥陀圣号；随古农居士习唯识，深入研究台教纲宗。	Having aroused the resolve to study Buddhism, he did not marry. Because he had to support his aged mother, he was unable to leave home. He paid homage to Venerable Xingci and studied Tiantai, continuously maintaining the sacred name of Amitābha Buddha; he followed lay practitioner Gu Nong in studying Consciousness-Only, conducting an in-depth study of the Tiantai teachings and their essential principles.
亲近应慈大德学华严参禅，忽感人身顿失，光明朗照；追随仁知上师修心密打座，顿证虚空粉碎，大地平沉。蒙诸佛菩萨护念，瑞相屡现；参大愚祖师问答，妙语连珠。受金刚阿阇黎灌顶，尊列师位；应各地参学者敦请，开示佛乘。	He drew near to the virtuous elder Yingci, studying the Avataṃsaka Sūtra and investigating Chan. Suddenly, he felt that his human body had vanished and that luminosity shone brilliantly. He followed Master Renzhi in practicing seated meditation in the Heart-of-Heart Dharma and suddenly realized that empty space had shattered and the great earth had sunk level. Receiving the protective mindfulness of all Buddhas and bodhisattvas, he repeatedly experienced auspicious signs. He investigated Patriarch Dayu's questions and answers, whose marvelous sayings flowed in an unbroken stream. He received empowerment from a Vajra Acharya and was honored with a place among the teachers; at the earnest requests of students from many regions, he expounded the Buddhist vehicle.
师尊以九十余岁高龄，力倡明心见性。东至黑吉辽，西到云贵川，南始湘粤闽，北迄陕甘青，足迹遍及全国各地。美、德、法、日本、加拿大等海外学子，亦多有慕名来归。	Even in his nineties, the revered teacher vigorously advocated realizing the mind and seeing one's true nature. His footsteps reached every part of the country: Heilongjiang, Jilin, and Liaoning in the east; Yunnan, Guizhou, and Sichuan in the west; Hunan, Guangdong, and Fujian in the south; and Shaanxi, Gansu, and Qinghai in the north. Many overseas students from the United States, Germany, France, Japan, Canada, and elsewhere also came to him in admiration.
不辞辛劳，代佛宣化，因弘法而忘我；岂避讥嫌，为法忘躯，撰著述以等身。《略论明心见性》面世，启教界以悟入为根本，振聋发聩；《佛法修证心要》出版，示学人行真修之大道，刻骨铭心。	Untiringly, he proclaimed and transformed on the Buddha's behalf, forgetting himself in propagating the Dharma. How could he shrink from criticism and suspicion? Forgetting his own body for the sake of the Dharma, he wrote works equal to his height.

	When A Brief Discussion of Realizing the Mind and Seeing One's True Nature appeared, it awakened the Buddhist world to the fact that awakening and realization are fundamental, startling the deaf and enlightening the blind. When Essential Teachings for the Practice and Realization of Buddhadharma was published, it showed students the great path of genuine cultivation, leaving an indelible impression.
般若乃修行之眼目，佛法三藏十二部皆在里许；心经是般若之精华，大典一函六百卷尽摄其中。十方菩萨，由此启扬根本大教；三世诸佛，从斯开示无上法轮。《般若波罗蜜多心经》乃佛法经典之核心，故得“心经”之名。	Prajñā is the eye of cultivation; all twelve divisions of the Buddhist canon are contained within it. The Heart Sūtra is the essence of prajñā; an entire treasury of six hundred scrolls is fully encompassed within it. Bodhisattvas throughout the ten directions use it to unfold and propagate the fundamental great teaching; all Buddhas of the three times use it to expound the unsurpassed Dharma wheel. The Prajñāpāramitā Heart Sūtra is the core of the Buddhist scriptures; hence it is called the “Heart Sūtra.”
师尊应敦请而开示经义，有听者发心，录入磁带；学人听录音以翻成文字，经师尊审阅，整理成书。即本书《心经抉隐》所由来也。	At earnest request, the revered teacher expounded the meaning of the sūtra. Some listeners aroused the resolve and recorded it on tape; students listened to the recordings and transcribed them, after which the revered teacher reviewed them and they were compiled into a book. This is how the present book, Uncovering the Hidden Meaning of the Heart Sūtra, came to be.
公元一九九七年岁次丁丑后学弟子齐志军沐手敬书	Respectfully written after washing his hands by the later student-disciple Qi Zhijun, in the year 1997, the Dingchou year of the sexagenary cycle
（2）大愚阿阇黎	(2) Acharya Dayu
问：看到论坛有人贴出的太虚大师对大愚法师的评价，我糊涂了！	Question: I became confused after seeing on an online forum Master Taixu’s evaluation of Dharma Master Dayu!
答：请看太虚大师的声明：	Answer: Please read Master Taixu’s statement:
大愚，信纯、愿弘、心猛、根胜、明理事、勤戒定，乃吾所素知。初本专修念佛三昧，俟普贤行愿。今所传心中心法，据云：十五年冬，感普贤传授，仍以藏中圣教为凭。核之，颇得密净禅之要，传习有缘，自是无咎。	Dayu is pure in faith, expansive in vows, vigorous in resolve, outstanding in capacity, clear in principle and phenomena, and diligent in precepts and samādhi; these are qualities I have long known in him. At first, he specialized in cultivating the Buddha-recitation samādhi, awaiting the practices and vows of Samantabhadra. Of the Heart-of-Heart

	Dharma that he now transmits, it is said that in the winter fifteen years ago, he sensed Samantabhadra transmitting it to him; he nevertheless continued to rely on the sacred teachings preserved in the canon. Upon examination, it has quite well grasped the essentials of Esoteric Buddhism, Pure Land, and Chan. That he transmits it to those with affinity is in itself beyond reproach.
特外间传述，多重其预言时事，谈人夙命，以神相骇异，遂屡书戒之，亦所以不令江湖术士借之惑世人也。与大愚及大圆、法舫、森甫、仲楷各书，皆教诫徒属者。	However, outside accounts place excessive emphasis on his predictions of current events, his discussions of people's past destinies, and astonishing others through spiritual powers. I have therefore repeatedly written to caution him, so that wandering diviners and magicians may not exploit this to delude people.
不知何人好事，取之播腾报章。爰有所谓“觉贤”、“相文”者，竟假之招摇，以肆簧鼓。按：相文仅持准提咒，我国中常持颂者，僧俗何虑千万？衲僧曾行印度、南洋、康、藏者，亦随处有之，何足据此耸人听闻！乃流俗不察，竟亦受其欺，殊堪悯叹。	I do not know who, out of misplaced zeal, took these letters and disseminated them in the newspapers. Thereupon certain persons known as “Juexian” and “Xiangwen” actually used them as a pretext for self-promotion and brazen persuasion. As for Xiangwen, he merely maintains the Cundī Mantra; among those in our country who constantly recite it, how could there be fewer than thousands among monastics and laity? There are also monks who have traveled in India, Southeast Asia, Kham, and Tibet; such people are found everywhere. Why make a sensation on that basis? Yet common people fail to examine the matter and are actually deceived by them. This is truly lamentable.
故特声明，以杜诬罔。	I therefore make this statement especially to put an end to falsehood and deception.
——见《海》刊十卷九期（P1121）太虚启事——	—See Master Taixu's notice in Hai magazine, vol. 10, no. 9, p. 1121—
问：齐老师，老人说大愚祖师在终南山，不知有哪位老师见着了？	Question: Teacher Qi, the elder said that Patriarch Dayu was in the Zhongnan Mountains. Does anyone know of a teacher who has seen him?
答：我进山找过，没见着。	Answer: I went into the mountains to look for him, but did not see him.
（3）王骧陆阿阇黎	(3) Acharya Wang Xianglu
书信一封：	A letter:

海容仁弟足下：	Dear younger brother Hairong,
一、接由吴中转来信，极慰悬悬，知以环境关系，常乏兴趣，因又系念不置。当知环境一切，无非是玉成我者，处处是助道因缘，不论冤亲，皆我善知识；得获教训，难能可贵，应思报德，此大悲心之所由起也。	1. I have received the letter forwarded by Wu Zhong, which greatly relieved my lingering concern. Knowing that, because of your circumstances, you often lack interest, I have again been unable to put you out of my mind. You should understand that everything in your circumstances serves only to refine you; everywhere are causes and conditions that aid the Way. Whether hostile or friendly, all are our good spiritual friends. To receive instruction from them is rare and precious; you should think of repaying their kindness. This is how the mind of great compassion arises.
二、我人处世，一切唯使心田定而已矣。处世即须与世有即，但虽即而不可与逆。凡看不入眼即逆也，贪喜不舍亦逆也，麻木不仁亦逆也。应明知之而勿为所移，必人法双空，空即自定。如空力不足，遂有种种分别烦恼。	2. For us as we live in the world, everything lies simply in making the mind-ground settled. To live in the world, one must engage with it, but even while engaging with it, one must not oppose it. Whatever displeases the eye is opposition; greedily clinging to pleasure is also opposition; numb indifference is also opposition. One should clearly know these things without being moved by them. One must realize the twofold emptiness of self and phenomena; in emptiness, the mind naturally becomes settled. If the power of emptiness is insufficient, all kinds of discriminations and afflictions arise.
须知娑婆世界，称为五浊，又曰恶世，如入厕而欲求香，又谁之过耶？菩萨明知之而不惜劳苦以为救度，尽一分是一分，成败得失勿计也。一以尽心，一以练心，虽更不堪之事逼到眼前，因早已计及法尔如是，庸何伤哉？	You must know that the Sahā world is called the five turbidities and is also called an evil world. If one enters a latrine and seeks fragrance, whose fault is that? Bodhisattvas clearly know this, yet do not spare themselves hardship in order to liberate others. Do as much as one can, one part at a time; do not calculate success or failure, gain or loss. On the one hand, give one’s whole heart; on the other, train the mind. Even when utterly unbearable matters press before one’s eyes, having already reckoned that this is simply how things are, why should one be hurt?
三、今言救世，不必於果上太著力，吃力而不讨好也，惟须於因上多努力，作一先知先觉者。目前尚非我等放手做事之时，一切皆有待因缘时节，惟宜多自充实。	3. Speaking now of saving the world, there is no need to exert too much effort at the level of results; it is arduous and wins no appreciation. One need only work much harder at the level of causes and become one who knows and awakens before

	others. At present, it is not yet the time for people such as us to act freely and fully; everything awaits the proper causes, conditions, and time. We should simply enrich and equip ourselves more fully.
四、以足下之才之美，日后必可大用，此时正好练气。环境如是，是福不是苦，一切皆赖其玉成也。近来用功，宜致力於“无碍”二字，一切一切试观究有碍否？碍与不碍，皆我幻心妄作，以为有碍，自生颠倒，此即是自缚，非定也。足下宜放开心胸，看一切本来如是。日月虽逝我不逝，我之工作岂此一世耶？	4. With your talent and fine qualities, you will surely be of great use in the future. At present, this is an excellent time to train your vital energy. Such circumstances are blessings, not suffering; everything depends on them to refine you. In your recent practice, you should concentrate on the two words “without obstruction.” Examine everything: is there, in the end, any obstruction? Obstruction and nonobstruction are both fabricated by our illusory minds. Thinking there is obstruction, we give rise to distorted views on our own; this is self-binding, not samādhi. You should open your mind and regard everything as it fundamentally is. Though the sun and moon pass, I do not pass away. Is my work confined to this one lifetime?
五、智者处世，看处处是道场，了达世间一切都是幻化无常；初以为有希望，到其闻即不无失望。须知法尔如是，正因我之希望乃有如此失望耳。足下备尝辛苦，得到教训不少，莫负此环境也。一转即是菩提，宁非快事。一人在外，身体宜保重，劳力勿劳心，劳心勿劳神，此身心正大有为，至嘱至盼。	5. When the wise live in the world, they see every place as a place of practice, understanding that everything in the world is illusory and impermanent. At first one thinks there is hope, but when one hears the outcome, disappointment is not absent. You must know that this is simply how things are; it is precisely because of our hopes that such disappointment arises. You have fully tasted hardship and received no small amount of instruction. Do not fail this environment. With one turn, it is bodhi—is this not a joyful thing? Living away from home, you should take good care of your health. Let the body labor, but do not let the mind labor; let the mind labor, but do not let the spirit labor. This body and mind have much great work yet to do. I earnestly urge and hope this of you.
匆复。即颂	A hasty reply. I offer my respectful wishes for
近祉	your continued well-being.
骧陆合掌	Xianglu, with palms joined
（4）元音阿阇黎	(4) Acharya Yuanyin
【老人传承】	[The Elder’s Lineage]

问：请问元音老人之恒河大手印，是否传承自贡噶上师?	Question: Was Master Yuanyin's Mahāmudrā of the Ganges transmitted through Master Gongga?
答：至于老人本人的传承，老人在世时曾说过，他老人家跟各宗的好多上师、大德、善知识学过法，最后还是决定继承心密。	Answer: As for the elder's own lineage, while he was alive he said that he had studied Dharma with many masters, virtuous elders, and good spiritual friends from various traditions. In the end, he still decided to inherit the Heart-of-Heart Dharma.
（元音老人《问答集》曾记录："我本人就拜了好几个师父。我的第一位师父是天台宗的兴慈老法师。后来拜禅宗师父。还有华严宗的祖师应慈老法师。学密法后拜了王骧陆先生、贡嘎上师和法相宗范古农居士为师"——编者注）	(Master Yuanyin's Questions and Answers records: "I myself took refuge with several masters. My first master was the old Dharma Master Xingci of the Tiantai school. Later, I took refuge with a Chan master. There was also the old Dharma Master Yingci, patriarch of the Avataṃsaka school. After studying Esoteric Buddhism, I took Mr. Wang Xianglu, Master Gongga, and lay practitioner Fan Gunong of the Dharma Characteristics School as my masters."—Editor's note)
问：当年元音老人上师不也是有过密乘上师后才修心密的吗?	Question: Did Master Yuanyin not also practice the Heart-of-Heart Dharma only after having had Vajrayāna masters?
答：不是。听上师讲，是在经王骧陆上师开许后才学其它密法的。	Answer: No. According to what the master said, he studied other esoteric practices only after receiving permission from Master Wang Xianglu.
【老人书籍】	[The Elder's Books]
问：如果元音老人的著作能够在全国书店里公开发行，那真是众生的大福报啊!	Question: If Master Yuanyin's writings could be openly distributed in bookstores throughout the country, that would truly be a great blessing for sentient beings!
答：今天，我见到一套老人的著作《佛法修证心要》。出版发行：宗教文化出版社	Answer: Today, I saw a set of the elder's writings, Essential Teachings for the Practice and Realization of Buddhadharma. Published and distributed by: Religious Culture Press
书　　号：ISBN 7-80123-619-X/B。22	Book number: ISBN 7-80123-619-X/B.22
总 定 价：88.00元（共5册）	List price: 88.00 yuan (five volumes)
问：宗教文化出版社？公开发行了？！	Question: Religious Culture Press? It has been openly distributed?!
答：对！是公开发行了。今天我见到的这一套书是上新华书店书架的，并非内部流通。出版社是请国家佛协的大德审验的，这次请了五位。	Answer: Yes, it has been openly distributed. The set I saw today was placed on the shelves of Xinhua Bookstore; it was not for internal circulation. The

	publisher invited eminent members of the national Buddhist association to examine it; this time, five were invited.
【回忆老人】	[Remembering the Elder]
问：1994年第一次去谓南路见老人，师傅对我们讲做功夫，大意是，王阳明平时可会做功夫了，骑在马上，目光也不超过一丈。听时感到狂心顿歇。要知道俺是扛着多少问题去的。	Question: When I first went to Weinan Road to see the elder in 1994, the master spoke to us about practice. The general meaning was that Wang Yangming was always able to practice: even when riding a horse, his gaze did not extend beyond one zhang. When I heard this, my wild mind suddenly came to rest. You should know that I went there burdened with so many questions.
答：老人太平常了，看不出有功夫，加持力却极强。“听时感到狂心顿歇”，正是加持力所致啊。	Answer: The elder was utterly ordinary; one could not tell that he possessed any attainment, yet his power of blessing was extremely strong. “My wild mind suddenly came to rest when I heard this”—that was precisely due to the power of blessing.
【情生智隔】	[When Emotion Arises, Wisdom Is Obscured]
问：请问，老师对老人最深的印象是什么?	Question: May I ask what your deepest impression of the elder is?
答：很平常很平常的一位老人。这正合那句：平常心是道。	Answer: A very ordinary, very ordinary old man. Just as the saying goes: “Ordinary mind is the Way.”
问：老师，您当年有没有想在老人身边多亲近的想法呢?	Question: Teacher, did you ever wish to spend more time close to the Elder?
答：老人说“情生智隔”。	Answer: The Elder said, “When feelings arise, wisdom is obstructed.”
问：老师，其实打电话也好，网上联系也好，跟见面还是有所不同的。	Question: Teacher, whether by telephone or online, staying in touch is still different from meeting in person.
答：情生也!	Answer: Feelings arise, indeed!
问：呵呵！老师，我总觉得要是在老师身边潜移默化的教育会比网上联系更直接。	Question: Ha ha! Teacher, I have always felt that being at your side and receiving your subtle influence would be more direct than keeping in touch online.
答：有一次，山东的居士送老人走，哭了。老人说：“你看看！你看看！情深似海呀！”	Answer: Once, a lay practitioner from Shandong saw the Elder off and wept. The Elder said, “Look! Look! Feelings as deep as the sea!”

问：元音老人是弥勒化身吗?	Question: Is Master Yuanyin an emanation of Maitreya?
答：弥勒佛化身千百亿。假如你的身口意都与弥勒佛相应，那么，你也堪称弥勒佛的化身。	Answer: Maitreya Buddha has countless emanation bodies. If your body, speech, and mind are all in accord with Maitreya Buddha, then you too may be called an emanation of Maitreya Buddha.
问：老师，元音老人是往生的兜率天吗?	Question: Teacher, was Master Yuanyin reborn in Tuṣita Heaven?
答：老人在咱们心里呢。	Answer: The Elder is in our hearts.
问：感激您的指导，祝您（感觉祝您什么都不见得合适），那就祈求您长久住世吧。阿弥陀佛!	Question: I am grateful for your guidance. I wish you—though it does not seem quite fitting to wish you anything—so let me pray that you remain in this world for a long time. Amitābha Buddha!
答：上师在世时，我发愿与上师同去，被上师骂了一顿。 ^o^	Answer: While my guru was alive, I vowed to go with him, and he gave me a sound scolding. ^o^
【感恩老人】	[In Gratitude to the Elder]
问：我不是说非要找元音老人缺点，而是说不要尊敬过了头沦为迷信!	Question: I am not saying that we must look for faults in Master Yuanyin; I am saying that we should not revere him to such an extent that it becomes superstition!
答：这句话算不算迷信：“宁将此身碎为微尘，也难报师尊　元音老人的深恩于万一！”	Answer: Would this statement count as superstition? “I would rather have this body ground into fine dust than fail to repay even one ten-thousandth of the profound kindness of my revered teacher, Master Yuanyin!”
问：是因为老人告诉您“本无烦恼”吗?	Question: Is it because the Elder told you, “Originally there are no afflictions”?
答：并非因为老人告诉，而是因为按老人告诉的方法实行后的结果。打个比方吧：你写文章的本领其实并非导师告诉你的，而是你按导师的教导，自己练习、摸索出来的。若他告诉你，你就知道了，这么简单的事，那等于听闻，那就未必能激起这样的感恩心。	Answer: It is not because the Elder told me so, but because of the results of putting into practice the method he taught. Let me give an analogy: your ability to write articles was not actually given to you by your teacher; rather, it came from your own practice and exploration in accordance with your teacher’s instruction. If simply being told by him meant that you knew it—if it were such a simple matter—that would amount merely to hearing the teaching, and it might not necessarily inspire such gratitude.
111、传法师	111. Dharma-Transmission Teacher

【灌顶传法】	[Empowerment and Dharma Transmission]
问：我称您老师还是师父?	Question: Should I address you as Teacher or Master?
答：凡是在我这里灌顶的，在灌顶前我都是先启请（师尊元音）老人，并说明是老人为你灌顶。还说明咱们的根本上师是 元音老人，咱们是师兄弟。	Answer: Before I confer empowerment on anyone here, I first invoke the Elder, Master Yuanyin, and explain that it is the Elder who is conferring the empowerment upon you. I also explain that our root guru is Master Yuanyin and that we are Dharma brothers and sisters.
另，你的心情我能理解，我的心情你未必理解（若理解就不会有这些问题）。还有一个办法两相合适：心密的传法老师并非只有我一人，别的老师可能不是这样的，你完全可以问清楚是他自己收徒后，再去受他灌顶可也。	Moreover, I can understand how you feel, but you may not understand how I feel—if you did, you would not raise these questions. There is another way that would suit both sides: I am not the only Dharma-transmission teacher of the Mind-Seal school. Other teachers may not be like this. You may certainly ask clearly whether a teacher accepts disciples personally, and then receive empowerment from that teacher.
可我为什么不自己收徒呢？我也说清楚个中的道理：老人在世时明确地表示“我要为你们负责到底的”，也就是说，只要信得过老人，依止老人是决定解脱的。依止我能决定解脱么？这个应该是我最清楚。	But why do I not accept disciples myself? Let me explain the reason clearly. While the Elder was alive, he explicitly said, “I will take responsibility for you all to the very end.” That is to say, so long as one has faith in the Elder, relying on him ensures liberation. Can relying on me ensure liberation? I should know that better than anyone.
我也曾修行多年，最起码我不能妄语骗人吧。实言相告，我自知我目前还没说这话的底蕴。又兼，老人圆寂后，加持力更强了。所以，凡找我灌顶的，咱们都依止老人，实是为学人决定解脱故。	I too have practiced for many years; at the very least, I cannot deceive people with false speech. To tell you the truth, I know that I do not yet have the foundation to make such a claim. Moreover, after the Elder passed away, his blessing power became even stronger. Therefore, whenever people come to me for empowerment, we all rely on the Elder, truly for the sake of ensuring the liberation of students.
也有对这个说法不大适应的，我就向他解释，这与我谦虚或者虚伪没有关系。主要是因为老人圆寂后，加持力更强了，这不是空头理论或者托词，你进入实修后就能切实体验得到。	Some people are not quite able to accept this way of speaking, so I explain to them that it has nothing to do with my being modest or hypocritical. The main reason is that, after the Elder passed away, his blessing power became even stronger. This is not empty theory or a pretext; once you enter actual practice, you will be able to experience it directly.

【心坛管理】	[Mind-Seal Forum Administration]
某甲：关于批判**那个败类。lvm却不管三八二十七，说什么“网上无法求证，争之何益？越争事越多……”你既是非不分，又是非乱辨，如此见解，与那佛门败类何别?	Person A: Regarding the criticism of **that scoundrel. lvm, however, without distinguishing right from wrong, says, “There is no way to verify it online; what use is there in arguing? The more one argues, the more trouble there will be …” You neither distinguish right from wrong nor discern it properly. With views such as these, how are you any different from that scoundrel in the Buddhist community?
答：既不能息诤，你爱说什么就说什么吧。	Answer: Since you cannot stop arguing, say whatever you like.
问：做啥也别做老师，做哪门的老师也别是心密的传法师。沙漠里行船，何其之难也！	Question: Whatever you do, do not become a teacher; and of all kinds of teachers, do not become a Dharma-transmission teacher of the Mind-Seal school. Sailing a boat across the desert—how difficult it is!
答：摊上了，也就不想别的了。	Answer: Since I have taken it on, I do not think of anything else.
问：穷则独善其身，达则兼善天下。	Question: When poor, cultivate oneself alone; when successful, benefit the world as well.
答：有缘就弘法，无缘便自了。	Answer: When there is affinity, propagate the Dharma; when there is no affinity, attend to one’s own liberation.
问：您是有时候说话直，有人听不惯说您冷。要我是您早归隐了，这些人连侍师法都不懂，有什么资格说话。	Question: Sometimes you speak bluntly, and some people cannot bear it and say that you are cold. If I were you, I would have withdrawn into seclusion long ago. These people do not even understand how to serve a teacher; what right do they have to speak?
答：反正直心是道场，就不管冷热了。	Answer: Since a straightforward mind is the place of practice, there is no need to concern oneself with being called warm or cold.
问：老师多多保重，实在不行您也学初祖得了。这是我心里话，管他什么弘法利生。	Question: Teacher, please take good care of yourself. If it truly becomes impossible, you might as well follow the example of the First Patriarch. This is what is truly in my heart; never mind propagating the Dharma and benefiting sentient beings.

答：有缘就弘法，无缘便自了。	Answer: When there is affinity, propagate the Dharma; when there is no affinity, attend to one's own liberation.
弘法不是有事——梦幻佛事，水月道场。	Propagating the Dharma is not an affair—Buddha-work is dreamlike, and the place of practice is like the moon reflected in water.
自了不是无事——种粮棉油，吃用不愁。	Attending to one's own liberation is not being without affairs—plant grain, cotton, and oil crops, and have no worries about food and daily necessities.
问：相识日久，我对您的朴实人品毫无怀疑了。当时肯定不是您删了我的帖子。一定是一些热心的师兄吧。至今，您都没有删我的帖，封我的ip。这在任何其他的论坛，都是不可能的。在某些师兄看来，您的谦让令我得寸进尺了。但我想，正是您的谦让，让心密的师兄能接受到佛陀教法的熏习，而不是以口头机锋来自娱甚至误导初学。	Question: Having known you for a long time, I have no doubt at all about your plain and honest character. You certainly did not delete my post at that time. It must have been some well-intentioned Dharma brothers and sisters. To this day, you have never deleted my posts or blocked my IP address. That would be impossible on any other forum. In the eyes of some Dharma brothers and sisters, your forbearance has allowed me to push my luck. But I think it is precisely your forbearance that enables Mind-Seal practitioners to receive the formative influence of the Buddha's teachings, rather than amusing themselves with mere verbal repartee or even misleading beginners.
答：哦！删贴的原则是这样：触犯十条、辱及祖师。	Answer: Oh! The principles for deleting posts are these: violating the ten rules or insulting the patriarchs.
问：其他人的贴子都有人回，为什么这个问题不给回答呢？难道这个不需要回答吗？	Question: Other people's posts receive replies. Why is this question not answered? Does it not need an answer?
答： 哦！是这样的：	Answer: Oh! This is how it is:
网上的善知识很多，而我的见解又未必都是正确的，若有人回答，我也可以对照学习。所以，凡不是指名问我的，一般我都不插言。我跟发问者一样，也在等着有人回答，以便于学习提高。	There are many good spiritual friends online, and my own views are not necessarily all correct. If someone else answers, I too can compare and learn. Therefore, unless a question is specifically addressed to me, I generally do not interject. Like the person asking the question, I am also waiting for someone to answer, so that I may learn and improve.
112、心密弟子	112. Mind-Seal Disciples

问：修六字大明咒的是否就称为心密弟子？	Question: Are those who practice the Six-Syllable Great Bright Mantra called Mind-Seal disciples?
答：受过心密灌顶的才是心密弟子。	Answer: Only those who have received Mind-Seal empowerment are Mind-Seal disciples.
问：什么是心密弟子之相？	Question: What are the characteristics of a Mind-Seal disciple?
答：既做心密弟子，一开始就应学习无相。	Answer: Once one becomes a Mind-Seal disciple, one should begin by learning formlessness.
甲：心密一家人丁日盛，可喜可贺呀！	A: The Mind-Seal family is growing day by day. How joyful and worthy of celebration!
答：普贤菩萨告诉大愚阿阇黎此法当机。	Answer: Samantabhadra Bodhisattva told Acharya Dayu that this Dharma is suited to the present recipients.
问：在心坛上总有人爱说你是心密弟子吗？你是元音老人弟子吗？哪个法门不是世尊的应机说法啊，请问老师有必要这么说吗？	Question: On the Mind-Seal forum, people always like to say, “Are you a Mind-Seal disciple? Are you a disciple of Master Yuanyin?” Was not every Dharma gate taught by the World-Honored One in accordance with the capacities of beings? Teacher, is it necessary to say such things?
答：心密弟子就是佛弟子。心密弟子应该成为广大佛弟子的表率。	Answer: Mind-Seal disciples are disciples of the Buddha. Mind-Seal disciples should become examples for the broad community of Buddhist disciples.
问：不要把【灭心密者】（某网友的用户名——编者注）当个什么东西！他是谁啊，灭心密？能够灭心密的只有心密行人。他们诽谤不了心密，心密行人不如法修持才是真诽谤心密啊！	Question: Do not make anything of [Destroyer of the Mind-Seal School] (the username of an internet user—editor’s note)! Who is he, to destroy the Mind-Seal school? The only people capable of destroying the Mind-Seal school are Mind-Seal practitioners. They cannot slander the Mind-Seal school; it is Mind-Seal practitioners’ failure to practice in accordance with the Dharma that truly slanders the Mind-Seal school!
答：格言！格言！能够灭心密的只有心密行人。	Answer: A maxim! A maxim! The only people capable of destroying the Mind-Seal school are Mind-Seal practitioners.

二、初修心密六字明

II. Beginning the Practice of the Six-Syllable Mantra in Heart Esotericism

113、修心密六字明与心密有何关系?	113. What is the relationship between practicing the Mind-Seal Six-Syllable Mantra and the Heart-of-Heart Dharma?
问：如果自己没法坐两小时，又想修心中心，怎么办?	Question: If one is unable to sit for two hours but wishes to practice the Heart-of-Heart Dharma, what should one do?
答：那就先修六字明，待能坐够两小时，再修心中心法可也。	Answer: First practice the Six-Syllable Mantra. When you can sit for a full two hours, you may then practice the Heart-of-Heart Dharma.
问：请问老师，修六字大明咒多长时间才可以修心中心密法?	Question: Teacher, how long must one practice the Great Six-Syllable Mantra before one may practice the Heart-of-Heart Esoteric Dharma?
答：哦！只是说灌顶前可以先修六字明。并没有规定修多少六字明才可以修心中心法。所以，六字明并不是心中心法的前行，心中心法没有前行。	Answer: Oh! It simply means that one may first practice the Six-Syllable Mantra before receiving empowerment. There is no rule prescribing how much of the Six-Syllable Mantra one must practice before practicing the Heart-of-Heart Dharma. Therefore, the Six-Syllable Mantra is not a preliminary practice of the Heart-of-Heart Dharma; the Heart-of-Heart Dharma has no preliminary practices.
114、心密六字明，不需灌顶就可以修吗?	114. Can the Mind-Seal Six-Syllable Mantra be practiced without empowerment?
问：“佛法心中心”网页的六字大明咒修法是否算是普传法，是否不需要经过灌顶和传承就可以自己修，这样的普传法是否还可以教别人?	Question: Is the Great Six-Syllable Mantra practice on the “Buddhadharma Heart-of-Heart” website a generally transmitted practice? May one practice it independently without receiving empowerment or transmission? May such a generally transmitted practice also be taught to others?
答：六字明原本也是灌过顶才可以修的。当年师公王骧陆上师怜悯大家当面求法不易，曾设坛为将来所有的有缘众生都灌了顶。虽不使用“普传法”这个词，然六字明可以辗转相传。我向师尊元音老人求心中心法时，老人嘱我先修六字明。咒语和手印是信里邮来的。修了半年后，才去上海灌顶。	Answer: Originally, one could practice the Six-Syllable Mantra only after receiving empowerment. In those days, our grandmaster, Master Wang Xianglu, took pity on those for whom it was difficult to seek the Dharma in person. He once established an altar and conferred empowerment upon all future sentient beings with affinity. Although he did not use the term “generally transmitted practice,”

	the Six-Syllable Mantra may be passed on from person to person. When I asked Master Yuanyin for the Heart-of-Heart Dharma, the Master instructed me first to practice the Six-Syllable Mantra. The mantra and mudrā were mailed to me in a letter. Only after practicing for half a year did I go to Shanghai to receive empowerment.
115、心密六字大明咒坐修仪轨	115. Ritual Procedure for Seated Practice of the Mind-Seal Great Six-Syllable Mantra
心密六字大明咒坐修仪轨：	Ritual Procedure for Seated Practice of the Mind-Seal Great Six-Syllable Mantra:
一、入座，合掌，念四皈依咒语 3—7 遍：	I. Take your seat, join your palms, and recite the Four Refuges Mantra 3–7 times:
“南无古鲁贝，南无布达雅，南无达尔嘛雅，南无僧嘎雅。”	“Namo Gurubhya, Namo Buddhāya, Namo Dharmāya, Namo Saṅghāya.”
二、念三遍：	II. Recite three times:
“南无根本上师元音阿阇黎，南无十方三世诸佛、菩萨、金刚、护法神祇。”	“Homage to the root master, Acharya Yuanyin; homage to all Buddhas, bodhisattvas, vajras, and Dharma protectors throughout the ten directions and three times.”
三、念一遍：	III. Recite once:
“祈求根本上师元音阿阇黎，祈求十方三世诸佛、菩萨、金刚、护法神祇慈力加被，消我业障，使我安心入佛，虔修妙法，早日成就，救度众生。”	“I pray that the root master, Acharya Yuanyin, and all Buddhas, bodhisattvas, vajras, and Dharma protectors throughout the ten directions and three times may, through their compassionate power, bless and protect me; eliminate my karmic obstacles; enable me to settle my mind and enter the Buddha; cultivate this wondrous Dharma devoutly; swiftly attain accomplishment; and liberate sentient beings.”
四、结大莲花手印（黄布盖手）：	IV. Form the Great Lotus Mudrā (cover the hands with a yellow cloth):
掌根、拇指、小指，三点合，其余六指自然分开，置于胸前。即：合掌后，自然分开六指。	Bring together three points—the bases of the palms, the thumbs, and the little fingers—while allowing the remaining six fingers to separate naturally. Hold the mudrā before the chest. That is, after joining the palms, naturally separate the six fingers.

念六字大明咒（心念耳闻）：	Recite the Great Six-Syllable Mantra (recite mentally and listen with the ears):
“嗡嘛呢呗　　(ong ma ni bei mei hong)”（每分钟大约40至50遍）	“Oṃ Maṇi Padme Hūṃ (ong ma ni bei mei hong)” (approximately 40–50 recitations per minute).
要求每日都坐半小时以上，两小时更好。以轻松自然为度。	Sit every day for at least half an hour; two hours is better. Let ease and naturalness be the standard.
五、举顶，念六字大明咒15遍。再念一遍发愿文：	V. Raise the mudrā to the crown of the head and recite the Great Six-Syllable Mantra fifteen times. Then recite the aspiration prayer once:
“愿此生速开智慧成佛，救度众生，不求余果。”	“May I swiftly open wisdom and attain Buddhahood in this life, liberate sentient beings, and seek no other fruition.”
六、顶上散印，下座。	VI. Release the mudrā above the crown of the head and leave the seat.
问：心中心六印和大莲花印不盖黄布行吗?	Question: Is it acceptable not to cover the Heart-of-Heart Six Mudrās and the Great Lotus Mudrā with a yellow cloth?
答：若不盖，便不如法。	Answer: If they are not covered, the practice is not in accordance with the Dharma.
乙：六印和大莲花印要盖黄布，否则过往神灵会拜的，所以要惜福。	B: The Six Mudrās and the Great Lotus Mudrā must be covered with a yellow cloth; otherwise, passing spirits and deities will bow to them. Therefore, one should cherish one’s blessings.
答：对！盖手是为惜福。	Answer: Correct! Covering the hands is for cherishing one’s blessings.
116、上座重在修心而不重腿	116. While Sitting, the Essential Point Is Cultivating the Mind, Not the Legs
问：我现在每天修六字大明咒，双盘姿势腿有疼痛。有两种说法，一是坚持过去，另一说是不可硬撑，我不知那种做法较合适?	Question: I now practice the Great Six-Syllable Mantra every day, but my legs hurt in the full-lotus posture. There are two views: one says to persist through it, while the other says not to force oneself. I do not know which approach is more suitable.
答：“两种说法”的说者，他若是曾坚持过来的人，不但他有他的道理，而且他有他的体验。您若与他根性相近，他就能指导您过这一关。	Answer: If the person who advocates “the two views” is someone who has persisted through it, then not only does he have his reasons, but he also has his experience. If your capacities are similar to his, he can guide you through this hurdle.

若他并无体验，您别太理会可也，他自己都没过关，您理会他，能过这一关吗！而且一开始就告诉您，修心不修腿，不能双盘者就单盘，不能单盘者就草盘，草盘也不能，就在座位下边交叉着地。这绝不是说盘座不好，而是重在修心而不重腿。只在腿上用心，就耽误了大好的时间，不值得啊！	If he has no such experience, you need not pay him too much heed. If he has not passed this hurdle himself, how can attending to him help you pass it? Moreover, from the outset it has been said: cultivate the mind, not the legs. If you cannot sit in full lotus, sit in half lotus; if you cannot sit in half lotus, sit cross-legged; if even that is impossible, simply cross your legs beneath your seat on the ground. This is not to say that lotus sitting is not good; it means that cultivating the mind is more important than the legs. If you focus your mind only on the legs, you waste precious time. It is not worthwhile!
问：腿疼坐不住，想晃动身子，是气脉未通的现象吗？	Question: When my legs hurt and I cannot remain seated, I want to sway my body. Is this a sign that the channels and vital energy have not opened?
答：腿、气脉等都未离心，心外无疼。	Answer: Legs, channels, and vital energy are all not apart from mind; apart from mind, there is no pain.
问：我坐时不去理它，是否只要坚持坐下去，日久功深，腿自然会伏顺呢？	Question: When I sit, if I do not attend to it and simply persist in sitting, will my legs naturally become compliant as time passes and my practice deepens?
答：其实是“降伏其心”。	Answer: In truth, it is a matter of “subduing one’s mind.”
问：后半小时都坐不大好了，不知道为什么？	Question: During the latter half hour, I cannot sit very well. I do not know why.
答：仁者心动。	Answer: It is your mind that moves, good sir.
117、座上只用照顾咒语，莫管其他。	117. While Sitting, Attend Only to the Mantra; Do Not Concern Yourself with Anything Else.
问：坐上，有时观想一下，身体虚空，或者是佛我一体，这样心里清静些，能提高效果，我现在偶尔观想，只是作为权宜之计，不是一直观想，也可以用用吧？	Question: While sitting, I sometimes visualize my body as empty space, or visualize that the Buddha and I are one. This makes my mind quieter and can improve the effect. I now use visualization only occasionally as a temporary expedient, not continuously. Is it acceptable to use it sometimes?
答：座上只用照顾咒语，莫管其他。	Answer: While sitting, attend only to the mantra; do not concern yourself with anything else.

问：我也是临时借用，暂时用用，不会落套。	Question: I am only borrowing it temporarily, using it for the moment. I will not become trapped in a fixed pattern.
答：当然不会落套，因为已经在套里了。	Answer: Of course you will not become trapped in a pattern, because you are already trapped in one.
问：您厉害。只用照顾咒语，莫管其他，今天早上这样，好多了。我原来觉得自己念头非常顽固，要像章鱼一样适用许多触角（各种方法）才能抓住。今天，放下，一切放下，只是持咒，感觉轻松多了，那种感觉就是原来得来全不费功夫。	Question: You are formidable. Today I followed your instruction to attend only to the mantra and not concern myself with anything else, and it was much better. I used to think that my thoughts were extremely stubborn, and that I needed to use many tentacles, like an octopus—various methods—to seize hold of them. Today I let go, let go of everything, and simply held the mantra. It felt much easier. It was the feeling of what I had sought so hard coming without effort.
答：早就说“以轻松自然为度”。	Answer: I have long said, “Let ease and naturalness be the standard.”
问：要踏破铁鞋才能信得及。	Question: One must wear out iron shoes before one can truly believe it.
答：哈哈！那就多造几双铁鞋吧。	Answer: Ha ha! Then make a few more pairs of iron shoes.
118、金刚持：心念耳闻	118. Vajra Recitation: Mental Recitation and Listening with the Ears
（1）金刚持重在“听闻”	(1) In Vajra Recitation, Listening Is Essential
问：如何心念耳闻?	Question: How does one recite mentally and listen with the ears?
答：心念耳闻即“金刚持”，重在“听闻”。	Answer: Mental recitation and listening with the ears is “vajra recitation”; listening is essential.
“心念耳闻”并不是想咒语，而是听得历历分明。为了帮助听到，嘴唇可微动。但别人听不到。旨在用耳根摄住意根 。	“Mental recitation and listening with the ears” does not mean thinking about the mantra, but hearing it with complete clarity. To help one hear it, the lips may move slightly, though others cannot hear it. Its purpose is to use the ear faculty to gather in the mind faculty.
“此方真教体，清净在音闻”嘛。若真这样，速度不会随着妄念的减少而变慢。	As it is said, “The true substance of this land’s teaching lies in purity through hearing sounds.” If this is truly done, the speed will not slow as deluded thoughts diminish.

问：我想请教一下，怎样念咒才是从心中流出？	Question: I would like to ask: How should one recite the mantra so that it flows from the mind?
答：其实就是轻松自然，别造作、别拿捏，轻松明快，自然流畅。	Answer: It is simply to be relaxed and natural. Do not be contrived or overly deliberate; be relaxed and clear, natural and flowing.
问：心念耳闻，嘴唇微动，那么，舌头动不动呢？	Question: In mental recitation and listening with the ears, the lips move slightly. Does the tongue move as well?
答：不出声音，重在听闻。莫太拘泥嘴唇与舌头，都是为了帮助听闻。	Answer: Do not produce sound; listening is essential. Do not be overly rigid about the lips and tongue. They are all merely aids to listening.
问：“心念耳闻”之“心念”与默念有何区别？	Question: What is the difference between the “mental recitation” in “mental recitation and listening with the ears” and silent recitation?
答：“心念耳闻”重在听闻，并不是念诵。为区别于口念，故名“心念”。而默念是默默地念诵。	Answer: In “mental recitation and listening with the ears,” listening is essential; it is not recitation. It is called “mental recitation” to distinguish it from recitation aloud. Silent recitation, however, is reciting silently.
（2）耳闻咒语与呼吸无关	(2) Hearing the Mantra Is Unrelated to Breathing
问：心念耳闻时，怎么配合呼吸？	Question: When reciting mentally and listening with the ears, how should one coordinate it with the breath?
答：不能理睬呼吸，顺其自然。耳闻咒语与呼吸无关。	Answer: Do not attend to the breath; let it take its natural course. Hearing the mantra is unrelated to breathing.
问：弟子修六字大明。上座调息静心后，开始持咒。偶有一持咒便胸口不适。不持静心反而清净。不知何故。请师傅开示。	Question: This disciple practices the Great Six-Syllable Mantra. After regulating the breath and quieting the mind upon taking the seat, I begin to hold the mantra. Occasionally, as soon as I begin holding the mantra, I feel discomfort in the chest. When I do not hold it but instead quiet the mind, it is actually clear and peaceful. I do not know why. Please give instruction, Master.
答：可能有两个不同的原因：	Answer: There may be two different causes:
①不能忘掉呼吸。	1. You are unable to forget the breath.
心密打坐，并不调息，心念耳闻，与呼吸无关。若不忘呼吸，由于咒语极快，呼吸的速度是远赶不上咒语的。	In Mind-Seal sitting, one does not regulate the breath. One recites mentally and listens with the

又总不能忘掉呼吸，由于憋气，便感觉胸口不适。	ears; it is unrelated to breathing. If you cannot forget the breath, the mantra is extremely rapid, while the breath cannot possibly keep pace with it. Since you are unable to forget the breath, you hold your breath and consequently feel discomfort in the chest.
②误解了心念耳闻的“心”。	2. You have misunderstood the “mind” in “mental recitation and listening with the ears.”
误以为这个“心”是指心脏部位，总是往心脏部位注意，这就无形中意守了中丹田。没有打坐功夫的人，若意守中丹田，便会感觉胸口不适。对治的办法是：听到咒语是从下丹田发出，轻松自然，如珠走盘。（注意：这个方法只是对治上述情况，不能推而广之。）待身体能够化空，就不管什么下丹田不下丹田了。	You mistakenly take this “mind” to refer to the location of the physical heart and continually direct your attention there. Without realizing it, you are concentrating on the middle dantian. If a person without meditative training concentrates on the middle dantian, chest discomfort will result. The corrective method is to hear the mantra as issuing from the lower dantian, relaxed and natural, like pearls rolling across a tray. (Note: This method is only a remedy for the situation described above and must not be generalized.) Once the body can dissolve into emptiness, there is no need to concern yourself with the lower dantian or not.
问：老师，怎样念，才是心念耳闻？	Question: Teacher, how should one recite in order to recite mentally and listen with the ears?
答：有人问过老人这个问题。老人说：“就这样吧，你念一句咒。”	Answer: Someone once asked the Master this question. The Master said, “Let us do it this way: recite one mantra.”
他念了一句“嗡……”	He recited one syllable: “Oṃ…”
老人问：“你自己听到了吗？”	The Master asked, “Did you hear it yourself?”
他回答：“我听到了。”	He replied, “I heard it.”
老人说：“这就是心念耳闻！”	The Master said, “That is mental recitation and listening with the ears!”
问：怎么念，才是金刚持？	Question: How should one recite in order for it to be vajra recitation?
答：只要轻松自在都可以，若是拿捏都不可以，这就是金刚持的实际意义。	Answer: As long as it is relaxed and natural, any way is fine; if it involves contrivance, none is acceptable. This is the practical meaning of vajra recitation.
嘴唇微动，能听到，这就有了，甚至可以轻微出声念的。如果这样说了，你在那儿抠：舌头应该怎么样，嘴	If the lips move slightly and you can hear it, then it is there; you may even recite with a faint sound.

应该怎么样，牙应该怎么样，舌头抵不抵上腭，会不会伤气……那就把这些都扔掉，那不是真正的金刚持。	But if, after hearing this, you start fussing over how the tongue should be, how the mouth should be, how the teeth should be, whether the tongue should touch the palate, whether it will harm your vital energy, and so on—then throw all that away. That is not genuine vajra recitation.
其他修行也一样，要轻松自在，别造作，别拿捏，别执着名相。比如念佛，念佛是要让你摄心。你为如何念法，不但不摄心反而起更多妄想，那干脆别念了。	Other forms of practice are the same: be relaxed and natural; do not be contrived, do not force anything, and do not cling to names and forms. Take Buddha-recitation, for example. Its purpose is to gather in your mind. If, in worrying about how to recite, you not only fail to gather in the mind but instead give rise to even more deluded thoughts, then you might as well not recite at all.
又如，有个人看了不少有关观照的文章，来问我：“究竟应该如何观照呀？”，我说：“我告诉你啊，观什么照啊，不观照就是观照”。因为他执着那东西，执着名相，早已不是观照。佛法都是为了应病予药，对治你那个狂乱心。一拿捏，就着相，那就不要拿捏了，就这么做事。	Again, someone had read quite a few articles on contemplation and came to ask me, “How exactly should one contemplate?” I said, “Let me tell you: what is there to contemplate? Not contemplating is contemplation.” Because he was attached to that thing, attached to names and forms, it was already no longer contemplation. All Buddhadharma is medicine prescribed according to the illness, meant to counteract that frenzied mind of yours. The moment you force it, you become attached to appearances. So do not force it; simply go about your affairs in this way.
119、初修六字明者，怎样知道自己进步了呢?	119. For those beginning the Six-Syllable Mantra practice, how can they know whether they have made progress?
答：看妄想执著会不会削弱，看烦恼痛苦会不会减轻。	Answer: See whether your deluded thoughts and attachments have weakened, and whether your afflictions and suffering have lessened.
120、我没有什么反应是不是比较迟钝?	120. If I have no particular experiences or responses, does that mean I am rather dull?
甲：我有一师兄初修莲花印，昨晚在座中，感到头顶被针刺一小洞，之后有水源源不断的灌入身体……请问老师这是什么状况?	A: A Dharma brother of mine has just begun practicing the Lotus Mudrā. During last night’s meditation session, he felt as though a small hole had been pricked in the crown of his head, after which water continuously poured into his body. . . . Teacher, may I ask what condition this is?
答：再往后呢？你接着说。	Answer: And what happened afterward? Go on.

