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说

Introduction

第一部分 绪说	Part One: Introduction
今天，有无上胜缘，和诸上善人共同研究佛法。诸位切莫看轻自己，因为一切众生均具如来智慧德相，只要我们发心、修法，知道世间一切相都是假的，都不可得，不去追求，回心向善，自度度他，就是大菩萨。	Today, we have the supreme auspicious affinity to study the Buddha-Dharma together with so many excellent and virtuous people. You must not underestimate yourselves, for all sentient beings possess the Tathāgata's wisdom and virtuous characteristics. As long as we arouse the resolve and practice the Dharma, recognize that all appearances in the world are false and unobtainable, cease pursuing them, turn our minds toward goodness, and liberate ourselves while liberating others, we are great bodhisattvas.
我们平常说：“人身难得，佛法难闻。	We often say that human birth is hard to obtain and the Buddha-Dharma hard to hear.
”是呀，试看六合之内、宇宙之中的芸芸众生，得人身者能有多少啊？！胎、卵、湿、化四生不知道有多少，就像大地的土那么多，得人身者只如一指甲里的土，真是少得可怜；可那些昆虫、蚂蚁遍地都是，还有我们平常喂鱼的鱼虫，用网一兜不知道有多少。	Indeed. Consider the countless sentient beings within the six directions and throughout the universe: how many obtain a human body? The beings born from wombs, eggs, moisture, and transformation are as numerous as the earth itself, while those who obtain a human body are as few as the soil beneath a fingernail—truly pitifully few. Yet insects and ants cover the ground everywhere, and the tiny creatures we commonly feed to fish are so numerous that one cannot know how many are caught in a single sweep of a net.
所以说“人身难得”真是不错！而既得人身又能听到佛法的人有多少呢？那就更少了。	Thus, it is indeed true that human birth is hard to obtain. And how many of those who have obtained human birth are able to hear the Buddha-Dharma? Far fewer still.
整个世界这么多人，没有多少人能听到佛法，即或能听到佛法，而能听到大乘了义的经文就更少了；听到大乘佛法而又能发心实修，证得本性的又更少了！大部分信佛者只是接触佛法的边缘，烧烧香，拜拜佛，求点福报，种点善根，只能作为将来修法成道的资粮。	Among all the people in the world, not many can hear the Buddha-Dharma. Even among those who can, still fewer hear sūtras of the definitive meaning of the Mahāyāna; and among those who hear the Mahāyāna Buddha-Dharma, fewer still arouse the resolve to practice diligently and realize their original nature. Most believers in Buddhism merely come into contact with its outer edges: they burn incense, bow before the Buddha, seek a little

	blessing, and plant a few wholesome roots. This can serve only as provisions for their future practice and realization of the Way.
真正能了解佛法的真义，又能按之实修的，真是凤毛麟角了。今天我们讲的这部《中有教授听闻解脱密法》，是密教中的密中密，是不轻传的秘密法宝，是不需要经过修行就能成就的大法。	Those who can truly understand the real meaning of the Buddha-Dharma and practice accordingly are exceedingly rare. The Esoteric Teaching of Liberation Through Hearing in the Intermediate State, which we will discuss today, is the most secret of the secret teachings within Esoteric Buddhism. It is a secret Dharma treasure not lightly transmitted, a great Dharma through which one can attain accomplishment without first undergoing practice.
一般净土宗、禅宗、密宗，都要经过修禅观、打坐、入定才能把妄想歇下来，打开本来亲见佛性，而这部法，不需要这样修行，你只要懂得成佛了生死是怎么一回事，得到这个秘诀之后，到临终时就可以解脱了。所以这是密中密的无上大法。	In the Pure Land school, the Chan school, and Esoteric Buddhism generally, one must practice Chan contemplation, sit in meditation, and enter samādhi before deluded thoughts can be stilled, one's original nature opened, and Buddha-nature directly seen. This Dharma does not require such practice. Once you understand what it means to attain Buddhahood and transcend birth and death, and receive this secret instruction, you can attain liberation at the time of death. Therefore, it is the unsurpassed great Dharma, the most secret of the secret teachings.
我们今天能有幸听到这个法，真是多生历劫所种善根得的福报。在未讲此法之前，我们先看看“翻译缘起”和“卷头语”。了解一下这个法的流传经过和修习本法所必需具备的基本知识，我们明白之后，就会知道它的珍贵之处。	That we are fortunate enough to hear this Dharma today is truly a blessing gained through wholesome roots planted over many lives and kalpas. Before expounding this Dharma, let us first look at “Background to the Translation” and the “Preface.” Having understood the course by which this Dharma has been transmitted and the basic knowledge necessary for practicing it, we will know its preciousness.

一、翻译缘起

I. Background to the Translation

（一）离苦得乐、三身四智

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

我们大家活在这个世上，天天有人生，天天有人死。长寿者一百多岁，短寿者十几年，还有的生下来就死了。人的一生一世，虽有些长短不同，但都是一转眼就过去了。	We all live in this world: every day people are born, and every day people die. Some live for more than a hundred years; others live only a decade or so; still others die as soon as they are born. Though the length of a human life differs, it all passes in the blink of an eye.
那么，人生从什么地方来？死了又到什么地方去了呢？大家都不知道。所以生死是个大事！佛就为这个大事因缘出生于世，指点我们的迷津。让我们知道生从何来，死往何去，打破这个迷闷的疑团，打破这个哑谜。	Then where does human life come from, and where do we go after death? No one knows. Thus birth and death are a great matter. It was for this great matter of causes and conditions that the Buddha appeared in the world, to point out the way for us amid our confusion. He enables us to know where birth comes from and where death goes, to break through this baffling knot of doubt and solve this riddle.
没有智慧的人，他也不知生从何处来，死到何处去。他既不管，也不会去研究这个问题。他以为生到这个世上来，就是穿衣吃饭、娶妻生子的，就这样糊里糊涂的混过了一生。	Those without wisdom do not know where birth comes from or where death goes. They neither concern themselves with nor investigate this question. They think that being born into this world means merely dressing, eating, marrying, and having children, and so they muddle through an entire lifetime.
从前梁启超曾就这个问题问大家：“人生到这个世上来究竟是为什么？”是叫你来穿衣吃饭的吗？难道这个世上的饭太多衣太多，没人吃无人穿，叫你来吃来穿的吗？可见不是！是要你来娶妻生子繁衍后代吗？要是只为娶妻生子的话，那等于粪坑里的蛆一样，又有什么意义！显然不是那么一回事。	Long ago, Liang Qichao asked everyone this question: “What, after all, is the purpose of coming into this world?” Is it simply for you to dress and eat? Could it be that there is too much food and clothing in this world, with no one to eat or wear them, so you are called here to do so? Clearly not. Is it for you to marry, have children, and propagate future generations? If that were the sole purpose, one would be no different from maggots in a latrine

	—what meaning would there be in that? Clearly, that is not the case.
那究竟是为什么呢？但愚者无知，也不知研究。就这么从梦中来，到梦中去。糊里糊涂转眼几十岁、乃至一百岁，人生一世就这样昏昏沉沉地混过去了。	Then what is it for, after all? Yet the ignorant do not know and do not investigate. They simply come from a dream and return to a dream. Muddling through the decades in the blink of an eye—even to a hundred years—they pass an entire human life in a daze.
在我们人类，想研究人生宇宙真理，打破这生死迷团的人，确是少数。	Among human beings, those who seek to investigate the truth of human life and the universe and break through the delusion of birth and death are indeed few.
大部分人只知道升官发财、赚钞票、娶老婆，生活过得舒服一点，能享受，就满足了，从不知研究人生宇宙的真理和人生于世的价值所在！有智慧的人就不甘迷闷，要研究研究我们人究竟是从什么地方来的？死了又到什么地方去？这个宇宙又是怎样形成的？他要得出一个正确的答案，所以就产生了哲学。	Most people know only how to seek promotion and wealth, earn money, marry a wife, live a little more comfortably, and enjoy themselves; they are satisfied with this and never investigate the truth of human life and the universe or the value of human existence. Those with wisdom are unwilling to remain confused. They investigate: Where do we human beings ultimately come from? Where do we go after death? How did this universe come into being? Seeking a correct answer, they developed philosophy.
古今中外很多杰出之士纷纷研究这个世界、人生的由来，但是他们费尽心机、竭尽脑力，得不到一个真实正确的答案。有的说唯心，有的说唯物；有的说一元，有的说二元。但究竟是怎么一回事？得不到真实的结论。	Many outstanding people, ancient and modern, Chinese and foreign, have investigated the origins of this world and of human life. Yet despite exhausting their ingenuity and mental powers, they have not obtained a true and correct answer. Some say it is mind-only; some say it is matter-only. Some speak of monism; others of dualism. But what is really the case? No true conclusion has been reached.
只有佛陀能指点迷津，能打破这个哑谜，能正确地告诉我们人生宇宙之由来。今天我们能听到这大乘了义的佛教秘密经典，真是无上的福报。	Only the Buddha can point out the way amid confusion, solve this riddle, and correctly tell us the origins of human life and the universe. That today we can hear this ultimate and definitive secret scripture of Mahāyāna Buddhism is truly unsurpassed good fortune.
这个福报不是世间的洪福可比的，所谓洪福，就是地位高一些，收入多一些，生活得舒服一些。但是你生活得再好，也离不了生、老、病、死。到时还是赤裸裸地去了。钞票再多，一分钱也带不走。只有研究佛法之后，	This good fortune cannot compare with worldly prosperity. What is called worldly prosperity means somewhat higher status, somewhat greater income, and a somewhat more comfortable life. Yet

明白了这个真理，明白了人究竟是怎么一回事，从而脱出这生死的圈套，这才是了义的大福报。	no matter how well one lives, one cannot escape birth, old age, sickness, and death. When the time comes, one still goes naked and bare. No matter how much money one has, not a single cent can be taken along. Only after studying the Buddhadharma, understanding this truth, and understanding what human beings ultimately are, can one escape the trap of birth and death. This alone is the great good fortune of ultimate meaning.
很多聪明人在做学问上走不通，得不到答案时，就在宗教上来研究，看看是不是能得到一个真实的答案。“人究竟是从什么地方来的？”不同的宗教说法各别。基督教说：“是上帝创造的。”伊斯兰教说：“是真主创造的”。	When many intelligent people reach an impasse in their studies and cannot obtain an answer, they turn to religion to investigate whether they may find a true answer. “Where, after all, do human beings come from?” Different religions give different explanations. Christianity says, “They were created by God.” Islam says, “They were created by Allah.”
但是要真正再深究一下，上帝创造了我们大家，那么上帝又是谁创造的呢？就无法解答了。所以，只有佛法说的透彻，不是谁创造谁。佛法告诉我们：无始以来就有这个佛性（无始就是没有开头）。	But if one investigates further: if God created us all, then who created God? There is no answer. Thus, only the Buddhadharma explains this thoroughly: it is not that one being created another. The Buddhadharma tells us that Buddha-nature has existed since beginningless time—“beginningless” means having no beginning.
这个佛性是什么呢？就是我们见闻觉知的能量，就是我们见闻觉知的性能。我们以六根（眼、耳、鼻、舌、身、意）对六尘（色、声、香、味、触、法），根尘相对，就起知觉。	What is this Buddha-nature? It is the capacity of our seeing, hearing, awareness, and knowing; it is the functioning of seeing, hearing, awareness, and knowing. When our six sense faculties—eye, ear, nose, tongue, body, and mind—meet the six sense objects—forms, sounds, smells, tastes, tactile objects, and dharmas—conscious awareness arises.
所以眼见色、耳闻声、鼻嗅香臭、舌尝味道、身体就是对外边环境的触觉、第六意识大脑就起知觉和分别。所以说意属知、身属觉、眼属见、耳属闻、鼻属嗅、舌属尝，这些就是见闻觉知的性能。这就是我们的本性。	Thus, the eyes see forms; the ears hear sounds; the nose smells fragrances and odors; the tongue tastes flavors; the body senses contact with the external environment; and the sixth consciousness, the brain, gives rise to awareness and discrimination. Therefore, mind pertains to knowing, body to awareness, eyes to seeing, ears to hearing, nose to smelling, and tongue to tasting. These are the functions of seeing, hearing,

	awareness, and knowing. This is our intrinsic nature.
这个本性人看不见，就以为没有。其实这个性能就像电，我们把电线接好，电灯泡装好，开关一开，灯就亮了。但这个电看不见，我们的大脑神经就像电线一样，靠这个性能来起作用。	People cannot see this intrinsic nature, and so they think it does not exist. Yet this capacity is like electricity. When we connect the wires, install the light bulb, and turn on the switch, the lamp lights up. We cannot see the electricity, but the nerves of our brain are like electrical wires: they function by relying on this capacity.
假如我们一口气不来，就是气断了，大脑神经还在，但它却不能起作用了。所以禅宗人在修法的时候就参：“念佛是谁？”，这个佛究竟是谁念的呢？是你念的，把什么东西称作你呢？把身体称作你还是把思想称作你？	If we cease to breathe—if the breath is cut off—the brain and its nerves remain, but they can no longer function. Therefore, when Chan practitioners cultivate, they investigate: “Who is reciting the Buddha’s name?” Who, after all, is reciting this Buddha’s name? It is you who recite it—but what do you call “you”? Do you call the body “you,” or do you call thought “you”?
这个身体不是你，因为身体只是你住的房子。佛性一走，离开身体以后，你的身体就不会念了。那么，思想也不是你，因为思想是外界客观环境在人脑中的反映。没有外界的客观环境，就没这个思想了。	This body is not you, because it is merely the house in which you dwell. Once Buddha-nature departs and leaves the body, your body can no longer recite. Nor is thought you, because thought is a reflection in the human brain of the objective external environment. Without an objective external environment, there would be no such thought.
身体不是，思想也不是，那么究竟是谁呢？把这个话头在心里思索，就起了疑情，就把你的妄念割断了。就在能所双亡的时候，回光自见，就看到这个无相的佛性。这个佛性虽然是无相，但是它有功能。	If the body is not you, and thought is not you, then who are you, after all? Contemplate this huatou in your mind. A sense of doubt will arise and cut off your deluded thoughts. Precisely when subject and object both vanish, turn the light inward and see for yourself; then you will see this formless Buddha-nature. Though this Buddha-nature is formless, it has function.
还是有啊！所以我们研究来研究去还是佛法讲的是真理。为什么呢？因为它必须经过实证，才得真实受用。	It still exists! Thus, after all our investigation, we find that what the Buddhadharma teaches is the truth. Why? Because it must be directly realized before one can truly benefit from it.
我们做功夫做到妄想断了，妄念绝了，即前念已断，后念未起的真空时，它一丝不挂，一尘不染，但是了了分明，非同木石，这个“了了分明”的是什么？这就是我们的知觉性，就是我们无所不能的性能！也就是大家时刻想明心	When we cultivate until deluded thinking and deluded thoughts have ceased—when the preceding thought has ended and the following thought has not yet arisen, in true emptiness—it is utterly bare, unstained by a single speck of dust,

	yet clear and distinct, unlike wood or stone. What is this “clear and distinct” awareness? It is our faculty of awareness, our capacity capable of all things. It is also the Buddha-nature that everyone constantly seeks to realize the mind and
见性的佛性呀！我们如果在这上面着眼，明悟了，体会了，再能在境上锻炼，顺境不喜，逆境不恼，对境无粘染、爱嗔、取舍之情，就叫“开悟”！因佛法有办法叫我们打开迷团，亲自见到这人生宇宙的本性，所以佛法是人生唯一正确的指南。	see one’s true nature. If we focus on this, awaken to it, and experience it, and can then temper ourselves amid circumstances—neither delighting in favorable circumstances nor becoming irritated by adverse ones, and having no attachment, love, anger, grasping, or rejecting in response to circumstances—this is called “awakening”! Because the Buddhadharma has methods that enable us to break open the knot of delusion and personally see the intrinsic nature of human life and the universe, it is the only correct guide for human life.
佛教是无神论者，和其它宗教讲的不同。佛教不讲上帝或神来创造、支配我们，而是自己支配自己，自己创造自己，所以叫“一切唯心造”。而其它宗教都有个至高无上的真神或真主来支配你。	Buddhism is non-theistic and differs from what other religions teach. Buddhism does not say that God or a deity creates and controls us; rather, we control ourselves and create ourselves. Therefore, it is said, “Everything is created by mind alone.” Other religions, however, posit a supreme true God or Lord who controls you.
有不明白的人说：“佛教不是说人死了之后有十殿阎罗吗？由阎罗王来判决你，那不就是由阎罗王来支配、发落你了吗？”不是！那是误会了。实际上是我们自己支配自己。造善业的有善报，到好的地方去。	Some who do not understand say: “Does Buddhism not say that after people die there are the Ten Courts of Yama? Yama Kings judge you; does that not mean that the Yama Kings control and dispose of you?” No. That is a misunderstanding. In fact, we control ourselves. Those who create wholesome karma receive wholesome results and go to good places.
造恶业的，就要受恶报，到坏苦的地方去。并不是阎罗王来支配你。阎罗王就等于我们的公安局。比如我们没做犯法的事情，公安局能来干预我们吗？假如你做了犯罪的事情，公安局就对你不客气，要来抓你判刑了。	Those who create unwholesome karma must undergo unwholesome retribution and go to bad and painful places. It is not the Yama Kings who control them. The Yama Kings are like our public-security bureau. For example, if we have done nothing unlawful, can the public-security bureau interfere with us? But if you commit a crime, it will not be lenient with you: it will arrest you, try you, and sentence you to prison.

所以一切都是自己支配自己，不是谁来支配你的。我们说造十善就生天，贪嗔痴具足造恶就下地狱。都是你自己造的。十法界就是一心。	Therefore, everything is controlled by oneself; no one else controls you. We say that by performing the ten wholesome acts one is reborn in heaven, while by being full of greed, anger, and ignorance and creating evil karma, one falls into hell. All this is created by oneself. The ten Dharma realms are but one mind.
十法界是指四圣六凡（四圣：即佛、菩萨、辟支佛、罗汉；六凡：即天人、人、修罗、地狱、饿鬼、畜牲）。这十法界都是我们一心创造的。	The ten Dharma realms refer to the four noble realms and the six ordinary realms. The four noble realms are Buddhas, bodhisattvas, pratyekabuddhas, and arhats; the six ordinary realms are devas, humans, asuras, hell beings, hungry ghosts, and animals. These ten Dharma realms are all created by our one mind.
佛教讲的“因果轮回”就是告诉我们：要懂得“种瓜得瓜，种豆得豆”的因果律，要怕受果报，首先在因地上不要造业。凡夫是不怕造因，只怕受果。菩萨是只怕造因。他不造因，就不会受果。	What Buddhism calls “cause and effect and rebirth” tells us to understand the causal law that “plant melons and you reap melons; plant beans and you reap beans.” We should fear karmic retribution and, first of all, refrain from creating karma at the causal stage. Ordinary beings do not fear creating causes; they fear only receiving the results. Bodhisattvas fear only creating causes. If they do not create causes, they will not receive results.
比如我们现在做了犯法的事情，就造了恶因，那就一定要吃官司，受审判坐监牢。我们没有干坏事，就不会受这个恶果了。	For example, if we commit an unlawful act now, we create an unwholesome cause, and we will certainly face a lawsuit, trial, and imprisonment. If we have done no wrong, we will not undergo this unwholesome result.
凡夫不是这样，他只怕受果，不怕造因，为了达到他享受的目的，不择手段造恶业，所以社会上就有许多犯法的事情。于是就有了《刑法》、《民法》等等的法律制裁手段。	Ordinary beings are not like this. They fear only the results and do not fear creating causes. In order to achieve their aims of enjoyment, they create evil karma by any means, and so society has many unlawful acts. Consequently, there are legal means of punishment such as criminal law and civil law.
实际上人们就是因为执着这个色身为我，才要尽情享受，尤其现在这个世界，科学昌明，物质丰富，有很多的享受，而人的物欲高涨、欲壑难填，有了这样，还要那样，都是高消费。	In fact, it is precisely because people cling to this physical body as the self that they seek to indulge in enjoyment. Especially in today’s world, where science is advanced and material goods are abundant, there are many enjoyments. People’s material desires swell and are impossible to satisfy: having this, they still want that. Everything is high consumption.

自己没有这个收入，就免不了要做犯法的事情。因此社会上犯法的事件层出不穷，皆由于此。	When they do not have the necessary income, they cannot avoid doing unlawful things. Thus, unlawful incidents arise one after another in society, all for this reason.
由于我们错误地认这个色身为我，于是就产生了造业的因，生出了妄情，又因为这个虚妄的情见，就随情造业，随业受报，生死轮回，无有了期。可见佛教讲的“因果轮回”是颠扑不破的真理。与科学家研究出来的“因果律”一样，是真实可信颠扑不破的。	Because we mistakenly take this physical body to be the self, we create the causes of karma and give rise to deluded feelings. Then, because of these false feelings and views, we create karma in accordance with our feelings and undergo retribution in accordance with our karma, revolving endlessly through birth and death. This shows that the Buddhist teaching of “cause and effect and cyclic rebirth” is an incontrovertible truth. Like the “law of causality” discovered by scientists, it is real, trustworthy, and incontrovertible.
佛教讲的“无常迅速”，就是告诉我们，人生如朝露，短暂得很。活一百岁，看上去是长寿了，其实一眨眼就过去了。比如我们现在都几十岁了，回想当初，就好像刚发生一样，几十年一下就过去了。所以快的很。	When Buddhism speaks of the swift passage of impermanence, it tells us that human life is like morning dew—very brief indeed. Living to a hundred may seem like longevity, but in fact it passes in the blink of an eye. We are now already several decades old, yet when we look back, it seems as though those earlier events happened only yesterday. Several decades have passed in an instant. Thus, time passes very quickly.
佛看我们就好像朝生暮死一样。我们这里一百年，在天人看来，只是一会儿工夫。假如我们在兜率天，那里的一天，就是我们这里的三百多年。	The Buddha sees us as though we are born in the morning and die at night. A hundred years in our world is, to heavenly beings, only a brief moment. If we were in Tuṣita Heaven, one day there would equal more than three hundred years here.
我们这里一个人能活四百岁吗？假如有，也很少，不过在他们看来，也只有一天哪！人生苦短，很快就要走了，我们该怎么办呢？不好好用功修法，以期了生脱死，对得住自己来这个世上走一遭吗？！佛讲的种种警策的话，都是	Can a person here live for four hundred years? Even if such a person exists, it would be very rare; yet in their view, that would amount to only one day. Human life is brief, and we shall soon depart. What should we do? If we do not diligently apply ourselves to spiritual practice in the hope of transcending birth and death, can we say that we have done justice to this one passage through the world? The Buddha’s many admonitory words all serve this purpose.
给我们敲警钟，让我们赶快用功，不要错过这难得的人生！因此，不要再执着这个色身，这个色身不是我们自	They sound an alarm for us, urging us to practice diligently without delay and not miss this precious human life. Therefore, do not cling any longer to

己，它只不过是我们住的房子，真人是我们的佛性。佛性就是我们刚才讲的见闻觉知的性能。	this physical body. This physical body is not our true self; it is merely the house in which we dwell. The true person is our Buddha-nature. Buddha-nature is the capacity for seeing, hearing, awareness, and knowing that we discussed just now.
要保护这个性能不被客尘烦恼所粘染。客尘烦恼，就是我们刚才讲的“色、声、香、味、触、法”。“客尘”就等于是灰尘，它不是主人，所以叫客。我们粘在上面，要享受，要达到满足欲望的目的而不择手段，那就坏了。	We must protect this capacity from being stained by adventitious defilements. These adventitious defilements are the “forms, sounds, smells, tastes, tactile objects, and dharmas” that we discussed just now. “Adventitious dust” is like dust: it is not the master and is therefore called a guest. If we become attached to these things, seeking enjoyment and resorting to any means to satisfy our desires, then we are in trouble.
所以佛教就是要我们明白“因果轮回”、“无常迅速”的道理，从而改造人生，做一个真实的人，做一个符合人格的人，更由此而超越人成佛。	Thus, Buddhism requires us to understand the principles of “cause and effect and cyclic rebirth” and “the swift passage of impermanence,” so that we may transform our lives, become genuine human beings, become persons of true character, and then transcend the human state to become Buddhas.
人生是不久长的，须赶快放下来，不要追逐物境，让我们回归原来的一丝不挂、赤裸裸、净洒洒的净境，以免枉受生死轮回之苦。我们现在都是颠倒妄想而不自觉。	Human life does not last long. We must quickly let go and not chase after external objects. Let us return to the original pure realm—utterly bare, naked, and spotless—so that we do not suffer the pains of birth-and-death and cyclic rebirth in vain. We are now all caught in inverted deluded thoughts without realizing it.
佛在腊月初八，夜睹明星悟道之后说：“奇哉！奇哉！一切众生都具如来智慧德相”。为什么不自见呢？都是因为妄想颠倒执着之故而迷盖了本来。我们现在都是在妄想、颠倒、执着之中。佛警策我们要一切放下，等于当头敲我们一棒，叫我们赶快梦醒。	After the Buddha awakened to the Way upon seeing the morning star on the eighth day of the twelfth lunar month, he said: “How wondrous! How wondrous! All sentient beings possess the Tathāgata’s wisdom and virtuous characteristics.” Why, then, do they not see this for themselves? It is because deluded thoughts, inversion, and attachment obscure their original nature. We are now all amid deluded thoughts, inversion, and attachment. The Buddha exhorts us to let go of everything, as though striking us on the head with a stick and telling us to awaken quickly from our dream.

我们人一生的过程，就是连续不断的苦。所谓生、老、病、死、苦，生下来的苦大家可能忘记了。试看小孩生出来都是“哇”的一声哭叫着，没有哈哈笑的。	The course of a human life is one unbroken succession of suffering. As for the suffering of birth, aging, illness, and death, we may have forgotten the suffering of birth. But look at how infants are born: they all cry out “Waa!”; none comes into the world laughing.
为什么没有笑的呢？因为他在母胎的时候，都是暖烘烘的，皮肤很嫩，不接触外境。一出娘胎，冷空气一刺激他，像针戳一样的痛。	Why do they not laugh? While in the mother’s womb, they are warm, their skin is very tender, and they do not come into contact with external conditions. As soon as they emerge from the womb, the stimulation of cold air causes pain like being pricked by needles.
他在母胎里本来是头朝上的，要生出来的时候，头要先下来，翻一个颠倒，从母亲的骨盆里挤出来，像在两座大山的夹缝中挤出来一样，孩子很痛苦，所以都是哭着出来。小孩苦，大人也是苦。	In the womb, the child originally has its head upward. When it is about to be born, its head must first turn downward; it is turned upside down and squeezed out through the mother’s pelvis, as though being forced through a narrow cleft between two great mountains. The child suffers greatly and therefore emerges crying. Children suffer, and adults suffer as well.
在产房里母亲也都叫啊，痛得要死。老了也是苦，眼睛花了，看不见了；耳朵聋了，听不清了；牙齿落了，吃东西咬不动了。身体老化，精力衰颓，要依靠别人来服侍，就不自由，不自在了。一旦生了病，就更苦了。	In the delivery room, mothers also cry out in pain, as though they are dying. Old age is suffering too: the eyes grow dim and cannot see; the ears grow deaf and cannot hear clearly; the teeth fall out, and one cannot chew food. As the body ages and one’s strength declines, one must depend on others for care and loses freedom and ease. Once illness arises, the suffering is even greater.
大家都知道生个小小的牙病都疼得不得了。俗语说：“牙痛不是病，疼起来要性命！”何况是别的大病呢？要是生了癌症什么的，那就更痛得不得了了！我曾看到一个生癌症的人，最后痛的满床滚，所以病是人生最苦的事。	Everyone knows that even a minor toothache can be unbearably painful. As the saying goes, “A toothache is not an illness, but when it hurts, it can cost you your life!” How much more so with serious illnesses. If one develops cancer or the like, the pain is even more unbearable. I once saw someone with cancer who, in the end, rolled all over the bed in agony. Thus, illness is one of life’s greatest sufferings.
讲到死，那就更苦了。死的时候是四大分散，犹如生龟剥壳，苦不堪言。我们人的身体，是以地、水、火、风四大相聚而成的。死的时候，先是地大分散。	When we speak of death, the suffering is still greater. At death, the four great elements disperse; it is like stripping the shell from a living turtle, an agony beyond endurance. The human body is formed by the coming together of the four great

	elements of earth, water, fire, and wind. At death, the earth element is the first to disperse.
地大分散时，像泰山压到身上一样，沉重气闷得透不出气来，因之家人搬他都搬不动；水大分散像整个人浸到水里面一样，潮湿得难受；火大分散时人浑身发烧，临死的人两个颧骨都烧得通红，这是火大分散的征兆；风大分散就	When the earth element disperses, it feels as though Mount Tai were pressing upon the body: one is so heavy and oppressed that one cannot catch one's breath, and family members cannot move the person. When the water element disperses, it feels as though one's whole body were immersed in water, damp and unbearably uncomfortable. When the fire element disperses, the whole body burns with fever; the two cheekbones of a dying person become flushed red, which is a sign of the dispersal of the fire element. The dispersal of the wind element is more painful still.
更苦了，犹如大风把地皮一层层吹掉了一样，病人的感觉就像用刀把皮肉一层层削掉一样的痛苦，到后来呼吸要断时，只有出气，没有进气，而且有一口海底痰闷在喉咙里，使呼吸不得，最后这口痰一落就断气了，痛苦的很。	It is like a great wind blowing away the surface of the earth layer by layer. The patient feels as though flesh and skin were being sliced away layer by layer with a knife. Later, when breathing is about to cease, there is only exhalation and no inhalation. A glob of phlegm from deep within is lodged in the throat, preventing breathing; when this phlegm finally drops, the breath ceases. The suffering is immense.
所以人的一生，生、老、病、死都很苦啊！当然，我们还有其它的苦，什么“求不得苦”、“爱别离苦”、“怨憎会苦”等等，就不去讲它了。	Thus, throughout a person's life, birth, aging, illness, and death are all very painful. Of course, there are other sufferings as well, such as the suffering of not obtaining what one seeks, the suffering of separation from those one loves, and the suffering of meeting those one hates. We shall not discuss them here.
孙景风居士说：“有些人专为‘怖畏生死’而学佛的。又有一类发大心学佛的人，体会到六道众生，都是我过去的父母，沉沦苦海，头出头没，无有出期。	Lay practitioner Sun Jingfeng said: “Some people study Buddhism solely because they fear birth and death. There is another kind of person who arouses the great resolve to study Buddhism and realizes that sentient beings in the six realms were all our parents in past lives. They sink in the sea of suffering, their heads repeatedly rising above and falling below the water, with no prospect of escape.”
因而要依大乘教义，无我精神，由‘观无常’，了生死，进一步发四无量心，学六度万行，行菩萨道，愿众	“Therefore, they rely on Mahāyāna teachings and the spirit of selflessness: through contemplating impermanence, they transcend birth and death;

生都成佛”。这里就讲到我们发心学佛，是有种种不同的原因。	further, they give rise to the four immeasurables, cultivate the six perfections and myriad practices, follow the bodhisattva path, and vow that all sentient beings may become Buddhas.” This explains that there are many different reasons for arousing the resolve to study Buddhism.
有的是害怕生死来学佛的，现在活着将来死的时候要痛苦，死了以后要到什么地方去呢？也不知道，还是来学佛吧，找个归宿。比如现在修净土宗，将来可以往生到西方极乐世界。有的人是为了救度众生而发心的。	Some study Buddhism because they fear birth and death. They are alive now, but will suffer when they die; after death, where will they go? They do not know, so they come to study Buddhism in search of a destination. For example, those who now practice in the Pure Land school may be reborn in the Western Pure Land in the future. Others arouse the resolve in order to liberate sentient beings.
所以，佛教有五乘的区别：第一是凡夫乘，他只知道做好事，不做坏事，也不想了生死，也不知道怎样了生死。	Thus, Buddhism distinguishes five vehicles. The first is the vehicle of ordinary beings: they know only to do good and avoid evil, and neither seek to transcend birth and death nor know how to do so.
比如庙里面初一、十五烧香拜佛的人很多，他们没有真正了解佛法是怎么一回事，也不知道了生死，只沾了点佛法的边，这就叫凡夫乘，也叫人天乘。	For example, many people visit temples on the first and fifteenth days of the lunar month to burn incense and pay homage to the Buddha. They do not truly understand what the Buddhadharma is, nor do they know how to transcend birth and death. They have merely touched the edge of the Buddhadharma. This is called the vehicle of ordinary beings, also called the human and deva vehicle.
第二就是罗汉乘，有的人是专为自己了生死而修行的，知道生死可怖，无常迅速，为赶快脱离六道轮回而发心修行，这就是罗汉乘。	The second is the arhat vehicle. Some cultivate solely in order to transcend birth and death for themselves. Knowing that birth and death are fearsome and that impermanence passes swiftly, they arouse the resolve to cultivate so as to escape the cycle of rebirth in the six realms as quickly as possible. This is the arhat vehicle.

第三是辟支佛乘（或缘觉乘），与罗汉一样，只顾自了，但比罗汉聪明，见微知著，从因悟果，所以他们修的法是十二因缘，不像罗汉修四谛法门由果究因。	The third is the pratyekabuddha vehicle, or vehicle of the solitary awakened ones. Like arhats, they are concerned only with their own liberation, but they are more perceptive than arhats: seeing a small sign, they understand what is significant; through causes, they awaken to results. Therefore, they practice the twelve links of dependent origination, unlike arhats, who investigate causes from results through the Dharma gate of the Four Noble Truths.
他们在无佛出世时，见花开花落即悟空苦无常而证道，所以较罗汉略胜一筹。	When no Buddha is in the world, they see flowers bloom and fall, awaken to emptiness, suffering, and impermanence, and realize the Way. Thus, they are slightly superior to arhats.
第四就是菩萨乘，是为救度众生而发心修行的，因看到世间大众都是生、老、病、死苦，为使大众都能解脱，先发心自己修行，自己先解脱出来，然后再救大众。	The fourth is the bodhisattva vehicle, whose practitioners arouse the resolve to cultivate in order to liberate sentient beings. Seeing that people throughout the world suffer birth, aging, illness, and death, they first resolve to cultivate and attain liberation themselves, so that they may then liberate others.
比如有人掉到黄浦江里，你想救他，可自己又不会游泳，怎么救？所以要先学会游泳，再学会救生术。光会游泳不会救生术还不行，你救他的时候，他会把你拼命抱住，你自己就游不动了。	For example, if someone falls into the Huangpu River and you want to save them but cannot swim yourself, how can you save them? You must first learn to swim and then learn lifesaving techniques. Simply knowing how to swim is not enough: when you try to rescue the person, they may cling to you desperately, and then you yourself will be unable to swim.
是故佛法有六度万行，就是讲怎样救度众生的，让人知道度人的方法。先自度再度他，这就是菩萨乘。第五是佛乘，明白一切众生都有这个无漏智性，和佛无二无别。同释迦牟尼佛、药师佛、阿弥陀佛等都一样没有分别。	Therefore, the Buddhadharma teaches the six perfections and myriad practices, explaining how to liberate sentient beings and enabling people to understand the methods of helping others across. First liberate oneself, then liberate others: this is the bodhisattva vehicle. The fifth is the Buddha vehicle. It recognizes that all sentient beings possess this undefiled wisdom-nature, no different from that of the Buddha. There is no difference between them and Śākyamuni Buddha, Medicine Buddha, Amitābha Buddha, and the like.
我们只因妄想执着，误认色身为我，不知道这个知觉性就是我们的法身。现在应赶快回头，一切放下，恢复自己本有的智慧德相，圆成佛果，这就是佛乘。所谓佛教	It is only because of deluded thoughts and attachment that we mistakenly take this physical body to be the self and do not know that this

有五乘区别，实则都是一心所造，就是由于大家发心程度不同，佛教才分为五乘。	capacity for awareness is our dharmakāya. We should now turn back without delay, let go of everything, restore our own inherent wisdom and virtuous characteristics, and perfect the fruition of Buddhahood. This is the Buddha vehicle. Although Buddhism is said to distinguish five vehicles, in truth they are all created by one mind; it is only because people differ in the degree of their aspiration that Buddhism is divided into five vehicles.
佛教育我们只有一真法界——佛性是真，其它一切都是虚假，都是无常的。我们住的这个地球也不例外，它在成、住、坏、空四个劫中轮回生灭。成、住、坏、空各是一个中劫，一个中劫合二十个小劫而成。	The Buddha teaches us that there is only the One True Dharma Realm: Buddha-nature is real, while everything else is false and impermanent. The earth on which we dwell is no exception. It cycles through arising, abiding, decay, and emptiness in four kalpas. Each of arising, abiding, decay, and emptiness is a middle kalpa, and each middle kalpa consists of twenty small kalpas.
四个中劫为一个大劫，一个大劫一过，地球就要坏了。科学家也说，将来地球要和别的行星相撞，发生大火被烧毁。佛经也讲到是大火烧坏地球。现在就不去讲它了。总而言之，一切无常，无可执取。	Four middle kalpas make one great kalpa. When a great kalpa has passed, the earth will be destroyed. Scientists also say that in the future the earth will collide with another planet and be consumed by a great fire. The Buddhist sūtras likewise say that a great fire will destroy the earth. We shall not discuss this now. In short, everything is impermanent, and nothing can be clung to.
所以学佛就是“观无常”，也就是叫我们一切放下，不要执着，根本没有长久的、真实的东西。	Therefore, to study Buddhism is to “contemplate impermanence.” That is, we are told to let go of everything and not cling, for there is fundamentally nothing lasting or real.
我们生在这个世界上，长寿者一百多岁，转眼就过去了，何况长寿并不多见，又何必斤斤计较于声、色、货、利，而不宽恕对人呢？！比如我们乘汽车，被别人碰一下就吵起来了。人家不是有意碰你的，不要这么斤斤计较。	We are born into this world, and even those who live past a hundred see their lives pass in the blink of an eye. Besides, long life is rare. Why then be so calculating over fame, sensual pleasures, wealth, and profit, instead of being forgiving toward others? For example, when we ride on a bus, we may quarrel as soon as someone bumps into us. They did not bump into you intentionally, so do not be so petty and calculating.
我见报上有一段记载，很发人深思：一位体育记者去国外采访，因为走路走的太急，不小心，一脚踩在一位外国老者的脚上。	I once read a newspaper account that gave much food for thought: a sports reporter was interviewing people abroad. Because he was

	walking too hurriedly and carelessly, he stepped on an elderly foreign man's foot.
这位外国老者反过来向他道歉：“对不起、对不起，是我走的慢，阻碍了你，假如我走快点，你就踩不着我的脚了”。这位记者只觉得脸红。因为是他踩了别人，人家反而向他道歉。看！人家有这么高的修养。	The elderly man instead apologized to him: “I’m sorry, I’m sorry. I was walking too slowly and held you up. If I had walked faster, you would not have stepped on my foot.” The reporter could only blush. He had stepped on someone else’s foot, yet the other person apologized to him. Look at the refinement of that person’s character.
假如我们都有这样的精神，这个社会就安宁了，就不会发生争吵了，学佛就是教育我们做个符合人格的人，更向上，做个超人，大家都有高尚的情操，时时处处都能退己让人。这样社会安宁，国家富强，世界也不会发生战争了。	If we all possessed such a spirit, society would be peaceful and disputes would not arise. Learning Buddhism teaches us first to become persons of sound character and, further still, to become extraordinary persons. If everyone possessed noble sentiments and could yield themselves to others at all times and in all places, society would be peaceful, the nation prosperous and strong, and wars would not occur in the world.
所以佛教对整个世界都是有好处的。因此，时时刻刻要观我无常，我们都是到这个世界上来做客的。诗人李白说：“夫天地者，万物之逆旅；光阴者，百代之过客”。	Thus Buddhism benefits the whole world. Therefore, at every moment we should contemplate the impermanence of the self. We are all merely guests in this world. The poet Li Bai said: “Heaven and earth are the inn for the myriad things; time is the passing guest of a hundred generations.”
天地是个大旅馆，我们不过在里面住一下就要离去了，为什么不讲礼貌，执着不放，不宽待别人呢？！所以学佛要退己让人，把自己的一切执着、贪、嗔、痴、慢、疑消尽，才能成道。	Heaven and earth are a great inn. We merely stay in it for a while before departing. Why, then, should we fail to be courteous, cling stubbornly, and not treat others generously? Therefore, in learning Buddhism we must yield ourselves to others and eradicate all our attachments, greed, anger, ignorance, pride, and doubt. Only then can we realize the Way.
我们之所以有贪心，就是因为误认色身为我，要享受，想长寿。	The reason we have greed is that we mistakenly take this physical body to be the self. We seek enjoyment and wish for long life.
秦始皇当了皇帝之后，想长寿，永远享受做皇帝的乐趣，派人觅仙丹，正是贪心的幻现，现在社会不安宁，贪污、贿赂风盛，也是贪心在作祟，我们假如醒悟了一切皆幻，不可得，还贪什么？还是尽一己之力，为大众谋福利，积点德吧。	After Qin Shi Huang became emperor, he wished to live a long life and enjoy forever the pleasures of being emperor. He sent people to seek an elixir of immortality. This was precisely a manifestation of greed. Today society is unsettled, and corruption and bribery are rampant; greed is also at work

	behind them. If we awaken to the fact that all things are illusory and unobtainable, what is there left to covet? We should instead do our utmost to seek the welfare of the public and accumulate some virtue.
俗语说的好：“留万金于子，不如积德贻子一经”。这是告诫后人留金钱给子孙不好，不如教诫后人造福积德好。如我们知道一切虚幻无常就不贪取执着了，不执着就放下了，放下就心空了，心空本性就现前了，也就了生死了。	As a common saying goes: “Leaving ten thousand pieces of gold to one’s children is not as good as leaving them a single classic on accumulating virtue.” This warns later generations that it is not good merely to leave money to one’s descendants; it is better to teach them to create blessings and accumulate virtue. If we know that everything is illusory and impermanent, we will no longer grasp or cling. Without clinging, we let go; once we let go, the mind becomes empty; when the mind is empty, our intrinsic nature appears before us, and we are liberated from birth and death.
这是很简单的道理。懂得这个道理很容易，但做起来就不那么简单了。因为执着的习气太深了！让你放，你放不下来。所以我们时时刻刻要学习锻炼，与自己作斗争，才能慢慢地将这执着的旧习渐渐消尽。	This principle is very simple. It is easy to understand, but not so easy to put into practice, because our habitual tendency to cling is too deep. When you are told to let go, you cannot do so. Therefore, we must constantly study and train, struggle against ourselves, and only then can we gradually eliminate these old habits of attachment.
大乘佛教的四弘誓愿就是：法门无量誓愿学；烦恼无尽誓愿断；众生无边誓愿度；佛道无上誓愿成。要发这四弘誓愿，时时刻刻、兢兢业业的督促自己用功。不只是为自了。六度万行就是施、戒、忍、精、禅、慧。	The four great vows of Mahāyāna Buddhism are: “Dharma gates are boundless; I vow to learn them. Afflictions are inexhaustible; I vow to cut them off. Sentient beings are limitless; I vow to liberate them. The Buddha Way is unsurpassable; I vow to attain it.” We must arouse these four great vows and conscientiously urge ourselves at every moment to practice diligently. It is not merely for our own liberation. The six perfections and myriad practices are generosity, precepts, patience, diligence, dhyāna, and wisdom.
第一个就是布施。为什么要修布施呢？就是要断掉我们的吝啬心，执着心。我们都执着吝啬得很，不肯舍。肯舍那么心量就大了。	The first is generosity. Why cultivate generosity? It is to cut off our stinginess and attachment. We are all extremely attached and miserly, unwilling to give. Once we are willing to give, our mind-capacity becomes vast.
第二是持戒，是指戒心不动。如果你心常常在动，妄念丛生就不行。	The second is observing the precepts, which means keeping the mind from being stirred. If your mind is

	constantly agitated and deluded thoughts arise in profusion, that will not do.
第三是忍辱，并不是说我们要发火了，硬压制自己把这股火气捺下去。不是！那样肝火旺会生病的。那怎么办呢？要观空，一切都不可得，连“我”也没有。	The third is patience. This does not mean that, when we are about to lose our temper, we forcibly suppress our anger. No. If we did that, excessive liver-fire would make us ill. What should we do instead? Contemplate emptiness: nothing whatsoever can be obtained, and even the “self” does not exist.
既无我，哪有辱呢？没有我谁来受这个污辱？如此观察，即如《金刚经》所说：“无我相、无人相、无众生相、无寿者相”。无人、我，辱从何来？既无辱又何须忍呢？不忍之忍，是为大忍。	If there is no self, where can there be insult? Without a self, who is there to undergo the insult? Contemplate in this way and, as the Diamond Sūtra says, there is “no mark of self, no mark of person, no mark of sentient being, and no mark of life span.” Without person or self, whence could insult arise? If there is no insult, what need is there for patience? Patience without the notion of patience is great patience.
因为一切都没有，一切色相都是因缘合成。“因缘所生法，我说即是空”。因为一切事物本身没有，都是因缘相聚之后才有的。所以就不要再着相了，不着相，那么你心就空了，心空了辱也就没有了。	For nothing has any independent existence; all forms arise through the coming together of causes and conditions. “Dharmas arising from causes and conditions, I declare to be empty.” Things do not exist in themselves; they exist only after causes and conditions converge. Therefore, do not cling to appearances any longer. Without clinging to appearances, your mind becomes empty, and when the mind is empty, insult likewise disappears.
第四是要精进。修法、学佛就是要精进。如何精进呢？就是勤除自己的妄习。所以净土宗一天要念几万遍佛号，就是为扫除我们的妄想、妄念。因为我们妄想不停，妄念多端。一天到晚妄念在脑筋里转，没有停的时候。	The fourth is diligence. Practicing the Dharma and learning Buddhism require diligence. How should one be diligent? By diligently eliminating one’s deluded habits. That is why practitioners in the Pure Land school recite the Buddha’s name tens of thousands of times each day: to sweep away deluded imaginings and deluded thoughts. Our deluded imaginings never cease, and deluded thoughts arise in countless forms. From morning to night, they turn endlessly in our minds.
只有坐下来念佛的时候才看见妄念。这个念头起了，那个念头来了。当你忙忙碌碌的时候，看不见妄念，还以为没有妄念。实际是妄念不停，你没有看见。	Only when we sit down to recite the Buddha’s name do we see the deluded thoughts: this thought arises, then that thought comes. When you are busily occupied, you do not see your deluded thoughts and may even think that you have none.

	In fact, they never cease; you simply do not see them.
这就犹如一杯浑水，浑的时候，你看不见泥沙，待泥沙沉淀下去，上面水清了，才能看见泥沙。所以，当我们妄念、妄心清静下来，才能看见妄念在不停的动。我们打坐、念佛看见妄念是好事。因为心逐渐清静了。	This is like a cup of muddy water. While it is turbid, you cannot see the sand and silt. When the sand and silt settle and the water above becomes clear, only then can you see them. Likewise, only when our deluded thoughts and deluded mind become calm can we see that deluded thoughts are continuously moving. It is a good thing when we see deluded thoughts while meditating or reciting the Buddha's name, for the mind is gradually becoming calm.
有人说他打坐时看见妄念不好，还是不打坐好。不打坐看不见妄念，看不见妄念他以为就没有。不是！妄念永远不会息，不会停。所以我们做功夫要精进不懈，朝于斯，夕于斯，流离于斯，颠沛于斯。	Some people say that seeing deluded thoughts during meditation is bad, and that it would be better not to meditate. When they do not meditate, they cannot see their deluded thoughts, and they imagine that there are none. But this is not so. Deluded thoughts never cease and never stop. Therefore, we must practice diligently and without slackening: in this at dawn, in this at dusk; in this when displaced, in this when distressed.
时时刻刻观照，念头一起就看见它，不跟它跑。我们果真能这样精进不懈地做功夫，不过三、五年，就能打开来，见到自己的本性。有人修行许多年也不行，这是什么缘故？就是时时刻刻还在动念头，没有看住它，没有精进。	At every moment, maintain contemplation. As soon as a thought arises, see it and do not follow it. If we truly practice in this diligent and unremitting way, within three to five years we can break through and see our own intrinsic nature. Some practice for many years without success. Why? Because thoughts still arise constantly; they have not watched over them, nor have they practiced diligently.
假如时时刻刻看住它，只要三、五年就一定会把念头歇下来，一定会把身、心、世界化空，再经不断地在事境中锻炼，勤除习气，最后定能打成一片。肯定的！所以我们说修心中心法的人，要时时刻刻打坐。	If you watch over it at every moment, in only three to five years you will certainly bring thoughts to rest. You will certainly dissolve body, mind, and world into emptiness. Then, through ceaseless training amid circumstances and diligently eliminating habitual tendencies, you will ultimately become continuous and undivided. This is certain. Thus, we say that those who practice the Heart-of-Heart Dharma must meditate at every moment.
并不是打坐两小时后，下坐就放野马，任妄念蠢动，而须绵密观照，看住妄念不跟它跑。“打坐”打什么？打是打妄念，要看见念头起处不跟它走，坐就是见本性。	This does not mean meditating for two hours and then, once you leave the cushion, letting a wild horse run free and allowing deluded thoughts to stir. Rather, you must maintain continuous and

要时时刻刻见本性才行。这个性能如影随形，要离也离不开。	seamless contemplation, watch over deluded thoughts, and not follow them. What does “meditation” subdue? It subdues deluded thoughts: see where a thought arises and do not follow it. Sitting means seeing one’s intrinsic nature. You must see your intrinsic nature at every moment. This nature is like your shadow: you cannot leave it even if you try.
傅大士说：“夜夜抱佛眠，朝朝还共起。”夜夜睡觉是抱着佛，早上也是抱着佛一起起来。说明自性离不开啊！只要我们真肯用功，精进不懈，三、五年保你们成就。	Lay Buddhist Fu said: “Each night I sleep embracing the Buddha; each morning I rise together with him.” At night, while sleeping, one embraces the Buddha; in the morning, one rises together with the Buddha. This explains that one cannot be separated from one’s intrinsic nature. If we truly apply ourselves and practice diligently without slackening, I guarantee that you will attain realization within three to five years.
假如不是这么精进，有修无修的，高兴的时候打一坐，不高兴的时候，就不坐了。	But if you are not so diligent, practicing or not practicing as you please—meditating once when you feel happy, and not meditating when you do not—then it will not do.
或者打坐时胡思乱想，一面念佛持咒，一面脑筋里妄念不停地转，那有何用？！我们打坐，必须死心塌地的放下一切，如大死人一样，只“心念耳闻”地绵密持咒，才有入处。心念，不是嘴巴念，而是大脑思想在念。	Or if, while meditating, you indulge in random thoughts—reciting the Buddha’s name or holding a mantra on the one hand while deluded thoughts turn endlessly in your mind on the other—what use is that? When we meditate, we must let go of everything wholeheartedly, like one utterly dead, and hold the mantra continuously with “mind reciting and ears hearing.” Only then is there a point of entry. Mind reciting does not mean reciting with the mouth; it means that the mind itself is reciting.
耳朵要听清楚你念咒念佛的声音。要盯住这个声音。憨山大师说：“我们念佛持咒时，要像推重车上山，极力追顶”。推重车上山，不是轻车下山！推轻车下山，你不用费力气，“呼——”就滚下去了。	Your ears must clearly hear the sound of your own mantra or Buddha-recitation. You must keep your attention fixed on that sound. Master Hanshan said: “When we recite the Buddha’s name or hold a mantra, it should be like pushing a heavily laden cart uphill, exerting all our strength to push it onward.” It is like pushing a heavy cart uphill, not a light cart downhill. When pushing a light cart downhill, you need not exert yourself; with a whoosh, it rolls down.