乙：我没有什么反应是不是因人而异，还是我比较迟钝？！	B: Is it normal that I have no particular experiences or responses—does it vary from person to person, or am I simply rather dull?!
答：歇下这个攀比心吧！	Answer: Put aside this comparative mind!
121、下座：观照	121. Off the Meditation Cushion: Contemplation
问：我平时不打坐时，咒念得较快。	Question: When I am not meditating, I recite the mantra rather quickly.
答：座下持咒只是一开始时的权宜之计。座下观照才是正行。	Answer: Mantra recitation off the meditation cushion is only a provisional measure at the beginning. Contemplation off the cushion is the proper practice.
问：弟子现在在修六字明。请问老师，座下，可否持弥陀圣号来保护真心，代替观照念头儿呢?	Question: I am currently practicing the Six-Syllable Mantra. Teacher, when off the meditation cushion, may I recite Amitābha Buddha's name to protect the true mind, instead of contemplating thoughts?
答：怎么能说不可呢。又兼，观照并非看念头。若误解观照，还不如念佛好呢。	Answer: How could you say that you may not? Moreover, contemplation is not watching thoughts. If you misunderstand contemplation, it would be better to practice Buddha-recitation.

三、修学心中心法

III. Cultivating the Heart-of-Heart Dharma

（一）灌顶

(I) Empowerment

（一）灌顶	(I) Empowerment
122、为什么必须灌顶后才能修心中心法?	122. Why must one receive empowerment before practicing the Heart-of-Heart Dharma?
问：《佛心经品亦通大随求陀罗尼》在《大正新修大藏经》，可查到，公开出来，他就会找法本自学了！	Question: The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī can be found in the Taishō Tripiṭaka. If it is made public, people will find a practice manual and learn it on their own!
答：原本六印一咒是不能普传的。即使阅藏，咒印也未必能弄准。我等不普传也就是了。若找法本自学能行的话，上代祖师也就不会理“灌顶”这个茬了。	Answer: Originally, the six mudrās and one mantra were not to be transmitted widely. Even if one studies the Buddhist canon, one may not be able to determine the mantra and mudrās correctly. We simply do not transmit them widely. If it were feasible to learn from a practice manual on one’s own, the patriarchs of earlier generations would not have concerned themselves with empowerment.
问：《佛心经品亦通大随求陀罗尼》（上）中，描述的雪山童子一段，佛并未有责怪童子之意，尚说：“汝等当知，盗法中犹有如是大力，何况正授？”是否是说心中心法，不经灌顶也可呢?	Question: In the first volume of The Buddha-Heart Sūtra, Also Corresponding to the Great Wish-Fulfilling Dhāraṇī, in the passage describing the Snow Mountain Youth, the Buddha does not seem to blame the youth. He even says: “You should know that even stealing the Dharma entails such great power; how much more so when it is properly transmitted?” Does this mean that the Heart-of-Heart Dharma may be practiced without empowerment?
答：强调的是“正授”，怎么会引出“不灌顶”的结论呢?	Answer: What is emphasized is “properly transmitted.” How could that lead to the conclusion that empowerment is unnecessary?
问：心密为什么必须灌顶后才能修法?	Question: Why must one receive empowerment before practicing heart esotericism?

答：祖师传下来的方法啊，咱们不可逾越。	Answer: This is the method transmitted by the patriarchs; we must not go beyond it.
问：不灌顶修法有什么弊端?	Question: What are the drawbacks of practicing without empowerment?
答：至少得不到上师、佛、菩萨的加持力。还有很多弊端，非一言能尽。	Answer: At the very least, one will not receive the power of blessings from the guru, Buddhas, and bodhisattvas. There are many other drawbacks as well; they cannot all be explained in a few words.
123、心密灌顶需要多长时间?	123. How long does an empowerment in heart esotericism take?
答：用不了半个小时。如果还要学习如何结手印，时间就稍微长些。	Answer: It takes less than half an hour. If one also needs to learn how to form the mudrās, it takes a little longer.
124、求法灌顶时，要不要向传法的老师上供财物?	124. When requesting the Dharma and receiving empowerment, should one make an offering of money or goods to the teacher who transmits the Dharma?
答：任何有相的东西都不是供养上师的最好礼物。供养上师的最好礼物是依教奉行，修行成就。当初我去上海向元音老人求法时，没想到这一层。回来后才想起，便向上海邮了点钱，没想到上师立即邮了回来。这倒好，反让上师赔了邮费，我于心何忍啊！于是又邮了回去。这次收到了一纸寺庙的收据，名字是我——上师代我供养三宝了。	Answer: Nothing with form is the finest gift to offer a guru. The finest offering to a guru is to practice in accordance with the teaching and attain realization through cultivation. When I went to Shanghai to request the Dharma from Master Yuanyin, this did not occur to me. Only after I returned did I think of it, so I mailed some money to Shanghai. To my surprise, the guru immediately mailed it back. This was even worse: it made the guru pay the postage, and how could I bear that? So I mailed it again. This time I received a temple receipt bearing my name—the guru had made an offering to the Three Jewels on my behalf.
上师在信中说：你要供养也行，你打开本来见性，就是最好的供养。	The guru wrote in his letter: “If you wish to make an offering, that is fine. To realize your original nature is the finest offering.”
问：为何说"法供养才是供养上师的最好礼物"?	Question: Why is it said that “a Dharma offering is the finest gift to offer a guru”?
答：诸供养中，法供养最。“凡所有相，皆是虚妄。”佛法无相，故称实相。只有这个最真实。	Answer: Among all offerings, a Dharma offering is supreme. “All that has form is illusory.” The Buddhadharma is without marks and is therefore called the true mark. Only this is most real.

（二）助行：打坐

(II) Supportive Practice: Meditation

（二）助行：打坐	(II) Auxiliary Practice: Meditation Sitting
125、百座：注意修心不修腿	125. One Hundred Sessions: Focus on Cultivating the Mind, Not the Legs
（1）身痛	(1) Bodily Pain
甲：我最多打坐半小时。请问您有什么经验？阿弥陀佛！我的一个朋友能打坐八小时，可是她最开始也只能坐五分钟。她说，心中心法的加持力的确很强！ 乙：咒不停，咬牙挺着。	A: I can sit in meditation for only half an hour at most. What experience can you share? Amitābha Buddha! A friend of mine can sit for eight hours, but at first she too could sit for only five minutes. She says that the empowering force of the Heart-of-Heart Dharma is indeed very strong! B: Keep the mantra going, grit your teeth, and endure.
就是死了也要死在座上！ 答：若将三毒用此处，此生成就有何难！ 丙：大家快看，苦行外道！苦行外道！！佛法是智慧之学，不要搞错，释迦苦行六年，最后还不是放弃了吗，哼！ 答：不是一直这样苦，几天功夫就过去了。	Even if you die, die on the cushion! Answer: If you applied the three poisons here, what difficulty would there be in attaining accomplishment in this very life? C: Everyone, look—an ascetic non-Buddhist! An ascetic non-Buddhist! Buddhadharma is the study of wisdom; do not get it wrong. Śākyamuni practiced austerities for six years, and in the end did he not abandon them? Hmph! Answer: It is not that one suffers like this forever. After a few days, it will pass.
上师对手痛是这样开示的：“痛乃消障，障消则慧开。” 丙：上师开示的有问题。如果那样，苦行外道都可以成就了。	The teacher gave this instruction regarding pain in the hands: “Pain eliminates obscurations; when obscurations are eliminated, wisdom opens.” C: There is a problem with the teacher’s instruction. If that were so, all ascetic non-Buddhists could attain accomplishment.
答：世尊也有六年苦行……“苦行非道”是不错，那是对执着苦行者说的。您也不能谈苦行色变啊！世尊示现六年苦行，颇具深意。	Answer: The World-Honored One also underwent six years of ascetic practice…. It is true that “ascetic practice is not the Way,” but that was said to those attached to ascetic practice. Yet you should not recoil in alarm at the mere mention of ascetic practice! The World-Honored One’s manifestation of six years of ascetic practice carries profound meaning.
不分青红皂白，见苦行就批，您自己不觉得颟顸笼统么？ 丙：哈哈，笑死人。世尊还示现过当太子呢，是	Without distinguishing right from wrong, you criticize ascetic practice whenever you see it. Do

不是学佛的人都要先想办法当成太子，再学佛呀，一帮昏头的家伙。	you not find yourself crude and sweeping in your judgments? C: Ha ha, that is hilarious. The World-Honored One also manifested as a prince. Does that mean that everyone who studies Buddhism must first find a way to become a prince before studying Buddhism? What a bunch of muddleheaded people.
答：米勒日巴尊者没当过太子，我要以尊者为例，您又该说什么呢？我们不抬这种杠，好么？还是回到正题上：如果是言下就悟的根性，还参什么话头、修什么心中心法啊！在没有真的打开本来以前，不都有个过程么！……您可能觉得这是“多费劲”，我能理解。	Answer: Venerable Milarepa was never a prince. If I were to cite him as an example, what would you say then? Let us not argue pointlessly like this, shall we? Let us return to the subject: if one had the capacity to awaken immediately upon hearing a word, why investigate a huatou or practice the Heart-of-Heart Dharma at all? Before one has truly opened up the Original Face, is there not a process to go through? ... You may feel that this is “too much trouble.” I can understand that.
虽然我现在也是觉得“多费劲”，但我也明白：若不费这个劲，我现在一定和当初一样轻浮。所以雪窦禅师说：“屈！堪述。”“屈”的后面还有个“堪述”呢。丙：这样坐死了成不了，点用无有。	Although I too now feel that it is “too much trouble,” I also understand this: if I had not made this effort, I would certainly still be as frivolous as I was at first. Therefore Chan Master Xuedou said: “What a pity! It is worth recounting.” After “what a pity,” there is also “it is worth recounting.” C: Sitting yourself to death like this will not bring accomplishment; it is completely useless.
答：不是永远这样坐下去。千座为期，坐不死的。若没有用，我也不会傻坚持的。 丙：傻坚持，连您自己都承认了。 答：知道是傻坚持的时候，目的已经达到了。	Answer: It is not that one will sit like this forever. The term is one thousand sessions; you will not sit yourself to death. If it were useless, I would not foolishly persist. C: Foolishly persist—you admit it yourself. Answer: By the time you know that it is foolish persistence, the purpose has already been achieved.
在这之前，坚持并不傻。 （2）手印痛 问：很多师兄都说手指痛，我却多座也没很痛，而且没什么气感。是不如法吗？ 答：人与人不尽相同。	Before that, persistence is not foolish. (2) Pain in the Mudrā Question: Many Dharma brothers and sisters say that their fingers hurt, but even after many sessions mine have not hurt much, and I have felt little qi sensation. Does this mean that I am practicing incorrectly? Answer: People are not all the same.
有没有手痛、有没有气感，都未必不如法。您后起的这个疑念却是不如法的。 问：二三印熬过后，虽手痛犹在，已不觉是痛了。	Whether or not your hands hurt, and whether or not you experience qi sensations, does not necessarily mean that your practice is incorrect. Yet the doubt that has now arisen in your mind is itself

	not in accordance with the practice. Question: After enduring the second and third mudrās, although the pain in my hands remains, I no longer experience it as pain.
答：须要说明的是：结手印是不可以用力的，要轻松自然才行。觉得手印很紧，那是气机发动，不是故意用力。不理气机，一心听咒，才是正确的。	Answer: It should be explained that one must not exert force when forming a mudrā; it should be relaxed and natural. If the mudrā feels very tight, this is because the movement of qi has been activated, not because you are intentionally exerting force. Do not attend to the movement of qi; listen single-mindedly to the mantra. That is correct.
久久，妄念没了，咒也念不出来了，便放下咒语，晏然入定。 （3）初定昏昏 问：手印没有散，但倒不倒有时难以判断。一般没有倒，不过也发生过黄布滑下来，这时应该算手印倒啦。	After a long time, deluded thoughts disappear and the mantra can no longer be recited; then one lets go of the mantra and peacefully enters samādhi. (3) Drowsiness at the Beginning of Samādhi Question: The mudrā has not come apart, but at times it is difficult to tell whether I have toppled over. Generally I have not, but there have been occasions when the yellow cloth slipped down; should that count as the mudrā toppling over?
答：把黄布做成筒子或袋子就不容易滑落了。这不算倒印。如果坐姿不轻松，入定也可能倒印的。这也不要紧，手印下可以垫些柔软的东西。	Answer: If you make the yellow cloth into a tube or bag, it will not slip down so easily. This does not count as the mudrā toppling over. If your sitting posture is not relaxed, you may also topple over when entering samādhi. This does not matter either; you may place something soft beneath your hands.
问：比如今天早上，怕昏睡，晚1小时（5：30）才起来，起来洗脸刷牙上香供水都很清醒，坐上一会就昏沉，咒很费力提起，就懒得提咒，惊醒过来头还是垂下的。	Question: For example, this morning, fearing that I might fall into a drowsy sleep, I got up an hour later than usual, at 5:30. I was fully alert while washing my face, brushing my teeth, lighting incense, and offering water, but after sitting for a while I became drowsy. It took great effort to bring up the mantra, and I became too lazy to do so. When I startled awake, my head was still hanging down.
我记得的是，头低垂的一般就表明昏沉啦。这种情况断续几次1小时左右，比较厉害。 答：入定时，头也可能是低垂的。	As I understand it, a drooping head generally indicates drowsiness. This happened intermittently for about an hour and was rather severe. Answer: When entering samādhi, the head may also droop.
问：请问除了手印，还有没有其他区别昏沉和入定的特征？ 答：根据你的情况，坐着睡觉是不大可能的。若	Question: Apart from the mudrā, are there any other characteristics that distinguish drowsiness

真昏沉入睡，应不止是手印散开，恐怕会坐不住而倒下的。	from entering samādhi? Answer: Given your situation, it is unlikely that you are falling asleep while sitting. If you truly became drowsy and fell asleep, it would not merely be that the mudrā came apart; you would probably be unable to remain seated and would fall over.
（4）可否加座 问：修心密前2轮中，本来是一个手印修8天，可否1天2座，4天修完？ 答：本是可以的。	(4) Whether Additional Sessions May Be Added Question: During the first two rounds of Heart-of-Heart Dharma practice, one mudrā is normally practiced for eight days. May I do two sessions a day and complete it in four days? Answer: In principle, this is possible.
但我所见到的性急贪路程者，勉强行之，其结果是中断了修行。 问：在百坐之内可否加座？加座有利还是不加为好？ 答：人不尽同。不可贪路程而勉强多加，若轻松自在也可以加。	However, among those I have seen who are impatient and eager to rush ahead, those who force themselves to do so end up interrupting their practice. Question: May additional sessions be added within the first hundred sessions? Is it beneficial to add sessions, or is it better not to? Answer: People differ. Do not greedily force yourself to add more sessions in order to progress faster, but if it is easy and comfortable, you may add them.
（5）间断了就须从头修起，无须重新灌顶 问：我因故停修了一段时间的心中心法，现在再修还需要重新灌顶吗？以前修的还用重新修吗？ 答：间断了就须从头修起，无须重新灌顶。	(5) If Practice Is Interrupted, Begin Again from the Start; Re-empowerment Is Unnecessary Question: For some reason, I stopped practicing the Heart-of-Heart Dharma for a period of time. Do I need to receive empowerment again before resuming? Must I repeat what I practiced before? Answer: If your practice has been interrupted, you must begin again from the start; there is no need to receive empowerment again.
问：弟子受您传法灌顶后依法修持，修法期间念起即觉，了了分明，修法7天便有入定迹象。	Question: After receiving the Dharma transmission and empowerment from you, this disciple practiced in accordance with the method. During practice, whenever a thought arose, I became aware of it, clearly and distinctly. After seven days of practice, there were already signs of entering samādhi.
但一日因工作修法中断，之后内心和行为产生很大的变化，好像有一股很强的力量从内心生起不让自己修法，还贪玩妄想，不要说打坐，在家里都 答：有两条路，任你选择：①无论如何都不中断。	But one day my practice was interrupted because of work. After that, great changes arose in my mind and behavior. It seems as though a very strong force arises from within and prevents me from practicing. I indulge in play and deluded thoughts; not to mention sitting in meditation, even at home

	I... Answer: There are two paths, and you may choose either one:　Do not interrupt your practice under any circumstances.
②停止不修。	Stop practicing.
问：有没有什么办法，像念咒、读经的办法，帮助弟子修行不至中断？ 答：“像念咒、读经的办法”，这些办法本身也会中断，又该寻求什么帮助呢？ （6）其他	Question: Is there any method, such as mantra recitation or sūtra reading, that could help this disciple avoid interrupting practice? Answer: Methods “such as mantra recitation and sūtra reading” can themselves also be interrupted. What help, then, should one seek? (6) Other Matters
问：我直腿放在床面上，坐着结手印持咒，这样坚持两小时是不是可以？ 答：直腿不可以。	Question: Can I sit on the bed with my legs stretched straight out, form the mudrā, and recite the mantra for two hours? Answer: You may not stretch your legs straight out.
问：修六印时，除礼佛外，上几支香？1和3支有分别吗？ 答：修心中心法，莫燃香味太浓的香，特别是冬天，房间密闭，香味太浓影响入定。1和3支没有分别，心香一瓣也很好。	Question: When practicing the six mudrās, apart from making prostrations to the Buddha, how many sticks of incense should be lit? Is there any difference between one and three sticks? Answer: When practicing the Heart-of-Heart Dharma, do not burn incense with an overly strong fragrance. This is especially so in winter, when rooms are closed up; an overly strong fragrance can interfere with entering samādhi. There is no difference between one and three sticks. A single stick of incense offered from the heart is also very good.
问：后来的几座时间不够，不知算不算数？ 答：时间不够，就不算数。 问：打坐时不能看表，如何保证时间？ 答：可以用闹钟。	Question: In some later sessions, I did not have enough time. Do those sessions count? Answer: If the time is insufficient, they do not count. Question: Since one should not watch the clock while sitting in meditation, how can one ensure the time? Answer: You may use an alarm clock.
早先没钟，是用能燃两小时的香计时间。谁说不能看表了，只是若频频看表，你说好不好啊？ 问：三印、四印是二中指指甲相接触吗？ 答：应剪掉指甲，是指尖接触。	In earlier times, when there were no clocks, incense that could burn for two hours was used to measure the time. Who says that you cannot look at a clock? It is only that if you look at it repeatedly, would you say that is good? Question: In the third and fourth mudrās, should the nails of the two middle fingers touch? Answer: Trim your nails; the fingertips should touch.

问：在座中老觉得手印变形，因而引来许多的妄念分心。请问老师该怎么办好？ 答：发觉手印变形，重新结好就是了。无须再打什么妄想了。	Question: During meditation, I often feel that the mudrā has become distorted, and this gives rise to many distracting deluded thoughts. Teacher, what should I do? Answer: When you notice that the mudrā has become distorted, simply form it correctly again. There is no need to generate any further deluded thoughts.
问：每日2小时三座（相隔各三小时）与每日一座4小时谁优？ 答：不较量高下者优。	Question: Which is better: three two-hour sessions a day, each separated by three hours, or one four-hour session a day? Answer: The one who does not compare which is better is better.
问：请教老师，持楞严咒心结手印时，可以不盖黄布吧？ 答：只有心中心六印和大莲花印需要盖黄布。	Question: Teacher, when I recite the Heart of the Śūraṅgama Mantra and form the mudrā, may I omit covering it with the yellow cloth? Answer: Only the six mudrās of the Heart-of-Heart Dharma and the Great Lotus Mudrā need to be covered with the yellow cloth.
问：用二印给家人治病，持咒多长时间，手印盖否，是否出声念？ 答：二印治自己病，三印治他人病。持咒至少两小时，黄布盖手，微微出声念咒。	Question: When using the second mudrā to treat a family member's illness, how long should one recite the mantra? Should the mudrā be covered, and should the mantra be recited aloud? Answer: The second mudrā is for treating one's own illness; the third mudrā is for treating another person's illness. Recite the mantra for at least two hours, cover the hands with the yellow cloth, and recite the mantra softly aloud.
问：上坐时经常出现手印变的现象，有时变为合掌，有时变为别的手印，但能发现并改正过来，且不影响持咒。但担心这是否正常。	Question: While sitting in meditation, changes in the mudrā often occur. At times it changes into palms joined together, and at other times into other mudrās. Yet I can notice this and correct it, and it does not interfere with mantra recitation. Still, I worry whether this is normal.
答：这种现象虽不普遍，但也并不罕见，发现了改正过来也就是了。后起的担心属于妄想，应该纠正的是这种妄想。	Answer: Although this phenomenon is not widespread, it is not uncommon either. Once discovered, simply correct it. The subsequent worry is deluded thinking; that deluded thinking is what should be corrected.
问：这一回修第三印时，突然心中甚悲，哭了出来，仍兀自念咒，却泪流不止，不知这是何故？ 答：虽是感应道交，也不可执相不舍。	Question: This time, while practicing the third mudrā, I suddenly felt deeply sorrowful and began to cry. I continued reciting the mantra, yet the tears would not stop. Why was this?

	Answer: Although this is a response and communion, do not cling to appearances and refuse to let them go.
126、千座：注意别懒别急 （1）多坐固然好，但不可勉强 问：百座之后一定要加座吗，有什么要注意的？ 答：并不是非加座不可。	126. A Thousand Sessions: Do Not Be Lazy or Impatient (1) Although sitting more is good, do not force yourself. Question: After one hundred sessions, must one add additional sessions? What should one pay attention to? Answer: Adding sessions is not absolutely necessary.
第一注意不能因循，别懒。第二注意不要勉强，别急。	First, do not drift along; do not be lazy. Second, do not force yourself; do not be impatient.
问：越急越远，越急越慢，对吗？ 答：急躁就是障，能不慢吗！ 问：在下每日单盘三座，开始很好，可现在鼓不上劲。	Question: The more impatient one is, the farther away one gets; the more impatient one is, the slower one becomes. Is that right? Answer: Impatience itself is an obstacle. How could one not become slow? Question: I sit three sessions a day in the single-lotus posture. At first things went very well, but now I cannot muster the energy.
答：多坐固然好，但不可勉强。若勉强反而容易一曝十寒。我所知道的因为这个而未能连续千座者，非止一例。	Answer: Although sitting more is good, do not force yourself. If you force yourself, you will instead easily practice intensely for a while and then abandon it. I know of more than one person who, for this reason, was unable to complete a continuous thousand sessions.
（2）千座中断 问：是否一千座以内中间有漏座，都要从头坐起吗？ 答：当然，不修也是你的自由。要修，千座内就不能有间断。	(2) Interrupting the Thousand Sessions Question: If one misses a session during the thousand sessions, must one start over from the beginning? Answer: Of course. Not practicing is also your freedom. But if you wish to practice, there can be no interruption within the thousand sessions.

问：我立即从头坐起。如果千座内因病或特殊情况不能坐怎办？ 答：连续千座不谈特殊情况。当然，不打坐也是你的自由。	Question: I will immediately start over from the beginning. But what if illness or special circumstances prevent one from sitting during the thousand sessions? Answer: A continuous thousand sessions does not admit of special circumstances. Of course, not meditating is also your freedom.
甲：我想现在这个暑期，先以念佛持咒（非盘坐）为主，等到秋季天气凉快些再坐，可以吗？ 答：连续千座，必逢夏天，奈何！ 乙：此等均是为自己懒惰所寻的借口。	A: This summer, I would like first to focus on Buddha-recitation and mantra recitation, rather than seated practice, and resume sitting when the weather becomes cooler in autumn. Would that be all right? Answer: In a continuous thousand sessions, one will inevitably encounter summer. What can be done? B: Such things are all excuses one seeks for one's own laziness.
答：即使已经起修的人，也常常问这儿疼了、那儿痒了之类的琐事。我只好劝他们停修。	Answer: Even those who have already begun the practice often ask trivial questions such as whether this place hurts or that place itches. I can only advise them to stop practicing.
试想，若见了小丘小沟都畏缩不前，怎会一往无前翻山越海呀！成道不是那么容易的！宝剑锋自磨砺出，梅花香从苦寒来。	Consider this: if one shrinks back at the sight of every small hill and ditch, how could one press forward without turning back, crossing mountains and seas? Realizing the Way is not so easy. A treasured sword's edge is sharpened by grinding; the plum blossom's fragrance comes from bitter cold.
（3）入定是最好的持咒 问：还未满千座前，如座上有提不起念时，可否随之入定？但咒当日未念满千遍，出定后是否要补足千遍？ 答：您说的“提不起”是提不起咒吧。	(3) Entering Samādhi Is the Best Mantra Recitation Question: Before completing a thousand sessions, if during a sitting one cannot bring up the mantra, may one simply follow that state and enter samādhi? But if one has not recited the mantra a thousand times that day, should one make up the count after emerging from samādhi? Answer: By “cannot bring it up,” you mean that you cannot bring up the mantra, correct?

提不起咒有两种情况：一是随妄念跑了。二是即将入定（此时无妄念）。若是 二，应放下咒语，晏然入定。看来您是以为入定无咒。那什么是有咒？无上大密咒可是一字也无的。打坐是修定，入定是最好的持咒。	There are two situations in which one cannot bring up the mantra: first, one has followed deluded thoughts; second, one is about to enter samādhi, at which time there are no deluded thoughts. In the second case, one should set aside the mantra and peacefully enter samādhi. It seems that you think entering samādhi means being without mantra. Then what would it mean to have mantra? The unsurpassed great esoteric mantra does not contain a single word. Sitting meditation cultivates samādhi; entering samādhi is the best mantra recitation.
（4）别打妄想 问：我开始专修二、四印了，因魔障重，每天只能抽出两小时，还没有入定的感觉。	(4) Do Not Entertain Deluded Thoughts Question: I have begun specializing in the second and fourth mudrās. Because my demonic obstacles are serious, I can spare only two hours each day, and I have not yet had any sense of entering samādhi.
如果加坐其它印，是不是就要坐4小时呢？ 答：若不得定，加修第三印；若魔障多，加修第五印。然而，千万不能神经兮兮的，看啥都是魔障。一天只能修一座者，可以代替。然而，加三、五印不是必须的。	If I add sessions of other mudrās, must I then sit for four hours? Answer: If you cannot attain samādhi, additionally practice the third mudrā; if you have many demonic obstacles, additionally practice the fifth mudrā. However, never become neurotic and see demonic obstacles in everything. For someone able to practice only one session a day, these may be used as substitutes. Yet adding the third or fifth mudrā is not compulsory.
建议：只管打坐，别打什么“定”啊、“魔障”啊之类的妄想了。 问：于坐中遇到身空之境，身体没有了，意识还有……若再遇此境，当如何？ 答：《楞严经》云：不作圣心，名善境界。	Suggestion: Just sit in meditation. Do not entertain deluded thoughts about such things as “samādhi” or “demonic obstacles.” Question: During sitting, when I encounter a state in which the body is empty—my body is gone, but consciousness remains—what should I do if I encounter this state again? Answer: The Śūraṅgama Sūtra says, “If one does not take it to be a sacred realization, it is called a good state.”

若作圣解，即受群邪。	If one interprets it as a sacred realization, one will immediately fall prey to the host of heterodox influences.
127、千座打满就不再打了？ 问：请问您打坐应该一直打下去，还是千坐打满就不再打了？ 答：其实是因人而异：修心密是以见性开悟为目的。	127. After Completing a Thousand Sessions, Should One Stop? Question: Should one continue meditating indefinitely, or stop after completing a thousand sessions? Answer: It actually varies from person to person. The purpose of practicing the Heart-of-Heart Dharma is to see one's true nature and awaken.
有的人言下就悟，无须打坐，更不用说千坐了，但现在这样的人极少，绝大多数是须下一番苦功的。不经一番寒彻骨，哪得梅花扑鼻香！ 修心密，观照是正行、打坐是助行。	Some people awaken upon hearing a single statement; they need not meditate, much less complete a thousand sessions. But such people are now extremely rare. The vast majority must exert themselves diligently. Without enduring bone-chilling cold, how can one obtain the plum blossom's fragrance? In practicing the Heart-of-Heart Dharma, contemplation is the primary practice, and sitting meditation is an auxiliary practice.
观照得好，三五百坐就可以打开本来。如果座下放野马，不观照，一千座也未必有消息。即使三五百座得个消息，由于多生多劫习染深厚，遇事还是做不得主，除了急须观照保护之外，还须继续打坐以培养定力。	If one contemplates well, three to five hundred sessions may be enough to uncover one's original nature. If one lets the wild horse run free off the cushion and does not contemplate, even a thousand sessions may yield no result. Even if one gains some realization after three to five hundred sessions, the habitual defilements of many lives and kalpas are deep-rooted, and one still cannot remain master of oneself when encountering circumstances. In addition to urgently contemplating and safeguarding one's realization, one must continue sitting meditation to develop samādhi power.
直到无出无入的大定现前。 千座以后，如果座上和座下心态相同，就不必再拘泥于打坐或不打坐，若再拘泥就是法执。	Continue until the great samādhi beyond coming in and going out manifests. After a thousand sessions, if one's state of mind on and off the cushion is the same, there is no need to remain attached to either sitting meditation or not sitting. Any further attachment would be attachment to dharmas.

若座下仍是放野马，座上才可以安静，那是观照不得力，急须提起观照，注重正行，仍须以打坐来辅助，每日至少两小时，不可间断也。	If, off the cushion, one still lets the wild horse run free and can become quiet only while sitting, then contemplation lacks strength. One must urgently take up contemplation and emphasize the primary practice, while continuing to use sitting meditation as an aid for at least two hours each day, without interruption.
问：那您坐多少座后即不再坐了呢？ 答：千座以上。若座上座下心态相同，即不再拘泥于打坐，并非绝对不坐。我曾亲见上师打坐，随宜坐也。	Question: After how many sessions did you yourself cease sitting? Answer: More than a thousand sessions. If one's state of mind on and off the cushion is the same, one need no longer remain attached to sitting meditation. This does not mean one absolutely never sits. I have personally seen my master meditate; he sat whenever it was appropriate.
问：心中心坐到打开本来以后，是不是也不用再打座，只于日常保任？ 答：若定力不足，也不利于保任，那就还须继续打坐。	Question: After practicing the Heart-of-Heart Dharma until one uncovers one's original nature, is there no further need to sit in meditation, and should one simply safeguard realization in daily life? Answer: If one's samādhi power is insufficient, that is also unfavorable for safeguarding realization. In that case, one must continue sitting meditation.
128、只管磨刀 问：老是磨刀，可总是用不上。 答：那就只管磨就是了。	128. Simply Keep Sharpening the Knife Question: I keep sharpening the knife, but it never gets used. Answer: Then simply keep sharpening it.
问：不用为什么还要磨呢？ 答：磨着，磨着……突然发现，原来刀并不钝，根本就用不着磨。那时，这刀就磨好了。	Question: Why sharpen it if it is not going to be used? Answer: Sharpening it, sharpening it . . . then suddenly you discover that the knife was not dull in the first place and did not need sharpening at all. At that point, the knife has been sharpened.
129、打七注意事项 （1）时间安排 问：心密打七有什么特点呢？ 答：拣主要的说吧：禁语。最多不得超过四个七，即最多28天。	129. Points to Note for a Seven-Day Retreat (1) Scheduling

	Question: What are the special features of a Heart-of-Heart seven-day retreat? Answer: Let me mention the main points: maintain silence. It must not exceed four seven-day retreats, or twenty-eight days at most.
只能在冬天进行。（2）注意事项 问：我从本月23日起一直到元旦可以休息在家，所以我想自己在家打个七。心中心虽然已经坐了1000座，可是还是觉得心动得厉害。	It may be conducted only in winter. (2) Points to Note Question: I can rest at home from the twenty-third of this month until New Year's Day, so I would like to undertake a seven-day retreat at home. Although I have already completed one thousand Heart-of-Heart sessions, I still feel that my mind is very restless.
请老师指导一下打七的注意事项，好吗？ 答：一、把“见性”“开悟”等概念一股脑全忘了。 二、准备些下火的饮料或水果。 三、以轻松自然为度，切忌用力。	Could you please give some guidance on the points to note for a seven-day retreat? Answer: First, forget in one sweep all such concepts as “seeing one's true nature” and “awakening.” Second, prepare some cooling drinks or fruit. Third, keep things relaxed and natural; avoid exerting force at all costs.
四、禁语。 五、只管打坐，一切不理。 六、0——4点、6——10点，四印。12——16点，二印，可于中间换成4印，不换也可。	Fourth, maintain silence. Fifth, simply sit in meditation and disregard everything else. Sixth, from 12:00 a.m. to 4:00 a.m. and from 6:00 a.m. to 10:00 a.m., practice the fourth mudrā. From 12:00 noon to 4:00 p.m., practice the second mudrā; during this period, you may switch to the fourth mudrā, though it is also fine not to switch.
最后一天，0——6点、8——14点、16——22点，全是4印。 打完一个七后，第二天不打坐，不算间断。	On the final day, from 12:00 a.m. to 6:00 a.m., 8:00 a.m. to 2:00 p.m., and 4:00 p.m. to 10:00 p.m., practice only the fourth mudrā. After completing one seven-day retreat, do not meditate on the following day; this does not count as an interruption.

问：中间只有2个小时的休息，其间的饮食应该吃什么好呢？ 答：别吃容易上火的食物。	Question: There are only two hours of rest in between. What foods should one eat during that time? Answer: Do not eat foods that easily cause internal heat.
问：如果中间有睡意，该怎样处理好呢？ 答：哦！16点以后才可以睡觉。	Question: If drowsiness arises in between, how should one handle it? Answer: Oh! You may sleep only after 4:00 p.m.
问：是否需要十分强健的体魄才能坚持下去呢？ 答：是需要心理上的耐力。	Question: Does one need to be in exceptionally robust physical health in order to persist? Answer: What is needed is psychological endurance.
问：老师，如果是给一个闭关的人护关，要注意什么呢？ 答：照顾好他的饮食起居，并创造条件随时能找到医生。	Question: Teacher, if one is supporting someone in retreat, what should one pay attention to? Answer: Take good care of the person's food and daily needs, and ensure that a doctor can be reached at any time.
问：那闭关者的饮食该注意哪些呢？ 答：别吃易上火的食物。如：辣椒。	Question: What should the retreatant's diet avoid? Answer: Do not eat foods that easily cause internal heat, such as chili peppers.
（3）打七道场 问：有机会还是大家组织起来，打个心密七不是更好吗？ 答：心密七只能在冬天打。最多只能一连四个七（最多28天）。主要是合法道场的问题。	(3) Seven-Day Retreat Practice Center Question: If there is an opportunity for everyone to organize a Heart Esotericism seven-day retreat, would that not be better? Answer: A Heart Esotericism seven-day retreat can be held only in winter. At most, four consecutive retreats may be held (a maximum of twenty-eight days). The main issue is that of a legally recognized practice center.
如果有了合法的心密道场，俟冬日：住幻里幻迷境，凭什么打开识锁？仗心中心密力，到这里透出玄关！ 问：哭！ 答：是哭没道场吗？道场在心里。	If there is a legally recognized Heart Esotericism practice center, then when winter comes: Living amid illusory and deluded states, by what can one unlock the lock of consciousness? Relying on the power of the Heart-of-Heart Esoteric practice, one here passes through the mysterious gate! Question: [Crying]

	Answer: Are you crying because there is no practice center? The practice center is in your mind.
岂不闻“平常心是道，直心是道场”乎。 问：我关键靠平时的锤炼来提高觉察力量。那我就把这种打七心加到平时吧。 答：是啊！一曝十寒是不顶用的。	Have you not heard, “Ordinary mind is the Way; a straightforward mind is the practice center”? Question: The key for me is to strengthen my power of awareness through everyday training. Then I shall bring this seven-day-retreat mind into my daily life. Answer: Exactly. Sporadic effort is of no use.
130、打方便七注意事项 问：我想打个方便七，请教程序。	130. Points to Note for a Flexible Seven-Day Retreat Question: I would like to undertake a flexible seven-day retreat. Please explain the procedure.
答；方便七每日只须打四座——前三座四印、最后一座二印，时间可以自由安排，比如：0——6点，四印；随便找个时间，两小时二印。	Answer: In a flexible seven-day retreat, one need sit only four sessions each day—the first three using the fourth mudrā and the final one using the second mudrā. The times may be arranged freely; for example, from midnight to 6:00 a.m. using the fourth mudrā, then at any convenient time, two hours using the second mudrā.
问：打七是否要过来人护持？ 答：方便七既称方便，就可以自己护持自己。 问：每座4小时可以吗？如何避开中午寺中用餐时间。	Question: Does a seven-day retreat require the support of someone experienced? Answer: Since it is called a flexible seven-day retreat, you may support yourself. Question: May each session last four hours? How can one avoid the monastery’s lunchtime?
答：既称方便，这样也行：方便七嘛！从用餐时间往前提，不就可以了么。 问：闭关期间持午可以吗？ 答：闭关期间持午当然可以，但不是必须的。	Answer: Since it is called flexible, that arrangement is also acceptable. For a flexible seven-day retreat, simply move the session earlier to avoid the mealtime. Question: During a retreat, may one observe the practice of not eating after noon? Answer: Of course one may do so during a retreat, but it is not required.
问：坐过3小时之后，越坐越轻松，第四小时正是法喜渐渐升起的时候，不想下座，可否坐5小时？ 答：就按您原来的安排，四小时吧，可随意延长。	Question: After sitting for more than three hours, I become increasingly relaxed. By the fourth hour, Dharma joy is gradually arising, and I do not wish to leave my seat. May I sit for five hours? Answer: Follow your original arrangement and sit for four hours. You may extend the time as you wish.
问：是安排两座还是三座呀？最后一座须是用二印吧？ 答：前三座是四印，最后一座是二印。既称方便，具体	Question: Should I arrange two sessions or three? The final session must use the second mudrā,

起止时间可以灵活。	correct? Answer: The first three sessions use the fourth mudrā, and the final session uses the second mudrā. Since it is called flexible, the specific starting and ending times may be adjusted.
比如：0点上座结四印，4——6之间起座，就算是两座，中午12点再上座结二印，14点时可换成四印（即使不换也可，换晚了也行），16点以后什么时间下座都行。	For example, begin sitting at midnight and form the fourth mudrā. If you rise between 4:00 and 6:00, it counts as two sessions. Then, at noon, sit again and form the second mudrā. At 2:00 p.m., you may switch to the fourth mudrā—though it is also fine not to switch, or to switch later. You may rise at any time after 4:00 p.m.
再比如：0点上座结四印，6点以后下座，就算是三座。当天再打一座二印即可。 这不是正规七，正规七每天六座，时间固定，不能随意安排。	Another example: begin sitting at midnight and form the fourth mudrā. If you rise after 6:00 a.m., it counts as three sessions. You need only do one further session using the second mudrā that day. This is not a formal seven-day retreat. In a formal seven-day retreat, there are six sessions each day, at fixed times, and they cannot be arranged freely.
131、打九注意事项 问：为什么打九座要在大月十五这天？没有打过七的人可以直接打九座么？ 答：没有打过七的人可以直接打九座。	131. Points to Note for a Nine-Session Retreat Question: Why must a nine-session retreat be held on the fifteenth day of a full month? May someone who has not undertaken a seven-day retreat go directly to a nine-session retreat? Answer: Someone who has not undertaken a seven-day retreat may go directly to a nine-session retreat.
《佛心经》“第四如来母印”云：“若持此印者，心念十方诸佛七遍，然后结印。若遇大月十五日持满万遍，得大自在。诸佛寂定我亦寂定，诸佛三昧我亦三昧，诸佛说法我亦说法，诸佛度生我亦度生，诸佛无碍我亦无碍。	The Buddha-Heart Sutra, in “The Fourth Tathāgata-Mother Mudrā,” states: “If one holds this mudrā, one should call to mind the Buddhas of the ten directions seven times and then form the mudrā. If one maintains it ten thousand times on the fifteenth day of a full month, one attains great freedom. The Buddhas abide in quiescent samādhi, and I too abide in quiescent samādhi; the Buddhas abide in samādhi, and I too abide in samādhi; the Buddhas teach the Dharma, and I too teach the Dharma; the Buddhas liberate beings, and I too liberate beings; the Buddhas are unobstructed, and I too am unobstructed.”

乃至诸佛种种所作所为，我皆能作能为。何以故，因此法中，具八种母故及八自在故，我从八自在而生，更无别法。” 问：好像有空就可以打九。	“Even all the various deeds and activities of the Buddhas, I too can do and accomplish. Why? Because this Dharma contains the eight mothers and the eight freedoms. I arise from the eight freedoms; there is no other Dharma.” Question: It seems that one can undertake a nine-session retreat whenever one has time.
比如周末？ 答：只是提倡大月十五，并未禁止其它时间啊。	For example, on a weekend? Answer: The fifteenth day of a full month is only recommended; other times are not prohibited.
问：大月是指单月，如一月、三月、五、七、九、十一月吗？十五是阴历吗？ 答：不是指单月，而是指古历大月（每月有30天的月份）。古历的大、小月不是固定月份的，大月30天，小月29天，每月的十五日月亮必圆。	Question: Does a full month mean an odd-numbered month, such as the first, third, fifth, seventh, ninth, or eleventh month? Is the fifteenth day according to the lunar calendar? Answer: It does not mean an odd-numbered month. It refers to a full month in the traditional calendar—that is, a month with thirty days. The full and short months of the traditional calendar are not fixed to particular months: a full month has thirty days, and a short month has twenty-nine days. On the fifteenth day of every month, the moon is full.

四、心密正行：座下观照

IV. Main Practice of Heart Esotericism: Contemplation Off the Meditation Cushion

（一）座下观照是正行	(I) Contemplative Awareness Off the Cushion Is the Main Practice
132、修心密打坐是助行，座下观照是正行。	132. In Heart Esotericism, seated meditation is a supporting practice; contemplative awareness off the cushion is the main practice.
问：老师，我在座下应如何修呢？看经诵咒？	Question: Teacher, how should I practice off the cushion? By reading sūtras and reciting mantras?
答：修心密，打坐是助行，座下观照是正行。	Answer: In Heart Esotericism, seated meditation is a supporting practice; contemplative awareness off the cushion is the main practice.
（二）观照方法	(II) Methods of Contemplative Awareness
133、刚开始时如何觉照？	133. How does one awaken to awareness at the beginning?
答：同是“觉照”一词，各宗的修法侧重面有所不同。修行贵在一门深入。您修的什么法，请教本门的善知识最为稳妥。若将别宗的修法混合进来，有时候“醍醐反成毒药”。	Answer: Although the term “awareness” is the same, the various schools place their emphasis differently in practice. What matters in cultivation is to penetrate deeply into a single method. Whatever Dharma you practice, the safest course is to consult a knowledgeable teacher of that tradition. If you mix in practices from other schools, sometimes “clarified butter turns into poison.”
比如：“持执名号，不杂他课”与“念佛一声，挑水三担”就不能混在一块修。若心有旁骛，恐不能一门深入。然而，祖师观当机众生之机缘，又何止是融合。所以，若刚刚上路，急宜一门深入；若已能观机逗教，融合自是无妨。	For example, “uphold the name exclusively, without mixing in other practices” and “recite the Buddha’s name once, then carry three loads of water” cannot be practiced together. If the mind is distracted by other pursuits, one may not be able to penetrate deeply into a single method. Yet when patriarchs observe the capacities and conditions of sentient beings, they do far more than merely combine methods. Therefore, if you have just set out on the path, you should urgently penetrate deeply into one method; if you can already discern capacities and teach accordingly, then integrating methods presents no problem.
134、可以先持咒。	134. You May First Recite a Mantra

问：好像老人说下座后持咒也可以，没有再详细说。	Question: It seems that the Elder said that reciting mantras after leaving meditation is also acceptable, but he did not elaborate further.
答：哦！坐下观照是正行。若还不能观照，当然可以先持咒。	Answer: Oh! Contemplative awareness off the cushion is the main practice. If you are not yet able to maintain awareness, then of course you may first recite a mantra.
问：打坐了之后，才逐渐晓得观照真是重要。	Question: Only after meditating did I gradually realize how important contemplative awareness truly is.
答：所以，坐下的正行并非持咒啊！	Answer: Therefore, the main practice off the cushion is not mantra recitation!
问：持咒可以化妄念，对笨人是不是很有效?	Question: Mantra recitation can transform deluded thoughts. Is it especially effective for foolish people?
答：妄念即菩提，化它干啥?	Answer: Deluded thoughts are themselves bodhi. Why transform them?
问：是的，不睬它，就是菩提。	Question: Yes. Not attending to them is bodhi.
答：你不被它所害，它必为你所用。	Answer: If you are not harmed by them, they will surely serve your use.
问：是的，道理明白。	Question: Yes, I understand the principle.
答：扔了这个道理，看是什么?	Answer: Cast aside this principle—what is there?
问：这个!	Question: This!
答：那么，凛然一觉，“这个”会现前吗?	Answer: Then, in a solemn instant of awakening, will “this” appear before you?
问：圆明朗照!	Question: Perfectly bright and lucid awareness!
答：既然已知什么是观照，就别再坐下持咒了。	Answer: Since you already know what contemplative awareness is, do not continue reciting mantras off the cushion.
135、不睬它	135. Do Not Attend to It
甲：如何观照?	A: How does one maintain contemplative awareness?
答：不睬它!	Answer: Do not attend to it!

乙：后学在此请教：不睬它，难道让他放野马吗？	B: This later student wishes to ask: If one does not attend to it, does that mean letting it run wild like an untamed horse?
答：“不管它”是当时针对他的情况讲的。因为他正在“观照”这个名相上念念不停地思维，“不管它！”当下就截断了他的念念相续。	Answer: “Do not attend to it” was said in response to his particular condition at that time. He was continually thinking about the label “contemplative awareness.” “Do not attend to it!” immediately cut off his unbroken succession of thoughts.
问：在座上念头很多，怎么办？	Question: During meditation, many thoughts arise. What should I do?
答：不理它！什么念头都不管，只管咒语。	Answer: Do not attend to them! Pay no attention to any thoughts; simply attend to the mantra.
问：没有定在一点上，会不会……？	Question: If one is not settled on a single point, might that...?
答：我让你只管咒语，就是为了对治你的那个定在意念上的事。	Answer: I told you simply to attend to the mantra precisely in order to counteract your fixation on settling the mind on a thought.
136、不理睬、看念头起处、念起即觉、断、呸、停……	136. Do Not Attend to It, Observe Where Thoughts Arise, Be Aware the Moment a Thought Arises, Cut, Bah!, Stop...
问：请教齐老师：“念起即觉”与“不随念转，不为境迁”的关系？	Question: May I ask Teacher Qi about the relationship between “be aware the moment a thought arises” and “Inwardly, do not turn with thoughts; outwardly, do not move with circumstances”?
答：一个事情，两种说法。只要照着做，就会知道：原来果然是同一回事！若不实施，入海算沙无益。	Answer: They are one matter expressed in two ways. If you simply put them into practice, you will know that they are indeed the very same thing. If you do not put them into practice, counting grains of sand after entering the sea is of no benefit.
问：论直下无心和不理睬：直下无心属无为法；不理睬属有为法。	Question: Regarding immediate no-mind and not attending to things: immediate no-mind belongs to unconditioned dharma, while not attending to things belongs to conditioned dharma.
答：对于已知心外无法，但不明“心也不可得”者，就向他说：直下无心！对于随妄念跑也不自知，甚至拿佛法的名相用己意测度者，就向他说：别理睬这些了！	Answer: To those who know that there is no dharma outside mind, yet do not understand that “mind, too, is unobtainable,” one says: “Immediately no-mind!” To those who run after deluded thoughts without even knowing it, or who even use Buddhist technical terms to measure

	things by their own ideas, one says: “Stop attending to these things!”
若不面对这两种人，还是忘了这两个词好。	If one is not addressing these two kinds of people, it is better simply to forget these two expressions.
问：老师好，请问“呸”和“不理睬”真的一样没有层次区别吗?	Question: Greetings, Teacher. Are “bah!” and “not attending to it” really the same, without any difference in levels?
答：慢说这两个，即使那个“念头起处”，也都一样。都是为了不跟妄念跑。问的心态不同，所说的言教也不同。	Answer: Not only these two—even “where a thought arises” is the same. All are for the sake of not running after deluded thoughts. Different mental dispositions call for different verbal teachings.
问：《碧岩录》举：僧问赵州：“‘至道无难，唯嫌拣择’，才有语言是拣择，和尚如何为人？”州云：“何不引尽这语。”僧云：“某甲只念到这里。”州云：“只这‘至道无难，唯嫌拣择’。” 读到这里，忽然就想起老师的一句话：“停！这就是观照。”哈哈！	Question: The Blue Cliff Record recounts: A monk asked Zhaozhou, “‘The supreme Way is not difficult; it only avoids picking and choosing.’ The moment there are words, there is picking and choosing. How then does the Master guide people?” Zhaozhou said, “Why do you not quote the whole saying?” The monk said, “This humble monk can only recite it up to this point.” Zhaozhou said, “Only this: ‘The supreme Way is not difficult; it only avoids picking and choosing.’” When I read this, I suddenly thought of something the teacher once said: “Stop! This is contemplative awareness.” Ha ha!
答：其实本不曾停，只是当下停止虚妄相想。比如，某演员排练电视剧进入了角色，以至于到了忘我的境界。忽然，导演大喝一声“停！”，那演员会怎么样?	Answer: In fact, nothing had ever stopped; it is simply that, in that very moment, false conceptualization stops. For example, an actor may become so immersed in rehearsing a television drama that he forgets himself in the role. Suddenly, the director shouts, “Stop!” What will happen to the actor?
（三）别误解观照	(III) Do Not Misunderstand Contemplative Awareness
137、观照，即去掉妄想执着	137. Contemplative Awareness Means Removing Deluded Thinking and Attachment
问：老师，您好！近来尘事扰人，有点烦，心乱。	Question: Hello, Teacher. Recently, worldly affairs have been troubling me. I feel somewhat vexed and my mind is in turmoil.
答：白云漫青山，青山依然在。青山自青山，岂受白云碍!	Answer: White clouds drift across green mountains, yet the green mountains remain. Green mountains

	are simply green mountains—how could they be obstructed by white clouds?
问：修，进步不进步不管他，我今后只管按步骤做就是。我以前把静作为进步的标准了。	Question: Whether I make progress in practice or not, I shall no longer concern myself with it; from now on, I shall simply follow the steps. Previously, I took stillness as the criterion of progress.
答：其实只有一个标准——去掉妄想执着。	Answer: In fact, there is only one criterion: remove deluded thinking and attachment.
问：平时观照妄念来时，朗然“一觉”将其化空。	Question: In everyday contemplative awareness, when a deluded thought comes, a lucid instant of awakening transforms it into emptiness.
答：恰好。	Answer: Exactly so.
问：而独存此“一觉知”时，这“一觉”时而“觉”所见，时而“觉”所闻，时而“觉”受，应如何安置这“一觉”呢？也就是说：妄念来时这“一觉”可以觉之，将其化空，可妄念走后如何放此“一觉”？	Question: But when this single “knowing awareness” alone remains, this “awakening” is at times aware of what is seen, at times aware of what is heard, and at times aware of what is felt. How should this “awakening” be placed? That is, when a deluded thought comes, this “awakening” can be aware of it and transform it into emptiness; but after the deluded thought has gone, how should this “awakening” be left?
答：何必续貂。	Answer: Why add a superfluous tail?
138、不是压念	138. It Is Not Suppressing Thoughts
问：断念和压念之别，能比喻一下吗？	Question: Could you illustrate the difference between cutting off thoughts and suppressing thoughts?
答：且把妄执妄念比作野草。为了不让它生长，有的人搬块石头压上（喻压念），有的人把草连根铲除（喻断念）。	Answer: Let us compare deluded attachments and deluded thoughts to wild grass. In order to keep it from growing, some people place a stone over it to press it down—this illustrates suppressing thoughts—while others uproot the grass completely—this illustrates cutting off thoughts.
搬石头压草的人追求看不见草（他认为不起念头就是无念），纵然修成，也是无用。看那广袤的大戈壁，不见一草，那还属于“因缘所生法”，只是目前“缘尽法还灭”，主要是不具外缘——缺水。一旦天降甘霖，不用你去种，草就自己长出来了——遇缘即发。即使不遇缘，无草也无苗——死寂一片，不能起无量无边的妙用。	Those who press grass down with a stone seek not to see any grass—they think that the absence of arising thoughts is no-thought. Even if they succeed in their practice, it is useless. Look at the vast Gobi Desert: not a blade of grass is visible, yet it still belongs to “dharmas arising from causes and conditions.” It is only that, at present, when the conditions are exhausted, the dharma ceases;

	above all, the external condition of water is lacking. Once abundant rain falls from the sky, the grass will grow on its own without your planting it—when conditions are met, it arises. Even without encountering conditions, no grass and no shoots means a barren dead stillness, incapable of giving rise to boundless wondrous functioning.
斩断草根的人，见草即知根，斩断草根后，把草摆在那里晒，他不怕见草（有念即无念），晒干了还可以当柴烧，正好派上用场（妄念即菩提）。因为没石头，可以种禾苗，妙用可起矣！	Those who cut off the roots of grass recognize the roots as soon as they see the grass. After cutting off the roots, they lay the grass out to dry. They do not fear seeing grass—having thoughts is itself no-thought. Once it has dried, it may even be used as firewood, precisely serving a useful purpose—deluded thoughts are themselves bodhi. Since there is no stone, grain seedlings can be planted, and wondrous functioning can arise!
139、不是没有念头	139. It Is Not the Absence of Thoughts
问：比如现正上网，动念才能做事，此时如何断？	Question: For example, when one is using the internet, one must give rise to thoughts in order to do things. How should one cut them off at such a time?
答：如果压念不起，那就无法上网了。	Answer: If you suppress thoughts so that none arise, then you will not be able to use the internet.
问：我常常有一念不起的时候，该怎么用功？	Question: I often have times when not a single thought arises. How should I apply myself then?
答：哈哈！我不会要你延长这个“一念不起”的时间。有念即是无念，才是真无念。	Answer: Ha ha! I would not ask you to prolong the time during which “not a single thought arises.” Having thoughts is itself no-thought; that is true no-thought.
140、断的是妄念	140. What Is Cut Off Is Deluded Thought
问：事务繁忙时，就用“断”字；赋闲在家就念咒，居然发现经常忘事以至于无所事事，工作中经常失误。	Question: When affairs are pressing, I use the word “cut”; when I am at leisure at home, I recite mantras. Oddly enough, I find that I often forget things until I have nothing at all to do, and I frequently make mistakes at work.
答：“断”是断那属于“贪、嗔、痴、慢、疑、恶见”的妄念，不是断工作呀。并非事务繁忙时断，而是妄想纷飞时断。	Answer: “Cut” means cutting off the deluded thoughts that belong to greed, anger, ignorance, pride, doubt, and wrong views. It does not mean cutting off your work. It is not that you cut when

	affairs are pressing; rather, you cut when deluded thoughts are flying about.
问：我的工作属决策性，不知思考工作是否也属“妄念”？	Question: My work involves making decisions. I do not know whether thinking about work also counts as “deluded thought.”
答：思考工作并不属于“贪、嗔、痴、慢、疑、恶见”，当然不属于妄念。	Answer: Thinking about work does not belong to greed, anger, ignorance, pride, doubt, or wrong views, so of course it is not deluded thought.
问：修行人平时保护真心，会不会影响工作？	Question: Will practitioners’ usual safeguarding of the true mind affect their work?
答：不会。如果影响工作，那是误解了这个“保护”真心。不随妄念跑，便是保护真心。若能不随妄念跑，还会提高工作效率呢。	Answer: No. If it affects your work, then you have misunderstood this “safeguarding” of the true mind. Not running after deluded thoughts is safeguarding the true mind. If you can avoid running after deluded thoughts, it will even improve your efficiency at work.
问：怎么处理工作认真与不执着之间的关系？	Question: How should one deal with the relationship between being conscientious in one’s work and nonattachment?
答：工作认真并非执着。我们不执着的是贪、嗔、痴、慢、疑、恶见。工作并不是贪、嗔、痴、慢、疑、恶见呀。	Answer: Being conscientious in one’s work is not attachment. What we do not cling to are greed, anger, ignorance, pride, doubt, and wrong views. Work is not greed, anger, ignorance, pride, doubt, or wrong views.
问：是不是妄想坚固了，就成了器世间？	Question: If deluded thoughts become solidified, do they become the material world?
答：哈哈！你真善思维。	Answer: Ha ha! You are truly good at thinking.
问：哦，不该思维，还是不对？	Question: Oh, then should I not think? Is that still wrong?
答：哦！不是不该思维，是不黏着思维。	Answer: Oh! It is not that you should not think; it is that you should not cling to your thinking.
141、不是看念头	141. It Is Not Watching Thoughts
甲：老师，我观照用正念，看着我的念头，念头起，不睬它，看住这不动。	A: Teacher, in my contemplation I use right mindfulness: I watch my thoughts. When a thought arises, I ignore it and hold to this unmoving state.
答：谁让你“看着念头”了？	Answer: Who told you to “watch your thoughts”?
乙：老师，请您答复一下我的问题。	B: Teacher, please answer my question.

老人在《略论明心见性》中说：“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。	Master Yuanyin says in A Brief Discussion of Realizing the Mind and Seeing One’s True Nature: “When practicing no-thought, progress does not mean gradually extending the interval of true emptiness between the cessation of the preceding thought and the arising of the next thought. For example, it does not mean that today one remains without thought for only one minute, then gradually extends this to five minutes, ten minutes, or even one hour or twenty-four hours, and calls that success.
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。”	You should know that no-thought is alive and dynamic; it is not stiff and inert like a block of wood or stone. A monastic asked Zhaozhou, ‘What is no-thought?’ Zhaozhou said, ‘Playing ball atop rushing water!’ A later commentator said, ‘Thought after thought does not remain!’ So-called no-thought does not mean that not a single thought arises; rather, thoughts arise and cease as they arise, without the slightest trace of abiding in appearances.”
这里的“前念断、后念未起的真空”指的是“念头起处”吗？ 这里说“无念是活泼泼的”，“看念头起处”观照如何活泼泼的?	Does the “true emptiness between the cessation of the preceding thought and the arising of the next thought” here refer to “the point where thought arises”? It says here that “no-thought is alive and dynamic.” How can contemplation that “watches the point where thought arises” be alive and dynamic?
答：那就从“看念头”说起吧：	Answer: Let us begin, then, with this talk of “watching thoughts”:
“看念头”的说法可能源自于天台宗的“一念三千”，定中起一念，观此念具足三千法，这是“摩诃止观”的修法。现在就连天台宗本宗也无法修“摩诃止观”，而是“教宗天台，行在弥陀”，改念佛了。	The expression “watching thoughts” may derive from Tiantai’s “three thousand realms in a single thought.” When a thought arises in meditative stability, one contemplates that this thought fully contains the three thousand dharmas; this is the practice of the Great Calming and Contemplation. Nowadays, even the Tiantai school itself can no longer practice the Great Calming and Contemplation. Its doctrine follows Tiantai, but its practice lies with Amitābha; it has turned instead to Buddha-recitation.

今人想阴炽盛，若去附会“看念头”，第一不在定中，第二无智力观出具足三千法。那么，看念头就成了妄念相续，与天台宗的“摩诃止观”毫不相干了。	People today have exuberant discursive thinking. If they force an association with “watching thoughts,” first, they are not in meditative stability; second, they lack the wisdom to discern the three thousand dharmas as fully present. Thus, watching thoughts becomes merely a succession of deluded thoughts, wholly unrelated to Tiantai’s Great Calming and Contemplation.
“看念头”的说法还可能源自于禅宗的“看话头”，“看话头”须提起疑情，全身心聚焦到一句无意味的话头上，久久，久久，突然脱落，本来一段真光朗然现前，谓之“破参”。现在禅宗也很少有人锲而不舍地参话头了。听禅宗师父所讲的内容，大多是在讲教，更多的是在启蒙。	The expression “watching thoughts” may also derive from the Chan school’s “watching the huatou.” To watch the huatou, one must arouse a sense of doubt and focus one’s whole body and mind on a single huatou—a phrase without ordinary meaning. After a long, long time, it suddenly falls away, and an originally present expanse of true light appears brilliantly before one; this is called “breaking through the investigation.” Nowadays, few in the Chan school persist unwaveringly in investigating the huatou. Most of what Chan teachers speak about is doctrine, and even more of it is introductory instruction.
今人提不起疑情，若将“看话头”演绎成“看念头”，冤死大慧，栽赃禅宗！	People today cannot arouse a sense of doubt. If they turn “watching the huatou” into “watching thoughts,” they do grave injustice to Dahui and falsely implicate the Chan school!
却颇有乐“看念头”不疲者，将做白日梦说成是修行。这样的人来问老人，老人就依他的性情，指导他“看念头的起处”，其目的是使他脱开妄念相续。与“不睬它”异曲同工。	Yet there are quite a few people who never tire of “watching thoughts” and call daydreaming practice. When such people ask Master Yuanyin, he follows their disposition and instructs them to “watch the point where thoughts arise.” His purpose is to free them from the continuous succession of deluded thoughts. This has the same intent as “ignore them.”
对妄念相续较松动些的，老人直接说“不睬它”；对妄念相续成习性者，老人叫他看个起处（转移他牢固的思路）。这本就是因人施教、应病与药。奈后人无端起诤何！	For those whose succession of deluded thoughts is somewhat looser, Master Yuanyin directly says, “Ignore them.” For those for whom the succession of deluded thoughts has become habitual, he tells them to look at the point where they arise, thereby shifting their fixed way of thinking. This is simply teaching according to the individual and prescribing medicine according to the illness. Why should later people raise disputes over it for no reason?

142、不是去感觉	142. Do Not Seek Sensations
问：现在，即使歇下，也总不是那种当时的了了分明感觉，仿佛而已，这可怎么办?	Question: Now, even when I rest, I never have that former feeling of clear, distinct awareness; it is only a vague semblance. What should I do?
答：歇即菩提。感觉属于受阴。沩山对仰山（慧寂）说：寂子，莫入阴界！	Answer: Resting is bodhi. Feeling belongs to the aggregate of feeling. Weishan said to Yangshan (Huiji), “Ji, do not enter the realm of the aggregates!”
问：在无事时，可以让清净不生一念，并“呆”在那个境界里一会，感觉感觉。	Question: When there is nothing to do, can one let the mind become pure, without giving rise to a single thought, and remain in that state for a while, feeling it out?
答：哈哈！感觉即不得。	Answer: Ha ha! The moment you seek a feeling, it is no longer right.
问：我断掉妄念以后在这个相对的空白期都是体会自己的存在。体会能够感觉的这个就是自己。	Question: After cutting off my deluded thoughts, during this relatively blank interval I experience my own existence. That which can experience and feel is myself.
答：这哪是“断掉妄念以后”啊，看：“体会自己的存在，体会能够感觉的这个就是自己”，这是断掉妄念了么？其实是换了换妄念的内容而已。	Answer: How is this “after cutting off deluded thoughts”? Look: “I experience my own existence; that which can experience and feel is myself.” Have you cut off deluded thoughts? In fact, you have merely changed their content.
143、观照不要用力	143. Do Not Exert Force in Contemplation
问：日常时，怎样才能提起观照？我怎么总觉得很费力，因觉其费事，一懒惰也就不观不照了。有何善巧吗?	Question: In daily life, how can I bring forth contemplation? Why does it always feel so strenuous? Because it seems troublesome, when I become lazy I neither contemplate nor observe. Is there any skillful means?
答：别跟着妄念跑，不费力呀。	Answer: Do not run after deluded thoughts. It requires no effort.
问：我觉得妄念来时一觉即了，用力就不是觉了。这不是可以用力的事，对不对?	Question: I feel that when a deluded thought comes, awareness itself is enough; if I exert force, it is no longer awareness. This is not something that can be done by force, is it?
答：对呀！“寂照照寂，切忌用力”嘛。	Answer: Exactly! “In stillness, illuminate; in illumination, be still. Never exert force.”

问：老师好，我在看元音老人讲法的光盘时，听到这样一段：“憨山大师说，我们念佛持咒的时候，要像推重车上山一样”，我先前又看到大愚法师的修行要诀：“寂照照寂，切忌用力。”两者在是否用力或者说如何用力方面，似乎有矛盾之处，这两处到底说的是什么？	Question: Greetings, Teacher. While watching a video disc of Master Yuanyin’s Dharma talks, I heard this passage: “Master Hanshan said that when we practice Buddha-recitation or uphold a mantra, we should be like pushing a heavily laden cart up a mountain.” Earlier, I also saw Patriarch Dayu’s essential instructions for practice: “In stillness, illuminate; in illumination, be still. Never exert force.” The two seem contradictory concerning whether and how to exert effort. What exactly do these two passages mean?
答：憨山大师说的是念佛，大愚阿阇黎说的是观照。又岂止这两种，方便有多门，乃至八万四千法门，岂能千篇一律。比如净土宗“精勤念佛”与禅宗“念佛一声，挑水三担”又怎能强求一律。众生烦恼如病（八万四千烦恼）各有不同，佛法如药（八万四千法门）也各有不同。	Answer: Master Hanshan was speaking of Buddha-recitation, while Acharya Dayu was speaking of contemplation. And these are far from the only two methods: skillful means have many gateways, even eighty-four thousand dharma gates. How could they all be forced into a single pattern? For example, how could one insist that the Pure Land school’s “diligent Buddha-recitation” and the Chan school’s saying, “Recite the Buddha’s name once, carry three loads of water,” must conform to one another? Sentient beings’ afflictions, like illnesses—the eighty-four thousand afflictions—are each different; the Buddhadharma, like medicine—the eighty-four thousand dharma gates—is likewise different in each case.
问：在实际持咒、结印、观照的时候到底如何做才算如法？	Question: In actual mantra recitation, forming mudrās, and contemplation, what should one do for the practice to accord with the Dharma?
答：若学憨山大师念佛，便用力追顶；若是心密观照，便切忌用力。	Answer: If you follow Master Hanshan in Buddha-recitation, press forward with effort. If you practice contemplation in heart esotericism, never exert force.
144、你跟它，是轮回；它跟你，是妙用。	144. If You Follow It, That Is Saṃsāra; If It Follows You, That Is Wondrous Functioning
问：在聊天室，要不是老师制止我的意识纠缠（有位师兄称为“纠禅”），我还要夜行下去。为改掉过去的缺点，做一下决心——莫妄想！不作为座右铭，作为生死贴。天天顶在脑门上。	Question: If you had not stopped my consciousness from getting entangled in the chat room—what one Dharma brother calls “entangling Chan”—I would have continued traveling at night. To correct my past faults, I have made a resolution: “Do not indulge in deluded thoughts!” I will not make it a

	motto, but a life-and-death inscription, posted on my forehead every day.
答：你那样思维没有毛病，但你不能叫它牵着你走。	Answer: There is nothing wrong with thinking in that way, but you must not let it lead you around.
若它不是主人公，而你是主人公，那么，它将是你最锐利的武器。你的思维优于别人，你的武器便比别人更锐利。然而，它若牵着你走，便会害了你的法身慧命，所谓“伤锋犯手”，便是喻此。善能分别诸法相，于第一义而不动。	If it is not the master and you are the master, then it will become your sharpest weapon. If your thinking surpasses that of others, your weapon will be sharper than theirs. But if it leads you around, it will harm your dharma body and wisdom-life. The saying “a sharp blade injures the hand” is a metaphor for this. One may skillfully distinguish the characteristics of all dharmas while remaining unmoved in the ultimate truth.
问：若不觉得是妄念，也不跟着吗?	Question: If I do not recognize it as a deluded thought, should I still not follow it?
答：你跟它，是轮回；它跟你，是妙用。它跟你，就不是妄念。	Answer: If you follow it, that is saṃsāra; if it follows you, that is wondrous functioning. If it follows you, it is not a deluded thought.
问：可以理解为，跟与不跟自己做得主，即非妄念吗?	Question: Can this be understood to mean that if I am in charge of whether to follow it or not, then it is not a deluded thought?
答：你若真能做得主，它为你所用，不是妙用么?	Answer: If you can truly be the master, and it serves your use, is that not wondrous functioning?
问：我想请问齐老师，悟后起用或者平时于座下绵密观照待人接物，也是用此念头办事。潇洒起用和随妄念执著流浪的区别何在?	Question: Teacher Qi, I would like to ask: whether in applying realization after awakening, or in continuous and seamless contemplation while dealing with people and circumstances off the meditation cushion, one still uses thoughts to conduct affairs. What is the difference between freely applying them and drifting along in attachment to deluded thoughts?
答：你这不已经把区别说出来了么。	Answer: Have you not already stated the difference yourself?
问：念头著与不著，如何是其分界?	Question: What is the dividing line between thoughts that cling and those that do not?
答：“分界”是著? 还是不著?	Answer: Is this “dividing line” itself clinging, or not clinging?
问：自已如何体察?	Question: How can one discern this for oneself?

答：现在知道什么是随念转了吧。	Answer: Now you understand what it means to be carried along by thoughts, do you not?
问：一念生时，随之而行事，我如何知其是应起之念还是妄生之念?	Question: When a thought arises and I act in accordance with it, how can I know whether it is an appropriate thought or a falsely arising thought?
答：可曾听说过“终日吃饭没咬住一粒米”么？何曾有念生！又何曾行什么事！	Answer: Have you ever heard the saying, “All day long one eats, yet never bites down on a single grain of rice”? When has a thought ever arisen? And when has one ever done anything?
问：末学的工作是新闻编辑，在编写文字等需要高度的集中思考工作时，该如何观照呢?	Question: My work is news editing. When I am editing text or doing other work that requires highly concentrated thought, how should I contemplate?
答：粗妄想就是“贪、嗔、痴、慢、疑”。思考工作不属于妄想。	Answer: Gross deluded thoughts are greed, anger, ignorance, pride, and doubt. Work that involves thinking does not belong to deluded thought.
问：我在用脑工作时，该如何用心?	Question: When I am doing work that uses my mind, how should I use my mind?
答：专心写公文，心无旁骛，也未离观心。倒是写公文时，心有旁骛，再起一“观心”之念，不名观心。	Answer: Focus wholeheartedly on writing official documents, with no distractions, and you have not departed from contemplating the mind. Rather, if your mind is distracted while writing documents and you then give rise to another thought of “contemplating the mind,” that is not called contemplating the mind.
问：在工作时是否可以念咒，是否存在一心二用，反而不好?	Question: While working, may one recite a mantra? Would using the mind for two things at once be counterproductive?
答：若一心二用，便不好。若心无旁骛，便是无上大密咒。	Answer: If you use the mind for two things at once, it is not good. If the mind is free of distractions, that itself is the unsurpassed great esoteric mantra.
问：请问做事时（如看书，看电视）如何观照?	Question: When doing things, such as reading or watching television, how should one contemplate?
答：做事，事是境；看书，书是境；看电视，电视是境。观照就是不随念转、不为境迁。“不为境迁”并非不做事、并非不看书、并非不看电视，只是不要被这些境牵着鼻子走就是了。	Answer: When doing something, the thing is an object; when reading, the book is an object; when watching television, the television is an object. Contemplation means not being carried along by thoughts and not being moved by circumstances. “Not being moved by circumstances” does not mean not doing things, not reading, or not

	watching television. It simply means not allowing these things to lead you around by the nose.
问：请问我在聚精会神看书时是不是随念转了？	Question: When I am reading with complete concentration, am I being carried along by thoughts?
答：不是。不聚精会神才是随念转呢。	Answer: No. Failing to concentrate completely is what it means to be carried along by thoughts.
145、若能心不妄，精进无有涯	145. If the Mind Is Free of Delusion, Diligence Has No Limit
问：修法一年多快两年了，打坐也还没坐的好。	Question: I have practiced this Dharma for over a year, nearly two years, and I still do not sit meditation very well.
答：一年多快两年，本是打开本来的大好时机。只可惜你用持咒和关注声音代替了观照，正行没了，只靠打坐助行就没这个力量。	Answer: After more than a year, nearly two years, this should have been an excellent opportunity to uncover what is original. But unfortunately, you have substituted mantra recitation and attending to sound for contemplation. The main practice has been lost, and relying solely on seated meditation as an auxiliary practice does not have this power.
问：后学读了您的贴子，浑身大汗。走了这么一段冤枉路啊。这两天坐上也没有那么多要求了，平时凛觉也轻松了。	Question: After reading your post, I broke out in a sweat all over. I have traveled such a misguided path for so long! These past two days, I have had fewer demands while sitting, and in daily life my awareness has become more relaxed as well.
答：“若能心不妄，精进无有涯。”	Answer: “If the mind is free of delusion, diligence has no end.”
（四）心密观照三步曲	(IV) The Three Steps of Contemplation in Heart Esotericism
146、三步曲	146. The Three Steps
问：后学修《六字大明咒》有一段时间，也是一门深入，平时妄念来了马上用咒号转。	Question: I have practiced the Six-Syllable Great Bright Mantra for some time, focusing exclusively on this one practice. Whenever deluded thoughts arise in daily life, I immediately turn to the mantra.
答：妄念来了，不要睬它，谓之观照，号称正行。	Answer: When deluded thoughts arise, do not heed them. This is called contemplation and is known as the principal practice.
问：可有时觉得越转越乱。	Question: But sometimes it feels as though the more I turn to it, the more confused I become.

答：妄念原本就乱，你再去转，岂不更乱！	Answer: Deluded thoughts are confused to begin with. If you turn toward them again, will that not make them even more confused?
问：这该如何是好？	Question: What should I do, then?
答：那我就多扯点葛藤吧——观照三步曲：	Answer: Then let me spin out a few more words—the three steps of contemplation:
初：不随念转，不为境迁。	First: Do not turn with thoughts; do not be moved by circumstances.
修心密，观照是正行，六印一咒是助行。“不随念转，不为境迁”即是观照，这并非用真心看妄念，而是没有能观所观。无观之观，才是真观。	In practicing Heart Esotericism, contemplation is the principal practice, while the six mudrās and one mantra are auxiliary practices. “Do not turn with thoughts; do not be moved by circumstances” is contemplation. This does not mean using the true mind to watch deluded thoughts; there is neither one who contemplates nor that which is contemplated. Contemplation without contemplation is true contemplation.
真能“不随念转，不为境迁”，即是果地境界，现在做不到而学着做，故称“从果地修起”。妄想执着习惯了，熟啊；不随念转，不为境迁，还没有习惯，生啊。久久这样做去，熟处转生，生处转熟，必有刹那脱落之时，那时如冷灰爆豆，朗然现前矣！	To be truly able not to turn with thoughts and not to be moved by circumstances is already the realm of fruition. We cannot do this now, but learn to do it; hence it is called “practicing from the fruition ground.” We are accustomed to deluded thinking and attachment, so they are familiar. Not turning with thoughts and not being moved by circumstances are not yet familiar, so they are unfamiliar. If one continues in this way for a long time, what is familiar becomes unfamiliar, and what is unfamiliar becomes familiar. There will surely come a moment when everything falls away; then, like beans bursting from cold ashes, it will shine forth clearly before one!
中：凛然一觉，朗然现前。	Middle: In a solemn awakening, it shines forth clearly before one.
脱落之后，可能妄执的习气仍在。习气反扑时，如同乌云蔽日，急需“凛然一觉，朗然现前”。现前的是什么？即是这个坛子上众说纷纭的离念灵知。任你横说竖说，都说不到它，它是离念的，不落语言，不犯思维。	After things have fallen away, the habitual tendencies of deluded attachment may still remain. When they surge back, they are like dark clouds obscuring the sun; one urgently needs “a solemn awakening, in which it shines forth clearly before one.” What is it that shines forth? It is the knowing free from thought that everyone on this forum discusses in such varied ways. However you may

	explain it, horizontally or vertically, you cannot describe it. It is free from thought: it does not fall within language and does not transgress into conceptual thinking.
他是灵明的，非同木石。它不是光影、不是概念，言语道断、心行路绝，唯证乃知。无以名之，强名曰：离念灵知。离念灵知现前，自是“不随念转，不为境迁”。	It is numinously lucid, unlike wood or stone. It is neither light and shadow nor a concept. Where the path of words is cut off and the course of mental activity comes to an end, only realization can know it. Having no name for it, we reluctantly call it knowing free from thought. When knowing free from thought shines forth, one naturally does not turn with thoughts or become moved by circumstances.
后：本来是佛，观什么照！	Last: One is originally a Buddha—what is there to contemplate?
这才是真观照！初、中都是学观照。此后，离念灵知也不可得，开悟见性也成剩语。你若说他见性，他可能会说：“见即是性，更见什么性！”你若说他这话立了个“见”，他不跟你争。	This alone is true contemplation. The first and middle stages are both learning contemplation. After this, even knowing free from thought cannot be obtained, and awakening to see one’s true nature becomes mere leftover words. If you say that such a person has seen his true nature, he may say, “Seeing is itself nature; what further nature is there to see?” If you say that these words establish a “seeing,” he will not argue with you.
因他是应你的话说了一句，他是为你说，他自己那里连“见”也无。顶多可能回你一句类似于“老僧今日输却一半”的话。罕遇穿耳客，多逢刻舟人，欲不“输却一半”也得乎！	He spoke that sentence only in response to your words; he spoke it for your sake. For himself, there is not even “seeing.” At most, he may reply with something like, “This old monk has lost half.” Those who can pierce the ear are rarely encountered; those who mark a boat to seek a sword are plentiful. How could one avoid “losing half”?
147、三步曲本是应问而讲，不可立言。	147. The three steps were explained in response to a question; they must not be established in words.
问：请问老师，见性前和见性后应怎样用功夫?	Question: Teacher, how should one apply oneself before and after seeing one’s true nature?
答：若已切实体验到离念灵知之性，发觉念起，一看起处，便朗然现前了。	Answer: If one has truly experienced the nature of knowing free from thought, then upon noticing a thought arise and looking at its point of arising, it immediately shines forth clearly before one.
这就叫“凛然一觉、朗然现前”，“凛然一觉”与“看起处”其实是同一回事。一开始学观照就是“不随念	This is called “a solemn awakening, in which it shines forth clearly before one.” “A solemn

转，不为境迁”。当然，这要能察觉到随念转才行。若跟着念头跑也察觉不到，那就只好先在座下持咒了。上述这些都不是真正的观照，真正的观照是——“本来是佛，观什么照！”	awakening” and “looking at the point of arising” are actually the same thing. When one first learns contemplation, it is simply “not turning with thoughts and not being moved by circumstances.” Of course, one must be able to notice when one is turning with thoughts. If one cannot even notice that one is running after thoughts, then one must first recite the mantra off the meditation cushion. None of the foregoing is true contemplation. True contemplation is: “One is originally a Buddha—what is there to contemplate?”
问：念头的起处还有处吗？ 明月高照。	Question: Does the point from which a thought arises itself have a location? The bright moon shines high.
答：若如此，观照就是：走作时，凛然一觉，使之朗然现前。	Answer: If so, then contemplation is this: whenever distraction occurs, awaken solemnly and let it shine forth clearly before you.
问：月落时相见吧……	Question: Let us meet when the moon sets…
答：那么，观照就是：“本来是佛，观什么照！”	Answer: Then contemplation is: “One is originally a Buddha—what is there to contemplate?”
问：这句“本来是佛，观什么照！”是到家人话。到家的人看来是废话，未到家的人很容易中毒呀。	Question: This saying, “One is originally a Buddha—what is there to contemplate?” is the speech of one who has arrived home. To one who has arrived home, it seems like nonsense; but one who has not arrived home can easily be poisoned by it.
答： 既未到家，那就只管学着“不随念转，不为境迁”吧。	Answer: Since you have not yet arrived home, simply learn not to turn with thoughts and not to be moved by circumstances.
问题如下：（下文是齐老师分段解答——编者注）	The questions are as follows: (The passages below are Teacher Qi’s answers, given section by section—editor’s note.)
问：您的旧贴有关观照三步曲的“不随念转、不被境迁”，没有必要改成“别随念转、别被境迁”吧?	Question: In your earlier post concerning the three steps of contemplation, there is no need to change “do not turn with thoughts; do not be moved by circumstances” to “do not follow thoughts; do not be moved by circumstances,” is there?
答：最好是把这些文字都忘了，而实行之。	Answer: It would be best to forget all these words and put them into practice.
问：“不随念转”是个概括的方法吧？具体来讲入手方法却有很多种，比如大手印的“呸”、参禅的“参话	Question: “Not turning with thoughts” is a general method, is it not? More specifically, there are many

头”、念佛、我们所说的“不理睬”等，这些都是入门方便法吧?	ways to begin—for example, Mahāmudrā’s “pei!”, Chan’s “investigating the huatou,” Buddha-recitation, and what we call “not heeding them.” These are all expedient methods of entry, are they not?
答：对！这些都是不随念转的方法。	Answer: Yes! These are all methods of not turning with thoughts.
问：“凛然一觉，朗然现前”，这个方法与“脱开法”、“看念头起处”都是同一法门不同表述吧？这个程度，应该是见性后才采取的吧？没有见性（自然不会知道朗然现前)	Question: “In a solemn awakening, it shines forth clearly before one”—is this method the same Dharma gate as the “method of disengagement” and “looking at the point from which a thought arises,” merely expressed differently? This level should only be adopted after seeing one’s true nature, should it not? Without seeing one’s true nature, one naturally would not know what it is for it to shine forth clearly before one.
答：对！是同一件事的不同表述。“没有见性自然不会知道朗然现前”莫如说“若真朗然现前，是名见性”。	Answer: Yes! They are different expressions for the same thing. Instead of saying, “Without seeing one’s true nature, one naturally would not know what it is for it to shine forth clearly before one,” it would be better to say, “If it truly shines forth clearly before one, this is called seeing one’s true nature.”
问：观照三步曲，是否可以相比：“观自在”、“观”、无观之观？第二步、第三步就是寂照、照寂?	Question: Can the three steps of contemplation be compared to “Avalokiteśvara,” “contemplation,” and contemplation without contemplation? Are the second and third steps respectively quiescence illuminating and illumination quiescent?
答：闲名果然满五湖。	Answer: Idle names indeed fill the five lakes.
问：三步曲并不是现在每个人必然经过的过程，就像修法次第。是吧?	Question: The three steps are not a process that everyone must necessarily undergo at present, like stages in the practice of a Dharma method. Is that right?
答：三步曲本是应问而讲。能用便用，不可立言。	Answer: The three steps were explained in response to a question. Use them if they are useful, but do not establish them in words.
问：感想嘛，不名运粪入，只名运粪出。	Question: As for my impression, it should not be called carrying excrement in; it should only be called carrying excrement out.
答：哈哈！却恰恰是运粪入。	Answer: Ha ha! It is precisely carrying excrement in.

148、三步曲之间如何跨越?	148. How Does One Cross Between the Three Steps?
问：心密三步曲的第二步与第三步之间如何跨越?	Question: How does one cross from the second step to the third step of the Heart Esotericism three steps?
答：没有跨越。若有跨越，便到不了第三步。	Answer: There is no crossing over. If there were crossing over, one could not reach the third step.
问：是不是就这么一觉下去，其它不管。	Question: Is it simply a matter of continuing with this awakening and disregarding everything else?
答：这样说也行。	Answer: It is all right to put it that way.
问：老师，应该是没有界限的吧?	Question: Teacher, there should be no boundary, should there?
答：若说有，第三步也不彻了。若说没有，又谈何二三!	Answer: If you say there is one, the third step is not thorough. If you say there is none, then why speak of a second and third?
问：就像三关一样，是吗?	Question: Is it like the three barriers?
答：哎呀！别粘这些理论了。	Answer: Oh, stop clinging to these theories.
问：似乎第一步和第二步，这两者是同时的。	Question: It seems that the first and second steps occur simultaneously.
答：三者也同时。	Answer: All three occur simultaneously.
问：三? 另一个是谁?	Question: Three? What is the other one?
答：另一个是“本来是佛，观什么照！”	Answer: The other is, “One is originally a Buddha—what is there to contemplate?”
问：如果是同时，老师为何分为两次?	Question: If they occur simultaneously, why did you divide them into separate stages?
答：“凛然一觉，朗然现前”时自会“不随念转，不为境迁”。	Answer: When there is “a solemn awakening, in which it shines forth clearly before one,” one naturally does not turn with thoughts or become moved by circumstances.
149、不随念转、不随境迁	149. Not Turning with Thoughts, Not Being Moved by Circumstances
（1）正确理解“不随念转、不随境迁”	(1) A Correct Understanding of “Not Turning with Thoughts, Not Being Moved by Circumstances”
问：齐老师曾经说过这样的意思，用心中心法来明心见性就像杀鸡用牛刀。我知道心中心法三密加持力量很大，确实比较容易打开本来。但明心见性后，主要是座	Question: Teacher Qi once said something to this effect: using the Heart-of-Heart Dharma to realize the mind and see one’s true nature is like using an

下观照，又如何体现心中心法的特别威力？请齐老师明示。	ox-cleaver to kill a chicken. I know that the Heart-of-Heart Dharma possesses great power through the blessing of the three mysteries and indeed makes it comparatively easy to open up to one's original nature. But after realizing the mind and seeing one's true nature, the main practice is contemplation off the meditation cushion. How, then, is the special power of the Heart-of-Heart Dharma manifested? Please instruct us clearly, Teacher Qi.
答：说“特别威力”莫如说“直接”。	Answer: Rather than calling it “special power,” it would be better to call it “directness.”
直接，就是直接向证果的人看齐。还没有断尽惑业，就直接学断尽惑业者，就像小孩学着做大人的事一样。	Directness means directly measuring oneself against those who have realized fruition. Before one has completely severed delusion and karma, one directly learns from those who have severed them completely, just as a child learns to do the things adults do.
先不说“凛然一觉，朗然现前”和“本来是佛，观什么照”，即此“不随念转，不为境迁”就已经是果地的境界了。	Leaving aside “a solemn awakening, in which it shines forth clearly before one” and “one is originally a Buddha—what is there to contemplate?”, even “not turning with thoughts and not being moved by circumstances” is already a realm of fruition.
圭峰宗密禅师说：“一切众生，无不具有觉性，灵明空寂，与佛无殊。但以无始劫来，未曾了悟，妄执身为我相，故生爱恶等情。随情造业，随业受报。生老病死，长劫轮回。	Chan Master Guifeng Zongmi said: “All sentient beings without exception possess awakened nature—numinously lucid and empty-quiescent, no different from the Buddha. Yet, since beginningless kalpas, they have never awakened to it. Deludedly clinging to the body as a mark of self, they give rise to such feelings as love and aversion. Following these feelings, they create karma; following karma, they undergo retribution. Thus they cycle through birth, old age, sickness, and death for long kalpas.
然身中觉性，未曾生死，如梦被驱役，而身本安闲；如水作冰，而湿性不易。若能悟此性，即是法身，本自无生，何有依托？灵灵不昧，了了常知，无所从来，亦无所去。然多生妄执，习以性成，喜怒哀乐，微细流注。	“Yet the awakened nature within the body has never undergone birth and death. It is like being driven and ordered in a dream while the body itself remains at ease; it is like water becoming ice while its wet nature remains unchanged. If one can awaken to this nature, it is the dharmakāya, originally unborn—what could it depend upon? It is vividly undimmed, clear, ever-present knowing, coming from nowhere and going nowhere. Yet

	through many lives of deluded attachment, habit has become second nature; joy, anger, sorrow, and pleasure flow on in a subtle continuous stream.
真理虽然顿达，此情难以卒除。须常觉察，损之又损，如风顿止，波浪渐停。岂可一生所修，便同诸佛力用？但可以空寂为自体，勿认色身；以灵知为自心，勿认妄念。妄念若起，都不随之。即临命终时，自然业不能系。	“Although the truth may be suddenly comprehended, these feelings are difficult to eliminate all at once. One must constantly be aware of them, diminishing them again and again, like wind that suddenly stops while the waves gradually subside. How could the practice of a single lifetime immediately equal the powers and functions of all Buddhas? One need only take empty quiescence as one’s own essence and not identify with the physical body; take numinous knowing as one’s own mind and not identify with deluded thoughts. Whenever deluded thoughts arise, do not follow them at all. Then, even at the time of death, karma will naturally be unable to bind one.
虽有中阴，所向自由，天上人间，随意寄托。若爱恶之念已泯，即不受分段之身，自能易短为长，易粗为妙。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。”	“Though there is an intermediate state, one will be free in whatever direction one goes, taking rebirth at will in heaven or the human realm. If thoughts of love and aversion have already vanished, one will not receive a body of segmented birth and death, and can naturally transform the short into the long and the coarse into the subtle. If the subtle continuous stream is entirely stilled, leaving only the great wisdom of perfect enlightenment shining forth alone, then, in accordance with circumstances, one manifests countless transformation bodies to liberate sentient beings with whom one has affinities. This is called a Buddha.”
禅师说了悟后的三个阶段：①妄念若起，都不随之。即临命终时，自然业不能系。虽有中阴，所向自由，天上人间，随意寄托。②若爱恶之念已泯，即不受分段之身，自能易短为长，易粗为妙。③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。	The Chan master spoke of three stages after awakening: If deluded thoughts arise, do not follow any of them. Even at the time of death, karma will naturally be unable to bind one. Though there is an intermediate state, one is free to go wherever one wishes, taking refuge at will in heaven or among humans. If thoughts of love and aversion have already vanished, one will no longer receive a segmented body and can naturally transform the short into the long and the coarse into the sublime. If the subtle continuous stream has utterly ceased and only the great wisdom of perfect enlightenment remains, luminous and

	alone, then one can manifest countless transformation bodies in response to circumstances, liberating sentient beings with whom one has affinities. This is called Buddhahood.
后两个阶段在八地以上，先不说后两个阶段，只说①吧。若真能“以空寂为自体，勿认色身；以灵知为自心，勿认妄念。妄念若起，都不随之”，就已经“业不能系”了，“业不能系”即打破了六道轮回的怪圈、跳出轮回了，这不就是成道么！	The latter two stages are above the eighth bhūmi. Let us not discuss them for now, but speak only of the first. If one can truly “take empty quiescence as one’s essential nature and not identify with the physical body; take luminous knowing as one’s own mind and not identify with deluded thoughts. If deluded thoughts arise, do not follow any of them,” then one has already reached the point where “karma cannot bind.” When karma cannot bind, one has broken through the strange cycle of rebirth in the six realms and escaped saṃsāra. Is this not realizing the Way?
所以，我们说“不随念转，不为境迁”并不是要求你立即做到，而是学着做，是努力的方向，号称正行。一旦能做到，你就成道了。看，这不是很直接么！无须欲钩牵，直接奔果地，大丈夫曷当如斯乎！	Therefore, when we say, “Do not turn with thoughts; do not be moved by circumstances,” we are not asking you to accomplish it immediately. Rather, you should learn to do it; it is the direction of your effort, called proper practice. Once you can do it, you will have realized the Way. See—is this not very direct? There is no need to be drawn along by the hook of desire; go directly toward the fruition stage. Should not a great person be like this?
（2）巧在“不理睬”	(2) The Skill Lies in “Not Heeding It”
问：我觉得自己以前的观照不准确。不是说去观脑子里某一个点的念头起处，这样头上安头。而是念头一来(不管它从哪来)，看见，一声“不睬它”，一下断开。立时通身放下，了了分明，心里清清楚楚。一会儿，念头又来，再一喝“不睬它”。这样才是观照，对吗？请老师指正。	Question: I feel that my previous contemplation was inaccurate. It does not mean observing the point in the brain where a thought arises—that would be putting a head on top of one’s head. Rather, whenever a thought comes, regardless of where it comes from, see it and say once, “Do not heed it.” It breaks off at once. Immediately let go throughout the whole body; be clearly aware, with the mind lucid and distinct. After a while, another thought comes, and again give a shout: “Do not heed it.” This is contemplation, is it not? Please correct me, Teacher.
答：观念头起处并非头上安头。只是你原先说的不是起处啊：“座下就观脑里的念头”，念头并不等于“起处”啊。	Answer: Observing where a thought arises is not putting a head on top of one’s head. But what you originally described was not its point of arising: “Off

	the cushion, I observe thoughts in the brain." A thought is not the same as its point of arising.
问：老师，我的意思是，我以前观念头就注意脑袋里，看着某一点，当它是起处，起来就觉。	Question: Teacher, what I mean is that when I formerly observed thoughts, I focused on my head, watched a particular point, took it to be their point of arising, and became aware when thoughts arose.
答：这更不相干。所以我才说：把“观！”换成“不睬它！”	Answer: That is even more irrelevant. That is why I said: replace "Observe!" with "Do not heed it!"
问：但愿从此坛子上再没有与修法无关的烦恼妄语。	Question: I hope that from now on there will no longer be any afflictive or deluded talk on this forum unrelated to Dharma practice.
答：关于与修法无关的烦恼妄语，最好的办法就是：不睬他——别跟他的贴。	Answer: As for afflictive and deluded talk unrelated to Dharma practice, the best method is: do not heed them—do not reply to their posts.
问：白浪滔天时如何?	Question: What should one do when white waves surge to the sky?
答：抛向无生国里！	Answer: Cast them into the land of the unborn!
问：要怎样，才能把得住?	Question: What must one do in order to hold fast?
答：不要怎样，才能把得住。	Answer: Do not do anything in order to hold fast.
问：打坐时才发现，如惊涛骇浪一般汹涌澎湃。	Question: Only when sitting in meditation do I discover how turbulent and surging they are, like raging waves.
答：风停浪犹涌！别睬它！别跟着它跑！	Answer: Though the wind has stopped, the waves still surge! Do not heed them! Do not run after them!
问：口头禅、狂禅、和真正的禅有什么不同呢?	Question: What is the difference between mere verbal Chan, wild Chan, and genuine Chan?
答：哈哈！待你把“口头禅、狂禅、真正的禅……”全抛向东洋大海，就明白了。	Answer: Ha ha! When you cast "mere verbal Chan, wild Chan, genuine Chan . . ." all into the Eastern Ocean, you will understand.
150、凛然一觉，朗然现前	150. A Stern Awakening; Luminous Presence before You
问：凛然一觉，很好做。但感觉不到朗然现前。是不是爆炸后，才会有朗然现前?	Question: A stern awakening is easy enough to practice, but I do not experience luminous presence before me. Does luminous presence arise only after an explosive breakthrough?