车子装上很重的东西要往山上推，你不用力气能推上去吗？推不上去呀！所以念佛持咒，要像推重车上山一样用力顶。光是两个小时打坐不算数，下坐要时时观照，念起不随，三、五年保你见性。如果你们这样用功不成就，你来骂我！这句话也不是我说的，是大祖师们讲的。是经过实践证明的。	If a cart is loaded with heavy things and must be pushed uphill, can you push it up without exertion? You cannot. Therefore, when reciting the Buddha's name or holding a mantra, you must exert yourself as if pushing a heavily laden cart uphill. Merely meditating for two hours does not count. After leaving the cushion, you must constantly maintain contemplation: when a thought arises, do not follow it. Within three to five years, I guarantee that you will see your intrinsic nature. If you practice in this way and do not attain realization, come and scold me! But these are not my words; they were spoken by the great patriarchs. They have been proven through practice.
第五是禅定。因精进不懈之故而得禅定。禅定是指对一切境界不迷惑，心不动摇，看见好的不爱，不是看见好的，心就“呼呼”乱动，想得到它，据为己有。看见不好的，逆己的事情就烦恼。	The fifth is dhyāna. Through diligent and unremitting practice, one attains dhyāna. Dhyāna means not being deluded by any circumstance and not allowing the mind to waver. When you see something good, do not become attached to it; do not let your mind leap about, wishing to acquire it and make it your own. When you encounter something unpleasant or contrary to your wishes, do not become afflicted.
心真空了，就常摄在定，遇事不惑了。说到定并不是坐在那里死了不动，更不是不能担任大事，而须照常的讲话，照样的工作，照样的走路。只是虽做一切而心不动摇。等于镜子照东西一样。	When the mind is truly empty, it remains constantly gathered in samādhi and is not deluded when events arise. Samādhi does not mean sitting there motionless as though dead, much less being unable to undertake important responsibilities. You must still speak, work, and walk as usual. It simply means that, while doing everything, the mind does not waver. It is like a mirror reflecting things.
镜子里面显现各种影相，但镜子不动。镜子没有说这个好我要，那个不好我不要。镜子它不分别，只是照物，什么东西来了就照什么。	All kinds of images appear in a mirror, yet the mirror does not move. The mirror does not say, “This is good, I want it; that is bad, I do not want it.” It does not discriminate; it merely reflects objects. Whatever comes before it, it reflects.
东西是长的就现长相，是短的就现短相，是方的就现方相，是红的就现红色，是蓝的就现蓝色，它不取不舍，毫无分别，这就叫“现量境”。这个现量境，就是我们的本来面目！大家修行，都为了要见性，要见本来面目。	If something is long, it manifests a long appearance; if short, a short appearance; if square, a square appearance; if red, red; if blue, blue. It neither takes nor rejects and makes no distinctions whatsoever. This is called the “realm of direct perception.” This realm of direct perception is our

	Original Face. All practitioners cultivate in order to see their intrinsic nature, to see their Original Face.
这尊贵的性——本来面目究竟在什么地方呢？它不在别处，就在当人面前放光。我们只“啪”的一切放下，虽一念不生，却非如木石无知，而是了了分明。	Where, after all, is this noble nature—our Original Face? It is not elsewhere; it shines right before each person. When we simply let go of everything with a “snap,” not a single thought arises; yet we are not unaware like wood or stone, but clearly and distinctly aware.
这了了分明的灵知，就是大家的本来面目啊！！我们于明见此性后，须时时刻刻保护这个本来面目，在荣誉或毁谤面前不动心，不理睬它，保护这个现量心。等保护纯熟了、圆满了，就不要保了，任它随缘自在，就成就大道了。所以，佛法讲起来并不难，只要我们肯做，肯放下一切，不懈地与自己斗争下去，必定能成就。	This clear and distinct numinous knowing is everyone's Original Face! Once we clearly see this nature, we must safeguard this Original Face at every moment. Before honor or slander, do not let the mind be moved; pay them no heed, and safeguard this mind of direct awareness. When this safeguarding has become fully mature and complete, there is no need to safeguard it any longer. Let it function freely in accordance with conditions, and the great Way will be accomplished. Thus, the Buddhadharma is not difficult when explained. So long as we are willing to act, willing to let go of everything, and persistently struggle with ourselves, we will certainly attain accomplishment.
第六个就是慧。就是指由禅定而开的大智慧，明白一切事物的前因后果，明白一切众生生来死去的由来。讲到生死，我们本来不生不灭，没有生死，为什么现在生死偏偏不断地现前呢？这都是识心妄动的缘故。	The sixth is wisdom. This refers to the great wisdom opened through dhyāna, by which one understands the prior causes and subsequent results of all things, and understands why all sentient beings are born and die. Speaking of birth and death, we are originally neither arising nor ceasing; there is no birth and death. Why, then, do birth and death continually appear before us now? It is because the consciousness-mind stirs delusively.
假如我们能对境不生心动念，不趣境，就无生死，所以生死是虚幻的。现在许多修佛法的人，执着死时要有个去处，还要预知去处。	If we can encounter circumstances without giving rise to mental movement or thoughts, and do not pursue circumstances, there is no birth and death. Therefore, birth and death are illusory. Nowadays, many who practice the Buddhadharma cling to having somewhere to go at death, and even seek to know in advance where they will go.
其实我们真悟道了，是没有去处的，因为我们未曾死，只随遇而安，随缘度生，逍遥自在，游戏三昧，用何去处！有人说：“你假如开悟了，应该知道死后到什么地	In truth, once we have genuinely realized the Way, there is nowhere to go, because we have never died. We simply settle peacefully wherever we encounter circumstances, liberate sentient beings

方去，叫预知去处。假如不知去处，那就是没有悟道”。	in accordance with conditions, and roam freely in the samādhi of playfulness—what destination could there be? Someone may say, “If you have awakened, you should know where you will go after death; this is called knowing your destination in advance. If you do not know your destination, then you have not realized the Way.”
这句话听起来好像非常正确，其实还须好好商量。因为真正悟道了，佛性是遍虚空，周法界，不动不摇，无有来去，事事都是它的显现，处处都是它的幻化。要到什么地方去呢？没有地方可去啊！假如有个地方去，岂不是未曾悟道吗？	This statement sounds quite correct, but it still requires careful examination. For when one has truly realized the Way, Buddha-nature pervades empty space and the dharma realm. It neither moves nor wavers; there is no coming or going. Every thing is its manifestation, and every place is its transformation. Where could it go? There is nowhere to go. If there were a place to go, would that not mean that one had never realized the Way?
在本书的后面讲到有两种成就：一种是在死位中有放大光时，如能认识这个光和佛放的光，一体无二，没有两样，这就是我们的本性，那我们当下就解脱了，不需要到什么地方去。	Later in this book, two kinds of attainment are discussed. One is this: when the great light shines forth in the intermediate state at the time of death, if one can recognize that this light and the light emitted by the Buddha are one and not two, without any difference, then this is our own intrinsic nature. At that very moment, one is liberated and need not go anywhere.
另一种是我们心量小，不敢承当，不知道这就是佛性，这就是和诸佛一样的体性，那你可以往生东方或西方去修持，因未悟道还有地方可去。我们真正悟道成就了，是毋须到什么地方去的。	The other is this: if our mind-capacity is small, and we do not dare to accept responsibility, not recognizing that this is Buddha-nature and the same essence-nature as that of all Buddhas, then we may take rebirth in the East or West in order to cultivate. Because one has not realized the Way, there is still somewhere to go. When we have truly realized the Way and attained accomplishment, there is no need to go anywhere.
关于涅　有四种不同的说法。第一种是自性涅　，我们的佛性本来是不生不灭的，不是因身体生而生，因身体死而死。一切众生的自性，法尔如是，本不生灭，亘古长存，叫自性涅　。	There are four different teachings concerning nirvāṇa. The first is nirvāṇa of intrinsic nature. Our Buddha-nature is originally neither arising nor ceasing; it does not arise because the body is born, nor cease because the body dies. The intrinsic nature of all sentient beings is naturally so: originally neither arising nor ceasing, abiding throughout all antiquity. This is called nirvāṇa of intrinsic nature.

第二种是小乘人所证的有余涅　，就是他们只了分段生死（分段生死就是六道轮回的生死，变易生死就是思想的一生一灭），法见未除，还有尾巴未了。	The second is nirvāṇa with remainder, realized by practitioners of the Lesser Vehicle. They have only resolved segmented birth and death (segmented birth and death is the birth and death of rebirth in the six realms; transformational birth and death is the arising and ceasing of thoughts). Their attachment to dharmas has not been removed; there is still a remainder left unresolved.
还执着法性的地、水、火、风四大种性为我，思想还没净，还有生死，所以叫有余涅　。第三种是佛所证的圣果，叫无余涅　。既除了人我执，又除了法我见，人、法双空，无一毫可得。	They still cling to the four great elements of earth, water, fire, and wind in dharmatā as self. Their thoughts have not yet been purified, and birth and death remain; hence it is called nirvāṇa with remainder. The third is the noble fruition realized by the Buddha, called nirvāṇa without remainder. Both attachment to personal self and the dharma-self view have been eliminated; person and dharmas are both empty, with not the slightest thing to be attained.
这种人、法都了，二死齐捐，变易生死，分段生死都了了，就是无余涅　。第四种是无所住处涅　。无所住处，就没有住的地方。无处不是，处处都是。	When both person and dharmas have been fully resolved, and the two forms of birth and death have both been relinquished—when transformational birth and death and segmented birth and death have both been fully resolved—this is nirvāṇa without remainder. The fourth is nirvāṇa without abiding anywhere. Without abiding anywhere means that there is no place in which to abide. There is no place that is not so; every place is so.
所以释迦牟尼佛离开的时候说：“我没有离开你们，我常在你们面前，眼清净的人就看见我了。眼浑浊的人是看不见的”。我们还有烦恼执着，就是眼不清净。假如烦恼执着都了了，妄念不生，就是清净法眼，处处都能见佛。所以我们不要执着于有个方所，有个地方，这才是开大智慧。大智慧云涌，这就是六度万行。	Therefore, when Śākyamuni Buddha departed, he said: “I have not left you. I am always before you; those whose eyes are pure can see me. Those whose eyes are clouded cannot see me.” We still have afflictions and attachments; this means that our eyes are impure. If afflictions and attachments are all gone and no deluded thoughts arise, then one has the pure dharma eye and can see the Buddha everywhere. Therefore, we should not cling to there being some particular location, some particular place. This is great wisdom opening forth in clouds; this is the six perfections and myriad practices.
我们要成佛，一定要行菩萨道，广度众生，积累福德，才能圆满圣果。不然，福德不全，功行不满，不能成	To become Buddhas, we must follow the bodhisattva path, liberate sentient beings

佛。行菩萨道就是自度度他，自觉觉他。“菩提萨　”是梵文，简称为“菩萨”。中文意译就是“觉有情”。	extensively, and accumulate merit and virtue; only then can we perfect the noble fruition. Otherwise, if merit and virtue are incomplete and our practice has not been fulfilled, we cannot become Buddhas. Following the bodhisattva path means liberating oneself and liberating others, awakening oneself and awakening others. “Bodhisattva” is Sanskrit, abbreviated in Chinese as “pusa.” Its Chinese semantic translation is “enlightened sentient being.”
就是要把自己的情见觉破，并使有情人都能觉悟。我们人都有情见，自己的父母、子女，就尊重爱护。别人的父母、子女就不睬不顾了，这都是私情作怪。尤其是男女爱情，更是生死的根本。	This means awakening from and breaking through one’s own emotionally conditioned views, while enabling sentient beings to awaken as well. We all have emotionally conditioned views: we respect and cherish our own parents and children, but pay no attention to the parents and children of others. All this is the mischief of selfish affection. The love between men and women in particular is the very root of birth and death.
我们人为什么有这个身体？就是因为爱欲，即男女的情欲浓厚，才有这个臭皮囊的。这个爱欲不断，生死就不断。“觉有情”即自觉觉他，自度度他，这就是菩萨道。	Why do we have these bodies? It is precisely because desire and love—because sexual desire between men and women—is intense that we have these foul bags of skin. So long as this desire and love continue, birth and death continue. “Enlightened sentient being” means awakening oneself and awakening others, liberating oneself and liberating others. This is the bodhisattva path.
光成菩萨道还不行，还要历劫修行，上上升进，愿众生都成佛，才能圆证佛果。菩萨里面还有很多等级。十信、十住、十行、十回向、十地等等。大菩萨——十地菩萨和佛还差一级。	Merely accomplishing the bodhisattva path is still not enough. One must cultivate over successive eons, advancing ever higher, and vow that all sentient beings will become Buddhas; only then can one perfectly realize Buddhahood. There are also many levels among bodhisattvas: the ten faiths, ten abodes, ten practices, ten dedications, ten bhūmis, and so forth. A great bodhisattva—a tenth-bhūmi bodhisattva—is still one level short of Buddhahood.
作个比方，度众生时，菩萨还有出没六道之见，还有进彼道、出此道之见未断。佛呢？是尽管出入而未出入，尽管度众生而未度。佛与大菩萨就相差这么一点。所以觉行圆满即福德智慧圆满是佛，故又称佛为“两足尊”，两足即福德、智慧圆满具足。觉就是大智慧，行就是救度众生的福德，觉、行都圆满才能成佛。	To give an analogy: when liberating sentient beings, a bodhisattva still retains the notion of entering and leaving the six realms, the notion of entering that realm and leaving this one. The Buddha, however, enters and leaves without entering or leaving, and liberates sentient beings without liberating them. This is the small difference

	between a Buddha and a great bodhisattva. Thus, when awakening and practice are complete—that is, when merit and virtue and wisdom are complete—one is a Buddha. Hence a Buddha is also called the “Honored One Complete in the Two,” the two being the complete fulfillment of merit and virtue and of wisdom. Awakening is great wisdom; practice is the merit and virtue of liberating sentient beings. Only when both awakening and practice are complete can one become a Buddha.
佛是具足三身四智的。所谓三身者，第一是法身，第二是报身，第三是化身。现在我们所修的，都是修法身，就是要打开我们的本来面目，见到法身，所以净土宗也好，禅宗也好，密宗也好，都是为证见法身修行。	A Buddha fully possesses the three kāyas and four wisdoms. Of the three kāyas, the first is the dharmakāya, the second the sambhogakāya, and the third the nirmāṇakāya. What we cultivate now is all cultivation of the dharmakāya: we must open our Original Face and see the dharmakāya. Thus, whether it is the Pure Land school, the Chan school, or Esoteric Buddhism, all cultivate in order to realize and see the dharmakāya.
报身要怎样证得呢？证得报身叫后得智，就是要度众生积累功德。我们现在打开本来面目，见到法身，这是根本智，根本如此。后得智就是度众生而得的。	How is the sambhogakāya realized? Realizing the sambhogakāya is called differentiated wisdom: one must liberate sentient beings and accumulate merit and virtue. When we now open our Original Face and see the dharmakāya, this is fundamental wisdom; such is the root. Differentiated wisdom is obtained through liberating sentient beings.
众生习性不同，就比如有人喜欢吃辣的，有人喜欢吃甜的，有人喜欢吃酸的，口味不同。同样学佛也有凡夫禅、小乘禅、菩萨禅、大乘禅等种种的不同。众生根性不同，愿望也不同。那么学的法也不同。	Sentient beings have different dispositions. For example, some like spicy food, some like sweet food, and some like sour food; their tastes differ. Likewise, there are various differences in the study of Buddhism, such as ordinary beings’ Chan, Lesser Vehicle Chan, bodhisattva Chan, and Mahāyāna Chan. Sentient beings differ in capacity, and their aspirations also differ. Therefore, the dharmas they study differ as well.
度众生的时候，我们把这一切法门都学会了，就能应机随缘，就能得心应手而不致格格不入了。因广结善缘，尽做好事，我们福德圆满就感得报身了。	When liberating sentient beings, if we have mastered all these dharma gates, we can respond to their capacities and act in accordance with conditions. We can then handle matters skillfully, without being out of place. By broadly forming wholesome affinities and doing all good deeds, when our merit and virtue are complete, we will bring about the sambhogakāya.

假如不为众生做事情，我们的福德从何而来呢？不为人类造福，光为自己，那是自了汉，没有福德。谚云：“罗汉供应薄”，光为自己了，是不能成佛的。所以报身是因地发心，福德圆满后得的果报。	If we do nothing for sentient beings, where will our merit and virtue come from? If we do not benefit humankind and act only for ourselves, we are self-liberated persons and have no merit and virtue. As the saying goes, “Arhats receive meager offerings.” One who is liberated only for oneself cannot become a Buddha. Thus, the sambhogakāya is the karmic result obtained when the resolve is aroused at the causal stage and merit and virtue have been perfected.
《华严经》说得很清楚，善财童子看见弥勒菩萨（就是我们说的兜率天的弥勒菩萨）的报身时感叹：多么庄严，多么美好！弥勒菩萨对善财童子讲：“你根本智是得到了，后得智还没有得到，报身还没有。	The Avataṃsaka Sūtra explains this very clearly. When Sudhana saw the sambhogakāya of Maitreya Bodhisattva—Maitreya Bodhisattva of Tuṣita Heaven, of whom we speak—he exclaimed, “How majestic! How beautiful!” Maitreya Bodhisattva said to Sudhana: “You have attained fundamental wisdom, but have not yet attained differentiated wisdom; you do not yet have the sambhogakāya.”
我呢？就是度众生的缘故，才福德圆满，感召弥勒阁，感召这个光明报身”。报身也有两种，一种是自受用报身，一种是他受用报身。	“As for me, it is because I liberate sentient beings that my merit and virtue have become complete, bringing forth Maitreya’s Pavilion and this luminous sambhogakāya.” There are also two kinds of sambhogakāya: the self-enjoyment sambhogakāya and the other-enjoyment sambhogakāya.
自受用报身就是功德巍巍所感得的大身，他受用报身就是吸引菩萨向上用功的，大小不一定，小菩萨现小报身，大菩萨现大报身。菩萨看到这光明美满的报身，会激发勇猛精进心，更加努力用功，以希早日也证到这美好的报身。	The self-enjoyment sambhogakāya is the great body brought about by towering merit and virtue. The other-enjoyment sambhogakāya draws bodhisattvas to strive upward in practice; its size is not fixed. For lesser bodhisattvas, a lesser sambhogakāya appears; for great bodhisattvas, a great sambhogakāya appears. When bodhisattvas see this luminous and perfect sambhogakāya, it inspires courageous and diligent resolve, and they strive even harder, hoping soon to realize this beautiful sambhogakāya as well.
以前，释迦牟尼佛看见另外一尊佛，入光明三昧叫火光三昧，身相好得不得了，非常羡慕，心想，我也要有这个报身！他精进用功，不懈的努力，于是提前七劫成就。所以，一个人成佛时间的长短，不是一个定数。	In the past, Śākyamuni Buddha saw another Buddha enter a luminous samādhi called the Fire-Light Samādhi. That Buddha’s bodily marks were incomparably splendid, and Śākyamuni greatly admired them, thinking, “I too want such a sambhogakāya!” He practiced diligently and made unceasing effort, thereby attaining accomplishment

	seven eons early. Thus, the time it takes a person to become a Buddha is not fixed.
我们说“三大阿僧祇”劫成佛，这个阿僧祇，就是不可知之时，时间长短不是一定的，就看我们怎么做功夫，我们用功勇猛精进，时间就短，如果懈懈怠怠，因因循循，时间就长。	We speak of becoming a Buddha in three great asaṃkhyeya eons. Asaṃkhyeya means an incalculable period of time. Its duration is not fixed; it depends on how we practice. If we apply ourselves with courageous diligence, the time is shorter. If we are lax and procrastinating, the time is longer.
最好的例子就是阿难尊者，他和释迦牟尼佛是同时发心学佛的，等到释迦牟尼佛已经成了果地佛了，阿难尊者还未开悟呢！你们看相差多大。《楞严经》就是度阿难的。	The best example is Venerable Ānanda. He and Śākyamuni Buddha aroused the resolve to study Buddhism at the same time, yet by the time Śākyamuni Buddha had already become a Buddha of fruition, Venerable Ānanda had still not awakened. See how great the difference was. The Śūraṅgama Sūtra was taught in order to liberate Ānanda.
可见成就早晚，就看我们怎么用功，懈懈怠怠的不行！阿难尊者是多闻第一，他只喜欢听这个佛如何讲，那个佛如何讲，听了很多很多，他知识很丰富，但没有用功，所以不行。我们要勇猛用功，勇猛精进时间就短了。	This shows that the timing of attainment depends on how we apply ourselves; laxness will not do. Venerable Ānanda was foremost in learning. He only enjoyed hearing how this Buddha taught and how that Buddha taught. He heard very, very much and possessed abundant knowledge, but he did not apply himself in practice, so it was ineffective. We must practice with courage and diligence; then the time will be shorter.
要证得报身，要得后得智，就要度众生，不然只成个罗汉果，不得报身。	To realize the sambhogakāya and attain differentiated wisdom, one must liberate sentient beings. Otherwise, one can attain only the fruition of an arhat and will not obtain the sambhogakāya.
化身呢？化身圆满自在，变化无碍，是应众生之机缘而显现的，就像《观世音菩萨普门品》里所说：“应以居士身得度者，即现居士身而为说法；应以宰官身得度者，即现宰官身而为说法”。	What about the nirmāṇakāya? The nirmāṇakāya is perfect and free, able to manifest transformations without obstruction. It appears in response to the capacities and conditions of sentient beings, as stated in the Universal Gateway Chapter of Avalokiteśvara Bodhisattva: “To those who can be liberated by the body of a lay practitioner, it manifests the body of a lay practitioner and teaches the Dharma; to those who can be liberated by the body of an official, it manifests the body of an official and teaches the Dharma.”

如何证得化身呢？就是功夫要做到微细流注断灭，什么叫微细流注呢？就是法相宗所说的五遍行心所（就是作意、触、受、想、思）中的意，即作意。	How does one realize the nirmāṇakāya? One must bring one's practice to the point where the subtle continuous stream is cut off. What is this subtle continuous stream? It is the mental factor of intention—namely, attention—among the five universal mental factors taught by the Dharma Characteristics School: attention, contact, feeling, perception, and volition.
这个作意最坏，时刻在分别，什么事情它都要分别，而且它像潜水员一样，在深水底下动，不在上面动，看不见，动得快的很，要到我们最后做到金刚萨　定，也就是大定，才能把这个微细流注斩断。	This attention is the worst of all: it is constantly discriminating, making distinctions about everything. Like a diver, it moves beneath deep water rather than on the surface, where it cannot be seen; and it moves with great speed. Only when we finally attain the Great Samādhi of Vajrasattva—that is, great samādhi—can we cut off this subtle continuous stream.
那我们就能现百千万亿化身，度百千万亿众生了。要圆成佛果，就是要成就这三身。“四智”呢？就是由八识转的，叫转识成智，即转第八识为大圆镜智，转第七识为平等性智，转第六识为妙观察智，转前五识为成所作智。	Then we can manifest hundreds of thousands of millions of transformation bodies and liberate hundreds of thousands of millions of sentient beings. To perfect the fruition of Buddhahood is to accomplish these three bodies. What are the four wisdoms? They are transformed from the eight consciousnesses; this is called transforming consciousness into wisdom: transforming the eighth consciousness into great perfect mirror wisdom, the seventh consciousness into the wisdom of equality, the sixth consciousness into wondrous observing wisdom, and the first five consciousnesses into the wisdom of accomplishing what is to be done.
八识转为四智，要分四步，就是六、七因中转，八、五果上圆。我们现在在事境中做断除习气的功夫，就是转六识、七识。转第六识就是把我们的分别心，转成不分别而只观察的心。	The transformation of the eight consciousnesses into the four wisdoms proceeds in four steps: the sixth and seventh are transformed at the causal stage, while the eighth and fifth are perfected at the stage of fruition. Our present work of eliminating habitual tendencies amid circumstances is the transformation of the sixth and seventh consciousnesses. To transform the sixth consciousness is to transform our discriminating mind into a mind that does not discriminate but merely observes.
我们生来就喜欢分别，这个怎么样，那个怎么样。好的要，坏的就不要，人我是非太多，一天到晚都在分别当	From birth, we like to make distinctions: this is one way, that is another way. We want what is good and

中生活，所以妄念纷飞，生死不了。第七识是传送识，等于我们单位的门房，把六识送来的信息都传到第八识里去。	reject what is bad; there are too many discriminations of self and others, right and wrong. We live amid discrimination all day long, so deluded thoughts fly about and we cannot transcend birth and death. The seventh consciousness is the transmitting consciousness. It is like the gatekeeper of an organization, transmitting to the eighth consciousness all the information sent by the first six consciousnesses.
第八识是储藏识，等于我们的仓库，接受第七识的信息，把它藏到里面。第八识的种子多得不得了，多生历劫的种子都在里面。要把这些种子都断掉，这可不容易，要到十地菩萨才能断光。所以我们要加紧做功夫。	The eighth consciousness is the storing consciousness. It is like our warehouse: it receives the information from the seventh consciousness and stores it within. The seeds in the eighth consciousness are innumerable—the seeds of many lives and kalpas are all within it. It is not easy to eliminate all these seeds; only a tenth-bhūmi bodhisattva can eradicate them completely. Therefore, we must diligently intensify our practice.
“六、七因中转”，就是现在因地修行时须着力转换，才能进而转八、五识，圆成佛果。也就是说，第八识和前五识要到后来才能转成大圆镜智而圆证佛果。	“The sixth and seventh are transformed at the causal stage” means that we must exert ourselves in transforming them during practice at the causal stage; only then can we proceed to transform the eighth and fifth consciousnesses and perfect the fruition of Buddhahood. In other words, only later are the eighth consciousness and the first five consciousnesses transformed into great perfect mirror wisdom, thereby fully realizing the fruition of Buddhahood.
现在一切众生的第八识是昏啊，它什么东西都要，不论好坏，它都抓住不放。到大圆镜智时，它就只照不动了，就不要了。前五识就是眼、耳、鼻、舌、身。它是对外的。	At present, the eighth consciousness of all sentient beings is deluded: it takes hold of everything, good or bad, and refuses to let go. Upon becoming great perfect mirror wisdom, it merely reflects without stirring and no longer grasps. The first five consciousnesses are those of the eye, ear, nose, tongue, and body. They are directed outward.
我们平常说：“兄弟八个一个痴”，第八识是痴，不管好坏它都接受。“五个门前做买卖”，就是我们的眼、耳、鼻、舌、身。眼贪色，耳闻声，鼻嗅香，舌尝味，身触境，都是对外的。	We commonly say, “Of eight brothers, one is foolish.” The eighth consciousness is foolish: it accepts everything, whether good or bad. “Five conduct business before the gate” refers to our eyes, ears, nose, tongue, and body. The eye craves forms, the ear hears sounds, the nose smells fragrances, the tongue tastes flavors, and the body contacts objects. All are directed outward.

“一个往来传消息”就是第七识，接受前面六识传给它的信息，送往第八识里藏起来。“其中一个最灵利”就是第六识，势力最强。所以要圆成三身四智才能成佛，不是一悟道就成了，还差得远呢！要好好用功才行。	“One carries messages back and forth” refers to the seventh consciousness, which receives the information conveyed to it by the preceding six consciousnesses and sends it to the eighth consciousness to be stored. “One among them is the most keen and capable” refers to the sixth consciousness, whose power is greatest. Thus, only by perfecting the three bodies and four wisdoms can one become a Buddha. One does not become a Buddha merely upon realizing the Way; one is still far from it. One must practice diligently.
佛教的根本是大乘教义，不是小乘教。小乘教是为自己，大乘教是为大家。“愿众生先我成佛”，是大心菩萨。你们大家都先成佛，我最后成佛。就要这样发心。	The foundation of Buddhism is Mahāyāna teaching, not Hīnayāna teaching. Hīnayāna teaching is for oneself; Mahāyāna teaching is for everyone. “May sentient beings attain Buddhahood before I do”—this is the aspiration of a great-resolve bodhisattva. All of you should become Buddhas first; I shall become a Buddha last. This is how one should arouse the resolve.
现在的人不是这样想，别说成佛了，就是一点小利益，都争先恐后往前抢，哎哟！我第一个，我第一个，排队我站第一个，他要捷足先登，这就是凡夫心。所以学佛心量要大，越大越先成佛。要发大心，才合乎佛教为法为人的精神。	People today do not think this way. Let alone Buddhahood, even for a small benefit they scramble to get ahead: “Oh! I am first, I am first!” When lining up, they want to stand first and get there before everyone else. This is the mind of ordinary beings. Therefore, in studying Buddhism, one’s mind-capacity must be great; the greater it is, the sooner one will become a Buddha. One must arouse a great resolve in order to accord with Buddhism’s spirit of serving the Dharma and benefiting others.
前面这些道理，都是佛教徒容易知道的，但是生死问题如何解决呢？学佛从何处下手呢？使很多学佛人都感到茫然。有一些老太公、老太太只知道念佛烧香，对这个问题并不知道。	The principles discussed above are readily known to Buddhists, but how is the problem of birth and death to be resolved? Where does one begin in studying Buddhism? These questions leave many Buddhist practitioners at a loss. Some elderly men and women know only to recite the Buddha’s name and burn incense; they do not understand this question.
还有一些人用功打坐得到点境界和消息，去向某些大师请教，大师说：“抱歉，我不知道，不敢瞎说”。他不敢讲，因为他自己未修法，没有功夫，怎么知道生死问题如何解决呢？实际上佛教把这些道理讲的很清楚。	Others gain a little experience or indication through diligent seated meditation and then seek instruction from certain masters. The masters say, “I am sorry, I do not know and dare not speak carelessly.” They dare not explain, because they

	themselves have not practiced the Dharma and lack accomplishment. How, then, could they know how the problem of birth and death is resolved? In fact, Buddhism explains these principles very clearly.
一个是竖出三界（欲界、色界、无色界），就是通过学禅、学密，把我们执着的习气，贪、嗔、痴都消了，就出去了。一个是横超三界，就是学净土宗——念佛。求佛慈悲接引往生西方极乐世界。	One way is vertical transcendence of the three realms—the desire realm, form realm, and formless realm. Through studying Chan or Esoteric Buddhism, one eliminates one's clinging habitual tendencies, greed, anger, and ignorance, and thereby leaves them behind. The other is horizontal transcendence of the three realms: studying the Pure Land school and practicing Buddha-recitation, seeking the Buddha's compassionate guidance for rebirth in the Western Land of Ultimate Bliss.
所以很多人学禅、学净、学密等，这些人知道从何处入手，但对于成佛有什么把握？他们没有深入理解佛教的深奥道理，当然就不知道了。	Thus, many people study Chan, Pure Land, Esoteric Buddhism, and so forth. They know where to begin, but how certain are they of becoming Buddhas? They have not deeply understood Buddhism's profound principles, so naturally they do not know.
至于有没有把握，其实是有办法测验的，就是两头取证：一个是顺境得意头，一切都顺当符合自己心意的时候；另一个是逆境烦恼头，任何事情都不遂心，处处倒霉、失败。	As for whether one has such certainty, there is in fact a way to test it: verify it at two extremes. One is when favorable circumstances bring success and everything goes smoothly according to one's wishes; the other is when adverse circumstances bring afflictions, nothing goes as one wishes, and one meets misfortune and failure everywhere.
顺境时，心能不动，不喜而忘形，还是佛念当前；逆境烦恼时，也不忧忿难当，仍是佛念当前。这两样能做到，念佛人临命终时，往生西方就有十足把握。	In favorable circumstances, can the mind remain unmoved, without becoming so delighted that one loses all composure, while Buddha-remembrance still remains foremost? In adverse circumstances and afflictions, can one likewise remain free of unbearable anxiety and resentment, with Buddha-remembrance still foremost? If one can accomplish these two things, then at the time of death a practitioner of Buddha-recitation can be completely certain of rebirth in the Western Pure Land.
假如处顺境就得意忘形，忘乎所以，佛号一点也提不起，只知道开心、快活；处逆境烦恼时，又是痛苦不堪，提不起佛号，那么生西就没有把握了。	If, upon encountering favorable circumstances, one becomes carried away and forgets oneself, unable even to bring up the Buddha's name and knowing only pleasure and enjoyment; and if, upon encountering adverse circumstances and afflictions, one suffers unbearably and cannot bring

	up the Buddha's name, then one has no certainty of rebirth in the West.
可能有人会问：“恐怕不对吧！我们死后中阴身出来，佛要接引我们的，不是就有把握了吗？”唉！要知道佛是不说谎话、假话、不打妄语的。佛是一定要来接引我们的。	Perhaps someone may ask, “That does not seem right. When our intermediate-state body emerges after death, will not the Buddha come to guide us? Would that not make rebirth certain?” Ah, you must know that the Buddha does not speak lies, falsehoods, or deceptive words. The Buddha will certainly come to guide us.
但是由于我们颠倒烦恼执着的缘故，就像喝醉了老酒，昏昏迷迷的，佛来接引我们，我们却看不见，那我们怎么去呢？所以莲池大师说：“念佛者多，生西者少”。莲池大师是净土宗的大德，他是不会说谎话吓人的。	Yet because of our inverted views, afflictions, and attachments, we are like people drunk on strong wine—dazed and confused. When the Buddha comes to guide us, we cannot see him. How, then, can we go? Therefore, Master Lianchi said, “Many recite the Buddha's name, but few are reborn in the West.” Master Lianchi was a great master of the Pure Land school; he would not have lied merely to frighten people.
为什么“念佛者多，生西者少”呢？就是念佛心不痛切故。	Why are there “many who recite the Buddha's name, but few who are reborn in the West”? It is because their minds are not earnest and heartfelt in Buddha-recitation.
嘴上念佛，脑筋、思想却在不断地乱转，想这想那，我们看见很多老太太、老太公一面念佛，一面还在说张家长、李家短，这样念佛能起什么作用？没有一心念佛，思想还很乱。	They recite the Buddha's name with their mouths, while their minds and thoughts continue to race about, thinking of this and that. We see many elderly women and men who, while reciting the Buddha's name, still gossip about the affairs of one family or another. What effect can such Buddha-recitation have? They lack one-pointed Buddha-recitation, and their thoughts remain very scattered.
所以，释迦牟尼佛教导我们：执持名号，若一日、若二日乃至七日，一心不乱，彼佛现前。	Therefore, Śākyamuni Buddha taught us: “Hold fast to the name for one day, two days, or even seven days, with one-pointedness of mind without distraction; then that Buddha will appear before you.”
我们若能一心不乱，就看见佛现在我们面前了，我们心乱糟糟的，佛即使来了也看不见哪！永明寿禅师说得很清楚：“念佛人的心，好比一盆水，佛就等于天上的月亮。”水清净了，月亮就现在里面了。	If we can attain one-pointedness of mind without distraction, we will see the Buddha appear before us. But if our minds are in a state of confusion, we will not see the Buddha even if he comes. Chan Master Yongming Shou explained this very clearly: “The mind of one who recites the Buddha's name is

	like a basin of water, while the Buddha is like the moon in the sky." When the water becomes clear and pure, the moon appears within it.
我们心乱，即如这盆水浑浊，月亮就现不出来。我们也看不见佛。佛是无所从来，亦无所从去的，只不过在我们心中现出形象叫如来。	When our minds are confused, it is like this basin of turbid water: the moon cannot appear, and neither can we see the Buddha. The Buddha comes from nowhere and goes nowhere; it is only when an image appears in our minds that he is called the Tathāgata.
净土宗的行人，净业成熟，快要往生时，佛就在他心中现起形象，我们念阿弥陀佛，佛就在西方现形应我们，故名感应道交。说到佛显相接引众生也有等级，因为功夫不同，所见相就不同。所以往生西方分九品。下品人只能见到化身佛，中品人看见报身佛，上品人才能见到法身佛，也就是常寂光佛。	When the pure karma of a Pure Land practitioner matures and rebirth is near, the Buddha's image arises in that person's mind. When we recite Amitābha Buddha, the Buddha manifests in the West in response to us; this is called the communion of response and accord. The Buddha's manifestation in guiding sentient beings also has grades, for according to one's accomplishment, the form one sees differs. Thus, rebirth in the West is divided into nine grades. Those of the lowest grade can see only a nirmāṇakāya Buddha; those of the middle grade see a sambhogakāya Buddha; only those of the highest grade can see a dharmakāya Buddha—that is, the Buddha of the Land of Eternal Quiescent Light.
修法、了生死，有三种实证功夫。第一种我们真能做到念起不随，念头一起就化去，毫不停滞，就像水上画图一样，在水上一划，水就合拢了。没有一点影子，没有一点痕迹。	There are three kinds of actual realization in practice for transcending birth and death. First, one must truly be able not to follow a thought when it arises: as soon as a thought arises, it dissolves without the slightest pause, like drawing on water. With a single stroke upon water, the water closes again, leaving not the slightest image or trace.
如鸟过长空，无有行迹，就能于生死岸头得自在，要到哪里就能到哪里，不为业力所支配，就是受生自在。第二种，我们能够于前面讲过的两种境界，好的一头，坏的一头，都是平平常常，心一点也不波动。	Like a bird crossing the vast sky, leaving no track of its flight, one can thereby attain freedom at the threshold of birth and death: one can go wherever one wishes, is not controlled by karmic force, and has mastery over taking rebirth. Second, amid the two conditions discussed earlier—the favorable and the adverse—one remains completely ordinary and the mind does not stir in the least.
我们的心没有好的喜欢，不好的就烦恼，那么分段生死就了了。所以说，参禅刚开悟的人分段生死并没有了。	When our minds do not delight in what is good or become troubled by what is not good, then segmented birth and death is ended. Therefore, for those who have just awakened through Chan

	inquiry, segmented birth and death has not yet ended.
为什么呢？因为习气重，还未消除，心还不能不逐境生情，教下说为思惑未除，分段生死未了，所以净土宗的人批评禅宗，说禅宗人虽然开悟了，但分段生死未了，不如净土稳妥，即是这思惑未断之故。	Why? Because their habitual tendencies are strong and have not yet been eliminated; their minds still cannot avoid giving rise to feelings in response to circumstances. In the doctrinal teachings, this is called the failure to eliminate thought-delusions; therefore segmented birth and death has not ended. For this reason, Pure Land practitioners criticize the Chan school, saying that although Chan practitioners have awakened, their segmented birth and death has not ended, and Pure Land is more secure and reliable. This is because thought-delusions have not yet been cut off.
教下将粗分无明为见惑与思惑。思惑就是思想对境而生心；见惑就是知见。认识了什么是正路，什么是邪路；什么是真，什么是妄，再不走错路，再不颠倒执著，就是见惑断了。	The doctrinal teachings divide the coarse aspect of ignorance into view-delusions and thought-delusions. Thought-delusions are the mind's arising in response to objects and circumstances; view-delusions are erroneous views. Once one recognizes what is the right path and what is the wrong path, what is true and what is false, no longer takes the wrong path, and no longer clings with inverted views, then view-delusions have been eliminated.
见惑容易断，思惑难断哪！人的习气总是见到好的爱，见到坏的就厌恶、烦恼，心不平衡，总在妄动，住执难舍，所以生死不能了，还是要在六道中轮回，出不了生死。做到第一种，念起不随，就能做到受生自在。	The afflictions of views are easy to sever, but the afflictions of thought are difficult to sever! Habitual tendencies always make people love what they see as good and hate and become troubled by what they see as bad. The mind lacks equanimity; it is constantly stirred by delusion, and abiding attachments are hard to relinquish. Therefore, one cannot transcend birth and death, but must continue to revolve in the six realms, unable to escape birth and death. When one accomplishes the first kind—when thoughts arise, do not follow them—one can attain mastery over taking rebirth.
“受生”，就是投胎能作主了，要到那里就到那里，要到西方就到西方，要到东方就到东方，不受业力的牵缠，自己能作主了。做到第二种，心不随境牵，即能变化自在，了脱生死了。	“Taking rebirth” means being able to choose one's rebirth: going wherever one wishes, to the West if one wishes to go West, or to the East if one wishes to go East. One is no longer bound by karmic forces and can be one's own master. When one accomplishes the second kind—when the mind is not carried away by circumstances—one attains

	mastery of transformation and is liberated from the two forms of birth-and-death—segmented and transformational.
第三种是微细流注断灭，一切化空，唯有圆觉大智现前，就能现百千万亿化身，度百千万亿众生了。这就是一切用功人修法证道的真实验证。我们修心中心法和参禅一样，都是从第八识下手，在心地上用功。	The third kind is the cessation of the subtle continuous stream: everything dissolves into emptiness, and only the great wisdom of perfect enlightenment appears before one. Then one can manifest countless transformation bodies and liberate countless sentient beings. This is the true verification attained by all who exert themselves in practice and realize the Way. Our practice of the Heart-of-Heart Dharma is like Chan meditation: both begin with the eighth consciousness and work on the mind-ground.
这和其它密法不同，所以称为禅密，只和禅宗同一鼻孔出气，但在入手修法时略有不同。心密是用六个手印一个咒打开本来，然后再用禅宗的保任方法，勤除习气，时时观心，处处觉照，而与禅合辙。	This differs from other forms of Esoteric Buddhism, and so it is called Chan-Esoteric practice. It is of one breath with the Chan school, though its initial method of practice differs slightly. Heart esotericism uses six mudrās and one mantra to open up one's original nature; it then employs the Chan method of safeguarding realization, diligently removing habitual tendencies, constantly observing the mind, and remaining aware in every circumstance. In this way, it accords with Chan.
一俟观照圆熟，证成寂而常照，照而常寂，归家稳坐，就不用觉，不要观了。这方是做一切功夫的真正最后把握。这样的功夫，讲起来容易，要真正做到，还是要费点力气的。不费点力气你也做不到。	Once contemplation has become fully mature, one realizes that quiescence is ever illuminating and illumination is ever quiescent. Having returned home and seated oneself securely, there is no longer any need to maintain awareness or to contemplate. Only this is the true final assurance in all practices. Such practice is easy to speak of, but to accomplish it in truth still requires some effort. Without making some effort, you cannot accomplish it.
说到做不到，只懂理，事上做不到，没有用处。所以在修法的途程上，分事法界、理法界、理事无碍法界和事事无碍法界四个不同的过程。事事无碍法界，就是任何事情都无妨碍，不管哪里都能去得，还要更进一步，连事事无碍的意境也不立！这样才是真正的禅和子，真正的明心见性者。这就是解决生死问题的根本，成佛的关键！	To speak of it without being able to do it means that one understands only principle but cannot put it into practice; this is of no use. Therefore, along the path of practice there are four distinct stages: the dharma realm of phenomena, the dharma realm of principle, the dharma realm in which principle and phenomena interpenetrate, and the dharma realm of the nonobstruction among phenomena. The dharma realm of the

	nonobstruction among phenomena means that no matter what one does, there is no obstruction; one can go anywhere. Yet one must go a step further and not establish even the conception of the nonobstruction among phenomena. Only then is one a true Chan practitioner, one who truly realizes the mind and sees one's true nature. This is the foundation for resolving the problem of birth and death, and the key to attaining Buddhahood!

（二）三界唯心、万法唯识

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

前面我们讲了，成佛了生死不外有两种方法：一种是竖出三界，一种是横超三界。三界就是指欲界、色界和无色界。	As we explained earlier, there are no more than two ways to attain Buddhahood and transcend birth and death: one is vertical transcendence of the three realms, and the other is horizontal transcendence of the three realms. The three realms are the desire realm, form realm, and formless realm.
欲界就是指有淫欲心的世界。主要包括：天人、修罗、人、畜牲、饿鬼、地狱这六道，欲界众生有生命、有肉体，就是因为有淫欲心。	The desire realm refers to the world of beings with sexual desire. It principally includes the six realms of devas, asuras, humans, animals, hungry ghosts, and hell beings. Beings in the desire realm have life and physical bodies precisely because they possess sexual desire.
中阴身（就是我们平常说的灵魂）看见男女同房，淫欲心起，充当了第三者（谈恋爱也有第三者，不过这儿是指中阴身）。	The intermediate-state body (what we ordinarily call the soul) sees a man and woman having intercourse; sexual desire then arises, and it becomes a third party. (There can also be a third party in a romantic relationship, but here this refers to the intermediate-state body.)
因为中阴身是以风大为主，同房的男女看不见，在男子射精时就把中阴身冲进女子的子宫里，于是他就投胎了。所以要了生死，必须要断除淫欲心。现在大家都讲开放，也讲“性开放”，乱得很。	Because the intermediate-state body is principally composed of the wind element, the man and woman having intercourse cannot see it. When the man ejaculates, it is propelled into the woman's womb, and thus it takes rebirth. Therefore, to transcend birth and death, one must eliminate sexual desire. Nowadays everyone speaks of openness, including “sexual liberation,” and things have become quite chaotic.

我看淫欲心还是不能开放，我们不能像西方国家一样搞性开放，弄乱了不好。还是中国的性保守要好一些。欲界越高，淫欲心越淡。欲界仅天界就有六层，亦称六欲天。淫欲心相应也有六种，即：受欲、交、抱、握、笑、视。	In my view, sexual desire should not be made open in this way. We should not engage in sexual liberation as Western countries do; creating disorder is not good. China's more conservative approach to sex is still somewhat better. The higher one rises in the desire realm, the weaker sexual desire becomes. The desire realm has six heavenly levels alone, also called the Six Desire Heavens. Correspondingly, there are six forms of sexual desire: receiving desire, intercourse, embracing, holding hands, smiling, and looking.
第一层是四天王天，四天王天在佛经说来是在须弥山腰。须弥山是个大山，这是形象说法，只是打个比方。太阳和月亮都在须弥山腰转。四天王天分东南西北四天王。这里的天人还是有淫欲心，即“受欲”。	The first level is the Heaven of the Four Heavenly Kings. According to the Buddhist scriptures, it is situated halfway up Mount Sumeru. Mount Sumeru is a great mountain, but this is figurative language, merely an analogy. The sun and moon both revolve halfway up Mount Sumeru. The Heaven of the Four Heavenly Kings is divided among the four heavenly kings of the east, south, west, and north. The devas there still have sexual desire, namely “receiving desire.”
受欲就是接受淫欲心，和我们人差不多，淫欲心还很浓，只是稍微淡一些。第二层是忉利天。忉利天就是玉皇大帝住的地方。“忉利”两个字翻成中文就是三十三，所以也叫三十三天。	To experience desire means to entertain lustful thoughts. They are much like us humans: their lustful thoughts are still quite strong, only slightly less so. The second level is Trāyastriṃśa Heaven. This is where the Jade Emperor resides. The two characters daoli translate into Chinese as “thirty-three,” so it is also called the Heaven of the Thirty-Three.
这层天不是说有三十三层，而是分东南西北中五方。东南西北每一方横向有八天，四乘八得三十二，加中央一方就是三十三。玉皇大帝就住在中央一方统治东南西北四方，也管理我们人间。	This does not mean that this heaven has thirty-three levels. Rather, it is divided into the five directions of east, south, west, north, and center. Each of the four cardinal directions contains eight heavens arranged laterally; four times eight makes thirty-two, and with the central direction there are thirty-three. The Jade Emperor dwells in the central direction, governing the four directions of east, south, west, and north, and also managing our human world.
这层天的淫欲心比四天王天又减少了，但男女还是要相交的，即“交”。太阳在四天王天（即须弥山腰）下照人间，上照忉利天。在这些地方太阳升起来是白天，落下去是黑夜，一升一落就是一天，时间较短。	At this heavenly level, sexual desire is further diminished in comparison with the Heaven of the Four Heavenly Kings, but men and women must still have intercourse, namely “intercourse.” The

	sun shines downward from the Heaven of the Four Heavenly Kings—halfway up Mount Sumeru—upon the human world, and upward upon the Trāyastriṃśa Heaven. In these places, when the sun rises it is daytime, and when it sets it is nighttime; one rising and one setting make a day, so time is relatively short.
第三层是夜摩天，在夜摩天不论日夜都是亮的，它是以莲花开了作为白天，莲花合起来作为黑夜，所以这里的一天就很长。夜摩天的淫欲心比前两层天又减少了，少到什么程度呢？只是拥抱一下就行了，即“抱”。	The third level is the Yāma Heaven. In the Yāma Heaven, it is bright regardless of day or night. The opening of lotus flowers marks the day, and their closing marks the night, so a day there is very long. Sexual desire in the Yāma Heaven is further diminished from the preceding two heavens. To what extent? A mere embrace is enough, namely “embracing.”
就像西方人要好，见面拥抱一下。第四层是兜率天，淫欲心又淡了一些。男女两人只需拉拉手就行了，即“握”。就像我们见面握手一样，抱也不用抱了。第五层是化乐天，淫欲心就更淡了，只是相对一笑就行了，即“笑”。	It is like Westerners who embrace when they meet as a gesture of affection. The fourth level is Tuṣita Heaven, where sexual desire is still weaker. A man and woman need only hold hands, namely “holding hands.” It is like our shaking hands when we meet; there is no need even to embrace. The fifth level is the Nirmāṇarati Heaven, where sexual desire is still fainter: a smile exchanged face-to-face is enough, namely “smiling.”
男女两人相对一笑，碰都不用碰，手也不用拉了。第六层是他化自在天。他化自在天是天顶，这地方男女两人笑也不用笑了，只是相对一看就好了，即“视”。所以受欲、交、抱、握、笑、视都是淫欲心。这些淫欲心都断了就生色界天了。	A man and woman merely smile at one another; they need not touch each other or even hold hands. The sixth level is the Paranirmita-vaśavartin Heaven, the highest heaven. There, a man and woman need not even smile; a glance at one another is enough, namely “looking.” Thus, receiving desire, intercourse, embracing, holding hands, smiling, and looking are all forms of sexual desire. When all these sexual desires have been eliminated, one is born in the form realm heavens.
色界比欲界要好，有很妙的色相，只是形象稀薄，我们肉眼看不见。色界有四禅天：即初禅、二禅、三禅和四禅。在达摩祖师未来之前，中国禅宗讲的都是“四禅八定”。	The form realm is superior to the desire realm. It has exceedingly wondrous forms and appearances, though they are subtle and insubstantial, beyond the sight of our physical eyes. The form realm has the heavens of the four dhyānas: the first, second, third, and fourth dhyānas. Before Patriarch Bodhidharma came to China, Chinese Chan teachings spoke only of the “four dhyānas and eight samādhis.”

在初禅天就能升腾放光；到二禅天就是喜悦无穷，即人们所说的法喜充满；三禅天则快乐无比，这个快乐是世间任何事情都无法比拟的。	In the heaven of the first dhyāna, one can rise into the air and emit light. In the heaven of the second dhyāna, there is boundless joy, what people call being filled with Dharma joy. In the heaven of the third dhyāna, there is incomparable bliss, a bliss that nothing in the world can match.
功夫做得好就可以尝到这个味道，快乐得很；四禅天叫舍念清净地，就是禅定功夫深了，乐也没有了。西方极乐世界中的“极乐”就是指都化空了，乐也不可得。假如你还有乐在，还是有心，还是有妄想妄念，还是没有成道。	If one's practice is good, one may taste this state and experience great bliss. The fourth dhyāna heaven is called the ground of purity through relinquishing thought. When one's meditative practice has become deep, even bliss is absent. The “utmost bliss” of the Western Pure Land of Ultimate Bliss means that all has been transformed into emptiness, and even bliss cannot be obtained. If bliss still remains, there is still mind, still deluded thought and deluded ideation, and one has not yet realized the Way.
到了四禅天就连色也不住了。有的人说，我淫欲心没有了，但碰到好看的人还是想看一看。这就是色心还在。所以淫欲心是粗妄，色比较微细。我们除习气要先断淫欲，后断色相。假如没有什么美，没有什么丑，都平等了，那么我们就出色界到无色界了。	Upon reaching the fourth dhyāna heaven, one no longer abides even in form. Some people say, “My sexual desire is gone, but when I encounter an attractive person, I still want to take a look.” This means that attachment to form still remains. Thus, sexual desire is a coarse delusion, while form is comparatively subtle. In eliminating habitual tendencies, we must first eliminate sexual desire and then eliminate attachment to forms and appearances. If there is no beauty and no ugliness, and all are equal, then we leave the form realm and enter the formless realm.
无色界并不是什么形象都没有，只是越高越微妙。越高越微薄。无色界即四空天，就是空无边处，识无边处，无所有处，非想非非想处。如果我们认为有空可得，住在空上还是出不了空界。所以要无所住，空也不可得，那么就出了空界，即出无色界了。	The formless realm does not mean that there are no appearances whatsoever; rather, the higher one goes, the subtler and more wondrous they become. The higher one goes, the more tenuous they become. The formless realm consists of the four formless heavens: the sphere of infinite space, the sphere of infinite consciousness, the sphere of nothing whatsoever, and the sphere of neither perception nor non-perception. If we think emptiness can be attained and abide in emptiness, we still cannot leave the formless realm. Therefore, one must abide nowhere; emptiness too cannot be obtained. Then one leaves the formless realm.