答：若如是，即使爆炸，也不会有朗然现前。	Answer: If that is how it is, then even after an explosive breakthrough, there will be no luminous presence before you.
问：朗然，我觉得又生出事端。这个词语容易误导学人，以为有个光明。实际上我觉得还就是：一念不生，了了分明。	Question: As for “luminous,” I feel that it gives rise to further complications. This expression can easily mislead practitioners into thinking that there is some light. In fact, I think it is simply this: not a single thought arises, yet there is clear, ever-present knowing.
答：哈哈！你不说“朗然”，却来了个“了了分明”。	Answer: Ha ha! You do not say “luminous,” yet you have brought in “clear, ever-present knowing.”
问：我嘴上说说，到那时心里可没有呀。我也明白您的朗然了。	Question: I only say it with my mouth; at such a time, it is not in my mind. I now understand what you mean by “luminous.”
答：“本来是佛，观什么照！”是真朗然。	Answer: “Originally one is a Buddha—what is there to contemplate?” This is true luminosity.
问：凛然一觉，朗然现前。我有两种认识，也分别进行了两种做法：平时生活尽管做自己的，凛觉，觉后就放，一会再觉。	Question: “A stern awakening; luminous presence before you.” I have two understandings of this, and I have accordingly adopted two methods. In daily life, I simply go about what I am doing, awaken sharply, and then let go after awakening; after a while, I awaken again.
如此反复锻炼凛觉的次数；这是强调次数，不强调时间延续的做法；还有一种做法，朗然现前，然后努力持续这种状态，不染一物。这是锻炼时间延续的办法。目前，我认为，后一种做下去，才能“打成一片”，所以保持高度的警觉性，所以近期锻炼这种。	In this way, I repeatedly train the number of sharp awakenings. This method emphasizes frequency rather than sustained duration. Another method is to remain in luminous presence and then strive to sustain this state, unstained by a single thing. This trains sustained duration. At present, I think that only by continuing with the latter method can one become continuous and undivided. Thus I maintain a high degree of alertness and have recently been training in this way.
答：对你来说，两种都很好，第二种更好。但并不是所有的人都这样。有一事相问：你这么做，会影响工作吗？	Answer: For you, both methods are very good, but the second is better. Yet not everyone should practice this way. Let me ask you something: does practicing in this way affect your work?
问：第一种常用在动脑的工作时候，第二种常用在不动脑的走路、空坐、空闲时候。尤其第二种，力量较大些，在座上也是尽力这样做的，在座下偶尔也能做事时也这样，感觉做事不象自己做的似的，蒙蒙的，但多数	Question: I usually use the first method when doing work that requires thought, and the second when walking, sitting idly, or during leisure when I do not need to think. The second method in particular has somewhat greater force. I also try my best to

不行，会影响工作，说明力量还不够。既然这样正确，以后我坚持这样做下去。	practice this way while sitting, and off the cushion I can occasionally do so even while working. It feels as though the work is not being done by me; things seem hazy. But most of the time I cannot do it, for it affects my work, which shows that my strength is still insufficient. Since this is correct, I will persist in practicing this way from now on.
答：应该是：不但不影响工作，而且会无形中提高工作效率，因为工作时打妄想少了，“制心一处，无事不办”嘛。	Answer: It should be that it not only does not affect your work, but invisibly improves your efficiency, because you have fewer deluded thoughts while working. “When the mind is focused on one point, nothing cannot be accomplished.”
151、本来是佛，观什么照！	151. Originally One Is a Buddha—What Is There to Contemplate?
甲：观照的关键是什么？怎么才能看到妄念起来？	A: What is the key to contemplation? How can one see deluded thoughts as they arise?
乙：分两步：像老人所说，心不随境转，因为所有境相皆不真，要离相离境；破能念、能观。念起无住，其念亦空，境上无我，其境亦空。	B: There are two steps. As the elder said, do not let the mind turn with circumstances, because all appearances of circumstances are unreal; one must detach from appearances and circumstances. Then break through the one who thinks and the one who contemplates. When a thought arises, do not abide in it; the thought itself is empty. There is no self in circumstances; the circumstances themselves are empty.
答：还有第三步——扫掉前两步的痕迹。	Answer: There is also a third step—sweep away the traces of the first two steps.
乙：第三步：真发慈悲菩提心。	B: The third step is to genuinely arouse the compassionate bodhicitta.
答：第二步还有这个在：“念起无住，其念亦空，境上无我，其境亦空。”	Answer: The second step still includes this: “When a thought arises, do not abide in it; the thought itself is empty. There is no self in circumstances; the circumstances themselves are empty.”
到了第三步才可能如此：	Only at the third step can it possibly be like this:
之乎者也！衲僧鼻孔大头朝下，若也不信，问取东村王大姐！（这是宗下的）	Such pedantic talk! The nostrils of a patch-robed monk have their great heads pointing downward. If you do not believe it, ask Sister Wang of East Village! (This belongs to the Chan school.)
“饭千亿三世诸佛，不如饭一无念、无住、无修、无证之者。”（这是教下的）	“Feeding a hundred billion Buddhas of the three periods of time is not as good as feeding one who

	is without thought, non-abiding, cultivation, or realization." (This belongs to the doctrinal school.)
问：“本来是佛，观什么照”，某某师兄对此问题的批判已很久了，若不亲证，他会永远陷在自己的意识情解中。这位师兄90年代就已得心中心灌顶，可至今仍未打满一千座。若能劝他，倒是祈盼他远离网络，一切放下，如法修行，早日亲证本来！	Question: Regarding "Originally one is a Buddha—what is there to contemplate?", a certain fellow practitioner has been criticizing this issue for a long time. Unless he directly realizes it, he will remain forever trapped in his own conceptual understanding. This fellow practitioner received Heart-of-Heart Dharma empowerment in the 1990s, but has still not completed one thousand meditation sessions. If he can be persuaded, I hope he will stay away from the internet, let go of everything, practice in accordance with the Dharma, and directly realize the original reality at an early date.
答：“四依”里有“依了义，不依不了义”。老人所说的“本来是佛，观什么照”才是了义的。	Answer: Among the "four reliances" is: "Rely on definitive meaning, not on provisional meaning." What the elder said—"Originally one is a Buddha—what is there to contemplate?"—is definitive meaning.
不了义也须说，“应病与药”嘛，“随众生心，应所知量”嘛。古德云“孤峰顶上草里坐”，孤峰顶上——了义，草里坐——不了义。象那德山，若非“草里坐”，怎会引出岩头的“不会末后句”。	Provisional meaning must also be taught: "Give medicine according to the illness," and "In accord with the minds of sentient beings, respond according to their capacity to understand." An ancient worthy said, "Sit amid the grass on the summit of a solitary peak." The summit of a solitary peak is definitive meaning; sitting amid the grass is provisional meaning. If Deshan had not "sat amid the grass," how could he have elicited Yantou's statement, "He does not understand the final phrase"?
然而，德山毕竟是“孤峰顶上”人，也能引出岩头如是说“且喜堂头老汉会末后句了也”。岩头没别的可耍了，情急之下，带了个“只得三年活”的尾巴，却引得后世诸多执著神通（预测）者的许多聒噪。若说预测的能力，谁能比得过天人，然而，天人解脱了么？天人不在六道轮回里了么？	Yet Deshan was, after all, a person "on the summit of a solitary peak," and he could also prompt Yantou to say, "How fortunate that the old man at the head of the hall understands the final phrase after all." Yantou had no other trick to play. In his desperation, he appended the tail end, "He has only three years left to live," thereby provoking much noisy chatter from later generations of those attached to spiritual powers, such as prediction. But in predictive ability, who can surpass the devas? Yet have the devas attained liberation? Are

	they no longer within the cycle of rebirth in the six realms?
再举一例：老人既说“一念不生了了分明的灵知之性”，也说“有什么灵知不灵知的！”后句才是了义呀！	Another example: the elder both said, “the nature of luminous knowing in which not a single thought arises, yet there is clear, ever-present knowing,” and said, “What luminous knowing or non-luminous knowing is there?” The latter statement is definitive meaning.
问：请教老师 “本来是佛，观什么照！”１、这一步是不是指舍弃观照，已经超越观照啦，即使寂照照寂也越过。２、要到这个阶段，是不是必须能时时观照纯熟后才涉及这更高一步，是不是如果连观照还生疏就不可能直接越过到达这个阶段？３、这一步，是不是八地菩萨阶段?	Question: Teacher, please instruct me concerning “Originally one is a Buddha—what is there to contemplate?” 1. Does this step mean abandoning contemplation, having already gone beyond contemplation—even beyond quiescent illumination and illuminating quiescence? 2. To reach this stage, must one first become thoroughly proficient at constant contemplation before entering this higher step? If one is still unskilled in contemplation, is it impossible to leap directly beyond it and reach this stage? 3. Is this step the stage of an eighth-bhūmi bodhisattva?
答：圆悟云：若不到事事无碍，根本没资格谈禅。	Answer: Yuanwu said: “Unless one has reached the nonobstruction among phenomena, one has no qualification to speak of Chan at all.”
（下文是齐老师分段解答——编者注）	(What follows is Teacher Qi’s response, given point by point.—Editor’s note)
问1、这一步是不是指舍弃观照，已经超越观照啦，即使寂照照寂也越过。	Question 1: Does this step mean abandoning contemplation, having already gone beyond contemplation—even beyond quiescent illumination and illuminating quiescence?
答：其实这不是“步”，连舍弃、超越也无。	Answer: In fact, this is not a “step”; there is not even abandoning or transcending.
问2、要到这个阶段，是不是必须能时时观照纯熟后才涉及这更高一步，是不是如果连观照还生疏就不可能直接越过到达这个阶段?	Question 2: To reach this stage, must one first become thoroughly proficient at constant contemplation before entering this higher step? If one is still unskilled in contemplation, is it impossible to leap directly beyond it and reach this stage?
答：这里没有阶段，也没有到达。	Answer: Here there are no stages, nor is there any reaching.

问3、这一步，是不是八地菩萨阶段?	Question 3: Is this step the stage of an eighth-bhūmi bodhisattva?
答：有什么地不地的！	Answer: What bhūmi or no bhūmi is there?
君不见，绝学无为闲道人，不除妄想不求真……	Have you not seen it: “A carefree person of the Way, beyond learning and contrivance, does not eliminate deluded thoughts or seek the true . . .”

（一）座下观照是正行

(I) Off-the-Cushion Contemplation Is Right Practice

132、修心密打坐是助行，座下观照是正行。	132. In heart esotericism practice, seated meditation is an auxiliary practice; contemplation off the cushion is the primary practice.
问：老师，我在座下应如何修呢？看经诵咒?	Question: Teacher, how should I practice off the cushion? By reading sūtras and reciting mantras?
答：修心密，打坐是助行，座下观照是正行。	Answer: In heart esotericism practice, seated meditation is an auxiliary practice; contemplation off the cushion is the primary practice.

（二）观照方法

(II) Methods of Contemplation

133、刚开始时如何觉照?	133. How should one engage in awareness at the beginning?
答：同是“觉照”一词，各宗的修法侧重面有所不同。修行贵在一门深入。您修的什么法，请教本门的善知识最为稳妥。若将别宗的修法混合进来，有时候“醍醐反成毒药”。	Answer: Although the term “awareness” is the same, the emphases of practice differ among the various traditions. What matters in cultivation is to penetrate deeply through a single gate. Whatever practice you follow, the safest course is to consult a good spiritual friend within that tradition. If you mix in practices from other traditions, even “ghee may instead become poison.”
比如：“持执名号，不杂他课”与“念佛一声，挑水三担”就不能混在一块修。若心有旁骛，恐不能一门深入。然而，祖师观当机众生之机缘，又何止是融合。所以，若刚刚上路，急宜一门深入；若已能观机逗教，融合自是无妨。	For example, “hold to the Buddha’s name exclusively, without mixing in other practices” and “with each recitation of the Buddha’s name, carry three loads of water” cannot be practiced together indiscriminately. If the mind is distracted by other pursuits, one may be unable to penetrate deeply

	through a single gate. Yet when the patriarchs considered the capacities and conditions of sentient beings, they did far more than merely combine methods. Therefore, when one has only just set out, it is urgently necessary to penetrate deeply through a single gate; once one is able to assess capacities and teach accordingly, integration naturally presents no problem.
134、可以先持咒。	134. One may first recite a mantra
问：好像老人说下座后持咒也可以，没有再详细说。	Question: It seems that the Elder said that one may also recite a mantra after getting off the cushion, but he did not explain further.
答：哦！坐下观照是正行。若还不能观照，当然可以先持咒。	Answer: Oh! Awareness after getting off the cushion is the main practice. If you are not yet able to maintain awareness, then of course you may first recite a mantra.
问：打坐了之后，才逐渐晓得观照真是重要。	Question: Only after meditating did I gradually come to understand how truly important awareness is.
答：所以，坐下的正行并非持咒啊！	Answer: Therefore, the main practice off the cushion is not mantra recitation.
问：持咒可以化妄念，对笨人是不是很有效？	Question: Mantra recitation can dispel deluded thoughts. Is it especially effective for those of dull wits?
答：妄念即菩提，化它干啥？	Answer: Deluded thoughts are themselves bodhi. Why try to transform them?
问：是的，不睬它，就是菩提。	Question: Yes. Not paying attention to them is bodhi.
答：你不被它所害，它必为你所用。	Answer: If you are not harmed by them, they will surely serve your use.
问：是的，道理明白。	Question: Yes, I understand the principle.
答：扔了这个道理，看是什么？	Answer: Set aside this principle—what is it?
问：这个！	Question: This!
答：那么，凛然一觉，“这个”会现前吗？	Answer: Then, with a stern awakening, will “this” appear before you?
问：圆明朗照！	Question: Perfectly clear and luminously illuminating!

答：既然已知什么是观照，就别再坐下持咒了。	Answer: Since you already know what awareness is, do not continue reciting mantras after getting off the cushion.
135、不睬它	135. Do Not Pay Attention to It
甲：如何观照?	A: How does one engage in awareness?
答：不睬它!	Answer: Do not pay attention to it!
乙：后学在此请教：不睬它，难道让他放野马吗?	B: This junior student wishes to ask: If one does not pay attention to it, does that mean letting it run wild like an unbridled horse?
答：“不管它”是当时针对他的情况讲的。因为他正在“观照”这个名相上念念不停地思维，“不管它！”当下就截断了他的念念相续。	Answer: “Do not concern yourself with it” was said in response to his particular situation at that time. He was continuously thinking about the label “awareness,” thought after thought. “Do not concern yourself with it!” cut off that unbroken succession of thoughts at once.
问：在座上念头很多，怎么办?	Question: During meditation, there are many thoughts. What should I do?
答：不理它！什么念头都不管，只管咒语。	Answer: Ignore them! Pay no attention to any thoughts; attend only to the mantra.
问：没有定在一点上，会不会……?	Question: If the mind is not settled on one point, might it not...?
答：我让你只管咒语，就是为了对治你的那个定在意念上的事。	Answer: I tell you to attend only to the mantra precisely in order to counteract your fixation on settling the mind upon a thought.
136、不理睬、看念头起处、念起即觉、断、呸、停……	136. Ignoring Them, Watching Where Thoughts Arise, Becoming Aware as Thoughts Arise, Cutting Them Off, “Peh!,” “Stop!” ...
问：请教齐老师：“念起即觉”与“不随念转，不为境迁”的关系?	Question: Teacher Qi, may I ask about the relationship between “becoming aware as thoughts arise” and “inwardly, do not turn with thoughts; outwardly, do not move with circumstances”?
答：一个事情，两种说法。只要照着做，就会知道：原来果然是同一回事！若不实施，入海算沙无益。	Answer: They are one matter expressed in two ways. As long as you put them into practice, you will realize that they are indeed the very same thing. If you do not put them into practice, counting sand grains after entering the sea is of no benefit.
问：论直下无心和不理睬：直下无心属无为法；不理睬属有为法。	Question: Regarding immediate no-mind and ignoring things: immediate no-mind belongs to

	unconditioned dharma, whereas ignoring things belongs to conditioned dharma.
答：对于已知心外无法，但不明“心也不可得”者，就向他说：直下无心！对于随妄念跑也不自知，甚至拿佛法的名相用己意测度者，就向他说：别理睬这些了！	Answer: To those who know that there is no dharma outside mind, yet do not understand that “mind, too, is unobtainable,” one says: “Immediately, no-mind!” To those who run after deluded thoughts without even knowing it, and who even use Buddhist technical terms to interpret matters according to their own ideas, one says: “Stop paying attention to these things!”
若不面对这两种人，还是忘了这两个词好。	If one is not addressing either of these two kinds of people, it is better to forget these two expressions altogether.
问：老师好，请问“呸”和“不理睬”真的一样没有层次区别吗？	Question: Greetings, Teacher. May I ask whether “Peh!” and “ignoring it” are truly the same, with no difference in level?
答：慢说这两个，即使那个“念头起处”，也都一样。都是为了不跟妄念跑。问的心态不同，所说的言教也不同。	Answer: Not only those two—even “where thoughts arise” is the same. All are meant to keep one from running after deluded thoughts. Different states of mind in asking call forth different verbal teachings.
问：《碧岩录》举：僧问赵州：“‘至道无难，唯嫌拣择’，才有语言是拣择，和尚如何为人？”州云：“何不引尽这语。”僧云：“某甲只念到这里。”州云：“只这‘至道无难，唯嫌拣择’。”读到这里，忽然就想起老师的一句话：“停！这就是观照。”哈哈！	Question: The Blue Cliff Record cites this exchange: A monk asked Zhaozhou, “The supreme Way is not difficult; it only rejects choosing and discriminating. As soon as there are words, there is choosing and discriminating. How, then, does the Venerable teach people?” Zhaozhou said, “Why not quote the saying in full?” The monk said, “I have recited only this much.” Zhaozhou said, “It is only this: ‘The supreme Way is not difficult; it only rejects choosing and discriminating.’” Upon reading this, I suddenly thought of something the teacher once said: “Stop! This is awareness.” Ha ha!
答：其实本不曾停，只是当下停止虚妄相想。比如，某演员排练电视剧进入了角色，以至于到了忘我的境界。忽然，导演大喝一声“停！”，那演员会怎么样？	Answer: In fact, nothing ever stopped; what ceases at that very moment is merely false ideation about appearances. For example, an actor becomes absorbed in a television drama during rehearsal, entering the role so completely as to forget himself. Suddenly, the director gives a great shout: “Stop!” What will happen to the actor?

（三）别误解观照

(III) Do Not Misunderstand Contemplation

137、观照，即去掉妄想执着	137. Contemplative Awareness: Removing Deluded Thoughts and Attachments
问：老师，您好！近来尘事扰人，有点烦，心乱。	Question: Hello, Teacher. Recently, worldly affairs have been troubling me. I feel somewhat vexed and my mind is unsettled.
答：白云漫青山，青山依然在。青山自青山，岂受白云碍！	Answer: White clouds drift over green mountains, yet the green mountains remain as they are. Green mountains are simply green mountains—how could white clouds hinder them?
问：修，进步不进步不管他，我今后只管按步骤做就是。我以前把静作为进步的标准了。	Question: As for practice, whether or not I make progress is no concern of mine. From now on, I will simply follow the steps. Previously, I took stillness as the standard of progress.
答：其实只有一个标准——去掉妄想执着。	Answer: In fact, there is only one standard: removing deluded thoughts and attachments.
问：平时观照妄念来时，朗然“一觉”将其化空。	Question: In daily life, when a deluded thought arises, I contemplate it, and with a clear awakening I dissolve it into emptiness.
答：恰好。	Answer: Exactly.
问：而独存此“一觉知”时，这“一觉”时而“觉”所见，时而“觉”所闻，时而“觉”受，应如何安置这“一觉”呢？也就是说：妄念来时这“一觉”可以觉之，将其化空，可妄念走后如何放此“一觉”？	Question: But when this single “awakening-awareness” alone remains, this “awakening” sometimes awakens to what is seen, sometimes to what is heard, and sometimes to what is felt. How should this “awakening” be settled? That is, when deluded thoughts arise, this “awakening” can be aware of them and dissolve them into emptiness; but after the deluded thoughts have gone, how should this “awakening” be put down?
答：何必续貂。	Answer: Why add something superfluous?
138、不是压念	138. It Is Not Suppressing Thoughts
问：断念和压念之别，能比喻一下吗？	Question: Could you use an analogy to explain the difference between cutting off thoughts and suppressing thoughts?
答：且把妄执妄念比作野草。为了不让它生长，有的人搬块石头压上（喻压念），有的人把草连根铲除（喻断	Answer: Let us compare deluded attachments and deluded thoughts to weeds. To keep them from

念）。	growing, some people place a stone over them to hold them down—this is like suppressing thoughts—while others uproot the weeds completely—this is like cutting off thoughts.
搬石头压草的人追求看不见草（他认为不起念头就是无念），纵然修成，也是无用。看那广袤的大戈壁，不见一草，那还属于“因缘所生法”，只是目前“缘尽法还灭”，主要是不具外缘——缺水。一旦天降甘霖，不用你去种，草就自己长出来了——遇缘即发。即使不遇缘，无草也无苗——死寂一片，不能起无量无边的妙用。	Those who place stones over weeds seek not to see the weeds. They think that the absence of thoughts is no-thought. Even if they succeed in cultivating this state, it is useless. Look at the vast Gobi Desert: not a blade of grass is visible. Yet it still belongs to the realm of conditioned dharmas; for the moment, when conditions are exhausted, the dharma also ceases. The main reason is the lack of supporting conditions—namely, water. Once rain falls from the sky, the grass will grow by itself without your planting it: when conditions are met, it arises. Even if no conditions are met, the absence of grass and sprouts leaves only lifeless stillness; it cannot give rise to boundless wondrous functioning.
斩断草根的人，见草即知根，斩断草根后，把草摆在那里晒，他不怕见草（有念即无念），晒干了还可以当柴烧，正好派上用场（妄念即菩提）。因为没石头，可以种禾苗，妙用可起矣！	Those who cut off the roots of the weeds see the weeds and immediately recognize their roots. After cutting off the roots, they leave the weeds there to dry. They do not fear seeing weeds: having thoughts is itself no-thought. Once dried, the weeds can still be used as firewood, just when they are needed: deluded thoughts are themselves bodhi. Since there are no stones, crops can be planted, and wondrous functioning can arise!
139、不是没有念头	139. It Is Not the Absence of Thoughts
问：比如现正上网，动念才能做事，此时如何断？	Question: For example, when I am online, I need to form thoughts in order to do things. How should I cut them off at such a time?
答：如果压念不起，那就无法上网了。	Answer: If you suppressed thoughts so that none arose, you would not even be able to go online.
问：我常常有一念不起的时候，该怎么用功？	Question: I often have times when not a single thought arises. How should I apply myself then?
答：哈哈！我不会要你延长这个“一念不起”的时间。有念即是无念，才是真无念。	Answer: Ha ha! I would not ask you to prolong the duration of this “not a single thought arises.” Having thoughts is itself no-thought; that is true no-thought.
140、断的是妄念	140. What Is Cut Off Are Deluded Thoughts

问：事务繁忙时，就用“断”字；赋闲在家就念咒，居然发现经常忘事以至于无所事事，工作中经常失误。	Question: When work is busy, I use the word “cut off”; when I am at home with leisure, I recite mantras. Yet I have unexpectedly found that I often forget things and end up with nothing to do, and that I frequently make mistakes at work.
答：“断”是断那属于“贪、嗔、痴、慢、疑、恶见”的妄念，不是断工作呀。并非事务繁忙时断，而是妄想纷飞时断。	Answer: “Cutting off” means cutting off the deluded thoughts that belong to greed, anger, ignorance, pride, doubt, and wrong views. It does not mean cutting off your work. It is not that you cut off thoughts when affairs are busy; rather, you cut them off when deluded thoughts are flying about.
问：我的工作属决策性，不知思考工作是否也属“妄念”？	Question: My work involves making decisions. I do not know whether thinking about my work also counts as “deluded thought.”
答：思考工作并不属于“贪、嗔、痴、慢、疑、恶见”，当然不属于妄念。	Answer: Thinking about your work does not belong to greed, anger, ignorance, pride, doubt, or wrong views. Of course it is not deluded thought.
问：修行人平时保护真心，会不会影响工作?	Question: In daily life, will a practitioner’s safeguarding of the true mind affect work?
答：不会。如果影响工作，那是误解了这个“保护”真心。不随妄念跑，便是保护真心。若能不随妄念跑，还会提高工作效率呢。	Answer: No. If it affects your work, then you have misunderstood this “safeguarding” of the true mind. Not following after deluded thoughts is safeguarding the true mind. If you can refrain from following after deluded thoughts, it will even improve your efficiency at work.
问：怎么处理工作认真与不执着之间的关系?	Question: How should one handle the relationship between being conscientious at work and non-attachment?
答：工作认真并非执着。我们不执着的是贪、嗔、痴、慢、疑、恶见。工作并不是贪、嗔、痴、慢、疑、恶见呀。	Answer: Being conscientious at work is not attachment. What we do not attach to are greed, anger, ignorance, pride, doubt, and wrong views. Work is not greed, anger, ignorance, pride, doubt, or wrong views.
问：是不是妄想坚固了，就成了器世间?	Question: Does deluded thinking become the material world once it has solidified?
答：哈哈！你真善思维。	Answer: Ha ha! You are truly good at reflection.
问：哦，不该思维，还是不对?	Question: Oh, then should I not reflect? Is that also wrong?

答：哦！不是不该思维，是不黏着思维。	Answer: Oh! It is not that you should not reflect; it is that you should not cling to reflection.
141、不是看念头	141. It Is Not Watching Thoughts
甲：老师，我观照用正念，看着我的念头，念头起，不睬它，看住这不动。	A: Teacher, in my contemplative awareness I use right mindfulness to watch my thoughts. When thoughts arise, I ignore them and keep watch over what does not move.
答：谁让你“看着念头”了?	Answer: Who told you to “watch your thoughts”?
乙：老师，请您答复一下我的问题。	B: Teacher, please answer my question.
老人在《略论明心见性》中说：“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。	In A Brief Discussion of Realizing the Mind and Seeing One’s True Nature, the Elder said: “In practicing no-thought, progress does not mean gradually extending the period of true emptiness and no-thought between the cessation of the previous thought and the arising of the next. For example, having no thoughts for only one minute today, then gradually extending it to five minutes, ten minutes, or even one hour or twenty-four hours, and regarding that as success.”
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。”	“You must know that no-thought is lively and dynamic; it is not rigid and inert like a piece of wood or stone. A monastic asked Zhaozhou, ‘What is no-thought?’ Zhaozhou said, ‘Hitting a ball upon rushing water!’ A later commentator said, ‘Thought after thought does not abide!’ So-called no-thought does not mean that not a single thought arises. Rather, thoughts arise and cease as they arise, without the slightest trace of abiding in appearances.”
这里的“前念断、后念未起的真空”指的是“念头起处”吗？ 这里说“无念是活泼泼的”，“看念头起处”观照如何活泼泼的?	Does the “true emptiness between the cessation of the previous thought and the arising of the next” mentioned here refer to “the point at which a thought arises”? It says here that “no-thought is lively and dynamic.” How can contemplative awareness that “watches the point at which thoughts arise” be lively and dynamic?
答：那就从“看念头”说起吧:	Answer: Then let us begin with the notion of “watching thoughts.”
“看念头”的说法可能源自于天台宗的“一念三千”，定中起一念，观此念具足三千法，这是“摩诃止观”的	The expression “watching thoughts” may derive from the Tiantai school’s “three thousand realms in

修法。现在就连天台宗本宗也无法修“摩诃止观”，而是“教宗天台，行在弥陀”，改念佛了。	a single thought.” When a thought arises in meditative absorption, one contemplates that this thought contains the three thousand dharmas in their entirety. This is the practice of The Great Calming and Contemplation. Today, even the Tiantai school itself can no longer practice The Great Calming and Contemplation. Instead, it follows the principle, “Its doctrine is Tiantai, but its practice is Amitābha,” and has turned to Buddha-recitation.
今人想阴炽盛，若去附会“看念头”，第一不在定中，第二无智力观出具足三千法。那么，看念头就成了妄念相续，与天台宗的“摩诃止观”毫不相干了。	People today are overwhelmed by discursive thought. If they force an association with “watching thoughts,” first, they are not in meditative absorption; second, they lack the wisdom to contemplate the three thousand dharmas contained in a single thought. Thus, watching thoughts becomes an uninterrupted succession of deluded thoughts and has nothing whatsoever to do with the Tiantai school’s The Great Calming and Contemplation.
“看念头”的说法还可能源自于禅宗的“看话头”，“看话头”须提起疑情，全身心聚焦到一句无意味的话头上，久久，久久，突然脱落，本来一段真光朗然现前，谓之“破参”。现在禅宗也很少有人锲而不舍地参话头了。听禅宗师父所讲的内容，大多是在讲教，更多的是在启蒙。	The expression “watching thoughts” may also derive from the Chan school’s “investigating the huatou.” To investigate a huatou, one must arouse a sense of doubt and focus one’s whole body and mind on a meaningless critical phrase. After a long, long time, there is suddenly a falling away, and one’s original, radiant true light clearly appears before one. This is called “breaking through the investigation.” Nowadays, few in the Chan school persist unremittingly in investigating huatou. Most of what Chan teachers teach is doctrinal exposition, or, more often, introductory instruction.
今人提不起疑情，若将“看话头”演绎成“看念头”，冤死大慧，栽赃禅宗！	People today cannot arouse a sense of doubt. If they reinterpret “investigating the huatou” as “watching thoughts,” they wrong Dahui grievously and falsely accuse the Chan school!
却颇有乐“看念头”不疲者，将做白日梦说成是修行。这样的人来问老人，老人就依他的性情，指导他“看念头的起处”，其目的是使他脱开妄念相续。与“不睬它”异曲同工。	Yet there are quite a few who tirelessly enjoy “watching thoughts” and call daydreaming practice. When such people asked the Elder, he would guide them according to their dispositions to “watch the point at which thoughts arise.” His purpose was to free them from their unbroken succession of

	deluded thoughts. It serves the same purpose as “ignoring them.”
对妄念相续较松动些的，老人直接说“不睬它”；对妄念相续成习性者，老人叫他看个起处（转移他牢固的思路）。这本就是因人施教、应病与药。奈后人无端起诤何！	To those whose continuous succession of deluded thoughts had loosened somewhat, the Elder directly said, “Ignore them.” To those for whom this succession of deluded thoughts had become habitual, he told them to watch the point at which thoughts arise, thereby redirecting their fixed course of thinking. This was simply teaching according to the individual and prescribing medicine according to the illness. Why should later people stir up disputes over it for no reason?
142、不是去感觉	142. It Is Not Seeking Sensations
问：现在，即使歇下，也总不是那种当时的了了分明感觉，仿佛而已，这可怎么办？	Question: Now, even when I rest, it is never quite like that former feeling of clear, distinct awareness; it is only an approximation. What should I do?
答：歇即菩提。感觉属于受阴。沩山对仰山（慧寂）说：寂子，莫入阴界！	Answer: Resting is itself bodhi. Feeling belongs to the aggregate of sensation. Guishan said to Yangshan Huiji, “Huiji, do not enter the realm of the aggregates!”
问：在无事时，可以让清净不生一念，并“呆”在那个境界里一会，感觉感觉。	Question: When there is nothing to do, may I let the mind become pure so that not a single thought arises, remain “blankly” in that state for a while, and experience it?
答：哈哈！感觉即不得。	Answer: Ha ha! The very act of experiencing it means you have missed it.
问：我断掉妄念以后在这个相对的空白期都是体会自己的存在。体会能够感觉的这个就是自己。	Question: After I cut off deluded thoughts, during this relative blank interval I experience my own existence. What experiences the capacity to feel is myself.
答：这哪是“断掉妄念以后”啊，看：“体会自己的存在，体会能够感觉的这个就是自己”，这是断掉妄念了么？其实是换了换妄念的内容而已。	Answer: How is that “after cutting off deluded thoughts”? Look: “I experience my own existence; what experiences the capacity to feel is myself.” Have you cut off deluded thoughts? In fact, you have merely changed the content of your deluded thoughts.
143、观照不要用力	143. Do Not Strain in Contemplative Awareness
问：日常时，怎样才能提起观照？我怎么总觉得很费力，因觉其费事，一懒惰也就不观不照了。有何善巧吗？	Question: In daily life, how can I bring forth contemplative awareness? Why do I always feel that it takes so much effort? Because it seems

	troublesome, once I become lazy I no longer contemplate or remain aware. Is there any skillful means?
答：别跟着妄念跑，不费力呀。	Answer: Do not follow after deluded thoughts. That takes no effort.
问：我觉得妄念来时一觉即了，用力就不是觉了。这不是可以用力的事，对不对？	Question: I feel that when deluded thoughts arise, a single awakening is enough. If I exert effort, it is no longer awakening. This is not something in which effort can be used, is it?
答：对呀！“寂照照寂，切忌用力”嘛。	Answer: That is right! “In quiescence, illuminate; in illumination, be quiescent—by all means avoid exerting effort.”
问：老师好，我在看元音老人讲法的光盘时，听到这样一段：“憨山大师说，我们念佛持咒的时候，要像推重车上山一样”，我先前又看到大愚法师的修行要诀：“寂照照寂，切忌用力。”两者在是否用力或者说如何用力方面，似乎有矛盾之处，这两处到底说的是什么？	Question: Hello, Teacher. While watching a recording of Master Yuanyin’s teachings, I heard this passage: “Master Hanshan said that when we recite the Buddha’s name or uphold a mantra, we should be like someone pushing a heavily laden cart up a mountain.” Earlier, I also read Patriarch Dayu’s essential instructions for practice: “In quiescence, illuminate; in illumination, be quiescent—by all means avoid exerting effort.” The two seem contradictory regarding whether, or how, to exert effort. What exactly do these two passages mean?
答：憨山大师说的是念佛，大愚阿阇黎说的是观照。又岂止这两种，方便有多门，乃至八万四千法门，岂能千篇一律。比如净土宗“精勤念佛”与禅宗“念佛一声，挑水三担”又怎能强求一律。众生烦恼如病（八万四千烦恼）各有不同，佛法如药（八万四千法门）也各有不同。	Answer: Master Hanshan spoke of Buddha-recitation, while Acharya Dayu spoke of contemplation. Nor are these the only two methods: expedient means have many gates, extending even to the eighty-four thousand dharma gates. How could they all be made identical? For example, how could one force the Pure Land school's “diligent Buddha-recitation” and the Chan school's “With one recitation of the Buddha’s name, carry three loads of water” to conform to a single pattern? Sentient beings’ afflictions, like illnesses—the eighty-four thousand afflictions—are each different; the Buddha Dharma, like medicine—the eighty-four thousand dharma gates—is likewise different in each case.
问：在实际持咒、结印、观照的时候到底如何做才算如法？	Question: In actual mantra recitation, forming mudrās, and contemplation, what exactly should one do for the practice to accord with the Dharma?

答：若学憨山大师念佛，便用力追顶；若是心密观照，便切忌用力。	Answer: If you are learning Master Hanshan's Buddha-recitation, then exert yourself vigorously and press forward. If it is the contemplation of heart esotericism, then you must absolutely avoid exerting yourself.
144、你跟它，是轮回；它跟你，是妙用。	144. If you follow it, that is saṃsāra; if it follows you, that is wondrous functioning.
问：在聊天室，要不是老师制止我的意识纠缠（有位师兄称为“纠禅”），我还要夜行下去。为改掉过去的缺点，做一下决心——莫妄想！不作为座右铭，作为生死贴。天天顶在脑门上。	Question: In the chat room, had the teacher not stopped my conscious entanglements—what one fellow practitioner called “entangling Chan”—I would have continued on through the night. To correct my past shortcomings, I have made this resolution: “Do not indulge in deluded thoughts!” I will not make it a motto, but a life-and-death placard, posted before my eyes every day.
答：你那样思维没有毛病，但你不能叫它牵着你走。	Answer: There is nothing wrong with thinking in that way, but you must not let it lead you by the nose.
若它不是主人公，而你是主人公，那么，它将是你最锐利的武器。你的思维优于别人，你的武器便比别人更锐利。然而，它若牵着你走，便会害了你的法身慧命，所谓“伤锋犯手”，便是喻此。善能分别诸法相，于第一义而不动。	If it is not the master, while you are the master, then it will become your sharpest weapon. If your thinking is superior to that of others, your weapon will be sharper than theirs. But if it leads you along, it will harm your dharmakāya and wisdom-life. This is what is meant by “the blade wounds the hand that wields it.” One may skillfully distinguish the characteristics of all dharmas while remaining unmoved in the highest truth.
问：若不觉得是妄念，也不跟着吗？	Question: If one does not recognize it as a deluded thought, should one still refrain from following it?
答：你跟它，是轮回；它跟你，是妙用。它跟你，就不是妄念。	Answer: If you follow it, that is saṃsāra; if it follows you, that is wondrous functioning. When it follows you, it is not a deluded thought.
问：可以理解为，跟与不跟自己做得主，即非妄念吗？	Question: May this be understood to mean that, if one is master of whether to follow or not follow one's own thoughts, they are not deluded thoughts?
答：你若真能做得主，它为你所用，不是妙用么？	Answer: If you truly can be master, then it is at your disposal. Is that not wondrous functioning?
问：我想请问齐老师，悟后起用或者平时于座下绵密观照待人接物，也是用此念头办事。潇洒起用和随妄念执	Question: I would like to ask Teacher Qi: after awakening, when one applies it, or when one

著流浪的区别何在?	continuously and seamlessly contemplates while off the meditation cushion and interacting with others in daily life, one still uses these thoughts to carry out one's affairs. What is the difference between freely applying them and wandering along with deluded thoughts in attachment?
答：你这不已经把区别说出来了么。	Answer: Have you not already stated the difference yourself?
问：念头著与不著，如何是其分界?	Question: What is the boundary between thoughts to which one is attached and those to which one is not attached?
答：“分界”是著？还是不著?	Answer: Is “boundary” attachment, or nonattachment?
问：自已如何体察?	Question: How should one observe this for oneself?
答：现在知道什么是随念转了吧。	Answer: Now you know what it means to be carried along by thoughts, don't you?
问：一念生时，随之而行事，我如何知其是应起之念还是妄生之念?	Question: When a thought arises and one acts accordingly, how can I know whether it is a thought that should arise or a deluded thought that has arisen?
答：可曾听说过“终日吃饭没咬住一粒米”么？何曾有念生！又何曾行什么事！	Answer: Have you not heard the saying, “All day long one eats, yet has not bitten a single grain of rice”? When has any thought ever arisen? And when has one ever done anything?
问：末学的工作是新闻编辑，在编写文字等需要高度的集中思考工作时，该如何观照呢?	Question: My work is news editing. When I am writing and doing other work that requires highly concentrated thought, how should I contemplate?
答：粗妄想就是“贪、嗔、痴、慢、疑”。思考工作不属于妄想。	Answer: Coarse deluded thoughts are greed, anger, ignorance, pride, and doubt. Thinking required for work does not belong to deluded thought.
问：我在用脑工作时，该如何用心?	Question: When I am doing mental work, how should I apply my mind?
答：专心写公文，心无旁骛，也未离观心。倒是写公文时，心有旁骛，再起一“观心”之念，不名观心。	Answer: Concentrate wholly on writing your documents, with the mind free of distractions, and you have not departed from contemplating the mind. But if, while writing, the mind is distracted and you then give rise to another thought of “contemplating the mind,” that is not called contemplating the mind.

问：在工作时是否可以念咒，是否存在一心二用，反而不好？	Question: While working, may one recite mantras? Does trying to use the mind in two ways become counterproductive?
答：若一心二用，便不好。若心无旁骛，便是无上大密咒。	Answer: If the mind is used in two ways, it is not good. If the mind is free of distractions, that itself is the unsurpassed great esoteric mantra.
问：请问做事时（如看书，看电视）如何观照？	Question: When doing things, such as reading or watching television, how should one contemplate?
答：做事，事是境；看书，书是境；看电视，电视是境。观照就是不随念转、不为境迁。“不为境迁”并非不做事、并非不看书、并非不看电视，只是不要被这些境牵着鼻子走就是了。	Answer: When doing things, the thing is an object; when reading, the book is an object; when watching television, the television is an object. Contemplation means neither turning with thoughts nor being moved by circumstances. “Not being moved by circumstances” does not mean not doing things, not reading, or not watching television. It simply means not letting these things lead you by the nose.
问：请问我在聚精会神看书时是不是随念转了？	Question: When I am reading with complete concentration, am I being carried along by thoughts?
答：不是。不聚精会神才是随念转呢。	Answer: No. Failing to concentrate completely is what it means to be carried along by thoughts.
145、若能心不妄，精进无有涯	145. If the mind is free of deluded thoughts, diligence has no limit.
问：修法一年多快两年了，打坐也还没坐的好。	Question: I have practiced for more than a year, nearly two years, yet I still have not learned to sit meditation properly.
答：一年多快两年，本是打开本来的大好时机。只可惜你用持咒和关注声音代替了观照，正行没了，只靠打坐助行就没这个力量。	Answer: After more than a year, nearly two years, this should have been an excellent time to open to your original nature. Unfortunately, you have replaced contemplation with mantra recitation and attention to sound. The primary practice has been lost; relying only on seated meditation as an auxiliary practice does not provide such strength.
问：后学读了您的贴子，浑身大汗。走了这么一段冤枉路啊。这两天坐上也没有那么多要求了，平时凛觉也轻松了。	Question: After reading your post, I broke out in a sweat all over. I have taken such a needless detour. During the past two days, I have not made so many demands of myself while sitting, and my usual alert awareness has also become more relaxed.

答：“若能心不妄，精进无有涯。”	Answer: “If the mind is free of deluded thoughts, diligence has no limit.”

（四）心密观照三步曲

(IV) Three Steps of Contemplation in Heart Esotericism

146、三步曲	146. The Three-Step Tune
问：后学修《六字大明咒》有一段时间，也是一门深入，平时妄念来了马上用咒号转。	Question: I have practiced the Great Six-Syllable Mantra for some time, going deeply into this single practice. Whenever deluded thoughts arise in daily life, I immediately turn to the mantra.
答：妄念来了，不要睬它，谓之观照，号称正行。	Answer: When deluded thoughts arise, do not heed them. This is called contemplation and is known as the principal practice.
问：可有时觉得越转越乱。	Question: But sometimes I feel that the more I turn to it, the more chaotic things become.
答：妄念原本就乱，你再去转，岂不更乱！	Answer: Deluded thoughts are chaotic to begin with. If you turn them over again, will they not become even more chaotic?
问：这该如何是好？	Question: What should I do, then?
答：那我就多扯点葛藤吧——观照三步曲：	Answer: Then let me spin out a few more entanglements—the three-step tune of contemplation:
初：不随念转，不为境迁。	First: Do not turn with thoughts; do not be moved by circumstances.
修心密，观照是正行，六印一咒是助行。“不随念转，不为境迁”即是观照，这并非用真心看妄念，而是没有能观所观。无观之观，才是真观。	In heart esotericism, contemplation is the principal practice, while the six mudrās and one mantra are supporting practices. “Do not turn with thoughts; do not be moved by circumstances” is contemplation. This does not mean using the true mind to observe deluded thoughts; there is neither an observer nor an object observed. Observation without observing is true contemplation.
真能“不随念转，不为境迁”，即是果地境界，现在做不到而学着做，故称“从果地修起”。妄想执着习惯了，熟啊；不随念转，不为境迁，还没有习惯，生啊。久久这样做去，熟处转生，生处转熟，必有刹那脱落之时，那时如冷灰爆豆，朗然现前矣！	To be truly able not to turn with thoughts or be moved by circumstances is the realm of fruition. We cannot yet do so, but learn to do so; therefore, it is called “cultivating from the stage of fruition.” We are accustomed to deluded thoughts and

	attachments—they are familiar. Not turning with thoughts and not being moved by circumstances are not yet familiar—they are unfamiliar. Continue in this way for a long time: what is familiar becomes unfamiliar, and what is unfamiliar becomes familiar. There will surely come a moment when everything falls away; then, like beans bursting in cold ashes, it will appear brightly before you.
中：凛然一觉，朗然现前。	Middle: A sudden, awe-inspiring awakening; it appears brightly before you.
脱落之后，可能妄执的习气仍在。习气反扑时，如同乌云蔽日，急需“凛然一觉，朗然现前”。现前的是什么？即是这个坛子上众说纷纭的离念灵知。任你横说竖说，都说不到它，它是离念的，不落语言，不犯思维。	After things have fallen away, the habitual tendencies of deluded attachment may still remain. When those tendencies surge back, they are like dark clouds obscuring the sun. One urgently needs “a sudden, awe-inspiring awakening; it appears brightly before you.” What is it that appears before you? It is the thought-free numinous knowing about which everyone on this forum has expressed so many differing views. However you speak of it, horizontally or vertically, your words cannot reach it. It is free from thought, does not fall into language, and does not intrude into conceptual thinking.
他是灵明的，非同木石。它不是光影、不是概念，言语道断、心行路绝，唯证乃知。无以名之，强名曰：离念灵知。离念灵知现前，自是“不随念转，不为境迁”。	It is numinously luminous, unlike wood or stone. It is neither light nor shadow, neither a concept; the path of words is cut off and the course of mental activity comes to an end. Only through realization can it be known. Unable to name it, we provisionally call it thought-free numinous knowing. When thought-free numinous knowing is present, one naturally does not turn with thoughts or become moved by circumstances.
后：本来是佛，观什么照！	Last: One is originally a Buddha—what is there to contemplate?
这才是真观照！初、中都是学观照。此后，离念灵知也不可得，开悟见性也成剩语。你若说他见性，他可能会说：“见即是性，更见什么性！”你若说他这话立了个“见”，他不跟你争。	This alone is true contemplation. The first and middle stages are both learning contemplation. After this, even thought-free numinous knowing cannot be obtained, and awakening and seeing one’s true nature become superfluous words. If you say that such a person has seen their true nature, they may reply, “Seeing is itself the nature—what further nature is there to see?” If you say that these

	words establish a “seeing,” they will not argue with you.
因他是应你的话说了一句，他是为你说，他自己那里连“见”也无。顶多可能回你一句类似于“老僧今日输却一半”的话。罕遇穿耳客，多逢刻舟人，欲不“输却一半”也得乎！	For they spoke that one sentence in response to your words; they spoke it for your sake. For themselves, there is not even “seeing.” At most, they may answer with something like, “This old monk has lost half of it today.” Those who truly understand are rarely encountered; those who cling to the letter are many. How could one avoid “losing half of it”?
147、三步曲本是应问而讲，不可立言。	147. The Three-Step Tune Was Explained Only in Response to a Question; It Must Not Be Turned into a Fixed Formulation
问：请问老师，见性前和见性后应怎样用功夫?	Question: Teacher, how should one apply oneself before and after seeing one’s true nature?
答：若已切实体验到离念灵知之性，发觉念起，一看起处，便朗然现前了。	Answer: If you have truly experienced the nature of thought-free numinous knowing, then whenever you notice a thought arising, look at the place from which it arises, and it will immediately appear brightly before you.
这就叫“凛然一觉、朗然现前”，“凛然一觉”与“看起处”其实是同一回事。一开始学观照就是“不随念转，不为境迁”。当然，这要能察觉到随念转才行。若跟着念头跑也察觉不到，那就只好先在座下持咒了。上述这些都不是真正的观照，真正的观照是——“本来是佛，观什么照！”	This is called “a sudden, awe-inspiring awakening; it appears brightly before you.” “A sudden, awe-inspiring awakening” and “looking at the place from which it arises” are actually the same thing. When first learning contemplation, it is simply “do not turn with thoughts; do not be moved by circumstances.” Of course, one must first be able to notice that one is turning with thoughts. If one follows thoughts as they run and does not even notice it, then one must first recite the mantra off the meditation cushion. None of the foregoing is true contemplation. True contemplation is: “One is originally a Buddha—what is there to contemplate?”
问：念头的起处还有处吗？ 明月高照。	Question: Does the place from which a thought arises still have a location? The bright moon shines high.
答：若如此，观照就是：走作时，凛然一觉，使之朗然现前。	Answer: If so, contemplation is this: when you have gone astray, awaken sharply, causing it to appear brightly before you.
问：月落时相见吧……	Question: Let us meet when the moon has set …

答：那么，观照就是：“本来是佛，观什么照！”	Answer: Then contemplation is: “One is originally a Buddha—what is there to contemplate?”
问：这句“本来是佛，观什么照！”是到家人话。到家的人看来是废话，未到家的人很容易中毒呀。	Question: This saying, “One is originally a Buddha—what is there to contemplate?” is the language of one who has arrived home. To one who has arrived home, it seems like empty talk; but one who has not arrived home can easily be poisoned by it.
答：既未到家，那就只管学着“不随念转，不为境迁”吧。	Answer: Since you have not yet arrived home, simply continue learning not to turn with thoughts and not to be moved by circumstances.
问题如下：（下文是齐老师分段解答——编者注）	The questions are as follows: (The answers below were given in sections by Teacher Qi—Editor’s note.)
问：您的旧贴有关观照三步曲的“不随念转、不被境迁”，没有必要改成“别随念转、别被境迁”吧?	Question: In your earlier post on the three-step tune of contemplation, regarding “not turning with thoughts and not being moved by circumstances,” there is no need to change it to “do not turn with thoughts; do not be moved by circumstances,” is there?
答：最好是把这些文字都忘了，而实行之。	Answer: It would be best to forget all these words and put them into practice.
问：“不随念转”是个概括的方法吧？具体来讲入手方法却有很多种，比如大手印的“呸”、参禅的“参话头”、念佛、我们所说的“不理睬”等，这些都是入门方便法吧?	Question: “Not turning with thoughts” is a general method, is it not? More specifically, there are many ways to begin—for example, Mahāmudrā’s “pei!”, Chan’s investigation of huatou, Buddha-recitation, and what we call “not heeding them.” These are all expedient methods for entering the gate, are they not?
答：对！这些都是不随念转的方法。	Answer: Yes! These are all methods of not turning with thoughts.
问：“凛然一觉，朗然现前”，这个方法与“脱开法”、“看念头起处”都是同一法门不同表述吧？这个程度，应该是见性后才采取的吧？没有见性（自然不会知道朗然现前)	Question: “A sudden, awe-inspiring awakening; it appears brightly before you”—is this method the same Dharma gate as the “method of disengaging” and “looking at the place from which a thought arises,” merely expressed differently? This level should be adopted only after seeing one’s true nature, should it not? Without seeing one’s true nature, one naturally would not know what it is for it to appear brightly before one.

答：对！是同一件事的不同表述。“没有见性自然不会知道朗然现前”莫如说“若真朗然现前，是名见性”。	Answer: Yes! They are different expressions of the same thing. Rather than saying, “Without seeing one’s true nature, one naturally would not know what it is for it to appear brightly before one,” it would be better to say, “If it truly appears brightly before one, that is called seeing one’s true nature.”
问：观照三步曲，是否可以相比：“观自在”、“观”、无观之观？第二步、第三步就是寂照、照寂？	Question: Can the three-step tune of contemplation be compared to “Avalokiteśvara,” “contemplation,” and contemplation without observing? Are the second and third steps then quiescence illuminating and illumination quiescent?
答：闲名果然满五湖。	Answer: Idle names indeed fill the Five Lakes.
问：三步曲并不是现在每个人必然经过的过程，就像修法次第。是吧？	Question: The three-step tune is not necessarily a process that everyone now goes through, like stages in the practice of a Dharma method. Is that right?
答：三步曲本是应问而讲。能用便用，不可立言。	Answer: The three-step tune was explained only in response to a question. Use it if it is useful; do not turn it into a fixed formulation.
问：感想嘛，不名运粪入，只名运粪出。	Question: As for my reflection, it is not called carrying dung in, but only carrying dung out.
答：哈哈！却恰恰是运粪入。	Answer: Ha ha! It is precisely carrying dung in.
148、三步曲之间如何跨越？	148. How Does One Cross from One Step of the Three-Step Tune to Another?
问：心密三步曲的第二步与第三步之间如何跨越？	Question: How does one cross from the second step to the third step of the heart-esotericism three-step tune?
答：没有跨越。若有跨越，便到不了第三步。	Answer: There is no crossing. If there were a crossing, one could not reach the third step.
问：是不是就这么一觉下去，其它不管。	Question: Is it simply a matter of continuing with this one awakening and not concerning oneself with anything else?
答：这样说也行。	Answer: You may put it that way.
问：老师，应该是没有界限的吧？	Question: Teacher, there should be no boundaries, should there?
答：若说有，第三步也不彻了。若说没有，又谈何二三！	Answer: If you say there are boundaries, the third step is not thorough either. If you say there are none, then why speak of a second and third?

问：就像三关一样，是吗？	Question: Is it like the Three Barriers?
答：哎呀！别粘这些理论了。	Answer: Oh dear! Do not cling to these theories.
问：似乎第一步和第二步，这两者是同时的。	Question: It seems that the first and second steps occur simultaneously.
答：三者也同时。	Answer: All three occur simultaneously.
问：三？另一个是谁？	Question: Three? What is the other one?
答：另一个是“本来是佛，观什么照！”	Answer: The other is: “One is originally a Buddha—what is there to contemplate?”
问：如果是同时，老师为何分为两次？	Question: If they occur simultaneously, why did you divide them into separate stages?
答：“凛然一觉，朗然现前”时自会“不随念转，不为境迁”。	Answer: When there is “a sudden, awe-inspiring awakening; it appears brightly before you,” one naturally does not turn with thoughts or become moved by circumstances.
149、不随念转、不随境迁	149. Not Turning with Thoughts, Not Being Moved by Circumstances
（1）正确理解“不随念转、不随境迁”	(1) A Correct Understanding of “Not Turning with Thoughts, Not Being Moved by Circumstances”
问：齐老师曾经说过这样的意思，用心中心法来明心见性就像杀鸡用牛刀。我知道心中心法三密加持力量很大，确实比较容易打开本来。但明心见性后，主要是座下观照，又如何体现心中心法的特别威力？请齐老师明示。	Question: Teacher Qi once said, in effect, that using the Heart-of-Heart Dharma to realize the mind and see one’s true nature is like using a butcher’s knife to kill a chicken. I know that the Heart-of-Heart Dharma has the great empowering force of the three mysteries and can indeed rather easily open up one’s original nature. But after realizing the mind and seeing one’s true nature, the main practice is contemplation off the meditation cushion. How, then, does the special power of the Heart-of-Heart Dharma manifest? Please explain clearly, Teacher Qi.
答：说“特别威力”莫如说“直接”。	Answer: Rather than calling it “special power,” it would be better to call it “directness.”
直接，就是直接向证果的人看齐。还没有断尽惑业，就直接学断尽惑业者，就像小孩学着做大人的事一样。	Directness means directly measuring oneself against those who have realized fruition. Though one has not yet completely cut off delusion and karma, one directly learns from those who have done so, just as a child learns to do what adults do.

先不说“凛然一觉，朗然现前”和“本来是佛，观什么照”，即此“不随念转，不为境迁”就已经是果地的境界了。	Leaving aside “a sudden, awe-inspiring awakening; it appears brightly before you” and “one is originally a Buddha—what is there to contemplate?”, this very “not turning with thoughts and not being moved by circumstances” is already a realm of fruition.
圭峰宗密禅师说：“一切众生，无不具有觉性，灵明空寂，与佛无殊。但以无始劫来，未曾了悟，妄执身为我相，故生爱恶等情。随情造业，随业受报。生老病死，长劫轮回。	Chan Master Guifeng Zongmi said: “All sentient beings without exception possess the nature of awakening, numinously luminous and empty yet quiescent, no different from the Buddha. But since beginningless kalpas, they have never realized it. Deludedly clinging to the body as a self, they give rise to feelings such as love and aversion. Following these feelings, they create karma; following karma, they undergo retribution. Thus they undergo birth, old age, sickness, and death, revolving through long kalpas.”
然身中觉性，未曾生死，如梦被驱役，而身本安闲；如水作冰，而湿性不易。若能悟此性，即是法身，本自无生，何有依托？灵灵不昧，了了常知，无所从来，亦无所去。然多生妄执，习以性成，喜怒哀乐，微细流注。	“Yet the nature of awakening within the body has never undergone birth or death. It is like being driven about in a dream while one’s body is originally at ease; or like water becoming ice while its wet nature does not change. If one can awaken to this nature, it is the dharmakāya, originally unborn—what could it depend upon? Numinous and never obscured, clearly and ever-presently knowing, it comes from nowhere and goes nowhere. Yet through many lives of deluded attachment, habits have become second nature: joy, anger, sorrow, and pleasure flow on in subtle continuous streams.”
真理虽然顿达，此情难以卒除。须常觉察，损之又损，如风顿止，波浪渐停。岂可一生所修，便同诸佛力用？但可以空寂为自体，勿认色身；以灵知为自心，勿认妄念。妄念若起，都不随之。即临命终时，自然业不能系。	“Though the truth may be reached suddenly, these feelings are difficult to remove all at once. One must constantly awaken to them and diminish them again and again. Then, as when the wind suddenly ceases, the waves gradually subside. How could the cultivation of a single lifetime immediately equal the powers and functions of all Buddhas? One should simply take empty quiescence as one’s own essence and not identify with the physical body; take numinous knowing as one’s own mind and not identify with deluded thoughts. Whenever deluded thoughts arise, do not follow them at all. Then, even at the time of death, karma will naturally be unable to bind one.”

虽有中阴，所向自由，天上人间，随意寄托。若爱恶之念已泯，即不受分段之身，自能易短为长，易粗为妙。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。”	“Though there is an intermediate state, one may go freely wherever one wishes, taking up residence at will in heaven or among human beings. If thoughts of love and aversion have already ceased, one will no longer receive a body of segmented birth and death, and will naturally be able to transform the short into the long and the coarse into the subtle and wondrous. If the subtle continuous streams are all extinguished, and only the great wisdom of perfect enlightenment remains brightly and alone, then one can manifest countless transformation bodies in response to circumstances, liberating sentient beings with whom one has affinities. This is called Buddhahood.”
禅师说了悟后的三个阶段：①妄念若起，都不随之。即临命终时，自然业不能系。虽有中阴，所向自由，天上人间，随意寄托。②若爱恶之念已泯，即不受分段之身，自能易短为长，易粗为妙。③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。	The Chan master spoke of three stages after awakening: (1) Whenever deluded thoughts arise, one does not follow them. Even at the time of death, karma cannot bind one naturally. Though there is an intermediate state, one is free to go wherever one wishes, taking rebirth in heaven or among humans as one pleases. (2) Once thoughts of love and aversion have ceased, one no longer undergoes a body of segmented birth and death, and can naturally transform the short into the long and the coarse into the subtle. (3) Once the subtle continuous stream has entirely fallen silent, and only the great wisdom of perfect enlightenment remains luminously present, one can manifest countless transformation bodies in response to circumstances, liberate sentient beings with whom one has affinities, and is called a Buddha.
后两个阶段在八地以上，先不说后两个阶段，只说①吧。若真能“以空寂为自体，勿认色身；以灵知为自心，勿认妄念。妄念若起，都不随之”，就已经“业不能系”了，“业不能系”即打破了六道轮回的怪圈、跳出轮回了，这不就是成道么！	The latter two stages are above the eighth bhūmi. Let us not speak of them for now, but only of the first. If one can truly “take empty quiescence as one’s own essence and not identify with the physical body; take numinous knowing as one’s own mind and not identify with deluded thoughts. Whenever deluded thoughts arise, do not follow them,” then one has already reached the point where “karma cannot bind one.” When karma cannot bind one, one has broken through the vicious cycle of rebirth in the six realms and escaped saṃsāra. Is this not realizing the Way?

所以，我们说“不随念转，不为境迁”并不是要求你立即做到，而是学着做，是努力的方向，号称正行。一旦能做到，你就成道了。看，这不是很直接么！无须欲钩牵，直接奔果地，大丈夫曷当如斯乎！	Therefore, when we speak of “not turning with thoughts and not being moved by circumstances,” we are not asking you to accomplish it immediately. Rather, you should learn to do it; it is the direction of your efforts and is called the right practice. Once you can do it, you will realize the Way. Look—is this not very direct? There is no need to be drawn along by the hook of desire; go directly toward the fruition. Should not a great person be like this?
（2）巧在“不理睬”	(2) The Skill Lies in “Not Heeding It”
问：我觉得自己以前的观照不准确。不是说去观脑子里某一个点的念头起处，这样头上安头。而是念头一来(不管它从哪来)，看见，一声“不睬它”，一下断开。立时通身放下，了了分明，心里清清楚楚。一会儿，念头又来，再一喝“不睬它”。这样才是观照，对吗？请老师指正。	Question: I feel that my previous contemplation was inaccurate. One should not contemplate the arising of a thought at some particular point in the brain; that would be putting a head on top of one’s head. Rather, when a thought comes—no matter where it comes from—one sees it and says, “Do not heed it,” and it is immediately cut off. At once, the whole body relaxes; everything is clear and distinct, and the mind is lucid and fully aware. After a while, another thought comes, and again one sharply says, “Do not heed it.” This is contemplation, is it not? Please correct me, Teacher.
答： 观念头起处并非头上安头。只是你原先说的不是起处啊：“座下就观脑里的念头”，念头并不等于“起处”啊。	Answer: Contemplating where a thought arises is not putting a head on top of one’s head. But what you originally described was not its point of arising: “Off the cushion, I simply contemplate the thoughts in my brain.” Thoughts are not the same as their point of arising.
问：老师，我的意思是，我以前观念头就注意脑袋里，看着某一点，当它是起处，起来就觉。	Question: Teacher, what I mean is that when I formerly contemplated thoughts, I focused my attention within my head, watched a particular point, took it to be the point from which they arose, and became aware when a thought arose.
答：这更不相干。所以我才说：把“观！”换成“不睬它！”	Answer: That is even less relevant. That is why I said: replace “Contemplate!” with “Do not heed it!”
问：但愿从此坛子上再没有与修法无关的烦恼妄语。	Question: I hope that from now on there will be no more afflictive and deluded words on this forum that are unrelated to practice.
答：关于与修法无关的烦恼妄语，最好的办法就是：不睬他——别跟他的贴。	Answer: Regarding afflictive and deluded words unrelated to practice, the best approach is this: do not heed them—do not reply to their posts.

问：白浪滔天时如何?	Question: What should one do when white waves surge to the heavens?
答：抛向无生国里！	Answer: Throw them into the land of the unborn!
问：要怎样，才能把得住?	Question: What must one do in order to hold fast?
答：不要怎样，才能把得住。	Answer: Do not do anything in order to hold fast.
问：打坐时才发现，如惊涛骇浪一般汹涌澎湃。	Question: Only when sitting in meditation do I discover that they surge and billow like raging waves.
答：风停浪犹涌！别睬它！别跟着它跑！	Answer: Though the wind has stopped, the waves still surge! Do not heed them! Do not run after them!
问：口头禅、狂禅、和真正的禅有什么不同呢?	Question: What is the difference between mere verbal Chan, wild Chan, and genuine Chan?
答：哈哈！待你把“口头禅、狂禅、真正的禅……”全抛向东洋大海，就明白了。	Answer: Ha ha! When you have thrown “mere verbal Chan, wild Chan, genuine Chan . . .” all into the Eastern Ocean, you will understand.
150、凛然一觉，朗然现前	150. A Stern Awakening, Luminous Presence
问：凛然一觉，很好做。但感觉不到朗然现前。是不是爆炸后，才会有朗然现前?	Question: A stern awakening is easy enough to practice, but I do not experience luminous presence. Does luminous presence come only after an explosion?
答：若如是，即使爆炸，也不会有朗然现前。	Answer: If that is so, then even after an explosion there will be no luminous presence.
问：朗然，我觉得又生出事端。这个词语容易误导学人，以为有个光明。实际上我觉得还就是：一念不生，了了分明。	Question: As for “luminous,” I feel that this creates another complication. The term can easily mislead practitioners into thinking that there is some light. In fact, I think it is simply this: not a single thought arises, yet there is clear, ever-present knowing.
答：哈哈！你不说“朗然”，却来了个“了了分明”。	Answer: Ha ha! You do not say “luminous,” yet you bring in “clear, ever-present knowing.”
问：我嘴上说说，到那时心里可没有呀。我也明白您的朗然了。	Question: I can say it with my mouth, but at that time it is not in my mind. I now understand your “luminous presence” as well.
答：“本来是佛，观什么照！”是真朗然。	Answer: “Originally, one is a Buddha—what is there to contemplate?” This is true luminous presence.
问：凛然一觉，朗然现前。我有两种认识，也分别进行了两种做法：平时生活尽管做自己的，凛觉，觉后就	Question: Regarding “a stern awakening, luminous presence,” I have two understandings and have

放，一会再觉。	practiced them in two different ways. In daily life, I simply go about what I am doing, awaken sharply, and let go after awakening; then, after a while, awaken again.
如此反复锻炼凛觉的次数；这是强调次数，不强调时间延续的做法；还有一种做法，朗然现前，然后努力持续这种状态，不染一物。这是锻炼时间延续的办法。目前，我认为，后一种做下去，才能“打成一片”，所以保持高度的警觉性，所以近期锻炼这种。	In this way, I repeatedly train the frequency of sharp awakenings. This method emphasizes frequency rather than continuity over time. There is another method: luminous presence arises, and then one strives to sustain this state without being tainted by a single thing. This is a method for training continuity over time. At present, I think that only by continuing with the latter method can one become continuous and undivided. It maintains a high degree of alertness, so recently I have been training in this way.
答：对你来说，两种都很好，第二种更好。但并不是所有的人都这样。有一事相问：你这么做，会影响工作吗?	Answer: For you, both methods are very good; the second is better. But not everyone is the same. Let me ask you something: does practicing this way affect your work?
问：第一种常用在动脑的工作时候，第二种常用在不动脑的走路、空坐、空闲时候。尤其第二种，力量较大些，在座上也是尽力这样做的，在座下偶尔也能做事时也这样，感觉做事不象自己做的似的，蒙蒙的，但多数不行，会影响工作，说明力量还不够。既然这样正确，以后我坚持这样做下去。	Question: I usually use the first method when doing work that requires thought. I usually use the second when walking, sitting idly, or during leisure when no thought is required. The second is especially more powerful. I also do my utmost to practice this way while sitting in meditation, and off the cushion I can occasionally do so while working. It feels as though the work is not being done by me; things seem hazy. Yet most of the time I cannot do it, because it affects my work, which shows that my strength is still insufficient. Since it is correct, I will persist in practicing this way.
答：应该是：不但不影响工作，而且会无形中提高工作效率，因为工作时打妄想少了，“制心一处，无事不办”嘛。	Answer: It should be that this not only does not affect your work, but also imperceptibly improves your efficiency, because there are fewer deluded thoughts while you work. “When the mind is concentrated in one place, nothing cannot be accomplished.”
151、本来是佛，观什么照!	151. Originally, One Is a Buddha—What Is There to Contemplate?
甲：观照的关键是什么？怎么才能看到妄念起来?	A: What is the key to contemplation? How can one see deluded thoughts arising?

乙：分两步：像老人所说，心不随境转，因为所有境相皆不真，要离相离境；破能念、能观。念起无住，其念亦空，境上无我，其境亦空。	B: There are two steps. As the old master said, do not let the mind turn with circumstances, because all appearances of circumstances are unreal; one must leave appearances and circumstances behind. Then break through the one who thinks and the one who contemplates. When a thought arises, do not abide in it; that thought too is empty. There is no self in circumstances; those circumstances too are empty.
答：还有第三步——扫掉前两步的痕迹。	Answer: There is also a third step—sweep away the traces of the first two steps.
乙：第三步：真发慈悲菩提心。	B: The third step is to truly arouse the compassionate bodhicitta.
答：第二步还有这个在：“念起无住，其念亦空，境上无我，其境亦空。”	Answer: This still belongs to the second step: “When a thought arises, do not abide in it; that thought too is empty. There is no self in circumstances; those circumstances too are empty.”
到了第三步才可能如此：	Only at the third step can it be like this:
之乎者也！衲僧鼻孔大头朝下，若也不信，问取东村王大姐！（这是宗下的）	“Zhihu zheye!” A monk’s nostrils have their broad ends facing downward; if you do not believe it, ask Elder Sister Wang of East Village! (This is from the Chan school.)
“饭千亿三世诸佛，不如饭一无念、无住、无修、无证之者。”（这是教下的）	“Feeding all the Buddhas of the three times, countless as a thousand million, is not as good as feeding one who is without thought, without abiding, without cultivation, and without realization.” (This is from the doctrinal school.)
问：“本来是佛，观什么照”，某某师兄对此问题的批判已很久了，若不亲证，他会永远陷在自己的意识情解中。这位师兄90年代就已得心中心灌顶，可至今仍未打满一千座。若能劝他，倒是祈盼他远离网络，一切放下，如法修行，早日亲证本来！	Question: Regarding “Originally, one is a Buddha—what is there to contemplate?” a certain Dharma brother has been criticizing this issue for a long time. Unless he directly realizes it, he will remain forever trapped in his own conceptual understanding. This Dharma brother received Heart-of-Heart Dharma empowerment in the 1990s, yet he has still not completed one thousand meditation sessions. If you can persuade him, I sincerely hope that he will stay away from the internet, let everything go, practice in accordance with the Dharma, and directly realize his original nature soon.

答：“四依”里有“依了义，不依不了义”。老人所说的“本来是佛，观什么照”才是了义的。	Answer: Among the “four reliances” is “rely on the definitive meaning, not on the provisional meaning.” What the old master said—“Originally, one is a Buddha—what is there to contemplate?”—is definitive meaning.
不了义也须说，“应病与药”嘛，“随众生心，应所知量”嘛。古德云“孤峰顶上草里坐”，孤峰顶上——了义，草里坐——不了义。象那德山，若非“草里坐”，怎会引出岩头的“不会末后句”。	Yet provisional meaning must also be taught: “prescribe medicine according to the illness,” and “in accordance with the minds of sentient beings, respond according to their capacity to understand.” An ancient worthy said, “On the summit of a solitary peak, sit amid the grass.” The summit of a solitary peak is definitive meaning; sitting amid the grass is provisional meaning. If Deshan had not “sat amid the grass,” how could he have prompted Yantou’s remark, “You do not understand the final word”?
然而，德山毕竟是“孤峰顶上”人，也能引出岩头如是说“且喜堂头老汉会末后句了也”。岩头没别的可耍了，情急之下，带了个“只得三年活”的尾巴，却引得后世诸多执著神通（预测）者的许多聒噪。若说预测的能力，谁能比得过天人，然而，天人解脱了么？天人不在六道轮回里了么？	Yet Deshan was, after all, a person “on the summit of a solitary peak,” and he could also lead Yantou to say, “How delightful—the old man at the head of the hall understands the final word now.” Yantou had nothing else to play with, so in his urgency he added the tag, “You have only three years left to live.” This then provoked much clamor among later generations of those attached to spiritual powers, such as prediction. But in predictive ability, who can surpass the devas? Yet have devas attained liberation? Are devas outside the cycle of rebirth in the six realms?
再举一例：老人既说“一念不生了了分明的灵知之性”，也说“有什么灵知不灵知的！”后句才是了义呀！	Another example: the old master both spoke of “the nature of numinous knowing, in which not a single thought arises and yet there is clear, ever-present knowing,” and said, “What numinous knowing or not-knowing is there?” The latter statement alone is definitive meaning.
问：请教老师 “本来是佛，观什么照！” 1、这一步是不是指舍弃观照，已经超越观照啦，即使寂照照寂也越过。2、要到这个阶段，是不是必须能时时观照纯熟后才涉及这更高一步，是不是如果连观照还生疏就不可能直接越过到达这个阶段？3、这一步，是不是八地菩萨阶段？	Question: Teacher, may I ask about “Originally, one is a Buddha—what is there to contemplate?” 1. Does this step mean abandoning contemplation and already transcending it, even going beyond quiescence illuminating and illumination quiescing? 2. To reach this stage, must one first become thoroughly skilled at continuous contemplation? If one is still unskilled at contemplation, is it impossible to leap directly beyond it and arrive at

	this stage? 3. Is this step the stage of an eighth-bhūmi bodhisattva?
答：圆悟云：若不到事事无碍，根本没资格谈禅。	Answer: Yuanwu said: “Unless one reaches the nonobstruction among phenomena, one is fundamentally unqualified to speak of Chan.”
（下文是齐老师分段解答——编者注）	(What follows is Teacher Qi’s answer, divided into sections—Editor’s note.)
问1、这一步是不是指舍弃观照，已经超越观照啦，即使寂照照寂也越过。	Question 1: Does this step mean abandoning contemplation and already transcending it, even going beyond quiescence illuminating and illumination quiescing?
答：其实这不是“步”，连舍弃、超越也无。	Answer: In fact, this is not a “step”; there is not even abandoning or transcending.
问2、要到这个阶段，是不是必须能时时观照纯熟后才涉及这更高一步，是不是如果连观照还生疏就不可能直接越过到达这个阶段?	Question 2: To reach this stage, must one first become thoroughly skilled at continuous contemplation? If one is still unskilled at contemplation, is it impossible to leap directly beyond it and arrive at this stage?
答：这里没有阶段，也没有到达。	Answer: Here there are no stages, nor is there any arriving.
问3、这一步，是不是八地菩萨阶段?	Question 3: Is this step the stage of an eighth-bhūmi bodhisattva?
答：有什么地不地的！	Answer: What bhūmi or no bhūmi is there?
君不见，绝学无为闲道人，不除妄想不求真……	Have you not seen: “A carefree person of the Way, beyond learning and contrivance, does not eliminate deluded thoughts or seek the true . . .”

五、明心见性

V. Realizing the Mind and Seeing One's True Nature

（一）本来现成，更见何性！

(I) Originally Complete—What Nature Is There to See?

152、直指	152. Direct Pointing
问：如何才能消除执相的恶习而做到“应缘接物而于事无心”？我修心中心法已快二百座了，并没有什么特别的感觉或境界。这是否如法？唯一能感觉到有进步的是量度大了些，得失心有所减淡，但淫欲心依旧，我该如何用功？？？	Question: How can I eliminate the bad habit of clinging to appearances and achieve “having no clinging mind in affairs while responding to conditions and engaging with things”? I have practiced the Heart-of-Heart Dharma for nearly two hundred sessions, yet have had no particular sensations or experiences. Is this in accord with the Dharma? The only progress I can feel is that my mind-capacity has grown somewhat, and my concern with gain and loss has lessened; but sexual desire remains as before. How should I apply myself???
答：刹那扔掉这些思辩，看是什么！	Answer: In this very instant, cast aside all this speculation and see what it is!
问：请老师慈悲，棒打三心，喝尽无明。	Question: I beg the teacher, out of compassion, to strike down the three minds and shout ignorance away completely.
答：三心不可得，如何下棒啊？“无明实性即佛性”，又怎能喝得尽。	Answer: The three minds are unobtainable—how can I wield the stick? “The true nature of ignorance is itself Buddha-nature”; how, then, could it be shouted away completely?
问：山穷水尽时，可更有柳暗花明处？	Question: When one has reached the end of the road, is there still a place where dark willows give way to bright flowers?
答：还问柳暗花明处，你现在在哪里？	Answer: You are still asking about a place where dark willows give way to bright flowers. Where are you now?
153、爆炸	153. Explosion
（1）爆炸	(1) Explosion

问：我可能是见性了，原来什么也不是：昨天清早上座，一反往常妄念迭起，竟然能心无杂念的坐了一小时。昨天一整天，内心不由自主翻来覆去地涌诵《楞严心咒》，而且心里空空的，无杂念。	Question: I may have seen my true nature: originally, nothing is anything at all. Early yesterday morning, when I sat in meditation, unlike my usual experience of thoughts arising one after another, I was unexpectedly able to sit for an hour with no stray thoughts. Throughout the entire day yesterday, the Śūraṅgama Heart Mantra kept surging and reciting itself over and over within me, and my mind was empty, without stray thoughts.
昨天晚上做了一梦：我的师父到我的家里问我修行情况，连逼问三句，我急得答不上来，忽然灵光一闪，顿时身体产生爆炸，我缓缓倒下，身心、世界一齐消融，瞬间没有自我，只见一清凉世界，了了分明。	Last night I had a dream: my master came to my home and asked about my practice. He pressed me with the question three times in succession, and I became so anxious that I could not answer. Suddenly there was a flash of insight, and my body immediately exploded. I slowly fell down; body, mind, and world all dissolved together. In an instant there was no self. I saw only a cool, clear world, distinctly evident.
我当即认准：这就是性！原来就是这样，什么也不是。不知过了多久，我恢复过来梦就醒了。在床上，我精心背诵了一遍《心经》，发现确实就是那种状态。	I immediately recognized with certainty: this is the nature! So this is how it is—nothing is anything at all. I do not know how long passed before I recovered and awoke from the dream. In bed, I carefully recited the Heart Sūtra once and discovered that it was indeed precisely that state.
而刚才整个过程就是“虚空粉碎，大地平沉”，我发觉这八个字真是太准确了，也不知是谁发明的，确实是那样的。那一刻，山河大地一切都不存在，我即是一切，一切即是我，无地狱、天堂之分，一切是一体，天地唯我独尊。	Moreover, the entire process just now was “empty space shattering and the great earth sinking away.” I found these eight characters truly exact; I do not know who coined them, but that was indeed how it was. At that moment, mountains, rivers, the great earth—everything—ceased to exist. I was everything, and everything was me. There was no distinction between hell and heaven; everything was one body, and throughout heaven and earth I alone was honored.
我穿上衣服，到了楼下书房，看了看时间，是凌晨3时。这时，我想起了古时参禅的一个话头：父母未生我时我是谁？其实，了了分明的一念灵知是不生不灭 万古长存，与天地同寿的。有请给我说两句！	I put on my clothes, went down to the study, and looked at the time: it was 3:00 a.m. Then I recalled a huatou from ancient Chan practice: “Who was I before my parents gave birth to me?” In truth, the lucid knowing of a single thought is unborn and undying, enduring eternally through all ages and as long-lived as heaven and earth. Please give me a few words of instruction!

答：若也起念做圣解，便是弃海认浮沤。	Answer: If you again stir a thought and make a holy interpretation, you abandon the ocean and take a floating bubble for it.
问：那时宇宙和自己全不在了。只是一瞬间的事情，突然一怕，非常的害怕，就转回来了。	Question: At that time, both the universe and I had completely disappeared. It lasted only an instant. Suddenly I became afraid—very afraid—and then I returned.
答：您怕什么呀?	Answer: What are you afraid of?
问：我也不知道怕的是什么，好象是自然的反应，一怕就回到现实来了。不知道弟子的路走的对还是错?	Question: I do not know what I was afraid of. It seemed to be a natural reaction: as soon as fear arose, I returned to ordinary reality. I do not know whether this disciple is on the right path or the wrong one.
答：狭路相逢，不属于对错。	Answer: When meeting on a narrow path, it is not a matter of right or wrong.
（2）开悟不是必须经过“爆炸”	(2) Awakening Does Not Necessarily Require an “Explosion”
问：“爆炸”我没有亲历过，有不要“爆炸”的法门吗?	Question: I have never personally experienced an “explosion.” Is there a dharma gate that does not require an “explosion”?
答：谁说非要“爆炸”不可了?	Answer: Who said that an “explosion” is absolutely necessary?
问：呵呵，那太好了，我要跟您学心密了!	Question: Ha-ha, that is wonderful! I want to study heart esotericism with you!
答：见性也不是只有一种途径。以“闻法即悟”为最快。八万四千法门就有八万四千途径。	Answer: Seeing one’s true nature is not limited to a single path. The fastest is “awakening immediately upon hearing the Dharma.” The eighty-four thousand dharma gates thus comprise eighty-four thousand paths.
问：修心中心一定要空掉或者爆炸才算见性吗?	Question: In practicing the Heart-of-Heart Dharma, must one become empty or explode before it counts as seeing one’s true nature?
答：要明白本无什么东西可被空掉、要忘掉爆炸，才算见性。	Answer: Only when you understand that there was originally nothing that could be emptied, and forget about explosions, does it count as seeing your true nature.
问：我说的空掉是指身体空掉。	Question: By becoming empty, I mean the body becoming empty.

答：身体空掉时，就要明白本无身体。	Answer: When the body becomes empty, you must understand that there was originally no body.
问：空掉和爆炸都是初见性，二者是一样的对吗?	Question: Becoming empty and exploding are both initial seeing of one's true nature. They are the same, are they not?
答：这里说的“空掉”是用慧力照破本来，“爆炸”是打破定境突显本来。“本来”是一样的——归元无二路；途径不一样——方便有多门。	Answer: The “becoming empty” spoken of here means using the power of wisdom to illuminate and break through the original nature; “explosion” means breaking through a meditative state so that the original nature suddenly stands forth. The “original nature” is the same—there are not two paths in returning to the source; the approaches differ—there are many expedient doors.
问：如何尽快开悟?	Question: How can I awaken as quickly as possible?
答：盯死“开悟”一词，反不容易开悟了。	Answer: If you fixate on the words “awakening,” it will instead become difficult to awaken.
问：齐老师您好：1998年老人给我灌顶，我就开始打坐，但当时我只知道每天打坐，不知道打坐只是助修。后来听说很多师兄证见本来，我自己觉得没什么情况，有些纳闷。	Question: Hello, Teacher Qi. In 1998, Master Yuanyin gave me empowerment, and I began meditating. At that time, however, I knew only that I should meditate daily; I did not know that meditation was merely an auxiliary practice. Later, I heard that many Dharma brothers and sisters had directly realized their original nature, whereas I myself felt that nothing much had happened, and I was somewhat perplexed.
后来看老人的书，说没有情况最好，心里也就不着急，慢慢地坐呗。家人不太认可我打坐，我说三年后给你们个说法。	Later, I read the Master's books, which said that having no experiences is best. So I no longer felt anxious and simply kept sitting, little by little. My family did not really approve of my meditation, and I told them that in three years I would give them an answer.
三年后，仍然没什么感觉，心里有点发慌，心想，究竟是打开本来时我给忽略过去了呢，还是压根儿没戏？是不是手印不对？这几年我出门在外打工，一个人闷闷地瞎修，如今我打坐五年了，痛也痛了，忍也忍了，不要说修如此殊胜大法，就算练气功也该有点气象了。	Three years later, I still had no particular feelings, and I began to panic somewhat. I wondered: when my original nature opened, did I simply overlook it, or was there no hope at all? Could my mudrā have been incorrect? For these past years, I have worked away from home, practicing blindly and gloomily by myself. Now I have meditated for five years. I have endured pain and I have endured hardship. Not to mention practicing such a supreme Dharma—even

	if I had been practicing qigong, I should have shown some signs by now.
见到身边有很多人有意近佛学佛，我却不敢接引，真是有点着急呀。齐老师您能不能帮我鉴定一下，我这是怎么了，究竟有没有长进？以后具体该怎么做？	I see many people around me who wish to draw near to the Buddha and study Buddhism, yet I do not dare guide them. I truly am rather anxious. Teacher Qi, could you help assess what is happening with me? Have I made any progress at all? What specifically should I do from now on?
答：我先要知道，您说的“气象”是指什么？也就是说，您认为要怎么样才算“打开本来”。	Answer: First, I need to know what you mean by “signs.” That is, what do you think must happen before it counts as “opening the original nature”?
问：我从书上看的是“大地平沉”、“桶底脱落”、“一下子爆开来”，总之也要有“豁然开朗”的感觉吧。五年来，也不能说一点省悟也没有，但好像总有点猜测的成分。	Question: What I have read in books is “the great earth sinking away,” “the bottom falling out of the bucket,” and “suddenly bursting open.” In short, there should at least be a feeling of sudden, complete clarity, should there not? Over these five years, I cannot say that I have had no insights at all, but they always seem to contain an element of conjecture.
答：哦！那咱们接着讨论：您认为有相的是？无相的是？	Answer: Oh! Then let us continue our discussion: what do you consider to have form, and what do you consider to be formless?
问：按理说，有相无相都是，无相是体，有相是用。	Question: In principle, both the formed and the formless are it. The formless is the essence, and the formed is the function.
答：好极了！暂不讨论无相，这个“有相”是指什么？须具体举例说明。	Answer: Excellent! Let us not discuss the formless for now. What precisely do you mean by “formed”? You must give specific examples.
问：就是感官的对象，大概就是“根”所对的“境”吧。如眼根所看到的，耳朵听到的，鼻子闻的，舌头尝的，身体触的，脑子想的。	Question: The objects of the senses—roughly, the “objects” encountered by the faculties. For example, what the eye faculty sees, what the ears hear, what the nose smells, what the tongue tastes, what the body touches, and what the mind thinks.
答：那么，“大地平沉”、“桶底脱落”、“一下子爆开来”、“豁然开朗”的感觉，是有相耶？是无相耶？	Answer: Then are the feelings of “the great earth sinking away,” “the bottom falling out of the bucket,” “suddenly bursting open,” and “sudden, complete clarity” formed or formless?
问：按理说，无相是不可以说的。意识中的语言总有相对的成分，即老人说的“分别心”。但是，如果一定要试着用语言来表达那种无相的体验，就出来了“大地平	Question: In principle, the formless cannot be spoken of. Language in consciousness always contains relative elements—what the Master called

沉”、“桶底脱落”之类的说法。但是，既然说了，就是有相。这是没有疑问的。齐老师，您是不是说我“以指为月”了?	the “discriminating mind.” Yet if one must try to express in language that formless experience, expressions such as “the great earth sinking away” and “the bottom falling out of the bucket” arise. But once they are spoken, they have form. There can be no doubt about that. Teacher Qi, are you saying that I have mistaken the finger for the moon?
答：哦！咱们说话都要避免“猜测”，所谓“实相（佛性的又一名称）”，就是最真实的，并不虚妄。我来重述你的意思，我直说，不绕那个“不可以说”的圈子：“大地平沉”、“桶底脱落”、“一下子爆开来”、“豁然开朗”的感觉，就是无相！你也直说：这是不是你的意思?	Answer: Ah! We must avoid “conjecture” in our discussion. So-called ultimate reality—another name for Buddha-nature—is the most real and is not illusory. Let me restate what you mean. I will speak directly and not go around in circles about what “cannot be spoken”: the feelings of “the great earth sinking away,” “the bottom falling out of the bucket,” “suddenly bursting open,” and “sudden, complete clarity” are formless! Now say it directly yourself: is that what you mean?
问：是。	Question: Yes.
答：那么，大地平沉有沉相，桶底脱落有脱相，一下子爆开来有爆相，豁然开朗有开相。这些相该怎么处理呀?	Answer: Then, when the great earth sinks away, there is the appearance of sinking; when the bucket bottom falls away, there is the appearance of falling away; when something suddenly bursts open, there is the appearance of bursting; and when there is sudden, complete clarity, there is the appearance of opening. How should these appearances be dealt with?
问：“沉”就沉了，“爆”就爆了，还要怎么处理?	Question: If it sinks, it sinks; if it explodes, it explodes. What more is there to deal with?
答：是啊！座也打了，相也离了，还要怎么样啊？！	Answer: Exactly! You have meditated, and you have let go of appearances. What more could there be?!
问：啊！弟子顶礼了！	Question: Ah! This disciple bows in reverence!
（3）爆炸不可执	(3) Do Not Cling to “Explosion”
问：元音老人真的说过：修到爆炸，即可见佛性?	Question: Did Master Yuanyin really say that when practice reaches an explosion, one can see Buddha-nature?
答：禅宗也说过：虚空粉碎、大地平沉。打开本来，是不落语言、不犯思维的，它是绝对的真实。若无真实体验，岂不是“冷水泡石头”！祖师恐学人因不识而当面错过，故用种种善巧方便的语言描述之。	Answer: The Chan school also says, “Empty space shatters; the great earth sinks away.” Opening the original nature does not fall within language or offend against thought; it is absolute reality. Without a genuine experience, would this not be

	like soaking a stone in cold water? The patriarchs feared that students, failing to recognize it, might miss it while it stood before them, and so they described it in all kinds of skillful and expedient language.
在古书中，“爆炸”一词并不通用，故用“粉碎”一词。老人为使现代人明白，用了“爆炸”一词。	In ancient books, the term “explosion” was not commonly used, so the word “shattering” was used instead. To help modern people understand, the Master used the word “explosion.”
本不能用语言描述，不得已而为之，哪能执着语言啊！慢说分析语言不得其义，即使真实体验到，由于还有妄执的余习未消，极易“起念作圣解，弃海认浮沤”。老人在这个时候会说：有什么爆炸不爆炸的！我并非估计老人会这么说，是老人在给我的信中真有此话啊！	What inherently cannot be described in language was expressed only out of necessity. How could one cling to language? Not to mention that analyzing language cannot yield its meaning: even if one has truly experienced it, because residual habitual tendencies of deluded attachment have not yet been eliminated, one can very easily “stir a thought and make a holy interpretation, abandoning the ocean and taking a floating bubble for it.” At such a time, the Master would say: “What explosion or non-explosion is there?” I am not merely guessing that the Master would say this; these very words actually appeared in a letter he wrote to me!
老人所说的“爆炸”。若亲历过，便不可执。我就不止一次受到老人的呵斥：有什么爆炸不爆炸的！	As for the “explosion” spoken of by the Master, if one has personally experienced it, one must not cling to it. More than once, I received the Master's rebuke: “What explosion or non-explosion is there?”
154、“离念灵知”	154. “Luminous Knowing Free from Thought”
（1）“阿谁见余开口来！”	(1) “Who Saw Me Open My Mouth?”
问：可否认为离念灵知，只是中间的过渡，还不能认为是究竟佛性的代名词。因为一有念头，离念灵知就被盖住。而所谓究竟佛性，是什么都盖不住的，是“朗月当空也不可得”。离念灵知只相当于朗月当空。	Question: Can we regard numinous knowing free from thoughts as merely an intermediate transition, not yet as a synonym for ultimate Buddha-nature? For as soon as a thought arises, numinous knowing free from thoughts is obscured. But so-called ultimate Buddha-nature cannot be obscured by anything; it is such that even “the bright moon overhead” cannot be obtained. Numinous knowing free from thoughts is only comparable to the bright moon overhead.

答：一真一切真，一假一切假。法离文字。	Answer: If one thing is true, all things are true; if one thing is false, all things are false. Dharma is beyond words.
慢说“离念灵知”一词，即这“究竟佛性”一词，在禅宗能立得起来么？禅宗是一法不立的啊！但有语言，皆无实义。	Leaving aside the term “numinous knowing free from thoughts,” can even the term “ultimate Buddha-nature” stand in the Chan school? The Chan school does not establish a single dharma! Wherever there is language, there is no real meaning.
禅宗不立文字，也未离文字，依义不依语啊。	The Chan school does not establish words and letters, yet it is not apart from words and letters. Rely on the meaning, not on the words.
若能启发学人开悟，用“离念灵知”也得，用“究竟佛性”也得。若不能启发学人开悟，用“离念灵知”也不得，用“究竟佛性”也不得。孤峰顶上草里坐，所谓“孤峰顶上”，是比喻语言不到处。所谓“草里坐”，是说祖师为人，不惜浑身落草。	If it can inspire students to awaken, then “numinous knowing free from thoughts” will do, and “ultimate Buddha-nature” will do as well. If it cannot inspire students to awaken, then neither “numinous knowing free from thoughts” nor “ultimate Buddha-nature” will do. Sitting amid the grass atop a solitary peak: “atop a solitary peak” is a metaphor for where language cannot reach; “sitting amid the grass” means that the patriarchs, for the sake of others, do not hesitate to become wholly entangled in the grass.
孤峰顶上，是不落语言的。不管是“离念灵知”也好、“究竟佛性”也好，都说不到它。只可意会，不能言传。然而，祖师总要启发学人契入它呀，所以不惜浑身落草，提出种种的善巧方便。	Atop a solitary peak is beyond language. Whether it is called “numinous knowing free from thoughts” or “ultimate Buddha-nature,” neither can speak of it. It can only be apprehended inwardly, not transmitted in words. Yet the patriarchs must still inspire students to enter into it, and so they do not hesitate to become wholly entangled in the grass, setting forth all manner of skillful means.
比如这个“离念灵知”，学人若一下子契入，必是一切不可得，连这个“离念灵知”也不可得。	For example, if a student immediately enters into this “numinous knowing free from thoughts,” then surely nothing whatsoever can be obtained; even this “numinous knowing free from thoughts” cannot be obtained.
若不契入，而是在文字上非要找出个东西，那早已不“离念”了，也不会“灵”了，结果成了一种知解（法尘），进而再对这个知解评说，那能评到“离念灵知”本身么？他评的是他自己的理解，是他自己所起的法尘。还硬说他的理解就是人家原来的意思，其实并非原来的意思，只是他的理解而已。	If one does not enter into it, but insists on finding some thing in the words, one has long since ceased to be “free from thoughts,” nor can there be anything “numinous” about it. It becomes a kind of conceptual understanding (a dharma-object). If one then comments on this conceptual understanding,

	can one possibly comment on numinous knowing free from thoughts itself? What one comments on is one's own understanding, the dharma-object one has produced oneself. Yet one stubbornly claims that one's understanding is the original meaning of others. In fact, it is not the original meaning at all, but only one's own understanding.
元音老人在世时，就看到过这样的批评文章，老人一笑置之。有心栽花花不发，无意插柳柳成荫，当然一笑置之。老人说了什么？“阿谁见余开口来！”	When Master Yuanyin was alive, he saw such critical essays. The old master merely smiled and let them pass. “Deliberately planting flowers, they do not bloom; casually inserting a willow branch, it grows into shade”—so of course he merely smiled and let them pass. What did the old master say? “Who has ever seen me open my mouth?”
（2）勿落语言犯思维	(2) Do Not Fall into Language and Conceptual Thought
问：离念灵知是否象佛性、真如、菩提心是个代名词?	Question: Is numinous knowing free from thoughts a designation, like Buddha-nature, suchness, and bodhicitta?
答：有一种代名词，没用文字，而是牢执一个“概念”。这种概念虽不落语言，但犯了思维。比如：按照礼节，他应去礼拜某个和尚，他就会分别“我是开悟的，不能向他礼拜”。	Answer: There is a kind of designation that uses no words, but instead stubbornly clings to a “concept.” Though such a concept does not fall into language, it falls into conceptual thought. For example, according to etiquette, someone ought to pay respects to a certain monk, but he discriminates, “I am awakened; I cannot bow to him.”
甚至还会找出理由“我向他礼拜，怕他受不了，我是爱护他”。看！是不是有个东西哽在心头！只要有个东西在，就是“解脱深坑”。不是说没相应，而是说没剿绝。	He may even find a reason: “I am afraid he cannot bear it if I bow to him; I am protecting him.” Look! Is there not something stuck in his heart? So long as there is something there, it is the “deep pit of liberation.” This is not to say that there is no correspondence, but that it has not been completely eradicated.
偏定的人易落光影，偏慧的人易落概念。这是当今禅人两大歧途啊！	Those biased toward meditative stability easily fall into luminosity and shadow; those biased toward wisdom easily fall into concepts. These are the two great wrong paths of Chan practitioners today!
155、“一念不生，了了分明”，是方便说	155. “Not a Single Thought Arises; Knowing Is Clear and Distinct” Is an Expedient Expression
问：上师常讲的“一念不生，了了分明”，这里的无念和“念念不停留”所说的无念意义相同吗？又听人说即	Question: The master often speaks of “not a single thought arises; knowing is clear and distinct.” Does

使证到“虚空粉碎，大地平沉”，不能算是真正的见性，只是见了一半。性体或者说空性，仅得了个入手处而已，只有透过相见性，体用不二，才算彻见。我觉得很有道理，但不敢肯定是否正确?	the no-thought here have the same meaning as the no-thought spoken of in “thought after thought does not linger”? I have also heard it said that even if one realizes that “empty space is shattered and the great earth sinks away,” this cannot count as truly seeing one’s nature; one has seen only half of it. One has merely gained an entry point into the nature-substance, or emptiness. Only by seeing one’s nature through appearances, with essence and function nondual, does one thoroughly see it. This seems very reasonable to me, but I do not dare to say whether it is correct.
答：这两个问题，把问号去掉，就算是一种答案了。	Answer: Remove the question marks from these two questions, and they amount to one kind of answer.
问：请老师过目：“问：将一切思想灭尽了不起，如明镜现前，是佛性否？月溪禅师答：非佛性。”这如何理解?	Question: Please consider this: “Question: If one extinguishes all thoughts completely, so that it is like a bright mirror appearing before one, is this Buddha-nature? Chan Master Yuexi answered: It is not Buddha-nature.” How should this be understood?
答：祖师说法，权立名目，我等应当依义不依语。曾有一人，十分强调“但有言说，皆无实义”，他说：“元音老人讲：一念不生、了了分明的灵知，即是当人的佛性。这话不究竟。	Answer: The patriarchs taught the Dharma by provisionally establishing names; we should rely on the meaning, not on the words. There was once someone who greatly emphasized, “Wherever there is language, there is no real meaning.” He said, “Master Yuanyin taught: ‘The numinous knowing in which not a single thought arises and knowing is clear and distinct is the Buddha-nature of the person concerned.’ This statement is not ultimate.”
”我问他：“即此‘佛性’一词，究竟吗？”他说：“但有言说，皆无实义。”我说：“对呀！您可知道，若有人死认灵知是佛性，老人会怎么样吗？”他无语。	I asked him, “Is this very term ‘Buddha-nature’ ultimate?” He said, “Wherever there is language, there is no real meaning.” I said, “Exactly! Do you know what the old master would do if someone rigidly took numinous knowing to be Buddha-nature?” He was speechless.
我说：“我经历过，老人是彻底地否定死认！”当一念不生、了了分明时，急须回头转脑——山河大地即如来！并非要死认一个什么“佛性”。若死认，即是起念，不仅不是“一念不生”，而且顿失“了了分明”。依文解义，三世佛冤哪！	I said, “I have seen it myself: the old master thoroughly rejected such rigid fixation! When not a single thought arises and knowing is clear and distinct, one must urgently turn back—mountains, rivers, and the great earth are precisely the Tathāgata! One must not rigidly fix upon some so-called ‘Buddha-nature.’ To do so is to give rise to a

	thought; not only is it not ‘not a single thought arises,’ but one immediately loses ‘knowing is clear and distinct.’ To explain the meaning according to the words is to wrong the Buddhas of the three times!”
问：自性本非见非无见?	Question: Is intrinsic nature originally neither seeing nor non-seeing?
答：也想请您谈谈何为真实心地？或者您认为没有真实心地?	Answer: I would also like to ask you to speak of what true mind-ground is. Or do you believe that there is no true mind-ground?
问：一念断处了了分明即是“真实心地”。	Question: At the point where a thought ceases, knowing is clear and distinct; this is “true mind-ground.”
答：第二月。一念断处了了分明也了不可得，才是“真实心地”。	Answer: The second moon. Only when the clear and distinct knowing at the point where thought ceases is also completely unobtainable is it “true mind-ground.”
有僧问曹山：朗月当头时如何？曹山答曰：犹是阶下汉。曰：请师接上阶。答曰：月落时相见。	A monk asked Caoshan, “When the bright moon is directly overhead, how is it?” Caoshan replied, “You are still a man below the steps.” The monk said, “Please, Master, lead me up the steps.” Caoshan replied, “We shall meet when the moon sets.”
问：第二月是什么?	Question: What is the second moon?
答：似则似，是则不是。	Answer: It resembles it, but it is not it.
问：不是?	Question: It is not?
答：是什么？(无端多出个“是、不是”来。)	Answer: What is it? (Out of nowhere, you have added “is” and “is not.”)
问：老人讲佛性时有二说，一是能说能闻；二是前念已断，后念未起，前后际断，了了分明。请问如何会?	Question: When the old master spoke of Buddha-nature, he gave two accounts: first, that which can speak and can hear; second, when the preceding thought has ceased and the following thought has not yet arisen, with the divisions of before and after cut off, knowing is clear and distinct. How should these be understood?
答：我却注重老人这一说——阿谁见余开口来!	Answer: Yet I attach importance to this statement of the old master: “Who has ever seen me open my mouth?”
156、莫错认定盘星	156. Do Not Mistake It for a Fixed Guiding Star