假如欲断了，色断了，空也不住了，这样就竖出三界了。由于竖出三界很难，因此有一个方便法门净土宗可以横超三界。不用这么一层层地竖出。比如破竹子，竹节很多，竖着一节一节地破开很难。横着只要破一层就行了。	If desire has been eliminated, form has been eliminated, and one no longer abides in emptiness, then one has vertically transcended the three realms. Because vertically transcending the three realms is very difficult, there is an expedient Dharma gate, the Pure Land school, through which one may horizontally transcend the three realms. There is no need to ascend vertically through the levels one by one. It is like splitting bamboo: it has many joints, and splitting it lengthwise, joint by joint, is difficult. Splitting it crosswise requires breaking through only one layer.
修净土就是要破开这一层，横超到西方极乐世界去。我们不论竖出三界还是横超三界，都要做功夫。即使是一层也要破开才行，不然还是出不了三界的牢狱。现在的净宗行人不好好用功，以为敲敲唱唱就行了。	Pure Land practice is a matter of breaking through this layer and horizontally transcending to the Western Pure Land of Ultimate Bliss. Whether we vertically transcend the three realms or horizontally transcend them, we must practice. Even a single layer must be broken through; otherwise, we still cannot escape the prison of the three realms. Nowadays, Pure Land practitioners do not apply themselves diligently, thinking that chanting and singing are enough.
连这一层也破不开怎么能生西方，出三界呢？所以修净土的人还是要做到“一心不乱”，要得“念佛三昧”才行。	If one cannot even break through this single layer, how can one be reborn in the West and leave the three realms? Therefore, those who practice the Pure Land must still attain one-pointedness of mind without distraction and achieve the Buddha-recitation samādhi.
佛在《阿弥陀经》中讲得很清楚：“执持名号，若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不乱。其人临命终时，阿弥陀佛与诸圣众现在其前。	The Buddha explains very clearly in the Amitābha Sūtra: “Uphold the name [of Amitābha Buddha] for one day, two days, three days, four days, five days, six days, or seven days, with one-pointedness of mind without distraction. When that person approaches the end of life, Amitābha Buddha and the assembly of sages will appear before them.”
”这样才能往生啊！另外密宗的“颇哇法”也是教我们横超的。它是假佛力加持的一个方便法，比较简单，只要我们把脉管明点观想成功就行了（关于“颇哇法”在本书作了详细介绍）。修“颇哇法”用心痛切的人七天就能修成。假使我们不好好用功，七十天也不行。所以要好好用功才行。	Only in this way can one attain rebirth. In addition, the Esoteric Buddhist practice of phowa also teaches us horizontal transcendence. It is an expedient method that relies on the empowering support of Buddha's power, and it is comparatively simple: one need only successfully visualize the channels and bindus. (This book provides a detailed introduction to the practice of phowa.) Those who

	practice phowa with earnest and urgent resolve can accomplish it in seven days. But if we do not apply ourselves diligently, even seventy days will not suffice. Therefore, we must practice diligently.
假如功夫做得好就应当有空、乐、明三种妙明境界现前。但是我们不能着相，如果着空相就不能出空界，着乐相就不能出欲界（这个乐就是淫欲心的乐），着光明相就不能出色界。	If one's practice is good, the three wondrous, luminous states of emptiness, bliss, and luminosity should appear. Yet we must not become attached to appearances. If we become attached to the appearance of emptiness, we cannot leave the formless realm; if we become attached to the appearance of bliss, we cannot leave the desire realm—for this bliss is the bliss of sexual desire; and if we become attached to the appearance of luminosity, we cannot leave the form realm.
禅宗有个公案讲：一个和尚修法修的很好，时时刻刻如朗月当头。就是时时刻刻头上像有一个明亮的月亮大放光明。他去请教曹山祖师（洞山的徒弟叫曹山——即曹洞宗）：“朗月当头如何？”曹山祖师答道：“犹是阶下汉”。	There is a Chan koan: a monk practiced very well, and at every moment it was as though a bright moon shone above his head. That is, at every moment it was as if a bright moon above his head radiated great light. He went to consult Patriarch Caoshan—Caoshan was Dongshan's disciple, hence the Caodong school—and asked, “What about a bright moon shining above one's head?” Patriarch Caoshan replied, “You are still a man below the steps.”
就是说他还在色界之下。他又请求曹山说：“请师父慈悲接引我上阶”。曹山答道：“月落时相见”。这个公案讲得很好。那么？“月落时”，是不是指月亮没有了，黑暗了呢？不是！而是说我们在光中要不觉得有光。	This means that he was still below the form realm. The monk then asked Caoshan, “Please, Master, in your compassion guide me up the steps.” Caoshan replied, “We will meet when the moon sets.” This koan is very well expressed. But does “when the moon sets” mean that the moon is gone and there is darkness? No. It means that, while in the light, we should not feel that there is light.
就像鱼在水里不觉得有水，我们人在空气当中不觉得有空气一样，就是要求我们既不住着身体化空，也不住着快乐无比，更不住着大放光明。如果事事无住，那就成就了。一有住着就落窠臼而不能圆证佛果。	Just as fish in water do not sense the water, and we who are in the air do not sense the air, we are required neither to abide in the body transformed into emptiness, nor to abide in incomparable bliss, much less to abide in brilliant luminosity. If one abides nowhere in all circumstances, one attains accomplishment. As soon as there is any abiding, one falls into fixed patterns and cannot perfectly realize Buddhahood.
佛在《金刚经》中讲：“凡所有相，皆是虚妄”，有人理解为凡所有相都是空。其实空并不是没有相，这一点	The Buddha says in the Diamond Sūtra, “All appearances whatsoever are illusory.” Some people

大家要注意。对于空的理解有很多种：凡夫认为是相对空，也叫顽空；外道认为是断灭空；二乘认为是析法真空，也叫偏空；初入门菩萨认为是体法真空；而佛所证得的是妙有真空。下面我们分别解释：	understand this to mean that all appearances are empty. Yet emptiness does not mean the absence of appearances; everyone should take careful note of this. There are many understandings of emptiness: ordinary beings regard it as relative emptiness, also called stubborn emptiness; non-Buddhist paths regard it as annihilationist emptiness; practitioners of the two vehicles regard it as analytical true emptiness, also called biased emptiness; bodhisattvas newly entering the path regard it as true emptiness inherent in dharmas; whereas what the Buddha realizes is true emptiness as wondrous presence. We shall now explain these separately:
凡夫认为空是针对有来讲的。杯子放在这里是有，拿走了就是空；杯子里装水是有，水倒掉了就是空；人活着就是有，人死了就是空。机械地将空和有对立起来，这就是凡夫对空的理解，就是相对空。	Ordinary beings understand emptiness in contrast to existence. A cup placed here exists; when it is removed, there is emptiness. Water in a cup exists; when the water is poured out, there is emptiness. When a person is alive, there is existence; when a person dies, there is emptiness. To mechanically oppose emptiness and existence in this way is the ordinary person's understanding of emptiness: relative emptiness.
外道认为凡有相的都是虚妄，任何相都不要，认为这就是空，死在那里了。要是这样的话，房子不要烧掉算了，衣裳不穿脱掉算了，连饭也不用吃了，都空掉好了。所以这样理解是错误的，这就是断灭空。	Non-Buddhist paths believe that whatever has an appearance is illusory, that no appearances should remain, and that this is emptiness; they become fixed there. If that were so, one might as well burn down one's house, take off one's clothes and go without them, and not even eat; then everything would be empty. Such an understanding is mistaken. This is annihilationist emptiness.
二乘人所证的空是析法真空（析就是分析）。他们经过分析认为：所有事相都是假的，只有我们的法身是真的。离开了相另外有个法我在，这样就把色法和心法分成两个部分。	The emptiness realized by practitioners of the two vehicles is analytical true emptiness—“analytical” means to analyze. Through analysis, they conclude that all phenomena are false and that only our dharmakāya is real. They believe that apart from appearances there is a separate dharma-self, thereby dividing material dharmas and mental dharmas into two parts.
认为色法是色法，心法是心法，要证成妙体，就要离开色相。这就好比镜子和影子，他们要避开影子而执取镜光，实际是偏空了。我们知道色法有形体、颜色、有相可见，心法没有形体无相可见（比如我们的思想）。	They regard material dharmas as material dharmas and mental dharmas as mental dharmas, believing that to realize the wondrous essence one must leave behind material appearances. This is like a

	mirror and its reflections: they avoid the reflections and cling to the mirror's light. In fact, this is biased emptiness. We know that material dharmas have form and color and can be seen as appearances, whereas mental dharmas have no form and no appearance that can be seen—for example, our thoughts.
两者可以分别，但不可分开。他们不知道色法就是心法所显现的，偏执心法，执取法我，这样就偏空了。所以二乘人逃避世法，躲到深山里修行，这样就不能圆满。初地菩萨（又称初入门菩萨。天台宗和华严宗均分五教。	The two can be distinguished, but they cannot be separated. Such people do not know that material dharmas are manifestations of mental dharmas. They one-sidedly cling to mental dharmas and grasp at a dharma-self; this too is biased emptiness. Thus, practitioners of the two vehicles flee worldly dharmas and hide in deep mountains to cultivate, and so cannot attain completeness. First-bhūmi bodhisattvas—also called beginning bodhisattvas—are classified within the five teachings of both the Tiantai and Huayan schools.
天台宗分：藏、通、别、圆、小乘；华严宗分：始、终、顿、圆、小乘。天台宗的通教和华严宗的始教都是指初地菩萨。）认识到任何事相本来没有自体，当下即空。不用离开事相就是空。	The Tiantai school divides them into the Tripiṭaka, Shared, Distinct, Perfect, and Lesser Vehicle teachings; the Huayan school divides them into the Initial, Final, Sudden, Perfect, and Lesser Vehicle teachings. The Shared Teaching of the Tiantai school and the Initial Teaching of the Huayan school both refer to first-bhūmi bodhisattvas. They recognize that no phenomenal appearance has any inherent substance and that it is empty right then and there. There is no need to leave phenomenal appearances behind for there to be emptiness.
杯子放在这里，不需要把杯子拿掉就是空。因这这个杯子本身并没有，它是由因缘合和而成。比如这个保温杯是由塑料壳和玻璃胆合起来做成的。	A cup placed here need not be removed for it to be empty. This is because the cup itself does not inherently exist; it is formed through the coming together of causes and conditions. For example, this thermos cup is made by combining a plastic casing and a glass liner.
杯子本身并没有，房子本身也没有，就连我们的身体本身也没有（也是地、水、火、风四大假合），一切相都是因缘合成的。所以不用离开事相方能修行，事相本身就是空。	The cup itself does not inherently exist; neither does the house itself, nor even our bodies themselves, which are also provisional combinations of the four great elements of earth, water, fire, and wind. All appearances are formed through causes and conditions. Therefore, one need not leave phenomenal appearances behind in

	order to practice; phenomenal appearances themselves are empty.
虽然理解了这一点，就不需要离开世间就能修行圆满，但他们还不知道这个色相妙用无边，这就叫体法真空。佛所证得的是妙有真空。初入门菩萨虽然知道色法与心法不二，但还不知道有妙用。	Although they understand this point and thus need not leave the world in order to perfect their practice, they still do not know that material appearances have boundless wondrous functioning. This is called the true emptiness of dharmas in their essence. What the Buddha realizes is wondrous presence and true emptiness. Although beginning bodhisattvas know that material dharmas and mental dharmas are nondual, they do not yet know of wondrous functioning.
如能知道色相妙用无边，利用色相就是真空妙有了，比如五蕴（色、受、想、行、识）是遮蔽我们本性光明的坏东西，所以要“照见五蕴皆空”。但反过来五蕴又是妙用。成所作智就是利用五蕴来成就一切事业。	If one can know that material appearances have boundless wondrous functioning, then making use of material appearances is true emptiness and wondrous presence. For example, the five aggregates—form, feeling, perception, formations, and consciousness—are harmful things that obscure the luminosity of our intrinsic nature, so one must “see that the five aggregates are all empty.” Yet conversely, the five aggregates are also wondrous functioning. The wisdom of accomplishing what is to be done makes use of the five aggregates to accomplish all undertakings.
比如，释迦牟尼佛降生，投胎王子，现了一个妙相——三十二相八十种好的色身（这就是色）。他为救度众生，不离开众生，不放手众生，就要摄受广大众生（这就是受）。	For example, when Śākyamuni Buddha was born, he entered the womb as a prince and manifested a wondrous appearance: a physical body with the thirty-two marks and eighty excellent characteristics. This is form. To liberate sentient beings, he did not leave them behind or let go of them, but embraced and guided the vast multitude of sentient beings. This is feeling.
众生的根基不同，要说不同的法，所以他要思考怎样说法能才对机（这就是想）。什么时候、在什么地方、用什么方法去度脱众生，就要具体去做。还有的众生与佛无缘，佛就让另外有缘的众生与他说法。	Sentient beings have different capacities, and different Dharma teachings must be given to them. Therefore, he had to consider how to teach the Dharma in a way suited to their capacities. This is perception. When, where, and by what method sentient beings should be liberated had to be carried out in concrete action. Some sentient beings had no affinity with the Buddha, so the Buddha had other sentient beings who did have affinity with them teach them the Dharma.

有一个城东老母，佛给她说法（佛说法说的最好），她却不听。还把耳朵捂起来说：“不听，不听”。佛说：“那我现神通给你看”。她把眼睛闭起来说：“不看，不看”。	There was an old woman east of the city to whom the Buddha taught the Dharma—the Buddha taught the Dharma better than anyone—but she would not listen. She even covered her ears and said, “I will not listen, I will not listen.” The Buddha said, “Then I will display spiritual powers for you to see.” She closed her eyes and said, “I will not look, I will not look.”
佛知道与她无缘，就叫一个同她有缘的童子来给她说法，她倒接受了。所以佛为救度众生，行持也有所不同（这就是行）。	The Buddha knew that he had no affinity with her, so he asked a child who did have affinity with her to teach her the Dharma, and she accepted it. Thus, in liberating sentient beings, the Buddha's conduct also differed according to circumstances. This is formations.
识就是知识，积累的经验，对我们来说就是要转识成智，识和智其实是一个东西，就好比水起波浪，水就是波浪，波浪就是水。波浪就像识，水就像智。佛的智慧最圆满，知识最渊博，他识得各种众生的根基（这就是识）。	Consciousness is knowledge and accumulated experience. For us, the task is to transform consciousness into wisdom. Consciousness and wisdom are actually one thing, just as water and its waves are one: water is waves, and waves are water. Waves are like consciousness, and water is like wisdom. The Buddha's wisdom is most complete and his knowledge most extensive; he knows the capacities of all kinds of sentient beings. This is consciousness.
佛正是利用色、受、想、行、识来度脱众生，这样五蕴反过来就成妙用了。初入门菩萨对空的理悟上还差这么一层，所以还不究竟。要到佛所证得的妙有真空，真空妙有，有就是空，空就是有，这才究竟。	It is precisely by making use of form, feeling, perception, formations, and consciousness that the Buddha liberates sentient beings. Thus, the five aggregates in turn become wondrous functioning. Beginning bodhisattvas still lack this further level of awakening at the level of principle concerning emptiness, and therefore are not yet ultimate. Only upon reaching the Buddha's realization of wondrous presence and true emptiness—true emptiness and wondrous presence, where presence is emptiness and emptiness is presence—is it ultimate.
真空妙有就是说既然有佛性，就应该起妙用，妙用就是指所现的各种差别相；妙有真空就是说这些相都是由法身所显现的，本身并没有，本身就是空。	True emptiness and wondrous presence means that, since there is Buddha-nature, it should give rise to wondrous functioning; wondrous functioning refers to the various differentiated appearances that are manifested. Wondrous presence and true emptiness means that these appearances are all manifested by the

	dharmakāya. They have no inherent existence and are themselves empty.
所以体（佛性）、相（色相）、用（妙用）三者不可分割，有体必现相，有相必起用。比如，没有房子我们怎么遮蔽风雨呢？没有相，法性又在什么地方体现呢？所以理体（法性身）是成就万物的根本，也是成佛的根本。	Therefore, essence—Buddha-nature—appearance—material appearance—and function—wondrous functioning—are inseparable. Where there is essence, appearance must manifest; where there is appearance, function must arise. For example, without a house, how could we shelter ourselves from wind and rain? Without appearance, where could dharma-nature be expressed? Therefore, the principle-essence, the dharma-nature body, is the basis for the accomplishment of all things and also the basis for attaining Buddhahood.
这就叫“事以理成（理体成功其事相），理以事显（理体由事相显现出来）”。所以《金刚经》说：“凡所有相，皆是虚妄”，即是真空；而《弥陀经》讲西方极乐世界的庄严妙相，即是妙有。	This is called “phenomena are accomplished through principle—the principle-essence accomplishes their phenomenal appearances—and principle is manifested through phenomena—the principle-essence is revealed through phenomenal appearances.” Thus, the Diamond Sūtra says, “All appearances whatsoever are illusory,” which is true emptiness; while the Amitābha Sūtra describes the magnificent and wondrous appearances of the Western Land of Ultimate Bliss, which is wondrous presence.
有人不懂，就认为这不是矛盾吗？其实并不矛盾。真空者正是妙有，妙有者正是真空。镜子里总是有影子，没有影子就不称其为镜子。不能现相起用，就不是佛性，所以，佛性有种种的妙用。	Some people do not understand and think, “Is this not a contradiction?” In fact, it is not contradictory. True emptiness is precisely wondrous presence, and wondrous presence is precisely true emptiness. There are always reflections in a mirror; without reflections, it could not be called a mirror. If it could not manifest appearances and give rise to function, it would not be Buddha-nature. Therefore, Buddha-nature has all kinds of wondrous functioning.
双身、饮血、裸体、愤怒等形象都是我们的心所显现的，不是心外另有的。心外无法，法外无心。我们的佛性本来就具足一切妙用，既不是从什么地方生出来的，也不会在什么地方灭掉。它无始无终，本来如此。	Images such as male-female union, drinking blood, nakedness, and wrath are all manifested by our own minds; they are not something separate outside the mind. Outside mind there is no dharma, and outside dharmas there is no mind. Our Buddha-nature is inherently complete with all wondrous functioning. It neither arises from anywhere nor ceases anywhere. It has neither beginning nor end; it has always been so.

就是因为我们不知道而迷于色相，向外追求，造业受报，而枉受六道轮回无有了期。我们现在应该马上觉醒，不要再迷误了。	It is precisely because we do not know this that we become deluded by material appearances, seek outwardly, create karma, undergo karmic retribution, and vainly endure the endless cycle of rebirth in the six realms. We should awaken immediately and no longer remain deluded.
既然我们本性有如此广大之妙用，为什么只捞取外面一点点假相而忘记我们博大的佛性呢？明白这个道理之后，大家就不要再去追求外面的境界，应随缘任运就好。由于前世造的因不同，这一世所受的果就不同。	Since our intrinsic nature possesses such vast wondrous functioning, why do we grasp only a tiny bit of false appearance outside ourselves and forget our vast Buddha-nature? Once we understand this principle, we should no longer pursue external circumstances, but simply accord with conditions and let things take their course. Because the causes created in previous lives differ, the results experienced in this life also differ.
这就是“欲知前世因，今生受者是。欲知来世果，今生做者是”。都逃不脱因果法则。所以现在我们每个人的缘分、业力、身体条件等等都不相同。只要我们随缘度日就好，今天的因缘如此，今天就这样过。	This is what is meant by: “If you wish to know the causes of past lives, look at what you receive in this life. If you wish to know the results of future lives, look at what you do in this life.” No one can escape the law of cause and effect. Therefore, each of us now has different affinities, karmic forces, physical conditions, and so forth. We need only live in accordance with conditions: if today's conditions are thus, then live through today in this way.
明天的因缘如彼，明天就那样过。心里不要有芥蒂，不要去追求，不要着实惠，做一个“绝学无为闲道人”。	If tomorrow's conditions are otherwise, then live through tomorrow in that way. Do not harbor resentment in your heart, do not pursue things, and do not cling to tangible benefits. Be “a carefree person of the Way, beyond learning and contrivance.”
只要能一切放下，就一切无碍了，那就是佛了！六祖慧能大师讲的很清楚：我们前念着相、前念迷就是凡夫，后念觉悟了就是佛。就这么快，不需要怎么修，只要能觉悟、一切放下、不着相就行了。	So long as one can let go of everything, there are no obstructions; that is Buddhahood. Sixth Patriarch Master Huineng explained this very clearly: when the preceding thought clings to appearances and is deluded, one is an ordinary being; when the following thought awakens, one is a Buddha. It is that quick. There is no need for elaborate practice; one need only awaken, let go of everything, and not cling to appearances.
所以韶国师做的一首四句偈就很好。他说：“通玄峰顶不识人间，心外无法满目青山”。通玄峰顶，就是说又	A four-line verse composed by National Teacher Shao expresses this well. He said: “At the summit of the Peak of Penetrating the Mystery, one does not

妙又高的山，表示我们的佛性。不识人间，就是说人间万物都是假象，都不可得，不要着相。	recognize the human world; outside the mind there is no dharma, and the eyes are filled with green mountains." The summit of the Peak of Penetrating the Mystery means a mountain that is both wondrous and lofty, representing our Buddha-nature. "One does not recognize the human world" means that all things in the human world are false appearances and unobtainable, so one should not cling to appearances.
我们坏就坏在着相，物欲高涨没有满足的时候。心外无法（佛教里的法字用的很广，可以说一切事事物物乃至于抽象的思想都属于法），就是说法就是心，心就是法。一切事事物物都是我的心所显现的，都是我自己。	Our problem lies in clinging to appearances: material desires swell endlessly and are never satisfied. "Outside the mind there is no dharma"—the word dharma is used very broadly in Buddhism and may refer to all things and affairs, even abstract thoughts—means that dharma is mind and mind is dharma. All things and affairs are manifested by my own mind; they are all myself.
所以"会万物归己者，其唯圣人乎？"一切都是我，一切都是佛。桌子也是佛，椅子也是佛，房子也是佛……无一不是佛。因为都是我们自性所显现的。明白这个道理就不要再追逐色相了。	Thus, "Who but a sage can return the myriad things to oneself?" Everything is myself; everything is Buddha. The table is also Buddha, the chair is also Buddha, the house is also Buddha—there is nothing that is not Buddha, because all are manifested by our intrinsic nature. Once we understand this principle, we should no longer pursue material appearances.
放下来随缘度日，这样很轻松，很愉快，很自在。该多好啊！所以说："君子坦荡荡，小人长戚戚"。小人就是常常患得患失：哎哟，这下我不成功，万一失败了怎么办？整日忧愁啊，烦恼啊。所以学佛就有这个好处，能使我们快乐轻安，能使我们得大自在，可见佛教对于我们人类真是太好了！	Let go and live in accordance with conditions. This is easy, joyful, and free. How wonderful it is! Thus it is said, "The noble person is open and at ease; the petty person is always anxious." Petty people are always worried about gain and loss: "Oh no, what if I do not succeed? What if I fail?" They spend all day in sorrow and affliction. This is the benefit of studying Buddhism: it can make us joyful and at ease, and grant us great freedom. It is clear that Buddhism is truly excellent for humankind.
在佛教经典上讲："三界唯心，万法唯识"。三界我们前面讲了，就是指欲界、色界，无色界。因为我们有淫欲心所以有欲界，欲界里有六欲天，淫欲心就有六种：受欲、交、抱、握、笑、视。天界越高淫欲心越淡。	Buddhist scriptures say, "The three realms are mind-only; all phenomena are consciousness-only." As we explained earlier, the three realms are the desire realm, form realm, and formless realm. Because we have sexual desire, there is the desire realm. Within the desire realm are the six desire heavens, and sexual desire has six forms: desire through receiving, intercourse, embracing, holding,

	smiling, and looking. The higher the heavenly realm, the fainter sexual desire becomes.
到了笑也不用笑，看也不用看的时候，淫欲心就完全没有了。这样就到了色界，色比欲要微细一些。这时虽没有淫欲心，但仍然执着在色相上。好看的就喜欢，不好看的就厌恶，这就没有出色界。	When one has no need even to smile or look, sexual desire is completely absent. One then reaches the form realm, where form is subtler than desire. Although sexual desire is absent at this point, one still clings to material appearances. One likes what is attractive and dislikes what is unattractive; thus one has not yet gone beyond the form realm.
假如没有什么美，也没有什么丑，都平等，就出色界到了空界。如果住在空界上认为有空可得那么就出不了空界。所以“三界唯心”就是说三界都是由我们的心所创造的。	If there is neither beauty nor ugliness, and all are equal, one goes beyond the form realm and reaches the realm of emptiness. But if one abides in the realm of emptiness and believes that emptiness is something obtainable, one cannot go beyond the realm of emptiness. Thus, “the three realms are mind-only” means that the three realms are all created by our minds.
“万法唯识”就是说一切事事物物、思想都是我们的识所变现的。一切事事物物、思想就是法，我们的分别心就是识。从前憨山大师入定到兜率内院问弥勒菩萨：“什么是识？什么是智？”（智是智慧，识是知识。	“All phenomena are consciousness-only” means that all things, affairs, and thoughts are transformed and manifested by our consciousness. All things, affairs, and thoughts are dharmas, while our discriminating mind is consciousness. Formerly, Master Hanshan entered samādhi and went to the Inner Court of Tuṣita to ask Maitreya Bodhisattva, “What is consciousness? What is wisdom?” Wisdom is wisdom, and consciousness is knowledge.
）弥勒菩萨说：“分别是识，无分别是智”。讲得既简单又清楚。我们人总是在分别这个好那个坏，这个大那个小，这就是识。所以一切事事物物、思想都是“唯心所现，唯识所变”。	) Maitreya Bodhisattva said, “Discrimination is consciousness; non-discrimination is wisdom.” This is both simple and clear. We people are always discriminating: this is good, that is bad; this is large, that is small. That is consciousness. Therefore, all things and phenomena, as well as thoughts, are “manifested by mind alone and transformed by consciousness alone.”
只要我们能“舍染归净，转识成智”（此语见法相宗《唯识论》）就能成佛了。“舍染归净”就是说把染过的东西（即着相的东西）都舍弃掉，都放下，归无所得。净是指无所得，而不是指清净。有个清净在还是有所得。	As long as we can “abandon defilement and return to purity, transforming consciousness into wisdom” (this phrase appears in the Consciousness-Only Treatise of the Dharma Characteristics School), we can become Buddhas. “Abandoning defilement and returning to purity” means abandoning and letting go of all that has been defiled—that is, all that involves attachment to appearances—and

	returning to nonattainment. Purity refers to nonattainment, not to purity as such. If there remains an idea of purity, there is still attainment.
所以这里的“净”就是大势至菩萨教导我们的：“都摄六根，净念相继”（此语在后面作了详细说明）。	Thus, “purity” here is what Mahāsthāmaprāpta Bodhisattva taught us: “Gather in the six sense faculties, and let uninterrupted pure mindfulness continue” (this will be explained in detail later).
“转识成智”就是要把我们的八识转成四智，转第八识成大圆镜智，转第七识为平等性智，转第六识为妙观察智，转前五识为成所作智。只要能转识成智，就能恢复我们的本来面目，重现我们的明妙真心。	“Transforming consciousness into wisdom” means transforming our eight consciousnesses into the four wisdoms: transforming the eighth consciousness into great perfect mirror wisdom, the seventh consciousness into the wisdom of equality, the sixth consciousness into wondrous observing wisdom, and the first five consciousnesses into the wisdom of accomplishing what is to be done. So long as we can transform consciousness into wisdom, we can recover our Original Face and reveal anew our luminous, wondrous true mind.
这个妙明真心不是我们胸腔里的肉团心，而是我们能起见闻觉知的性能。这就是佛！所以说：“是心作佛，是心是佛”。我们只要修心，时时处处不着相，就必定能成就。净土宗的念佛也是指念心。	This wondrous, luminous true mind is not the lump of flesh within our chest; rather, it is the capacity by which we see, hear, feel, and know. This is Buddha! Hence it is said: “It is this mind that becomes Buddha; it is this mind that is Buddha.” So long as we cultivate the mind and do not attach to appearances at any time or place, we will certainly attain realization. Buddha-remembrance in the Pure Land school also means mindfulness of mind.
净宗行人应明白土就是心，心就是土；心外无土，土外无心。要“阿弥陀佛，阿弥陀佛……”用心去念这句佛号。正如莲池大师所说：“声声唤醒主人公”。就是用这句佛号来唤醒我们的心。	Practitioners of the Pure Land school should understand that the land is mind and mind is the land; outside mind there is no land, and outside the land there is no mind. One should mindfully recite the Buddha’s name: “Amitābha Buddha, Amitābha Buddha . . .” As Master Lianchi said, “With every sound, awaken the master within.” This means using the Buddha’s name to awaken our mind.

从前净土宗的一位大祖师先是敲木鱼念：“阿弥陀佛，阿弥陀佛……”。后来他心空净明白了，就念：“我的阿弥陀佛，我的阿弥陀佛……”。这就是“是心作佛，是心是佛”。	In the past, a great patriarch of the Pure Land school first struck the wooden fish and recited, “Amitābha Buddha, Amitābha Buddha . . .” Later, when his mind became empty, pure, and bright, he recited, “My Amitābha Buddha, my Amitābha Buddha . . .” This is “It is this mind that becomes Buddha; it is this mind that is Buddha.”
佛就是我们的心，我们的心就是佛，不要再去求心外之佛。这样往生净土就是上品上生。如果你着相，心外求佛，心外求土，顶多下品下生。所以我们应该做到心、佛、众生三无差别，心佛道交打成一片。	Buddha is our mind, and our mind is Buddha. Do not seek a Buddha outside the mind any longer. To be reborn in the Pure Land in this way is the highest grade of the highest rebirth. If you attach to appearances, seek Buddha outside the mind, and seek the land outside the mind, you can at most attain the lowest grade of the lowest rebirth. Therefore, we should realize that mind, Buddha, and sentient beings are all without distinction, and that communion between mind and Buddha forms an unbroken whole.
就是说我们的心，成就的佛，广大的众生都是一体，都是平等平等又平等，毫无分别。释迦牟尼佛就是阿弥陀佛，阿弥陀佛就是弥勒佛，也就是众生。因诸佛与众生具有同样的知觉性。只是大家不知道，迷了，就是众生。	That is to say, our mind, the accomplished Buddha, and the vast multitude of sentient beings are all one body. They are equal, equal, and yet again equal, without the slightest distinction. Śākyamuni Buddha is Amitābha Buddha, Amitābha Buddha is Maitreya Buddha, and Maitreya Buddha is also sentient beings, for all Buddhas and sentient beings possess the same capacity for awareness. It is simply that people do not know this; when they are deluded, they are sentient beings.
一旦觉悟不再着相就是佛。所以成佛并不是难事，因为我们本来是佛，并不是后天修成的。只要肯放下，就能返本还源恢复我们的本来面目，就能成就。所以说：“放下屠刀，立地成佛”。	Once one awakens and no longer attaches to appearances, one is Buddha. Thus, becoming a Buddha is not difficult, because we originally are Buddhas; we do not become Buddhas through later cultivation. So long as we are willing to let go, we can return to the source, recover our Original Face, and attain realization. Hence it is said: “Lay down the butcher's knife and become a Buddha on the spot.”
我们本来是佛，还向外去求，还不肯放，那就成就不了。就好比我们煮米饭，用大米来煮一煮就成，如果用砂子来煮，再煮也煮不成。所以说：“外道练身终必坏”。因为身体不是佛，终究要坏掉。	We are originally Buddhas, yet if we still seek outwardly and refuse to let go, we cannot attain realization. It is like cooking rice: if one cooks it with rice, it will become rice; but if one cooks sand, it will never become rice. Thus it is said: “Those on non-Buddhist paths who cultivate the body will

	ultimately perish.” The body is not Buddha; in the end, it will decay.
现在练气功的人执着在身体上就走岔路了，永远也不能成就。有人说：“佛教、道教中不是也讲气功吗？！”说的没错。但那仅仅是初步，主要是以气来摄心的（净土宗也讲摄气念佛法）。	People who practice qigong today go astray when they become attached to the body, and they can never attain realization. Some ask, “Do not Buddhism and Daoism also speak of qigong?!” That is true. But it is only preliminary; its main purpose is to use qi to gather in the mind. (The Pure Land school also teaches a method of Buddha-recitation that gathers in qi.)
就是用气把你的心抓住，但不是住在气上。而气功搞的小周天，大周天是住在气上，住在身体上，那就完全错了。他们不知道是心是佛，不知道我们灵活的思想就是佛。身体就好比是房子，灵妙真心是房子里的主人。	It means using qi to hold your mind, not abiding in qi. But the Microcosmic Orbit and Macrocosmic Orbit cultivated in qigong abide in qi and abide in the body; that is completely mistaken. Such people do not know that mind is Buddha; they do not know that our lively thoughts are Buddha. The body is like a house, while the numinous, wondrous true mind is the master within the house.
外道不知练心只练身体，所以大错特错而不能成就。比如吕洞宾修练的功夫很好，已大丹成就。他身背宝剑，云游四方。当来到黄龙山时，只见山顶紫云覆盖，就知道山上有成道的人。	Those on non-Buddhist paths do not know to cultivate the mind and cultivate only the body. Therefore, they are utterly mistaken and cannot attain realization. For example, Lü Dongbin’s cultivation was highly accomplished, and he had attained the great elixir. Carrying a precious sword on his back, he wandered through the four quarters on the clouds. When he came to Mount Huanglong, he saw purple clouds covering the summit and knew that someone who had realized the Way was on the mountain.
此人正是黄龙玄机禅师，他是个悟道的大禅师。吕洞宾决定上山去看看。正好黄龙禅师的弟子们请他上堂讲法。黄龙禅师往法座上一坐，一拍桌子说：“今天不讲法，有人盗法！”吕洞宾想：那肯定是指我了。	That person was Chan Master Huanglong Xuanji, a great Chan master who had realized the Way. Lü Dongbin decided to go up the mountain to have a look. Just then, Huanglong Chan Master’s disciples invited him to ascend the Dharma seat and teach the Dharma. Huanglong Chan Master sat upon the Dharma seat, struck the table, and said, “Today I will not teach the Dharma. Someone has stolen the Dharma!” Lü Dongbin thought, “That must refer to me.”

因为你们都是和尚，而我是道士。我已经成道了，难道还怕你们吗？！他是艺高人胆大，立刻站出来说：“和尚，我请教你一个问题：‘如何是一粒粟中藏世界，半升铛内煮山川？’”一粒粟就是一粒米。	“You are all monks, whereas I am a Daoist. I have already realized the Way; need I fear you?!” Confident in his great abilities, he immediately stepped forward and said, “Monk, I would like to ask you a question: ‘How can a world be contained in a single grain of millet, and mountains and rivers be cooked in a half-pint cauldron?’” A grain of millet means a grain of rice.
这么小的一粒米要把整个世界都藏在里面，看你如何藏得进去？半升铛，就是指很小的锅，只能煮半升米，要把高山大河都放在里面煮，看你怎么煮？他想：我已成道，能变现神通，看你黄龙禅师会不会？黄龙禅师用手一指他，说：“你这个守尸鬼！”因为外道都是练身体，要长生不老，所以说他是守尸鬼。	How can such a tiny grain of rice contain the entire world? And a half-pint cauldron is a very small pot, one that can cook only half a pint of rice; how can mountains and great rivers be put into it and cooked? He thought, “I have realized the Way and can manifest spiritual powers. Can Chan Master Huanglong do so?” Huanglong Chan Master pointed at him and said, “You corpse-guarding ghost!” Since those on non-Buddhist paths all cultivate the body in pursuit of immortality, he called him a corpse-guarding ghost.
吕洞宾哈哈一笑，反驳说：“奈何我囊中有不死之药”。囊是口袋，这里是指身体，臭皮囊。意思是说他体内采大药炼金丹已炼成阳神，已有不死之药，可以不要这个身体了。黄龙禅师答道：“纵然百万劫，依旧落空亡”。	Lü Dongbin laughed loudly and retorted, “But I have the medicine of immortality in my sack.” The sack means a bag; here it refers to the body, this stinking bag of skin. He meant that, through gathering the great medicine within his body and refining the golden elixir, he had already refined the yang spirit and possessed the medicine of immortality, so he no longer needed this body. Huanglong Chan Master replied, “Even after a million kalpas, you will still fall into emptiness and destruction.”
就是说他只不过比别人能多活百万劫（劫是指时间。一个大劫是四个中劫，一个中劫是二十个小劫。	This means that he could live only a million kalpas longer than others. A kalpa is a measure of time. One great kalpa consists of four medium kalpas, and one medium kalpa consists of twenty small kalpas.
一个小劫是人从八万四千岁过一百年减一岁，减到十岁，这叫减劫；然后再反过来过一百年长一岁，再长到八万四千岁，这叫增劫。这么一个增劫和一个减劫就是一小劫。	In one small kalpa, human life spans decrease from eighty-four thousand years by one year every hundred years until they reach ten years; this is called a decreasing kalpa. Then they reverse, increasing by one year every hundred years until they again reach eighty-four thousand years; this is called an increasing kalpa. One increasing kalpa

	together with one decreasing kalpa makes one small kalpa.
有人计算了一下，一小劫是十三万三千四百四拾三万年），但是到最后还是完蛋。吕洞宾这时不耐烦发火了，飞剑取黄龙。	Someone calculated that a small kalpa is 1,334,400,000 years), but in the end he would still perish. At this point Lü Dongbin became impatient and enraged, and sent his flying sword after Huanglong.
黄龙禅师用拂尘一掸，把他的剑敲到了地上，这是什么缘故呢？并不是黄龙禅师用神通与之斗法，把剑掸掉了。在这还是用来表法的，就是指把吕洞宾的知见打掉了。所以吕洞宾就顶礼黄龙禅师，请黄龙禅师为他开示。	Huanglong Chan Master flicked his whisk and knocked the sword to the ground. What was the reason for this? It was not that Huanglong Chan Master used spiritual powers to contend with him and brush away the sword. Rather, this was a demonstration of the Dharma: it signified knocking down Lü Dongbin's views. Lü Dongbin then prostrated himself before Huanglong Chan Master and requested his instruction.
黄龙禅师对他讲：“你练的阳神，不过是第七识所化的身体。还是假的。凡属有相终必败坏。只有认取真空妙有的佛性，才是真实的”。后来，吕洞宾就归依了佛门。所以，只有佛教才是最彻底、最究竟的。	Huanglong Chan Master told him, “The yang spirit you cultivate is only a body transformed by the seventh consciousness. It too is unreal. Whatever has appearance will ultimately decay and perish. Only by recognizing the Buddha-nature that is true emptiness yet wondrous presence can one attain what is real.” Later, Lü Dongbin took refuge in the Buddhadharma. Thus, only Buddhism is most thorough and ultimate.
我们要明白以上讲的这些道理，要知道一切境相都是我们的自性所变现的。正如《心经》所说：“色即是空，空即是色”。色是指一切色相，空是指我们的本性。	We must understand the principles explained above and know that all appearances of circumstances are manifestations of our own intrinsic nature. As the Heart Sūtra says: “Form is emptiness, and emptiness is form.” Form refers to all material appearances, while emptiness refers to our intrinsic nature.
也就是说一切色相就是我们的本性，即所谓“青青翠竹无非般若，郁郁黄花皆是法性”。我们通达空性后就知道一切色法都是由我们的空性升起的，没有我们的空性也就没有色法。	That is to say, all material appearances are our intrinsic nature, as expressed in the saying, “The verdant bamboo is none other than prajñā; the luxuriant yellow flowers are all Dharma-nature.” Once we thoroughly understand emptiness, we know that all material dharmas arise from our emptiness-nature; without our emptiness-nature, there would be no material dharmas.
色法就是我们的男女老少、山河大地，它就是由我们的空性产生的。因为无相可得叫空性，因空之故才能生万	Material dharmas include men and women, young and old, mountains, rivers, and the great earth;

法。如果不空，有个实体就不能再生别的法了。比如：这个杯子在没有做成之前，它所用的材料可以做成其他各种各样的东西。一旦用这些材料做成这个杯子后，就再也做不成其它东西了。所以本性空才能生万法，就是这个道理。	they arise from our emptiness-nature. Because no appearance can be obtained, it is called emptiness-nature; precisely because it is empty, it can give rise to the myriad dharmas. If it were not empty and had a fixed substance, it could no longer give rise to other dharmas. For example, before a cup is made, its materials can be made into all kinds of other things. Once those materials have been made into this cup, they can no longer be made into anything else. This is why intrinsic nature must be empty in order to give rise to the myriad dharmas.
通达空性后，明白我们本身就是佛，才能懂得“中阴救度法”而不至怀疑。	Only after thoroughly understanding emptiness-nature and realizing that we ourselves are Buddhas can we understand the “Intermediate-State Deliverance Dharma” without falling into doubt.
因为本法是教我们一下证成报身佛的，假如我们不明白，当佛光显现时就会有疑虑：“我是佛吗？我是凡夫，怎么能成佛呢？”把自己看成是凡夫不能成佛，那就变成外三乘了。有些人甚至惧怕佛光的强烈还躲避，那就更糟了。	This Dharma teaches us to directly realize a sambhogakāya Buddha. If we do not understand this, then when the Buddha-light appears, doubts will arise: “Am I a Buddha? I am an ordinary being—how could I become a Buddha?” If one regards oneself as an ordinary being incapable of becoming a Buddha, one becomes an adherent of the external three vehicles. Some people even fear the intensity of the Buddha-light and avoid it; that is still worse.
所以大家要明白并记住这些道理，在中阴阶段佛光显现时与之合上去，就能证成报身佛了。不只是升到西方极乐世界而已，到西方极乐世界已是次一等了。	Therefore, everyone must understand and remember these principles. When the Buddha-light appears during the intermediate state, unite with it, and you will directly realize a sambhogakāya Buddha. This is not merely ascending to the Western Pure Land; going to the Western Pure Land is already a lesser attainment.
明白了这些道理之后还要按这些道理去做，证成理事无碍才行（理即理体无相可见，事即事相有相可见）。有人说：“《金刚经》不是讲‘凡所有相，皆是虚妄'吗？所以我看这事相是假的，不是真的”。	After understanding these principles, one must also act in accordance with them and realize the nonobstruction of principle and phenomena. (Principle refers to the principle-body, which has no appearance to be seen; phenomena refers to phenomenal appearances, which have appearances to be seen.) Someone says, “Does not the Diamond Sūtra teach, ‘All appearances whatsoever are illusory'? Therefore, I regard phenomenal appearances as false, not real.”

这种看法就不对了，这样就是理事相碍，一方面所有事相都是本性所显现的妙用，事就是理，理就是事，理事不二，怎么是假的呢？另一方面，如果执着于事相，把事相当成真的也不对，也是理事相碍。所以佛教是不二法门。	This view is incorrect. It makes principle and phenomena obstruct one another. On the one hand, all phenomenal appearances are the wondrous functioning manifested by intrinsic nature: phenomena are principle, principle is phenomena, and principle and phenomena are nondual. How, then, can they be false? On the other hand, it is also wrong to become attached to phenomenal appearances and take them as real; that too makes principle and phenomena obstruct one another. Therefore, Buddhism is the Dharma gate of nonduality.
其实没有真也没有假，就像天台宗讲的空、假、中。空是指没有色相，但有假相在，假相就是妙用。空、假相都不住即是中，中也不立就是中道义。所以假就是真，真就是假，不要分！分也分不清。	In fact, there is neither true nor false. It is like the Tiantai school's teaching of emptiness, provisional existence, and the middle. Emptiness means that there are no material forms, yet provisional appearances remain; these provisional appearances are wondrous functioning. Not abiding in either emptiness or provisional appearances is the middle. Not establishing even the middle is the meaning of the Middle Way. Therefore, the provisional is the true, and the true is the provisional. Do not discriminate between them! Even if you try to distinguish them, you cannot do so clearly.
事相现前都是我们的心所显现的，比如看见茶杯，茶杯就是佛，看见桌子，桌子就是佛。没有我们的理体，哪里会有这些事相呢？！所以明白了这个道理做事的时候就不会有妨碍了。	All phenomenal appearances before us are manifested by our minds. For example, when we see a teacup, the teacup is Buddha; when we see a table, the table is Buddha. Without our underlying principle, how could these phenomenal appearances exist? Once we understand this principle, there will be no hindrance when we act.
我们的缺点就是着相，追逐物欲，贪求享受，同别人攀比，别人有的他就要有，为达到享受的目的不择手段。所以不要执着于事相，追逐虚假的外境而忘记了理体，即使是做了皇帝也是假相，不可得，转眼就完了。	Our fault is attachment to appearances: pursuing material desires, craving enjoyment, and comparing ourselves with others. Whatever others have, we want as well, and we resort to any means necessary in order to enjoy ourselves. Therefore, do not cling to phenomenal appearances, pursue illusory external objects, and forget the underlying principle. Even becoming an emperor is only a provisional appearance, unobtainable and gone in the blink of an eye.

我们的心真空净不着相就时时见性了。有人说：“我就是时时见性，烦恼一来就能照破它”。这是时时见性吗？真时时见性就没有烦恼了。烦恼来的时候就没有见性。可见这都是说大话，说假话。	When our minds are truly empty and pure, without attachment to appearances, we see our true nature at all times. Someone may say, “I see my true nature at all times; whenever afflictions arise, I can see through them.” Is that seeing one’s true nature at all times? If one truly saw one’s true nature at all times, there would be no afflictions. When afflictions arise, one is not seeing one’s true nature. Clearly, such words are all boasting and falsehoods.
所以我们要时时刻刻在事境中磨练自己才行。因为道理说得再对没有用，一遇到事情就不行了。这种人被大慧杲禅师呵为：“药水汞，遇火即飞”。只会说道理就像水银一样，一遇到火就挥发了，那就不行。所以要时时督促自己，锤炼自己，才要住相就赶快放下，归于本来，归无所得。	Therefore, we must constantly temper ourselves amid circumstances. For no matter how correctly one speaks of principle, it is useless if one fails as soon as something happens. Chan Master Dahui Gao rebuked such people: “Medicinal mercury: when it meets fire, it flies away.” One who can only speak of principle is like mercury: as soon as it encounters fire, it evaporates. That will not do. Therefore, we must constantly urge and temper ourselves. The moment we are about to become attached to appearances, we should immediately let go, return to the original, and return to non-attainment.

（三）禅、净、密三宗的修法

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

释迦牟尼佛和孔子差不多都是出生在周朝时期，佛教是在东汉时传到中国来的。经、律、论被誉为佛教的三藏经典。经是由佛讲述后人记载下来的；论是菩萨根据自己修行的心得编写的，如《大乘起信论》、《大智度论》等；律就是戒律，如比丘戒、沙弥戒、比丘尼戒等。三藏经典博大精深，像海洋一样难以探测。	Śākyamuni Buddha and Confucius were born at roughly the same time, during the Zhou dynasty. Buddhism was transmitted to China during the Eastern Han dynasty. The sūtras, vinaya, and treatises are known as Buddhism’s Tripiṭaka. The sūtras are teachings spoken by the Buddha and recorded by later generations; treatises are written by bodhisattvas on the basis of insights gained through their own practice, such as Awakening of Faith in the Mahāyāna and the Treatise on the Great Perfection of Wisdom; and vinaya refers to precepts, such as the precepts for bhikshus, śrāmaṇeras, and bhikshunīs. The Tripiṭaka is vast and profound, as unfathomable as the ocean.
佛教最初传到中国的是禅宗（禅宗是佛教至高无上的正法门，净土宗是横超三界的方便法门）。禅宗可分为外	The first form of Buddhism transmitted to China was the Chan school. (The Chan school is

道禅、小乘禅、世间禅和大乘禅。比如现在做气功的人，为把身体气脉打通，练气打坐，目的在气上。	Buddhism's supreme and unsurpassed true Dharma gate, while the Pure Land school is an expedient Dharma gate for horizontally transcending the three realms.) Chan may be divided into non-Buddhist Chan, Hīnayāna Chan, worldly Chan, and Mahāyāna Chan. For example, people who practice qigong today may train their breath and sit in meditation in order to open the channels and energies of the body; their aim is centered on qi.
这样带异计而修者就是外道禅。“异计”就是不是为了了生死，而是求其他的目的。比如：让我们的身体健康些，长寿些。更有甚者是为了得到神通，来炫耀自己，获得点名闻利养等等。这些都是带异计而修的，都是外道禅。	Those who practice with such ulterior aims practice non-Buddhist Chan. “Ulterior aims” means that they practice not in order to transcend birth and death, but to pursue other purposes—for example, to make their bodies healthier or to live longer. Worse still, some seek spiritual powers in order to show themselves off and gain a little fame, reputation, profit, and support. All such practice pursued with ulterior aims is non-Buddhist Chan.
如果是为了了生死，但只懂得色身无我，以偏空之理而修的是小乘禅。因为他法执未除，执着佛性七大种性（地、水、火、风、空、根、识）当中的地、水、火、风四大种性为我，是为法我，叫做法见未除。	If one practices in order to transcend birth and death, but understands only that the physical body is without self and practices according to the principle of biased emptiness, this is Hīnayāna Chan. Because one has not eliminated attachment to dharmas, one takes the four great elements—earth, water, fire, and wind—among the seven great elements of Buddha-nature (earth, water, fire, wind, space, faculties, and consciousness) to be a self. This is the dharma-self, and is called failure to eliminate dharma-view.
这种以偏空真理而修者，是为小乘禅（“偏空真理”有的字典称为“偏真空理”，即偏执我空之真理而不知法亦空，若悟我、法二空，无可执取，则空有双融而代偏空矣。此种偏见亦可说为“我空偏真”之理）。	Those who practice according to the truth of biased emptiness practice Hīnayāna Chan. (“The truth of biased emptiness” is called in some dictionaries “the truth of partial true emptiness.” It means clinging one-sidedly to the truth that the self is empty, without knowing that dharmas too are empty. If one realizes the twofold emptiness of self and phenomena, there is nothing to grasp; then emptiness and presence interpenetrate, replacing biased emptiness. This biased view may also be called the principle of “the partial truth of self-emptiness.”)

以四禅八定的禅法而修者，是为世间禅。假如明白了人法俱空，人我没有了，法我也没有了，以此而修者，是为大乘禅。当然没有法我，不是说没有法身，而是说法身的四大种性也不执着。	Those who practice by means of the Chan methods of the four dhyānas and eight meditative attainments practice worldly Chan. If one understands that both person and dharmas are empty—so that there is no personal self and no dharma-self—and practices accordingly, this is Mahāyāna Chan. Of course, the absence of a dharma-self does not mean that there is no dharmakāya; it means that one does not cling even to the four great elements of the dharmakāya.
就像我们人有眼睛、耳朵、鼻子、嘴巴，既不执着局部的感官，也不住执整个身体。我们的法身本来就具足地、水、火、风这四大种性，但不可执着这四大种性为我，一有所住，就是法有我。	Just as we human beings have eyes, ears, noses, and mouths, we neither cling to particular sense organs nor become attached to the body as a whole. Our dharmakāya inherently possesses the four great elements of earth, water, fire, and wind, but we must not cling to these four great elements as a self. As soon as there is any abiding, there is a self in dharmas.
学大乘禅的人悟人、法双空，毫无偏执。了人无我，可了分段生死；了法无我，则了变易生死。分段生死就是六道轮回的生死。以每次生死皆有个身形，在世上生存一段时间。人有人身，马有马身，狗有狗身。	Those who study Mahāyāna Chan realize the twofold emptiness of person and dharmas, without any partial attachment. By realizing that persons are without self, one can be liberated from segmented birth and death; by realizing that dharmas are without self, one can be liberated from transformational birth and death. Segmented birth and death is the birth and death of rebirth in the six realms. Each birth and death involves a bodily form that survives in the world for a period of time. Humans have human bodies, horses have horse bodies, and dogs have dog bodies.
这个身体生存就是生，坏了就是死，这就叫分段生死；变易生死就是我们的思想一生一灭，变化无穷。了了六道轮回的生死，叫了分段生死。了了思想变易的生死，叫了变易生死。	When this body survives, that is called birth; when it decays, that is called death. This is called segmented birth and death. Transformational birth and death refers to the arising and ceasing of our thoughts, which change without limit. To be liberated from the birth and death of rebirth in the six realms is to be liberated from segmented birth and death. To be liberated from the birth and death of changing thoughts is to be liberated from transformational birth and death.
一切法根本不可得，认为有法可得，法有真实受用，那就是法见未除。就是法有我，就不能了变易生死。所以罗汉是证偏空真理。而证入人法都空的真理就是菩萨。	All dharmas are fundamentally unobtainable. If one thinks there are dharmas to be attained, or that dharmas bring real benefit, then dharma-view has

	not been eliminated. This means that there is a self in dharmas, and one cannot be liberated from transformational birth and death. Thus arhats realize the truth of biased emptiness, whereas those who realize the truth that both person and dharmas are empty are bodhisattvas.
再进一步，就是认识到我们的法身（就是能够见、能够闻、能够嗅、能够触、能够知的觉性）与诸佛无二无别，用这个真理来修的，就是最上乘禅。修此禅者，须时时刻刻观照，一点妄念都不起。	Going a step further, one recognizes that our dharmakāya—that is, the aware nature capable of seeing, hearing, smelling, touching, and knowing—is no different from that of all Buddhas. Those who practice according to this truth practice the highest Chan. Those who practice this Chan must maintain contemplation at every moment, without allowing a single deluded thought to arise.
妄念一起，就把它化空，不跟着它跑，任何境界变现在前也不为所动，久久地这样锻炼下去，就会将身心、世界化空，而亲证本来——佛性。当然一下子做不到，这个念头才息下来，那个念头又来了，须要不停的与它斗争下去。	As soon as a deluded thought arises, transform it into emptiness and do not follow it. Whatever circumstances appear before you, do not be moved by them. If you train in this way for a long time, body, mind, and world will become empty, and you will directly realize your original nature—Buddha-nature. Of course, this cannot be accomplished all at once. Just as one thought subsides, another arises; one must continue struggling with them without ceasing.
在起念时，我们要看见它，不跟它跑，不理睬它，它有一百个起，我有一百零一个不理不睬，在这样不理不睬的斗争当中，念头就不期然而然的化掉了。当你一念不生时，忽然“唰……”的一下，能所双亡，根尘脱开了。	When a thought arises, we must see it, not follow it, and pay it no heed. It may arise a hundred times, but I pay it no heed a hundred and one times. In the struggle of such nonattention, thoughts naturally dissolve without being deliberately made to do so. When not a single thought arises, suddenly—with a swish—subject and object both vanish, and the sense faculties and their objects fall away.
当下身心（就是思想）、世界与虚空，一齐消殒无存，天真的佛性也就历然现前而亲证本来了。如此修习，就是无上的、最高的“大乘禅”！达摩祖师传给我们的就是这种禅。	At that very moment, body and mind—that is, thought—the world, and empty space all disappear together without trace. One’s innate Buddha-nature then stands clearly before one, and one directly realizes one’s original nature. To cultivate in this way is the unsurpassed and highest “Mahāyāna Chan”! This is the Chan transmitted to us by Patriarch Bodhidharma.
前面几种禅，趣入虽有门户次第，然如能一门深入，虔诚修习，皆得功用，不可轻视蔑弃也。达摩未来之前，	Although the preceding kinds of Chan differ in their gateways and stages of entry, if one can enter

行者都是修“四禅八定”的禅法，成道的人很多。	deeply through a single gate and practice sincerely, all can be effective; none should be slighted or cast aside. Before Bodhidharma came, practitioners all cultivated the Chan methods of the four dhyānas and eight meditative attainments, and many realized the Way.
唐、宋以来，大都修达摩祖师的所传的祖师禅，因我国固有的儒教与道教的高深文化，集合达摩所传的禅法，酿成独特的禅风，因之证道的人更多。这些都有历代相续的、真实的历史记载，可以追踪查考。	Since the Tang and Song dynasties, most people have cultivated the Patriarchal Chan transmitted by Bodhidharma. China’s profound indigenous cultures of Confucianism and Daoism, combined with Bodhidharma’s Chan teachings, produced a distinctive Chan style; consequently, even more people realized the Way. There are continuous and reliable historical records from successive generations that can be traced and examined.
达摩所传的祖师禅不立文字，直指人心，见性成佛。就是直接告诉我们什么是佛。那时候人的根性好，只怕不知道，一旦知道了什么是佛，就会绵密保护，不让习气沾染上去。时时观空不再着相，用不了几年就能成就，快得很。	The Patriarchal Chan transmitted by Bodhidharma does not establish words and letters; it directly points to the mind, and through seeing one’s nature one becomes a Buddha. It directly tells us what Buddha is. People then had good faculties. They feared only not knowing; once they knew what Buddha was, they carefully safeguarded it and did not allow habitual tendencies to defile it. Constantly contemplating emptiness and no longer clinging to appearances, they could attain realization in only a few years—very quickly.
所以达摩祖师所传的顿悟禅非常好，用不着怎么修法，因为我们本来是佛，就是我们不知道。比如六祖大师指示惠明说：“不思善，不思恶”一切放下，什么念头都不动。“惠明良久”，就是停到那儿不动了。	Therefore, the sudden-awakening Chan transmitted by Patriarch Bodhidharma is exceedingly good. There is no need for elaborate methods of practice, because we are originally Buddhas; we simply do not know it. For example, the Sixth Patriarch instructed Huiming: “Do not think of good; do not think of evil.” Let everything go, and do not stir any thought. “Huiming remained for a long while” means that he stopped there without moving.
不动的时候一念不生，六祖大师就直接指示他：“正与么时，那个是你明上座本来面目。”就是正在这个一念不生的时候，你不是木头石头（木头石头没有知觉）而是了了分明，“那个”就是你的本来面目。	When he was still and not a single thought arose, the Sixth Patriarch directly instructed him: “At just such a time, what is your Original Face, Venerable Ming?” That is, at the very time when not a single thought arises, you are not wood or stone—wood and stone have no awareness—but are clearly and distinctly aware. That is your Original Face.