问：两天前的一个夜里，临睡时，打坐后倒下持心经观照入睡，动相、静相、根、觉、空、灭，相继到来，后来感到一团白光，脑袋好像要爆炸，突然失去知觉，……直到第二天醒来，觉有此境，请问齐老师，这是否为见性?	Question: One night two days ago, as I was about to sleep, after sitting in meditation I lay down and recited the Heart Sūtra while maintaining contemplation as I fell asleep. Moving appearances, still appearances, faculties, awareness, emptiness, and cessation came one after another. Later, I felt a mass of white light, and my head seemed about to explode. Suddenly I lost consciousness . . . When I awoke the next day, I realized that I had experienced this state. Teacher Qi, was this seeing one's nature?
答：否。	Answer: No.
问：十几岁时我对气功很感兴趣，学过一些静坐呼吸与开合运气法，一日我仰躺于床上，思索起人生与宇宙奥妙问题，无非是“我为什么存在，为什么会死，死了到哪里去，宇宙为什么存在”诸如此类的问题，既可怕又极其引人入胜，只是一瞬间我突然一转，觉得好像超出这个世界一般。	Question: When I was in my teens, I was very interested in qigong and learned some methods of seated breathing and circulating qi through opening and closing. One day, lying on my back in bed, I pondered the mysteries of human life and the universe—nothing more than questions such as, “Why do I exist? Why do I die? Where do I go after death? Why does the universe exist?” They were both frightening and extraordinarily engrossing. Then, in but an instant, I suddenly turned around, and felt as though I had gone beyond this world.
自我学佛后，怀疑是空性现前，便期此境界再到，再验证之，此境界却数年不来。	After I began studying Buddhism, I suspected that emptiness had manifested before me. I hoped this state would return so that I could verify it again, but it has not returned for several years.
答：类似的境界我少年时也曾经历过，那是不能作数的。	Answer: I also experienced similar states in my youth; they cannot be counted on.
157、不肯承当	157. Unwilling to Take Responsibility
问：《楞严经》说，“心中徒知，颠倒所因。真倒现前，实未能识。”都是“知”，既然“心中知”颠倒所因，又为什么说“真倒现前，实未能识”？能否请举例说明?	Question: The Śūraṅgama Sūtra says, “The mind merely knows the causes of inversion; when the actual inversion appears before it, it truly cannot recognize it.” Both speak of “knowing.” Since “the mind knows” the causes of inversion, why does it also say, “when the actual inversion appears before it, it truly cannot recognize it”? Could you give an example?
答：比如你明明知道当下现成，却还在疑着。	Answer: For example, you clearly know that it is complete and present right here, yet you still

	harbor doubts.
问：我觉得上句另一层意思是：“悟”，“理悟”不算，“证悟”才行。	Question: I think the preceding sentence has another meaning: “awakening.” Awakening at the level of principle does not count; only realized awakening will do.
答：哈哈！果然！果然！	Answer: Ha ha! Indeed! Indeed!
问：我本来就是圆融的。哎，这个还是有个如何用心的方法吗，无方法的方法也是一个方法啊。	Question: I am originally perfectly integrated. Ah, but is there still some method for applying the mind? Even a method without methods is still a method.
答：去掉“我”字，只剩下“本来就是圆融的”才好。	Answer: Remove the word “I.” Only “originally perfectly integrated” is good.
恰恰用心时，恰恰无心用，曲谈名相劳，直说无繁重。	Precisely when the mind is applied, there is precisely no mind applying it. Crooked talk of names and characteristics is laborious; direct speech is without burden.
无心恰恰用，常用恰恰无，今说无心处，不与有心殊。	No-mind precisely functions; constant functioning is precisely without. Now, in speaking of the place of no-mind, it is not different from mind with intention.
问：是这样的，去掉“我”比较好，有时候悟了也只是认识了。从本体上来说是没有什么变化的，对吧？但是明白了终究是明白了啊，这个中间还有什么呢？有点晕。我都稀里糊涂坐了二年了，是该认识了啊。	Question: Yes, removing “I” is better. Sometimes even after awakening, one has only recognized it. From the standpoint of the fundamental essence, nothing has changed, right? Yet once one understands, one understands after all. What is there in between? I am a little confused. I have been sitting muddleheadedly for two years; it is time I recognized it.
答：二年前你就认识，直至如今仍不肯。抱着个“悟”不放，正是不肯！放下着！	Answer: You recognized it two years ago, but to this very day you are still unwilling. Clinging to an “awakening” and refusing to let go—that is precisely your unwillingness! Let it go!
问：如果已经放下了，然后怎么样呢？	Question: If one has already let it go, then what?
答：别“如果”，分明没放下。	Answer: No “if.” You plainly have not let it go.
问：看来还是要说老实话，做老实人才行啊！	Question: It seems that one must still speak honestly and be an honest person!
答：之乎者也！衲僧鼻孔大头朝下。若也不信，问取东村王大姐。	Answer: Such pedantic talk! The nostrils of a patched-robed monk have their large end facing

	downward. If you do not believe it, go ask Sister Wang in the eastern village.
问：哈哈！老师，我去问了，大姐原来是女人！	Question: Ha ha! Teacher, I went and asked her; Sister Wang turned out to be a woman!
答：我不去问也知道。	Answer: I knew that without going to ask.
问：老是想用一种求证的方式来证明大姐是女人。	Question: I keep wanting to prove, by some means of verification, that Sister Wang is a woman.
答：事生也！	Answer: There you go making an affair of it!
问：不过现在的问法一般是这样：“什么是佛？”答：“你就是！”然后他就会接着问：是么？这是哪本经书上写的啊？还有别的人不是这么说的啊？	Question: But people generally ask it this way nowadays: “What is Buddha?” Answer: “You are!” Then they go on to ask: “Really? Which sūtra says that? Other people do not say so.”
答：那是他不肯。	Answer: That is because they are unwilling to accept it.
问：对，是他不肯。	Question: Yes, they are unwilling to accept it.
答：既不肯，就说“你是众生”吧。	Answer: Since they will not accept it, then tell them, “You are a sentient being.”
问：然后就转到名相里了。	Question: Then it turns into terminology and concepts.
答：其实，他就是他。哪有那么多闲家具呀！	Answer: Actually, he is simply himself. Why acquire so much superfluous furniture?
问：是啊，但是现在就是有人愿意置办家具，唯恐不多。	Question: Yes, but nowadays some people are willing to acquire furniture, fearing only that they do not have enough.
答：那就再给他一个。	Answer: Then give them one more piece.
甲：何止论坛上有这个，尽法界众生都有。	A: It is not found only on the forum; all sentient beings throughout the dharma realm have it.
答：既如此，为何还打电话问是不是？多出个“是”或“不是”来，岂非头上安头。	Answer: If that is so, why call to ask whether it is or is not? Adding an “is” or an “is not”—is that not like putting another head on top of one’s head?
问：若是赝品，他怎敢来坛子上叫卖。	Question: If it were counterfeit, how would he dare hawk it on the forum?
答：赝品且置，奈他疑着何！	Answer: Set aside whether it is counterfeit; what is it that he doubts?
答：不说赝品了，说个“相似”吧，疑根未断故。	Answer: Let us not speak of counterfeits. Call it “similar,” then, for the root of doubt has not been

	cut off.
问：关键时候您垫上一块砖，就脚踏实地啦。就怕又把板砖当金砖抱着不放了。不过，两害相较取其轻。与其流浪贫穷，不如先开个万元支票，抱着过一段宽慰日子。（将来取钱时自会明白的）	Question: At a critical moment, if you place a brick beneath someone's feet, they can stand firmly on the ground. The only fear is that they may then clutch the brick as though it were a gold brick and refuse to let go. Still, of two harms, choose the lesser. Rather than wander about in poverty, it is better first to write a check for ten thousand yuan and hold it close for a while of comfort. (When the time comes to cash it, one will naturally understand.)
答：开这种空头支票的人已经太多了。	Answer: There are already far too many people writing this kind of bad check.
158、心里老是不踏实	158. Always Feeling Uneasy at Heart
问：我心里老是不踏实。	Question: I always feel uneasy at heart.
答：在禅宗，叫“脚跟不点地”。其实是在疑着。	Answer: In the Chan school, this is called “one's heels not touching the ground.” Actually, you are caught in doubt.
问：是这样的。只是现在又不肯老实“用功”！	Question: That is so. But now I am unwilling to practice honestly and earnestly!
答：哈哈！若真踏实，用功、不用功都是剩语。	Answer: Ha ha! If one were truly grounded, whether one practiced or did not practice would both be superfluous words.
问：我总怕丢掉它，其实怕的时候已经丢掉了。	Question: I am always afraid of losing it, but in fact, when I am afraid, I have already lost it.
答：识得不为冤。是起云了，并非天丢了。即使地坏了，天也不会丢。	Answer: Once you recognize it, you have not been wronged. Clouds have arisen; it is not that the sky has been lost. Even if the earth were destroyed, the sky would not be lost.
问：就是越怕天丢，云起的越大。	Question: The more I fear losing the sky, the larger the clouds become.
答：哈哈！那么，观照就是刮大风，吹走云。	Answer: Ha ha! Then contemplation is like a strong wind that blows the clouds away.
问：我让他风也无，云也无，地也无，天也无。	Question: I would have him let there be neither wind nor clouds, neither earth nor sky.
答：^o^	Answer: ^o^

问：白云漫青山，青山依然在！	Question: White clouds fill the green mountains, yet the green mountains remain!
答：青山自青山，岂受白云碍！	Answer: Green mountains are simply green mountains; how could white clouds obstruct them?
问：这句也不错：竹密不妨水流过，山高不碍白云飞。	Question: This line is also good: “Though the bamboo is dense, it does not hinder the water from flowing through; though the mountain is high, it does not obstruct the white clouds from flying.”
答：^o^	Answer: ^o^
问：老师啊，莫名其妙地不踏实。您当初如何对待这个问题?	Question: Teacher, I feel unsettled for no apparent reason. How did you deal with this problem at the time?
答：我也问过老人。老人盯了我好大一会儿，然后缓缓地说：那你只好先忍一忍了。	Answer: I too asked the Old Master. He stared at me for quite a while, then slowly said, “Then you will just have to endure it for a while.”
问：老师，这到底是什么原因呢?	Question: Teacher, what exactly is the cause of this?
答：见惑的微细处。并未彻断见惑所致。	Answer: It is the subtle aspect of deluded views. It is caused by not having thoroughly cut off deluded views.
乙：他和我的境界好像差不多。我现在感受很深，应该接近开悟了吧。我终于找到了。……常在这里打转。先是觉察不到，等觉察到了，依然时时上劲，放心不下。	B: His state seems much like mine. I feel this very deeply now; I should be close to awakening, shouldn’t I? At last I have found it. ... I keep circling around here. At first I do not notice it; once I do notice it, I still keep exerting myself from time to time and cannot set my mind at rest.
答：我也直言相告：看了你的帖子，深感你是直心，因为我也跟你一样啊！多亏了老人毫不留情的棒喝与否定啊，所以我才这么说：宁将此身碎为微尘，也难报老人的深恩于万一！	Answer: I also told you frankly: having read your post, I deeply feel that you are straightforward, because I was just like you! Fortunately, the Old Master’s merciless blows, shouts, and negations were there. That is why I say: “Though this body were shattered into fine dust, it would still be hard to repay even one ten-thousandth of the Old Master’s profound kindness!”
问：我上次在聊天室问您：我既然坚信我本具如来佛性，为什么还要“亲证”一回，难道是为了“更坚信”？我总觉得理上明白，还要“证明”，因为自己也没有爆炸过，也没有发生桶底脱落的感觉，心里总是不踏实，上座总想入定，想着在500座内打开本来。	Question: Last time in the chat room I asked you: Since I firmly believe that I inherently possess the Tathāgata’s Buddha-nature, why must I directly realize it once more? Is it in order to “believe more firmly”? I have always felt that, although I understand it in principle, I still need to “prove” it,

	because I have never exploded, nor experienced the feeling of the bottom dropping out of a bucket. So I always feel uneasy, and whenever I sit in meditation, I want to enter samādhi, hoping to open to my original nature within five hundred sessions.
答：根据你的情况，即使爆炸过，也发生过桶底脱落，心里照样会不踏实。	Answer: Given your situation, even if you had exploded and experienced the bottom dropping out of the bucket, you would still feel uneasy at heart.
问：现在，我觉得的确是多余。原来就好像自己证明自己是个人一样！实际上，盖章有没有都一样。只有不坚信的人才会去证明给自己看。	Question: Now I feel that it is indeed superfluous. It is like proving to oneself that one is a human being! In fact, whether one receives a seal of approval or not makes no difference. Only someone who does not firmly believe would seek proof for themselves.
答：只有心里不踏实的人，才需要“盖章”。其实，“盖章”后仍会不踏实。	Answer: Only those who feel uneasy at heart need a “seal of approval.” In fact, even after being “sealed,” they will still feel uneasy.
问：现在，我觉得见性、爆炸等都是多余的事。	Question: Now I feel that seeing one’s nature, exploding, and such are all superfluous matters.
答：明眼人落井！	Answer: A clear-eyed person falling into a well!
问：嘻嘻，我差点冤杀天下英雄豪杰。老师救人及时。	Question: Hee hee, I nearly wronged and killed all the heroes under heaven. Teacher, your rescue was timely.
答：雪窦云：屈！堪述！明眼衲僧莫轻忽。	Answer: Xuedou said: “Wronged! It bears telling! Clear-eyed patch-robed monks, do not take it lightly.”
159、开悟的不同	159. Different Kinds of Awakening
问：某某师兄是不敢恭维了，他急了什么话都说的，蛮可怜的，也很心痛。	Question: I cannot approve of that Dharma brother at all. In his anxiety, he says anything whatsoever. It is quite pitiable, and painful to see.
答：知道什么是“顶位”了吧。	Answer: Now you understand what the “summit stage” is, do you not?
问：若因循，被习气所转，则后果不堪。从古到今，在这儿徘徊不前的可是大多数，否则也就不称其为末法时代了。我是这样看的，不知老师的看法如何？	Question: If one proceeds by inertia and is turned about by habitual tendencies, the consequences are unbearable. From ancient times to the present, most people have lingered here without advancing; otherwise, this would not be called the Dharma-

	ending age. This is how I see it. What is your view, Teacher?
答：“顶位”也不可怕，向上再经“忍位”“世第一位”，毅然打破这些闲家具，虚空粉碎、大地平沉，身心世界消陨，方名初地。另，古时在这儿徘徊不前的可不是大多数。今时，能在这儿徘徊的也是凤毛麟角了。	Answer: The “summit stage” is not frightening either. One must then advance further through the “stage of patience” and the “highest worldly stage,” resolutely shattering this superfluous furniture. Only when empty space is pulverized, the great earth levels out, and body, mind, and world all vanish may one be called a first-bhūmi bodhisattva. Moreover, in ancient times, those who lingered here without advancing were not the majority. Nowadays, those able even to linger here are as rare as phoenix feathers and unicorn horns.
问：以此为例，请老师详析此病病因，对此症如何开方下药。	Question: Taking this as an example, please analyze in detail the cause of this illness and prescribe the appropriate remedy.
答：“顶位”如攀山顶，可上可下，此后能否上上升进，历经“忍位”“世第一位”，乃至证入初地，主要与最初的发心有关。不是有这么一句话么：因地不真，果遭迂曲。佛法之末，尽管也有许多人念佛、修行、打坐，但目的各异，其中真发心求解脱者比例不大。	Answer: The “summit stage” is like climbing to a mountaintop: one may go up or down. Whether one can continue advancing after this, pass through the “stage of patience” and the “highest worldly stage,” and even directly realize the first bhūmi depends primarily on one’s initial resolve. Is there not a saying: “If the causal ground is not true, the fruition will be distorted”? At the end of the Buddhadharma, although many people recite the Buddha’s name, cultivate, and meditate, their aims differ. Among them, the proportion of those who genuinely arouse the resolve to seek liberation is not large.
问：老师，证入初地，就是见道位。那常说的“悟后迷”在哪个位？悟后若迷，应是见道不彻，怎么能称为悟呢？老师可曾遇到过，彻悟后，因多劫习气深厚，而昧却良知的人？	Question: Teacher, directly realizing the first bhūmi is the stage of seeing the Way. At what stage does the often-mentioned “delusion after awakening” occur? If one becomes deluded after awakening, then one’s seeing of the Way was incomplete. How can it be called awakening? Have you ever encountered someone who, after thorough awakening, obscured their innate knowing because of deep habitual tendencies accumulated over many kalpas?
答：心外无法，果位其实就是心路历程，果位不在心外。心路历程微妙，人的语言粗略，言不能达意，所以“意在言外”，所以“依义不依语”。在这里借用天台判教“藏、通、别、圆”来说明“悟”字四义（其实远	Answer: There is no dharma outside mind. Stages of fruition are in fact simply the course traversed by the mind; they do not exist outside mind. The course of the mind is subtle, whereas human

不止四义，这里是仅就你的问题而言，仅仅是借用“藏、通、别、圆”）：	language is crude and cannot fully convey meaning. Thus, “the meaning lies beyond the words,” and thus one should “rely on the meaning, not on the words.” Here, I shall borrow the Tiantai classifications of the Tripiṭaka, Shared, Distinct, and Perfect teachings to explain four senses of the word “awakening.” In fact, there are far more than four senses; this is only for the sake of your question and merely borrows these four classifications:
第一义：突破“世第一位”，证入初地，说名为“悟”。——圆	First sense: breaking through the “highest worldly stage” and directly realizing the first bhūmi is called “awakening.” —Perfect
第二义：突破“忍位”，证入世第一位，说名为“悟”。——别	Second sense: breaking through the “stage of patience” and entering the highest worldly stage is called “awakening.” —Distinct
第三义：突破“顶位”，证入“忍位”，说名为“悟”。——通	Third sense: breaking through the “summit stage” and entering the stage of patience is called “awakening.” —Shared
第四义：突破“　位”，证入“顶位”，说名为“悟”。——藏	Fourth sense: breaking through the “warmth stage” and entering the summit stage is called “awakening.” —Tripiṭaka
你所说的“因多劫习气深厚，而昧却良知”的“悟后迷”当属第四义的“悟”。何止“曾遇到过”，现在你眼前的，不是比比皆是这种“悟”么！若是第一义“圆悟”，哪里还会有一丝“悟、迷”的痕迹在！对于第一义“圆悟”，已经谈不上什么“悟后”、什么“迷”了。	The “delusion after awakening” of which you speak —obscuring one’s innate knowing because of deep habitual tendencies accumulated over many kalpas —belongs to the fourth sense of “awakening.” Why merely say, “Have you ever encountered it?” Are not such “awakenings” everywhere before your very eyes now? If it were the first sense, “perfect awakening,” how could even the slightest trace of “awakening” or “delusion” remain? With first-sense “perfect awakening,” it is no longer meaningful to speak of “after awakening” or of “delusion.”
问：仁兄真猛！“我早开悟”四字，老师都不曾说嘞。	Question: Brother, you are truly fierce! Even the four words “I awakened long ago” have never been uttered by the teacher.
答：哈哈！可能“开悟”一词也有“藏、通、别、圆”之不同。	Answer: Ha ha! Perhaps the term “awakening” also differs according to the Tripiṭaka, Shared, Distinct, and Perfect teachings.
可能是这样的：	Perhaps it is like this:

地前菩萨认为初地就是开悟。	Bodhisattvas before the bhūmis consider the first bhūmi to be awakening.
地上菩萨认为八地才是开悟。	Bodhisattvas on the bhūmis consider the eighth bhūmi to be awakening.
八地以上菩萨认为等觉才是开悟。	Bodhisattvas above the eighth bhūmi consider equal enlightenment to be awakening.
问：呵呵，敢问老师是哪一种！？	Question: Heh heh, may I ask which kind you are, Teacher!?
答：与你同一种。	Answer: The same kind as you.
160、无印之印	160. The Seal Without a Seal
（1）可用心印心的方式，确认初关境界吗?	(1) Can the state of the first barrier be confirmed by using mind to seal mind?
答：我就直说吧：若还有三关的痕迹在，那就连初关也未破。	Answer: Let me speak plainly: if any trace of the three barriers remains, then even the first barrier has not been broken through.
（2）如果我觉得开悟了，接下来该怎么做?	(2) If I feel that I have awakened, what should I do next?
甲：要是开悟了，身边无明师，该怎么办。	A: If one has awakened but there is no enlightened teacher nearby, what should one do?
乙：这里就有一位明师——LVM。	B: There is an enlightened teacher here—LVM.
答：轻打我！轻打我！	Answer: Go easy on me! Go easy on me!
乙：请老师不吝赐教，也可让各位师兄受益呀。	B: Please do not begrudge us your instruction, Teacher; it may also benefit all the fellow practitioners.
答：他若真开悟了，他就是明师，谈何身边无明师啊！	Answer: If he has truly awakened, then he is an enlightened teacher. How can one speak of having no enlightened teacher at one's side?
甲：凭什么五祖演和尚就知道圆悟克勤开悟了呢?	A: On what basis did the Fifth Patriarch, Master Yan, know that Yuanwu Keqin had awakened?
答：看看原文有没有说“开悟”这个词？不会有的。古人称之为“当今讳”。如果有个开悟在，迷悟对立宛然，那会是真开悟么！岂不闻《金刚经》云：“须陀洹作是念‘我得须陀洹果’不？不也，世尊。须陀洹不作是念‘我得须陀洹果’。”	Answer: Look and see whether the original text contains the words “awakening” or “enlightenment.” It will not. The ancients called this “the present-day taboo.” If there is still an awakening to be attained, then delusion and awakening stand distinctly opposed. Could that be true awakening? Have you not heard the Diamond Sūtra say: “Does a srotāpanna think, ‘I have

	attained the fruit of srotāpanna’? No, World-Honored One. A srotāpanna does not think, ‘I have attained the fruit of srotāpanna.’”
甲：如果我觉得开悟了，接下来该怎么做？	A: If I feel that I have awakened, what should I do next?
答：不用“接下来”，当下就是“开悟也不可得”。	Answer: There is no need for “what comes next.” Right now, even “awakening” cannot be attained.
（3）见性之后，是不是还要打坐？	(3) After seeing one’s true nature, must one still meditate?
答：有这个“见性之后”在，还须观照、打坐。	Answer: So long as there is this idea of “after seeing one’s true nature,” one must still engage in contemplation and meditation.
（4）见即是性，更见何性！	(4) Seeing is itself nature—what further nature is there to see!
问：见性只是个安慰奖。据说齐老师有句口头禅：我从未印证过任何人见性开悟。	Question: Seeing one’s true nature is merely a consolation prize. It is said that Teacher Qi has a habitual saying: “I have never certified anyone as having seen their true nature and awakened.”
答：是的，我从未印证过任何人见性开悟。若还有性可见、有悟可开，那就连法身边也未到。	Answer: Yes, I have never certified anyone as having seen their true nature and awakened. If there is still a nature to be seen or an awakening to be attained, one has not even reached the threshold of the dharmakāya.
见即是性，更见何性！	Seeing is itself nature—what further nature is there to see!
既称本来，谈何开闭！	If it is called original, how can one speak of opening or closing?
（5）我发现竟有“着性”的。	(5) I discovered that there are even those who cling to nature.
问：[转贴]“相本身是性，可是被错认为了相。就像是水，变成不同的样子，还是水（性）。但是人说那是波（相）。波本来是水。波就是水，水就是波。水波一体，性相不二。”这如何理解？	Question: [Reposted] “Appearance itself is nature, but it is mistakenly taken to be appearance. It is like water: when it takes different forms, it is still water (nature). Yet people say that it is a wave (appearance). A wave is originally water. The wave is water, and water is the wave. Water and waves are one; nature and appearance are nondual.” How should this be understood?

答：性相都没错，错在着相。可是，后来我又发现竟有“着性”的。	Answer: Neither nature nor appearance is wrong; the error lies in clinging to appearances. Yet later I discovered that there are even those who “cling to nature.”
（6）另一半	(6) The other half
问：《碧岩录》说：“忽若打破阴界，身心一如，身外无余，犹未得一半在。”那一半在这一半里？自答一句：“柱杖化龙！”。	Question: The Blue Cliff Record says: “Even if one suddenly smashes through the aggregate realms, and body and mind are one suchness, with nothing remaining outside the body, one has still not attained even half.” Where is that half within this half? Let me answer myself: “The staff transforms into a dragon!”
答：这依然是一半。	Answer: This is still only half.
问：请老师给另一半。	Question: Please give me the other half, Teacher.
答：便休。	Answer: Then stop.
问：老师认为的“另一半”是什么?	Question: What do you consider “the other half” to be, Teacher?
答：如果我能给，还不全给你，只给一半干什么！ 可惜这是不能给的，所以“答：便休”。	Answer: If I were able to give it, why would I not give you all of it, instead of giving only half? Unfortunately, it cannot be given. Hence the answer: “Then stop.”
问： 既不能给，老师你就留着!	Question: Since it cannot be given, Teacher, then keep it for yourself!
答：哦！是没法给，也没法留，还没法扔。	Answer: Oh! It cannot be given, cannot be kept, and cannot be thrown away either.
问： 哈哈，影子！影子!	Question: Ha ha, a shadow! A shadow!
答：古人倒是用过这个比喻——如影随形。	Answer: The ancients did indeed use this metaphor: like a shadow following the form.
乙：老师，如果这个要“另一半”在您跟前，您会不会猛踹他一脚?	B: Teacher, if someone asking for this “other half” were standing before you, would you give him a hard kick?
答：哈哈！这主意你是怎么想出来的!	Answer: Ha ha! How did you ever come up with that idea?
问：您别听他的教唆，我可是铁疙瘩。	Question: Do not listen to his instigation, Teacher. I am a lump of iron.
答：锯解秤砣。 ^o^	Answer: Sawing apart a scale weight. ^o^

问：我不是向您要，您给点点我所说“柱杖化龙”，为什么说这也只是一半?	Question: I am not asking you for it. Please give me a hint: why do you say that what I called “the staff transforms into a dragon” is also only half?
答：有这个在，也是未得一半。“才拈起拄杖子，便见纵横妙用。恁么说话，早是葛藤了也，何况更化为龙！”	Answer: So long as this remains, one has not attained even half. “The moment you raise the staff, you behold its wondrous functioning in every direction. To speak in this way is already entanglement in vines; how much more so to transform it into a dragon!”
（7）莫草草	(7) Do Not Be Hasty
问：《拈花录》中元音老人摸一位出家师的头赞叹他修般舟三昧，我看到这镜头时，几乎掉下泪来。有情在么？南无本师释迦世尊！	Question: In Records of Flower-Twirling, Master Yuanyin touches the head of a monastic and praises him for practicing the Pratyutpanna Samādhi. When I saw this scene, I nearly burst into tears. Is there feeling here? Homage to our fundamental teacher, Śākyamuni, the World-Honored One!
答：“南无本师释迦世尊！”有情在吗?	Answer: “Homage to our fundamental teacher, Śākyamuni, the World-Honored One!” Is there feeling here?
问：观世音的大悲泪水是真的？假的？南无观世音菩萨！	Question: Are Avalokiteśvara’s tears of great compassion real or false? Homage to Avalokiteśvara Bodhisattva!
答：东边日出西边雨，道是无情却有情。	Answer: The sun rises in the east while rain falls in the west; they say there is no feeling, yet there is feeling.
——若能于此透得“打死喂狗”句，也不枉今生了！	—If you can penetrate the phrase “beat him to death and feed him to the dogs,” this life will not have been lived in vain!
问：领！	Question: Understood!
答：我在搜索《宗镜录》十条。 现在正好用得上。	Answer: I was searching for the ten questions in the Zongjing Record. They happen to be just what is needed now.
问：是不是《宗镜录》勘验是否悟道的十问啊：一还得了了见性，如昼观色，似文殊等否？二还逢缘对镜，见色闻声，举足下足，开眼合眼，悉得明宗，与道相应否？三还览一代时教，及从上祖师言句，闻深不怖，皆得谛了无疑	Question: Are these the ten questions in the Zongjing Record for examining whether one has realized the Way? First, have you clearly seen your true nature, as one sees forms in daylight, like Mañjuśrī and the like? Second, when encountering conditions and objects—seeing forms, hearing sounds, lifting and lowering your feet, opening and

	closing your eyes—do you fully understand the essential principle and accord with the Way? Third, when reading the whole body of teachings delivered by the Buddha during his lifetime, as well as the sayings of the patriarchs of old, do you hear profound teachings without fear and understand them all truly and without doubt
否？四还因差别问难，种种征诘，能具四辩，尽决他疑否？五还于一切时一切处智照无滞，念念圆通，不见一法能为障碍，未曾一刹那中暂令间断否？六还于一切逆顺好恶境界现前之时，不为间隔，尽识得破否？七还于百法明门	or not? Fourth, when challenged with differentiated questions and all manner of probing inquiries, can you possess the four kinds of eloquence and completely resolve others' doubts? Fifth, at all times and in all places, does the light of wisdom shine without obstruction, with every thought perfectly unobstructed, so that you see no dharma capable of becoming an obstacle and never allow even a momentary interruption? Sixth, when all favorable and adverse, pleasing and unpleasant circumstances arise before you, do you remain without separation from them and recognize them all as penetrated? Seventh, within the mind and objects of the hundred dharmas
心境之内，一一得见微细体性根原起处，不为生死根尘之所惑乱否？八还向四威仪中行住坐卧，钦承只对，着衣吃饭，执作施为之时，一一辩得真实否？九还闻说有佛无佛，有众生无众生，或赞或毁，或是或非，得一心不动否？十还闻差别之智，皆能明达，性相俱通，理事无滞，无有一法不鉴其原，乃至千圣出世，得不疑否？	do you perceive, one by one, the subtle essence, root source, and point of arising of each, without being confused or disturbed by birth and death or by sense faculties and their objects? Eighth, amid the four deportments of walking, standing, sitting, and lying down; in respectfully receiving and responding; in dressing, eating, undertaking work, and acting—can you distinguish the real in every instance? Ninth, on hearing of Buddha or no Buddha, sentient beings or no sentient beings, praise or blame, right or wrong, can you remain unmoved in one mind? Tenth, on hearing of differentiated wisdom, can you understand it all clearly, penetrate both nature and appearance, remain unobstructed in principle and phenomena, discern the source of every dharma, and remain free of doubt even should a thousand sages appear in the world?
答：既已“领”，看你透得十问否？	Answer: Since you have already said “understood,” let us see whether you have penetrated these ten questions.

问：哈哈，若是“领”那我这一条也无。	Question: Ha ha—if there is “understanding,” then even this one point of mine is absent.
答：若能透得，天下人不奈你何！ 若透不得，且慢说“领”。 须逐条透才行，莫草草！	Answer: If you can penetrate them, no one in the world can do anything to you. If you cannot penetrate them, do not be so quick to say “understood.” You must penetrate them one by one. Do not be hasty!
问：阿弥陀佛！	Question: Amitābha Buddha!
答：献丑以博一笑：（十问后注语为齐老师所注——编者注）	Answer: Allow me to make a fool of myself for a laugh: (The remarks following the ten questions are annotated by Teacher Qi—editor’s note.)
一、还得了了见性，如昼观色，似文殊等否？	1. Have you clearly seen your true nature, as one sees forms in daylight, like Mañjuśrī and the like?
——从地涌出是罔明	—To emerge from the earth is delusive brightness.
二、还逢缘对境，见色闻声，举足下足，开眼合眼，悉得明宗，与道相应否？	2. When encountering conditions and objects—seeing forms, hearing sounds, lifting and lowering your feet, opening and closing your eyes—do you fully understand the essential principle and accord with the Way?
——谁肯堕此解脱坑	—Who would willingly fall into this pit of liberation?
三、还览一代时教，及从上祖师言句，闻深不怖，皆得谛了无疑否？	3. When reading the whole body of teachings delivered by the Buddha during his lifetime, as well as the sayings of the patriarchs of old, do you hear profound teachings without fear and understand them all truly and without doubt?
——佛祖从来无言句	—Buddhas and patriarchs have never had sayings or phrases.
四、还因差别问难，种种徵诘，能具四辩，尽决他疑否？	4. When challenged with differentiated questions and all manner of probing inquiries, can you possess the four kinds of eloquence and completely resolve others’ doubts?
——四辩岂能应诘徵	—How could the four kinds of eloquence answer such probing questions?
五、还于一切时一切处智照无滞，念念圆通，不见一法能为障碍，未曾一刹那中暂令间断否？	5. At all times and in all places, does the light of wisdom shine without obstruction, with every thought perfectly unobstructed, so that you see no dharma capable of becoming an obstacle and never allow even a momentary interruption?

——圆通便无寿者相	—Perfect penetration leaves no mark of a living being with a lifespan.
六、还于一切逆顺好恶境界现前之时，不为间隔，尽识得破否?	6. When all favorable and adverse, pleasing and unpleasant circumstances arise before you, do you remain without separation from them and recognize them all as penetrated?
——见色闻声不曾聋	—Seeing forms and hearing sounds, one has never been deaf.
七、还于百法明门心境之内，一一得见微细体性根原起处，不为生死根尘所惑乱否?	7. Within the mind and objects of the hundred dharmas, do you perceive, one by one, the subtle essence, root source, and point of arising of each, without being confused or disturbed by birth and death or by sense faculties and their objects?
——心外岂有纤毫法	—Outside the mind, how could there be even the slightest dharma?
八、还向四威仪中行住坐卧，钦承祇对，著衣吃饭，执作施为之时，一一辩得真实否?	8. Amid the four deportments of walking, standing, sitting, and lying down; in respectfully receiving and responding; in dressing, eating, undertaking work, and acting—can you distinguish the real in every instance?
——咬米挂纱又何曾	—When have chewing rice and hanging gauze ever been so?
九、还闻说有佛无佛，有众生无众生，或赞或毁，或是或非，得一心不动否?	9. On hearing of Buddha or no Buddha, sentient beings or no sentient beings, praise or blame, right or wrong, can you remain unmoved in one mind?
——无佛无心本不动	—Without Buddha and without mind, it is originally unmoved.
十、还闻差别之智，皆能明答，性相俱通，理事无滞，无有一法不鉴其原， 乃至千圣出世，得不疑否?	10. On hearing of differentiated wisdom, can you understand it all clearly, penetrate both nature and appearance, remain unobstructed in principle and phenomena, discern the source of every dharma, and remain free of doubt even should a thousand sages appear in the world?
——不成佛道乃大通	—Not accomplishing Buddhahood is great penetration.
……	...
从地涌出是罔明，谁肯堕此解脱坑。	To emerge from the earth is delusive brightness; who would willingly fall into this pit of liberation?

佛祖从来无言句，四辩岂能应诘徵。	Buddhas and patriarchs have never had sayings or phrases; how could the four kinds of eloquence answer such probing questions?
圆通便无寿者相，见色闻声不曾聋。	Perfect penetration leaves no mark of a living being with a lifespan; seeing forms and hearing sounds, one has never been deaf.
心外岂有纤毫法，咬米挂纱又何曾。	Outside the mind, how could there be even the slightest dharma? When have chewing rice and hanging gauze ever been so?
无佛无心本不动，不成佛道乃大通。	Without Buddha and without mind, it is originally unmoved; not accomplishing Buddhahood is great penetration.
（8）一个秘密	(8) A Secret
甲：去年八月十五，在家打九结束后，又是休息时，几次出现外无世界，但内里有我的景况（当时就是这样的体会），不明所以。第二天向老师禀明此事，他说那就是本来面目。	A: On the fifteenth day of the eighth lunar month last year, after finishing a nine-session retreat at home, during another rest period, there were several occasions when the external world disappeared, yet there was still an inner sense of “me” (this was how it felt at the time). I did not understand why. The next day I reported this to my teacher, who said that this was the Original Face.
咳！这么平淡，我说什么也不相信！一直是疑着，一天读老人的恒河大手印，至某一处，豁然开朗，如梦方醒，看着祖师的言句，那么平实可人，心里叫屈，满眼含泪，我真是愚痴呀！	Alas! It was so plain and unremarkable that I simply could not believe it. I remained doubtful until one day, while reading the Elder’s Mahāmudrā of the Ganges, I came to a certain passage and suddenly understood, as if awakening from a dream. Looking at the patriarchs’ words, I found them so plain and endearing. Feeling deeply wronged, with tears filling my eyes, I thought: How foolish and deluded I truly am!
答：这里的“老师”是指哪位呀？“说那就是本来面目”其实是“话堕”。	Answer: Which teacher does “teacher” here refer to? To say, “That is the Original Face,” is actually a lapse into words.
乙：“说那就是本来面目”是“话堕”？	B: Is saying “That is the Original Face” a falling into words?
答：“说那不是本来面目”也是“话堕”。	Answer: Saying “That is not the Original Face” is also a falling into words.
乙：那该如何印证呢？如果没有印证，人容易多疑，多绕圈子。比如，一个人到达一个风景点问导游，这就是真迹吧，如果导游说，您自己看着办吧，那就容易怀疑	B: Then how should it be verified? Without verification, people easily become doubtful and go around in circles. For example, someone arrives at

真迹，也有可能真的不是真迹。所以，我认为需要印证。不知道老师顾虑什么?	a scenic site and asks the guide, “This is the genuine artifact, isn’t it?” If the guide says, “See for yourself,” the person will easily doubt that it is genuine—and perhaps it truly is not. Therefore, I think verification is necessary. I do not know what concerns the teacher has.
答：并非顾虑。离开“是、不是”才是印证。	Answer: It is not a matter of concern. Verification lies in leaving behind “is” and “is not.”
丙：草深数丈又何妨。	C: What harm is there if the grass grows several zhang deep?
答：恐把草当作金身。	Answer: I fear you may mistake the grass for a golden body.
丙：老师离草别觅一个金身来瞧瞧?	C: Teacher, leave the grass behind and find another golden body for us to see.
答：请看，这就离开了“是、不是”。	Answer: Look—this is leaving behind “is” and “is not.”
“恐把草当作金身”——离开了“是”。	“I fear you may mistake the grass for a golden body”—this leaves behind “is.”
“离草别觅一个金身来瞧瞧？”——离开了“不是”。	“Leave the grass behind and find another golden body for us to see?”—this leaves behind “is not.”
丙：哈哈，一茎草。拜拜金身。	C: Ha ha, a single blade of grass. Farewell, golden body.
答： ^o^	Answer: ^o^
乙：可惜那时候并不像他目前这样吃秤砣铁了心。有所疑，才印证。如果不疑，也就无需印证啦。比如：一个幼小离家的人在老管家照护下长大，后来见到很像自己父母的人，自己又记不清父母面目，不敢断定这是否就是自己的亲父母。如果这时候老管家说，“这就是！”，家人团聚，也不枉老管家照护一场，这样多好啊。	B: Unfortunately, at that time he was not as utterly resolute as he is now. Only when there is doubt does one seek verification. If there is no doubt, verification is unnecessary. For example, a young child who has left home grows up under the care of the old steward. Later, the child encounters people who look very much like his parents, but cannot remember what his parents looked like and dares not determine whether they truly are his own parents. If the old steward then says, “These are indeed your parents,” the family is reunited, and the old steward’s years of care have not been in vain. How wonderful that would be!
答：我告诉你一个秘密：	Answer: Let me tell you a secret:

《拈花录》光盘片头所引的老人一段话，是方便说，是对机语，是不惜落草为人。若执以为实，则老人冤！	The words of the old master quoted at the beginning of the Record of Holding Up a Flower disc are expedient words, words spoken in response to the listener's capacity; they do not hesitate to descend into the weeds for the sake of others. If you cling to them as literal truth, the old master is wronged!
（9）知者，本来就现成。	(9) The knower is originally already complete and present.
问：如人怀宝，虽不自知，亦未曾失。	Question: It is like a person who possesses a treasure: though unaware of it, they have never lost it.
答：若不自知，宝如粪土。	Answer: If one does not know of it, the treasure is like dung and dirt.
问：本来不值钱，但万金买不到。	Question: Originally it has no price, yet ten thousand pieces of gold cannot buy it.
答：不知，万金买不到；知者，本来就现成。	Answer: For one who does not know, ten thousand pieces of gold cannot buy it; for one who knows, it is originally already complete and present.
问：挥手已断来时路，遥望更无涅盘城。法王风光现成是，哈哈一笑释无生。（再见恩师齐老师、师母有感。）	Question: With a wave of the hand, the road by which I came is already cut off; looking afar, there is no city of nirvāṇa. The Dharma King's splendor is already complete and present; with a laugh, he expounds the unborn. (Written upon taking leave of my kind teacher, Teacher Qi, and his wife.)
答：改两三字如何：挥手已断来时路，证到方无涅盘城。法王风光现成是，哈哈一笑释无生。	Answer: How about changing two or three characters: With a wave of the hand, the road by which I came is already cut off; only upon realization is there no city of nirvāṇa. The Dharma King's splendor is already complete and present; with a laugh, he expounds the unborn.
问：事常平平地，心常淡淡地，此处是用力而切忌“着”力。还有尾巴吗？	Question: In matters, always remain even and ordinary; in mind, always remain calm and light. Here one must apply effort, yet scrupulously avoid “exerting” effort. Is there still a tail?
答：当然还有痕迹。好比灵龟曳尾，扫去了足迹，却添了扫迹。	Answer: Of course there are still traces. It is like a divine turtle dragging its tail: it sweeps away its footprints, yet adds the traces of sweeping.
我给你举一则没有痕迹的吧：“之乎者也！衲僧鼻孔大头朝下，若也不信，问取东村王大姐！”若嫌这个啰	Let me give you an example without traces: “Zhi, hu, zhe, ye! The nostrils of a patch-robed monk

嗦，我就再举一则：“原来尼姑是女人做的。”	have their large ends facing downward. If you do not believe it, ask Elder Sister Wang in the east village!” If you find that too wordy, let me give you another: “So it turns out that nuns are women.”
问：您说过一句更通俗的：啰嗦个啥呀。	Question: You once put it more plainly: “What’s all the fuss about?”

（二）保任

(II) Safeguarding Realization

161、关于保任	161. On Safeguarding Realization
问：需要善护住真如自性之念，使之念念自见，而不为妄念盖住?	Question: Is it necessary to carefully preserve the thought of suchness and intrinsic nature, so that it sees itself thought after thought and is not obscured by deluded thoughts?
答：谓之保任。	Answer: This is called safeguarding realization.
问：元音老人的讲座中说，悟后要绵密保任，又不能压死。可是绵密保任，没有压死的标准是什么？怎么知道自己绵密保任了又没有压死呢?	Question: In Master Yuanyin's lectures, he says that after awakening one must safeguard realization continuously and seamlessly, yet one must not suppress it to death. What is the standard for safeguarding realization continuously and seamlessly without suppressing it to death? How do we know whether we have done so without suppressing it to death?
答：保任是保持“离却妄执”，压死是指“压死念头”。只须离却妄执，无须压死念头。	Answer: Safeguarding realization means maintaining freedom from deluded attachment; suppressing it to death means suppressing thoughts to death. One need only be free of deluded attachment; there is no need to suppress thoughts to death.
问：老师能不能这样，不要说“保”，说保给人一种有所保的感觉，不如说“时时警觉”来得得当。什么是“保”啊？就是“时时警觉”啊！	Question: Could you put it this way, Teacher: instead of saying “safeguard,” which gives people the feeling that there is something to be safeguarded, would it not be more appropriate to say “remain alert at all times”? What is “safeguarding”? It is simply “remaining alert at all times”!
答：对！用“警觉”更为贴切。	Answer: Yes! “Alertness” is more fitting.

问：要是大家都用“警觉”，不用“保”，就好了。我原来，一直靠警觉，后来被“保任”的“保”迷糊了快半年，到处找“保”的办法。我觉得“观照”这个词也有这个嫌疑。	Question: It would be better if everyone used “alertness” rather than “safeguarding.” I originally relied all along on alertness, but later the “safeguard” in “safeguarding realization” confused me for nearly half a year. I looked everywhere for a way to “safeguard.” I think the term “contemplation” also carries this same risk.
答：“保”也没毛病，保持警觉呀。	Answer: There is nothing wrong with “safeguard,” either. It means maintaining alertness.
问：保，是保持的意思呀，我原来一直认为是保护的意思呢。我被这个多义字折磨了半年呐！	Question: So bao means “to maintain.” I had always thought it meant “to protect.” This polysemous character tormented me for half a year!
答：保护也对，保护这个警觉心。	Answer: “Protect” is also correct—protect this alert mind.
162、除习气	162. Eliminating Habitual Tendencies
（1）习气	(1) Habitual Tendencies
问：自性一现，始知心意识是真虚妄，了无实意，然其势头并未见减，是轮转惯性？	Question: Once intrinsic nature appears, one then knows that mind and consciousness are truly empty and delusive, utterly without real substance. Yet their momentum does not seem to diminish. Is this the inertia of cyclic wandering?
答：谓之习气。	Answer: This is called habitual tendencies.
问：真是怪了！不流浪——难受！流浪了——心烦！	Question: How strange! If I do not wander, I feel distressed; if I wander, my mind is vexed!
答：看见业习了吧。心外无业，业外无心。	Answer: You have seen your karmic habits, have you not? There is no karma outside the mind, and no mind outside karma.
问：请问齐老师，执着和习气有什么不同呢？	Question: Teacher Qi, may I ask what is the difference between attachment and habitual tendencies?
答：执着惯了，故称习气。	Answer: Because one has become accustomed to attachment, it is called habitual tendencies.
问：恳请齐老师谈一谈业力与习气的不同之处。	Question: I respectfully ask Teacher Qi to discuss the difference between karmic force and habitual tendencies.
答：业力与习气都没有离开心，都是心行。	Answer: Neither karmic force nor habitual tendencies is apart from the mind; both are activities of mind.

六道轮回不在心外，业力就是六道轮回的动力。就用机动车打比方吧，车轮行进比作六道轮回，精进修行比作踩刹车，发动机的力量比作业力，明心见性比作关掉发动机。虽然已经关了发动机，但惯性还在，这个惯性的力量就是“习气”。	The cycle of rebirth in the six realms is not outside the mind, and karmic force is the driving power of that cycle. Take a motor vehicle as an analogy: the turning wheels represent the cycle of rebirth in the six realms; diligent practice is like applying the brakes; the engine's power is like karmic force; and realizing the mind and seeing one's true nature is like turning off the engine. Although the engine has been turned off, inertia remains. The force of this inertia is “habitual tendencies.”
见惑刹那断尽，树根就断了。树根断了，树干内还可能有大量的养分，枝叶还可能暂时繁茂。这就叫做“习气”。 树根没断，不叫“习气”，而是“业力”。 “习气”是余力，只减不增。而“业力”是滚雪球般地增长。	View-delusions are cut off completely in an instant, and the root of the tree is severed. Yet after the root has been severed, the trunk may still contain abundant nourishment, and the branches and leaves may temporarily remain luxuriant. This is called “habitual tendencies.” If the root has not been severed, it is not called “habitual tendencies” but “karmic force.” Habitual tendencies are residual force: they only diminish and do not increase. Karmic force, however, grows like a snowball.
（2）怎么除习气呢?	(2) How Does One Eliminate Habitual Tendencies?
答：绵密观照，习气有突然消失之妙。	Answer: Through continuous and seamless contemplation, habitual tendencies may wonderfully disappear all at once.
（3）一悟便休者，也无习气可除。	(3) For Those Who Rest Once They Awaken, There Are No Habitual Tendencies to Eliminate
问：修任何法（包括心中心、净土、禅宗）在理悟或亲证本来后，剩下的就是荡除习气，“损之又损，以至于无！”在日常生活中圆润无碍，是吗？？	Question: After practicing any Dharma—including the Heart-of-Heart Dharma, Pure Land, or the Chan school—and attaining awakening at the level of principle or direct realization of the original nature, is what remains simply to clear away habitual tendencies, “diminishing and diminishing them until nothing remains,” so that one becomes harmonious and unobstructed in daily life?
答：说“修任何法”有点太鲁莽。比如说：颇瓦法就不是这样。再如：修净土在未得念佛三昧前，是只强调生西的，不管“悟”、“本来”……这些事。	Answer: To say “practicing any Dharma” is somewhat rash. For example, the practice of phowa is not like this. Again, before attaining Buddha-recitation samādhi, Pure Land practice emphasizes only rebirth in the Western Pure Land; it does not concern itself with such matters as “awakening” or “the original nature.”

禅宗和心密是这样讲的。然而，对于上根利智、一悟便休者，也无习气可除。	The Chan school and heart esotericism speak in this way. However, for those of the highest capacity and keenest wisdom, who rest once they awaken, there are no habitual tendencies to eliminate.
问：除了释迦牟尼示现外，好象历史上还没有谁一悟便休，是吗？我认为六祖在五祖处大悟也只是理体上的。	Question: Apart from Śākyamuni Buddha's manifestation, it seems that historically no one has rested once awakened—is that so? I believe that the Sixth Patriarch's great awakening in the presence of the Fifth Patriarch was only at the level of principle.
答：有。禅宗灯录上有一位“广额屠儿”就是这样。	Answer: There was. The Chan lamp records mention a “Butcher Guang'e” who was like this.
问：我们开悟后，还要勤除习气，习气除光才算最后了手。释迦佛在菩提树下明心见性时，是不是已经除光了习气呢？为什么他和我们在修行渐次上不一样呢？为什么有这个不同呢？	Question: After awakening, we must still diligently eliminate habitual tendencies; only when they have all been eliminated is the matter finally complete. When Śākyamuni Buddha realized the mind and saw his true nature beneath the bodhi tree, had he already eliminated all habitual tendencies? Why was his gradual course of practice different from ours? Why is there this difference?
答：比如三千米跑，释迦佛已到终点，我们还在半路上。	Answer: Take a three-thousand-meter race: Śākyamuni Buddha had already reached the finish line, while we are still halfway there.
163、翻种子	163. Turning Up Karmic Seeds
（1）何谓种子？	(1) What Are Seeds?
问：在心中心里，种子指什么？	Question: In the Heart-of-Heart Dharma, what do “seeds” refer to?
答：指第八识里潜藏的业力种子。一个种子就是一个业报。种子是自己以往的作为种进去的，种子萌发就象还债一样。翻出来化掉它才可以解脱。不然，就象有债主追着要账一样，你还能自由么！	Answer: They refer to karmic seeds latent in the eighth consciousness. Each seed is a karmic retribution. Seeds are planted by one's own past actions, and when they sprout, it is like repaying debts. Only by bringing them forth and dissolving them can one be liberated. Otherwise, it is like having creditors pursuing you for payment—could you still be free?
（2）翻种子很象更年期	(2) Turning Up Karmic Seeds Is Much Like Menopause

问：我曾经修炼过气功。心密打坐后，气往上涌是不是所说的翻种子?	Question: I once practiced qigong. After sitting in Heart-of-Heart Dharma meditation, is qi rising upward what is called turning up karmic seeds?
答：不是。翻种子主要是无端的烦躁，很象更年期。翻种子很快就过去了，最长不过几天。	Answer: No. Turning up karmic seeds mainly consists of unaccountable agitation and is much like menopause. It passes quickly, at most within a few days.
问：过去了好象就出奇地平静。我是指翻种子。	Question: Once it has passed, one seems to become extraordinarily calm. I mean after turning up karmic seeds.
答：当然，一阵一阵的，直至于无。	Answer: Of course. It comes in waves, until it is gone.
问：翻起来的时候真是什么滋味都有，只有过去了才觉得不真实。好象越觉得乱，越挺过去了，才会炼出劲来，否则白费劲了。	Question: When they arise, one truly experiences every possible feeling; only after they pass does one realize that they were unreal. It seems that the more chaotic it feels, the more one must endure it in order to develop strength; otherwise, one's effort is wasted.
答：说得好！是本不真实，只是认假作真惯了。	Answer: Well said! They were inherently unreal; it is simply that we have become accustomed to taking what is false for true.
164、翻种子和除习气有区别	164. The Difference Between Turning Up Karmic Seeds and Eliminating Habitual Tendencies
问：翻习气种子时该如何?	Question: What should one do when habitual-tendency seeds are turned up?
答：除习气和翻种子应是两个问题：	Answer: Eliminating habitual tendencies and turning up karmic seeds should be regarded as two separate matters:
1、除习气：修心密见到本来（相当于禅宗的破初关）之后，由于习染深厚，遇事还作不得主，总是随着境界跑，昧却本来。	1. Eliminating habitual tendencies: After practitioners of heart esotericism see the original nature (equivalent to breaking through the first barrier in the Chan school), because their habitual conditioning is deep and heavy, they still cannot take charge when circumstances arise. They invariably follow circumstances and lose sight of the original nature.
这时急须凛然一觉，本来现前，不跟境界跑，任你顺逆境界现前，我心不动（一个阶段内须如此），这就是除习气。此谓之“观照”（一个阶段内如是观），是修心密的正行，六印一咒打坐是助行。可见除习气是很重要	At this point, one must urgently awaken with solemn clarity. With the original nature present, do not follow circumstances. Let favorable or adverse circumstances appear as they may; my mind

的。久久功夫成熟，突然发觉：原来习气了不可得，才是真除习气矣！	remains unmoved. (For a period, one must proceed in this way.) This is eliminating habitual tendencies. This is called “contemplation.” (For a period, contemplate in this way.) It is the principal practice of heart esotericism, while sitting in meditation with six mudrās and one mantra is an auxiliary practice. Thus, eliminating habitual tendencies is very important. Once one's practice has matured over a long time, one suddenly realizes: originally, habitual tendencies are unobtainable. Only then are habitual tendencies truly eliminated!
2、翻种子：随着打坐的深入，八识田的业力种子就会翻出，产生无端的烦恼，与更年期相似，急须不理睬它（这也是观照的一个阶段），翻几天，静几天，再翻再静，越翻越弱……刹那打开本来，即进入上述除习气阶段。	2. Turning up karmic seeds: As meditation deepens, karmic seeds from the field of the eighth consciousness are turned up, producing unaccountable afflictions similar to menopause. One must urgently pay them no heed. (This too is a stage of contemplation.) They arise for several days, then quiet down for several days; then they arise again and quiet down again, becoming weaker and weaker with each occurrence. When the original nature opens up in an instant, one then enters the above stage of eliminating habitual tendencies.
165、断见惑后，断思惑快者今生，慢者七返人天。	165. After Cutting Off View-Delusions, Those Who Cut Off Thought-Delusions Quickly Do So in This Life; Those Who Do So Slowly Return Seven Times Among Humans and Devas
问：其实真的好难啊！断思惑比知道“那个”还要难啊！	Question: It truly is very difficult! Cutting off thought-delusions is even harder than knowing “that”!
答：是啊！断思惑大大难于断见惑。我曾问过老人：刹那断了见惑之后，思惑什么时候能断尽哪？老人说：若真的断了见惑，思惑也不难断。快者今生，慢者七返人天。	Answer: Yes. Cutting off thought-delusions is far more difficult than cutting off view-delusions. I once asked the elder: after view-delusions have been cut off in an instant, when can thought-delusions be completely cut off? The elder said: if view-delusions have truly been cut off, thought-delusions are not difficult to cut off either. Those who are quick do so in this life; those who are slow return seven times among humans and devas.
问：不望七返，只待今生！	Question: I do not hope for seven returns; I await only this life!
答：大丈夫曷当如斯乎！	Answer: How could a great person be otherwise?

（三）妙用

(III) Wondrous Functioning

166、无为，无不为	166. Non-Contrivance, Yet Nothing Left Undone
问：我努力这样：做事前不求，随缘。做事时集中精神尽力去做，做后结果不喜不恼。请断上述是非。	Question: I try to proceed in this way: before doing something, I seek nothing and follow conditions; while doing it, I concentrate and do my utmost; afterward, I am neither pleased nor troubled by the result. Please judge whether this is right or wrong.
（下文分段解答——编者注）	(The following answers are presented in sections.—Editor's note)
问：做事前不求，随缘。	Question: Before doing something, I seek nothing and follow conditions.
答：是真随缘。	Answer: That is genuinely following conditions.
问：如此度日也省劲。	Question: Living each day this way also saves effort.
答：无日可度，无劲可省，是真省劲。	Answer: There are no days to get through and no effort to save. That is truly saving effort.
问：做事时集中精神尽力去做。	Question: While doing something, I concentrate and do my utmost.
答：较上“集中精力”这个劲，就无法尽力了。正做时便是没做。	Answer: Once you add the effort of “concentrating your energy,” you cannot do your utmost. When one is actually doing, there is precisely no doing.
问：是的是的，犹如使劲吃饭，跟自己教劲。	Question: Yes, yes—like forcing oneself to eat, struggling against oneself.
答：古禅师云：终日吃饭没咬着一粒米。	Answer: An ancient Chan master said, “All day long I eat, yet I have not bitten a single grain of rice.”
问：做后结果不喜不恼。	Question: Afterward, I am neither pleased nor troubled by the result.
答：“不为境迁”嘛。	Answer: “Not moved by circumstances,” of course.
问：这是检验功力的标准吧?	Question: Is this the standard for testing one's level of practice?
答：无端弄出个标准，事生也！	Answer: To conjure up a standard for no reason is to create another affair!
问：请断上述是非。	Question: Please judge whether the foregoing is right or wrong.

答：此处无是非。	Answer: Here there is neither right nor wrong.
问：老师排完地雷，还要填上坑。您落草痕迹还在呢。	Question: Teacher, after clearing away the landmines, you still have to fill in the holes. The traces of your activity remain.
答：“阿谁见余开口来！”	Answer: “Who has ever seen me open my mouth?”
问：“五一节”期间打了一方便七，心似有悟，随造一偈，望老师不要见笑：内外中间都搜遍，自性却在相上见；如何成佛做祖，每日睡觉吃饭。	Question: During the May Day holiday, I undertook an expedient seven-day retreat. My mind seemed to have some awakening, and I composed a verse. I hope you will not laugh at it: “I searched everywhere—within, without, and in between; / Yet saw self-nature amid appearances. / How does one become a Buddha or a patriarch? / Every day, sleeping and eating.”
答：随喜：内外中间觅不见，有相无相净扯淡！哪个成佛要做祖？困了睡觉饥吃饭。	Answer: I rejoice in it: “Within, without, and in between, it cannot be found; / Form and formlessness are all mere idle talk! / Who needs to become a Buddha or a patriarch? / When tired, sleep; when hungry, eat.”
问：普明禅师牧牛图颂之一：日久功深始转头，癫狂心力渐调柔；山童未肯全相许，犹把芒绳且系留。	Question: One of Chan Master Puming’s verses on the Oxherding Pictures: “Only after long days and deep practice does it begin to turn its head; / The mad and unruly force of mind gradually becomes tame and gentle. / The mountain lad is not yet willing to grant it full approval; / He still uses a hempen rope to tie it down.”
答：步韵而和：碰过南墙知转头，心愿化作绕指柔。哪怕明眼全不许，须系留处且系留。	Answer: A responding verse in the same rhyme: “Having struck the southern wall, one knows to turn one’s head; / The mind’s aspirations become pliant as silk wound around the fingers. / Even if clear-eyed ones grant no approval, / Wherever it must be tethered, tether it still.”
问：老师你说，既是绝学无为闲道人，又为何要写这么长《证道歌》呢?	Question: Teacher, you say that one is “a carefree person of the Way, beyond learning and contrivance.” Why, then, did you write such a long Song of Enlightenment?
答：若真绝学，便无不学；若真无为，便无不为。	Answer: If one is truly beyond learning, then there is no learning one does not undertake; if one is truly without contrivance, then there is nothing one does not do.

附：齐志军老师回复5位学人的邮件

Appendix: Teacher Qi Zhijun's Replies to Five Students' Letters

（这里摘选了5位学人的邮件，齐老师的回复多采用对第一封书信内容，进行分段批注式解答，然后继续与学人往返交流的形式。为了区别，第一封邮件的内容为楷体字，老师的答疑以及学人的再次回复均为宋体字——编者注）	(Five practitioners' emails are excerpted here. Teacher Qi's replies largely take the form of section-by-section annotated responses to the first letter, followed by further exchanges with the practitioners. To distinguish them, the first email is set in Kai type, while the teacher's answers and the practitioners' subsequent replies are set in Song type.—Editor's note)
1、学人求法的邮件	1. A Practitioner's Email Seeking the Dharma
学人：我的老师曾教我坐禅时不观想，不持咒，尾闾放开，六根放松。如《心经》所说无眼界乃至无意识界。	Practitioner: My teacher once instructed me that when sitting in Chan meditation, I should not visualize or recite mantras; I should relax the coccyx and the six sense faculties. As the Heart Sūtra says, "no eye realm, up to and including no realm of mind-consciousness."
是次焚香坐禅，松至眼皮自然张开，时见香火亮点（白色）于刹那飞来，击在我眉心处，顿时爆炸，彻室通白（一片白光），全身如遭电击，境我双亡，生大怖畏，良久周身麻木丝毫难动。	On this occasion, while burning incense and sitting in Chan meditation, I relaxed to the point that my eyelids naturally opened. At that moment, I saw a bright point of incense fire—a white light—flash toward me in an instant and strike the point between my eyebrows. It immediately exploded, filling the whole room with white light. My entire body felt as if struck by electricity; both the experience and myself vanished, and great fear arose. For a long while, my whole body was numb and I could scarcely move.
（自诩不畏死，而此境感觉比死还可怖。）时至今日眉心处仍常有清凉觉受。师曰："此见毗卢遮那佛法身光耳。莫执此像。"此后欲再历却寻它不得了。请问老师，此白光是我本来面目否？谢谢您告诉我！	(I had thought myself unafraid of death, but this experience seemed even more terrifying than death.) Even now, I often still feel a cool sensation between my eyebrows. My teacher said, "This is merely seeing the light of Vairocana Buddha's Dharma body. Do not cling to this appearance." Since then, I have wanted to experience it again but have been unable to find it. May I ask, Teacher, whether this white light is my Original Face? Thank you for telling me.
答：也应该去请教您的老师。	Answer: You should also ask your own teacher.

学人：先生必定是先生，我能做您的学生么？	Practitioner: You are surely a true teacher. May I become your student?
答：岂敢！其实我是个极其平庸的人。	Answer: How would I dare? In fact, I am an exceedingly ordinary person.
学人：我观先生为真正平常之中出非常者。	Practitioner: I see you as one in whom the extraordinary emerges from the truly ordinary.
答：您是为了什么而坐禅啊？	Answer: What do you sit in Chan meditation for?
学人：我为脱去一身业习，见得本来面目。上报四重恩，下济三途苦，愿修六度行。儿时父早亡，无人管束，结交恶友，造诸恶业，落得阶下之囚。后遇我老师用佛法善导，看《普贤行愿》始知世间竟有如此为人者，嚎啕大哭，誓一生学佛。师乃在家居士，未证阿阇黎位，教我如遇大善知识定要亲近奉学。只此因缘尔。	Practitioner: I do so to cast off a lifetime of karmic habits and see my Original Face. Above, I wish to repay the fourfold kindness; below, to relieve the suffering of the three lower realms. I aspire to cultivate the six pāramitās. My father died early in my childhood, and with no one to guide me, I made bad friends, committed many evil deeds, and ended up in prison. Later, I met my teacher, who skillfully guided me with the Buddhadharma. Upon reading the Practices and Vows of Samantabhadra, I first realized that there could be such a person in this world. I wept bitterly and vowed to study Buddhism all my life. My teacher is a lay practitioner and has not attained the rank of acharya. He instructed me that, if I encountered a great spiritual teacher, I must draw near and study under that teacher. That is the only cause and condition.
答：存在这样问题：“一身业习”具体是指什么？那“亮点”“白光”是不是“本来面目”，与“脱去一身业习”又是什么样的关系？	Answer: There are some questions here: What exactly do you mean by “a lifetime of karmic habits”? Are those “bright point” and “white light” your Original Face? And what relationship do they have to “casting off a lifetime of karmic habits”?
学人：“一身业习”指我那俱生我执与后来习气，有所执故，身心坚强，于学于修生种种障碍。欲请大德授我一法，传我一戒，指一条归路。至于那“亮点”“白光”是不是“本来面目”，与“脱去一身业习”又是什么样的关系，想是身心松到一定程度，所显现的一些境界吧？请老师开示我。	Practitioner: By “a lifetime of karmic habits,” I mean my innate attachment to self and acquired habitual tendencies. Because of attachment, body and mind become rigid, creating all kinds of obstacles to study and practice. I wish to ask a virtuous teacher to impart a practice to me, transmit a precept to me, and point out a path of return. As for whether the “bright point” and “white light” are my Original Face, and what relationship they have to “casting off a lifetime of karmic habits,” I suppose they were some states that appeared when body and mind

	had relaxed to a certain degree. Please instruct me, Teacher.
答：切莫错认定盘星。	Answer: By no means mistake the fixed star for what it is not.
（下文对此回复内容批注式解答及深入交流-----编者注）	(What follows is a section-by-section annotated response to the foregoing reply, together with a more in-depth exchange.—Editor's note)
* “一身业习”指我那具生我执与后来习气，有所执故，身心坚强，于学于修生种种障碍。	* By “a lifetime of karmic habits,” I mean my innate attachment to self and acquired habitual tendencies. Because of attachment, body and mind become rigid, creating all kinds of obstacles to study and practice.
答：那就须时时与习气逆。	Answer: Then you must constantly go against your habitual tendencies.
* 欲请大德授我一法。	* I wish to ask a virtuous teacher to impart a practice to me.
答：《六字大明咒四臂观音法》坐修仪规(略，见前内容——编者注)。	Answer: The Practice Manual for the Four-Armed Avalokiteśvara Practice of the Six-Syllable Great Bright Mantra (omitted; see the preceding material. —Editor's note).
* 传我一戒。	* Transmit a precept to me.
答：起心动念就是犯戒！	Answer: The arising of a thought is itself a violation of the precepts!
* 指一条归路。	* Point out a path of return.
答：归即不归，不归即归。	Answer: Returning is precisely not returning; not returning is precisely returning.
* 至于那“亮点”“白光”是不是“本来面目”，与“脱去一身业习”又是什么样的关系，想是身心松到一定程度，所显现的一些境界吧？请老师开示我。	* As for whether the “bright point” and “white light” are my Original Face, and what relationship they have to “casting off a lifetime of karmic habits,” I suppose they were some states that appeared when body and mind had relaxed to a certain degree. Please instruct me, Teacher.
答：日月星辰、山河大地，乃至花鸟鱼虫，都没有离开本来面目，况那“亮点”“白光”乎！只是切莫执一遗万，切莫错认定盘星。	Answer: The sun, moon, and stars; mountains, rivers, and the great earth; even flowers, birds, fish, and insects—none are apart from the Original Face, much less those “bright point” and “white light”! But do not cling to one and lose the myriad, and by no means mistake the fixed star for what it is not.

学人：请问老师，可否于未来方便时授学生灌顶，以显佛法传承，以利佛、菩萨、上师加持?	Practitioner: May I ask, Teacher, whether at some convenient time in the future you might confer empowerment upon me, so as to make manifest the lineage of the Buddhadharma and enable me to benefit from the blessings of the Buddhas, bodhisattvas, and guru?
答：灌顶之事能满你愿，联系这里（http://www。yxjs。org/forum。php）的斑竹即可。	Answer: Empowerment can fulfill your wish. Please contact the forum moderator here (http://www yxjs org/forum php).
学人：学生顶礼，一心皈命!	Practitioner: I bow in reverence. With one mind, I take refuge and entrust myself.
2、学人关于拜佛的邮件	2. A Practitioner's Email Concerning Bowing to the Buddha
学人：老师慈鉴：弟子近来不拜佛了，觉得自己就是佛，何用去拜木头，某某师兄很不赞成。弟子当然可以随顺他一起拜佛，本来就是空花水月，拜拜又有何妨。但他说拜佛一定要有恭敬心，弟子不以为然。	Practitioner: Respected Teacher, I have recently stopped bowing to the Buddha. I feel that I myself am Buddha, so why should I bow to wood? A certain Dharma brother strongly disapproves. Of course, I can go along with him and bow to the Buddha. It is all flowers in empty space and the moon reflected in water anyway, so what harm is there in bowing? But he says that one must have a reverent mind when bowing to the Buddha; I do not agree.
佛性是一物不立的，起个恭敬心早就与佛性相违了。本来就是无我，哪里还有什么佛和众生。佛又哪里是可以以色身见的，就是观音菩萨真的来到我面前，我也不拜。	Buddha-nature does not establish a single thing. The moment one gives rise to a reverent mind, one has already gone against Buddha-nature. Fundamentally there is no self, so where could there still be Buddhas and sentient beings? And how could a Buddha be seen by means of physical form? Even if Avalokiteśvara Bodhisattva truly appeared before me, I would not bow.
有个禅宗公案：一和尚去五台礼文殊菩萨，结果当面错过，后悔不已。后来自己悟道后，有一次文殊菩萨来了，和尚居然不理菩萨。	There is a Chan koan: A monk went to Mount Wutai to pay homage to Mañjuśrī Bodhisattva, but missed him even though he was directly before him, and later deeply regretted it. After the monk awakened to the Way, Mañjuśrī Bodhisattva came to him on one occasion, but the monk simply ignored the bodhisattva.
即便是拜世尊和虚云老和尚的舍利，也不是有恭敬心，或没有恭敬心，而是空心（一念不生）拜才对。其实弟子心里对这些没有什么疑惑，但某某师兄近来一直说弟	Even when bowing to the relics of the World-Honored One or Venerable Master Xuyun, it is not a matter of having or not having a reverent mind;

子我慢，并举出很多大德如何恭敬礼佛的例子，他实在是为弟子好，所以弟子觉得还是应该请您开示。	one should bow with an empty mind, with not a single thought arising. In truth, I have no doubts about these matters, but this Dharma brother has lately kept saying that I am arrogant. He has cited many examples of great masters reverently paying homage to the Buddha. He truly means well by me, so I feel I should ask for your instruction.
临济祖师有一次到达摩祖师塔，塔主问：先拜祖还是先拜佛？临济祖师说：都不拜。赵州禅师说：佛一字，我不喜闻。这些都该如何理解？还有，弟子觉得老师说起上师时，非常的恭敬和怀念，这个属不属于七情六欲中的情呢？弟子有一次见到某老师提起上师时似乎很平淡。弟子如有说错的地方，您尽管狠狠地骂好了，俺是不怕挨您骂的。	Once, Patriarch Linji arrived at Bodhidharma's stūpa. The stūpa keeper asked, "Will you first bow to the patriarch or first bow to the Buddha?" Patriarch Linji replied, "I bow to neither." Chan Master Zhaozhou said, "I do not like to hear even the word 'Buddha.'" How should these be understood? Also, when you speak of your guru, Teacher, you seem very reverent and nostalgic. Does this belong to the emotional attachment among the seven emotions and six desires? Once I saw another teacher speak of his guru in what seemed a very matter-of-fact manner. If I have said anything wrong, please scold me severely; I am not afraid of being scolded by you.
（下文是对第一封信件内容批注式解答及深入交流——编者注）	(What follows is a section-by-section annotated response to the first letter, together with a more in-depth exchange.—Editor's note)
学人：老师慈鉴：弟子近来不拜佛了。	Practitioner: Respected Teacher, I have recently stopped bowing to the Buddha.
答：你说的是以前把拜佛作为功课么？	Answer: Do you mean that you formerly treated bowing to the Buddha as a daily practice?
学人：不曾有此功课，只是家中供有佛像，以前每天起床后都会拜，就像道早安一样。	Practitioner: I never had such a daily practice. It is simply that there is a Buddha image in my home, and I used to bow every morning after getting up, as though saying good morning.
答：早安！	Answer: Good morning!
学人：觉得自己就是佛，何用去拜木头。	Practitioner: I feel that I myself am Buddha, so why should I bow to wood?
答：那木头该拜你么？	Answer: Then should the wood bow to you?
学人：木头就是我，我就是木头。	Practitioner: The wood is me, and I am the wood.
答：何妨木人看花鸟。	Answer: What is wrong with a wooden person looking at flowers and birds?

学人：某某师兄很不赞成。	Practitioner: A certain Dharma brother strongly disapproves.
答：我也不赞成。我不赞成，是因为你有个“不拜”在。	Answer: I disapprove as well. I disapprove because you have this “not bowing.”
学人：弟子当然可以随顺他一起拜佛，本来就是空花水月，拜拜又有何妨。	Practitioner: Of course, I can go along with him and bow to the Buddha. It is all flowers in empty space and the moon reflected in water anyway, so what harm is there in bowing?
答：有个“空花水月”在，等于不拜。	Answer: If you have “flowers in empty space and the moon reflected in water,” that is equivalent to not bowing.
学人：那您说究竟该如何拜?	Practitioner: Then how, in the end, should one bow?
答：早安!	Answer: Good morning!
学人：但他说拜佛一定要有恭敬心。	Practitioner: But he says that one must have a reverent mind when bowing to the Buddha.
答：若无恭敬心还拜什么佛。心外有法么?	Answer: If there is no reverent mind, why bow to the Buddha at all? Is there any dharma outside the mind?
学人：离开佛性，就没有法了。vv答：离开万法，往哪儿找佛性去?	Practitioner: Apart from Buddha-nature, there is no Dharma. vv Answer: Apart from all dharmas, where could one seek Buddha-nature?
学人：弟子不以为然。佛性是一物不立的，起个恭敬心早就与佛性相违了。	Practitioner: I do not agree. Buddha-nature does not establish a single thing. The moment one gives rise to a reverent mind, one has already gone against Buddha-nature.
答：佛性具足万法，不含恭敬心么?	Answer: Buddha-nature fully possesses all dharmas. Does it not include a reverent mind?
学人：弟子的确偏空了。	Practitioner: I have indeed fallen into biased emptiness.
答：识得不为冤。还须识得“空即是有”。	Answer: Recognizing this prevents it from becoming an injustice. You must also recognize that emptiness is precisely presence.
学人：本来就是无我，哪里还有什么佛和众生。	Practitioner: Fundamentally there is no self, so where could there still be Buddhas and sentient beings?

答：本来就是无人，哪里还有什么拜与不拜（你那儿却有不拜）。	Answer: Fundamentally there is no person, so where could there be bowing or not bowing? Yet in your case there is “not bowing.”
学人：弟子是住在不拜上了。	Practitioner: I have been abiding in not bowing.
答：不拜即拜、拜即不拜。不拜——常礼如是事，拜——不着“佛、法、僧”求。	Answer: Not bowing is bowing; bowing is not bowing. Not bowing means customarily paying respects as one does in ordinary matters; bowing means not seeking through attachment to “Buddha, Dharma, and Saṅgha.”
学人：佛又哪里是可以以色身见的。	Practitioner: And how could a Buddha be seen by means of physical form?
答：拜与不拜都不一定是以色身见。也都可能是以色身见。你见个木头，不是色身么？	Answer: Whether one bows or does not bow, it is not necessarily seeing through physical form. Yet either may also be seeing through physical form. When you see a piece of wood, is that not physical form?
学人：该如何理解“见”？	Practitioner: How should “seeing” be understood?
答：《楞严经》云：见见之时，见非是见。	Answer: The Śūraṅgama Sūtra says: “When seeing sees seeing, that seeing is not true seeing.”
学人：就是观音菩萨真的来到我面前，我也不拜。	Practitioner: Even if Avalokiteśvara Bodhisattva truly appeared before me, I would not bow.
答：菩萨不值得尊敬么？	Answer: Is a bodhisattva not worthy of respect?
学人：有个禅宗公案：一和尚去五台礼文殊菩萨，结果当面错过，后悔不已。后来自己悟道后，有一次文殊菩萨来了，和尚居然不理菩萨。	Student: There is a Chan koan: A monk went to Mount Wutai to pay homage to Mañjuśrī Bodhisattva, but missed him even though he was right before him, and afterward regretted it deeply. Later, after attaining realization himself, Mañjuśrī Bodhisattva came to him once, yet the monk actually ignored the bodhisattva.
答：这是文喜禅师的公案：菩萨在灶上蒸汽里现身，师拿勺打。菩萨曰：“苦匏连根苦，甜瓜彻蒂甜。修行三大劫，反被老僧嫌。”文喜即文殊、文殊即文喜也。	Answer: This is the koan of Chan Master Wenxi: The bodhisattva manifested in the steam above the stove, and the master struck him with a ladle. The bodhisattva said: “A bitter gourd is bitter to its root; a sweet melon is sweet to its stem. Having cultivated for three great kalpas, I am nevertheless disliked by an old monk.” Wenxi is Mañjuśrī, and Mañjuśrī is Wenxi.
学人：即便是拜世尊和虚云老和尚的舍利，也不是有恭敬心，或没有恭敬心，而是空心（一念不生）拜才对。	Student: Even when paying homage to the relics of the World-Honored One or Venerable Master

	Xuyun, it should not be done with a respectful mind or without a respectful mind; one should pay homage with an empty mind—not a single thought arising.
答：这不还是拜么。	Answer: But is that not still paying homage?
学人：唉。	Student: Ah.
答：哈哈！	Answer: Ha ha!
学人：其实弟子心里对这些没有什么疑惑，但某某师兄近来一直说弟子我慢。	Student: Actually, I have no doubts about these matters, but a certain Dharma brother has recently kept saying that I am arrogant.
答：他说不顶用，您自己觉得呢？要让我说，我只说你“落空”，不说你“我慢”。	Answer: What he says is of no use. What do you yourself think? If you ask me, I would only say that you have “fallen into emptiness”; I would not say that you are “arrogant.”
学人：弟子现在疑问大了，该如何空有都不落呢？	Student: Now I have great doubts. How can I avoid falling into either emptiness or existence?
答：早安！	Answer: Good morning!
学人：并举出很多大德如何恭敬礼佛的例子，他实在是为弟子好，所以弟子觉得还是应该请您开示。	Student: He also cited many examples of how great masters reverently paid homage to the Buddha. He truly means well for me, so I feel that I should still ask for your instruction.
答：我也举个例子：我曾亲见元音老人拜佛。	Answer: Let me also cite an example: I once personally saw Master Yuanyin paying homage to the Buddha.
学人：临济祖师有一次到达摩祖师塔，塔主问：先拜祖还是先拜佛？临济祖师说：都不拜。赵州禅师说：佛一字，我不喜闻。这些都该如何理解？	Student: Once, Patriarch Linji arrived at the stūpa of Patriarch Bodhidharma. The stūpa keeper asked, “Will you first pay homage to the patriarch, or first pay homage to the Buddha?” Patriarch Linji said, “I pay homage to neither.” Chan Master Zhaozhou said, “The single word ‘Buddha’ is something I do not like to hear.” How should these sayings be understood?
答：纵有沙数恒河，所有恒河之沙数劫，拜佛拜祖，恭敬也不及临济之“不拜”。人称赵州为“古佛” 。	Answer: Even if, for as many kalpas as there are grains of sand in all the Ganges rivers, one pays homage to Buddhas and patriarchs, such reverence does not equal Linji’s “not paying homage.” People call Zhaozhou an “ancient Buddha.”

学人：还有，弟子觉得老师说起上师时，非常的恭敬和怀念，这个属不属于七情六欲中的情呢?	Student: Also, I feel that when you speak of your guru, you are extremely respectful and deeply nostalgic. Does this belong to the “affection” among the seven emotions and six desires?
答：那您口称老师，属不属于七情六欲中的情呢?	Answer: Then when you address me as “teacher,” does that belong to the “affection” among the seven emotions and six desires?
学人：这是弟子一直想问您的?	Student: This is what I have always wanted to ask you.
答：您还能问我，我又去问谁呢！南无根本上师元音阿阇黎！！怀念根本上师元音阿阇黎！！！	Answer: You can still ask me, but whom am I to ask? Namo, Root Guru Acharya Yuanyin!! I remember Root Guru Acharya Yuanyin with deep longing!!!
学人：弟子如有说错的地方，您尽管狠狠地骂好了，俺是不怕挨您骂的。	Student: If I have said anything wrong, please feel free to scold me severely. I am not afraid of being scolded by you.
答：骂与拜相距多少?	Answer: How far apart are scolding and paying homage?
学人：如此说来都一样吧?	Student: Then they are all the same, are they not?
答：“一样”以后如何?	Answer: What comes after “the same”?
学人：弟子某甲顶礼!	Student: This disciple bows in full prostration!
答：咦！满篇都是不拜，怎么拜起来了？前后不矛盾么?	Answer: Eh! The entire piece is about not paying homage—so how did you begin paying homage? Is that not contradictory?
学人：全糊涂了，老师一定要救弟子。摊上其笨如牛的弟子，算您倒霉。	Student: I am completely confused. Teacher, you must save this disciple. It is your misfortune to have a disciple as stupid as an ox.
答：彼此彼此！摊上说不清道不明的所谓“老师”，也算您倒霉。	Answer: Likewise! It is also your misfortune to have a so-called “teacher” who cannot explain things clearly.
学人：不管如何，弟子还是要向您顶礼!	Student: No matter what, this disciple must still bow in full prostration to you!
答：哎哟！又一勺也。	Answer: Oh my! Another ladle!
3、学人关于□ □ 因缘的邮件	3. A Student’s Email Concerning Causes and Conditions
学人：我 的 □ □ 因 缘	My Causes and Conditions

我学佛已有三年多了。三年前，一位学佛的居士送书与我，我未看一眼。三年后佛缘成熟，我皈依三宝，勤苦修学净、密、禅，精进不止，如救头燃。转眼间又是三年过去了，在教理的引导下，我生起了真实不虚的“出离心”。	I have studied Buddhism for more than three years. Three years ago, a lay practitioner who studied Buddhism gave me some books, but I did not so much as glance at them. Three years later, when my affinity with the Buddha had matured, I took refuge in the Three Jewels and diligently studied and practiced Pure Land, Esoteric Buddhism, and Chan. I strove without cease, as urgently as though saving my head from fire. In the blink of an eye, another three years passed. Under the guidance of Buddhist doctrine, a genuine and true “resolve for renunciation” arose in me.
于是，我想出家。我准备出家的消息被我的朋友——一个与我同龄的出家师父知道了，他邀我过去谈谈此事。下面是我们当时的一段对话：师问：“你出家做什么？”我答：“在清净道场专心修行”。	Therefore, I wanted to leave home. A monastic friend of my own age learned that I was preparing to leave home, and invited me to discuss the matter. The following was part of our conversation at that time. The master asked, “Why do you want to leave home?” I answered, “To concentrate on cultivation in a pure practice center.”
师问：“你以为出家就能修行好了吗？你的心就清净了吗？”我答：“那一定是这样了”师问：“你知道出家后首先要做什么”？我答：“专心修行，很快进步”师曰：“出家后，你每天都要敲打念唱，还要给信众们做佛事，又要接待来访的居士，你哪有时间清净修行！”听到师父这样说，我默然无语。	The master asked, “Do you think that once you leave home, you will be able to practice well? Will your mind then be pure?” I answered, “Surely it will be so.” The master asked, “Do you know what you must first do after leaving home?” I answered, “Concentrate on practice and make rapid progress.” The master said, “After leaving home, every day you will have to strike instruments, chant, perform Buddhist services for the faithful, and receive visiting lay practitioners. Where will you find time for pure practice?” Hearing this, I was silently speechless.
师又说：“你若真修行人，处处都是道场，在家也能修行成就，不需要出家修！”我不服师的这种说法：“在家修行更难，俗事烦恼多，又要学佛修法，又要工作生活，这怎么能修啊。” 师父不与我争了，在送我下山时又说了一句：“果有如来真可笑，百年梦幻被僧瞒。”	The master continued: “If you are truly a practitioner, everywhere is a practice center. You can cultivate and attain realization at home; there is no need to leave home to practice.” I did not accept his view: “Practice at home is even more difficult. There are many worldly affairs and afflictions. One must study Buddhism and practice the Dharma, while also working and making a living. How can one practice under such conditions?” The master did not argue with me. As he saw me down the mountain, he said one more sentence: “If there truly were a Tathāgata, that

	would be laughable; for a hundred-year dream, one is deceived by monks.”
自从地藏寺回来后，我着实有点晕头转向，百思不得其意，时时刻刻在思考着师与我的谈话，并开始怀疑自己从学佛到现在所做的一切。	After returning from Dizang Temple, I was truly somewhat bewildered. I could not understand its meaning despite much thought. At every moment I reflected on the conversation between the master and me, and began to doubt everything I had done since first studying Buddhism.
应该怎样学、修？我的心里在想：百年梦幻被僧瞒？僧人错了？我要出家不对吗？我错了？学佛为了什么？学佛的目标是什么？为什么要打坐？坐禅能成佛吗？现在的修行的方法对吗？我在家不能修，师说出家也不行？这？？？	How should one study and practice? In my mind I wondered: “Deceived by monks for a hundred-year dream”? Were the monastics wrong? Was I wrong to want to leave home? Was I mistaken? What is the purpose of studying Buddhism? What is its goal? Why sit in meditation? Can seated Chan make one a Buddha? Are the present methods of practice correct? I cannot practice at home, yet the master says leaving home will not work either? What is this???”
我疑情四起，不知如何是好，想了很多，觉得这样也对，那样也对；这么做不对，那样做也不对，什么是对的？什么是不对的？简直就是在一个死胡同里转来转去。	Doubts arose everywhere within me, and I did not know what to do. I thought of many things: this seemed right, and that seemed right; doing this seemed wrong, and doing that seemed wrong. What was right? What was not right? I was simply turning round and round in a dead end.
出不去，退不回来，学佛修法好累阿！好痛苦阿！我气急败坏、精疲力尽、痛苦万分、永远找不着答案，我快疯了！干脆不学了，也不想了，什么好的、坏的；什么对的、错的；什么念佛、持咒、观想；什么佛法的、不是佛法的，统统不想了……都消失了……	I could not get out, nor could I turn back. Studying Buddhism and practicing the Dharma were so exhausting! So painful! In a state of exasperation, utterly spent and deeply miserable, I could never find an answer. I was nearly mad! I simply stopped studying and stopped thinking. Whatever was good or bad; whatever was right or wrong; Buddha-recitation, mantra recitation, visualization; whatever was Buddhadharma or not Buddhadharma—I thought of none of it any longer... It all disappeared...
这一刻，不！一刹那，不生一念，一片空白，一片宁静，一片灵寂，啊！突然间我兴奋不已，自己从黑暗里、从死胡同里走出来了！光明极了！海阔天空！似天无边、似地无际！顿觉无我、无心了，心空自在啊！原来到处寻佛问	At that moment—no, in a single instant—not one thought arose. There was only blankness, tranquility, and numinous stillness. Ah! Suddenly I was overwhelmed with joy. I had emerged from darkness, from the dead end! There was utter brightness! The sea was vast and the sky boundless! It seemed that heaven had no limit and earth no boundary! Suddenly, I felt there was no

	self and no mind; with the mind empty, there was freedom! I realized that the wayward son who everywhere sought Buddhas and asked about the Dharma,
法、惹是生非、妄想执着的浪子是一个慈眉善目的玉面观音啊！真是“踏破铁鞋无觅处，原地不动在此中”！此后，无论行、住、坐、卧，我总是保持着那种感受，非感受；那种状态，非状态；那种境界，非境界，无虚无实，念而无念，无念而念，是什么？无面、无背，摸不着，看不见，只可智知。	who stirred up trouble and gave rise to deluded thoughts and attachments, was a jade-faced Avalokiteśvara of kindly mien! Truly: “Having worn out iron shoes in a fruitless search, one finds it here without having moved from the spot!” Thereafter, whether walking, standing, sitting, or lying down, I always maintained that feeling which was not a feeling; that state which was not a state; that realm which was not a realm. Neither empty nor real, thinking without thought and thought-free yet thinking—what was it? It had neither face nor back; it could not be touched or seen, but could only be known by wisdom.
不在内，不在外，修与不修，本来就在，人人本具。是自性心、真心，是本来面目。是“当下”，是“道”。是“体”，是“实相无相”。　　六祖说，“不是风动，不是幡动，是仁者心动，”而它却未曾动。	It was neither within nor without. Whether one practiced or did not practice, it was originally already present; everyone inherently possesses it. It is the mind of intrinsic nature, the true mind, the Original Face. It is “the present moment”; it is “the Way.” It is the “essence”; it is “the true form of reality, which is formless.” The Sixth Patriarch said, “It is not the wind that moves, nor is it the banner that moves; it is your mind that moves,” yet it has never moved.
它，《心经》上说“不生不灭，不垢不净，不增不减”。它，《法华经》上说“是法住法位，世间相常住”。它，若说名有百种之多，它一说即不是。道本无言，言说即妄。如人饮水，冷暖自知。	Of it, the Heart Sūtra says, “Neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.” Of it, the Lotus Sūtra says, “Dharmas abide in their dharma positions; the worldly appearances ever abide.” It may have more than a hundred names, yet once it is named, it is no longer it. The Way is originally wordless; verbal expression is delusion. It is like a person drinking water: only they themselves know whether it is cold or warm.
“不识本心，学佛无益”，学佛修行的人必须证得它，按佛经上说的做吧：“狂心能歇即菩萨”，“应无所住，而生其心”，“若知佛境界，当净其意如虚空”。	“If one does not recognize one’s original mind, studying Buddhism is of no benefit.” Those who study Buddhism and practice must realize it. Let us follow what the Buddhist sūtras teach: “When the mad mind can rest, that itself is bodhisattvahood”; “Give rise to the mind without abiding anywhere”;

	“If you wish to know the realm of the Buddha, purify your mind like empty space.”
偈曰：	Verse:
游子有家不知归，三十余载浪天涯。	A wanderer has a home, yet does not know to return; for more than thirty years, he has roamed at the ends of the earth.
观音化现来指路，心念弥陀自可回。	Avalokiteśvara manifests to point out the way; with Amitābha in mind, one may return on one’s own.
欢喜信受尊奉行，精进参理苦练事。	Joyfully accepting the teaching in faith and reverently putting it into practice, one diligently investigates principle and arduously trains in practice.
遍访广修净密禅，铁鞋踏破终不见。	Traveling everywhere and broadly practicing Pure Land, Esoteric Buddhism, and Chan, one wears out iron shoes yet in the end does not see it.
四面楚歌疑情起，狂念尽时梦自醒。	Beset on all sides, doubts arise; when mad thoughts are exhausted, the dream awakens of itself.
涅　妙心无处觅，未移一步坐莲台。	The wondrous mind of nirvāṇa is nowhere to be found; without moving a single step, one sits upon the lotus seat.
（下文是对第一封信件内容批注式解答及深入交流——编者注）	(What follows is an annotated reply to the content of the first letter, together with a more in-depth exchange.—Editor’s note)
学人：我 的 □ □ 因 缘	My　　Causes and Conditions
答：这两个方框是什么字啊？	Answer: What characters are these two boxes meant to represent?
学人答：这两个方框老师自然知道。我不填的意思是为了不使其他师兄产生佐见。	Student’s reply: Teacher, you naturally know what these two boxes stand for. I left them blank so as not to cause other Dharma brothers to develop biased views.
答：哈哈！我说呢。总离不开这个吧。	Answer: Ha ha! That is what I thought. You still cannot get away from this, can you?
学人：我学佛已有三年多了。三年前，一位学佛的居士送书与我，我未看一眼。三年后佛缘成熟，我皈依三宝，勤苦修学净、密、禅，精进不止，如救头燃。	Student: I have studied Buddhism for more than three years. Three years ago, a lay practitioner who studied Buddhism gave me some books, but I did not so much as glance at them. Three years later, when my affinity with the Buddha had matured, I

	took refuge in the Three Jewels and diligently studied and practiced Pure Land, Esoteric Buddhism, and Chan. I strove without cease, as urgently as though saving my head from fire.
答：“起念欲精进，是妄非精进。心若不起妄，精进无有涯。”	Answer: “The thought of striving diligently is delusion, not diligence. If the mind gives rise to no delusion, diligence has no limit.”
学人答：老师说得对。初入佛门修行人此时都这样。	Student’s reply: What the teacher says is correct. This is how all practitioners are when they first enter the gate of Buddhism.
答：初入佛门？那□□呢？	Answer: You have just entered the Buddhist gate? Then what about ?
学人：转眼间又是三年过去了，在教理的引导下，我生起了真实不虚的“出离心”。于是，我想出家。	Student: In the blink of an eye, another three years had passed. Guided by Buddhist doctrine, I gave rise to a genuine and unfeigned aspiration for renunciation. So I wanted to leave home.
答：那就出离生死烦恼之家吧。	Answer: Then renounce the household of birth, death, and afflictions.
学人答：老师说得对，“出离心”的真正含义就是要有“出离生死烦恼之家”的心。	Student: The teacher is right. The true meaning of “the aspiration for renunciation” is to have the resolve to “renounce the household of birth, death, and afflictions.”
答：“瑜伽十一卷十四页云：能超恚等诸过失故，名为出离。”——FROM：【《法相辞典》朱芾煌】	Answer: “Yoga, fascicle 11, page 14, says: ‘Because one can transcend such faults as anger, it is called renunciation.’” —FROM: Dharma Characteristics Dictionary, Zhu Fuhuang
学人：我准备出家的消息被我的朋友——一个与我同龄的出家师父知道了，他邀我过去谈谈此事。	Student: A monastic teacher of my own age, who was a friend of mine, learned that I was preparing to leave home. He invited me to speak with him about it.
答：谈的内容与结果是什么呀？	Answer: What did you discuss, and what was the outcome?
学人答：以下便是谈话的内容。	Student: What follows is the content of that conversation.
学人：二00二年元月，在地藏寺，师父对我这一腔热血、满怀希望的出家心愿大加反对，真是一瓢冷水泼得我是从头凉到脚。	Student: In January 2002, at Dizang Monastery, the master strongly opposed my fervent, hope-filled wish to leave home. It was truly like having a bucket of cold water poured over me, chilling me from head to toe.

答：未必是大加反对，所反对的仅是你对剃度的误解。	Answer: He may not have strongly opposed it. What he opposed was only your misunderstanding of ordination.
学人：下面是我们当时的一段对话：师问：“你出家做什么？”我答：“在清净道场专心修行。”师问：“你以为出家就能修行好了吗？你的心就清净了吗？”我答：“那一定是这样了。	Student: Here is part of our conversation at that time. The master asked, “Why do you want to leave home?” I replied, “To cultivate single-mindedly in a pure practice center.” The master asked, “Do you think that once you leave home, you will be able to practice well? Will your mind then be pure?” I replied, “Surely that must be so.”
”师问：“你知道出家后首先要做什么？”我 答：“专心修行，很快进步。”师曰：“出家后，你每天都要敲打念唱，还要给信众们做佛事，又要接待来访的居士，你哪有时间清净修行！”听到师父这样说，我默然无语。	The master asked, “Do you know what you must do first after leaving home?” I replied, “Practice single-mindedly and make rapid progress.” The master said, “After leaving home, every day you will have to perform ritual percussion and chanting, conduct Buddhist services for the faithful, and receive visiting lay practitioners. How will you have time for pure cultivation?” Hearing this, I was speechless.
答：别默然啊！你为什么不说“这不也是清净修行么”？	Answer: Do not be speechless! Why did you not say, “Is this not also pure cultivation?”
学人答：当时我不认为。	Student: At that time, I did not think so.
答：当时不认为？现在呢？	Answer: You did not think so then? What about now?
学人：师又说：“你若真修行人，处处都是道场，在家也能修行成就，不需要出家修！”我不服师的这种说法：“在家修行更难，俗事烦恼多，又要学佛修法，又要工作生活，这怎么能修啊。”	Student: The master also said, “If you are truly a practitioner, everywhere is a practice center. You can attain realization through practice while remaining at home; there is no need to leave home to practice.” I was unconvinced: “Practice is even harder at home. There are many worldly affairs and afflictions; one must study Buddhism and practice the Dharma, as well as work and make a living. How can one practice like that?”
答：怎么不能修！出家修行不也是“每天都要敲打念唱，还要给信众们做佛事，又要接待来访的居士”么。	Answer: Why can you not practice? Is not monastic practice likewise “performing ritual percussion and chanting every day, conducting Buddhist services for the faithful, and receiving visiting lay practitioners”?
学人答：可是当时忘记了，这个的同时要修心啊！	Student: But at that time I forgot that, while doing these things, one must also cultivate the mind!