这就是直接指示，多好啊！后来人不明白这个道理，“那个”就变成了“哪个”了。“‘哪一个’是你明上座本来面目？”就成问话叫你去参了。就像猜谜一样：哪一个？哪一个？其实六祖大师不是这样问的，他是直接指示。	This is direct instruction—how excellent it is! Later generations did not understand this principle, and “that” became “which.” “Which one is your Original Face, Venerable Ming?” Thus it became a question for people to investigate. It is like guessing a riddle: Which one? Which one? But the Sixth Patriarch was not asking in this way; he was giving direct instruction.
就像于　大夫问紫玉禅师：“如何是佛？”禅师就喊他：“于岫大夫！”大夫答应道：“唉”。“即此是！”紫玉禅师说：就是答应的这个就是。于是于岫大夫就开悟了。	It was like Minister Yu Di asking Chan Master Ziyu, “What is Buddha?” The Chan master called out, “Minister Yu Xiu!” The minister responded, “Yes!” “This is it!” said Chan Master Ziyu: the very one that responds is it. Thereupon Minister Yu Xiu awakened.
多么简单痛快啊！那么于岫大夫是不是真正开悟了呢？脚跟是否点地呢？后来药山禅师（即石头希迁的徒弟）想考考于岫大夫就说：“哎哟，恐怕大夫埋到紫玉山中去了。	How simple and refreshing! But had Minister Yu Xiu truly awakened? Had his feet truly touched the ground? Later, Chan Master Yaoshan, a disciple of Shitou Xiqian, wished to test Minister Yu Xiu and said, “Ah, I fear the minister has been buried in Mount Ziyu.”
”于岫大夫听到之后想：是不是我悟错了？赶快又去参拜药山说：“请大师开示？如何是佛？”药山也是这样喊他：“大夫！”于岫大夫答应道：“唉！”这回药山换了一句话问：“是什么？”于岫大夫，“噢……”这次他真的开悟了。	After hearing this, Minister Yu Xiu thought, “Could it be that I awakened incorrectly?” He hurried to pay respects to Yaoshan and said, “Please instruct me, Master. What is Buddha?” Yaoshan likewise called out, “Minister!” Minister Yu Xiu responded, “Yes!” This time Yaoshan changed his words and asked, “What is it?” Minister Yu Xiu said, “Oh…” This time he truly awakened.
紫玉禅师说：“即此是！”就是告诉于岫大夫这就是佛。药山反问：“是什么？”也是告诉于岫大夫这就是佛了。这些都是直接指示。后来就不行了，因为后来人根陋劣，你这样直接告诉他，他反而不以为奇。	When Chan Master Ziyu said, “This is it!” he was telling Minister Yu Xiu that this is Buddha. When Yaoshan asked in return, “What is it?” he too was telling Minister Yu Xiu that this is Buddha. These are all direct instructions. Later this no longer worked, because people of later times had inferior faculties. If you told them so directly, they would instead find nothing remarkable in it.
就像祖上遗下的财产一样，不是自己血汗挣来的就不当一回事，滥花滥用。如果直接指示他，他还说：“这就是佛呀？那怎么没有神通，没有辩才呢？恐怕不是吧。”他就不能承当，更谈不上保任。	It is like inherited family property: because one did not earn it through one’s own sweat and labor, one does not take it seriously and squanders it recklessly. If one is given direct instruction, one may even say, “This is Buddha? Then why are there no spiritual powers or eloquence? Surely this

	cannot be it.” Such a person cannot take it up, much less safeguard realization.
所以禅宗到后来就变成起疑情参话头了，直到现在就参一句死话头：“念佛是谁？”参几十年都得不到消息。因为根本起不了疑情。	Therefore, Chan later became the practice of arousing a sense of doubt and investigating a huatou. Even today, people investigate the lifeless huatou, “Who is reciting the Buddha’s name?” They investigate it for decades without receiving any news, because they fundamentally cannot arouse a sense of doubt.
参话头是要起疑情：念佛究竟是谁念的呢？是我念的，那么什么是我呢？身体是我吗？身体是地、水、火、风四大假合，假如我们一口气不来了，肉身实体没有烂掉，那时为什么不能念了？所以身体不是我。	To investigate a huatou, one must arouse a sense of doubt: Who, after all, is reciting the Buddha’s name? Is it I who recite it? Then what am I? Is the body myself? The body is a provisional combination of the four great elements of earth, water, fire, and wind. If our breath no longer comes, while the physical body has not yet decayed, why can it no longer recite? Therefore, the body is not myself.
思想是我吗？思想是外界客观环境在人脑中的反映。没有外界客观环境就没有思想，所以思想也不是我。那么“阿弥陀佛”这句佛号究竟是谁念的？要把这个问题的答案找出来，就要起疑情。	Is thought myself? Thought is the reflection of the external objective environment in the human brain. Without the external objective environment, there would be no thought; therefore thought too is not myself. Then who, after all, recites the Buddha-name “Amitābha Buddha”? To find the answer to this question, one must arouse a sense of doubt.
因为疑情一起，一直思索这个问题，究竟是谁？这样就把思想妄念截断了。思想被这个疑情抓住，就不会胡思乱想了。不然我们妄念多端，一分一秒都没有停止过。即使是睡着了也没有停止的时候，还是妄念多端，乱梦横生。	Once a sense of doubt arises, one continually reflects on this question: Who, after all, is it? In this way, one cuts off thoughts and deluded thinking. Thought is seized by this sense of doubt and can no longer wander aimlessly. Otherwise, our deluded thoughts are manifold and do not stop for even a second. Even when we are asleep, they do not stop; deluded thoughts remain manifold, and chaotic dreams arise in profusion.
所以禅宗人说的：“大疑大悟，小疑小悟，不疑不悟。”就是这个道理。因为疑情不起，思想总是在动，就抓不住，就不能深入禅定，妄心就息不下来，本性就不能现前。因为真心都被妄念包裹着看不见了。	Therefore Chan practitioners say, “Great doubt, great awakening; small doubt, small awakening; no doubt, no awakening.” This is the principle. When a sense of doubt does not arise, thought is always in motion and cannot be grasped. One cannot enter deeply into samādhi, the deluded mind cannot settle, and one’s intrinsic nature cannot appear before one. The true mind is wrapped in deluded thoughts and cannot be seen.

我到过几个寺院，看他们在那里念念有词：念佛是谁，念佛是谁……。哎！真糟糕，他们没有起疑情，在那里念“念佛是谁？”还不如念阿弥陀佛好呢！念阿弥陀佛还有佛号的果地感应，还有佛因地发心功德的加持，比念“念佛是谁”要得力的多。	I have visited several monasteries and seen them murmuring there: “Who is reciting the Buddha’s name? Who is reciting the Buddha’s name? . . .” Alas, how dreadful! They have not aroused a sense of doubt; rather than reciting, “Who is reciting the Buddha’s name?” they would be better off reciting Amitābha Buddha. Reciting Amitābha Buddha brings the responsive efficacy of the Buddha-name as fruition, as well as the empowering support of the merit and virtue generated when the Buddha first aroused the resolve at the causal stage. It is far more effective than reciting, “Who is reciting the Buddha’s name?”
现在是末法时代，佛法衰微，大家都不肯好好的用功修法。现在的禅宗说起来真凄惨，所传之法，都不是自己亲自证到本性后，再传给他人，而以法卷代传。	We are now in the Dharma-ending age, when the Buddhadharma is in decline. No one is willing to apply themselves properly to cultivation. The present state of the Chan school is truly lamentable: the Dharma that is transmitted is not transmitted after one has personally realized one’s true nature, but by means of Dharma transmission certificates.
就像我们画图画的画卷一样，用一张长长的画纸，在上面写上四个大字：“正法眼藏”。	It is like a scroll used for painting: one takes a long sheet of paper and writes four large characters on it, “Treasury of the True Dharma Eye.”
然后写第一代祖师是谁，第二代祖师是谁，第三、第四……传到我这儿现在是第三十四代，我传给了你，就写第三十五代，把这卷子传给你，就算是把法传给你了。传的人既没有悟道，受的人也没有悟道，大家就这样糊里糊涂地把卷子传下去，就算悟道了，就算法有传承了，这样的传接法，禅宗哪得不扫地？！	Then one writes who the first patriarch was, who the second patriarch was, and who the third, fourth, and so on were. By the time it reaches me, it is now the thirty-fourth generation. If I transmit it to you, I write “thirty-fifth generation”; handing this scroll to you is then considered transmitting the Dharma to you. Yet the transmitter has not realized the Way, nor has the recipient realized the Way. Everyone muddleheadedly passes the scroll on, considering that realization of the Way and considering that the Dharma has a lineage of transmission. How could the Chan school fail to be swept away by such a manner of transmitting and receiving the Dharma?!
禅宗产生很长时间后，才出现了净土宗。净土宗是在东晋时，由庐山东林寺的慧远法师设立的。	The Pure Land school appeared only long after the Chan school arose. It was established during the Eastern Jin dynasty by Dharma Master Huiyuan of Donglin Monastery on Mount Lu.

当时，慧远法师看很多人参禅不对机，就设了两个佛堂：一个是禅堂，一个是依据三经（即《阿弥陀经》、《无量寿经》、《观无量寿佛经》）设立的念佛堂。让参禅不对机的人入念佛堂，于是就产生了净土宗。	At that time, Dharma Master Huiyuan saw that many people were not suited to Chan meditation, so he established two Buddha halls: one Chan hall and one Buddha-recitation hall established on the basis of the three sūtras—the Amitābha Sūtra, the Sūtra of Immeasurable Life, and the Contemplation Sūtra of Amitāyus Buddha. He had those unsuited to Chan meditation enter the Buddha-recitation hall, and thus the Pure Land school arose.
净土宗比较方便，借佛的慈悲力量接引，横超三界，往生西方极乐世界。但要真正做到一心不乱才行。关于一心不乱在净土宗里横起纷争。	The Pure Land school is comparatively accessible and convenient. Relying on the compassionate power of the Buddha to guide one, one can transcend the three realms horizontally and be reborn in the Western Land of Ultimate Bliss. But one must truly attain one-pointedness of mind without distraction. Within the Pure Land school, intense disputes have arisen over one-pointedness of mind without distraction.
有些人说：“我们全仗佛力，不要一心不乱，散心念佛就行了（散心念佛就是一面嘴上念，一面思想乱动）。”还有的说：“恐怕不行吧！佛说要执持名号一心不乱，才能彼佛现前接引往生。”所以净宗行人也有分歧。	Some say: “We rely wholly on the Buddha’s power; there is no need for one-pointedness of mind without distraction. It is enough simply to recite the Buddha’s name with a scattered mind.” (Reciting the Buddha’s name with a scattered mind means reciting aloud while one’s thoughts roam chaotically.) Others say: “I am afraid that will not do. The Buddha said that one must uphold the name with one-pointedness of mind without distraction before that Buddha will appear to guide one to rebirth.” Thus practitioners of the Pure Land school also hold differing views.
是不是要一心不乱呢？假如马马虎虎念佛就能往生，为什么憨山大师还说：“口念弥陀心散乱，喉咙喊破也徒然”呢？所以还是需要一心不乱的。	Must one attain one-pointedness of mind without distraction? If casual Buddha-recitation were enough for rebirth, why did Master Hanshan say, “Though the mouth recites Amitābha, if the mind is scattered, shouting until the throat breaks is futile”? Therefore, one-pointedness of mind without distraction is still necessary.
关于一心不乱也有深浅，分起来很详细：有事一心，理一心，理事一心，事事一心。我们不讲深的，讲最简单的，就是佛号要时时刻刻在心中念：阿弥陀佛，阿弥陀佛……。	One-pointedness of mind without distraction also has deeper and shallower levels, which can be analyzed in great detail: one-pointedness in phenomena, one-pointedness in principle, one-pointedness in principle and phenomena, and one-pointedness among phenomena. We shall not

	discuss the deeper levels, but only the simplest: the Buddha-name must be continually recited in the mind at every moment—“Amitābha Buddha, Amitābha Buddha . . .”
遇到再好的境界也不乐而忘形，还是阿弥陀佛，阿弥陀佛……；遇到再坏再烦恼的境界也不烦恼，还是阿弥陀佛，阿弥陀佛……，心不动摇。这是事一心不乱。要能做到这样才行。假如连这个也做不到，我看生西方就很困难。	When encountering even the finest circumstances, do not become so delighted that you lose yourself; continue, “Amitābha Buddha, Amitābha Buddha . . .” When encountering even the worst and most afflictive circumstances, do not become troubled; continue, “Amitābha Buddha, Amitābha Buddha . . .” The mind remains unmoved. This is one-pointedness in phenomena without distraction. One must be able to achieve this. If one cannot even do this, I fear rebirth in the West will be very difficult.
因为佛不是跑到你面前来接引你。永明寿禅师曾在《宗镜录》中讲：佛就好比是天上的月亮，在千江万水中都显现，我们的心就好比是千江万水。一心不乱就像清水，阿弥陀佛只能在清水中显现。	This is because the Buddha does not simply run up before you to guide you. Chan Master Yongming Shou once said in the Record of the Treasury Mirror: the Buddha is like the moon in the sky, reflected in a thousand rivers and ten thousand waters, while our minds are like those thousand rivers and ten thousand waters. One-pointedness of mind without distraction is like clear water; Amitābha Buddha can appear only in clear water.
假如我们的心污七八糟就像一潭浑水，佛就是来了你也见不到。因为大家都不肯好好用功，所以本书中说：在现在的末法时代，连“普遍通行的‘净土宗’念佛法门也难方便实行了”。	If our minds are a complete muddle, like a pool of muddy water, then even if the Buddha comes, we cannot see him. Because no one is willing to apply themselves properly, this book says: in the present Dharma-ending age, even the universally practiced Buddha-recitation Dharma gate of the “Pure Land school” is difficult to practice conveniently.
净土宗其实是很容易方便实行的，就是念一句佛号：“阿弥陀佛”。但为什么又说：“难以实行”呢？因为现在的修行人不肯用功念佛，都是在装模作样，上上早殿，上上晚殿，敲敲唱唱就算功课做好了。	The Pure Land school is actually very easy and convenient to practice: one need only recite the Buddha-name, “Amitābha Buddha.” But why is it said to be “difficult to practice”? Because present-day practitioners are unwilling to apply themselves to Buddha-recitation. They merely put on appearances: they attend the morning service and evening service, strike instruments and chant, and count their daily practice as complete.
这还是比较好的，差一些的，连殿也不上，只想做经忏挣钱。这样修行有用处吗？一点用处也没有！念佛求生	That is still comparatively good. Those who are worse do not even attend the services; they think only of performing sūtra and repentance rites to

西方，要念到一心不乱才行。佛说：“欲净其土，先净其心；随其心净，即佛土净。	earn money. Is such cultivation of any use? It is of no use whatsoever! To seek rebirth in the West through Buddha-recitation, one must recite until attaining one-pointedness of mind without distraction. The Buddha said: “If one wishes to purify one’s land, one must first purify one’s mind; as one’s mind is purified, so too is the Buddha-land purified.”
”心不清净，与净土不相应，是不能往生净土的。佛在《观经》中讲，念佛法门有十六种观法，最后一观叫念佛观。应该怎么观呢？就是念佛时，须心念耳闻，就是说念佛时，耳朵能够清清楚楚地倾听自己的念佛声音。	If the mind is impure, it does not accord with the Pure Land, and one cannot be reborn in the Pure Land. In the Contemplation Sūtra, the Buddha taught that the Buddha-recitation Dharma gate has sixteen methods of contemplation. The last is called the contemplation of Buddha-recitation. How should one contemplate? When reciting the Buddha’s name, one must recite in the mind and hear with the ears; that is, while reciting the Buddha’s name, one’s ears must listen clearly to the sound of one’s own recitation.
这种观法，不是用眼睛看，而是用耳朵来观照我们念佛的声音。以耳根摄定意根，使其不生妄念而达到进入念佛三昧的目的。我们真能证入念佛三昧，当腊月三十日到来时，绝定能生西。否则，就很难说了。	This method of contemplation does not use the eyes to look; rather, it uses the ears to contemplate the sound of our Buddha-recitation. One uses the ear faculty to gather in and stabilize the mind faculty, preventing deluded thoughts from arising and thereby entering the samādhi of Buddha-recitation. If we can truly realize and enter the samādhi of Buddha-recitation, then when the thirtieth day of the twelfth lunar month arrives, we shall certainly be reborn in the West. Otherwise, it is difficult to say.
因此，念佛须一切放下，静静地念：“阿弥陀佛、阿弥陀佛……”同时用耳朵静听自己念佛的声音，才能摄心入观。现在的人念佛不入观，不肯照佛教导的方法来切实实行，所以收效甚微。	Therefore, when reciting the Buddha’s name, one must let go of everything and quietly recite, “Amitābha Buddha, Amitābha Buddha . . .” At the same time, one quietly listens with the ears to the sound of one’s own recitation. Only then can one gather the mind and enter contemplation. People today recite the Buddha’s name without entering contemplation and are unwilling to put into actual practice the method taught by the Buddha; therefore, they see very little result.
大势至菩萨教导我们：“都摄六根，净念相继。”就是教导我们念佛，须把眼、耳、鼻、舌、身、意这六根，都摄在这一句佛号上。	Mahāsthāmaprāpta Bodhisattva taught us: “Gather in the six sense faculties and let pure mindfulness continue uninterruptedly.” This teaches us that,

	when reciting the Buddha's name, we must gather the six faculties of eye, ear, nose, tongue, body, and mind into this single Buddha-name.
眼睛不看别的东西，耳朵不听别的声音（只听我念佛的声音），鼻子不闻什么香臭，舌头也不尝什么味道，不说话。竭尽心力，“阿弥陀佛、阿弥陀佛……”静静地一直念下去，自然渐渐息下妄心而安然入定。	The eyes do not look at other things; the ears do not hear other sounds, listening only to the sound of one's own Buddha-recitation; the nose does not smell fragrances or odors; the tongue does not taste flavors or speak. Exerting all one's mental strength, one quietly continues reciting, "Amitābha Buddha, Amitābha Buddha . . ." Naturally, the deluded mind gradually comes to rest, and one peacefully enters samādhi.
可惜现在净宗行人不肯这样做。说到“净念相继”这句话，意义深长，确实很难做到。因为不是照字面看起来那么简单，不是只静静地念这句佛号，就叫净念相继，而是很深的，像禅宗开悟后保任到家的功夫一样。	Unfortunately, practitioners of the Pure Land school today are unwilling to do this. The words "pure mindfulness continues uninterruptedly" have profound meaning and are indeed very difficult to accomplish. They are not as simple as they appear from the words alone. Quietly reciting this Buddha-name does not by itself constitute uninterrupted pure mindfulness. It is something very profound, like the work of safeguarding realization until completion after awakening in the Chan school.
所谓净者，要能所双亡，根尘脱落才叫净。就是念佛时能念的心和所念的佛号，一时脱落，无能无所，廓尔清净，才是一念净。有念佛的心和所念的佛号，有能有所，这是相对的。相对的都是虚妄不实的。绝对的才是真的。	What is meant by "pure"? Only when subject and object both perish, and the sense faculties and their objects fall away, can it be called pure. While reciting the Buddha's name, when the mind that recites and the Buddha-name being recited simultaneously fall away—when there is neither subject nor object, and all is vast and utterly pure—there is a single pure thought. If there is a mind that recites the Buddha's name and a Buddha-name that is recited, there are subject and object; this is relative. Whatever is relative is illusory and unreal. Only the absolute is real.
唯有我们的佛性是绝对的。你现在念佛，心、法、佛号都是相对的，所以这不是净念。	Only our Buddha-nature is absolute. When you recite the Buddha's name now, the mind, the Dharma, and the Buddha-name are all relative; therefore, this is not pure mindfulness.
要等念佛念得入定了，念得能所脱掉了，就像我们修心中心法一样，持咒持到最后，“啪——”脱掉了，法没有了，人也没有了，心也没有了，世界也没有了，都空净了，但灵知了了，这才是一念净。	Only when Buddha-recitation has entered samādhi and subject and object have fallen away is it like our practice of the Heart-of-Heart Dharma: one recites the mantra until, at the very end, "snap!"—it falls away. The Dharma is gone, the person is gone,

	the mind is gone, and the world is gone. All is empty and pure, yet luminous knowing remains clear and ever-present. Only this is a single pure thought.
一念净就是一念相应，这一念就是佛。一念相应一念佛，念念相应念念佛。念念都是如此不动，念念都是佛，这才叫做相继不断！你们看这是何等的功夫啊！讲到“相应”，还有静中的相应和动中的相应不同。	A single pure thought is a single moment of accord. This single thought is Buddha. With one thought in accord, one thought is Buddha; with thought after thought in accord, thought after thought is Buddha. When every thought is thus unmoved and every thought is Buddha, this is called continuing without interruption. See what a demanding practice this is! Speaking of accord, moreover, accord in stillness differs from accord in activity.
静中相应，就是我们打坐的时候，能所双亡，打开了本来，与佛相应。但下座动中又忘记了，跟着外境跑了，就不相应了。所以这只是静中相应，动中不相应还是不行。	Accord in stillness means that while we are sitting in meditation, subject and object both perish, our Original Face is opened, and we accord with the Buddha. But if, after rising from the cushion and entering activity, we forget it again and chase after external circumstances, then we are no longer in accord. Thus, accord in stillness alone is insufficient; there must not be nonaccord in activity.
功夫须做到动静一如，动中不跟境界转，仍然是了了分明，如静中一样才行，这就更难了。相继就是继续不断，就是不问动静，时时如此，不只是一时如此，而他时如彼。	The practice must reach the point of being equally at ease in stillness and activity. In activity, one must not turn with circumstances, but remain clear and distinct, just as in stillness. This is still more difficult. Continuing means continuing without interruption: regardless of activity or stillness, one remains thus at all times, not merely for a time now and then at another time in a different way.
因为我们旧习深重，打坐用功，常是今天能脱开，明天又脱不开，要等多少天后才脱一次，以后不再脱开，那是瞎猫碰着死老鼠，非但不是相继的功夫，也不算开悟。	Because our habitual tendencies are deeply entrenched, when we sit in meditation and apply ourselves, we may often break free today but not tomorrow; perhaps only after many days do we break free once more. If thereafter we never break free again, that is merely a blind cat happening upon a dead mouse. Not only is it not the practice of continuity, it does not even count as awakening.

纵然功夫增进，静中能相继了，动中有走着，还不能算相继成片的功夫。真正的相继，须动中也如静中一样相继。就是在做事时尽管在做，却等于没做，丝毫不住着。做过之后，更没有丝毫做的痕迹。做到这样动静一如的相继，才叫净念相继。	Even if one's practice advances and continuity can be maintained in stillness, if one is still carried away in activity, it cannot yet be called a continuous, undivided practice. Genuine continuity requires that, in activity too, one continue just as in stillness. Thus, although one is doing things, it is as if nothing has been done, with not the slightest attachment. After doing them, not the slightest trace of having done them remains. Only such continuity, equally at ease in stillness and activity, is called uninterrupted pure mindfulness.
禅宗功夫也是要做到这个地步才叫打成一片。参禅打开本来之后要进一步保任，长养圣胎，使他发育长大。保任功夫是两个阶段。	Chan practice must likewise reach this point before it can be called becoming continuous and undivided. After Chan practitioners open their Original Face, they must further safeguard realization and nurture the sacred embryo, allowing it to develop and mature. The practice of safeguarding realization has two stages.
保就是保护，就是当我们打开本来了，认识了法身，要严密地保护他，不让他粘染物境而停滞不前，须时时照看他而不忘记。等保护圆熟了，就不须再保。放任他，独立自主而无犯触，以法性本来如此，非有意做作。	Safeguarding means protecting. When we have opened our Original Face and recognized the dharmakāya, we must guard it closely, not allowing it to become tainted by sense objects and thereby stagnate. We must attend to it constantly without forgetting it. Once this protection has reached full maturity, there is no further need to protect it. Let it function freely, independently and autonomously, without violation or obstruction. This is so because dharmatā is originally thus; it is not something deliberately contrived.
功夫做到这里——动静一如的相继功夫，非但净就是禅，禅就是净，禅净不分家。就是儒教孔夫子最后也说：“七十而从心所欲不逾矩。”可见功夫到家，是不分什么宗派的。	When practice reaches this point—the work of continuity equally at ease in stillness and activity—not only is Pure Land practice Chan and Chan Pure Land practice; Chan and Pure Land are not separate households. Even Confucius, at the end, said: “At seventy, I could follow my heart's desires without transgressing the bounds.” This shows that when practice has reached completion, there is no distinction among schools.
有些不懂佛教真理的人，总在分别说：“你是禅宗，我是净土。”其实不相干。又有些人分别说：“净土好，稳妥；禅宗不好，危险！”不知道都是一样的。你说禅宗危险，是你不竭尽心力修行故。	Some people who do not understand the true principles of Buddhism are always making distinctions, saying, “You belong to the Chan school, and I belong to the Pure Land school.” In fact, this is irrelevant. Others make distinctions by

	saying, “Pure Land is good and reliable; Chan is not good and is dangerous!” They do not realize that they are the same. You say Chan is dangerous because you do not cultivate with all your heart and strength.
你不专心致志的念佛，净土也一样危险。不见莲池大师道：“念佛者多，生西者少”吗！你说净土好，禅宗也一样好，六祖大师以来，见性了道的人，不是也很多吗？所以大家不要互相诽谤了，法都是好的。	If you do not practice Buddha-recitation with one-pointed dedication, Pure Land is equally dangerous. Have you not seen Master Lianchi say, “There are many who recite the Buddha’s name, but few who are reborn in the West”? You say Pure Land is good, but Chan is equally good. Since the Sixth Patriarch, have there not also been many who saw their true nature and realized the Way? Therefore, do not slander one another. All dharmas are good.
就看这个法是否适合你的根器，适合根器就是好法。另外，人们之所以有分别，是法没有修圆满，死守在一门，着在一点上，才生出差别见。如真正打开来，见到本性，就圆满了，就知道各宗都相同而无异议了。	It depends only on whether a dharma is suited to your faculties; if it suits your faculties, it is a good dharma. Moreover, people make distinctions because they have not cultivated a dharma to completion. They rigidly cling to a single gate and become attached to one point, thereby giving rise to discriminating views. If one truly opens through and sees one’s intrinsic nature, one is complete and understands that all schools are alike, without disagreement.
所以说我们心中心密法，就是禅宗，就是净土，和中国的十大宗派，没有点滴分别，只是在下手用功时有些不同罢了。	Therefore, our Heart-of-Heart Esoteric Dharma is Chan, and it is Pure Land. It differs not in the slightest from the ten major schools of Chinese Buddhism; there are only some differences in how one begins the practice.
我们心中心密法所讲的道理，和禅宗完全一致，也讲打开来见到本性后，了见、思二惑，圆满三身四智，更讲心净佛土净，发愿往生西方极乐世界，并且更进一步，可随愿往生其他诸方净土，不是只能往生一个净土。所以我们心中心法既是禅，又是净土。但真正实行起来是要专心致志的用功，不是说说即能办到的。	The principles taught by our Heart-of-Heart Esoteric Dharma are entirely consistent with Chan. It likewise teaches that, after opening through and seeing one’s intrinsic nature, one eliminates the delusions of views and thought and perfects the three kāyas and four wisdoms. It further teaches that when the mind is pure, the Buddha-land is pure; that one should make vows for rebirth in the Western Land of Ultimate Bliss; and, going a step further, that one may be reborn according to one’s vows in other Pure Lands in every direction, rather than being limited to rebirth in only one Pure Land. Thus, our Heart-of-Heart Dharma is both Chan and

	Pure Land. But to put it into actual practice, one must apply oneself with one-pointed dedication; it cannot be accomplished merely by talking about it.
其实净土宗也是如此，也须一心精念佛号，不可懈怠。但现在人讲的净土宗与净土原意大相径庭，非但念佛不入定，连念佛三昧也不要，甚至说不念佛也不要紧，只要耳闻一句佛号，即能往生西方。	Pure Land school practice is in fact the same: one must also recite the Buddha's name single-mindedly and diligently, without laxity. But the Pure Land school as now taught differs greatly from the original meaning of Pure Land. Not only do people not enter samādhi through Buddha-recitation; they do not even seek Buddha-recitation samādhi. Some even say that it does not matter if one does not recite the Buddha's name, so long as one hears the Buddha's name once, one can be reborn in the West.
把净土宗糟蹋、破坏得体无完肤，真是披着佛衣的逆种、魔子，这种人不下地狱、受刀山油锅之苦才怪！净土宗本有“十六观”、“念佛三昧”、“般舟三昧”等等修法，可见须行人认真修习的。	They have ravaged and ruined the Pure Land school beyond recognition. They truly are perverse offspring and demons' children clad in the garments of Buddhism. It would be strange indeed if such people did not descend into hell and suffer the torments of the mountain of knives and cauldron of boiling oil! The Pure Land school originally had such practices as the "Sixteen Contemplations," "Buddha-Recitation Samādhi," and "Pratyutpanna Samādhi." This shows that practitioners must cultivate them earnestly.
修“般舟三昧”要一天到晚走着或站着念佛。不许坐，不许睡。这是很辛苦的，很难做到。所以本书说：“普遍通行的‘净土宗’念佛法门，也难方便实行。”这话讲得很有道理，是很难实行。所以到临命终时都是乱七八糟。	To practice "Pratyutpanna Samādhi," one must recite the Buddha's name while walking or standing from morning to night. One is not permitted to sit or sleep. This is extremely arduous and difficult to accomplish. Therefore, this book says: "Even the widely practiced Pure Land Dharma gate of Buddha-recitation is not easy to carry out conveniently." This is very reasonable; it is indeed difficult to practice. Consequently, when the time of death comes, people are all in confusion.
舍报安详，一心不乱，更是做不到，因为他没有好好修行。能够安安稳稳的，一点无挂碍走掉的人，当然是有，不能说一个都没有，只是很少很少了。我曾见过一位老太太，她是接受救济的，生活很苦没有钱。	To relinquish the body peacefully and with one-pointedness of mind without distraction is even more difficult to achieve, because they have not cultivated properly. Of course, there are people who can depart calmly and steadily, without the slightest hindrance; one cannot say that there are none at all. But they are very, very few. I once saw

	an elderly woman who received public assistance. She lived in great hardship and had no money.
那时候，政府每个月只给她八块钱。她只有到菜市场拾一点菜叶吃。在热水瓶里放点剩米饭，到开水房要点开水一胀，变成稀饭喝喝。	At that time, the government gave her only eight yuan each month. She could only pick up a few vegetable leaves at the market to eat. She would put some leftover rice into a thermos, obtain some boiling water from the hot-water room, and let it swell into porridge to drink.
她一天到晚念佛：“阿弥陀佛，阿弥陀佛……”，提前一个星期就知道自己要走了，这就是预知时至。她告诉那个开水房的人说：“今天我泡过了，明天就不来了。	All day long she recited the Buddha’s name: “Amitābha Buddha, Amitābha Buddha . . .” A week in advance, she knew that she was about to depart; this is called knowing the time of one’s death in advance. She told the attendant in the hot-water room, “I have already soaked my rice today; tomorrow I will not come.”
”开水房的人问她：“你要去哪里呢？”她说：“唉，我要出远门了。”以后一个星期大家都没有再看见她。有人说，这个老太太晚上进屋，就没有见她出来过。于是，把她的房门破开一看，老太太已坐在床上坐化了。这就很好啊！	The attendant in the hot-water room asked her, “Where are you going?” She replied, “Ah, I am going on a long journey.” For the following week, no one saw her again. Someone said that the old woman had entered her room one evening and had never been seen coming out. They broke open her door and found that she had already passed away while seated on her bed. This was very good indeed!
由此可见，净宗行人还是需要一心不乱才能往生西方极乐世界，而禅宗人要做到断惑证真才能证成佛，才能了脱生死。断惑证真就是要把见惑、思惑、无明惑都断除而证见本性。	From this we can see that Pure Land practitioners still need one-pointedness of mind without distraction in order to be reborn in the Western Land of Ultimate Bliss. Chan practitioners, on the other hand, must eliminate delusions and realize truth before they can attain Buddhahood and be liberated from birth and death. To eliminate delusions and realize truth means to eliminate the delusions of views, the delusions of thought, and the delusions of ignorance, and thereby realize one’s intrinsic nature.
开悟就是已经见到本性，但只是刚到法身边，了了见惑（就是知见）。知见正了心就不会再动摇了，但思惑（就是思想）还未了，对境还要生心，分段生死就不能了。	Awakening means that one has already seen one’s intrinsic nature, but has only just reached the threshold of the dharmakāya and eliminated the delusions of views—that is, conceptual views. Once one’s views are correct, the mind will no longer waver. But the delusions of thought—that is, discursive thinking—have not yet been eliminated; when one encounters circumstances, thoughts still

	arise, and one cannot be liberated from segmented birth and death.
所以净土宗常说禅宗这一点不好：“禅宗人参禅虽然开悟了，也不能了生死。还是净土宗稳妥，‘但得见弥陀，何愁不开悟’，往生西方极乐世界就证到阿　跋致，一生补处（就是证成等觉菩萨），不再六道轮回了。	Therefore, the Pure Land school often says that this is a weakness of Chan: “Although Chan practitioners may awaken through investigating Chan, they still cannot transcend birth and death. The Pure Land school is more reliable: ‘Once one sees Amitābha, why worry about not awakening?’ When one is reborn in the Western Land of Ultimate Bliss, one realizes the stage of nonretrogression and becomes a bodhisattva in the final life before Buddhahood—that is, an equal-enlightenment bodhisattva—and no longer undergoes rebirth in the six realms.”
”禅宗是有很多人得到一点知解就以为开悟了，实际功夫并没有跟上去。有些人用功打开本来见到本性，那也只是初到法身边。	It is true that many Chan practitioners gain a little intellectual understanding and think that they have awakened, while their actual practice has not kept pace. Some practitioners open through in their efforts and see their intrinsic nature, but this too is only an initial arrival at the threshold of the dharmakāya.
就像刚刚登上舞台的边缘，还没有到舞台的中间呢！要继续努力用功，心里彻底空净了，才能真正证悟。所以要在境界中锻炼身心，达摩所传第二代祖师神光大师，就是在妓院酒楼里锻炼身心。	It is like having just climbed onto the edge of a stage, without yet reaching its center. One must continue applying oneself diligently. Only when the mind is completely empty and pure can one truly realize awakening. Therefore, one must temper body and mind amid circumstances. Master Shenguang, the second patriarch in the lineage transmitted by Bodhidharma, tempered his body and mind in brothels and wine shops.
别人说他：“你是个和尚，怎么还往妓院酒楼里跑？”他说：“我到这里是来炼心的，看看我的心还动不动。”所以这才是练真功夫。当然净土宗人把禅宗说的这么不好也不对，因为这样一说别人就无心学禅宗了。	Others said to him, “You are a monk—why do you still go to brothels and wine shops?” He replied, “I come here to temper my mind, to see whether it still moves.” This is genuine practice. Of course, it is also wrong for Pure Land followers to speak so badly of Chan, because such remarks cause others to lose interest in studying Chan.
其实禅宗的立足点和净土宗不同。禅宗假如真的见到本性，纵然习气未了，也只需七升天上七到人间就能了了。他会上上升进，不会再到三恶道中，这就很好啊！现在有人讲：“五祖戒，草堂青。	In fact, Chan and Pure Land have different points of departure. If Chan practitioners truly see their intrinsic nature, then even if their habitual tendencies have not yet been eliminated, after seven rebirths in heaven and seven rebirths among humans they can be fully liberated. They will

	continue to rise to higher and higher states and will not return to the three lower realms. This is very good indeed! Now some people say, “Wuzu Jie, Caotang Qing.”
”意思是说五祖山的戒禅师虽然开悟了，但并没有了生死，再投胎就是苏东坡。并说苏东坡娶了几个老婆，也不能出家修行。其实苏东坡还是不错的，他并没有忘记修行。	This means that Chan Master Jie of Wuzu Mountain, though awakened, had not yet transcended birth and death; in a later rebirth he became Su Dongpo. They further say that Su Dongpo married several wives and was unable to leave home and cultivate. In fact, Su Dongpo was quite admirable; he did not forget his practice.
他是又修道又修佛，也很用功啊！他做了很多诗词歌赋都是与佛法有关的。据说他再转身投胎就是憨山大师了，这不是很好吗？所以禅宗有禅宗的不同，不要再彼此诽谤，应当互相赞叹才好，因为各有各的缘份，各有各的根基。就像我们吃东西，你喜欢吃甜的，他喜欢吃辣的，各有所好。所以说是法法平等无有高下。	He cultivated both the Way and Buddhism, and he practiced diligently. He composed many poems, lyrics, and essays related to the Buddhadharma. It is said that in a subsequent rebirth he became Master Hanshan. Is this not good? Thus, Chan has its own distinctive features. Do not slander one another any longer; rather, you should praise one another, because each person has his own affinities and faculties. It is like eating: you enjoy sweet food, while another enjoys spicy food; each has his own preference. Therefore, all dharmas are equal, without superiority or inferiority.
佛在世时就预示，末法时代只有净土宗和密宗最应机。禅宗门风高峻，要上上根人才能相应，中下根人就不行了。现在禅宗都是法卷传法，不是开悟传法，有其名而无其实。	Even while the Buddha was in the world, he foretold that in the Dharma-ending age, only the Pure Land school and Esoteric Buddhism would be most suited to people’s capacities. The Chan school’s style is lofty and steep; only those of the highest capacities can accord with it, while those of middling and lesser capacities cannot. Nowadays, Chan transmits the Dharma through Dharma certificates rather than through awakening; it has the name but lacks the reality.
真是遗憾、太可惜了！其实禅宗是佛教的正法门，其他都是方便法门。净土宗简易方便，横超三界。密宗法门很多，但真正修大法的人很少，都是修求神通的法，来炫耀自己。	This is truly regrettable and most unfortunate! In fact, Chan is the direct Dharma gate of Buddhism; the others are all expedient Dharma gates. The Pure Land school is simple and convenient, allowing horizontal transcendence of the three realms. Esoteric Buddhism has many Dharma gates, but very few people truly practice the great Dharma. Most practice methods for seeking spiritual powers in order to display themselves.

例如，海灯法师在学佛前，是和他舅舅一起练武的，他舅舅是四川青城山的剑客。	For example, before Master Haideng studied Buddhism, he practiced martial arts with his maternal uncle, who was a swordsman from Qingcheng Mountain in Sichuan.
有一天，海灯法师在四川边境看见两个小喇嘛抽鸦片，就对他们说：“哎！你们还是和尚呢，怎么抽鸦片，不学好！”一个小喇嘛说：“你别看不起我们。别看你有刀，有剑，我们念一个咒，你这刀剑就砍不破我们的手臂。	One day, at the border of Sichuan, Master Haideng saw two young lamas smoking opium and said to them, “Hey! You are monks, yet you smoke opium and do not behave properly!” One young lama said, “Do not look down on us. You may have knives and swords, but if we recite a mantra, your knives and swords will be unable to cut through our arms.”
”海灯法师摇摇头表示不相信。小喇嘛说：“你不相信？等我抽完，让你试试。”这个小喇嘛“呼呼呼——”地把鸦片抽完，精神足了，嘴里嘟嘟嘟念个咒，然后把袖子卷起来让海灯法师砍。	Master Haideng shook his head to indicate that he did not believe it. The young lama said, “You do not believe me? Wait until I finish smoking, and then you may try.” The young lama inhaled the opium with repeated puffs. Once he was invigorated, he muttered a mantra, rolled up his sleeve, and told Master Haideng to strike his arm.
海灯法师开始不敢砍，只是用刀背轻轻一碰，“啪”刀被弹起来了。他又用了一点力，刀又被弹起来了。海灯法师想：咦？还管点用！小喇嘛说：“嗨，你用刀刃使劲砍，我这个法很灵的。	At first, Master Haideng did not dare to cut him. He merely touched him lightly with the back of his knife, and with a smack the knife sprang back. He applied a little more force, and the knife sprang back again. Master Haideng thought, “Eh? It really does seem to work!” The young lama said, “Come on, strike hard with the blade. My method is very efficacious.”
”这次海灯法师用刀刃轻轻的一碰，“啪”刀又弹起来了。小喇嘛说：“你用劲砍，没关系。”海灯法师这回用力一砍，“啪”刀又被弹起来了。这下海灯法师信服了，开始发心学佛法。海灯法师讲他学佛的因缘就是这么来的。	This time, Master Haideng lightly touched him with the blade, and with a smack the knife sprang back again. The young lama said, “Strike with force; it is all right.” This time Master Haideng struck hard, and with a smack the knife sprang back again. At this, Master Haideng was convinced and began to arouse the resolve to study the Buddhadharma. Master Haideng said that this was how his affinity for studying Buddhism began.
所以宗喀巴大师看到密宗日久弊生，红教的弟子们尽弄这些小神通，而不修习正法，把红教弄得乌烟瘴气。于是他去其糟粕，取其精华，整理教规，穿黄衣，另立黄教。现在密宗的派别很多，有红教、黄教、白教、花教等。	Therefore, Master Tsongkhapa saw that, over time, abuses had arisen in Esoteric Buddhism. The disciples of the Red school were all occupied with such minor spiritual powers and did not cultivate the true Dharma, turning the Red school into a chaotic mess. He therefore discarded its dregs, retained its essence, reorganized its regulations,

	wore yellow robes, and established the Yellow school. Esoteric Buddhism now has many branches, including the Red, Yellow, White, and Flower schools.
但目前学密法的人大部份都是为求神通，不是想了生死，走到邪路上去了，真可惜！其实我们修行到一定程度，自然会显发神通，自然会六通具足。外道也有神通，但只有天耳通、天眼通、神足通、他心通和宿命通这五通。	But at present, most people who study Esoteric Buddhism seek spiritual powers rather than liberation from birth and death, and they have gone down a deviant path. What a pity! In fact, when our cultivation reaches a certain level, spiritual powers naturally manifest, and the six supernormal powers naturally become complete. Non-Buddhist paths also possess spiritual powers, but only the five powers of divine ear, divine eye, bodily mobility, knowledge of others' minds, and knowledge of past lives.
没有漏尽通。漏尽通称为道通，就是一点都不着相，烦恼都光净了。只有佛才是六通具足，比如莲花生大士就是肉体飞升成佛，威力神通不可思议。还有大势至菩萨也是威力神通很大。	They do not have the power of the exhaustion of outflows. The power of the exhaustion of outflows is called the power of the Way: one is not attached to appearances at all, and all afflictions are utterly exhausted. Only a Buddha possesses all six supernormal powers. For example, Guru Padmasambhava is said to have ascended bodily and attained Buddhahood; his majestic powers were inconceivable. Mahāsthāmaprāpta Bodhisattva likewise possesses great majestic spiritual powers.
就像我们心中心法修到一定程度就会有神通，但还不知道是从什么地方来的。因为神通是我们本来具足的，本来就没有来处。只要不着相，一切放下，神通就会自然显发，要去求反而求不到。	When our Heart-of-Heart Dharma practice reaches a certain level, spiritual powers may arise, yet we do not know where they come from. Spiritual powers are originally complete within us; they have no origin to begin with. So long as we do not cling to appearances and let go of everything, spiritual powers will manifest naturally. If we seek them, we will instead be unable to obtain them.
针对本密法，孙景风居士讲：“听闻的人，至少要明白‘九乘教义’，具有瑜伽初步的智解，才能心印相合，融会贯通，事理无碍。”这就要求听到这个法的人要有相当的智慧才行（并不是阿猫阿狗都能听得懂）。所以在这里我们先讲一下密宗的“九乘教义”。“九乘”就是指外三乘，内三乘和密三乘	Regarding this Esoteric Dharma, lay practitioner Sun Jingfeng said: "Those who hear it must at least understand the 'doctrines of the nine vehicles' and possess an initial intellectual understanding of yoga. Only then can mind and seal correspond, allowing them to integrate and comprehend it fully, without obstruction between principle and phenomena." This requires those who hear this Dharma to possess considerable wisdom; it is not

	something that just anyone can understand. Therefore, we shall first explain the “doctrines of the nine vehicles” of Esoteric Buddhism. The “nine vehicles” refer to the outer three vehicles, the inner three vehicles, and the secret three vehicles
（见下图）：	(see the diagram below):
外三乘就是显教的声闻、辟支佛和菩萨。主要讲的是教理，让我们明白怎样才能修成罗汉？怎样才能修成辟支佛？怎样才能修成菩萨？如何才能证成佛？先要知道这些教理，然后才能精修密法。	The outer three vehicles are the śrāvaka, pratyekabuddha, and bodhisattva vehicles of Exoteric Buddhism. They chiefly expound doctrinal principles, enabling us to understand how to cultivate oneself into an arhat, a pratyekabuddha, or a bodhisattva, and how to realize Buddhahood. One must first understand these teachings before one can cultivate the Esoteric Dharma in depth.
假如我们在修密法前，一点教理都不懂，修起来就很困难。就像我们要去一个地方，先要问清楚路该怎么走，乘什么车，然后才能出发。这样就不会兜圈子走弯路。	If, before practicing the Esoteric Dharma, we do not understand any doctrinal principles at all, practice will be very difficult. It is like going somewhere: first, we must clearly ask which road to take and what vehicle to use, and only then can we set out. In this way, we will not go in circles or take detours.
内三乘就是事业部、行持部和瑜伽部，讲的是实修的一些具体方法。事业部（又叫作部），就是一些息灾增益的法。现在世上的灾难很多，息灾法可以帮我们息止灾难（比如地震、火山爆发、水灾、旱灾等）。	The inner three vehicles are the Kriyā division, the Caryā division, and the Yoga division, which teach specific methods of actual practice. The Kriyā division, also called the Action division, consists of practices for pacifying disasters and increasing benefits. There are many disasters in the world today, and practices for pacifying disasters can help us bring such disasters to an end—for example, earthquakes, volcanic eruptions, floods, and droughts.
增益法可以帮我们得到某些利益：比如身体健康长寿、减少疾病、财产丰富、五谷丰登等。行持部就是指修初步的观想法。修密法一般开始就是修观想法。	Practices for increasing benefits can help us obtain certain benefits, such as health and longevity, fewer illnesses, abundant wealth, and plentiful harvests. The Caryā division refers to the initial practice of visualization. Esoteric practice generally begins with visualization.
比如修“嗡、阿、 ”，就是用白光、红光、蓝光分别观想顶部、喉部、心部。还有‘颇哇法’，首先要从我们的下丹田观想一个仰月坛城（像月牙一样，是向上弯，不是朝下弯，非常明亮。）。	For example, to practice “oṃ, āḥ, hūṃ” is to visualize white, red, and blue light respectively at the crown, throat, and heart. There is also the practice of Phowa. First, one visualizes an upward-curving lunar maṇḍala in the lower dantian—

	shaped like a crescent moon, curving upward rather than downward, and exceedingly bright.
从这个基础上起一个脉管，下面小上面大，像一个喇叭口，直通我们头顶的梵穴。要把这个脉管观亮，看着像日光灯一样亮，从会阴直通梵穴。这个脉管底下有一个明点，这个明点就像绿豆大小，比黄豆稍微小一些。	From this foundation, visualize a channel arising, narrow below and broad above like the mouth of a trumpet, extending directly to the brahma aperture at the crown of the head. Visualize this channel as bright, as though illuminated by a fluorescent lamp, running directly from the perineum to the brahma aperture. At the bottom of this channel is a luminous drop, about the size of a mung bean, slightly smaller than a soybean.
月牙、脉管、明点观亮以后，再用三字诀来修。先用‘嘿’字。这个‘嘿’字是从下丹田里喊出来的。一喊‘嘿——’就把下丹田的气都往上提，肛门自然就提起来了。	After visualizing the crescent, channel, and luminous drop as bright, practice with the three-syllable formula. First use the syllable “hei.” This “hei” is shouted from the lower dantian. With one shout of “hei—,” all the qi in the lower dantian is drawn upward, and the anus naturally contracts upward as well.
密咒就起这个作用，字音鼓气；把气鼓上来，明点就由下面升到顶上了。但不能出去，一出去命就没有了。这个明点就是第八识。	A mantra serves this function: its sound stimulates the qi. When the qi is driven upward, the luminous drop rises from below to the crown. But it must not leave; once it leaves, life is gone. This luminous drop is the eighth consciousness.
这时候要观想阿弥陀佛的一只脚（这就叫阿弥陀佛颇哇法）或者观世音菩萨的一只脚（这就叫观音颇哇法）踏在我们顶门梵穴上，明点就出不去了。‘嘿——’气到了顶上，再用‘嘎’字。‘嘎——’气就下来了。	At this point, visualize one foot of Amitābha Buddha—this is called Amitābha Buddha Phowa—or one foot of Avalokiteśvara Bodhisattva—this is called Avalokiteśvara Phowa—pressing upon the brahma aperture at the crown, so that the luminous drop cannot escape. When the “hei—” qi has reached the crown, use the syllable “ga.” With “ga—,” the qi descends.
大家可以试一试，‘嘿——’气就上去了，‘嘎——’气就落下来了。到最后要走的时候，就用第三个字，‘啪——’就出去了。	Everyone may try it: with “hei—,” the qi rises; with “ga—,” the qi falls. When it is finally time to depart, use the third syllable: “pa—,” and it goes out.
比如，临终要走时，先用‘嘿——’字把明点升到头顶，然后把阿弥陀佛（或观音菩萨）踏在头顶上的脚拿掉。最后‘啪——’顶开了，这个明点出去，就到阿弥陀佛或观音菩萨的心中，就生到西方极乐世界去了。	For example, when one is about to depart at death, first use the syllable “hei” to raise the luminous drop to the crown. Then remove the foot of Amitābha Buddha, or Avalokiteśvara Bodhisattva, that is pressing upon the crown. Finally, with “pa—,” the crown opens, the luminous drop leaves, enters the heart of Amitābha Buddha or Avalokiteśvara

	Bodhisattva, and one is reborn in the Western Pure Land of Ultimate Bliss.
这就是‘颇哇法’。净土宗里面也有观想法，在《十六观经》中就讲了十六种观想法。瑜伽部就是指相应。就是说我们的心要和佛的心相应，心佛道交打成一片，做功夫要言行一致，就是相应。不是说的很多，做的很少，贪嗔痴还是重得很，那就不行。所以要上与佛、下与众生，慈悲喜舍时时刻刻都相应才行。	This is the practice of Phowa. The Pure Land school also has visualization practices; the Sūtra of Sixteen Contemplations teaches sixteen kinds of visualization. The Yoga division refers to correspondence. That is, our minds must correspond with the Buddha's mind; mind and Buddha commune and become an undivided whole. In practice, one's words and conduct must accord with each other; this is correspondence. It will not do to say much but do little, while greed, anger, and ignorance remain very strong. Therefore, one must constantly correspond, above with the Buddha and below with sentient beings, through loving-kindness, compassion, sympathetic joy, and equanimity.
密三乘是指玛哈约嘎、阿努约嘎、阿底约嘎。玛哈约嘎（玛哈是大，约嘎是瑜伽）是指通过持真言（即念咒）入定证入妙明境界。这个妙明境界就是指空、乐、明。空就是把身体化空，乐就是乐趣无比，明就是放大光明。	The secret three vehicles refer to Mahāyoga, Anuyoga, and Atiyoga. Mahāyoga—mahā means great, and yoga means union—refers to entering samādhi through upholding true words, that is, reciting mantras, and realizing the wondrously luminous state. This wondrously luminous state refers to emptiness, bliss, and luminosity. Emptiness means transforming the body into emptiness; bliss means incomparable joy; and luminosity means radiating great light.
按“四禅八定”的修法，到第二禅天是喜，到第三禅天就是乐，这种快乐是一种轻安宁喜，是世间的任何快乐都无法相比的。证入妙明境界，出现空乐明之后不能有所住着。	According to the practice of the four dhyānas and eight meditative absorptions, the second dhyāna heaven is joy, while the third dhyāna heaven is bliss. This bliss is a light, peaceful joy beyond comparison with any worldly pleasure. After realizing the wondrously luminous state and experiencing emptiness, bliss, and luminosity, one must not abide in them.
住在空上就不能出空界，住在乐上就不能出欲界，住在明上就不能出色界。所以尽管证到妙明境界也不能住相，要归无所得。	If one abides in emptiness, one cannot leave the realm of emptiness; if one abides in bliss, one cannot leave the desire realm; if one abides in luminosity, one cannot leave the form realm. Therefore, even upon realizing the wondrously luminous state, one must not cling to appearances, but return to nothing to be attained.

阿努约嘎就是圆满相应（阿努是圆满之意），是说佛性本来如此，本来就是妙明境界，任何众生本来都具足空、乐、明，而不是因修法才有的，当一悟到：“噢！佛不是我们修法修成的，而是本来如此！”就开悟了。	Anuyoga means perfect correspondence—anu means perfection. It means that Buddha-nature is originally thus: it is originally the wondrously luminous state, and every sentient being is originally complete with emptiness, bliss, and luminosity. These are not acquired through practice. When one awakens to this—“Oh! A Buddha is not made by our practice; it is originally so!”—one awakens.
所以说道不是修，而是悟。阿底约嘎比阿努约嘎更高了一层。阿底约嘎就是大圆满相应（阿底就是大圆满）。就是说我们本身是佛，本来具足一切妙用，这就是大圆满心要。虹光法，大手印法，还有我们的心中心法等都是大圆满法。	Thus, the Way is not cultivated but awakened to. Atiyoga is a level higher than Anuyoga. Atiyoga is the correspondence of Great Perfection—ati means Great Perfection. It means that we ourselves are Buddhas, originally complete with all wondrous functions. This is the essential point of Great Perfection. The rainbow-body practice, Mahāmudrā practice, and our Heart-of-Heart Dharma are all Great Perfection practices.
“大圆满”是密宗红教最高的法，和“大手印”是一个法。“大手印”是修“大圆满”的前行，藏文译为“彻却”（意为“立断”）。大手印把我们的本性比做一个大手，尽虚空遍法界。	“Great Perfection” is the highest teaching of the Red School of Esoteric Buddhism and is the same practice as “Mahāmudrā.” Mahāmudrā is the preliminary practice for cultivating Great Perfection; in Tibetan it is rendered as Trekchö, meaning “cutting through.” Mahāmudrā compares our intrinsic nature to a great hand that pervades the entirety of empty space and the dharma realm.
比如孙悟空一个跟头可以翻十万八千里，但翻来翻去还是跳不出如来佛的手掌心。我们的心量就是如此之大，这就是我们的佛性。修“大手印”就是要证成三空相应，也就是要明心见性。三空就是指内虚空、外虚空和密虚空。	For example, Sun Wukong could travel 108,000 li with a single somersault, yet no matter how he leapt about, he could not escape the palm of the Tathāgata’s hand. Our mind-capacity is just this vast; this is our Buddha-nature. To practice Mahāmudrā is to realize correspondence with the three spaces, that is, to realize the mind and see one’s true nature. The three spaces are inner space, outer space, and secret space.
内虚空是指要把我们的身体化空。所以我们常说：修心中心法，身体没有化空还有身体在就不行。外虚空是指身体外的空间。密虚空是指我们的本性，即佛性。我们的佛性本来是空，本来就没有东西。	Inner space means transforming our bodies into emptiness. Therefore, we often say that in practicing the Heart-of-Heart Dharma, it will not do if the body has not been transformed into emptiness and a body still remains. Outer space refers to the space outside the body. Secret space refers to our intrinsic nature, namely Buddha-

	nature. Our Buddha-nature is originally empty; originally, there is nothing there.
没有什么男女老少，青黄赤白。但它又不是断灭空，不是一点东西都没有，而是灵妙真心，就是妙有。妙有者，有而不有，不有而有，无相可见。所以它具有很大的功能，很大的能量。我们将内虚空、外虚空、密虚空化为一体时，就是一个大空。这个大空并非是一点知觉都没有，而是了了分明，灵知了了。这就是彻却界，即大手印。	There are no distinctions of male or female, young or old, blue, yellow, red, or white. Yet it is not annihilationist emptiness, not a state in which there is absolutely nothing; rather, it is the numinous and wondrous true mind, namely wondrous presence. Wondrous presence is presence without being present, and non-presence that is nevertheless present; it has no appearance that can be seen. Therefore, it possesses great function and great energy. When we unite inner space, outer space, and secret space into one, this is the great emptiness. This great emptiness is not the absence of all awareness; rather, it is clear and distinct, with lucid spiritual knowing. This is the realm of Trekchö, namely Mahāmudrā.
大手印的三要素就是见、定、行。要做到见、定、行三合一。我们首先要见地正确，要明白什么是我们的本性。知道本性是一切众生都具有的，它不生不灭，不增不减，不垢不净，不动不摇。	The three essential elements of Mahāmudrā are view, samādhi, and conduct. One must bring view, samādhi, and conduct into unity. First, our view must be correct: we must understand what our intrinsic nature is. We must know that intrinsic nature is possessed by all sentient beings; it neither arises nor ceases, neither increases nor decreases, is neither defiled nor pure, and neither moves nor wavers.
这样就知道这个世界上的所有东西都是虚妄不实的，都是“因缘所生法，我说即是空”。我们只要把自己所执着的一切东西都放下，恢复我们活活泼泼的本性就成就了。所以见地正确就有了定力。	Then we know that all things in this world are illusory and unreal: “All dharmas arising from causes and conditions, I say, are empty.” As long as we let go of everything to which we cling and restore our lively and vibrant intrinsic nature, accomplishment is attained. Thus, when one’s view is correct, one has the power of samādhi.
因为我们知道外面的色、声、香、味、触、法都是假的，都是不值钱的稻草，就不再着相了。有了佛性这个大宝贝就不要外面的稻草了。我们最珍贵的佛性，在佛经上被誉为“摩尼宝珠”，能予众宝。它能生出一切东西来。	Because we know that external forms, sounds, smells, tastes, tactile objects, and dharmas are all false, all as worthless as straw, we no longer cling to appearances. Once we possess the great treasure of Buddha-nature, we no longer want the external straw. In the Buddhist sūtras, our most precious Buddha-nature is praised as the “maṇi jewel,” which can bestow every treasure. It can bring forth all things.

我们的心安定了，行为就能合拍，这就是瑜伽，即相应。假如我们说的是一套，做的是另一套那就不行，因为我们的行为没有修上去。所以“行”就是指要能真正证到。	When our minds are settled, our conduct can be in harmony. This is yoga, that is, correspondence. If what we say is one thing and what we do is another, that will not do, because our conduct has not been cultivated to that level. Thus, “conduct” means being able truly to realize it.
修大手印明心见性后，再进一步修大圆满脱嘎法（意为顿超，亦叫虹光法）。禅宗是先开悟，开悟后再在境界上把自己的习气磨光，把所谓的见惑、思惑、尘沙惑、无明惑全磨练光净，一点也不着相了，这样就成就了。	After practicing Mahāmudrā and realizing the mind and seeing one’s true nature, one further practices the Great Perfection Tögal method, meaning “direct crossing,” also called the rainbow-body practice. In the Chan school, one first awakens; after awakening, one then wears away one’s habitual tendencies amid circumstances, thoroughly polishing away the so-called delusions of views, delusions of thought, dust-like delusions, and delusions of ignorance. When one no longer clings to any appearance at all, accomplishment is attained.
密宗比禅宗多了一个方便接引法，就是脱嘎法。脱嘎就是用我们身内的五种光和外界的五种光合起来，光光相映，合为一光。我们身内的五种光就是：一、远通水光，就是从我们眼睛里放出的光。	Esoteric Buddhism has one more expedient method of guidance than the Chan school: the Tögal method. Tögal unites the five lights within our bodies with the five lights of the external world, so that light reflects upon light and they merge into one light. The five lights within our bodies are: first, far-reaching water light, the light radiated from our eyes.
我们的眼睛不是水汪汪的吗？这是由于有脉管直通到眼睛的缘故。二、白柔脉光，就是各种脉管所放的光。练气功的人不是讲任脉、督脉、中脉等等。这些脉管都放光，就叫白柔脉光。	Are our eyes not watery and bright? This is because channels extend directly to the eyes. Second, soft white channel-light, the light radiated by the various channels. Those who practice qigong speak of the ren channel, du channel, central channel, and so forth. When these channels all radiate light, this is called soft white channel-light.
三、肉团心光，就是从我们的心脏放出的光。四、法界体性光，就是我们自性的光明。五、界性净光，就是我们的整个身体是一个法界，身体统统是光。外面的五种光就是：太阳光，月亮光，灯光，水光和黑光。	3. The light of the physical heart is the light emitted from our heart. 4. The light of the Dharma-realm essence is the luminosity of our own nature. 5. The pure light of realm-nature means that our entire body is a dharma realm; the whole body is light. The five outer lights are sunlight, moonlight, lamplight, waterlight, and black light.
黑暗也是一种光。修虹光法就是用外面这五种光，激发我们身体里面的五种光。我们现在不是有激光吗？就是	Darkness is also a kind of light. The practice of the rainbow body uses these five outer lights to

把能放光的红宝石放在激光盘里面，用强烈的电光打上去，把宝石本身的光激发出来，这就是激光。	stimulate the five lights within our body. Do we not now have lasers? A ruby capable of emitting light is placed in a laser chamber and struck by an intense electric light, thereby stimulating the gem's own light. This is laser light.
激光很强能穿透钢板。修虹光法就是用外界的光刺激我们的本性光。这样外面五种光和身内五种光合为一体，就使整个身体由量变到质变，变成一个光明体。	Laser light is powerful and can penetrate steel plates. The practice of the rainbow body uses external light to stimulate the light of our intrinsic nature. When the five outer lights and the five lights within the body merge into one, the entire body undergoes a transformation from quantitative to qualitative change and becomes a body of light.
到临终时，“轰——”化成一束光就走了，这就是即身成佛，与即生成佛不同（一个是身体的“身”，一个是生命的“生”）。	At the time of death, with a “boom—,” one transforms into a beam of light and departs. This is attaining Buddhahood in this very body, which differs from attaining Buddhahood in this very life (one refers to the “body” of the physical body, the other to the “life” of one lifetime).
即生成佛是指活在世上这一生能成佛，但临终时没有化成光还有身体遗留下来；如果身体化成光也成佛了，就是即身成佛。	Attaining Buddhahood in this very life means being able to attain Buddhahood during this lifetime in the world; yet at death one does not transform into light, and a body remains behind. If the body also transforms into light and one attains Buddhahood, this is attaining Buddhahood in this very body.
修成虹光法最好的情况是爪发不留，身心都融于法界而变成光明体；修得不太好的还有指甲和头发留下，其余都化成光了；修得最坏的情况是身体不能化成虹光，而是缩阴，就是身体缩小了。比如供养在九华山百岁宫无暇禅师的报身，就是缩得很小，不足二尺，装金后供在佛龛里面供人瞻仰，那就是缩阴。	The best result of accomplishing the practice of the rainbow body is that no nails or hair remain: body and mind both merge into the dharma realm and become a body of light. In a less successful practice, the fingernails and hair remain, while everything else transforms into light. In the least successful case, the body cannot transform into a rainbow body but instead shrinks—that is, the body becomes smaller. For example, the remains of Chan Master Wuxia, enshrined in the Hundred-Year Palace on Mount Jiuhua, shrank to less than two feet. After being gilded, they were placed in a Buddhist shrine for people to venerate. That is what is meant by shrinking.
要修虹光法就不能工作，要闭关，要从早到晚不停的修才行。如果修一修又去上班了，那就不行。因为这个法不是看太阳光就是看水光，不是看水光就是看月光，不是看月光就是看灯光，不是看灯光就是看黑光。	To practice the rainbow body, one cannot work; one must enter retreat and practice continuously from morning to night. If one practices for a while and then goes off to work, it will not do. This is because this practice consists of looking either at

	sunlight or waterlight; then either at waterlight or moonlight; then either at moonlight or lamplight; then either at lamplight or black light.
总之要一天到晚打坐修法才能成就，不然就化不成光。所以没有时间或不具备好的外部条件都不能修。比如你现在要看水光，那就必须有水才行啊！所以虹光法修起来很难。	In short, one must sit in meditation and practice the Dharma all day long in order to attain accomplishment; otherwise, one cannot transform into light. Therefore, those without time or favorable external conditions cannot undertake this practice. For example, if you are to look at waterlight, there must be water. Thus, the practice of the rainbow body is very difficult.
即使虹光法修成后，也不能有所住着，如果住着在虹光上，也只不过是法界一游魂，不能圆证佛果。因为佛性本来是空的，我们的心，就象整个大虚空一样一丝不挂，一尘不染。一切相都是我们本来具有的佛性所显现的。	Even after accomplishing the practice of the rainbow body, one must not abide in or cling to it. If one clings to the rainbow body, one is merely a wandering spirit in the dharma realm and cannot fully realize Buddhahood. This is because Buddha-nature is originally empty. Our mind is like the vast empty sky: utterly bare and unstained by a single speck of dust. All appearances are manifested by the Buddha-nature that we inherently possess.
佛性是具足万相，具足万能的。因为一切都没有，所以才能有一切。佛教的教理是最圆满最彻底的。而其他宗教总有个东西，总有点住着。如果住在一点东西上，其它就不能圆满具足了。	Buddha-nature fully possesses all appearances and all capacities. Precisely because everything is empty can everything exist. Buddhist doctrine is the most complete and thorough. Other religions, however, always posit some thing, always have some point of attachment. If one abides in some one thing, one cannot possess everything completely and perfectly.
可见密宗到最高层和禅宗讲的完全一样，也是无相的，有相法都是导引法，都是初步的摄机法，无相法才是上上法。禅宗其实也是密法，并不是显教。密者就是如来密因，无法可见也。	It can thus be seen that, at its highest level, Esoteric Buddhism says exactly the same thing as the Chan school: it too is formless. Form-based practices are all guiding methods, preliminary methods for gathering in practitioners; formless practice alone is the supreme Dharma. The Chan school, in fact, is also Esoteric Buddhism, not Exoteric Buddhism. “Esoteric” means the Tathāgata’s secret cause: no dharma can be seen.
《楞严经》中不是讲：大佛顶如来密因修证了义吗？我们的佛性就是无相可见，无声可闻。既然无声无相又怎么能见到呢？所以说大佛顶是见不到的（只要心心相应就是）。这就是如来密因，这就是秘密。	Does not the Śūraṅgama Sūtra speak of “the Great Buddha-Crown, the Tathāgata’s secret cause, and the ultimate meaning of cultivation and realization”? Our Buddha-nature has no form that can be seen and no sound that can be heard. Since it is without sound and form, how can it be seen?

	Therefore, the Great Buddha-Crown cannot be seen (so long as mind accords with mind). This is the Tathāgata's secret cause; this is what is secret.
就像惠明问六祖大师：“还有更密的吗？”六祖说：“密在汝边，与汝说者即非密也”。意思是说秘密在你自己，和你讲的就不是秘密。前面我们讲过禅宗有外道禅、凡夫禅、小乘禅、上乘禅、最上乘禅。	It is like when Huiming asked the Sixth Patriarch, “Is there anything still more secret?” The Sixth Patriarch replied, “The secret lies at your side; once it is spoken to you, it is no longer secret.” This means that the secret lies within yourself; what can be explained to you is not the secret. Earlier, we discussed the Chan school's non-Buddhist Chan, ordinary-person Chan, Hīnayāna Chan, Mahāyāna Chan, and supreme-vehicle Chan.
外道禅是带异计而修的，心外有法，欣上而厌下，他们不知道上下都是平等的，众生就是佛，佛就是众生；凡夫禅不是带异计而修，是正信因果而欣上厌下；小乘禅是悟了偏空真理而修的，认为这个身体不是我，偏空了；上乘禅（又称菩萨禅）是悟法、我二空之理而修的；最上乘禅就是悟了我们本身就是佛，佛就是我们。	Non-Buddhist Chan is practiced with heterodox views: it posits dharmas outside the mind, seeking what is higher and rejecting what is lower. Such practitioners do not know that high and low are equally the same, that sentient beings are Buddhas and Buddhas are sentient beings. Ordinary-person Chan is not practiced with heterodox views; it is based on right faith in cause and effect, while still seeking what is higher and rejecting what is lower. Hīnayāna Chan is practiced after awakening to the truth of biased emptiness; it regards this body as not-self and falls into biased emptiness. Mahāyāna Chan, also called bodhisattva Chan, is practiced after awakening to the twofold emptiness of dharmas and self. Supreme-vehicle Chan is awakening to the fact that we ourselves are Buddhas and Buddhas are ourselves.
如来自性我们一点也不缺少，同佛一模一样。这样来修就是最上乘禅。这和密宗的大圆满不是一样吗？！所以讲到最高处，密宗和禅宗完全一样。	We lack not the slightest thing of the Tathāgata's intrinsic nature; it is exactly the same as that of the Buddha. To practice in this way is supreme-vehicle Chan. Is this not the same as the Great Perfection of Esoteric Buddhism?! Thus, at the highest point, Esoteric Buddhism and the Chan school are exactly the same.

（四）朝闻道，夕死可矣

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

“相传在西藏密部中，有不修而成佛的法门两种：一种是迁识往生的‘颇哇法’；另一种即本法。”。不修就	“It is said that in the Tibetan esoteric tradition there are two methods by which one may attain

可以成佛，那该多好！大家都想得到这样的法。	Buddhahood without practice: one is the ‘practice of phowa,’ the transference of consciousness for rebirth; the other is this very Dharma.” How wonderful it would be if one could become a Buddha without practice! Everyone wants to obtain such a Dharma.
不修真能成佛吗？其实不行啊！关于“颇哇法”我们前面讲过，所谓不修是不需要修禅观，但还是要修观想的。而这本《中有教授听闻解脱密法》虽如本经所说：“此法为不需要修习禅观法即得解脱之甚深教授。”。但我们熟悉本法的内容，时时刻刻不忘记，也等于是修啊！所以大家不要贪便宜。	Can one truly become a Buddha without practice? Actually, no. We discussed the “practice of phowa” earlier. So-called non-practice means that one need not practice meditative contemplation, but one must still practice visualization. And although this Esoteric Teaching of Liberation Through Hearing in the Intermediate State says, as this scripture states, “This Dharma is a profound instruction through which one attains liberation without practicing meditative contemplation,” if we become thoroughly familiar with its contents and never forget them at any moment, that too amounts to practice. Therefore, do not try to get something for nothing.
我们现在修法都不离禅观。观就是观照，就是看着念头起处不跟着它跑。净土宗的“般舟三昧”，“念佛三昧”就是禅观。	The practices we cultivate today all involve meditative contemplation. Contemplation means contemplative awareness: watching where thoughts arise and not following them as they run away. The Pure Land school’s “Pratyutpanna Samādhi” and “Buddha-Remembrance Samādhi” are both meditative contemplation.
《观无量寿佛经》中就讲了十六种观的方法：观太阳、观净土圣境、观阿弥陀佛等等，其中最容易的念佛观是第十六观。就是耳根要听着自己念佛的声音，字字分明。现在的净土宗人散心念佛就不能入观。	The Contemplation Sūtra of Amitāyus Buddha teaches sixteen methods of contemplation: contemplating the sun, contemplating the sacred realm of the Pure Land, contemplating Amitābha Buddha, and so forth. The easiest, contemplation of Buddha-recitation, is the sixteenth contemplation. One must listen through the ear faculty to the sound of one’s own Buddha-recitation, clearly distinguishing every word. Those in the Pure Land school today who recite the Buddha’s name with a scattered mind cannot enter contemplation.
他们一面念佛，一面妄念乱动，还说废话，所以修得不得力。以为反正阿弥陀佛发大愿要来接引我们，只要相信有西方极乐世界，再念念佛就行了。因为我们是带业往生嘛！业造了可以带走，带到西方极乐世界去。	As they recite the Buddha’s name, their deluded thoughts race about, and they also indulge in idle talk; thus their practice has no strength. They think that, since Amitābha Buddha made great vows to

	come and guide us, all that is needed is to believe that the Western Land of Ultimate Bliss exists and recite the Buddha's name a little. After all, they say, we are reborn while carrying karma. The karma we have created can be carried away with us, all the way to the Western Land of Ultimate Bliss.
真这么便宜吗？其实错误了。带业往生是不错，但应明白业就是心念动。心念一动无明就起。所以《起信论》中说："无明为因生三细"。这三细相就是业相、转相、现相。心念一动无明起就是业相，即造业之相。	Is it really so easy? Actually, this is mistaken. Rebirth while carrying karma is indeed possible, but one must understand that karma is the stirring of thoughts in the mind. Once a thought stirs, ignorance arises. Therefore, Awakening of Faith in the Mahāyāna says, "Ignorance as the cause gives rise to the three subtle characteristics." These three subtle characteristics are the characteristic of karma, the characteristic of transformation, and the characteristic of manifestation. When a thought stirs and ignorance arises, this is the characteristic of karma—the characteristic of creating karma.
我们本来没有相，因为法身无相，一点东西都没有。在《四书》中也讲："混沌初开。"混沌的时候本来是没有相，就是我们大家不安分，妄念乱动。这就叫真如不守，自心乱动。	Originally, we had no characteristics, for the dharmakāya is without characteristics and contains not a single thing. The Four Books also say, "When primordial chaos first opened." In the time of chaos there were originally no characteristics. It was simply that we were all restless, with deluded thoughts wildly stirring. This is called suchness failing to remain undisturbed, and one's own mind stirring in disorder.
认为有觉性就应当有所见到，怎么没有见到东西呢？怎么是空呢？因为追求有相，动得就更厉害了，动上加动，所以业相就是动出来的。从无要转到有这个过程就是转相。最后于混沌中现出相来这就叫现相。	We think that if there is awakened nature, there should be something to see. Why, then, do we see nothing? Why is it empty? Because we pursue characteristics, the stirring becomes even more intense—stirring added upon stirring. Thus, the characteristic of karma arises from stirring. The process of turning from nonexistence to existence is called the characteristic of transformation. Finally, when characteristics manifest out of chaos, this is called the characteristic of manifestation.
所以"无明为因生三细"中的三细就是业障。这个业障不是我们一生一世修行就能了光的。到了等觉菩萨位（十地之后就是等觉、妙觉）还有最后一分无明未破，这就是业，要生西方极乐世界还得带着走，所以叫带业往生。	Thus, the three subtle characteristics in "ignorance as the cause gives rise to the three subtle characteristics" are karmic obstacles. These karmic obstacles cannot be entirely resolved through one lifetime of practice. Even at the stage of an equal enlightenment bodhisattva—after the tenth bhūmi

	come equal enlightenment and wonderful enlightenment—there remains one final portion of ignorance that has not been shattered. This is karma. To be reborn in the Western Land of Ultimate Bliss, one must still carry it along; hence the term rebirth while carrying karma.
不是说我们一面打坐念佛，一面修法，一面做点坏事造点业不要紧，不能这样理解。我们假如已经信佛修法就不能再造业了。再做坏事那就是知法犯法罪加一等。做坏事就要下地狱，不是说可以带着往生。	This does not mean that it is all right to sit in meditation and recite the Buddha's name, practice the Dharma, and at the same time do a few bad deeds and create some karma. It must not be understood this way. If we have already placed faith in the Buddha and practice the Dharma, we must not create karma again. To commit wrongdoing again is knowingly violating the Dharma, which makes the offense all the more grave. Those who do evil must descend into hell; this does not mean that they can carry it with them into rebirth.
所以我们要小心，千万不要错会“带业往生”之意。我们要众善奉行，多做善事。诸恶不做，坏事再微小也不要做。现在修净土宗的人认为：我们带业往生，临终十念就可以生西了，现在不修行不要紧。	Therefore, we must be careful and never misunderstand the meaning of rebirth while carrying karma. We should practice every good and do many wholesome deeds. We should do no evil; however slight a bad deed may be, do not do it. Those who practice the Pure Land school today think: “We can be reborn while carrying karma; if we recite the Buddha's name ten times at the moment of death, we can be reborn in the West. It does not matter if we do not practice now.”
现在不修行到临终时你能念吗？临终能念就要靠我们现在做功夫才行。我看到很多人临终时四大分散，非常痛苦，根本就不能念了，甚至听也不想听：“哎哟！烦死了，我的心乱的很。	If you do not practice now, will you be able to recite at the moment of death? Being able to recite then depends on applying effort now. I have seen many people whose four elements were dispersing at death. They suffered terribly and could not recite at all; they did not even wish to listen: “Oh, this is unbearable! My mind is in utter turmoil.”
”这是什么缘故呢？因为他心里不清净，舍不得离开这个世界。他生于斯，死于斯。他的亲属、金银财宝，名誉地位都在这个世界上。再加上四大分散苦不堪言，那时叫他念佛他念不出来了。临终时能念佛就要靠现在做功夫。	Why is this? Because their minds are not pure, and they cannot bear to leave this world. They were born here and will die here. Their relatives, gold and silver, wealth, fame, and status are all in this world. Added to this is the unbearable suffering of the four elements dispersing. At such a time, when asked to recite the Buddha's name, they cannot do

	so. To be able to recite the Buddha's name at death depends on applying effort now.
要有很好的定力，病痛来了也没关系，还能念佛，正念还能提起来。现在不用功靠临死那一会儿怎么行呢？从前我们有个师兄弟也是这样说：“现在不用功不要紧，等我快死的时候用一个星期的功就行了。	One must have strong meditative stability. When illness and pain come, it should still be possible to recite the Buddha's name and to raise up right mindfulness. How can one rely on that brief moment at death without applying effort now? In the past, a Dharma brother of ours said the same thing: “It does not matter if I do not apply effort now. When I am about to die, one week of practice will be enough.”
《阿弥陀经》不是说：若一日、二日……乃至七日，一心不乱，彼佛现前吗？”后来我看他非但一个星期的功夫用不上，还痛苦混乱得已不知道用功了。所以不是这么夸夸其谈就行的，临终十念带业往生不是那么简单。我们要想稳妥，还是现在要好好用功，要做到一心不乱才行。	Does not the Amitābha Sūtra say, “If for one day, two days … or even seven days, one attains one-pointedness of mind without distraction, that Buddha will appear before one”? Later, I saw that not only was he unable to practice for a week; he was in such pain and confusion that he no longer knew how to apply effort. Thus, it is not enough merely to boast. Ten recitations at death and rebirth while carrying karma are not so simple. If we want to be secure, we must apply ourselves well now and attain one-pointedness of mind without distraction.
禅宗也是一样不离禅观。比如法相宗要修唯识观，天台宗要修大止观，还有参话头，都是禅观。参话头要起疑情，整个身心都观注在这个疑情上凝做一团，果真能如此，好消息就来了。	The Chan school is the same: it too does not depart from meditative contemplation. For example, the Dharma Characteristics School cultivates Consciousness-Only contemplation, the Tiantai school cultivates Great Calming and Contemplation, and there is also investigation of huatou; all are forms of meditative contemplation. In investigating a huatou, one must arouse a sense of doubt and concentrate one's whole body and mind upon it until they congeal into a single mass. If one can truly do this, good news will come.
就怕你心散乱起不了疑情，所以一定要深入禅观才行。密宗更是注意禅观，它是以身（印）、口（咒）、意（观）三密加持。手结印脚敷坐，手脚都不动了这是身密；口持咒不停，这就是口密；意就是观照，这就是意密。	What is to be feared is that the mind is scattered and cannot arouse a sense of doubt. Therefore, one must enter deeply into meditative contemplation. Esoteric Buddhism places even greater emphasis on meditative contemplation. It employs the empowerment of the three mysteries: body—mudrā; speech—mantra; and mind—contemplation. When the hands form mudrās and the legs are folded in meditation, so that neither

	hands nor feet move, this is the mystery of body. When the mouth continuously upholds a mantra, this is the mystery of speech. Mind means contemplative awareness; this is the mystery of mind.
所以密宗也离不开观。有相密更是不离禅观：观种子、观光、观佛、观月轮、观日轮、观气脉明点等等，没有一个法不用禅观。	Therefore, Esoteric Buddhism likewise cannot do without contemplation. Form-based esoteric practice in particular does not depart from meditative contemplation: contemplating seed syllables, light, Buddhas, moon discs, sun discs, channels, winds, and bright drops, and so forth. There is not a single practice that does not employ meditative contemplation.
而这本《中有教授听闻解脱密法》与其它法不同，它直接指示我们，每一个人到死的时候，都有死光发现，都要放光明。不是因为修而放光，不修的人死后也要放光。因为本性是具足光明的，只是因为我们被色相所迷而不觉。	Yet this Esoteric Teaching of Liberation Through Hearing in the Intermediate State differs from other teachings. It directly instructs us that, when each person dies, the light of death manifests and light radiates forth. This light does not radiate because of practice; even those who have not practiced radiate light after death. This is because intrinsic nature is fully endowed with luminosity, but we are deluded by material forms and do not awaken to it.
所以我们只要把经中所述的经过情形记得很清楚，到死的时候，识神一出来，边上再有道友给我们提醒，我们一醒悟，与本性光明合上去，就能成就了。	Therefore, if we remember very clearly the process described in the scripture, then, when death comes and the consciousness-spirit emerges, a Dharma companion at our side can remind us. Once we awaken and merge with the luminosity of intrinsic nature, we can attain realization.
这就像我们演戏时，一个角儿在台上忘了台词，边上有专门提词的人给他一提醒，他就想起来了，就知道该如何去做。从这个意义上来讲，本经的确是不需要修禅观就可以解脱的法门，但是大家不要贪这个便宜。	It is like performing in a play: if an actor onstage forgets a line, a prompter beside the stage gives him a reminder, and he remembers and knows what to do. In this sense, this scripture is indeed a Dharma gate through which one may attain liberation without practicing meditative contemplation. But do not try to get this advantage too cheaply.
一听不用修，你们就不修了，放放野马！这样可就坏了。因为现在你不用功修法，一点功夫也没有。到死的时候就像喝醉了老酒，昏昏迷迷、糊里糊涂的，即使边上有人提醒你，你也不能醒悟。	As soon as you hear that practice is unnecessary, you stop practicing and let loose like wild horses! That would be disastrous. If you do not diligently practice the Dharma now, you will have no skill whatsoever. When death comes, you will be like one drunk on strong old wine—dazed and

	muddled. Even if someone beside you reminds you, you will be unable to awaken.
由于光明显现的时间不长，只有一顿饭的时间，顶多半个小时之后，生前所造的业就像电影一样，一幕一幕地现前了。这样你就跟着这些业障走了，而错过了解脱时机，那就太可惜了。另外临命终时没有好的因缘也不行。	Moreover, the manifestation of luminosity does not last long—only about the time it takes to eat a meal. At most, after half an hour, the karma created during one's life appears before one scene after another, like a film. Then one follows these karmic obstacles and misses the opportunity for liberation. That would be most regrettable. In addition, it will not do if, at the time of death, one lacks favorable conditions.
佛在《阿弥陀经》中再三叮嘱：不可以少善根、福德、因缘得生彼国。所以时节因缘很重要。比如快死的人被送到医院去抢救，医生用很长的强心针给他打进去，还“砰咚、砰咚”的为他做人工呼吸。	In the Amitābha Sūtra, the Buddha repeatedly instructs us: one cannot be born in that land with few wholesome roots, merits, virtues, and conditions. Thus, the right time and favorable conditions are very important. For example, when a person near death is sent to a hospital for emergency treatment, the doctor injects a long cardiac needle and performs artificial respiration with repeated thumping motions.
快死的人已经很难受了，这样做他还能安稳吗？还能给他行这个法吗？就不能做了。所以还是要小心谨慎为妙，大家还是要好好用功才对。	The person near death is already suffering terribly. Can such treatment allow that person to remain at ease? Can this Dharma be performed for that person? It cannot. Therefore, it is best to be careful and prudent. Everyone should still apply themselves well in practice.
另外，人的根性各不相同，有的人很早就听到净土宗的修法，可是没有很好的修行，只是随随便便的做做早晚课。而有的人一直不知道有这个法，在临命终时才听到善知识和他讲：念佛可以生西方极乐世界。	Furthermore, people's capacities differ. Some hear of Pure Land practice at an early age, yet do not practice well; they merely perform the morning and evening services casually. Others never know of this Dharma until the moment of death, when a virtuous teacher tells them: “Reciting the Buddha's name can lead to rebirth in the Western Land of Ultimate Bliss.”
他有大善根，那时候就能一切放下，马上正念提起：阿弥陀佛、阿弥陀佛……这一念也能生西，也能超脱。所以不能一概而论。不修禅观的确可以解脱，但是我们现在能多用功还是多用用功好，以防万一我们到临命终时不具善缘而未得解脱，错过此生。	If they have great wholesome roots, they may then let go of everything and immediately raise up right mindfulness: “Amitābha Buddha, Amitābha Buddha ...” With this single thought, they too may be reborn in the West and transcend. Therefore, one cannot make sweeping generalizations. It is indeed possible to attain liberation without practicing meditative contemplation, but since we can apply more effort now, it is better to do so, lest at the

	moment of death we lack favorable conditions, fail to attain liberation, and miss this lifetime.
我们活的时候，修法修的不得力，修未成佛，就得靠本法在中阴时期得度。就连藏密黄教的祖师宗喀巴大师也是靠中阴救度法成就的，因为他在世时要整理红教的教规：去其糟粕，取其精华，严持戒律。	If, while alive, we practice without success and do not attain Buddhahood, we must rely on this Dharma to be liberated during the intermediate state. Even Tsongkhapa, the founding patriarch of the Yellow Hat school of Tibetan Esoteric Buddhism, attained realization through the intermediate-state liberation Dharma. During his lifetime, he had to reform the regulations of the Red Hat school, removing the dross, preserving the essence, and strictly upholding the precepts.
他作为一代导师要领导群众，为大家奔忙，自己修持的时间少，耽搁了自己。所以我们一定要用功才行，不可大意！为什么我们活的时候修未成佛呢？老实讲还是自己不肯用功，不肯放下一切。贪、嗔、痴还很厉害。	As a teacher of an age, he had to lead the community and labor on everyone’s behalf. He had little time for his own cultivation, and this delayed his own progress. Therefore, we must diligently apply ourselves and must not be careless. Why do we fail to attain Buddhahood through practice while alive? Frankly, it is because we ourselves are unwilling to apply effort and unwilling to let go of everything. Greed, anger, and ignorance remain very strong.
假如我们果真肯放下，没有一个不成功的。“放下屠刀，立地成佛。”只要肯放，当下就是！因为我们本来是佛。我们开悟了，就明白了：实相是无相的，就是了了分明的灵知。它是包含一切的大能量。	If we truly are willing to let go, there is no one who cannot succeed. “Lay down the butcher's knife and become a Buddha on the spot.” So long as one is willing to let go, it is immediately so! For we are originally Buddhas. Once we awaken, we understand: ultimate reality is without characteristics; it is clear, lucid knowing. It is a vast energy that encompasses everything.
所有相都是假的，都不可得。要在境界中磨掉自己的习气，才要着相，赶快凛觉，禅宗称此为“牧牛”。就是把牛的缰绳抓紧，鞭子高高举起，才要着相就抽打过去。这样做一定能成就。	All appearances are false and unobtainable. We must wear away our habitual tendencies amid circumstances. The moment we become attached to an appearance, we must quickly become sharply aware; the Chan school calls this “herding the ox.” It means grasping the ox’s reins tightly and raising the whip high: the moment attachment to an appearance arises, strike it. If we do this, we will surely attain realization.
所以在有生之时修未成就者，都是因为自己不肯努力用功。现在图个惬意，吃吃大鱼大肉，跳跳舞，搓搓麻将，多开心啊！哎，着相着的厉害，不肯放手一切。	Thus, those who fail to attain realization during their lifetime do so because they are unwilling to practice diligently. They seek comfort now: eating rich food, dancing, playing mahjong—how

	delightful! Alas, they are deeply attached to appearances and unwilling to let everything go.
不好好用功怎么行呢？！我们本来是佛，只要我们把习气除掉，把无明打破，不再执着，哪能不成就呢？不要分别这个法高，那个法低，成佛了就知道：“是法平等，无有高下”。	How can one succeed without practicing diligently?! We are originally Buddhas. As long as we remove our habitual tendencies, break through ignorance, and cease clinging, how could we fail to attain realization? Do not discriminate between this Dharma as high and that Dharma as low. Once one becomes a Buddha, one knows: “Dharmas are equal; there is neither high nor low.”
释迦牟尼佛早就知道末法时代的众生都不肯好好用功，专为我们设了净土法门，依仗佛的慈悲力量接引往生，不然也不需要净土法门。后来莲华生大士又为我们说，《中有教授听闻解脱密法》，作为人生的最后一次救度。种种法门都是佛菩萨慈悲心切，根据各种人的根基而设的，并不是法有高下。	Śākyamuni Buddha long ago knew that sentient beings in the Dharma-ending age would be unwilling to practice diligently. For our sake, he specially established the Pure Land Dharma gate, relying on the compassionate power of the Buddha to guide us to rebirth; otherwise, there would have been no need for a Pure Land Dharma gate. Later, Guru Padmasambhava also taught us the Esoteric Teaching of Liberation Through Hearing in the Intermediate State, as the final deliverance in a human life. The various Dharma gates were all established by Buddhas and bodhisattvas out of urgent compassion, according to the capacities of different people; it is not that the dharmas themselves are high or low.
现在大家有缘看到这本书真是要庆幸万分。因为多生历劫在六道中轮回，现在终于有解脱的把握了。我们能得到如此大的福报，绝非一佛、二佛、三佛所种的善根。诸位不要等闲视之，要时时刻刻地回忆，记熟本经的内容才行。到临命终时一经提醒就可以解脱了。	Now that you have the karmic affinity to encounter this book, you should indeed rejoice beyond measure. After revolving through the six realms over countless lives and kalpas, we now finally have the assurance of liberation. To receive such great blessings, our wholesome roots cannot have been planted merely before one, two, or three Buddhas. Do not take this lightly. You must constantly recollect and thoroughly memorize the contents of this sūtra. When the time of death comes, a single reminder will enable liberation.
无论什么人，聪明也好，愚笨也好，没有一个不是贪生怕死的，都想多活几年。俗话说：“好死不如赖活着”。就是说再好的死还不如活在世上受受罪好。我们平常说害怕，其实就是怕死。	No matter who they are—intelligent or foolish—there is no one who is not greedy for life and afraid of death; everyone wishes to live a few more years. As the common saying goes, “Even a wretched life is better than a good death.” This means that even the best death is not as good as remaining alive in

	this world and enduring a little suffering. When we ordinarily speak of fear, what we truly fear is death.
如果你死都不怕了，还有什么可怕的呢？有人说：“怕鬼怪”。怕鬼怪把你抓去——还是怕死。其实“死”只不过是这个身体坏了，本性是不坏的。所以，“孔子云：‘朝闻道，夕死可矣。	If you are no longer afraid even of death, what is there left to fear? Some people say, “I am afraid of ghosts and monsters.” They fear being seized by ghosts and monsters—yet they still fear death. In truth, “death” is merely the breakdown of this body; our intrinsic nature does not perish. Thus, as Confucius said, “If one hears the Way in the morning, one may die content in the evening.”
’此语正可为本法的写照”（见原书四十一页）。儒、释、道有许多相通之处。尤其是孔子著的《论语》，我们应该好好学习，因为讲的都是世间法啊！“佛法在世间，不离世间觉。”世间法中的纲、常、伦、理我们都要通达。	This saying is a fitting description of this Dharma (see page 41 of the original book). Confucianism, Buddhism, and Daoism have much in common. In particular, we should study well the Analects written by Confucius, because it speaks entirely of worldly dharmas. “Buddhadharma is in the world; awakening is not apart from the world.” We must thoroughly understand the guiding principles, constants, human relationships, and norms of worldly dharmas.
假如世间法不通，人格都不够，还能成佛吗？所以伦理道德于学佛人更为重要。“朝闻道，夕死可矣。”就是说早上能听到这个大道，明白了这些道理，晚上死了也不怕，没有什么可遗憾的。	If one does not understand worldly dharmas and does not even possess adequate character, can one still become a Buddha? Therefore, ethics and morality are even more important for Buddhist practitioners. “If one hears the Way in the morning, one may die content in the evening.” This means that if one can hear this great Way in the morning and understand these principles, then even if one dies that evening, there is no fear and nothing to regret.
因为我们没有虚度此生，我们的法身得度了，慧命得救了，就能出六道轮回，就不会死了。其实我们本来就没有生死，因为佛性是不生不灭、不去不来、不动不摇、不增不减、不垢不净的。	For we have not squandered this life: our Dharma body has been liberated and our wisdom-life has been saved. We can leave the cycle of rebirth in the six realms and will no longer die. In fact, we have never truly had birth and death, because Buddha-nature neither arises nor ceases, neither comes nor goes, neither moves nor wavers, neither increases nor decreases, and is neither defiled nor pure.
有的人说：“佛法只修性不修命，不好，还是道教讲性命双修要好一些。”哎，这些人真是糊涂！我们的佛性就把性和命都包括了，就是性命双修。	Some people say, “Buddhadharma cultivates only intrinsic nature and not life-force; that is no good. Daoism’s joint cultivation of intrinsic nature and life-force is better.” Alas, such people are truly confused! Our Buddha-nature encompasses both

	intrinsic nature and life-force; this itself is their joint cultivation.
因为佛性是万能的，它亘古长存、不生不灭，这不是长命吗？还有什么命能比这更长呢？而道家练出的阳神却是“纵饶百万劫，依旧落空亡。”它怎么能和我们的佛性相提并论呢？阳神只不过是第七识所生的意生身，还是假的。	Buddha-nature is all-capable. It endures from time immemorial and neither arises nor ceases—is this not long life? What life could be longer than this? Yet the yang-spirit cultivated by Daoists is such that “even after a million kalpas, it still falls into empty extinction.” How can it be compared with our Buddha-nature? The yang-spirit is merely a mind-born body produced by the seventh consciousness; it too is false.
佛性才是无量寿。阿弥陀三个字解释起来就是无量寿，无量光。无量寿不是把寿命包括在内了吗？还需要什么性命双修！肉身终究是要败坏的，因为有成必有坏，有生必有死。这是辩证法。	Buddha-nature alone is immeasurable life. The three syllables Amitābha mean immeasurable life and immeasurable light. Does not immeasurable life already encompass life-span? What need is there for joint cultivation of intrinsic nature and life-force? The physical body will ultimately decay, for whatever is formed must decay, and whatever is born must die. This is dialectics.
《金刚经》中所说：“所谓佛法者，即非佛法。”也是辩证法。所以恩格斯说：“辩证法最初来源于佛教”。有些人还不满足，还要什么性命双修，去修这个身体，其实错误了。这就叫外道苦修身必坏。	The Diamond Sūtra says, “What is called Buddhadharma is not Buddhadharma.” This too is dialectics. Thus Engels said, “Dialectics originally came from Buddhism.” Yet some people are still not satisfied and seek joint cultivation of intrinsic nature and life-force, cultivating this body instead. This is mistaken. It is called the ascetic cultivation of the body by a non-Buddhist path; the body must inevitably decay.
身体是房子，修房子有什么用？我们应该修房子里的人——就是佛性。所以我们真正闻到大道，得到这个旨趣就不怕死了。尤其是读了这本书，到死的时候识神一出来，看见中阴境界，自能了悟实相。因为佛性本来就是大光明。	The body is a house. What use is there in cultivating the house? We should cultivate the person within the house—that is, Buddha-nature. Therefore, once we truly hear the great Way and receive this essential purport, we need no longer fear death. Especially after reading this book, when consciousness-spirit emerges at death and sees the states of the intermediate state, it will naturally awaken to reality as it is. For Buddha-nature is originally great luminosity.
我们不能放光是因为有迷误，有妄想颠倒。断气时四大分散，痛苦得迷闷了。妄念动不出来，那时候就放光了。这就叫死光发现。这时我们虽然放光，但就像喝醉了老酒一样，什么都不知道。	We cannot radiate light because we are deluded and caught in inverted thoughts. When the breath ceases and the four elements disperse, the pain leaves us dazed and unconscious. Deluded thoughts cannot arise at that time, and then light

	shines forth. This is called the appearance of the death-light. Although we radiate light then, we are like someone drunk on strong wine and know nothing at all.
这个光明持续一会儿，业障就像电影一样，一幕一幕地现前了。我们的识神就跟着这些景象动，这样就被业障拉走了。这一段迷闷时候的光明和我们打坐打开时候放的光是一样的。我们要认识它，这就是我们的本来面目。	This luminosity endures for a while, after which karmic obstacles appear before us scene by scene, like a film. Our consciousness-spirit follows these images in movement and is thereby drawn away by karmic obstacles. The luminosity during this period of dazed unconsciousness is the same as the light that shines forth when our meditation opens up. We must recognize it: this is our Original Face.
到那时一经提醒，与光明合上去，就能证成报身佛而得解脱了。所以强的光好，昏暗的光不好，喜欢昏暗的光就堕到三恶道里去了。明白了这些就不致误入迷途，不至于走错路，看见境界也不害怕了。怕都是怕死。	At that time, with a single reminder, one can merge with the luminosity, realize the sambhogakāya Buddha, and attain liberation. Therefore, bright light is good, while dim light is not. If one prefers dim light, one will fall into the three lower realms. Once one understands this, one will not mistakenly enter a deluded path, take the wrong road, or be afraid upon seeing such states. All fear is ultimately fear of death.
我常常和修法的人讲：“你们见到什么境界都不要怕，不死怕什么呢？”我们有位同参修法的时候气脉发动，“啪！”爆开了。“哎哟！不得了了，命没有啦！头要爆开了。”他非常害怕。其实不要害怕，头是爆不开的。	I often tell practitioners: “Do not be afraid of whatever states you see. If you do not fear death, what is there to fear?” One of our fellow practitioners experienced the activation of his channels and energies while practicing. “Bang!” Something burst open. “Oh no! This is terrible—my life is gone! My head is going to burst open!” He was terrified. In fact, there is no need to fear; the head cannot burst open.
那只是气脉发动帮我们打通脉络，就是练气功的人所说的打通任脉、督脉、奇经八脉等。打通时要发生振动，这是身体在发生变化。你怕什么呢？假如身体不发生变化，说明我们没有修好。功夫做得好身体是要起变化的。	This is merely the activation of the channels and energies, helping us open the channels, as qigong practitioners call opening the Conception Vessel, Governing Vessel, and eight extraordinary channels. Vibrations occur as they open; this means that the body is undergoing change. What is there to fear? If the body undergoes no change, it shows that we have not practiced well. When practice is done well, the body will undergo changes.

如果见到定中的境界更不要怕，都是假的。有人看见蟒蛇、猛虎，狮子：哎哟！吓死了。怕什么呀！都是由于我们心里不空净，第六意识才变现出这些境界，只要我们不理睬它，它马上就消失了。	If you see meditative appearances, still less should you be afraid; they are all false. Some people see pythons, ferocious tigers, or lions and cry, “Oh! I am frightened to death!” What is there to fear? Because our minds are not empty and pure, the sixth consciousness manifests these states. As long as we pay them no heed, they immediately disappear.
从前我们一个师兄弟打坐的时候，有一个大毛手像蒲扇一样大，“啪——”闷在他的面孔上。“哎哟，大毛手要把我闷死了。”他赶快念这个咒、那个咒，统统都念了还不行。	In the past, one of our Dharma brothers was meditating when a huge hairy hand, as large as a palm-leaf fan, came down—“smack!”—and covered his face. “Oh no, this huge hairy hand is going to smother me to death!” He hurriedly recited this mantra and that mantra; he recited them all, but it still did not work.
最后没办法了就想：“死就死吧，反正听师父讲过色身是假的，不要这个色身闷死算了。”这个念头一动，大毛手马上就没有了。可见这些都是虚幻不实的东西。一切法、一切咒都不如我们心空净。	At last, having no other recourse, he thought, “If I die, I die. In any case, Master has said that this physical body is false. If this body is smothered to death, so be it.” The moment this thought arose, the huge hairy hand immediately disappeared. This shows that such things are all illusory and unreal. No dharma and no mantra is equal to the emptiness and purity of our own mind.
心真空净了，一切境界就消失了。所以打坐时，看到什么境界都不要怕，都是假的。要记住“凡所有相，皆是虚妄”。即使看见佛来也不要喜欢。佛来斩佛，魔来斩魔，都不可得。	When the mind is truly empty and pure, all states disappear. Therefore, while meditating, do not be afraid of whatever states you see; they are all false. Remember: “All appearances are illusory.” Even if you see a Buddha, do not rejoice. If a Buddha comes, cut down the Buddha; if a demon comes, cut down the demon. All are unobtainable.
佛的教理很圆融，越是有知识的人越爱看，现在很多欧美人都不信天主教、基督教而改信了佛教。因为佛法是科学的，是能够证实的。在佛的教理中最令人难以接受的就是六道轮回。	The Buddha’s teachings are highly comprehensive and harmonious; the more knowledgeable people are, the more they love to study them. Nowadays, many Europeans and Americans no longer believe in Catholicism or Christianity and instead have converted to Buddhism. This is because Buddhadharma is scientific and can be verified. Among the Buddha’s teachings, what people find most difficult to accept is rebirth in the six realms.
有的人说：“死了之后怎么还有六道轮回呢？我们也看不见摸不着，恐怕没有吧。”实际上确确实实是有！只要我们依照一定的方法去做去修，修到一定程度就能看	Some people say, “How can there still be rebirth in the six realms after death? We cannot see or touch it, so perhaps it does not exist.” In fact, it certainly does exist! As long as we proceed and practice

到六道轮回真的是有。只是它们的形象稀薄，我们肉眼看不见。	according to a definite method, when our practice reaches a certain level, we can see that rebirth in the six realms truly exists. Their forms are simply too subtle for our physical eyes to see.
比如色界、无色界的相我们就看不见，色界的相是妙相，比欲界要好。无色界也不是什么形象都没有，只是越高越微妙，越高越微薄了。等科学更昌明更发达的时候，就能照见中阴身。那时大家就会相信不再疑惑了。	For example, we cannot see the forms of the form realm or the formless realm. The forms of the form realm are subtle and wondrous, superior to those of the desire realm. Nor is the formless realm entirely without any form; rather, the higher it is, the more subtle and attenuated it becomes. When science becomes still more advanced and developed, it will be able to photograph the intermediate-state body. Then everyone will believe and no longer doubt.
中阴身就是我们平常说的魂灵，就是识神，它的的确确是存在的。它就是这么转来转去，做善事为人类造福就升天，做坏事造恶就下地狱，一点不假。	The intermediate-state body is what we ordinarily call the soul or consciousness-spirit; it most certainly exists. It turns about in this way: doing good deeds and benefiting humankind leads to rebirth in the heavens, while doing bad deeds and creating evil leads to descent into the hells. This is not false in the least.
还有的人说：“那人为什么不知道前世的事情呢？是不是喝了迷魂汤了？”其实不是。而是经过入胎、住胎、出胎就昏迷了。入胎就是在男子放精的时候，把中阴身冲进母亲的子宫里。	Others say, “Why do people not know about their previous lives? Is it because they have drunk the soup of forgetfulness?” Actually, it is not. Rather, they become unconscious through entering the womb, remaining in the womb, and emerging from the womb. Entering the womb means that, when a man ejaculates, the intermediate-state body is propelled into the mother’s uterus.
男子的精液很臭，母亲的子宫里也是血肉模糊，中阴身在这样浑浊的环境里住九个半月就昏昏沉沉的了。这就叫住胎中阴（以后再详细介绍）。生出来的时候，头朝下脚朝上翻个颠倒，从骨盆里像两座大山夹着一样硬被挤出来。	A man’s semen has a foul odor, and the mother’s uterus is also a confused mass of blood and flesh. After the intermediate-state body remains for nine and a half months in such a turbid environment, it becomes dazed and unconscious. This is called the intermediate state of remaining in the womb (to be explained in detail later). At birth, with the head down and feet up, it is turned upside down and forcibly squeezed out through the pelvis as though caught between two great mountains.
这样经过入、住、出这三个过程就昏迷了，就不知道前世的事情了。经过入、住、出能不迷者只有佛能做到。	After passing through these three stages of entry, abiding, and exit, one becomes unconscious and no longer knows anything of one’s previous life. Only a

	Buddha can pass through entry, abiding, and exit without becoming confused.
那么有人要问了：“怎么有的人知道前世的事情呢？”的确是有，报纸杂志上曾报导：美国好莱坞的明星转胎到了保加利亚，他就知道自己前世的事情。他把他前世的事情讲出来，人们经过验证一点也不错。	Then someone may ask, “How is it that some people know about their previous lives?” Indeed, there are such cases. Newspapers and magazines once reported that a Hollywood star in the United States had been reborn in Bulgaria and knew about his previous life. He recounted the events of that life, and when people investigated them, they found them entirely accurate.
在我国的云南、贵州等地也有好几个孩子知道自己前世的事。这是什么缘故呢？那是因为他们的缘分好，在小孩刚要出生的时候，把前面一个中阴身赶出去，而自己抢住进去，这就叫抢胎。	In places such as Yunnan and Guizhou in our country, there have also been several children who knew about their previous lives. Why is this? It is because their karmic affinities were favorable: just as a child was about to be born, they drove out the preceding intermediate-state body and seized its place for themselves. This is called “seizing a womb.”
就像文革时期抢房子，把别人赶出去，自己住进去。所以他没有经过入、住、出这三个阶段就知道前世的事情。由此可见，六道轮回一点也不假，不是死了就完了。	It is like seizing a house during the Cultural Revolution: driving someone else out and moving in oneself. Thus, because they did not pass through the three stages of entry, abiding, and exit, they knew about their previous lives. This shows that the cycle of rebirth in the six realms is not at all false; death is not the end of everything.
佛说的话不是空口无凭，都是自己亲自证实的，大家一点都不应怀疑。	The Buddha’s words are not unsupported claims; he verified them personally. No one should have the slightest doubt.
不然的话，佛在世的时候也没有显微镜，佛怎么说：“人看一杯水，佛视千万虫”呢？！那时也没有望远镜，佛怎么说：“天空中有很多很多的太阳，很多很多的世界。	Otherwise, when the Buddha was in the world, there were no microscopes. How, then, could the Buddha have said that while people see a cup of water, the Buddha sees millions of tiny creatures within it? At that time there were no telescopes either. How could the Buddha have said that there are countless suns and countless worlds in the sky?
”现在这些都能验证了，水里是有很多的细菌，太阳也有很多，世界也有很多。现在我们不是能乘宇宙飞船到月亮上去吗，他们说月亮上没有人，也没有生物，其实月亮上、太阳上都有人。	Now all these things can be verified: there are indeed many bacteria in water, many suns, and many worlds. Can we not now travel by spacecraft to the moon? They say that there are no people or living beings on the moon, but in fact there are people on both the moon and the sun.

大家会说：“哎哟，不对吧？太阳上有人不是被烧死了吗？”其实太阳、月亮上的人都不是我们这样的身体。我们的身体需要氧气，没有氧气就无法生存。他们的身体烧不死，我们也看不见。	Everyone may say, “Oh, that cannot be right! Wouldn’t people on the sun be burned to death?” In fact, the people on the sun and moon do not have bodies like ours. Our bodies require oxygen; without it, we cannot survive. Their bodies cannot be burned, and we cannot see them.
人的肉眼连我们人间的鬼都看不见，还能看见太阳、月亮上的人吗？你们要想看见就必须好好修法，但千万别着相，一着相就成魔了。所以佛说的话一点也不错，佛是如语者、实语者、不诳语者。	The human naked eye cannot even see the ghosts in our human world; how could it see the people on the sun and moon? If you wish to see them, you must cultivate the Dharma diligently. But never become attached to appearances: once you do, you become a demon. Therefore, not a single word spoken by the Buddha is mistaken. The Buddha is one who speaks what is so, speaks truthfully, and does not deceive.
这部《中阴教授听闻解脱密法》也是不容怀疑的，即使是不理解的地方也不要怀疑。太虚大师说：“不理解的地方先放到一边，不要去怀疑、诽谤。”以后慢慢深入地去修，修到一定的程度就明白了。佛说的话没有错误，不是假的。不像现在的人都是骗人。药是给人治病的，人命关天，还有人弄假药来害人，真是不得了。	This Esoteric Teaching of Liberation Through Hearing: Instructions on the Intermediate State also admits of no doubt. Even where you do not understand, do not doubt. Master Taixu said, “Set aside for the time being what you do not understand; do not doubt it or slander it.” Later, cultivate more deeply and gradually. Once your practice reaches a certain level, you will understand. The Buddha’s words contain no error; they are not false. Unlike people nowadays, who are always deceiving others. Medicine is meant to cure illness, and human life is of paramount importance, yet some people manufacture counterfeit medicine to harm others. It is truly terrible.