答：哈哈！不仅有 □ □ 在，也还有这个在。	Answer: Ha ha! Not only is there , but this is there as well.
学人：师父不与我争了，在送我下山时又说了一句：“果有如来真可笑，百年梦幻被僧瞒。”	Student: The master did not argue with me. As he saw me off down the mountain, he added, “If there truly is a Tathāgata, how laughable it is; in a hundred-year dream, one is deceived by monks.”
答：好偈！	Answer: An excellent verse!
学人答：后来我听到南老师也这么讲！	Student: Later, I heard Teacher Nan say the same thing!
学人：自从地藏寺回来后，我着实有点晕头转向，百思不得其意，时时刻刻在思考着传三师与我的谈话，并开始怀疑自己从学佛到现在所做的一切。应该怎样学、修？我的心里在想：百年梦幻被僧瞒？僧人错了？	Student: After returning from Dizang Monastery, I was truly rather confused. I pondered it endlessly but could not grasp its meaning. At every moment I reflected on the conversation between Master Chuan San and myself, and I began to doubt everything I had done since first studying Buddhism. How should one study and practice? I thought to myself: “In a hundred-year dream, one is deceived by monks?” Were the monastics wrong?
答：僧人没错，是你的“心里在想”错了。	Answer: The monastics were not wrong; what was wrong was your “thinking to yourself.”
学人答：是的。	Student: Yes.
学人：我要出家不对吗？	Student: Was I wrong to want to leave home?
答：出家没有不对。是你想着让别人“每天都要敲打念唱，还要给信众们做佛事，又要接待来访的居士”，就这样供养着你，使你能专门打坐或专门念佛。	Answer: There is nothing wrong with leaving home. What was wrong was your wish that others would “perform ritual percussion and chanting every day, conduct Buddhist services for the faithful, and receive visiting lay practitioners,” thereby supporting you so that you could specialize solely in meditation or Buddha-recitation.
接着再想，你专修成功了，再来度化这些这些曾经供养过你的比你出家还早的大众，因为他们为了供养你，只顾应付没法不应付的，而耽误了专门打坐或专门念佛，耽误了成道。看！你这是不是“起念欲精进，是妄非精进”啊！	Then you further imagined that, after succeeding in your specialized practice, you would return to liberate those people who had supported you and who had left home before you. Because they were supporting you, they could only attend to matters that they could not avoid, and thus delayed their own specialized meditation or Buddha-recitation and delayed realizing the Way. Look! Is this not “the very thought of striving diligently is delusion, not diligence”?

学人答：对啊，完全正确！	Student: Yes—entirely correct!
学人：我错了？	Student: Was I wrong?
答：哈哈！你说呢？	Answer: Ha ha! What do you think?
学人答：当时心里搞不准。	Student: At that time, I could not make up my mind.
学人：学佛为了什么？	Student: What is the purpose of studying Buddhism?
答：不是为了使众生都解脱、都成就么？	Answer: Is it not so that all sentient beings may be liberated and attain realization?
学人答：对，为利众生愿成佛！	Student: Yes, for the benefit of sentient beings, I vow to attain Buddhahood!
学人：学佛的目标是什么？	Student: What is the aim of studying Buddhism?
答：不是“每天都要敲打念唱，还要给信众们做佛事，又要接待来访的居士”，从而给别人创造专修的条件么？	Answer: Is it not to “perform ritual percussion and chanting every day, conduct Buddhist services for the faithful, and receive visiting lay practitioners,” thereby creating conditions for others to undertake specialized practice?
学人答：是，是要智慧上的成就。	Student: Yes, it is to attain wisdom.
答：总离不开这个。《心经》云：无智亦无得。	Answer: In the end, it cannot be separated from this. The Heart Sūtra says: “No wisdom and no attainment.”
学人：为什么要打坐？	Student: Why meditate?
答：这你怎么会不知道！	Answer: How could you not know that?
学人答：当时真不知道。	Student: At that time, I truly did not know.
答：现在知道也不晚。	Answer: It is not too late to know now.
学人：坐禅能成佛吗？	Student: Can one become a Buddha through seated meditation?
答：排斥坐禅，能成佛吗？	Answer: If you reject seated meditation, can you become a Buddha?
学人答：当时是怀疑。后来得知，行、住、坐、卧皆可成佛。	Student: At that time, I had doubts. Later I came to understand that one can become a Buddha while walking, standing, sitting, or lying down.
学人：现在的修行的方法对吗？	Student: Is my present method of practice correct?
答：哈哈！且慢！应该说“现在是修行吗”。	Answer: Ha ha! Hold on! You should ask, “Am I practicing now?”

学人答：老师说得对。	Student: The teacher is right.
学人：我在家不能修，	Student: I cannot practice while living at home.
答：别忙下结论，在家也会遇到像上面描述出家那样的问题。也就是说，你总离不开别人供养你专修。	Answer: Do not rush to conclusions. At home, you will also encounter problems like those described above regarding leaving home. That is to say, you still cannot do without others supporting your specialized practice.
学人答：对，是这样，每个修行人都是如此。	Student: Yes, that is so. Every practitioner is like this.
学人：师说出家也不行?	Student: Did the master say that leaving home would not work either?
答：我看师没绝对说出家不行，只是说像你这种想法出家也不行。	Answer: I do not think the master said absolutely that leaving home would not work. He only said that leaving home with ideas like yours would not work either.
学人答：老师说得对。	Student: The teacher is right.
学人：这？？？	Student: This???
答：别打妄想了，火里生莲吧。	Answer: Stop having deluded thoughts. Let a lotus bloom in the fire.
学人答：下面就是没有了妄想，狂念尽空！	Student: What followed was the absence of deluded thoughts; the wild thoughts were completely empty!
答：切忌“起念作圣解，弃海认浮沤”。	Answer: Take great care not to “give rise to a thought and interpret it as sainthood, abandoning the sea and mistaking a floating bubble for it.”
学人：我疑情四起，不知如何是好，想了很多，觉得这样也对，那样也对；这么做不对，那样做也不对，什么是对的？什么是不对的？简直就是在一个死胡同里转来转去。出不去，退不回来，学佛修法好累阿！好痛苦阿！我气急败坏、精疲力尽、痛苦万分、永远找不着答案，我快疯了！	Student: Doubts arose on every side, and I did not know what to do. I thought about many things and felt that this was right and that was right; that doing this was wrong and doing that was wrong. What was right? What was wrong? It was simply like going round and round in a dead end. I could not get out, nor could I turn back. Studying Buddhism and practicing the Dharma were so exhausting! So painful! I was frantic, utterly exhausted, and in extreme anguish. I could never find an answer—I was nearly mad!
答：你不知道？怎么会不知道？我已听了你的介绍，替你知道吧：你是想找专修的四大因缘（法、侣、财、	Answer: You did not know? How could you not know? Having heard your account, let me tell you:

地）找疯了。你并不是真想出家，其实是想找这四大因缘。	you had driven yourself mad searching for the four great conditions for specialized practice—Dharma, companions, financial resources, and a place. You did not truly want to leave home; in fact, you wanted to find these four conditions.
学人答：当时是我想累了，不再想了。	Student: At that time, I had exhausted myself with thinking, so I stopped thinking.
学人：干脆不学了，也不想了，什么好的、坏的；什么对的、错的；什么念佛、持咒、观想；什么佛法的、不是佛法的，统统不想了……都消失了……	Student: I would simply stop studying and stop thinking—about what was good or bad, right or wrong, Buddha-recitation, mantra recitation, visualization, what was Buddhadharma and what was not Buddhadharma. I would think of none of it at all… It all disappeared…
答：哈哈！我说话直，若有冲撞之处，未说之前就请你谅解。——图穷匕首见！	Answer: Ha ha! I speak bluntly. If my words cause offense, please forgive me before I say them. The map is exhausted, and the dagger is revealed!
学人答：可以这么说，图穷匕首见！——荆柯刺秦王！立即被齐老师打掉了。	Student: That is one way to put it: the map was exhausted, and the dagger was revealed! Jing Ke attempted to assassinate the King of Qin! It was immediately knocked away by Teacher Qi.
答：我看到现在还没掉呢。	Answer: From what I can see, it still has not been knocked away.
学人：这一刻，不！一刹那，不生一念，一片空白，一片宁静，一片灵寂，啊！突然间我兴奋不已，自己从黑暗里、从死胡同里走出来了！光明极了！海阔天空！似天无边、似地无际！顿觉无我、无心了，心空自在啊！	Student: At that moment—no, in that instant—not a single thought arose. There was utter blankness, utter stillness, utter numinous quiescence. Ah! Suddenly I was beside myself with excitement: I had emerged from darkness, from the dead end! Everything was brilliantly bright! Vast as the sea and open as the sky! Like the boundless heavens and the limitless earth! All at once, I felt there was no self and no mind; with mind empty, I was at ease!
答：可得么？	Answer: Can it be obtained?
学人答：肯定的同时否定。	Student: Affirming and negating at the same time.
答：正恁么时，有这些“肯定、否定”的闲家具么？	Answer: At precisely such a moment, are such idle furnishings as “affirmation” and “negation” present?
学人：原来到处寻佛问法、惹是生非、妄想执着的浪子是一个慈眉善目的玉面观音啊！	Student: It turned out that the prodigal son, who had everywhere sought Buddha and Dharma, stirred up trouble, and clung to deluded thoughts, was a kindly-faced, jade-visaged Avalokiteśvara!

答：可是，这里忌讳错认定盘星啊！	Answer: Yet here one must avoid mistaking the fixed star!
学人答：是的，认了便是错；不认便是。动念即乖。	Student: Yes. To recognize it is already wrong; not to recognize it is right. Stir a thought and one has already gone astray.
答：认了便是错；不认也是错。非干认不认，假名体认。非干去来，假名擒来。	Answer: To recognize it is wrong; not to recognize it is also wrong. It is not a matter of recognizing or not recognizing; this is provisionally called realization. It is not a matter of coming or going; this is provisionally called seizing and bringing forth.
学人：真是“踏破铁鞋无觅处，原地不动在此中”！	Student: Truly, “After wearing out iron shoes in a fruitless search, one finds it here without moving from the spot!”
答：哦！原来可得啊。	Answer: Oh! So it can be obtained after all.
学人答：得了个空、无，即无所有、无所得。	Student: I have attained an emptiness, a nothingness—that is, there is nothing whatsoever and nothing to be attained.
答：记得有位禅师是这么说的：原来师姑是女人做的。	Reply: I remember a Chan master who put it this way: “So it turns out that a nun is made of woman.”
学人：此后，无论行、住、坐、卧，我总是保持着那种感受，非感受；那种状态，非状态；那种境界，非境界，无虚无实，念而无念，无念而念，是什么？	Student: From then on, whether walking, standing, sitting, or lying down, I have always maintained that feeling—which is not a feeling; that state—which is not a state; that realm—which is not a realm: neither unreal nor real, thinking yet without thought, without thought yet thinking. What is it?
答：别吹牛，我猜你保持不住的。只要可得，便不会保持得住。	Reply: Do not boast. I would guess that you cannot maintain it. So long as it can be attained, it cannot be maintained.
学人答：得了个空、无；得了个无所得；也无须保，不管它！	Student: I attained an emptiness, a nothingness; I attained nothing to be attained. Nor is there any need to preserve it—just leave it alone!
答：无须保，便是保。抓也抓不住，赶又赶不走，怎么个管法啊？	Reply: Not needing to preserve it is itself preserving it. You cannot grasp it, and you cannot drive it away—so how could you manage it?
学人：无面、无背，摸不着，看不见，只可智知。	Student: It has no front and no back; it cannot be touched or seen, but can only be known by wisdom.

不在内，不在外，修与不修，本来就在，人人本具。	It is neither within nor without. Whether one cultivates or does not cultivate, it has always been there; everyone inherently possesses it.
是自性心、真心，是本来面目。	It is the mind of intrinsic nature, the true mind; it is the Original Face.
是“当下”，是“道”。	It is “the present moment”; it is “the Way.”
是“体”，是“实相无相”。	It is “essence”; it is “the formlessness of true reality.”
六祖说，“不是风动，不是幡动，是仁者心动，”而它却未曾动。	The Sixth Patriarch said, “It is not the wind that moves, nor the banner that moves; it is your minds that move,” yet it itself has never moved.
它，《心经》上说“不生不灭，不垢不净，不增不减”。	Of it, the Heart Sūtra says, “Neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing.”
它，《法华经》上说“是法住法位，世间相常住”。	Of it, the Lotus Sūtra says, “Dharmas abide in their dharma positions; the worldly appearance is ever abiding.”
它，若说名有百种之多，它一说即不是。道本无言，言说即妄。	It may be given more than a hundred names, but as soon as it is named, it is no longer it. The Way is originally wordless; verbal expression is delusion.
如人饮水，冷暖自知。	Like a person drinking water, one knows for oneself whether it is cold or warm.
“不识本心，学佛无益”，学佛修行的人必须证得它，按佛经上说的做吧：“狂心能歇即菩萨”，“应无所住，而生其心”，“若知佛境界，当净其意如虚空”。	“Without recognizing the original mind, studying Buddhism is of no benefit.” Those who study Buddhism and cultivate practice must realize it. Do as the Buddhist sūtras teach: “When the mad mind can rest, that is bodhisattvahood”; “Should give rise to that mind without abiding anywhere”; “If you wish to know the Buddha’s realm, purify your mind like empty space.”
答：我好象在很多书里都见过这些话。	Reply: I seem to have encountered these words in many books.
学人答：不奇怪，我们写的字、说得话，都是别人说过的、写过的，学而知之。	Student: That is not surprising. The words we write and speak have all been spoken and written by others before us; we know them through learning.
答：不超出这些，法身边也未到！	Reply: If you do not go beyond these, you have not even reached the edge of the dharmakāya!
学人：偈曰：	Student: A verse says:

游子有家不知归，三十余载浪天涯。	A wanderer has a home but does not know to return; for more than thirty years, he has drifted at the ends of the earth.
观音化现来指路，心念弥陀自可回。	Avalokiteśvara manifests to point out the way; with Amitābha in mind, he can return of himself.
欢喜信受尊奉行，精进参理苦练事。	Joyfully receive it in faith and reverently put it into practice; diligently investigate principle and arduously train in practice.
遍访广修净密禅，铁鞋踏破终不见。	Traveling everywhere, broadly cultivating Pure Land, Esoteric Buddhism, and Chan, he wears out iron shoes yet in the end finds nothing.
四面楚歌疑情起，狂念尽时梦自醒。	Surrounded by songs of Chu, a sense of doubt arises; when frantic thoughts are exhausted, the dream awakens of itself.
涅　妙心无处觅，未移一 步坐莲台。	The wondrous mind of nirvāṇa cannot be found anywhere; without moving a single step, one sits upon the lotus throne.
答：如果拆了莲台，又做么生?	Reply: If the lotus throne were dismantled, then what?
学人：你怎样拆“莲台”呢?	Student: How would you dismantle the “lotus throne”?
答：莫如拆了莲台好!	Reply: Better to dismantle the lotus throne!
学人：三千大千世界即是莲台，莲台无处不在啊。你拆掉的是“相”、“用”莲台。自性、本体之莲台如如不动、未曾有、未曾无；你的自性莲台是无人能拆掉的。	Student: The three-thousandfold great thousand-world system is itself the lotus throne; the lotus throne is everywhere. What you dismantle is the lotus throne of “appearance” and “function.” The lotus throne of intrinsic nature and essence is thusness, unmoving; it has never existed and never not existed. No one can dismantle the lotus throne of your intrinsic nature.
答：我在好多书里都见过上述这类话。	Reply: I have encountered such words in many books.
学人：我需要齐老师印证一下结果。	Student: I need Teacher Qi to verify the result.
世尊拈花不可得，迦叶微笑毕竟空。	The World-Honored One’s holding up a flower is unobtainable; Mahākāśyapa’s smile is ultimately empty.
绿叶枯草皆绚丽，唯恋春夏和秋冬。	Green leaves and withered grass are all splendid, yet one alone clings to spring, summer, autumn,

	and winter.
答：世尊拈花不可得　——那么，绿叶枯草之绚丽也不可得。	Reply: The World-Honored One's holding up a flower is unobtainable—therefore the splendor of green leaves and withered grass is also unobtainable.
迦叶微笑毕竟空　——那么，春夏和秋冬也毕竟空。	Mahākāśyapa's smile is ultimately empty—therefore spring, summer, autumn, and winter are also ultimately empty.
绿叶枯草皆绚丽　——既不可得，便不可着。	Green leaves and withered grass are all splendid—since they are unobtainable, one must not cling to them.
唯恋春夏和秋冬　——既毕竟空，便不可恋。	Yet one alone clings to spring, summer, autumn, and winter—since they are ultimately empty, one must not become attached to them.
4、学人请教修证疑惑的邮件	4. Emails in Which a Student Seeks Instruction on Doubts Concerning Practice and Realization
第一封书信往来：	First exchange of letters:
学人：老师好！即使不是我，我也怀疑自己，说明我还没有彻悟。我觉自己很像初期的大慧杲禅师，总欠那么一勺子似的。感到妄想执著，倒是明显象浮萍，一观照就没有了，力量增加不少。	Student: Greetings, Teacher! Even if there is no self, I still doubt myself; this shows that I have not yet thoroughly awakened. I feel much like Chan Master Dahui Gao in his early days, as though I am always short by one final ladleful. Deluded thoughts and attachments are clearly like duckweed: as soon as I contemplate them, they vanish. My strength has increased considerably.
有时候觉得挺好，谁说佛和开悟之类的都觉得污染了佛法本意，别人讨论开悟我自己都发笑。可是有时候自己也犯什么“悟”类的毛病，比如彻悟这个词近期总在耳边难以挥去，老师那个帖子（见上文161——编者注）正好揭开这个盖子。有时候好有时候坏，请问老师这是怎么回事?	At times I feel quite well: whenever anyone speaks of Buddha or awakening and the like, I feel that it pollutes Buddhism's original intent, and when others discuss awakening, I myself laugh. Yet at other times I too fall into problems concerning "awakening." For instance, recently the term "thorough awakening" has kept ringing in my ears and is hard to dispel. Your post (see item 161 above—editor's note) happened to lift the lid off this matter. Sometimes I am well and sometimes poorly. Teacher, may I ask what is happening?
答：“说明我还没有彻悟”，你自己觉得这句怎么样?	Reply: "This shows that I have not yet thoroughly awakened"—what do you yourself think of that sentence?

学人：从这句看，小悟也没有。但我比较特殊，我是间歇性的，好的时候千佛动不得，坏的时候风吹也倒地。	Student: Judging from that sentence, I have not even had a minor awakening. But I am rather unusual: I am intermittent. When I am well, a thousand Buddhas cannot move me; when I am poorly, even the wind can blow me to the ground.
答：好的时候没好，坏的时候也没坏。“大千坏时，这个坏不坏？”“坏！”	Reply: When you are well, there is no well; when you are poorly, there is no poorly. “When the great thousand-world system is destroyed, is this destroyed or not?” “Destroyed!”
学人：那东西是没有好坏，死我也死不了它。但我就是对悟它的层次有疑问，总认为做不到时时在前，还是头出头没的，有点无常，所以就疑问：这不能时时在前的还是恒久不变的吗?	Student: That thing has neither good nor bad; even if I die, I cannot destroy it. But I still have doubts about the level of awakening to it. I always think that, because it cannot remain before me at every moment, but appears and disappears, it is somewhat impermanent. So I wonder: is what cannot remain before me at every moment still everlasting and unchanging?
答：莫学常见外道。	Reply: Do not imitate the non-Buddhist proponents of eternalism.
学人：我现在明白了，把那东西当成光影不在当前就以为没了。这东西的的确确赶不走的，不是月亮无光，只是乌云未散，不是镜子不亮，只是浮尘太多。	Student: I now understand. When I regarded that thing as light and shadow, I assumed that when it was not before me, it had disappeared. It truly cannot be driven away. It is not that the moon lacks light, but that the dark clouds have not dispersed; it is not that the mirror lacks brightness, but that there is too much floating dust.
答：即这乌云浮尘，也是海印放光。	Reply: Even these dark clouds and floating dust are the radiance of the ocean-seal.
我认为彻悟要达到这样的标准，而我没有达到：	I think thorough awakening must meet the following standards, yet I have not attained them:
1、一悟永悟，绝不会再发生怀疑。	1. Once awakened, forever awakened, with doubt never arising again.
2、一见永见，不随念转不被境迁，任运自然。即使念起，能立即觉察，而不是等会儿才发觉。	2. Once seen, forever seen: not turning with thoughts or shifting with circumstances, functioning naturally and spontaneously. Even if a thought arises, one can immediately notice it, rather than realizing it only later.
可能是我错了，不应该把理无碍理解成事无碍。但是证悟了，事情上就应该明显不同，我的力量增长但没有天	Perhaps I am mistaken. I should not understand the nonobstruction of principle as the nonobstruction among phenomena. Yet after

翻地覆的变化，所以有时候就多疑自己的宝贝是不是假的。	realization and awakening, there should be an obvious difference in practical matters. My strength has increased, but there has been no earth-shaking change, so at times I become suspicious that my treasure may be counterfeit.
（下文是对上述内容批注式解答及深入交流——编者注）	(What follows is an annotated response to the foregoing, with further in-depth discussion—editor's note.)
学人：我认为彻悟要达到这样的标准，而我没有达到：	Student: I think thorough awakening must meet the following standards, yet I have not attained them:
1、一悟永悟，绝不会再发生怀疑。	1. Once awakened, forever awakened, with doubt never arising again.
答：赃赃已露！	Reply: The stolen goods have been exposed!
学人：脏在哪里？怀疑那还叫开悟吗？这个说法没有问题呀。	Student: Where is the stain? If there is doubt, can it still be called awakening? There is nothing wrong with that statement.
答：这就不怪你了，是我输却一半。	Reply: Then I cannot blame you; I concede half the point.
学人：可以这样说吧：我手里有个宝贝，虽然有时候怀疑它是假货，但这怀疑并不会导致它就成假货，只是不识而已。	Student: It may be put this way: I have a treasure in my hand. Although I sometimes suspect that it is counterfeit, that doubt does not make it counterfeit; it is simply that I do not recognize it.
答：管它真货假货，还是扔了省心。	Reply: Whether it is genuine or counterfeit, simply throw it away and spare yourself the trouble.
学人：2、一见永见，不随念转不被境迁，任运自然。即使念起，能立即觉察，而不是等会儿才发觉。	Student: 2. Once seen, forever seen: not turning with thoughts or shifting with circumstances, functioning naturally and spontaneously. Even if a thought arises, one can immediately notice it, rather than realizing it only later.
答：莫认驴鞍桥做阿爷下巴颏！	Reply: Do not mistake a donkey's saddle for your father's chin!
学人：可能是我错了，不应该把理无碍理解成事无碍。但是证悟了，事情上就应该明显不同，我的力量增长但没有天翻地覆的变化，所以有时候就多疑自己的宝贝是不是假的。	Student: Perhaps I am mistaken. I should not understand the nonobstruction of principle as the nonobstruction among phenomena. Yet after realization and awakening, there should be an obvious difference in practical matters. My strength has increased, but there has been no earth-shaking change, so at times I become suspicious that my treasure may be counterfeit.

答：我告诉你是真的，不等于说那是假的么！	Reply: If I tell you that it is genuine, does that not amount to saying that it is false?
学人：凭老师这句，可以睡觉1000年了。	Student: With that one sentence from you, Teacher, I could sleep for a thousand years.
答：其实极其简单，有所得心不退呀！	Reply: In truth, it is exceedingly simple: the mind that seeks attainment has not yet withdrawn!
另一封邮件：	Another email:
学人：老师好！今天汇报一个消息，请示一个问题。早上看《楞严经》中的“第二月”，以前有模糊认识，这时突然明白这就是指“见性”，就是老师那句“不恋峰头石”的“峰头石”。	Student: Greetings, Teacher! Today I wish to report something and ask a question. This morning, while reading about the “second moon” in the Śūraṅgama Sūtra, I had previously held only a vague understanding, but suddenly realized that it refers to “seeing one’s true nature”—that it is the “rock at the summit” in your saying, “Do not cling to the rock at the summit.”
我真正明白了“法身向上”是怎么回事，从明明历历到不发光，万物全真，不再另有一个“真”在。原来的理解都是听来的，能知道却不亲切，这次是有体会的。高兴之余，写首歪诗，表示到此一游：	I truly understand what “beyond the dharmakāya” means: from lucid clarity to no longer emitting light, all things are wholly true, and there is no longer some separate “truth” present. My former understanding was all hearsay; I could know it, yet it was not intimate. This time I have personal experience of it. In my delight, I wrote a poor little poem to mark my visit here:
明心见性太逼真，差点止步住此心。	Realizing the mind and seeing one’s true nature seemed all too real; I nearly stopped and settled in this mind.
天亮无梦翻身起，始知悟空是猢狲。	At dawn, I rose and turned over from dreamless sleep; only then did I know that awakened emptiness is a monkey.
请示问题：雍正的老师章嘉大师，曾比喻见地分捅破窗户纸窟窿眼观天、庭院观天等。我这属于哪一种？	My question is this: Emperor Yongzheng’s teacher, Master Changkya, once compared levels of realization to viewing the sky through a hole punched in window paper, viewing the sky from a courtyard, and so on. Which kind is mine?
（下文是对上述内容批注式解答及深入交流——编者注）	(What follows is an annotated response to the foregoing, with further in-depth discussion—editor’s note.)
学人：老师好！今天汇报一个消息，	Student: Greetings, Teacher! Today I wish to report something,

答：第二月。	Answer: The second moon.
学人：请示一个问题：早上看《楞严经》中的“第二月”，以前有模糊认识，这时突然明白这就是指“见性”，	Student: May I ask a question? This morning, while reading of the “second moon” in the Śūraṅgama Sūtra, I suddenly understood what I had previously understood only vaguely: it refers to “seeing one’s true nature.”
答：第三月。	Answer: The third moon.
学人：就是老师那句“不恋峰头石”的“峰头石”。	Student: It is the “peak-top rock” in your saying, “Do not cling to the rock at the summit.”
答：第四月。	Answer: The fourth moon.
学人：我真正明白了“法身向上”是怎么回事，	Student: I now truly understand what “beyond the dharmakāya” means.
答：第五月。	Answer: The fifth moon.
学人：我这是兜售月亮假货到工商局了，这也好，就算免费鉴定一下。	Student: I have brought counterfeit moons to the Bureau of Industry and Commerce to sell. That is good too; let us count it as a free appraisal.
答： ^o^	Answer: ^o^
学人：从明明历历到不发光，万物全真，不再另有一个“真”在。	Student: From luminous clarity to no longer shining: all things are wholly real, and there is no longer some separate “reality” present.
答：哈哈！并非“不再有”，这才是本来一段真光——第一月！	Answer: Ha ha! It is not that it is “no longer there.” This is precisely the original portion of true light—the first moon!
学人：谢谢免费鉴定。	Student: Thank you for the free appraisal.
答：当心第六月！	Answer: Watch out for the sixth moon!
学人：原来的理解都是听来的，能知道却不亲切，这次是有体会的。高兴之余，写首歪诗，表示到此一游：	Student: My former understanding was all heard from others. I could know it, but it was not intimate. This time I have had an experience of it. In my delight, I wrote a crooked little poem to mark that I have been here:
答：到自己家里一游么？	Answer: A visit to your own home?
学人：明心见性太逼真，差点止步住此心。	Student: Realizing the mind and seeing one’s true nature seems all too real; I nearly stopped and settled in this mind.
天亮无梦翻身起，始知悟空是猢狲。	At dawn, dreamless, I turn over and rise; only then do I know that awakening to emptiness is the work

	of a monkey.
请示问题：雍正的老师章嘉大师，曾比喻见地分捅破窗户纸窟窿眼观天、庭院观天等。我这属于哪一种?	A question: Zhangjia, the teacher of the Yongzheng Emperor, once compared different degrees of insight to viewing the sky through a hole poked in window paper, viewing the sky from a courtyard, and so forth. Which kind do I belong to?
答：属于没有打破他俩窠臼的那一种。	Answer: The kind that has not broken through the confines of either of those two.
学人：谢谢老师替我打破!	Student: Thank you, Teacher, for breaking it open for me!
答：当心另一个窠臼!	Answer: Watch out for another confinement!
5、学人请教禅宗公案的书信	5. Letters from a Student Seeking Instruction on Chan Koans
第一封书信往来：	First Exchange of Letters:
学人：老师，您好！上次蒙您慈悲教诲，令我有醍醐灌顶之感。此次借邮书机缘，再次向您请教。 我举一个公案冒昧代答一下，请您批示对不对，再请您答一下：	Student: Greetings, Teacher! Last time, through your compassionate instruction, I felt as though I had been anointed with ghee upon the crown of my head. Taking the occasion of this correspondence, I again seek your instruction. I shall presumptuously offer an answer to a koan on someone else's behalf. Please tell me whether it is correct, and then please give your own answer:
“外界山河大地日月星辰，见是不见？若见是迷于外境，若不见则落于断灭。在此请道一句看？”	“The mountains, rivers, great earth, sun, moon, and stars of the external world—are they seen or not seen? If they are seen, one is deluded by external objects; if they are not seen, one falls into annihilation. Say a word about this.”
代答曰：汝上前来，我为汝说。若他问：请说，则曰：磋过也。	My proposed answer: “Come forward, and I will tell you.” If he then asks, “Please tell me,” I would say, “You have missed it.”
以上答问可能会贻笑于人，但我确为修行故请您赐教!	The foregoing questions and answers may invite ridicule, but I truly seek your instruction for the sake of practice.
答：若我接着再问你一句，“磋过了什么”，你怎么答?	Answer: If I were then to ask you, “What has been missed?” how would you answer?
学人：我便答：三世诸佛亦不识。或叉手而立，或礼拜而退，或引恩师上元下音老人句：好个风流画不成。（虽是古人语，我亦不妨借来一用）。	Student: I would answer, “Even all the Buddhas of the three times do not recognize it.” Or I would stand with my hands folded, or bow and withdraw, or cite a saying of my teacher, Elder Yuanyin: “What

	a fine charm that cannot be painted." (Though these are words of the ancients, there is no harm in borrowing them for my own use.)
又，黄龙三关，我看后又有感悟，现写出请您指教：1、上座生缘处答：在这里（钢笔一指）。 2、3我手佛手，我脚驴脚，便喝曰：这哪里有你佛手驴脚分别处，我只是用手拿物，用脚走路而已。	Also, after reading the Three Barriers of Huanglong, I had further insight. I write it down now and ask for your instruction: 1. To the question, "Where do you come to life?" I answer: "Here" (pointing with my pen). 2 and 3. "My hand is a Buddha's hand; my foot is a donkey's foot." Then I would give a shout and say: "Where is there any distinction here between your Buddha's hand and donkey's foot? I merely use my hands to take things and my feet to walk."
又，我总对古禅德这句话"从何处来"感到不好答，若答一个地方，仿佛有了落处，他倘若再追问一句我就无语了，您能否在这里给予指示？我现在认为自己就应该努力修法少说话，少与人弘法。等自己真的成就以后再度众生。否则一盲引众盲，齐落大火坑，害人害己。	Also, I have always found it difficult to answer the old Chan masters' question, "Where do you come from?" If I answer with a place, it seems as though there is a point of attachment; if he presses me with another question, I am left speechless. Could you give me instruction here? I now think that I should diligently practice the Dharma, speak less, and teach the Dharma to others less. After I have truly attained accomplishment, I can liberate sentient beings. Otherwise, one blind person leading many blind people will cause all to fall into a great pit of fire, harming both others and oneself.
（下文是对上述内容批注式解答及深入交流——编者注）	(What follows is an annotated response to the foregoing, with a more in-depth exchange—Editor's note.)
学人：我便答：三世诸佛亦不识。	Student: I would answer: "Even all the Buddhas of the three times do not recognize it."
答："三世诸佛亦不识"是什么？	Answer: What is it that "even all the Buddhas of the three times do not recognize"?
学人：不识。	Student: Do not recognize.
学人：或叉手而立，	Student: Or I would stand with my hands folded.
答：叉手而立表什么？	Answer: What does standing with one's hands folded express?
学人：叉手。	Student: Folded hands.
答：若用"表"还是吗？	Answer: Is it still so if you use the word "express"?
学人：或礼拜而退，	Student: Or I would bow and withdraw.

答：礼拜而退，得个什么？	Answer: By bowing and withdrawing, what do you obtain?
学人：礼拜。	Student: A bow.
学人：或引恩师上元下音老人句：好个风流画不成。（虽是古人语，我亦不妨借来一用）。	Student: Or I would cite a saying of my teacher, Elder Yuanyin: “What a fine charm that cannot be painted.” (Though these are words of the ancients, there is no harm in borrowing them for my own use.)
答：“好个风流画不成”，指什么？	Answer: What does “What a fine charm that cannot be painted” refer to?
学人：画。	Student: Painting.
答：若画成，岂非有相？	Answer: If it could be painted, would it not have form?
学人：佛性无形无相，落入言诠便错了也。只能用种种妙用来表示。而您的“是”、“表”、“得”、“指”若我具体回答，岂不是妄自分别吗？	Student: Buddha-nature has neither shape nor form; to fall into verbal formulation is already mistaken. It can only be indicated through various wondrous functions. But if I were to answer your “is,” “express,” “obtain,” and “refer to” concretely, would that not be vain discrimination?
学人：又黄龙三关，我看后又有感悟，现写出请您指教：	Student: Also, after reading the Three Barriers of Huanglong, I had further insight. I write it down now and ask for your instruction:
1、上座生缘处答：在这里（钢笔一指）。	1. To the question, “Where do you come to life?” I answer: “Here” (pointing with my pen).
答：“生缘”有“生从何来”之意。您从钢笔指处来么？	Answer: “Coming to life” carries the sense of “Where does birth come from?” Do you come from where your pen points?
学人：“您从钢笔指处来么？”一句答难道您还会从别处来吗？（或您还有别处吗？）	Student: In response to your sentence, “Do you come from where your pen points?”—could you possibly come from anywhere else? (Or do you have anywhere else?)
学人：2、3我手佛手，我脚驴脚，便喝曰：这哪里有你佛手驴脚分别处，我只是用手拿物，用脚走路而已。	Student: 2 and 3. “My hand is a Buddha’s hand; my foot is a donkey’s foot.” Then I would give a shout and say: “Where is there any distinction here between your Buddha’s hand and donkey’s foot? I merely use my hands to take things and my feet to walk.”

答：驴手不能拿物么？佛脚不能走路么？为何道“佛手”、“驴脚”？	Answer: Can a donkey’s hand not take things? Can a Buddha’s foot not walk? Why speak of a “Buddha’s hand” and a “donkey’s foot”?
学人：驴手佛脚拿物走路句答：岂止能拿物、走路，三千大千世界在里许也。	Student: In answer to the statement about a donkey’s hand and a Buddha’s foot taking things and walking: they can do far more than take things and walk; the three-thousandfold great thousand-world system is within them as well.
答：“妄自分别”、“驴手佛脚”。	Answer: “Vain discrimination,” “a donkey’s hand and a Buddha’s foot.”
学人：这只不过是禅师拿此二物来迷惑学人。	Student: This is merely the Chan master using these two things to confuse students.
答：禅师所言，均未离佛性半步。	Answer: Not a word spoken by the Chan master departs even half a step from Buddha-nature.
看是不是在此二物上分别，被此二物所转也(所以说，别说佛手驴脚，即魔手猪脚也不过是拿物走路而已）。	See whether you are discriminating over these two things and being turned about by them. Thus, not to mention a Buddha’s hand and a donkey’s foot, even a demon’s hand and a pig’s foot are merely for taking things and walking.
学人：又，我总对古禅德这句话“从何处来”感到不好答，若答一个地方，仿佛有了落处，他倘若再追问一句我就无语了，您能否在这里给予指示?	Student: Also, I have always found it difficult to answer the old Chan masters’ question, “Where do you come from?” If I answer with a place, it seems as though there is a point of attachment; if he presses me with another question, I am left speechless. Could you give me instruction here?
答：“河南来。”	Answer: “I come from Henan.”
学人：“河南来”一句我若问：坐车来，骑车来，请教您如何答?	Student: If, in response to “I come from Henan,” I were to ask, “Did you come by train or by bicycle?” how should you answer?
答：何曾来!	Answer: When did I ever come?
学人：我现在认为自己就应该努力修法少说话，少与人弘法。等自己真的成就以后再度众生。否则一盲引众盲，齐落大火坑，害人害己。	Student: I now think that I should diligently practice the Dharma, speak less, and teach the Dharma to others less. After I have truly attained accomplishment, I can liberate sentient beings. Otherwise, one blind person leading many blind people will cause all to fall into a great pit of fire, harming both others and oneself.
答：很好。	Answer: Very good.

学人：老师，我现在好像很矛盾，有时突然之间什么都明白了似的，什么成佛、见佛都是梦幻泡影，我本来就如此，什么境界、妻财子禄，都是虚假不真实的，都不可得。	Student: Teacher, I now seem very conflicted. At times, I suddenly seem to understand everything: becoming a Buddha and seeing a Buddha are all dreamlike illusions and bubbles; I have always been just thus; all states, wife, wealth, children, and good fortune are false and unreal, all unobtainable.
答：有时明白。	Answer: At times you understand.
学人：但有时又对以上种种贪恋不已，明知不可贪恋，也阻止不了自己。	Student: But at other times, I remain deeply attached to all these things. Though I know that I should not be attached, I cannot stop myself.
答：有时糊涂。	Answer: At times you are confused.
学人：而且我这段行为举止特别放逸，不像初学佛那时做事、说话谨慎小心。现在好像又有种很狂的感觉，只要努力修道这些小事犯了也没什么要紧。	Student: Moreover, my conduct and manner of late have been especially unrestrained. Unlike when I first began studying Buddhism, I am no longer cautious and careful in what I do and say. Now I seem to have a rather wild feeling: as long as I strive in the Way, it does not matter much if I commit such minor faults.
答：夙世参禅的习气。	Answer: Habitual tendencies from practicing Chan in former lives.
学人：又有一天晚上睡觉，突然咳嗽一声，身体和床突然变大，我没有理睬，只是持咒，后恢复正常。	Student: One night, while sleeping, I suddenly coughed, and my body and bed suddenly became huge. I paid no attention to it, but simply recited a mantra, after which they returned to normal.
答：持咒不是理睬了么？	Answer: Was not reciting a mantra itself paying attention to it?
学人：又已理解到这能动的能便是你本如佛性，而且这个能亦不可得。认知以后便绵密保任，最后保任亦不可得，就只是“饥来吃饭困来眠”是不是破了见惑。（其实以上理解亦不可得）	Student: I have also understood that this capacity to act is precisely your originally inherent Buddha-nature, and that this capacity too is unobtainable. After recognizing this, one safeguards realization continuously and seamlessly. Finally, safeguarding realization too is unobtainable; there is only “when hungry, eat; when tired, sleep.” Does this mean that the afflictions of views have been broken through? (In fact, the foregoing understanding too is unobtainable.)
答：既“饥来吃饭困来眠”，见惑何在？	Answer: If it is already “when hungry, eat; when tired, sleep,” where are the afflictions of views?
学人：最后问您一个公案：赵州禅师只有吃饭睡觉是杂用心一句，我有迷惑处：既然是大成就者，还有杂用心	Student: Finally, I would like to ask you about a koan. Chan Master Zhaozhou had only the phrase

不杂用心吗?	that eating and sleeping are a mind of mixed activity. I am puzzled: since he was one of great accomplishment, was there still a mind of mixed activity or a mind not of mixed activity?
答：应该倒过来说：如果不杂用心，才可得大成就。	Answer: It should be put the other way around: only if there is no mind of mixed activity can one attain great accomplishment.
另一封书信往来：	Another Exchange of Letters:
学人：老师，您好！顶礼三拜！ 前日蒙您老痛下狠棒，为我解粘去缚，如卸千斤重担相似(本来无事，妄自费功)，使我证悟此不生不灭，不垢不净，不增不减之如来智慧德相(值什么干矢橛)。	Student: Greetings, Teacher! I bow three times! The other day, you mercifully gave me a severe blow, freeing me from adhesions and bonds, as though a burden of a thousand jin had been lifted from me (though there was originally nothing at all, I vainly exerted myself). This enabled me to realize the Tathāgata's wisdom and virtuous characteristics of neither arising nor ceasing, neither defiled nor pure, neither increasing nor decreasing (what is it worth? A dry shit-stick).
到此方信诸佛祖师所言不谬也，方知与诸佛祖师把手共行之妙事也！到此方知极乐世界弥勒内院皆此中物也，何言生与不生，往与不往也！到此方知生死涅　烦恼菩提皆戏论尔，如水与波是二形象而体实是一也！到此则心如长空，湛然寂寂也(已被一丝白云遮却)！	Only upon reaching this point does one trust that the words of all Buddhas and patriarchs are not false, and know the wondrous matter of walking hand in hand with all Buddhas and patriarchs. Only upon reaching this point does one know that the Land of Ultimate Bliss and Maitreya's Inner Court are all things within this very reality. What need is there to speak of birth or nonbirth, going or not going? Only upon reaching this point does one know that birth and death, nirvāṇa, afflictions, and bodhi are all mere play of words. They are like water and waves: two forms, yet in essence truly one. Upon reaching this point, the mind is like vast space—limpid, serene, and still (though already obscured by a wisp of white cloud)!
这时若有一人问我：你这小子于答师处得个什么，敢如此张狂，我便颂曰：	At this point, if someone were to ask me, "You youngster, what have you gained from your master that you dare to be so wildly arrogant?" I would recite:
得得之时何曾得，无得之时是真得。	When attainment is attained, what has ever been attained? When nothing is attained, that is true attainment.
若认真得亦非得，我实无法开口说。	If one takes attainment to be real, it is still not attainment; truly, I have no way to open my mouth

	and speak of it.
若他犹自不惺惺，追问一句，那上述所言作么？	If he still did not awaken and pressed me further, asking, “Then what of all that you have said above?”
我便大喝一声，谁见我开口，进而颂曰：	I would give a great shout: “Who has seen me open my mouth?” Then I would recite:
心地无事气象高，万法本空妙用超。	With nothing amiss in the mind-ground, one’s bearing is lofty; all phenomena are originally empty, and wondrous functioning is unsurpassed.
早知今日容易事，何苦过去妄操劳。	Had I known earlier that today’s matter was so easy, why did I vainly toil in the past?
清平世界百姓安，鸟语花香处处闲。	In a peaceful world, the people are at ease; birds sing and flowers bloom, and everywhere is tranquil.
纵遇风雨雷霆日，天空依然湛蓝蓝。	Even when wind, rain, thunder, and lightning arise, the sky remains deep blue.
颂罢默坐良久，即睡觉去了也。	After finishing the verse, I sat silently for a long while, then went to sleep.
此致	With respectful regards,
弟子顶礼三拜	Your disciple bows in reverence three times
沐手恭书于2002年7月10日	Respectfully written after washing my hands, July 10, 2002
答：话说2500年前古印度迦毗罗卫国诞生了一个杰出的王子，他不肯继承帝位，却要去寻找不会生灭的“如来智慧德相”，乃真为生死发菩提心也。六年内，他遍参96种外道。由于他根性大利，不用几天就越师。	Reply: It is said that 2,500 years ago, an outstanding prince was born in Kapilavastu in ancient India. He was unwilling to inherit the throne, but sought the “Tathāgata’s wisdom and virtuous attributes,” which neither arise nor cease. This was truly the arousal of bodhicitta for the sake of birth and death. Over six years, he visited ninety-six non-Buddhist paths. Because his faculties were so keen, he surpassed his teachers within only a few days.
参访已尽，也未找到“如来智慧德相”，便洗浴饭食，坐于菩提树下发誓：“若不能证得无上正等正觉，宁此身粉碎，也不离此座”！一定就是49天，出定在半夜，忽睹明星，豁然大悟……“一切众生都有如来智慧德相，只因妄想执著，不能证得”……	Having exhausted his visits and still not found the “Tathāgata’s wisdom and virtuous attributes,” he bathed and ate, then sat beneath the bodhi tree and vowed: “If I do not realize unsurpassed perfect enlightenment, I would rather have this body shattered to pieces than leave this seat!” After exactly forty-nine days, he emerged from samādhi at midnight, suddenly saw the morning star, and attained great awakening: “All sentient beings possess the Tathāgata’s wisdom and virtuous

	attributes; it is only because of deluded thoughts and attachments that they cannot realize them.”
（下文是对上述内容批注式解答及深入交流——编者注）	(What follows is an annotated reply to the foregoing, together with an in-depth exchange—Editor’s note.)
学人：这时若有一人问我：你这小子于答师处得个什么，敢如此张狂，我便颂曰：	Student: At this point, if someone were to ask me, “You youngster, what have you gained from your master that you dare to be so wildly arrogant?” I would recite:
得得之时何曾得，无得之时是真得。	When attainment is attained, what has ever been attained? When nothing is attained, that is true attainment.
若认真得亦非得，我实无法开口说。	If one takes attainment to be real, it is still not attainment; truly, I have no way to open my mouth and speak of it.
答：已得之后无所得，未得之前他也在。无时周遍恒沙界，有处不干内与外。	Reply: After attainment, there is nothing to attain; before attainment, it too is already there. When absent, it pervades worlds as numerous as Ganges sands; where it is present, it has nothing to do with inside or outside.
学人：若他犹自不惺惺，追问一句，那上述所言作么？我便大喝一声，谁见我开口，进而颂曰：	Student: If he still did not awaken and pressed me further, asking, “Then what of all that you have said above?” I would give a great shout: “Who has seen me open my mouth?” Then I would recite:
心地无事气象高，万法本空妙用超。	With nothing amiss in the mind-ground, one’s bearing is lofty; all phenomena are originally empty, and wondrous functioning is unsurpassed.
早知今日容易事，何苦过去妄操劳。	Had I known earlier that today’s matter was so easy, why did I vainly toil in the past?
答：心平无低也无高，体用一如怎么超。本来现成并无事，何曾辛苦妄操劳。	Reply: When the mind is even, there is neither low nor high. If essence and function are one suchness, how can there be anything surpassing? It has always been complete and at hand, with nothing to do; when has there ever been any need for painful, vain toil?
学人：清平世界百姓安，鸟语花香处处闲。	Student: In a peaceful world, the people are at ease; birds sing and flowers bloom, and everywhere is tranquil.

纵遇风雨雷霆日，天空依然湛蓝蓝。	Even when wind, rain, thunder, and lightning arise, the sky remains deep blue.
颂罢默坐良久，即睡觉去了也。	After finishing the verse, I sat silently for a long while, then went to sleep.
此致	With respectful regards,
弟子顶礼三拜	Your disciple bows in reverence three times
沐手恭书于2002年7月10日	Respectfully written after washing my hands, July 10, 2002
答：再看禅宗牧牛行。	Reply: Now look at the Chan school's ox-herding progression.
学人：顶礼三拜！话说事已至此，若作是念，虽供养恒沙诸佛，亦罪业无边。若不作是念，虽犯无间重罪，亦福德无量。觅佛之了不可得，寻魔又无有是处。何来与佛祖把手共行，那里与魔王持枪作战。	Student: I bow in reverence three times! Now that matters have come to this, if one entertains such a thought, then even if one makes offerings to Buddhas as numerous as Ganges sands, one's karmic offenses are still boundless. If one does not entertain such a thought, then even if one commits the gravest offenses of the Avīci hell, one's merit and virtue are still immeasurable. In seeking the Buddha, there is ultimately nothing to be found; in seeking Māra, there is no such place. Where, then, is there walking hand in hand with Buddhas and patriarchs? Where is there fighting the Demon King while holding a spear?
本想痛下功夫精进修，百尺竿头更进步，虽知本来无事自然成，湛然空寂无阶段。百丈看雁，何有来去。黄龙三关，只此一着。正是虚空虽然无余物，白云化雨润大地！或有客问：你以后莫不是要孤峰顶上呵佛骂祖哉？余便喝曰：那里搞这些虚头来！我还是该干什么干什么去吧。 此致	I had intended to apply myself vigorously to practice, advancing another step from the top of a hundred-foot pole. Yet I knew that, originally, there is nothing to do and realization comes naturally; limpid emptiness and stillness have no stages. When Baizhang watched the geese, where was there coming or going? The Three Barriers of Huanglong are just this one move. Though empty space has no surplus thing, white clouds turn into rain and moisten the great earth. Perhaps a visitor may ask, "Will you not henceforth scold the Buddha and revile the patriarchs atop a solitary peak?" I would shout, "Why engage in such empty posturing? I shall simply go and do whatever I ought to do." With respectful regards,
礼拜了退。	I bowed and withdrew.

答：哈哈！离开这些词就没法说话了么？看看人家湛堂禅师是怎么说的：	Reply: Ha ha! Can you not speak without leaving these words behind? Look at how Chan Master Zhantang spoke:
之乎者也！衲僧鼻孔，大头朝下，若也不会，问取东村王大姐。	“Zhi, hu, zhe, ye! A patch-robed monk’s nostrils have their large ends facing downward. If you still do not understand, ask Elder Sister Wang of East Village.”