（五）中有闻教得度释义

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

《中有教授听闻解脱密法》这个题目翻译的很啰嗦。简单的讲就是“中阴闻教得度法”。“中有”两个字就是指中阴身。所谓中阴身就是前面一个身体已坏，后面的身体还没有形成，当中以风大为主的阴身。	The title Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State is rather cumbersome in translation. Put simply, it means “the teaching for liberation through hearing in the bardo.” The two characters zhongyou, “intermediate state,” refer to the intermediate-state body. This is the subtle body that exists after the previous body has perished

	and before the next body has formed; among its elements, wind predominates.
我们现在的身体是以地大为主，都有躯壳拖累。中阴身少了这个大包袱，所以他有小小的神通，但不像佛那样神通俱足。中阴身是七天一个生死。	Our present bodies are dominated by the earth element and burdened by their physical shells. The intermediate-state body lacks this great encumbrance, so it possesses minor spiritual powers, though not the complete spiritual powers of a Buddha. The intermediate-state body undergoes a birth and death every seven days.
人死后，头一个七天中阴身还高大些，到第二个七天的时候，前一个中阴身死了，第二个中阴身又重生。但比前一个中阴身要矮一些。越到后面越矮，投胎也越坏。所以救度要越早越好。	After a person dies, the intermediate-state body during the first seven days is relatively tall. By the second seven-day period, the first intermediate-state body has died and a second is reborn, but it is shorter than the first. The later they come, the shorter they become, and the worse the rebirth. Thus, the earlier assistance is given, the better.
而本法就可以使中阴身在听到教授就得到解脱。所以本法是西藏秘密部的宝经之一，是莲华生大士创建的无上大法。	This teaching enables the intermediate-state body to attain liberation upon hearing the instructions. It is therefore one of the precious scriptures of Tibetan Esoteric Buddhism, a supreme Dharma established by Guru Padmasambhava.
莲华生大士从印度来到西藏，奠定了宁玛派（就是红教），所以他是西藏宁玛派的初祖，但不是西藏教的初祖，他的传承是以心印心（佛祖都是以心印心）：我这样理解，这样成道，别人这样理解也这样成道。	Guru Padmasambhava came from India to Tibet and laid the foundation of the Nyingma school, or Red School. He was therefore the founding patriarch of Tibet's Nyingma school, though not the founding patriarch of Tibetan Buddhism as a whole. His transmission was mind-seal to mind-seal—the Buddhas and patriarchs all transmitted in this way: I understand it in this manner and realize the Way in this manner; another understands it in this manner and likewise realizes the Way.
大家成道都是一样的，就像同一枚图章印出的文字一样，没有什么不同，这就叫以心印心。因莲华生大士是肉身飞升成道的，所以他把人在死的时候是什么样的境界，看得清清楚楚。	Everyone's realization of the Way is the same, like writing impressed by the same seal, with no difference at all. This is called mind-seal to mind-seal. Because Guru Padmasambhava realized the Way by ascending bodily, he saw with complete clarity the states people experience at death.
莲华生大士慈悲我们，因为人身难得，为了使生前修法不圆满的人，不要再错过此生，使我们临死的时候能有最后一次机会得度，他便把在中阴阶段看到的情形以及如何得度的方法记录下来。	Out of compassion for us, Guru Padmasambhava knew that a human birth is difficult to obtain. So that those whose practice in life had not been complete would not miss this opportunity again, and so that we might have one final chance for

	liberation at the time of death, he recorded the conditions seen during the intermediate state and the methods for attaining liberation.
写下来之后，藏在山洞里面并没有传授，也没有人知道。这是什么缘故呢？因为一切法的传授都需要时节因缘。就像我们做功夫，也要时节因缘成熟才能打开本来，亲证佛性。	After writing it down, he concealed it in a mountain cave. It was neither transmitted nor known to anyone. Why was this? Because the transmission of every Dharma requires the right time and conditions. Likewise, in our practice, only when the time and conditions mature can we open to our Original Face and directly realize Buddha-nature.
后来，莲华生大士自己化身成羯磨洲大师，把藏在山洞里面的这部密法拿出来流通。我们中国密宗的由来也是这样，佛在当时把密本写好后，藏在铁塔里面。后来，时间因缘成熟，才由龙母菩萨（即龙树大师菩萨）从铁塔中取出来弘扬。	Later, Guru Padmasambhava himself manifested as Master Karma Lingpa and brought forth this esoteric teaching, which had been hidden in the mountain cave, for circulation. The origin of Esoteric Buddhism in China was similar. The Buddha wrote the esoteric texts in his time and concealed them in an iron stūpa. Later, when the time and conditions had matured, Bodhisattva Nāgamātā—namely, the bodhisattva Master Nāgārjuna—retrieved them from the iron stūpa and propagated them.
大家知道，三世诸佛都未曾讲过人死后七七四十九天的过程，更未提到死后如何才能解脱。佛经里面的很多法都需要经过修持才能成佛，而不需要修持就能成佛的法，唯有莲华生大士的这本《中阴教授解脱密法》。	As everyone knows, none of the Buddhas of the three times ever explained the forty-nine-day process after a person's death, much less how liberation may be attained after death. Many methods in the Buddhist scriptures require cultivation before one can attain Buddhahood. The only teaching by which one can attain Buddhahood without cultivation is Guru Padmasambhava's Esoteric Teaching of Liberation Through Instructions in the Intermediate State.
因为莲华生大士看见我们众生（尤其是末法时代的众生），都不肯死心塌地的用功修行，他悲心痛切为我们留下这部无上密法。的确，现在能有几人肯死心塌地的修行用功呢？都是在那里马马虎虎，敷敷衍衍的。	Guru Padmasambhava saw that sentient beings—especially those in the Dharma-ending age—were unwilling to apply themselves wholeheartedly to cultivation. His compassionate sorrow was profound, and he left us this supreme esoteric teaching. Indeed, how many people today are willing to practice wholeheartedly and diligently? Most are merely careless and perfunctory.
因为没有真用心，所以很好的法也修不相应，身体化不空。比如有些人念佛，就不是心口相应的念，而是口念心不念。一边念佛还一边算东算西，思想乱得很。	Because they do not truly apply their minds, even an excellent Dharma will not accord with their practice, and their bodies will not dissolve into emptiness. For example, some people recite the

	Buddha's name without uniting mind and mouth: their mouths recite while their minds do not. Even as they recite the Buddha's name, they calculate this and that, their thoughts utterly confused.
我看见很多老太太、老太公嘴里一面念佛，还一面议论张家长、李家短。根本没有好好念佛！所以憨山大师说：“念佛的人要像推重车上山，极力追顶。”就是思想上要有这个佛号，一个字一个字在大脑里过才行。	I have seen many elderly women and men reciting the Buddha's name while gossiping about one neighbor's affairs and another's shortcomings. They are not reciting the Buddha's name properly at all! Therefore Master Hanshan said: "Those who recite the Buddha's name should be like someone pushing a heavily laden cart up a mountain, straining with all their strength from behind." That is, the Buddha's name must be present in the mind, each character passing through the mind one by one.
持咒的人也要这样，把咒文一个字一个字的在大脑里过，耳朵要听清爽念咒的声音，这就叫“心念耳闻”，这样做必定能入定，身体必定能化空。	Those who hold mantras must do the same: let each character of the mantra pass through the mind one by one, and let the ears clearly hear the sound of the mantra being recited. This is called "the mind recites and the ears hear." If one practices in this way, one will certainly enter samādhi, and the body will certainly dissolve into emptiness.
不这样做身体怎么能化空呢？有的人还有身体在就以为是空了，问他：“你还能听到外面的声音吗？”他说：“听得见”。	How could the body dissolve into emptiness if one does not practice in this way? Some people still retain a sense of their bodies yet think they have attained emptiness. Ask them, "Can you still hear sounds outside?" They reply, "Yes, I can."
那就没有空啊！真空了，声音就没有了，整个世界都没有了，唯有历历孤明，历历者就是了了分明，孤明者就是绝对真心没有第二个。他又说：“能听到声音，但他讲话的内容我没有分别。	Then it is not emptiness! When one is truly empty, sound disappears, the entire world disappears, and only clear, solitary luminosity remains. "Clear" means distinctly lucid; "solitary luminosity" means the absolute true mind, with no second thing. They may further say, "I can hear sounds, but I do not discriminate the content of what is being said."
”这不算入定，还差得远呢！因为你没有化空、没有空净，你没有脱开怎么行呢？所以莲华生大士悲悯我们，写下这部中阴救度法，使人在死的时候能被唤醒。	That does not count as entering samādhi; one is still far from it. If you have not dissolved into emptiness or attained pure emptiness, how can you have broken free? Thus Guru Padmasambhava, out of compassion for us, wrote down this teaching for delivering beings in the intermediate state, so that people may be awakened at death.

当然如果我们真正能做到断惑证真，就可以不要这个法了。因为我们遇到境界心不动不着相，活的时候就成就了。古德云：“真正开悟，生为福德本，死是报身佛。	Of course, if we can truly cut off delusion and realize truth, we need not rely on this teaching. When circumstances arise, our minds do not move and do not cling to appearances; we attain realization while alive. An ancient worthy said: “One who is truly awakened is, in life, a source of blessings and virtue; in death, a sambhogakāya Buddha.”
”就是说真正开悟了，在世的时候就能为大众造福，到死的时候就是报身佛，就没有中阴身。所以说上根人不落中阴。真正往生西方极乐世界的人也没有中阴身，他一断气就看见阿弥陀佛来接引，就生到西方极乐世界去了。可见真正的上根人就无需中阴救度法。	This means that one who is truly awakened can bring benefit to the masses while alive, and at death is a sambhogakāya Buddha, with no intermediate-state body. Thus, people of the highest capacity do not enter the intermediate state. Those who are truly reborn in the Western Land of Ultimate Bliss also have no intermediate-state body. As soon as their breath ceases, they see Amitābha Buddha come to guide them, and they are reborn in the Western Land of Ultimate Bliss. Clearly, those of genuinely highest capacity have no need of teachings for delivering beings in the intermediate state.
但是要知道横超三界、生西方极乐世界很不容易，断惑证真竖出三界更不容易。因为法身成就不是中下根人所能证到的。我们多生历劫的习气很重，就像臭马桶，多年的积粪在里面，臭气很难一下消除。	Yet we should understand that horizontally transcending the three realms and being reborn in the Western Land of Ultimate Bliss is very difficult; vertically emerging from the three realms by cutting off delusion and realizing truth is even more difficult. This is because realization of the dharmakāya is not something practitioners of middling or lesser capacities can attain. The habitual tendencies accumulated through countless lives and kalpas are very heavy, like a foul latrine whose accumulated filth over many years cannot have its stench removed all at once.
这就叫做“真理虽然顿达（理我们知道了），妄情难以了断（执着的习气、妄情还重得很）。”可见有些用功修净土、禅宗和密宗的人认为不一定要熟悉《中有教授听闻解脱密法》是错误的。比如参禅，中下根人就不容易开悟。	This is what is meant by: “Although truth is suddenly understood—the principle is known—deluded feelings are difficult to cut off; clinging habits and deluded emotions remain very strong.” Clearly, some practitioners of Pure Land, Chan, and Esoteric Buddhism are mistaken in thinking that there is no need to become familiar with the Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State. Take Chan investigation, for example: practitioners of

	middling and lesser capacities do not easily awaken.
参禅人要起疑情，但很多人疑情起不起来，在那儿念话头。这样还不如修净土宗念佛法门，有佛接引，命终时往生西方极乐世界，这个还容易做到些。但是念佛没有做到一心不乱也不行。	Chan practitioners must arouse a sense of doubt, yet many cannot do so and merely repeat a huatou. In that case, it would be better to practice the Pure Land method of Buddha-recitation: with the Buddha there to guide one, one may be reborn in the Western Land of Ultimate Bliss at death, which is somewhat easier to accomplish. Yet Buddha-recitation will not suffice unless one attains one-pointedness of mind without distraction.
佛接引众生是无缘大慈，纵然你不信佛、不念佛，佛菩萨也会慈悲地来接引你。只是到那时你心里混乱得就像一潭浑水，看不见佛来接引。甚至看见强烈的佛光还吓的逃避。	The Buddha guides sentient beings with unconditional great compassion. Even if you do not believe in the Buddha or recite the Buddha's name, Buddhas and bodhisattvas will still compassionately come to guide you. But at that time, your mind may be as confused as a pool of muddy water, unable to see the Buddha coming to guide you. You may even see the intense Buddha-light and flee from it in fright.
所以末法时代人根陋劣，就是往生净土，也不是个个都能做得到。就连天台宗的开山祖师智者大师，为了接引众生，设立教观，耽搁了自己的修行。在临终生西方极乐世界时他说：“我仅得中品”。	Therefore, people in the Dharma-ending age have inferior capacities. Even rebirth in the Pure Land is not something everyone can achieve. Master Zhiyi, the founding patriarch of the Tiantai school, established doctrinal teaching and contemplation in order to guide sentient beings, thereby delaying his own practice. When he was to be reborn in the Western Land of Ultimate Bliss at death, he said: “I have obtained only the middle grade.”
这样看来，我们还是需要依靠这本《中有教授听闻解脱密法》。通过熟悉本法，你就知道死后中阴境界究竟是怎么一回事，当中阴境界显现时，边上有人一提醒，你就可以得度了，差一点的也可以生到佛的净土，得真实受用。	In this light, we still need to rely on the Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State. By becoming familiar with this teaching, you will understand what the states of the intermediate state after death are truly like. When those states appear, if someone beside you gives a reminder, you can attain liberation; even those of lesser capacity can be reborn in a Buddha's Pure Land and receive its genuine benefit.
关于“莲华生大士的应化事略”书上都有，在这只稍微讲一讲：莲华生大士是在释迦佛圆寂八年之后，降生在西印度陀曩俱舍海中的一朵莲花上。他是由阿弥陀佛的	Accounts of “the brief life story of Guru Padmasambhava's manifestations” are found in books, so I will speak only briefly here. Eight years after Śākyamuni Buddha entered parinirvāṇa, Guru

大愿，观世音菩萨的大悲，释迦牟尼佛的大智综合起来化生的。	Padmasambhava was born upon a lotus in the sea of Dhanakośa in western India. He was miraculously born through the combined force of Amitābha Buddha's great vows, Avalokiteśvara Bodhisattva's great compassion, and Śākyamuni Buddha's great wisdom.
我们常说："莲花出淤泥而不染。"因此莲花在这里是表法的，表示清净无染，因果同时，圆满无碍。莲花生大士具足一切佛菩萨的智慧。他从西印度来到西藏，奠定了藏密的基础。	We often say, "The lotus rises from the mud yet remains unstained." Here the lotus symbolizes the Dharma: purity and freedom from defilement, the simultaneity of cause and effect, and perfect unobstructedness. Guru Padmasambhava possessed the wisdom of all Buddhas and bodhisattvas. He came from western India to Tibet and laid the foundation of Tibetan Esoteric Buddhism.
所以他是西藏密宗红教宁玛派的大祖师（那时西藏的密教是不正规的黑教）。以后从密教中又分出黄教、白教、花教等。莲华生大士是肉身飞升成佛的，不像禅宗的祖师圆寂后都有色身留下。	Thus, he was the great patriarch of Tibet's Red School, the Nyingma school of Esoteric Buddhism; at that time, the esoteric religion in Tibet was the irregular Black School. Later, the Yellow School, White School, Flower School, and others branched out from Esoteric Buddhism. Guru Padmasambhava attained Buddhahood by ascending bodily, unlike the patriarchs of the Chan school, who left physical bodies behind after entering parinirvāṇa.
有的是色身不坏，就像禅宗六祖慧能大师的肉身现在还在南华寺。还有石头希迁祖师（他是六祖大师的徒孙，本来是徒弟，因为他去拜见六祖时，六祖快圆寂了，叫他去参拜师兄青原行思）也是肉身不坏。在日本侵略我国时，被日本的一个牙科医生偷去，现供养在日本的博物馆，每年开放一次，供众人瞻仰。	Some left bodies that did not decay, such as the physical body of Chan Master Huineng, the Sixth Patriarch, which still remains at Nanhua Monastery. The patriarch Shitou Xiqian—Huineng's Dharma grandson, originally his disciple, because when he went to visit the Sixth Patriarch, the latter was about to enter parinirvāṇa and told him to study under his Dharma brother Qingyuan Xingsi—also left an incorrupt body. During Japan's invasion of China, it was stolen by a Japanese dentist and is now enshrined in a museum in Japan, where it is opened once a year for public viewing.
在我国流传的经，都是从印度文翻译过来的。如《楞严经》没从印度传来时，智者大师（天台宗的开山祖师）听到这部经的名字，就每天向西方朝拜，希望这部经能尽快传到中国来。	The scriptures transmitted in China were all translated from Indian languages. Before the Śūraṅgama Sūtra reached China from India, Master Zhiyi, the founding patriarch of the Tiantai school, heard its name and bowed toward the west every

	day, hoping that the sūtra would soon be transmitted to China.
而在当时寺院中流传的各种大藏经中（如《碛砂藏》、《龙藏》、《大正藏》等）不但没有“中阴救度法”这部经，甚至连名字孙景风居士也没听到过。在翻译这部经的三十年前，孙景风居士归依了金刚上师诺那尊者。	Yet among the various Buddhist canons circulating in monasteries at that time—such as the Qisha Canon, the Long Canon, and the Taishō Canon—there was not only no scripture called “the teaching for delivering beings in the intermediate state”; even layman Sun Jingfeng had never heard its name. Thirty years before translating this scripture, layman Sun Jingfeng took refuge with the Vajra Master Nona.
所谓金刚者，它能摧毁一切，而一切不能摧毁它。这里还是表法的，表示坚固不坏。上师表示能够为我们摧毁一切邪魔，让我们圆成佛果。真正的金刚上师需具备这样的功德。诺那上师从西藏到内地传法时到过上海。	What is called vajra can destroy everything, yet nothing can destroy it. Here, too, it is symbolic, signifying indestructible firmness. The guru signifies one who can destroy all evil demons for us and enable us to perfect the fruition of Buddhahood. A true vajra guru must possess such merit and virtue. When Master Nona came from Tibet to transmit the Dharma in inland China, he visited Shanghai.
在西藏传法的几位大德当中，诺那上师是最有智慧的。他精通“般若”。其他的上师只懂得西藏密教的仪轨，对“般若”还不精通。那时候康藏两个地方佛教昌明，以密宗最为殊胜。	Among the several great masters who transmitted the Dharma in Tibet, Master Nona was the wisest. He was thoroughly versed in prajñā. The other masters understood only the ritual procedures of Tibetan Esoteric Buddhism and were not yet proficient in prajñā. At that time, Buddhism flourished in both Kham and Tibet, with Esoteric Buddhism being the most outstanding.
普遍传了“颇哇法”，当时在上海修“颇哇法”的人就很多。“颇哇法”很简单，在西藏密乘里，大多先修这个法，再修别的法。别的法假如修不成也不要紧，还有“颇哇法”做保险。可以生到西方后再修。	The Practice of Phowa was widely transmitted, and many people in Shanghai practiced it at that time. The Practice of Phowa is very simple. In Tibetan Vajrayāna, one generally practices this Dharma first and then practices other Dharmas. Even if one fails to accomplish the other practices, it does not matter, for the Practice of Phowa remains as a safeguard. One may be reborn in the Western Pure Land and continue practicing there.

后来孙景风居士又拜了个蒙古师父叫宝堪布上师。宝堪布上师告诉他，有一部密而又密的宝贝经，就是现在讲的这部《中有教授听闻解脱密法》。	Later, lay practitioner Sun Jingfeng took another Mongolian teacher, Master Bao Khenpo, as his guru. Master Bao Khenpo told him that there was an exceptionally secret and precious scripture: the very text now being discussed, Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State.
但在当时宝堪布上师秘密得连经名也不肯说，并告诉他只要听过七遍的人不必修也能成佛。孙景风居士听了之后疑惑不解：哪有这么便宜的事？不要修就可以成功，恐怕没有。大概是宝堪布上师骗骗我的，其实不是。	At that time, however, Master Bao Khenpo kept it so secret that he would not even reveal the scripture's title. He also told him that anyone who heard it seven times could attain Buddhahood without practicing. After hearing this, lay practitioner Sun Jingfeng was puzzled: "How could there be such an easy thing? How could one succeed without practicing? I am afraid there is no such thing. Master Bao Khenpo is probably just deceiving me." Yet that was not so.
为什么说要听七遍呢？因为听一遍、两遍人往往不注意，听过七遍就耳熟能详记住了。基督教里也讲："七天而成就。"从始至终是一周，一个循环。	Why is it said that one must hear it seven times? Because after hearing it once or twice, people often do not pay attention; after hearing it seven times, they become thoroughly familiar with it and remember it. Christianity also speaks of "accomplishment in seven days." From beginning to end, this is one week, one complete cycle.
但这个数字不能说死；一定要七遍，八遍、十遍就不行？而是说要圆满，要把经文听熟才行。假如我们听七遍还不熟，那就要多听几遍。就如同禅宗人做功夫"打七"一样，也是这个意思。	But this number should not be fixed rigidly. Must it be exactly seven times—would eight or ten times not do? The point is that one must bring it to completion and become thoroughly familiar with the scripture. If we have heard it seven times and are still not familiar with it, then we should hear it several more times. It is like the Chan practice of undertaking a seven-day retreat; the meaning is the same.
"打七"就是表示从头至尾自始至终要立竿见影，打坐成功，克期取证。如果七天不成就，就再打下一个七。就这样"一七"、"二七"……一直打下去，直打到圆满为止。听熟了之后还不能忘记，要常常想着经里的教导。	A "seven-day retreat" signifies that, from beginning to end, one must obtain immediate results, succeed in seated meditation, and realize the fruit within a set period. If one does not attain realization in seven days, one undertakes another seven-day retreat. Thus one continues with a first seven, a second seven, and so on, until completion is reached. Even after becoming familiar with it, one must not forget it; one must constantly keep the teachings of the scripture in mind.

要把这些教导记住：我们到什么时候开始放光，而光明就是我们自己，在中阴阶段看到光明后与之合上去，那就必定成佛了。所以本经真是功德无量！没有福报的人是听不到的。大家今天能听到真是无上的福报！无穷的福报！要做难遭遇想。	We must remember these teachings: when the time comes for us to emit light, that light is ourselves. If, during the intermediate state, we see the light and merge with it, we will certainly attain Buddhahood. Therefore, this scripture truly possesses immeasurable merit and virtue! Those without blessings cannot hear it. That all of you can hear it today is truly unsurpassed good fortune—boundless good fortune! You should regard it as a rare encounter.
宝堪布上师秘密得不肯讲经名，并不是保守，而是因为尊重之故。恐怕轻轻易易地告诉大家，人们不重视，反而等闲视之了。比如我们讲明心见性，说：“见性不难，明心也很容易”。	Master Bao Khenpo kept the scripture’s title secret and would not disclose it, not because he was conservative, but out of respect. He feared that if he told everyone too casually, people would fail to value it and instead treat it lightly. For example, when we speak of realizing the mind and seeing one’s true nature, we say, “Seeing one’s true nature is not difficult, and realizing the mind is also very easy.”
一些人听到后觉得这么简单，就不注意、不尊重、轻轻易易地放过去了。其实见性是不难。前面讲了，所谓“性”者就是我们见闻觉知的能量或性能。	When some people hear this, they think it is so simple that they do not pay attention to it, do not respect it, and simply let it pass. In fact, seeing one’s true nature is not difficult. As explained earlier, what is called “nature” is the energy or capacity of our seeing, hearing, awareness, and knowing.
眼睛能看见东西，耳朵能听到声音的功能就是我们的佛性！没有什么稀奇，很容易。但一些人听过以后不当一回事，这个耳朵进去，那个耳朵出来，变成耳边风了。古人则不然。	The capacity by which the eyes see things and the ears hear sounds is our Buddha-nature! There is nothing remarkable about it; it is very simple. Yet after hearing this, some people do not take it seriously. It enters through one ear and leaves through the other, becoming mere passing wind by the ear. The ancients were not like this.
他除非不知道，而一旦听到：“就是这个！”他马上很珍惜，绵绵密密地保护它，时时刻刻不放松。	Unless they did not know, once they heard, “This is it!” they immediately treasured it, safeguarded it with continuous and seamless contemplation, and never relaxed their vigilance for a moment.
我们现在的人以为“这个”并不稀奇，还有些人也没福去想、去接受，还怀疑说：“这个是佛性？假如这个是佛性，我怎么没有得神通呢？”唉！他并不知道仅仅是听到一点消息，还没有把色身世界都化空，还没有真正的亲证。	People nowadays think that “this” is nothing remarkable. Some do not even have the blessings to consider it or accept it, and they doubtfully ask, “This is Buddha-nature? If this is Buddha-nature, why do I not have spiritual powers?” Alas! They do

	not realize that they have merely heard a little news of it; they have not yet emptied out the physical body and the world, nor have they directly realized it.
要把色身、思想、世界、虚空都粉碎无余才行。但只化空一次还不行。因为多生历劫的习气深重，不是这一下就行了。当然也不能说死，也有大根器的再来人，一下子就能到底，就能成功。但这种人很少很少。	One must completely shatter and empty out the physical body, thoughts, the world, and empty space. Yet emptying them out only once is still not enough. The habitual tendencies accumulated over many lives and kalpas are deeply rooted; they cannot be eliminated in a single stroke. Of course, this should not be stated too rigidly. There are also people of great capacity who return to this world and can reach the end all at once, attaining success immediately. But such people are very, very rare.
所以，针对修行，佛在《楞严经》中说：“有两种修法”（《楞严经》是部宝经，讲得很详细。）一种修法是：“理属顿悟，乘悟并销”。	Therefore, regarding practice, the Buddha says in the Śūraṅgama Sūtra that there are “two methods of practice.” The Śūraṅgama Sūtra is a precious scripture that explains this in great detail. One method is: “In principle, awakening is sudden; through awakening, all is simultaneously extinguished.”
就是瞬间懂得了见闻觉知之性就是我们本来面目的道理，乘开悟的时候一切都销光殒尽，神通大发。这种人纵然有，但少而又少。都是顿悟渐修的多，即《楞严经》中讲的另一种修法，“事非顿除，因次第尽”。	This means that one instantly understands the principle that the nature of seeing, hearing, awareness, and knowing is our Original Face. At the moment of awakening, everything is extinguished and vanishes completely, and spiritual powers greatly manifest. Although such people do exist, they are exceedingly rare. Far more commonly, there is sudden awakening followed by gradual cultivation—the other method of practice taught in the Śūraṅgama Sūtra: “Phenomena are not eliminated all at once; their causes are exhausted gradually, in sequence.”
“事非顿除”是指在事上要渐渐地修习，把多生历劫的习气一点一点除光。即“无明分分破，法身分分证。”证到圆满时神通会自然大发。“因次第尽”的意思是要慢慢的一步一步的修证。	“Phenomena are not eliminated all at once” means that one must gradually cultivate in the realm of phenomena, removing the habitual tendencies accumulated over many lives and kalpas bit by bit. That is, “Ignorance is broken through stage by stage, and the dharmakāya is realized stage by stage.” When realization reaches completion, spiritual powers naturally manifest in full. “Their causes are exhausted gradually, in sequence”

	means that one must slowly cultivate and realize step by step.
所以禅宗人说：“理虽说顿悟，妄情难以卒除。”妄情就是指我们执着虚妄的情知情见，我知我见。这些一下消除不了，要慢慢来消除。换言之就叫历境练心。我们刚刚懂得了一点道理，不可能马上发神通。	Therefore, Chan practitioners say, “Though awakening in principle is said to be sudden, deluded emotional attachments are difficult to eliminate abruptly.” Deluded emotional attachments refer to our clinging to false feelings, cognitions, and views—our self-knowledge and self-views. These cannot be eliminated all at once; they must gradually be removed. In other words, this is called tempering the mind through circumstances. Having just understood a little of the principle, we cannot immediately manifest spiritual powers.
懂了理之后要按这个理去实修实证才是最重要的！要在境界中磨练自己，常需觉察，损之又损。把执着的习气和贪、嗔、痴三毒除光消尽。等到习气一毫都没有了，那就成道了。所以说我们要成道，种种方法都有。有顿悟的、有渐修的，就看你如何来承当。如果习气不改，承当不了，到生死关头怎么办呢？就要靠“中阴救度法”来救度！	After understanding the principle, what matters most is to practice and realize it in accordance with that principle. One must temper oneself amid circumstances, remain constantly aware, and diminish and diminish again. One must eradicate all clinging habitual tendencies and the three poisons of greed, anger, and ignorance. When not even a trace of habitual tendency remains, one realizes the Way. Thus, there are many methods for realizing the Way: some involve sudden awakening, others gradual cultivation. It depends on how you undertake them. If habitual tendencies remain unchanged and you cannot undertake the practice, what will you do at the critical moment of birth and death? Then one must rely on the “Dharma of Deliverance in the Intermediate State” for deliverance.
孙景风居士在翻译本经的二十多年前就看到了一本书叫《中有听闻解脱密法》，是英国牛津大学教授伊文思博士和喀齐达瓦桑杜喇嘛由藏文翻译成英文。后又由中国的张妙莲菩提妙定居士根据英文本翻成中文。	More than twenty years before lay practitioner Sun Jingfeng translated this scripture, he saw a book called Esoteric Teaching of Liberation Through Hearing in the Intermediate State. It had been translated from Tibetan into English by Dr. Evans, a professor at Oxford University in England, and Lama Kazi Dawa-Samdup. Later, Chinese lay practitioner Zhang Miaolian, also known as Bodhi Miaoding, translated it into Chinese from the English version.
再后来又见到一个版本是赵洪铸居士根据英文本翻译成中文，但中文是四字一句的偈文。偈文就像诗、颂一	Later still, he saw another version translated into Chinese from the English by lay practitioner Zhao Hongzhu. Its Chinese, however, was in four-

样，比张妙定翻译的要高一筹。但因为要押韵，所以意思就有点出入。	character verse lines. Such verse resembles poetry and hymns and was a level above Zhang Miaoding's translation. But because it had to rhyme, its meaning differed somewhat.
这本书的藏文名字叫“巴多脱卓”（又名“西藏度亡法”）。“巴多”意为中有，就是前身已坏，后身未成当中的阴身。“脱卓”就是让中阴身听到教义后可以得到解脱，即听闻解脱之意。	The Tibetan name of this book is “Bardo Thödol,” also known as “the Tibetan practice for liberating the deceased.” “Bardo” means the intermediate state: the intermediate-state body between the destruction of the former body and the formation of the later body. “Thödol” means that, after hearing the teachings, the intermediate-state being can attain liberation—that is, liberation through hearing.
大家可能会奇怪，人死了还能听到吗？能听到！因为我们的见闻觉知并不是眼睛、耳朵、鼻子、舌头、身体，而是我们的佛性。现在科学家也讲：看见东西的不是眼睛，是大脑。大脑不起作用眼睛就看不见东西。	Everyone may find this strange: can a person still hear after death? Yes, they can. This is because our seeing, hearing, awareness, and knowing are not the eyes, ears, nose, tongue, or body; they are our Buddha-nature. Scientists today also say that it is not the eyes that see things, but the brain. If the brain does not function, the eyes cannot see.
同样，听到声音的不是耳朵，也是大脑。大脑不起作用，耳朵也听不到声音。而且耳朵听到的声音是粗的，叫听。大脑听到的声音是细的，叫闻。所以本经的名字中就有“听”“闻”两个字。	Likewise, it is not the ears that hear sounds, but the brain. If the brain does not function, the ears cannot hear sounds either. Moreover, the sounds heard by the ears are coarse, and this is called hearing. The sounds heard by the brain are subtle, and this is called apprehending. Thus, the title of this scripture contains both the characters for “hearing” and “apprehending.”
有人做过实验，给人开刀的时候，用很微弱的电流通到大脑上，大脑就能听到人耳听不到的空中的音乐声。而在他边上的人却听不到。因为边上的人是用耳朵而不是用脑神经来听，所以听不到。	Some people have conducted experiments in which, during surgery, a very weak electric current was passed into the brain. The brain could then hear music in the air that human ears could not hear, whereas people nearby could not hear it. This is because those nearby were listening with their ears rather than with their brain nerves, and so they could not hear it.
由此可见我们看东西也不是用眼睛看。眼睛就像眼镜一样，要通过大脑起作用才能看见。谚云：“心不在焉，视而不见，听而不闻”。就是说当我们不专心的时候，既看不到面前的东西，也听不到耳旁的声音。	From this, we can see that we do not see things with our eyes either. The eyes are like eyeglasses; only through the functioning of the brain can they see. As the saying goes, “When the mind is absent, one looks but does not see; one listens but does not hear.” This means that when we are not

	attentive, we can neither see what is before us nor hear sounds beside us.
这里讲的大脑和中阴身都是第七识所变现的。因为在第七识中形成了我相和我执。假如功夫做得好，第七识就能离开肉体出来，这就是意生身。也就是道家所说的阳神。	The brain discussed here and the intermediate-state body are both manifestations of the seventh consciousness. This is because the appearance of self and attachment to self are formed in the seventh consciousness. If one's practice is good, the seventh consciousness can leave the physical body; this is the mind-born body. It is also what Daoists call the yang spirit.
他有神通，不用躯壳，不用眼、耳、鼻、舌，就能看，就能听，就能闻。所以我们对中阴身讲话他听得清清楚楚。其实他也在同我们讲话。死了之后，灵识（中阴身）就出来了。	It has spiritual powers. Without relying on the physical body or on the eyes, ears, nose, or tongue, it can see, hear, and apprehend. Therefore, when we speak to the intermediate-state being, it hears us with complete clarity. In fact, it is also speaking with us. After death, the consciousness—the intermediate-state being—emerges.
他本来还不知道自己死了，当他听到家人在很悲伤地哭喊，看到他的尸体睡在床上，才想到：我死了！他也喊家里人，也很悲伤，舍不得离开家人。还想往躯壳里面钻，但钻不进去了。因为肉体已经坏了。	At first, it does not know that it has died. Only when it hears its family weeping and crying out in great sorrow, and sees its corpse lying on the bed, does it realize: "I have died!" It also calls out to its family, is deeply saddened, and cannot bear to leave them. It still wants to enter the physical body again, but cannot get back in, because the body has already decayed.
就好比电灯，电灯泡坏了，电来了也不会再亮了。所以这个时候他悲哀哭泣，四处乱转。中阴身就是这样一个阶段。所以你们要好好同他讲，不能哭。你们哭，他也在边上哭，哭得他心乱如麻，就不能得到解脱。净土宗也讲：人死的时候，大家不要哭，帮他助念，帮他往生西方极乐世界，就是这个道理。	It is like an electric lamp: if the bulb is broken, it will not light up again even when the electricity comes. At such a time, the person grieves and weeps, wandering about in confusion. The intermediate-state body is at just such a stage. Therefore, you must explain things to them well and must not weep. If you weep, they will also weep nearby; their minds will become utterly confused, and they will be unable to attain liberation. The Pure Land school likewise teaches that, when a person dies, no one should weep. Instead, assist them in Buddha-recitation and help them attain rebirth in the Western Land of Ultimate Bliss. This is the reason.
当孙景风居士看到翻译的这两种版本时，知道确实有这么一本书，但藏文原本还没有见到。	When the lay practitioner Sun Jingfeng saw these two translated versions, he learned that such a book did indeed exist, although the Tibetan original had not yet been seen.

他非常感慨：“这本书在传到素有大乘佛教之称的中土之前，竟先传到了西欧！”目前欧美许多国家都在研究佛法，他们有许多高级知识分子看了佛经之后，与基督教的《新、旧约全书》（即圣经）相比，觉得佛经讲得很圆融，非常好。	He was deeply moved: “Before this book reached the central land, known as the land of Mahāyāna Buddhism, it had unexpectedly already reached Western Europe!” At present, many countries in Europe and America are studying the Buddhadharma. Many highly educated people, after reading Buddhist sūtras and comparing them with Christianity’s Old and New Testaments—that is, the Bible—feel that the Buddhist sūtras are extremely comprehensive and harmonious, and very good.
所以很多人都改信了佛教。可见一切法的弘扬都需要时节因缘。这本书既然已传到欧美，就没有必要再守秘密了。现在我们能看到，总算大家有福气。张、赵两居士弘法的功德，确实值得推崇。	Consequently, many people have converted to Buddhism. This shows that the propagation of every dharma requires the right time and conditions. Since this book has already reached Europe and America, there is no need to keep it secret any longer. Now that we are able to see it, we are indeed fortunate. The merit and virtue of the lay practitioners Zhang and Zhao in propagating the Dharma are truly worthy of praise.
但由于东、西方文化不同，所表述方法不太一样。就姓名来讲，中国人是姓在前名在后，而西方是名在前姓在后，表述的方法就不同。而且一句话所隐含的意义很多，不是一句一意。尤其是中国字，往往一字多义。	However, Eastern and Western cultures differ, and their modes of expression are not quite the same. With regard to names, for example, Chinese people place the family name first and the given name last, whereas in the West the given name comes first and the family name last. The ways of expression therefore differ. Moreover, a single sentence often contains many implicit meanings; it is not simply one sentence with one meaning. Chinese characters in particular often have multiple meanings.
所以西欧学者翻译东方高深的佛学，容易产生一些隔阂。另外，在佛教密部里，佛是无量数的佛，名字也很多。就像《阿弥陀经》中所说的六方佛，名号就很多。经文的专用术语及名词则更多。	Therefore, when Western European scholars translate the profound Buddhism of the East, certain gaps in understanding can easily arise. Moreover, in the esoteric divisions of Buddhism, there are innumerable Buddhas, and their names are also many. For instance, the Buddhas of the six directions mentioned in the Amitābha Sūtra have many names and epithets. The specialized terminology and technical names in the sūtras are even more numerous.
要把词义解释清楚，不着在字义上，非常困难。我们常说：“依文解义，三世佛冤。离经一字，必同魔说”。	It is very difficult to explain the meanings of terms clearly without becoming attached to their literal

就是说不能光依照文字解释意思，内含的经义没有解释出来就不好。所以讲经最难之处就叫“点中言”。	meanings. We often say: “To interpret meaning by relying on the words brings grievance upon the Buddhas of the three times; to depart from the sūtras by a single character is to speak like Māra.” This means that one cannot explain the meaning merely according to the words. It is no good if the meaning contained in the sūtras is not brought out. Thus, the greatest difficulty in expounding sūtras lies in what is called “pinpointing the central meaning.”
就是要把中心要义点出来，点出什么是最重要的中心思想，怎样可以使我们开悟，见到本性。名词可以抛开，要把中心思想拿出来，这就叫遣辞定名。	That is, one must bring out the essential meaning: identify the most important central idea and show how it can enable us to awaken and see our true nature. Technical terms may be set aside; one must bring out the central idea. This is called setting aside the words and determining the meaning.
假如你自己还不理解，怎么可以把它写出来呢？而张、赵两居士的翻译，先从藏文译成英文，再从英文转译成中文。	If you do not understand it yourself, how can you write it out? Yet the translation by the lay practitioners Zhang and Zhao was first rendered from Tibetan into English and then retranslated from English into Chinese.
所以孙景风居士推想：纵然用同一原本，如果用直译法或用义译法，或直译与义译兼用，即使是一个人前后翻译尚难尽同。何况是经过两次转译呢？！难免有些错文略义。	Therefore, the lay practitioner Sun Jingfeng surmised that, even when working from the same original, literal translation, free translation, or a combination of the two could produce different results. Even translations made at different times by the same person would be difficult to make entirely identical. How much more so after two successive translations! Some textual errors and omissions of meaning were unavoidable.
最好能看到藏文原本，按原文翻译成中文，可以使内容更为充实。由于孙居士精通藏文（在本书里他说粗知藏文，是谦虚），所以他想得到藏文原本再核对一下。他有这个志愿，想得到这部经的原文又得不到，像有个东西埋在心中一样，耿耿于怀。	It would be best to see the Tibetan original and translate it into Chinese according to the original text, thus making the contents more complete. Because Lay Practitioner Sun was highly proficient in Tibetan—his statement in this book that he knew only a little Tibetan was an expression of modesty—he wished to obtain the Tibetan original and collate it. He had this aspiration, but though he wanted to obtain the original text of this sūtra, he could not do so. It was as if something were buried in his heart, and it remained constantly on his mind.

“有志者事竟成！”在宝堪布上师圆寂后，整理他经箧的时候，竟然发现此宝经的原文。	“Where there is a will, there is a way!” After Khenpo Bao had entered parinirvāṇa, the original text of this precious sūtra was unexpectedly discovered while his scripture chest was being sorted.
孙居士如获至宝，总算圆满了多年的愿望！全经是手抄本，不是印刷出来的，因为这部经是由莲华生大士写在梵页上（西藏或印度的经都是写在菩提树的叶子上，叫梵页）。	Lay Practitioner Sun felt as though he had obtained a priceless treasure, and at last his long-cherished wish was fulfilled. The entire sūtra was a handwritten manuscript, not a printed text, because this sūtra had been written by Guru Padmasambhava on palm leaves. In Tibet and India, sūtras were written on bodhi-tree leaves, which were called palm leaves.
原本内容要比英译本多，共有十四种名目（这些名目后面我们再讲）。如书中的“答卓咒本”，有很多咒（书后都附有），可以使中阴身从痛苦的罪业中解脱出来。这些咒在张、赵两居士的译本当中仅有其名。	The original contained more material than the English translation, comprising fourteen categories of material, which we shall discuss later. For example, the “Dazhuo Mantra Text” in the book contains many mantras, all appended at the end of the book, which can liberate the intermediate-state body from the painful karma of transgressions. In the translation by the lay practitioners Zhang and Zhao, only the names of these mantras appear.
还有“解业集颂”，是除业障的颂文。颂文就等于是偈语。四个字、五个字、七个字一句等等。这些内容在张赵两居士的译本中都没有。	There is also the “Collected Verses for Dissolving Karma,” which consists of verses for eliminating karmic obstacles. Such verses are equivalent to gāthās: lines of four characters, five characters, seven characters, and so forth. None of this material appears in the translation by the lay practitioners Zhang and Zhao.
经过对照，发现张、赵两居士的译本不够全面，于是孙景风居士发心要尽他毕生的精力重新翻译。开始只译出草稿，以后又恐怕有用辞不当、不完善的地方，经过多次修改整理后藏在箱子里面。等他到七十岁的时候（翻译时还未到七十岁），恐怕译稿有散失，又重新整理，编好顺序，完成了这部宝经的翻译工作。	After comparing the texts, he found that the translation by the lay practitioners Zhang and Zhao was not sufficiently complete. Lay Practitioner Sun Jingfeng therefore aroused the resolve to devote all the energy of his life to retranslating it. At first he produced only a draft. Later, fearing that there might be inappropriate wording or imperfections, he revised and organized it many times before storing it in a chest. When he reached the age of seventy—he had not yet reached seventy when he did the translation—he feared that the manuscript might be scattered or lost. He therefore organized it again, arranged it in proper order, and completed the translation of this precious sūtra.

为了使读者能够理解并记住经文，孙居士把经中的名词都作了注释，另外还附加了两部曼荼罗表。这样全经的脉络就贯通了。我们做文章写书就要脉络贯通，就像人体的血脉经络也要贯通一样。	To enable readers to understand and remember the sūtra, Lay Practitioner Sun annotated all its technical terms and additionally appended two maṇḍala charts. In this way, the structure of the entire sūtra became interconnected. When we write essays or books, their structure must be interconnected, just as the blood vessels and channels of the human body must also be unobstructed.
我们人体当中就有阴极和阳极，当我们思想紊乱、妄念多端时，阴极和阳极不相合。所以要做功夫，做到心真清净了，阴极和阳极自然会溶合，奇经八脉自然会贯通。但是不能有心去求。有心去求就是妄想、妄念，这样反而使气脉不通。只要一切放下，气脉自然就会畅通了。	Our bodies contain yin and yang polarities. When our thoughts are disordered and deluded thoughts arise in profusion, the yin and yang polarities do not unite. Therefore, we must cultivate practice. When the mind becomes truly pure, the yin and yang polarities naturally merge, and the eight extraordinary channels naturally become unobstructed. But one must not seek this intentionally. To seek it intentionally is deluded thinking and deluded thought, which instead obstructs the vital-energy channels. Simply let go of everything, and the vital-energy channels will naturally flow freely.
“曼荼罗”就是佛、菩萨以及眷属圆满具足聚集在一起的道场、坛场。修密法的人都有曼荼罗。	A “maṇḍala” is a sacred site or ritual ground in which Buddhas, bodhisattvas, and their retinues gather in complete fullness. Those who practice Esoteric Buddhism all have maṇḍalas.
我们心中心密法的曼荼罗是以释迦牟尼佛为上首，下面是弥勒菩萨，弥勒菩萨下面是观世音菩萨，观世音菩萨下面是光明童子，两旁是文殊菩萨、普贤菩萨和四大金刚等。	The maṇḍala of our Heart-of-Heart Esoteric Dharma takes Śākyamuni Buddha as its principal figure. Below him is Maitreya Bodhisattva; below Maitreya Bodhisattva is Avalokiteśvara Bodhisattva; and below Avalokiteśvara Bodhisattva is the Youth of Light. On the two sides are Mañjuśrī Bodhisattva, Samantabhadra Bodhisattva, the Four Great Vajra Protectors, and others.
由于佛坛的建立属于光明童子，他向佛偷学了心中心法的密咒之后，就能起大作用，所以心中心曼荼罗里就有光明童子。曼荼罗的名目很多，一种是三昧耶曼荼罗，一种是大曼荼罗，还有事业曼荼罗（就是羯磨曼荼罗）。	Because the establishment of the Buddhist altar belongs to the Youth of Light, after he secretly learned the Heart-of-Heart Dharma’s secret mantra from the Buddha, he was able to perform great functions. This is why the Youth of Light appears in the Heart-of-Heart maṇḍala. There are many kinds of maṇḍalas: one is the samaya maṇḍala, another is the great maṇḍala, and there is also the activity maṇḍala, namely the karma maṇḍala.

大曼荼罗就是前面讲的眷属圆满聚集的坛场；三昧耶曼荼罗就是佛菩萨持不同的器械，结不同的手印聚集在一起的坛场，以表示每一位佛菩萨所发的誓愿不同；事业曼荼罗就是显示佛菩萨成就各种事业的坛场。	The great maṇḍala is the ritual ground described above, where the retinue gathers in complete fullness. The samaya maṇḍala is a ritual ground in which Buddhas and bodhisattvas, holding different implements and forming different mudrās, gather together to represent the different vows made by each Buddha and bodhisattva. The activity maṇḍala is a ritual ground that displays the Buddhas' and bodhisattvas' accomplishment of various activities.
总而言之，曼荼罗就是眷属圆满聚集的道场、坛场、方位图。它通常分东、西、南、北、中五方五佛，表示我们的五大智慧。属于中央的是最重要的法界体性智，即我们的本性光明。	In short, a maṇḍala is a sacred site, ritual ground, or diagram of directions in which the retinue gathers in complete fullness. It is generally divided into the five directions—east, west, south, north, and center—and the Five Buddhas, representing our five great wisdoms. The one belonging to the center is the most important: the wisdom of the essential nature of the dharma realm, which is the luminosity of our own true nature.
其余的四大智就是转第八识成大圆镜智；转第七识成平等性智；转第六识成妙观察智；转前五识为成所作智。其实我们的佛性本来没有什么方位，它是一个大圆。方位是用来表法的，比如西方极乐世界在我们世界的西边，在西方极乐世界的西边还有西边，相对来说西方极乐世界不就在东边了吗？！所以不能说死。	The other four great wisdoms are these: transforming the eighth consciousness into great perfect mirror wisdom; transforming the seventh consciousness into the wisdom of equality; transforming the sixth consciousness into wondrous observing wisdom; and transforming the first five consciousnesses into the wisdom of accomplishing what is to be done. In fact, our Buddha-nature inherently has no fixed direction; it is one great circle. Directions are used to illustrate the Dharma. For example, the Western Land of Ultimate Bliss lies to the west of our world, but farther west of the Western Land of Ultimate Bliss there is still west. Relatively speaking, would not the Western Land of Ultimate Bliss then be in the east? Therefore, one cannot speak of it in fixed and absolute terms.
在本经中有诸佛裸体双身像和饮血忿怒像，为大多数人不能接受。他们怀疑：佛经里怎么还会有这些形象？下面我们着重讲一讲。	This sūtra contains images of Buddhas naked and in union, as well as wrathful images drinking blood, which most people cannot accept. They wonder: how can Buddhist sūtras contain such images? We shall now discuss this in particular.
为什么诸佛要现裸体双身像呢？一方面是为了应众生之机而显现的，因为藏密是针对西藏人讲的（当然也是为	Why do the Buddhas manifest naked images in union? On the one hand, they appear in response to the capacities of sentient beings. Tibetan

广大众生讲的），西藏人非常着相，说我们都是佛，他们就不能接受。	Esoteric Buddhism was taught for Tibetans—though of course it is also taught for sentient beings generally. Tibetans are highly attached to appearances, and when told that we are all Buddhas, they cannot accept it.
他们认为：“假如我们是佛，怎么不能显神通呢？也不具足万能嘛！所以我们不是佛，是凡夫”。要给他戴上皮绒帽，穿上佛的衣裳，装扮一下，这样他们才相信自己就是佛。所以他们需要有一定的形象才行。	They think: “If we are Buddhas, why can we not manifest spiritual powers? Nor do we possess omnipotence! Therefore, we are not Buddhas but ordinary beings.” They must be given fur hats, dressed in the Buddha’s robes, and adorned in this way before they believe that they themselves are Buddhas. Thus, they require a certain kind of form.
他们还说：“要了生死，要成佛，没有阴阳怎么能化生呢？”所以佛顺应他们的机缘而显现双身像。其实我们人体本身就有阴阳，我们的身体是由地、水、火、风四大假合而成，火属阳，水属阴。	They also say: “To transcend birth and death and become a Buddha, how could transformation-birth be possible without yin and yang?” Therefore, the Buddhas manifest images in union in accordance with their capacities and conditions. In fact, our human bodies themselves contain yin and yang. Our bodies are provisionally compounded from the four great elements of earth, water, fire, and wind. Fire belongs to yang, and water belongs to yin.
平时因为妄想、颠倒、执着、追逐外境之故，阴阳不相合，也感觉不到。假如功夫做得好，心真空净了，就能清清楚楚地感觉到体内像两股电流 “哗……”合到一起了。这就是道教所讲的婴儿吒女，黄婆为媒。	Ordinarily, because of deluded thoughts, inverted views, attachment, and pursuit of external objects, yin and yang do not unite, and we do not perceive them. If one’s practice is good and the mind becomes truly empty and pure, one can clearly feel something like two electric currents within the body —‘whoosh’—joining together. This is what Daoism calls the infant and the maiden, with the Yellow Matron as their matchmaker.
就是在我们心包里的中黄庭观想成一个“婴儿”——即所谓的阳神。这完全是观想的功夫，只要用心观想就能成功，因为一切唯心造！所以我们每个人都有阴阳，并不一定非要佛父佛母才是阴阳相交。	That is, one visualizes the central yellow court within the pericardium as an “infant”—the so-called yang spirit. This is entirely a practice of visualization. So long as one applies the mind in visualization, one can succeed, because everything is created by mind alone. Thus, every one of us possesses yin and yang; it is not necessary that only a Buddha-father and Buddha-mother constitute the union of yin and yang.
另一方面双身是用来表法的，佛在《圆觉经》上讲：“一切众生皆因淫欲而正性命”。我们人有色身就是因为有淫欲心。在中阴阶段同样有淫欲心，并没有减少丝	On the other hand, the image of union is used to illustrate the Dharma. The Buddha says in the Sūtra of Perfect Enlightenment: “All sentient beings establish their life-nature because of sexual desire.”

毫。当它看见有缘的父母同房时，淫欲心动就飘过去入胎了。	We human beings have physical bodies because of the mind of sexual desire. At the intermediate-state stage, the mind of sexual desire is likewise present and has not diminished in the slightest. When it sees karmically connected parents having intercourse, sexual desire stirs, and it drifts over to enter the womb.
所以生就是从淫欲而来的。我们现在要脱离生死轮回，要成佛，还是要从此处出。双身像就是表示生从此处来，了从此处出，所以是表法的。假如你们还有淫欲心，遇到这种境界时心还在动，就不能了脱生死。	Thus, birth comes from sexual desire. If we now wish to escape the cycle of birth and death and attain Buddhahood, we must also break free at this very point. Images of deities in sexual union signify that birth comes from here and liberation is achieved from here; they are symbolic teachings. If you still harbor sexual desire and your mind is stirred when you encounter such a state, you cannot be liberated from birth and death.
只不过是嘴巴上说说而已。我们要在淫欲当中能脱离欲乐，看见双身像时一点都不动心，那才是真了脱生死，否则不行。所以密宗里就有双身法。莲华生大士讲：“双身法不能轻易地尝试”。	It is no more than empty talk. We must be able, amid sexual desire, to free ourselves from the pleasure of desire; when we see an image of deities in sexual union, our minds must not be moved in the least. Only then are we truly liberated from birth and death; otherwise, it is impossible. Thus, Esoteric Buddhism has practices of sexual union. Guru Padmasambhava said: “The practice of sexual union must not be attempted lightly.”
这个法是两头蛇，一头是直接超升，一头是直堕地狱（因为只要心一动就会下地狱）。有很多人为满足他们的淫欲心，欺骗别人说：“我们来修双身法，可以了生死”。殊不知这非但不能了生死，是要下地狱的。	This practice is a two-headed snake: one head leads directly upward to transcendence, while the other leads straight down to hell, for the slightest stirring of the mind leads to hell. Many people, in order to satisfy their sexual desires, deceive others by saying, “Let us practice the method of sexual union, and we can transcend birth and death.” They do not realize that this not only cannot liberate one from birth and death, but leads one to hell.
所以明白了这个道理，就不要轻易地尝试。平时要多加观照，看见双身像千万不要动心。佛在《楞严经》里讲得很清楚：“裸体相呈，味同嚼蜡”。就是说裸体呈现在你面前，就像把蜡烛油放在嘴里嚼一样，一点味道都没有。	Therefore, once you understand this principle, do not attempt it lightly. In ordinary life, engage in more contemplation; when you see images of deities in sexual union, never allow your mind to be stirred. The Buddha explained this very clearly in the Śūraṅgama Sūtra: “When naked bodies are displayed, it is like chewing wax.” That is, when naked bodies appear before you, it should be like

	putting candle wax in your mouth and chewing it: it has no flavor at all.
所以最高深、最重要的是事实的考验，绝不是儿戏。佛没有一定的相，是应众生之心而显相的，叫应化相。佛为度化我们而显现双身像，看我们是不是真有定力，是不是能在欲乐当中入定。这就叫欲乐定。所以要明白双身像是应众生之机而显现的，也是表法的。大家不要疑虑。	Thus, the most profound and important matter is the test of actual experience; it is absolutely no child's play. The Buddha has no fixed form, but manifests forms in response to the minds of sentient beings; these are called responsive transformation forms. The Buddha manifests images of deities in sexual union in order to liberate us, to see whether we truly possess meditative stability and whether we can enter samādhi amid the pleasure of desire. This is called the samādhi of desire-pleasure. You should understand that images of deities in sexual union appear in response to the capacities of sentient beings and are also symbolic teachings. Do not have doubts.
为什么要现饮血的忿怒形象呢？因为佛有两轮身：一种是正法轮身，另一种是教令轮身。正法轮身就是三十二相、八十种好，智慧福德之相，众生见了都心生欢喜；教令轮身（也称明王身）就是忿怒、恐怖、饮血等相，是为了让魔王看见害怕，警告他，不让他来捣乱。所以忿怒像同样也是表法的，大家看到忿怒像也不要恐惧。	Why do wrathful forms that drink blood appear? Because the Buddha has two kinds of bodies: one is the body of the True Dharma Wheel, and the other is the body of the Command Wheel. The body of the True Dharma Wheel has the thirty-two marks and eighty excellent characteristics, the marks of wisdom, merit, and virtue; all sentient beings who see it give rise to joy. The body of the Command Wheel, also called the body of a Wisdom King, takes such forms as wrathful, terrifying, and blood-drinking forms. It is so that Māra, seeing them, will be frightened and warned not to create disturbances. Thus, wrathful images are likewise symbolic teachings. Do not be afraid when you see wrathful images.
我们讲这些就是为了防止有人对双身、忿怒等相发生疑惑而致堕落。防止将来境界现前时，心生邪念而怀疑、诽谤佛法：“怎么还现双身像呢？不对吧？”要知道佛是应众生之机而显相的，就是表示我们生从此来，死从此去。	We discuss these matters in order to prevent people from developing doubts about forms such as those of sexual union and wrathful forms, and thereby falling into error. It is to prevent, when such states appear in the future, the arising of wrong thoughts that cause one to doubt and slander the Buddhadharma: "Why do images of deities in sexual union still appear? That cannot be right, can it?" You should know that the Buddha manifests forms in response to the capacities of sentient beings. This signifies that we are born from here and die through here.

一切都不可得，都是我们自己的心所显现的假相。我们心果真清净了，一点相都没有，就是无上大光明，就是报身佛。我们心如果不清净，那就要现各种各样的相。所以这些相现不现，就看我们的心清净不清净。	Nothing can be obtained; all are illusory appearances manifested by our own minds. When our minds are truly pure, there is not a single appearance. This is the unsurpassed great luminosity, the sambhogakāya Buddha. If our minds are not pure, then all kinds of appearances arise. Thus, whether such appearances arise or not depends on whether our minds are pure.
比如西方极乐世界就分四种净土：最下面的是凡圣同居土，上面是方便有余土，再上面是实报庄严土，最上面是常寂光净土。往生到什么净土，就要看我们功夫的好坏。常寂光净土就没有相，因为佛性本来如此。	For example, the Western Land of Ultimate Bliss is divided into four pure lands. The lowest is the Land of the Common Residence of Ordinary Beings and Sages; above it is the Land of Expedient Means with Residue; above that is the Land of True Reward and Adornment; and highest is the Land of Eternal Quiescent Light. The pure land into which one is reborn depends on the quality of one's practice. In the Land of Eternal Quiescent Light, there are no appearances, because this is originally the nature of Buddhahood.
只因为我们着相，才会现相。就拿做梦来比，假如我们功夫做的好，平时心里清清净净不着相，睡觉的时候就没有梦境。平时对境生心，想这想那，睡着之后就会做梦，这样那样的境界就都现前了。	Appearances arise only because we cling to them. Take dreams as an analogy: if we practice well and ordinarily keep our minds pure and free of attachment to appearances, then we will have no dreams when asleep. But if we give rise to thoughts in response to circumstances during the day, thinking this and that, then after falling asleep we will dream, and all manner of states will appear.
从前高峰祖师的师父问他：“你平时做得了主吗？”他回答：“做得了主”。这就很好，平时能做主就不容易了。	Long ago, the teacher of Patriarch Gaofeng asked him, “Can you be your own master in ordinary life?” He replied, “I can be my own master.” This was very good; to be able to be one's own master in ordinary life is already no easy matter.
比如这里有一锭金子，我们心就跳了：“哎哟！这金子能归我就好了！”好色的人看见漂亮的女人心一动，就跟着她跑了。这就叫色不迷人人自迷。好喝酒的人闻到酒香，就馋涎欲滴。这些就是做不得主。	For instance, if there were a bar of gold here, our hearts would leap: “Oh! How wonderful it would be if that gold were mine!” When a lustful person sees a beautiful woman and his mind is stirred, he follows after her. This is called: it is not form that bewilders people; people bewilder themselves. When someone fond of drinking smells the fragrance of wine, his mouth waters with craving. These are all instances of being unable to be one's own master.

如果遇到这些境界能不动心，还只是初步。所以高峰祖师的师父又问他：“做梦的时候作得了主吗？”他答道：“睡梦中也能做主”。做梦的时候是半昏迷，死的时候是大昏迷（因为四大分散很痛苦）。	If, upon encountering such states, one can remain unmoved, that is still only the first step. Therefore, Patriarch Gaofeng’s teacher asked him again, “Can you be your own master while dreaming?” He replied, “I can be my own master even in sleep and dreams.” Dreaming is a state of partial unconsciousness; death is a state of profound unconsciousness, because the dispersal of the four elements is extremely painful.
能在梦中做得了主，功夫就进步了。有人平时倒可以做主，但睡梦中就糊涂了。所以高峰祖师梦中能做主已相当不错了。	If one can be one’s own master in dreams, one’s practice has progressed. Some people can be their own masters in ordinary life, but become confused in dreams. Thus, it was already quite remarkable that Patriarch Gaofeng could be his own master in dreams.
他师父进一步问他：“无梦无想时作得了主吗？无梦无想时主人公在什么地方！”就是这时既不做梦，也没有思想，主人公在什么地方？他答不出来了。“哎！不行不行，赶快参！”他师父说。所以做功夫得上上升进才行。	His teacher pressed further: “Can you be your own master when there are no dreams and no thoughts? When there are no dreams and no thoughts, where is the master?” That is, when there are neither dreams nor thoughts, where is the master? He could not answer. “Ah, no, no! Quickly investigate!” said his teacher. Thus, in practice one must advance ever higher.
我们了解了双身像和忿怒像的含义之后，在中阴阶段看见这些相时，就不要再起颠倒妄见。要知道这些相都是我们自心所显现的。	Once we understand the meaning of images of deities in sexual union and wrathful images, then, when we see such forms in the intermediate state, we should no longer give rise to inverted and deluded views. We should know that all these forms are manifested by our own minds.
我们的心就像一面镜子，所有的相都是镜子里显现的影子，任何境界都能不动心，在中阴阶段与光明合上去，就证成报身佛了。	Our minds are like a mirror: all forms are reflections appearing in the mirror. If we can remain unmoved by any state, then in the intermediate state we can merge with the luminosity and realize the sambhogakāya Buddha.
活的时候要修成报身佛很不容易，当然只要老老实实的用功，活着就能证成法、报、化三身：我们做功夫打开本来见到自性，就是法身佛；再做功夫勤除习气，心真空净了，就能转化境界，就能转化色身，就能发神通证成报身佛；再进一步就能出意生身，即化身成就。	It is very difficult to realize the sambhogakāya Buddha while alive. Yet, if we practice honestly and diligently, we can realize the three bodies—the dharmakāya, sambhogakāya, and nirmāṇakāya—while alive. When, through practice, we uncover our original nature and see our intrinsic nature, this is the dharmakāya Buddha. If we then continue practicing diligently to remove habitual tendencies,

	so that the mind becomes truly empty and pure, we can transform circumstances, transform the physical body, manifest spiritual powers, and realize the sambhogakāya Buddha. Going a step further, we can manifest a mind-born body; this is the accomplishment of the nirmāṇakāya.
证到三地菩萨就可以现意生身（第七识意根所生之身叫意生身）。证到五地菩萨就能出三个意生身，就是道教所讲的“一气化三清”。所以道教和佛教也有很多相通的地方。只是道教讲的不究竟，不彻底，总是着一点相。	Upon realizing the third-bhūmi bodhisattva stage, one can manifest a mind-born body. A body produced by the mind faculty of the seventh consciousness is called a mind-born body. Upon realizing the fifth-bhūmi bodhisattva stage, one can manifest three mind-born bodies; this is what Daoism calls “one qi transforms into the Three Pure Ones.” Thus, Daoism and Buddhism also have many points in common. But what Daoism teaches is not ultimate or thorough; it always remains attached to some appearance.
因为第七识所化的意生身还是假的，只是佛性本体所起的妙用，不可执着。到了八地以上的菩萨就能现种类具足的意生身。不光是现人身，要现什么就能现什么（如高山、大河、树木、房屋等），可以现一切种类。	Because the mind-born body transformed by the seventh consciousness is still illusory, it is only wondrous functioning arising from the essential nature of Buddhahood and must not be clung to. Bodhisattvas of the eighth bhūmi and above can manifest mind-born bodies complete in every kind. They can manifest not only human bodies; whatever they wish to manifest, they can manifest —high mountains, great rivers, trees, houses, and so forth. They can manifest all kinds of forms.
这就是变化自在。就看我们怎么用功了。第一步要能做到念起不随。念头一起就能看见不跟它跑，仍然是清清爽爽，了了分明，一点影子也不留。	This is mastery of transformation. It depends on how we practice. The first step is to refrain from following thoughts as they arise. The moment a thought arises, one sees it and does not follow it, but remains clear and fresh, lucid and distinct, without leaving the slightest trace.
这样就能做到受生自在，想到哪里投胎就可以到哪里投胎；第二步要能做到好坏都平等，好的不喜，坏的不恼，就能变化自在了；第三步要能做到微细流注断灭，一切化空，圆觉大智朗然现前，那就能现百千万亿化身，度百千万亿众生了。	In this way, one can attain mastery over taking rebirth: one may take rebirth wherever one wishes. The second step is to regard good and bad as equal —neither delighting in what is good nor becoming annoyed by what is bad—and then one can attain mastery of transformation. The third step is to extinguish the subtle continuous stream, so that everything is transformed into emptiness and the great wisdom of perfect enlightenment shines forth clearly. Then one can manifest countless

	transformation bodies and liberate countless sentient beings.
所以在我们活的时候，按大圆满、心中心等层层入胜之法去修，就能证到这些。假如在我们有生之时没有修好，到最后还有“中阴救度法”，可以使我们证成报身佛。我们今朝有缘能听到这个无上大法，真是无穷的福报啊！	Therefore, while alive, if we practice according to progressively deeper methods such as Dzogchen and the Heart-of-Heart Dharma, we can realize these attainments. If we have not practiced well during this life, there is still, at the end, the Dharma of Liberation in the Intermediate State, which can enable us to realize the sambhogakāya Buddha. That we have the karmic affinity today to hear this unsurpassed great Dharma is truly boundless good fortune!
世人传说，人在死后会看到各种各样的境界。有的人死后会看见阎王鬼卒、黑白无常、牛头马面等恐怖景象；还有的人坏事做多了，在没死的时候就看见这些恐怖景象。我见过好几位，还是佛教徒。	People commonly say that after death one sees all kinds of states. Some people, after dying, see terrifying sights such as King Yama, ghostly guards, the Black and White Impermanence spirits, and ox-headed and horse-faced demons. Others who have committed many evil deeds see such terrifying sights even before death. I have seen several such people, and they were Buddhists.
当然他们破坏戒律，没有很好的修行。在临死时地狱境界现前，感到非常害怕，就自言自语道：“哎哟！某某人讨债来了，某某人讨命来了”。	Of course, they had violated the precepts and had not practiced well. When hellish states appeared at the time of death, they were filled with terror and muttered to themselves: “Oh! So-and-so has come to collect a debt; so-and-so has come to demand my life.”
这是什么缘故呢？这就是由于人们生前造业，死的时候自识作祟，才变现出这些境界。人们被这些境界缠住就解脱不了。其实都是我们的识神在作怪，因为一切相都是我们自性所显现的，不是自身以外另有一个阎王鬼卒。	Why does this happen? It is because people create karma during life, and at death their own consciousness causes mischief, transforming into these states. Once people are entangled in such states, they cannot be liberated. In truth, it is all the mischief of our consciousness, because every appearance is manifested by our own nature; there is no King Yama or ghostly guard existing apart from ourselves.
所以说心外无法，法外无心。当遇到这种情况时就要安慰他，提醒他：赶快念《地藏经》，求地藏菩萨保　。这样就可以帮他消除业障，帮他解脱。只要他心安了，恐怖境界就会化掉。如果他心不安，就真的堕到地狱里了。	Thus it is said: outside mind there is no dharma, and outside dharma there is no mind. When such a situation arises, one should comfort the person and remind them: quickly recite the Kṣitigarbha Sūtra and seek the protection of Kṣitigarbha Bodhisattva. In this way, one can help them eliminate karmic obstacles and attain liberation. As soon as their minds become settled, the terrifying

	states will dissolve. If their minds remain unsettled, they will truly fall into hell.
地狱真的有吗？没有！也是假相。但是身临其境的人就不是没有。比如做梦，我们梦到好的境界就高兴，梦到坏的境界就害怕。醒了之后才会想：噢，刚才只不过做了一个梦，其实什么都没有。但在没醒的时候还是有。	Does hell really exist? No—it too is an illusory appearance. Yet for one who is actually in it, it is not nonexistent. Consider dreams: when we dream of pleasant states, we are happy; when we dream of unpleasant states, we are afraid. Only after waking do we think, “Oh, that was merely a dream; in fact, there was nothing at all.” But before waking, it still exists.
假相不无，唯业所现，唯识所变，都是业识所变现的。只要我们心真空净了，这些境界就消失了。有人说：“那我尽管做坏事好了，反正都是空吗”。	Illusory appearances are not altogether nonexistent. They appear solely through karma and are transformed solely by consciousness; they are all manifestations of karmic consciousness. As soon as our minds become truly empty and pure, these states disappear. Someone may say, “Then I may as well do bad things, since everything is empty anyway.”
哎！心真空净的人就不会做坏事了，心不空净还有贪、嗔、痴的人才会做坏事。做坏事的人，到境界现前，受良心的谴责，想空都空不了。	Ah! A person whose mind is truly empty and pure will not do bad things. Only those whose minds are not empty and pure, and who still have greed, anger, and ignorance, do bad things. When states appear before people who have done bad things, they suffer the reproach of their own consciences; even if they wish to empty them away, they cannot.
比如一些造业深重的人，在中阴时期就会看见七条恶狗追着咬他（这就叫七犬吠逐），或者看见夜叉来叉、虎狼来追，把他往坏的地方赶。这时他心慌意乱，就被追到地狱或畜牲道里去了。	For example, some people who have committed grave karma will, during the intermediate state, see seven vicious dogs chasing and biting them (this is called “the pursuit of seven barking dogs”), or see yakṣas coming to spear them and tigers and wolves pursuing them, driving them toward evil destinations. In their panic and confusion, they are chased into hell or the animal realm.
还有那些杀鸡、杀鸭、杀猪的人，由于杀业太重，临死时就会看见红帽子、绿帽子都追来了，吓得东躲西藏。所以我们劝大家吃素，不要杀生就是这个缘故。能吃素就尽量吃素，不能者暂时吃一点三净肉（即眼不见杀，耳不闻杀，不为我杀），不要再杀生造业了，以免受报。	Then there are those who kill chickens, ducks, and pigs. Because their karma of killing is so grave, at the time of death they see red-hatted and green-hatted figures all coming after them, and flee in terror. This is why we urge everyone to eat vegetarian food and refrain from killing. If you can eat vegetarian food, do so as much as possible. If you cannot, temporarily eat a little of the three kinds of pure meat—that is, meat from an animal whose killing one has not seen, not heard, and

	which was not killed for oneself—but do not kill living beings and create further karma, lest you undergo retribution.
可见，由于我们心里不空净，着相造业才会出现这些恐怖景象。如果我们心安了，就会现圣像佛像。如果我们心里彻底空净了，连佛像也不可得，因为法身是无相的。	This shows that these terrifying visions arise because our minds are not empty and pure, and we create karma through attachment to appearances. If our minds are at peace, sacred images and Buddha images will appear. If our minds are thoroughly empty and pure, even Buddha images cannot be found, for the dharmakāya is without form.
正如《金刚经》所说：“凡所有相皆是虚妄”，就是我们不觉悟以为真有！不要以为现在可以抓得住、摸得着、看得见就是真的，以为我们真的有夫妇、有儿女、有金银财宝。	As the Diamond Sūtra says, “All appearances are false and unreal.” We fail to awaken and take them to be real. Do not suppose that whatever can now be grasped, touched, or seen is real, imagining that we truly have husbands and wives, children, gold, silver, and treasures.
我看到很多男男女女抱在一块，一担臭粪桶抱一担臭粪桶，肉麻当有趣，其实都是假相。就和我们睡着了做梦一样，都是梦境！明白了这些道理，平时就要在境界中磨练自己，使自己在任何境界中都能不动心，不着相。	I see many men and women embracing one another—one load of stinking dung embracing another load of stinking dung—taking mawkishness for delight. Yet these are all false appearances. It is just like dreaming while asleep: all of it is a dream-state. Once we understand these principles, we must ordinarily temper ourselves amid circumstances, so that in any circumstance we can remain unmoved in mind and free from attachment to appearances.
只有这样好好用功才能醒悟。比如我们用功念佛，深入念佛三昧，身心世界都化空了，只有了了分明的实相现前，那个时候就等于我们做梦被喊醒了一样，一点境界都没有。哪有什么山河大地、男女老少、金银财宝呀！功夫要做到这个地步才行。而不是说打坐要看到什么好的境界，那些都是假相，不是真的。实相无相，所以我们不要上当！	Only by practicing diligently in this way can we awaken. For example, when we practice Buddha-recitation and enter deeply into Buddha-recitation samādhi, body, mind, and world all dissolve into emptiness. Only the clearly manifest true reality remains before us. At that time, it is as though we have been called awake from a dream: there is not the slightest circumstance at all. Where then are mountains, rivers, earth, men and women, young and old, gold, silver, and treasures? Practice must reach this point. It is not a matter of sitting in meditation and seeing some fine experience; those are all false appearances, not real. True reality is without form, so do not be deceived.
本经提到：“中有身时，漂泊无依，终见三大悬崖绝壁，一白、一黑、一红，深不见底，此即其人生前贪嗔	This sutra states: “During the intermediate-state body, one wanders without support and eventually

痴三毒所感”。	sees three great sheer cliffs—one white, one black, and one red—bottomless in their depth. These are evoked by the three poisons of greed, anger, and ignorance that the person possessed during life.”
人死后第七识所变现的中阴身，看见他的尸体睡在床上，听见家人哭喊他的名字，这时他才知道自己死了。可他还是想要身体，想往尸体里钻，但已钻不进去，因为身体已经坏了。于是他就心慌意乱、无依无靠、东漂西漂。	After a person dies, the intermediate-state body manifested by the seventh consciousness sees its own corpse lying on the bed and hears family members weeping and calling its name. Only then does it know that it has died. Yet it still wants a body and tries to enter the corpse, but can no longer get in, because the body has already decayed. It then becomes panicked and confused, without support or refuge, drifting here and there.
所以劝大家不要着相，其实我们可以不要身体。比如超度亡灵时就是劝告这些亡灵：色身是苦本，赶快舍弃这个色身吧，不要再执着了！现在为你念“往生咒”，送你走，以免再受苦了。	Therefore, we urge everyone not to cling to appearances. In fact, we can do without a body. For example, when delivering the deceased, we admonish these departed spirits: “The physical body is the root of suffering. Quickly relinquish this physical body; do not cling to it any longer. We are now reciting the Rebirth Mantra for you and sending you on your way, so that you may not suffer again.”
但因为执着之故，中阴身还是想要身体，就漂泊不定。在漂泊中，看见三个悬崖峭壁：一红、一白、一黑，深不见底，挡住了去路。这是什么缘故呢？这就是由此人生前贪嗔痴三毒所感招的。贪是贪得无厌，属火，是红色的。	But because of attachment, the intermediate-state body still wants a body and so wanders without settling. In its wandering, it sees three sheer cliffs—one red, one white, and one black—bottomless in their depth, blocking its way. Why does this occur? It is evoked by the three poisons of greed, anger, and ignorance that this person possessed during life. Greed is insatiable craving; it belongs to fire and is red.
嗔就是嗔恨心，是白色的。痴就是愚痴，没有智慧，是黑色的。贪嗔痴具足是地狱种子；贪重嗔痴比较轻的是饿鬼道，所以饿鬼嘴里都喷火；嗔重贪痴较轻的是修罗道；痴重贪嗔较轻的是畜牲道。所以看见这三个悬崖峭壁也不要害怕，只要把贪嗔痴三毒息掉，三大悬崖峭壁就没有了。	Anger is a mind of hatred and is white. Ignorance is stupidity and lack of wisdom, and is black. When greed, anger, and ignorance are all fully present, they are seeds for hell; when greed is heavy and anger and ignorance comparatively light, one enters the hungry ghost realm, which is why hungry ghosts breathe fire from their mouths; when anger is heavy and greed and ignorance comparatively light, one enters the asura realm; and when ignorance is heavy and greed and anger comparatively light, one enters the animal realm. Therefore, do not be afraid upon seeing these

	three sheer cliffs. So long as the three poisons of greed, anger, and ignorance are extinguished, the three great sheer cliffs will disappear.
如果大家贪嗔痴还很厉害，将来就会变现这些恶境界缠住我们。所以看了这部经之后，大家就要醒悟了，要督促自己赶快用功。不要再贪嗔痴，都不可得。	If greed, anger, and ignorance are still very strong in us, these evil circumstances will manifest in the future and entangle us. Therefore, after reading this sutra, everyone should awaken and urge themselves to practice diligently without delay. Do not continue to indulge greed, anger, and ignorance; none of them can be obtained.
还贪什么呢？！家财亿万，到临死时一分钱也带不走，留给子孙实际上是害子孙。“积德胜积金”，积德给子孙，将来子孙的造诣都很好。	What is there still to crave?! Even if one has hundreds of millions in family wealth, not a single penny can be taken along at death. Leaving it to one’s descendants actually harms them. “Accumulating virtue surpasses accumulating gold.” Accumulate virtue for your descendants, and in the future their attainments will all be good.
留很多钱给子孙反而不好，因为子孙不知道钱来的艰难，滥花滥用还造很多业，福报很快就会消光。从前上海银楼的小老板叫杨经武，乱花钱把他父亲留给他的整个银楼都花光了，最后自己成了瘪三在马路边冻死了。	Leaving a great deal of money to one’s descendants is instead harmful, because they do not know how difficult it was to earn. They squander it recklessly and create much karma, and their blessings are soon exhausted. In the past, a young Shanghai silver-shop owner named Yang Jingwu squandered the entire silver shop his father had left him. In the end, he became a destitute vagrant and froze to death by the roadside.
所以，我们应明白这个世界上的东西都是虚幻不实的，不要再执着、再迷恋色相了，要赶快放下来。我们迷于色相就是迷信。不懂佛教的人说我们是迷信，其实他们才是迷信。他们迷于色相，唯有自私、把色相当成真的去追求。	Therefore, we should understand that the things of this world are all illusory and unreal. Do not remain attached to or infatuated with material appearances; quickly let them go. To be deluded by material appearances is superstition. Those who do not understand Buddhism say that we are superstitious, but in fact they are the superstitious ones. They are deluded by material appearances, concerned only with selfishness, and pursue appearances as though they were real.
这样做就会造业受报、轮回六道、无有了期。所以他们才是迷信。我们明白这一切都是假相，都不可得，就不要再和别人攀比了。	By doing so, they create karma, undergo retribution, and revolve through the six realms with no end in sight. Thus they are the superstitious ones. Once we understand that all these things are false appearances and cannot be obtained, we need no longer compare ourselves with others.

各有各的缘，他现在享福，是因为他前世做得好，我们现在生活差，是因为前世做的不好，从现在起再做好就行了。有些人放不下要和别人攀比，得不到就去贪污盗窃，最终必然受到法律的制裁。所以我们应随缘度日才好。	Each person has their own causes and conditions. If someone is now enjoying blessings, it is because they did well in past lives. If our present circumstances are poor, it is because we did poorly in past lives; from now on, we need only do well again. Some people cannot let go and insist on comparing themselves with others. When they cannot obtain what they want, they resort to corruption and theft, and in the end they will inevitably be punished by the law. Therefore, it is best that we live in accordance with circumstances.
我们在六道轮回中头出头没，糊里糊涂的沉沦在生死苦海之中。就像粪坑里的蛆一样翻上翻下，还自以为开心快活呢。其实我们人看了这些蛆就会想：“哎哟，真是肮脏死了”。	In the cycle of rebirth through the six realms, we emerge and sink again and again, muddleheadedly drowning in the bitter sea of birth and death. We are like maggots in a cesspit, wriggling up and down while imagining ourselves happy and carefree. Yet when people see such maggots, they think, “Oh! How utterly filthy!”
佛菩萨看我们也是这样想：“你们这些众生真可怜，就像粪坑里的蛆一样，还自以为开心呐！其实你们真是太苦了”。	Buddhas and bodhisattvas look upon us in the same way and think, “You sentient beings are truly pitiful. You are like maggots in a cesspit, yet you imagine yourselves happy. In truth, you suffer greatly.”
我们真的是苦啊！比如我们在这个世界上为了活着就要吃饭，为了吃饭又要去购买，买来之后还要洗，洗完了还要烧、煮，烧好了才能吃。买、洗、烧之前还要去工作挣钱，没钱怎么能买东西呢？所以整天忙忙碌碌。	We truly suffer. For example, to stay alive in this world, we must eat. To eat, we must go shopping. After buying food, we must wash it; after washing it, we must fry or boil it; only when it has been cooked can we eat it. Before buying, washing, and cooking, we must work to earn money. Without money, how could we buy anything? Thus we remain busy all day long.
天上就不是这样，天上的果报好，要吃什么一想就来了，不用买、洗、烧。所以我们现在做好事，将来就能生到天上享福。但这些福享完了还要下来受苦，如果造了业还要下地狱，就更苦了。所以这个福报也不究竟。	It is not like this in the heavens. The karmic result in the heavens is favorable: whatever one wishes to eat arrives as soon as one thinks of it, with no need to buy, wash, or cook it. Therefore, if we do good deeds now, we may in the future be born in the heavens and enjoy blessings. But once these blessings are exhausted, we must still descend again to suffer; and if we create karma, we must descend into hell, where the suffering is even greater. Therefore, such blessings are not ultimate.

只有出了六道轮回才究竟。我们现在修佛法，就像是在六道轮回的苦海中遇上了救命的船，可以帮我们渡过苦海登上彼岸，这就叫慈航普渡。万一遇到狂风大浪，怕船翻了，船上还备有救生圈、橡皮船等设备来帮助我们。	Only by leaving the cycle of rebirth in the six realms is there ultimate liberation. As we practice the Buddhadharma now, it is as though we have encountered a life-saving boat in the bitter sea of rebirth through the six realms. It can help us cross the bitter sea and reach the other shore; this is called the compassionate vessel that ferries all across. Should fierce winds and waves arise and threaten to capsize the boat, it is also equipped with life rings, inflatable boats, and other devices to help us.
所以佛教有很多方便法，如禅宗、密宗、净土宗等等。尤其是密宗方便法最多，五花八门样样都有。前面我们讲的九乘次第就什么都包括了。这些法就可以防止我们沉沦，能使我们尽早出离生死苦海。	Therefore, Buddhism has many skillful methods, such as the Chan school, Esoteric Buddhism, and the Pure Land school. Esoteric Buddhism in particular has the greatest variety of skillful methods, of every kind. The Nine Vehicles of Esoteric Buddhism discussed earlier encompass everything. These methods can keep us from sinking and enable us to leave the bitter sea of birth and death as soon as possible.
而本经就是最方便最稳妥的法，它非但装有救生圈，而且装有推进器（即电动机）可以完全自动化，不用人费力就可将我们推上彼岸，所以被称为径登彼岸的保险法门。	And this sutra is the most expedient and reliable method. Not only is it equipped with life rings, but it also has a propeller—namely, an electric motor—so that it can operate entirely automatically and carry us to the other shore without our exertion. It is therefore called an assured dharma gate for directly reaching the other shore.
大金刚持佛云：“日杀波罗门，积造五无间，若遇此教授，俱解脱无疑”。日杀婆罗门，是印度婆罗门教的一个派别。就像天主教、基督教一样也是派别很多。	Great Vajradhara Buddha said: “Though one kills Brahmins daily and accumulates the five uninterrupted karmas, if one encounters these instructions, all will undoubtedly be liberated.” The Brahmins who kill daily are a sect of Indian Brahmanism. Like Catholicism and Christianity, it too has many different sects.
我们佛教的宗派也很多：有净土宗、禅宗、密宗、法相宗、曹洞宗等等。日杀婆罗门是一种最低下的教派，他们做的是下五无间地狱的罪恶。	Our Buddhism also has many schools: the Pure Land school, Chan school, Esoteric Buddhism, Dharma Characteristics School, Caodong school, and so forth. The Brahmins who kill daily are among the lowest of sects; what they do are evil deeds that bring rebirth in the five uninterrupted hells.

无间地狱有两个意思：一是说受苦没有一分一毫的间隔；二是说房子里面没有间隔，一百个人挤在这房间里挤的不得了，一个人在这房间里也是这么挤。	The uninterrupted hell has two meanings. First, suffering there has not the slightest interval. Second, there are no partitions within its chambers: a hundred people crammed into one room are squeezed to an unbearable degree, and one person in that room is squeezed in just the same way.
大金刚持佛告诉我们：即使是造了下五无间地狱这么重的罪，只要遇到这本“中有解脱密法”，也能够解脱，为什么呢？就像我们睡觉做恶梦，非常害怕，这时只要把你叫醒，恶梦就没有了。	Great Vajradhara Buddha tells us that even if one has committed sins as grave as those leading to the five uninterrupted hells, one can still be liberated so long as one encounters this Esoteric Teaching of Liberation in the Intermediate State. Why? It is like having a nightmare while asleep and being terribly frightened: as soon as someone wakes you, the nightmare is gone.
本经就是将我们从恶境中唤醒，一醒就解脱了，就这么快！因为一切都是假相，都不可得。不要以为现在是真的，现在也是假相，同样不可得。功夫做得好的人就会知道，心一空净，大地平沉，虚空粉碎，哪里还有这个世界呀！一切都没有了。所以我说根本就没有地狱，就看你们能不能醒悟。	This sutra awakens us from evil circumstances. Once awakened, we are liberated—just that quickly. For everything is a false appearance and cannot be obtained. Do not think that what exists now is real; what exists now is likewise a false appearance and cannot be obtained. Those whose practice is well developed know that once the mind is empty and pure, the great earth sinks level and empty space shatters to pieces—where then is this world? Everything is gone. Therefore, I say that there is fundamentally no hell; it depends only on whether you can awaken.
我们能听到这个法真是万分庆幸，纵然在修法时没有成就，临终还有这个保险法门。我们现在就要把本法搞清楚熟记于胸中，将八识种子培养成熟，到最后时刻，边上有人一提醒，就能醒悟得度了。可见本经非常殊胜。	How exceedingly fortunate we are to hear this Dharma. Even if we do not attain realization while practicing it, at the time of death there is still this assured dharma gate. We must now understand this practice thoroughly and memorize it well, cultivating the seeds of the eight consciousnesses until they mature. At the final moment, when someone beside us gives a reminder, we can awaken and be liberated. This shows how extraordinarily sublime this sutra is.
所以见到本经的人，断不可执一己之见而生疑谤。一己之见主要是针对经中讲到的双身法。我曾听到有几个人讲：“这本经别的都好，就是双身不好”。还有人讲：“还有什么佛父佛母双身法呢？不好不好”。	Therefore, those who encounter this scripture must never give rise to doubts or slander by clinging to their own views. Such personal views are mainly directed at the union practice discussed in the scripture. I have heard several people say, “Everything else in this scripture is good, but the union practice is not.” Others say, “What is this

	union practice of Father-Buddha and Mother-Buddha? It is no good, no good.”
这样讲就不好了！我们要了生死，应该没有男女之见才好。有男女之见生死怎么了呢？关于双身，我们前面已经讲过了，第一，是表法的。就是我们人体本身就有阴阳，生从此来，死从此去。	To speak this way is wrong. If we wish to transcend birth and death, it would be best to be free of views of male and female. How can one transcend birth and death while retaining such views? We have already explained union before. First, it is a symbolic teaching. Our human bodies themselves contain yin and yang: birth comes from this, and death departs through this.
生死就是从父母同房中来的，我们现在要脱离生死，也是要从这里出啊！第二，佛是应众生之机而显现的。	Birth and death arise from the union of father and mother. If we now wish to free ourselves from birth and death, we must also emerge from here. Second, Buddhas manifest in response to the capacities of sentient beings.
如果众生死的时候，心里空净了，真能够一丝不挂，就不显什么相了，就是因为我们心里不清净，才看见七犬吠逐，夜叉来追，豺狼虎豹，十殿阎罗等恐怖境相。	If, at the time of death, sentient beings’ minds are empty and pure and they can truly be utterly bare, no appearances manifest. It is precisely because our minds are impure that we see terrifying visions: seven dogs barking and chasing us, yakṣas pursuing us, jackals, wolves, tigers, leopards, and the ten kings of hell.
与其这样，还不如现些好境相（如佛父佛母双身相）把我们救度了。这样多好！第三，本经是莲华生大士根据西藏民族的习惯、执着的习气写的。	Rather than this, would it not be better for wholesome appearances—such as the united appearance of Father-Buddha and Mother-Buddha—to manifest and liberate us? How good that would be! Third, this scripture was written by Guru Padmasambhava in accordance with the customs and habitual attachments of the Tibetan people.
因为西藏人文化程度比较低，非常着相，说没有相他们不相信，他们会想：没有相我怎么生出来呀！应当有父母才能出生啊。所以佛就给他们化身成佛父佛母。	Because Tibetans’ cultural level was relatively low and they were strongly attached to appearances, they would not believe if told that there are no appearances. They would think, “Without appearances, how could I have been born? There must be a father and mother for one to be born.” Thus the Buddha manifested for them as Father-Buddha and Mother-Buddha.
正如《观世音菩萨普门品》中说：应以宰官身得度者，即现宰官身而为说法；应以女人身得度者，即现女人身而为说法。双身就是应众生之机缘而显现的。第四，我们要真能了脱生死，就要经得起事实的考验。	Just as the “Universal Gateway” chapter of the Avalokiteśvara Bodhisattva says: “To those who can be liberated by the body of a magistrate, he manifests the body of a magistrate and teaches the Dharma; to those who can be liberated by the body

	of a woman, he manifests the body of a woman and teaches the Dharma." Union manifests in response to the causes and conditions of sentient beings. Fourth, if we truly wish to be liberated from birth and death, we must withstand the test of actual circumstances.
不是嘴巴上说说，理上理解就算数了。双身在你面前显现，看你能不动心吗？要事上能了才能成报身佛。事上不能了只能得法身！而本法就是让我们超过法身证成报身佛的。	It is not enough merely to speak of it or to understand it in principle. When union manifests before you, can you remain unmoved? Only when one can resolve it in actual circumstances can one become a sambhogakāya Buddha. If one cannot resolve it in actual circumstances, one can attain only the dharmakāya. This Dharma enables us to go beyond the dharmakāya and realize sambhogakāya Buddhahood.
法身只是初步，要证得报身，进而证成化身，那才能圆满。要证成报身佛就要经得起事上的考验，看到双身相就等于没看到一样，心一点都不动。这就是最后的考验。	The dharmakāya is only the first step. One must realize the sambhogakāya and then attain the nirmāṇakāya; only then is realization complete. To realize sambhogakāya Buddhahood, one must withstand tests in actual circumstances: seeing the appearance of union should be no different from not seeing it at all, with the mind entirely unmoved. This is the final test.
再说我们心真清净了，哪有什么单身相、双身相？什么相都没有，就是一个大光明。所以密宗的法很深，千万不要以一己之见而疑惑甚至诽谤这个法，这样做是要遭恶报的。	Moreover, when our minds are truly pure, what single-body appearance or union appearance could there be? There are no appearances at all—only one great luminosity. Thus the teachings of Esoteric Buddhism are profound. Never allow personal views to give rise to doubt or even slander of this Dharma; to do so brings adverse karmic retribution.
从前弘一大师刚出家时，看到密宗双身法说："密宗是什么妖魔鬼怪，怎么会有这些东西？"后来，他经过深入研究才明白了，并做了一篇《忏悔文》。他在《忏悔文》中说："从前我不明白乱说，诽谤了密宗。	In the past, when Master Hongyi had just become a monastic, he saw the union practice of Esoteric Buddhism and said, "What kind of demons and monsters are these in Esoteric Buddhism? How can there be such things?" Later, after deep study, he came to understand it and wrote a Repentance Text. In his Repentance Text, he said: "Formerly, because I did not understand, I spoke recklessly and slandered Esoteric Buddhism."
现在我将深深的忏悔"。还告诫后人不懂的就不要瞎说。大家如有兴趣，可以去查看一下弘一大师的《忏悔	"Now I deeply repent." He also warned later generations not to speak recklessly about what they do not understand. Those who are interested

文》。我们不明白的事情很多，大家断不可以一己之见而诽谤本法。	may consult Master Hongyi's Repentance Text. There are many things we do not understand, and no one must slander this Dharma on the basis of personal views.
因为这部大法是秘密部中至高无上的宝典，所以非常珍贵。可以让我们立刻证成一大法界的自性本觉圆满智。一大法界就是一真法界，具足十法界。就是我们的自性、法身。	Because this great Dharma is the supreme treasure among the secret teachings, it is exceedingly precious. It enables us immediately to realize the perfectly complete wisdom of the innate awakening of the self-nature of the one great dharma realm. The one great dharma realm is the One True Dharma Realm, complete with the ten dharma realms. It is our own self-nature, our dharmakāya.
我们的法身本来就是大觉，唯一圆觉，不是后来才觉的，所以又称为本觉圆满智。六祖大师曾说：“何期自性，本自圆满；何期自性，本自具足”。所以它是圆满具足一切，无所不能，无所不知。	Our dharmakāya is originally great awakening, the one and only perfect enlightenment; it did not awaken only later. Therefore, it is also called the perfectly complete wisdom of original awakening. The Sixth Patriarch said: "Who could have expected that the self-nature is originally complete? Who could have expected that the self-nature is originally endowed with all things?" Thus it is perfectly complete and endowed with everything, capable of all things and knowing all things.
那么众生现在为什么不知呢？就是因为迷于色相而忘记了我们本来的佛性。一天到晚吵吵闹闹，颠颠倒倒，把假的当真，真的当假，烦恼重重，智慧就被遮盖住，光明就显发不出来了。我们做功夫就是为了恢复本来面目。	Why, then, do sentient beings not know this now? It is because they are deluded by material appearances and have forgotten their original Buddha-nature. All day long they quarrel and bustle about in confusion, take what is false for true and what is true for false, and are burdened with layer upon layer of afflictions. Their wisdom is thereby obscured, and their luminosity cannot manifest. Our practice is undertaken in order to recover the Original Face.
所以这部法就是要我们打开本来，证得法身成就，进而报身成就（报身是光明身），再进一步化身成就。它教导我们在中阴阶段大放光明时与诸佛的光合为一体而证成报身佛，圆成一真法界之自性本觉圆满智。所以是密而又密的大法。	Thus this Dharma enables us to uncover what is original, realize the accomplishment of the dharmakāya, then the accomplishment of the sambhogakāya—the sambhogakāya being a light-body—and, further, the accomplishment of the nirmāṇakāya. It teaches us, when great luminosity shines forth during the intermediate state, to unite with the light of all Buddhas and thereby realize sambhogakāya Buddhahood, perfecting the wisdom of the innate awakening of the self-nature

	of the One True Dharma Realm. Therefore, it is a most secret and profound Dharma.
这部大法又是阿达尔玛普贤王如来的心髓。阿达尔玛佛是一位大佛，译成中文就是普贤王如来。因密法注重实修，也很注重形像，所以密宗人认为阿达尔玛佛是最初成就的第一尊佛。	This great Dharma is also the heart-essence of Adharma Samantabhadra King Tathāgata. Adharma Buddha is a great Buddha; translated into Chinese, the name is Samantabhadra King Tathāgata. Because Esoteric Buddhism emphasizes actual cultivation and also gives great importance to images, practitioners of Esoteric Buddhism regard Adharma Buddha as the first Buddha to attain realization.
在显教里没有第一个成就，也没有最后一个成就的佛，是无始无终的一个大圆。这样讲比较圆满。	In Exoteric Buddhism, there is neither a first Buddha to attain realization nor a last Buddha to attain realization; it is one great circle without beginning or end. This way of explaining it is more complete.
如果有第一个，人们就会问第一个是谁教他的呢？就像有人问天主教的教徒：“人是上帝创造的，那上帝又是谁创造的？”这样就不很圆满。	If there were a first, people would ask who taught that first one. It is like someone asking a Catholic, “Human beings were created by God, but who created God?” This is not entirely complete.
其实一切众生都是佛，哪有什么第一尊不第一尊呢？就是哪位佛列出教规来教导众生，哪位佛就是第一尊。在密宗里就是指普贤王如来。本法就是他的心髓，所以非常珍贵。就像达摩祖师收了很多徒弟。	In truth, all sentient beings are Buddhas. What first Buddha or non-first Buddha could there be? Whichever Buddha formulates rules of teaching to instruct sentient beings is the first Buddha. In Esoteric Buddhism, this refers to Samantabhadra King Tathāgata. This Dharma is his heart-essence and is therefore extremely precious. It is like Patriarch Bodhidharma, who accepted many disciples.
他临终时考徒弟，想看看他们的见地如何。考了之后他说：你得我的皮，你得我的骨，你得我的肉，只有神光大师得我的髓——就是指佛法的心髓。所以神光大师才能成为中国禅宗第二代祖师。	When he was nearing death, he examined his disciples to see what their understanding was like. After examining them, he said: “You have attained my skin; you have attained my bones; you have attained my flesh. Only Master Shenguang has attained my marrow”—meaning the heart-essence of the Buddhadharma. Therefore, Master Shenguang was able to become the Second Patriarch of the Chan school in China.
这部法也是莲华生大士创建的西藏宁玛派无上密中密的大法。宁玛派的法很多，有证体的，有起用的。而这部法不是转弯抹角间接的法，是可以直接成道的至高无上的大法。	This Dharma is also the supreme, most secret great Dharma of the Tibetan Nyingma school founded by Guru Padmasambhava. The Nyingma school has many teachings: some realize the essence, and

	some bring forth its function. But this Dharma is not an indirect or roundabout teaching; it is a supreme great Dharma through which one can directly realize the Way.
比如，我们现在要修密法，首先让你磕十万八千个大头，念十万八千遍“四皈依”，念十万八千遍“百字明”，供十万八千遍曼达等。修完这些法就需要十几年。然后再修初步的观想法，再修相应法。相应法又分很多种，都是转弯抹角的，不像这部法立即就能成就。现在大家能听到这部密法真是非常幸运！	For example, if we now wish to practice Esoteric Buddhism, we are first made to perform 108,000 full prostrations, recite the Four Refuges 108,000 times, recite the Hundred-Syllable Mantra 108,000 times, and offer maṇḍalas 108,000 times. Completing these practices takes more than ten years. Then one practices preliminary visualization methods, followed by corresponding practices. There are also many kinds of corresponding practices, all indirect and roundabout; they are unlike this Dharma, through which accomplishment can be attained immediately. It is truly most fortunate that everyone can now hear this Esoteric Dharma.
孙景风居士完成了本经的翻译工作，了了自己的心愿，也实现了张妙定、赵洪铸和屈文六老居士（法名法贤，人称法贤大师，是孙景风居士的师兄）的宿愿，可以普利众生。	Lay practitioner Sun Jingfeng completed the translation of this scripture, thereby fulfilling his own aspiration as well as the long-cherished wishes of the elderly lay practitioners Zhang Miaoding, Zhao Hongzhu, and Qu Wenliu—whose Dharma name was Faxian, who was known as Master Faxian, and who was Lay Practitioner Sun Jingfeng’s Dharma brother—so that it may widely benefit sentient beings.
孙景风居士非常谦虚，说自己学识浅薄，修持不够，年纪也大了，精力已经衰退，所以疏漏之处在所难免。	Lay Practitioner Sun Jingfeng was very modest. He said that his learning was shallow, his cultivation insufficient, and that he was already advanced in age and his energy had declined; therefore, omissions and oversights were unavoidable.
因此，他一方面希望贤达、大德通家（即贤者智者，修法在未登初地至十地菩萨之前有三贤位：十住、十行、十回向）好好地对本经进行审查、批阅、纠正错误。	Accordingly, on the one hand, he hoped that worthy and virtuous experts—namely, wise and learned persons; before practitioners advance from the first bhūmi to the tenth bhūmi of bodhisattvahood, there are the three worthy stages of the ten abodes, ten practices, and ten dedications—would carefully examine and annotate this scripture and correct its errors.
另一方面，希望读者对本经不要马马虎虎地看过去，要静下心来专心致志地悉心研习。看懂了之后还应当告诉	On the other hand, he hoped that readers would not skim through this scripture carelessly, but would calm their minds and study it attentively and

别人，帮助别人。大乘佛法好就好在这一点，不是自度就算了，应该自度度他，自觉觉他。	single-mindedly. Once they understand it, they should also tell others and help them. The excellence of Mahāyāna Buddhism lies precisely here: one should not stop at self-liberation, but liberate oneself and others, awaken oneself and others.
不能自己当个宝贝藏起来，不给别人看。时节因缘到了，就应该广布流通、广为宣传、广为详说。现在很多佛门弟子坏就坏在搞封闭。到庙里要买门票，不然就不能进门。	One must not keep it hidden away as a personal treasure and refuse to let others see it. When the time and conditions have matured, it should be widely distributed, circulated, publicized, and explained in detail. The failing of many Buddhist disciples today lies in their closed and exclusionary ways. To enter a temple, one must buy an admission ticket; otherwise, one cannot even enter.
买门票进去了也没有宣传佛法，还要拿钱来，才给你念经做经忏。所以佛法扫地，真是太可惜了！还不如基督教，既不用买门票，也不用做做祈祷就交钱。他们敞开大门拉人进去听道。	Even after buying a ticket and entering, there is no propagation of the Buddhadharma. One must also bring money before anyone will recite sūtras or perform penitential rites. Thus the Buddhadharma is being swept away—how truly regrettable! This is inferior even to Christianity: there is no need to buy an admission ticket, nor is one required to pay merely to offer prayers. They open their doors and invite people in to hear the teaching.
和基督教徒比起来我们佛教徒差得太远！在社会福利方面做得更差。基督教的同道之间互相帮助，而我们佛教徒之间彼此你说我不好，我说你不好，互相诽谤。	Compared with Christians, we Buddhists fall far short. We do even worse in social welfare. Christians help one another, whereas among Buddhists, each says that the other is no good, and they slander one another.
佛教的大门应该敞开，不应分彼此，要为一切大众详详细细的解说，宣传佛教的真义。要救度众生脱离苦海，这才是佛教的本怀。如果只做做佛事赚赚钞票，这种佛教对社会、对世道人情有什么益处呢？！这样就流于迷信了，反而不好。	Buddhism’s doors should be open. There should be no division between this side and that; the true meaning of Buddhism should be explained and proclaimed in detail for all people. We must liberate sentient beings from the sea of suffering—this is Buddhism’s original intent. If one merely performs Buddhist rites to earn money, what benefit can such Buddhism bring to society or to human relations and moral life? It thereby degenerates into superstition, which is even worse.
最可怜的是有病快死的人，更要详细为他们解说，让他们明白。对于亡者要在他耳边给他讲，让他不要害怕。声音不要过低，要大一点，但不能太大。因为亡者的耳根比我们灵敏九倍以上。	Most pitiful of all are those who are ill and near death. We should explain things to them in detail and help them understand. For the deceased, one should speak into their ear and tell them not to be afraid. The voice should not be too soft; it should

	be somewhat louder, but not excessively loud, because the ear faculty of the deceased is more than nine times as sensitive as ours.
我们现在都有一个躯壳，亡者没有躯壳，所以具有五通：天眼通、天耳通、神足通、他心通和宿命通。千里万里他一飘就到。我们和他讲话他都能听见，同时他也在和我们讲，可我们却听不见。	We now all have a physical shell, but the deceased have no physical shell and therefore possess the five supernormal powers: divine eye, divine ear, spiritual powers, knowledge of others' minds, and knowledge of past lives. They can drift thousands or tens of thousands of miles and arrive at once. They can hear everything we say to them, and at the same time they are speaking to us, but we cannot hear them.
尤其当他看见他的尸体横到床上时，他明白自己死了，就非常着急，想要有身体，于是就到处乱跑。另外造恶业的人业障现前，恶相追逐就更加慌乱，就被赶到坏的地方去了。	Especially when he sees his own corpse lying across the bed, he realizes that he has died. He becomes extremely anxious, wanting to have a body, and runs about wildly. Moreover, when the karmic obstacles of those who have created evil karma manifest and frightening appearances pursue them, they become even more panicked and are driven to unfavorable places.
所以要在亡者耳旁，对他说明：你现在见到什么境界都不要害怕，这些境界都是假相。只有光明才是真的，与光明合上去，就能出六道轮回成道了。多么痛快，多么方便，所以这个法真是太好了。	Therefore, explain to the deceased at their ear: "Whatever realm you now see, do not be afraid. These realms are all illusory appearances. Only the light is real. If you unite with the light, you can leave the cycle of rebirth in the six realms and realize the Way." How wonderful and expedient this is! This Dharma is truly excellent.
再用这种救度众生的功德回施（就是送）给一切有情，希望他们能把情见斩断。因为众生都是有情的。所以菩萨（即菩提萨　）两个字就是觉有情。就是要把情见觉破，把爱根斩断。爱是个坏东西。	Then dedicate the merit of saving sentient beings in this way—that is, offer it—to all sentient beings, hoping that they may cut off their emotional attachments and views. For sentient beings are all beings of feeling. Thus the two words bodhisattva (bodhi-sattva) mean "awakened sentient being." One must awaken to and break through emotional attachments and views, and sever the root of attachment. Attachment is a bad thing.
因为爱生水（比如要好的人分别了，就哭哭啼啼舍不得离开。见到爱吃的东西口水就流出来了），水性是朝下流的，不能往上流。除非用水泵把它抽上去，才能由下往上流。所以要生西方极乐世界的人，一定要斩断情见。	Because attachment gives rise to water—for example, when people who are close to one another part, they weep and cannot bear to leave; when they see food they love, saliva flows from their mouths. The nature of water is to flow downward; it cannot flow upward. Only when it is pumped upward can it flow from below to above.

	Therefore, those who wish to be reborn in the Western Land of Ultimate Bliss must certainly sever emotional attachments and views.
情见不断还恋着家庭、儿女，就生不到西方去。因为西方极乐世界是净土，在天上。朝下流就不能飞升到西方。所以《楞严经》中说：“纯想即飞”。就是说假如情见都断了，只想西方极乐世界，那么就能飞升。	If emotional attachments and views are not severed, and one remains attached to one’s family and children, one cannot be reborn in the West. For the Western Land of Ultimate Bliss is a Pure Land, located in the heavens. Flowing downward, one cannot ascend and fly to the West. Therefore, the Śūraṅgama Sūtra says, “Pure thought brings flight.” That is, if emotional attachments and views have all been severed and one thinks only of the Western Land of Ultimate Bliss, one can ascend and fly there.
在飞行中西方极乐世界的圣境就会现前。紫柏禅师和憨山大师也说：“念佛要念到把爱根斩断才行。如果斩不断爱根，念佛就没有用。”	While flying, the sacred realm of the Western Land of Ultimate Bliss will appear before one. Chan Master Zibo and Master Hanshan also said: “Buddha-recitation must continue until the root of attachment has been severed. If the root of attachment cannot be severed, Buddha-recitation is of no use.”
以上就是“翻译缘起”。通过“翻译缘起”希望现在及将来的人，都能明白本经的由来及大概内容，明白它的珍贵之处，切不可等闲视之。	The above is the “Background to the Translation.” Through this “Background to the Translation,” it is hoped that people now and in the future will understand the origin and general contents of this sūtra, recognize its preciousness, and never regard it lightly.

二、卷头语

II. Preface

（一）中有的种类

(I) Types of Intermediate States

在密部中，中有分“前三”与“后三”六种。前三者是指生处中有、梦境中有和静虑中有；后三者是指死位中有、法性中有和轮回中有。	In Esoteric Buddhism, the intermediate states are divided into six: the first three and the latter three. The first three are the Intermediate State of Birth, the Intermediate State of Dreams, and the Intermediate State of Dhyāna; the latter three are the Intermediate State at the Time of Death, the Intermediate State of Dharmatā, and the Intermediate State of Becoming.
下面我们分别介绍：	We shall now introduce them one by one:
1. 生处中有（亦名处胎中有）	1. The Intermediate State of Birth (also known as the Intermediate State in the Womb)
就是指男女同房时中有身淫欲心动，充当了第三者，就在男子射精的时候被冲进子宫里形成了胎胞，这就是处胎中有。这段时间共有九个半月。因为母体是血肉之躯，子宫里很浑浊，中有身在里面住九个半月就昏愦了，再加上出生的过程很痛苦，所以人出生之后就不知道前世的事情了，而不是喝了什么迷魂汤。	This refers to the time when, during sexual intercourse between a man and a woman, the intermediate-state body is stirred by sexual desire and acts as a third party. At the moment the man ejaculates, it is swept into the womb and forms a fetal sac; this is the intermediate state in the womb. This period lasts nine and a half months. Because the mother's body is made of flesh and blood and the womb is turbid, the intermediate-state body becomes muddled after dwelling there for nine and a half months. Moreover, the process of birth is very painful. Thus, after people are born, they do not know the events of their previous lives; it is not because they have drunk some soup that causes forgetfulness.
2. 梦境中有	2. The Intermediate State of Dreams
就是指我们睡着做梦时所现的各种境界。在梦中我们也是六根具足，既能看、又能听、还能摸。什么都能抓住，见到好的境界就喜欢，坏的境界就害怕。非常逼真，和我们醒的时候一模一样。	This refers to the various states that appear when we are asleep and dreaming. In dreams, we too possess all six sense faculties: we can see, hear, and touch. We can grasp anything; when we encounter pleasant states, we like them, and when we encounter unpleasant states, we are afraid.

	They are extremely vivid, exactly the same as when we are awake.
大家看小人书或连环画，上面画得就很形象：有人做梦了，画几个圈圈“咦——”识神就出来了。做梦就是这样，识神跑出来就见到各种各样的境界。这就是梦境中有。	When you look at picture books or comic strips, they depict this quite vividly: someone is dreaming, and several circles are drawn—“Eh—”—then the consciousness-spirit comes out. Dreaming is like this: when the consciousness-spirit emerges, it sees all kinds of states. This is the intermediate state of dreams.
3. 静虑中有（亦名禅定中有）	3. The Intermediate State of Dhyāna (also known as the Intermediate State of Meditative Absorption)
就是指我们打坐用功入定时，识神出来所见的境界。我们前面讲过，第七识本来是能够出来的，但由于我们的六根不清净就把它束缚住了。	This refers to the states seen when the consciousness-spirit emerges as we meditate and enter samādhi. As we explained earlier, the seventh consciousness is inherently able to emerge, but because our six sense faculties are impure, they bind it.
六根（眼、耳、鼻、舌、身、意）与六尘（色、声、香、味、触、法）根尘相对，就生心动念，现出各种各样的境界，这就是识。	When the six sense faculties—eye, ear, nose, tongue, body, and mind—confront the six sense objects—forms, sounds, odors, tastes, tactile objects, and dharmas—thoughts arise in the mind and all kinds of states appear. This is consciousness.
而在我们打坐的时候，心里比较清静，六根（眼、耳、鼻、舌、身、意）不接受外境（色、声、香、味、触、法），没有东西遮盖，识神就能够出来。但这时出来的是阴神，不是阳神。别人看不见这个影子（中阴身你们也看不见，因为它是以风大为主的）。这就是静虑中有。	When we meditate, however, the mind is relatively calm and the six sense faculties—eye, ear, nose, tongue, body, and mind—do not take in external objects—forms, sounds, odors, tastes, tactile objects, and dharmas. With nothing obscuring it, the consciousness-spirit can emerge. Yet what emerges at this time is a yin spirit, not a yang spirit. Others cannot see this shadowy form (nor can you see the intermediate-state body, because it is predominantly composed of the wind element). This is the intermediate state of dhyāna.
4. 死位中有	4. The Intermediate State at the Time of Death
就是人在刚断气时，像喝醉了老酒一样，昏昏沉沉的，处于迷闷状态。这个阶段大概有三天半到四天的时间，就叫死位中有。我们平常在人死后给亡者“做七”是从断气这一天算起。	This refers to the time just after a person has stopped breathing, when they are muddled and dazed, as if drunk on strong old wine, and are in a state of confusion. This stage lasts approximately three and a half to four days and is called the intermediate state at the time of death. Ordinarily, when we perform seven-day rites for a deceased

	person, we count from the day on which breathing ceases.
但本法是从亡者死后第五天才开始算第一个七。因为处于迷闷阶段的中阴身，对什么事情都不清楚，我们给他做佛事，他也不大知道，所以“做七”的时候，死位中有这段时间不应该算。	But in this practice, the first seven-day period is counted only from the fifth day after the deceased person's death. Since the intermediate-state body in the stage of confusion understands nothing, it does not really know when we perform Buddhist services for it. Therefore, when observing the seven-day rites, the period of the intermediate state at the time of death should not be counted.
5．法性中有	5. The Intermediate State of Dharmatā
就是人死了四天以后，亡者的识神渐渐从迷闷状态中清醒过来。这时他的神通要比我们大，见闻觉知的能力要比我们现在强九倍。比我们看得远，比我们听得清楚，想到哪里一飘就到。他这时候的神通就是业通，即业障、报障所现的神通。这段时间从第五天算起共有十四天，这就是法性中有。与前面死位中有的四天加起来共计十八天。	This refers to the time four days after a person has died, when the deceased person's consciousness-spirit gradually awakens from its state of confusion. At this time, its spiritual powers are greater than ours, and its capacities for seeing, hearing, sensing, and knowing are nine times stronger than they are for us now. It can see farther and hear more clearly than we can; wherever it thinks of going, it arrives as soon as it drifts there. Its spiritual powers at this time are karmic powers—that is, spiritual powers manifested by karmic obstacles and retribution obstacles. This period begins on the fifth day and lasts fourteen days. This is the intermediate state of Dharmatā. Together with the preceding four days of the intermediate state at the time of death, it totals eighteen days.
6．轮回中有	6. The Intermediate State of Becoming
就是指人死了十八天之后（即法性中有过后），至投胎前的这段时间。在轮回中有时期中有身就要投胎，生死轮回又要从头开始了。	This refers to the period after eighteen days following death—that is, after the intermediate state of Dharmatā has passed—until before rebirth in the womb. During the intermediate state of becoming, the intermediate-state body must enter a womb, and the cycle of birth and death begins anew.

（二）密法成就的种类

(II) Types of Attainment in Esoteric Practice

在密法中，成就的种类可以分为三种：1．即生成就。2．中有成就。3．转身成就。下面我们分别介绍：	In Esoteric Buddhism, attainments may be divided into three kinds: 1. attainment in this very life; 2.

	attainment in the intermediate state; and 3. attainment through bodily transformation. We shall introduce them separately below:
1. 即生成就	1. Attainment in This Very Life
一切法不论禅、净、密都可以即生证成法、报、化三身。就是说在我们活着的时候就能修成法、报、化三身。	In all Dharma teachings—whether Chan, Pure Land, or Esoteric Buddhism—one may realize the dharmakāya, sambhogakāya, and nirmāṇakāya in this very life. That is, while we are alive, we can cultivate and realize these three kāyas.
禅宗直指见性，当下开悟即可证见法身，是最直接了当的法门。密宗的法门很多，可大致分为生起次第和圆满次第两步。生起次第就是先从没有开始，观想气脉明点，修九节佛风，练深呼吸，观想成功之后就从无到有生起来了。	The Chan school directly points to seeing one's true nature. Upon immediate awakening, one can realize the dharmakāya; this is the most direct Dharma gate. Esoteric Buddhism has many methods, but they may broadly be divided into two stages: the generation stage and the completion stage. The generation stage begins with what is absent: one visualizes the channels, winds, and essences; practices the ninefold Buddha-wind; trains in deep breathing; and, once the visualization succeeds, brings forth what was absent into presence.
圆满次第就是再把有化空，最后连空也不住，这样就证成了法身。但在密法中要先修生起次第，再修圆满次第，不能一开始就修圆满次第，也就是说先要修有相密，然后再修无相密，所以比禅宗多饶了一道弯。	The completion stage consists in further transforming what is present into emptiness and, finally, not abiding even in emptiness. In this way one realizes the dharmakāya. In Esoteric Buddhism, however, one must first practice the generation stage and then the completion stage; one cannot begin directly with the completion stage. In other words, one must first practice form-based esoteric practice and then formless esoteric practice, thus taking one more detour than the Chan school.
而我们的心中心密法直接了当，一下子就到了圆满次第。没有走弯路。因为一切都不可得，身体是假的，世界也是假的，都是虚妄不实的。修心中心密法就可以使我们的身心世界都消殒，那时大地平沉，虚空粉碎即可证见法身。	Our Heart-of-Heart Esoteric Dharma, however, is direct and immediate: at once it reaches the completion stage, without taking a detour. This is because nothing whatsoever can be obtained. The body is unreal, the world too is unreal; all are illusory and insubstantial. Practicing the Heart-of-Heart Esoteric Dharma can cause our body, mind, and world all to vanish away. When the great earth is leveled and empty space shattered, one can realize the dharmakāya.

所以心中心法说起来是密法，实际是禅法，故又称为禅密。净土宗也可以即生证见法身，只是他们不这样讲。而是换了一种说法，叫“念佛三昧”或“花开见佛悟无生”。花者即心花也。	Thus, although the Heart-of-Heart Dharma is described as Esoteric Buddhism, it is in fact a Chan teaching and is therefore also called Chan-Esoteric Buddhism. The Pure Land school, too, can realize the dharmakāya in this very life, though its followers do not speak of it this way. They use different terms, calling it “Buddha-recitation samādhi” or “When the lotus opens, one sees the Buddha and awakens to the unborn.” The flower means the flower of the mind.
我们的肉团心长得就像莲花蕾一样，莲花蕾没开的时候就像市场上卖的猪心、牛心的形状。	Our physical heart is shaped like a lotus bud. Before a lotus bud opens, it resembles the hearts of pigs and cattle sold in the market.
心花开有两种情形：一种心花开是指在我们人死的时候，当最后这口气一断，就触动心脏边上的死穴，这时这个心蕾“哗——”就开了，八识就能走了，八识一走人就死了；还有一种心花开是指我们打坐用功，用到气脉打通时心花就开了。	There are two situations in which the flower of the mind opens. One refers to the time of death: when the final breath ceases, it activates the death point beside the heart, and then the heart bud opens with a rush. The eight consciousnesses can then depart; once they depart, the person dies. The other refers to the opening of the flower of the mind when, through diligent seated practice, one opens the channels and winds.
所以花开就是指心花开，见佛就是指见到自己的本性佛，就是见到无相之相，那时就是证见法身。由此可见，禅、净、密都是相通的。禅就是净，净就是密，密就是禅。但现在的净土宗人不讲这些，也不肯好好用功修行。	Thus, the opening of the flower refers to the opening of the flower of the mind, and seeing the Buddha means seeing the Buddha of one’s own true nature—that is, seeing the appearance of the formless. At that time one realizes the dharmakāya. From this it can be seen that Chan, Pure Land, and Esoteric Buddhism are mutually connected. Chan is Pure Land, Pure Land is Esoteric Buddhism, and Esoteric Buddhism is Chan. But Pure Land practitioners today do not speak of these matters, nor are they willing to cultivate diligently.
还说：“什么一心不乱？不要不要。我们临命终时，十念生西带业往生。”这么一说就坏了！大家都不肯好好的用功。所以莲池大师早就说：“念佛者多，生西者少！”他反问自己：“何也？”为什么呢？“念佛不痛切故。	They also say: “What need is there for one-pointedness of mind without distraction? No need, no need. At the end of life, ten recitations bring rebirth in the West while carrying karma.” Once this is said, the matter is spoiled! No one is willing to practice diligently. Thus Master Lianchi long ago said, “Those who recite the Buddha’s name are many; those reborn in the West are few!” He asked himself, “Why? It is because their Buddha-recitation lacks earnest urgency.”

”就是说念佛念得不痛切！不肯用心，不肯放下一切，执着色身不舍，执着家庭不舍，执着世上的快乐不舍。	That is, their Buddha-recitation is not earnest or urgent. They are unwilling to apply their minds, unwilling to let go of everything, unwilling to relinquish attachment to the physical body, to family, or to worldly pleasures.
不知道世上没有快乐，我们活在这个世界上就如少水之鱼，这是佛讲的，就像鱼活在水里，水在一天天的减少，还有什么快乐呢？要死了还快乐吗？！所以不论修禅、修净还是修密都要一切放下，好好用功，证见法身才能生死自在矣。	They do not know that there is no happiness in this world. Living in this world is like a fish in dwindling water. This was taught by the Buddha: like fish living in water that diminishes day by day, what happiness can there be? When death approaches, can one still be happy? Therefore, whether one practices Chan, Pure Land, or Esoteric Buddhism, one must let go of everything and practice diligently. Only by realizing the dharmakāya can one attain mastery over birth and death.
是不是光证成法身就为止了，就万事大吉了呢？不是！前面我们讲过；初到法身边还不行。要到法身向上，法身正住才行。	Does realizing the dharmakāya alone mark the end, so that everything is then settled? No. As we said earlier, merely arriving at the edge of the dharmakāya is not enough. One must go beyond the dharmakāya and abide properly in the dharmakāya.
只悟到了一点点道理，事上透不过，还非常着相，遇到坏的境界就很慌乱、烦恼；遇到好的境界又喜欢高兴得忘其所以，还能成道吗？所以事上透得过色身才能转，才能变成光明报身，证成报身佛。	If one has awakened only to a little principle, yet cannot penetrate circumstances and remains very attached to appearances, then one becomes flustered and afflicted when adverse circumstances arise; when favorable circumstances arise, one delights in them so greatly as to forget oneself. Can one then realize the Way? Only when one can penetrate circumstances can the physical body be transformed, become a luminous sambhogakāya, and realize the Buddha of the reward body.
不是活着的时候不能证成报身佛，就看我们怎么用功。佛在《楞严经》中说得很清爽：一切事相，山河大地都是妙明心中物。就是说一切事事物物及山河大地都是我们本性所显现的，都是我们自己。	It is not that one cannot realize the Buddha of the reward body while alive; it depends on how one practices. The Buddha explained this very clearly in the Śūraṅgama Sūtra: all phenomenal appearances, the mountains, rivers, and great earth are things within the wondrous luminous mind. That is, all things, including the mountains, rivers, and great earth, are manifestations of our true nature; they are all ourselves.
我们的身体当然也是妙明心中物。我们能转山河大地同样也能转色身啊！所以事上能透得过，色身就能转了，	Our bodies, of course, are also things within the wondrous luminous mind. If we can transform the

就能大放光明证成报身。当然光明是一点一点显发的，不能一下子放得很大，很圆满。	mountains, rivers, and great earth, then we can likewise transform the physical body. Thus, if we can penetrate circumstances, the physical body can be transformed; it can radiate great light and realize the reward body. Naturally, this light manifests little by little; it cannot suddenly shine forth in great and perfect fullness.
如同本经描述中阴身所见的光明一样：先是看见像迷雾一样的光；慢慢的看见像东方太阳升起时鱼肚白色的光；再慢慢地光亮出来了；再慢慢地现出月轮；再慢慢地显出日轮；再慢慢地现出像千百万个太阳那么亮的光。就这样慢慢的证成了报身佛。	This is like the light seen by the intermediate-state body as described in this scripture: first, one sees light like mist; gradually, one sees light like the pale white glow that appears in the east when the sun rises; then the light gradually brightens; then a lunar disk appears; then a solar disk appears; and then light as brilliant as hundreds of thousands of suns appears. In this way, one gradually realizes the Buddha of the reward body.
那么化身呢？也可以即生成就。佛在《楞严经》上没有讲，但在《楞伽经》中讲了。所以要多看几种经。佛在《楞伽经》中讲得很清楚，证到三地菩萨就能出意生身了，这就是化身。	What about the nirmāṇakāya? It too can be attained in this very life. The Buddha did not discuss this in the Śūraṅgama Sūtra, but he did in the Laṅkāvatāra Sūtra. Therefore, one should read several different sūtras. The Buddha explained clearly in the Laṅkāvatāra Sūtra that, upon realizing the third-bhūmi bodhisattva stage, one can manifest a mind-born body. This is the nirmāṇakāya.
要证成化身就要在境界中磨练，时时刻刻不忘观照，勤除习气。明白一切事物都是假的，都是我们的妙明心中物，都不可得，就不会再和别人发火斗气了。他要这个就让他拿去好了。	To realize the nirmāṇakāya, one must temper oneself amid circumstances, never forgetting contemplation at any time and diligently removing habitual tendencies. When one understands that all things are unreal, that they are all things within our wondrous luminous mind and cannot be obtained, one will no longer become angry or quarrel with others. If someone wants something, simply let them take it.
为什么要争争夺夺的呢？都是我们各执己见不肯放，以为这个对那个不对就发生了争执。其实本来就没有对错，就看我们从哪个角度来看。看的角度不同，认识就不同，这样就会相互抵触。	Why struggle and contend? It is because we each cling to our own views and refuse to let go, thinking this is right and that is wrong, that disputes arise. In fact, there is originally neither right nor wrong; it depends on the angle from which we look. Different perspectives bring different understandings, and so people come into conflict with one another.

其实大家放下来心平气和的讨论一下，你怎么看，我怎么看，弄清楚了，就不用再争争吵吵了。比如这个杯子，他说放到这里好，你说放到那里好。假如他不同意，那就按他的意见办也没关系。我们应舍己从人。	In fact, if everyone lets go and discusses matters calmly, asking, “How do you see it?” and “How do I see it?”, then once the matter is made clear there is no need for further quarrelling. For example, regarding this cup, one person says it is best placed here, while you say it is best placed there. If the other person does not agree, it is fine to follow that person’s view. We should relinquish ourselves and accord with others.
《普贤菩萨行愿品》里不是说：要恒顺众生吗？！我们学佛的人就是要恒顺众生，要在这一方面锻炼自己，上上升进就可以证成化身佛了。	Does not the Chapter on the Practices and Vows of Samantabhadra Bodhisattva say that we should always accord with sentient beings? Those who study Buddhism should always accord with sentient beings and train themselves in this respect. By advancing ever upward, one can realize the Buddha of the nirmāṇakāya.
如果总以为自己对别人错，那么你的习气几时能消除？何时才能证成化身佛啊？！纵然打开见到一点法身，生死还是不能了，还是不能证得报身，更不能证得化身。	If you always think that you are right and others are wrong, when will your habitual tendencies ever be eliminated? When will you realize the Buddha of the nirmāṇakāya? Even if you break through and see a little of the dharmakāya, you still cannot transcend birth and death; you still cannot realize the reward body, much less the nirmāṇakāya.
所以真正的成就要在事上时时刻刻的锻炼自己，没有一己之私才行。王阳明曾说：“格物致知”，就是要把物欲之情见除掉，把我见拿掉。我见最坏，总觉得自己对其他人都不对，以我为主。家庭不和睦也是这个原因。要是把我见除掉，家庭就会和睦，法法就会流通了。	Therefore, true attainment requires that one continually train oneself amid circumstances and have no selfishness. Wang Yangming once spoke of “investigating things and extending knowledge,” meaning that one must remove desires for external things and eliminate the view of self. The view of self is the worst: one always thinks oneself right and others wrong, taking oneself as the center. Family disharmony also arises for this reason. If the view of self is removed, the family will be harmonious and all dharmas will flow freely.
所以我们活在这个世上，不是不能证成法、报、化三身，就看我们怎么用功。本书说：“即身成佛成法身佛。”这只是一种说法，我们把它再发展一下：不是只能即生证成法身佛，而是法、报、化三身都能即生证成。	Thus, while living in this world, it is not that we cannot realize the dharmakāya, sambhogakāya, and nirmāṇakāya; it depends on how we practice. This book says, “Attain Buddhahood in this very body and realize the Buddha of the dharmakāya.” This is only one way of speaking. Let us develop it further: it is not only the Buddha of the dharmakāya that can be realized in this very life; all

	three kāyas—the dharmakāya, sambhogakāya, and nirmāṇakāya—can be realized in this very life.
2. 中有成就	2. Attainment in the Intermediate State
如果我们活的时候，法没有修好，没有证成法、报、化三身，那么我们死后还有机会成就。	If, while alive, we have not cultivated the Dharma well and have not realized the dharmakāya, sambhogakāya, and nirmāṇakāya, then we still have an opportunity for attainment after death.
这部《中有教授听闻解脱密法》就是让死者在中有期间（就是死后五十三天），听到本密法的教导而超出轮回得到解脱，这就叫中有成就。活着未修成就，死后再错过这五十三天那就太可惜了。	This Esoteric Teaching of Liberation Through Hearing in the Intermediate State enables the deceased, during the intermediate state—that is, the fifty-three days after death—to hear the instructions of this Esoteric Dharma, transcend saṃsāra, and attain liberation. This is called attainment in the intermediate state. If one has not attained realization while alive and then misses these fifty-three days after death, it is most regrettable.
生死又要从头开始，又要投胎受报沉轮于六道轮回之中，不知何时才能解脱。因为人身难得佛法难闻，在芸芸众生之中，能得到人身的不到百分之一。	Birth and death must then begin anew. One must again enter a womb, undergo karmic retribution, and sink into the cycle of rebirth in the six realms, not knowing when liberation will be attained. This is because human birth is difficult to obtain and the Buddha Dharma difficult to hear. Among the countless sentient beings, fewer than one percent obtain a human body.
我们地球上只有几十亿人，而那些细菌却不知道有多少！得人身能听到佛法的人又有多少呢？上海有一千三百多万人，有多少人能听到佛法！能听到佛法真正信仰正法的人就更少了。	There are only several billion people on our planet, but who knows how many bacteria there are? And among those who obtain a human body, how many can hear the Buddha Dharma? Shanghai has more than thirteen million people; how many of them can hear the Buddha Dharma? Fewer still are those who hear the Buddha Dharma and truly have faith in the true Dharma.
都是到庙里去烧烧香，拜拜佛，求求保佑，这样的人占大多数。所以我们活着的时候就应该用功修行。如果修行不能成就，到中有时期还可以借助本法成就。可见这本经非常珍贵。	Most merely go to temples to burn incense, bow to the Buddha, and seek blessings. Therefore, while alive, we should practice diligently. If we cannot attain realization through practice, we may still attain it during the intermediate state with the aid of this Dharma. This shows how precious this scripture is.
这部《中有教授听闻解脱密法》中的“中有”二字，是针对上述中有种类中的后三者而言。它是指前身已坏、	The two words “intermediate state” in this Esoteric Teaching of Liberation Through Hearing in the

后身未成当中以风大为主的阴身。它每过一个七天就是一个生死，共七七四十九天，就有七个生死。	Intermediate State refer to the latter three of the intermediate states mentioned above. It refers to the yin-body, predominantly composed of the wind element, during the interval after the former body has perished and before the later body has formed. Each period of seven days constitutes one birth and death; over seven times seven, or forty-nine days, there are seven births and deaths.
第一个七天中阴身比较高大一些，每过一个七天就矮一些，以后就越来越矮，越来越小。最好让它在第一个七天就能超度解脱，拖得时间越长越不好。但以下几种情形没有中阴身：做善事直接升天和做恶事直接下地狱的人没有中阴身；修道直接往生极乐世界的人也没有中阴身。除此之外都有中阴身。	During the first seven days, the intermediate-state body is comparatively tall. With each succeeding seven-day period, it becomes shorter, and afterward it grows ever shorter and smaller. It is best for it to be liberated during the first seven days; the longer the delay, the worse it is. However, in the following situations there is no intermediate-state body: those who do good deeds and ascend directly to heaven, and those who do evil deeds and descend directly into hell, have no intermediate-state body; nor do those who cultivate the Way and are directly reborn in the Land of Ultimate Bliss. Apart from these, all have an intermediate-state body.
人死后的中阴身按时间长短可以分为死位中有、法性中有和轮回中有三个阶段。在每个阶段如何解脱成就呢？下面我们再分别介绍。	According to its duration, the intermediate-state body after death can be divided into three stages: the intermediate state at the time of death, the intermediate state of dharmatā, and the intermediate state of becoming. How can one attain liberation in each of these stages? We shall explain them separately below.
（1）死位中有时期可成就法身佛	(1) During the intermediate state at the time of death, one may attain the dharmakāya Buddha
死位中有就是人死后三天半或四天之内，这段时间亦称为识闷绝位。识就是识神。人刚死时就像我们休克或开刀前打全麻，昏过去了什么都不知道，这就是识闷绝位。	The intermediate state at the time of death refers to the three and a half or four days following a person's death. This period is also called the stage of consciousness being dulled and cut off. Consciousness here means the consciousness-spirit. When a person has just died, it is like when we are in shock or have been put under general anesthesia before surgery: one loses consciousness and knows nothing. This is the stage of consciousness being dulled and cut off.
大家要记住这段时间是人死后三天半或四天之内，要放两次大光明（具体怎样放光？我们后面再讲）。这两次	Remember that this period comprises the three and a half or four days after death. During it, the

放光的时间很短暂，不过是一顿饭的时间，光明就没有了。因为没多久我们所造的业障现前，光明就被遮盖了。	great clear light must appear twice. (How exactly does this light appear? We shall discuss that later.) Each appearance is very brief, lasting no more than the time it takes to eat a meal, after which the clear light disappears. Before long, the karmic obstacles we have created manifest, and the clear light is obscured.
在这段时间内，如果经过讲法、教导和开示，我们能醒悟，就可以证成法身佛。因此成就很快。但在死位中有时期能成就的人很少，因为绝大多数人这时处于昏厥状态。所以要想在识闷绝位成就者必须有一定的定力和功夫。	During this period, if, through Dharma teaching, instruction, and direct guidance, we awaken, we can realize the dharmakāya Buddha. Thus attainment can come quickly. Yet few can attain realization during the intermediate state at the time of death, because the overwhelming majority are then unconscious. Therefore, anyone wishing to attain realization at the stage of consciousness being dulled and cut off must possess a certain degree of meditative stability and cultivation.
这就要靠我们现在用功修行才行。在世时真正证到法身，到识闷绝位就能成就了。如果功夫做得深，那时，既使没有人给你念诵、提示，你也能成就。所以现在好好用功最为重要。	This depends on diligent cultivation in the present. If, while alive, we truly realize the dharmakāya, then we can attain realization at the stage of consciousness being dulled and cut off. If our cultivation is deep, then even if no one recites for us or gives us reminders at that time, we can still attain realization. Therefore, the most important thing now is to practice diligently.
（2）法性中有时期可成就报身佛	(2) During the intermediate state of dharmatā, one may attain the sambhogakāya Buddha
在人死了三天半或四天之后就进入了法性中有时期。这时人已经清醒，不再昏沉迷闷了。法性光明会多次现前。这段时间共有十四天，加上前面死位中有的四天共十八天。	Three and a half or four days after death, one enters the intermediate state of dharmatā. At this time, one has already regained awareness and is no longer unconscious and bewildered. The clear light of dharmatā manifests repeatedly. This period lasts fourteen days; together with the preceding four days of the intermediate state at the time of death, it totals eighteen days.
法性中有时期导示的方法有二十一次之多，因为每天的境界都不同，所以每次导示都不一样。大家看佛菩萨是多么的慈悲啊！经过这么多次的教导就是业障再重的人也应该得度了。	There are as many as twenty-one methods of guidance during the intermediate state of dharmatā. Since the experiences differ each day, each guidance is different. See how compassionate the Buddhas and bodhisattvas are! With so much instruction, even those with the gravest karmic obstacles ought to be liberated.

所以我看大家以后就不必再到庙里去请和尚放焰口。因为焰口是指饿鬼道的饿鬼，他们嘴里喷火不能吃东西。放焰口就是供养饿鬼道的佛菩萨，请佛菩萨慈悲这些鬼魂，让他们能得食，能得度。	Therefore, I think that in the future there will be no need to go to a temple to ask monastics to perform the Feeding of the Flaming Mouths. The flaming mouths refer to hungry ghosts in the hungry ghost realm, whose mouths emit fire and who cannot eat. Performing the Feeding of the Flaming Mouths means making offerings to the Buddhas and bodhisattvas associated with the hungry ghost realm and asking them, in their compassion, to enable these ghostly beings to obtain food and liberation.
人刚死的时候还没有到饿鬼道，根本不需要放焰口。难道死者都有这么大的罪，都必定要到饿鬼道里去吗？！所以对刚死的人放焰口不对。还是应该根据本经来教导他：“现在你是什么样的情况，如何放光，怎样和光明合上去。	When people have just died, they have not yet entered the hungry ghost realm, so there is simply no need to perform the Feeding of the Flaming Mouths. Could it be that all the deceased have committed such grave offenses and must inevitably enter the hungry ghost realm? Therefore, it is inappropriate to perform the Feeding of the Flaming Mouths for someone who has just died. Rather, one should instruct them according to this scripture: “What is your present condition? How does the light appear? How do you unite with the clear light?”
现在有什么佛来度你了”等等。这样给他导示比较好。在法性中有时期，由于没有躯壳的拖累，没有什么东西遮盖，本性光明就现前了。当然光明是一点一点显发的。	“Which Buddha has now come to liberate you?” and so forth. It is better to guide them in this way. During the intermediate state of dharmatā, because there is no physical body to weigh one down and nothing to obscure it, the luminosity of one's intrinsic nature manifests. Naturally, this luminosity reveals itself little by little.
正如本经所描述的一样：先是看见像迷雾一样的光；慢慢的看见像东方太阳升起时鱼肚白色的光；再慢慢地光亮出来了；再慢慢地现出月轮了；再慢慢地现出日轮；再慢慢地现出像千百万个太阳那么亮的光。	Just as this scripture describes: first, one sees a light like a mist; gradually, one sees a light like the pale white glow in the east when the sun is rising; then, little by little, it grows brighter; then the disk of the moon appears; then the disk of the sun appears; and finally, a light as brilliant as a million suns appears.
能认取这光明，和光明合上去，你就证得光明报身而成就报身佛了。当然法身佛也在其间。因为法身是根本。就像一棵大树，法身是大树的树根，报身是大树的树干，化身是大树的树枝树叶。	If you recognize this clear light and unite with it, you realize the luminous sambhogakāya and thereby attain the sambhogakāya Buddha. Of course, the dharmakāya Buddha is included within this as well, because the dharmakāya is fundamental. It is like a great tree: the dharmakāya

	is its roots, the sambhogakāya its trunk, and the nirmāṇakāya its branches and leaves.
中有身成就报身佛，就是指在法性中有时期这十四天之内证成的。法性中有时期能够直证报身佛，多么殊胜啊！这是莲华生大士慈悲我们（佛经中都没讲到），给我们讲这样深妙的法，大家真该万分庆幸！！	The attainment of the sambhogakāya Buddha by the intermediate-state body refers to realization within these fourteen days of the intermediate state of dharmatā. How sublime it is to directly realize the sambhogakāya Buddha during the intermediate state of dharmatā! Guru Padmasambhava, out of compassion for us, has taught us this profound and wondrous Dharma—which is not even explained in the Buddhist sūtras. We truly should count ourselves exceedingly fortunate!
（3）轮回中有时期主要是“闭胎”和“选胎”	(3) During the intermediate state of becoming, the principal concerns are “closing the womb entrance” and “choosing a womb entrance”
亡者经过法性中有这十四天之后，就降入轮回中有时期了。轮回中有时期的境况就比较差。在法性中有时期前七天是由佛菩萨的正法轮身来接引，后七天是由佛菩萨的教令轮身即明王来接引。	After passing through the fourteen days of the intermediate state of dharmatā, the deceased enters the intermediate state of becoming. Conditions in the intermediate state of becoming are comparatively worse. During the first seven days of the intermediate state of dharmatā, the Buddhas and bodhisattvas come to guide one in their bodies of the Wheel of the True Dharma; during the latter seven days, they come in their bodies of the Wheel of Command—that is, as Wisdom Kings.
明王就是怖魔的愤怒身，形象很恐怖、很害怕。如果我们业障重，前两期中有都没得度，只好落到轮回中有时期。到轮回中有时期业力幻现的各种境界都现前了，所以前面我们讲过越到后面救度越差。	Wisdom Kings are wrathful forms that subdue māras; their appearance is terrifying and frightening. If our karmic obstacles are heavy and we have not been liberated in either of the first two intermediate states, we can only fall into the intermediate state of becoming. In the intermediate state of becoming, the various experiences illusorily manifested by karma all arise. Thus, as we said earlier, deliverance becomes less effective the later it comes.
轮回中有时期的救度方法主要是指“闭胎”和“选胎”。轮回中有时期导示的方法有二十四次之多，比法性中有还要多三次。选胎就是选择一个好的地方去投胎。闭胎就是把胎门关闭掉，坏的地方不能去。	The methods of deliverance during the intermediate state of becoming principally concern “closing the womb entrance” and “choosing a womb entrance.” There are as many as twenty-four methods of guidance during this period, three more than in the intermediate state of dharmatā.

	Choosing a womb entrance means selecting a good place in which to take rebirth. Closing the womb entrance means shutting it off, so that one does not go to a bad place.
从前玄奘法师到印度取经，经过喜马拉雅山的时候看见一个山坡，他说：“这里面有一个大修行人。”于是他们找啊找，找到一点痕迹像是个山洞。由于年深日久，山石、泥土、树木、草丛把洞口都堵实了。	In the past, when Master Xuanzang traveled to India to seek the scriptures, he saw a mountainside as he was crossing the Himalayas and said, “There is a great practitioner inside there.” So they searched and searched, eventually finding traces of what seemed to be a cave. Over the long passage of time, rocks, earth, trees, and undergrowth had completely blocked its entrance.
他们就把它挖开，果然里面坐了一个修行人。这个修行人入了灭尽定，想等佛出世的时候给他说法。入灭尽定一定就是几千年，乃至几万年。玄奘法师把他叫醒。他看见玄奘法师来了就说：“呀！佛出世来度我了。	They dug it open and indeed found a practitioner sitting inside. This practitioner had entered the samādhi of cessation, intending to wait until a Buddha appeared in the world to teach him the Dharma. Once one enters the samādhi of cessation, one remains there for thousands, even tens of thousands, of years. Master Xuanzang awakened him. When he saw Master Xuanzang arrive, he said, “Ah! A Buddha has appeared in the world to liberate me.”
”玄奘法师说：“我不是佛，佛已经圆寂多年了。你怎么躲在这里？”他说：“哎呀，我在等佛出世度我呢！”没想到他入灭尽定太久了，错过了机会，他很伤心就哭了。	Master Xuanzang said, “I am not a Buddha. The Buddha entered parinirvāṇa many years ago. Why have you hidden yourself here?” He replied, “Oh! I have been waiting for a Buddha to appear in the world and liberate me!” Unexpectedly, he had remained in the samādhi of cessation for too long and had missed the opportunity. Deeply saddened, he wept.
玄装法师说：“你不要哭，你的身体这么多年已没有用了。你到震旦（就是中国）看见高大的楼房，琉璃瓦黄墙头，就到那儿去投胎。”这就是帮他选个胎门。于是他就去投胎，投到尉迟恭的家里。	Master Xuanzang said, “Do not weep. Your body has been useless for so many years. Go to Zhendan—that is, China. When you see tall buildings, glazed tiles, and yellow walls, take rebirth there.” This was helping him choose a womb entrance. So he took rebirth in the household of Yuchi Gong.
后来就成了唐玄奘的大弟子窥基法师（也称三车法师）。本法在轮回中有时期的导示就是让中阴身投胎到好的地方，有好的因缘能听到佛法，而不是投生到坏的地方，生到边地听不到佛法。这就是本书说的“转胎成化身佛”。	He later became Chan Master Kuiji, Xuanzang's great disciple in the Tang dynasty, also known as the Three-Cart Master. The guidance of this Dharma during the intermediate state of becoming is intended to enable the intermediate-state body to take rebirth in a good place, where favorable conditions allow it to hear the Buddhadharma,

	rather than in a bad place or a borderland where the Buddhadharma cannot be heard. This is what this book calls “taking rebirth and becoming a nirmāṇakāya Buddha.”
其实并不是一转胎就能证成化身佛了。因为转胎来再修行也不一定就能证成化身佛。就像我们大家都不是一时一世学佛法了。假如是一时一世学佛法也不可能修心中心法，也听不到这么殊胜的中阴救度法。	In truth, this does not mean that one realizes the nirmāṇakāya Buddha immediately upon taking rebirth. For even after being reborn and practicing again, one may not necessarily realize the nirmāṇakāya Buddha. Just as none of us has studied the Buddhadharma for only one lifetime: if we had studied it for only one lifetime, we could not possibly practice the Heart-of-Heart Dharma or hear such a sublime Dharma of deliverance in the intermediate state.
所以本书中的转胎成化身佛意思就是转胎投生到好的地方，能碰到学佛的机缘，好好用功修行，上上升进，法、报、化三身都能成就，三身四智都能圆满。	Thus, in this book, “taking rebirth and becoming a nirmāṇakāya Buddha” means taking rebirth in a good place, encountering the opportunity to study Buddhism, practicing diligently, and advancing ever higher, so that all three kāyas—the dharmakāya, sambhogakāya, and nirmāṇakāya—may be attained and the three kāyas and four wisdoms brought to perfection.
由此可见，有了这部《中有教授听闻解脱密法》，在世时纵然没有证成法、报、化三身，到死后还有机会成就。但要求我们一定要懂得该密法的教导，将本法的内容熟记于心中；同时在临死时还要有善缘，这一点很重要。	From this we can see that, with this Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State, even if one has not realized the dharmakāya, sambhogakāya, and nirmāṇakāya while alive, one still has an opportunity for attainment after death. However, one must certainly understand the teachings of this esoteric Dharma and commit its contents to memory. At the time of death, one must also have favorable conditions; this is very important.
比如有很多人是横死的，在外面突然被车子压死了，又忘记了本经的教导，这时又不具善缘，到哪里去听法呢？！所以这些事项在我们活着的时候就要多加注意，平时要好好修法，到中阴境界现前时，即使没有人提醒，当光明显现时也自然能醒悟，能承当！这样就能成就报身佛。	For example, many people die sudden deaths, perhaps being unexpectedly run over outside, and have forgotten this scripture's teachings. If they also lack favorable conditions at that time, where can they go to hear the Dharma? Therefore, we must pay close attention to these matters while we are alive. We should practice the Dharma well in ordinary times, so that when the experiences of the intermediate state appear, even without anyone to remind us, we will naturally awaken and be able to recognize and accept it when the clear light

	manifests. In this way, we can attain the sambhogakāya Buddha.
3. 转身成就	3. Attainment Through Rebirth
就是我们活的时候没有修成佛，但在死时可以往生佛的净土再继续修行成佛。比如净土宗和密宗的“颇哇法”就是转身成佛的法门。因为他们转生到西方极乐世界时是凡夫，还不是佛。还要继续修行，上上升进，从凡圣同居土升到方便有余土，再从方便有余土升到实报庄严土，最后升到常寂光净土，这样就成佛了。这就是转身成就。	This means that although we have not attained Buddhahood while alive, at death we can be reborn in a Buddha's Pure Land and continue cultivating there until we attain Buddhahood. For example, the Pure Land school and the phowa practice of Esoteric Buddhism are dharma gates for attaining Buddhahood through rebirth. This is because, when one is reborn in the Western Land of Ultimate Bliss, one is still an ordinary being and not yet a Buddha. One must continue to cultivate and advance ever higher, rising from the Land of the Common Residence of Ordinary Beings and Sages to the Land of Expedient Means with Residue, then from the Land of Expedient Means with Residue to the Land of True Reward and Adornment, and finally to the Land of Eternal Quiescent Light. Then one attains Buddhahood. This is attainment through rebirth.

（三）本法是中、下根人，凡夫或大罪者最方便的解脱法

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

上根人平时曾修习大法，如密宗的“大圆满”“大手印”和我们的心中心法（在密乘中心中心法是最高乘，是大圆满的心髓）等，已经证到了法身，这种人就用不着本密法了。因为死的时候法身一显现我们就能认取了。	People of the highest capacity who have ordinarily practiced the great teachings, such as Dzogchen, Mahāmudrā, and our Heart-of-Heart Dharma (within Esoteric Buddhism, the Heart-of-Heart Dharma is the highest vehicle and the heart-essence of Dzogchen), and have already realized the dharmakāya, have no need for this Esoteric Dharma. When the dharmakāya manifests at death, they can recognize it.
所以平时打坐坐得好，到时候根尘脱落，一切都没有了，呼吸断了，就好像死了一样。每个人到那个时候都有点恐惧：“哎呀！呼吸怎么断了？”以为要死了，心就慌了，其实我们不会死，不要害怕。	Therefore, when one ordinarily sits well in meditation, the sense faculties and their objects fall away, everything disappears, and the breath ceases—it is as though one had died. Everyone feels somewhat afraid at that point: “Oh! Why has my breathing stopped?” Thinking they are about to die,

	they become alarmed. Yet we will not die, so there is no need to be afraid.
还有的人说他那时候是胎息。就是鼻子里没有了呼吸，但下丹田里面还在动着。我对他说：“定境是有了，但还没有化空，还有胎息在，不行。还是没有明心见性，没有开悟。	Others say that at such a time they experience embryonic breathing. That is, there is no breathing through the nose, but something is still moving within the lower dantian. I tell them: “You have attained a meditative state, but it has not yet dissolved into emptiness. Embryonic breathing remains, so this will not do. You still have not realized the mind and seen your true nature; you have not awakened.”
”开悟时什么都没有，只有了了觉知的灵性，哪有什么胎息不胎息？我们果真做到这一步，到临死时就不害怕了，因为气都断过了，知道临死是什么样，到时候一点也不会慌乱，安然而逝。这就叫“坐脱立亡”。所以修到这个程度的人，就不需要本密法，他自己就能做主成道了。	At awakening, there is nothing at all—only clear, ever-present knowing. How could there be such a thing as embryonic breathing or no embryonic breathing? If we truly reach this point, we will not be afraid when death approaches. Having already experienced the cessation of breath, we know what death is like. At that time we will not be disturbed in the least, but will pass away peacefully. This is called “sitting free and dying standing.” Therefore, those who have cultivated to this level do not need this Esoteric Dharma; they can take charge themselves and realize the Way.
这本《中有教授听闻解脱密法》是专为中、下根人，诸凡夫或有大罪者而设的。为什么有大罪的人碰到这个法也可以成就呢？因为一切本来空！罪障并不是真有。	This Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State is intended specifically for people of middling or lesser capacities, ordinary beings, and those who have committed grave offenses. Why can even those who have committed grave offenses attain accomplishment upon encountering this Dharma? Because all things are originally empty. Karmic obstacles do not truly exist.
所谓的地狱也是空不是真有，就像我们在梦中杀人，执着迷惑了以为是真有。醒了之后才知道是梦境，根本就没有。所以一切罪障本来就是自己的妄情、妄想、妄念所造的。	The so-called hells are also empty; they do not truly exist. It is like killing someone in a dream: because we are attached and deluded, we take it to be real. Only after waking do we know that it was a dream and that nothing was ever there. Thus, all karmic obstacles are originally created by one’s own deluded feelings, deluded thoughts, and false notions.
我们如果没有妄想颠倒，怎么会去杀人放火？怎么会去抢别人的东西呢？我们现在也都是在做梦啊！大家整天	If we were not deluded by inverted thoughts, how could we kill or set fires? How could we steal what belongs to others? Even now, we are all dreaming.

争争吵吵的固执己见，你说我不好，我说你不好，一定要吵个究竟。其实都不好，都是在做梦。	All day long, people argue and quarrel, stubbornly clinging to their own views. You say that I am wrong, and I say that you are wrong; each insists on arguing the matter to the end. In truth, neither is right; all are dreaming.
假如大家不做梦了，明白一切都是假相，就不会争吵了。我们用功修法修得好，真入定了，身心世界就会完全化空，只是灵觉昭昭，那就是梦醒之时！所以奉劝大家赶快放下，一切都不可得。	If everyone stopped dreaming and understood that all things are false appearances, there would be no more quarreling. When we apply ourselves well in practice and truly enter samādhi, body, mind, and world will all completely dissolve into emptiness; only luminous spiritual awareness remains. That is the moment of awakening from the dream. Therefore, I urge you all to let go quickly: nothing can be obtained.
本法的目的，就是在我们命终后看到坏的境界时，把我们赶快唤醒。就好比我们睡着了正在做恶梦，别人喊我们：“快醒醒！快醒醒！”我们一醒，恶梦马上就没有了。不过要到命终时才醒悟，还不如现在就醒悟好。	The purpose of this Dharma is to awaken us quickly when, after death, we encounter adverse states. It is like someone calling to us while we are asleep and having a nightmare: “Wake up! Wake up quickly!” As soon as we awaken, the nightmare immediately vanishes. But rather than awakening only at the time of death, it is better to awaken now.
现在就应该赶快修法打基础，不要再着相再执着，到那时由他人在旁边给我们念诵本经，我们的识神一听到就醒悟了，就能在法性中有时期得到解脱而证成报身佛。不然我们执着的太厉害，到那时昏昏沉沉的喊也喊不醒。	We should promptly practice now and lay a foundation. Do not continue to cling to appearances or become attached. At that time, if someone beside us recites this sūtra for us, our consciousness will awaken as soon as it hears it, and we can attain liberation during the intermediate state of Dharmatā and realize the sambhogakāya Buddha. Otherwise, if our attachment is too strong, we will be so dazed and confused then that even calling out will not awaken us.
这本经非常殊胜，即使我们不识字或者没有见到也不要紧，只要我们能听到（假如能看到当然更好）中有教授的口诀也能解脱。哪怕只听到一次，纵然犯有五无间罪也可以解脱。	This sūtra is exceedingly wondrous. Even if we are illiterate or have never seen it, that is no obstacle. As long as we can hear the pith instructions on the intermediate-state teachings—even better, of course, if we can read them—we can be liberated. Even if one hears them only once, one can be liberated despite having committed the five uninterrupted offenses.

五无间罪就是：杀父，杀母，杀罗汉，出佛身血，破坏僧众。	The five uninterrupted offenses are killing one’s father, killing one’s mother, killing an arhat, causing the Buddha’s body to bleed, and disrupting the saṅgha.
在社会上我们常常听到有人把自己的父母杀了，这就是杀父杀母；杀罗汉就是指杀死已证到罗汉果地的人；出佛身血就是伤害佛的身体致使流血；破坏僧众就是破坏僧团。	In society, we often hear of people killing their own parents; this is killing one’s father or mother. Killing an arhat means killing someone who has attained the fruit of arhatship. Causing the Buddha’s body to bleed means injuring the Buddha’s body so that it bleeds. Disrupting the saṅgha means disrupting the monastic community.
由四五个出家人聚集在一起的称为僧，也叫和合僧，一个出家人不能称僧，而是称和尚（和尚是清教士，又称比丘）。本来大家住在一起，一心一德一块用功修行，互相督促，互相鞭策，共同成道，这样该多好。	A gathering of four or five monastics is called a saṅgha, also a harmonious saṅgha. One monastic alone does not constitute a saṅgha, but is called a heshang—a cleric, also called a bhikshu. Originally, everyone lived together, united in mind and purpose, applying themselves to practice, encouraging and spurring one another on, and realizing the Way together. How fine that would be.
可现在庙里不是这样，都是分派别，你说我不好，我说你不好，挑拨离间破坏团结，这就叫破坏僧团。这五种罪最大，叫五无间罪。犯五无间罪是要下无间地狱的。地狱共有十八层，其中最大的地狱是阿鼻地狱。	But monasteries are no longer like this. Everyone forms factions. You say that I am wrong, and I say that you are wrong; people sow dissension and undermine unity. This is called disrupting the saṅgha. These five offenses are the gravest and are called the five uninterrupted offenses. Those who commit them must descend into the uninterrupted hell. There are eighteen levels of hell, and the greatest of them is the Avīci hell.
无间地狱是阿鼻地狱中的一种。“无间”有两个意思：一个是说受罪的时间没有间隙，没有一分一秒的停止；另一个意思是说房子有多大你的身体就有多大，把你挤住卡死。	The uninterrupted hell is one kind of Avīci hell. “Uninterrupted” has two meanings. One is that there is no break in the time of suffering, not even for a minute or a second. The other is that however large the room is, your body is equally large, so that you are crushed and pinned to death.
在这房间里无论是成千上万的人，还是一两个人，都是这样无间隙，挤得要死。就像在我们中国挤公共汽车一样，挤得透不过气来。果居无间的人，刚一死就到无间地狱里去了。没有中阴身。	Whether there are thousands upon thousands of people in that room, or only one or two, they are all packed together without any gap, crushed nearly to death. It is like being squeezed onto a public bus in China, so crowded that one can scarcely breathe. Those destined for the uninterrupted hell go there as soon as they die. They have no intermediate-state body.

纵然犯了如此重的罪，只要听到本法的教导就可以解脱。你们会说这么便宜呀？犯了这么大的罪的也可以解脱吗？的确是这样！我们前面讲了，因为一切罪障本来空，都是空花水月梦幻泡影。	Even after committing such grave offenses, one can be liberated simply by hearing the teachings of this Dharma. You may say, “Can it really be so easy? Can those who have committed such great offenses also be liberated?” Indeed, they can. As we explained earlier, all karmic obstacles are originally empty; they are all flowers in empty space, the moon reflected in water, dreams, illusions, bubbles, and shadows.
就是我们不醒悟，只要我们一醒悟，业障就没有了。所以说：“了则业障本来空，不了应需还宿债。”了就是明了，了悟。	It is only because we have not awakened that they remain. Once we awaken, karmic obstacles disappear. Thus it is said: “When one realizes it, karmic obstacles are originally empty; when one does not realize it, one must still repay one’s past karmic debts.” Realization means clear understanding and awakening.
你明了了，心真空了，业障就空了，地狱就消失了；你不明了，不明白，心不空还着相，那么你的罪障就在，就应还宿债，就要下无间地狱去受罪。	When you understand, and the mind is truly empty, karmic obstacles become empty and hell disappears. If you do not understand, if the mind is not empty and you still cling to appearances, then your karmic obstacles remain. You must repay your past karmic debts and descend into the uninterrupted hell to suffer.
所以，这部经就是在最紧要关头把我们喊醒：“哎，××人，赶快醒悟，这些都是假相，都是业力所显现的，都不可得。	Therefore, at the most critical moment, this sūtra calls to awaken us: “Hey, so-and-so, wake up quickly! These are all false appearances, all manifestations of karmic force; none can be obtained.
现在佛菩萨放大光明接你来了，与光明合上去，你就成佛了！”这不就解脱了吗？！所以说再大的罪障也能解脱。	Now the Buddhas and bodhisattvas are emitting great light and have come to receive you. Merge with the light, and you will become a Buddha!” Is that not liberation? Thus, even the greatest karmic obstacles can be overcome.
但是人的执着心很厉害，从前，有一个修行人修到四果罗汉出宿命通了，知道自己过去世曾杀过父亲，属五无间罪之一。他心里很难过，自感罪业深重，坐也坐不住了。	Yet human attachment is very strong. Long ago, a practitioner cultivated to the fourth fruit of arhatship and developed knowledge of former lives. He learned that in a past life he had killed his father, one of the five uninterrupted offenses. He was deeply distressed, feeling that his karmic offense was exceedingly grave, and could not remain seated in meditation.

佛知道了，就对文殊菩萨说：“这个罗汉发了宿命通，发现自己过去世杀了父亲，心里很不安。我们两个串串戏，来救救这个罗汉。”于是文殊菩萨拔剑杀佛。哎哟！出佛身血更不得了啊！比杀父还厉害。	The Buddha knew of this and said to Mañjuśrī Bodhisattva: “This arhat has developed knowledge of former lives and discovered that he killed his father in a past life. He is very unsettled. Let us two put on a little performance to save him.” Thereupon Mañjuśrī Bodhisattva drew his sword and killed the Buddha. Oh! Causing the Buddha’s body to bleed is even more serious—more serious than killing one’s father.
大家在旁边看到就说：“文殊菩萨要跌到铁围山外去了，要下地狱了。”佛说：“大家不要紧张，文殊菩萨没有杀佛之心，一切都不可得。	Seeing this, those nearby said, “Mañjuśrī Bodhisattva will fall beyond the Iron Ring Mountains and descend into hell.” The Buddha said, “Do not be alarmed. Mañjuśrī Bodhisattva has no intention of killing the Buddha; nothing can be obtained.
”这就是教导我们只要不着相，一切都空不可得，如果还着相，就会从你的心里生出种种罪恶。即“心生种种罪生，心灭种种罪灭。”心一空净就没有罪了，就好比我们梦中杀人，醒来之后什么都没有一样。	This teaches us that, so long as we do not cling to appearances, all things are empty and unobtainable. If we still cling to appearances, all kinds of evil arise from our minds. As it is said: “When the mind arises, the various offenses arise; when the mind ceases, the various offenses cease.” When the mind is empty and pure, there is no offense. It is like killing someone in a dream: after awakening, there is nothing at all.
文殊菩萨醒了，他就没有罪。没有罪，怎么会跌到铁围山外呢？！这时那个罗汉醒悟了，心也就平静了。所以救人要救心。听我讲这些，你们可不要说：“我去杀个人好了，不要紧。到临死你们喊我一声我就得度了。	Mañjuśrī Bodhisattva was awake, so he had no offense. Without an offense, how could he fall beyond the Iron Ring Mountains? At that moment, the arhat awakened and his mind became calm. Therefore, to save a person, one must save the mind. Having heard me say this, do not conclude: “Then I may as well kill someone; it does not matter. At the time of death, you need only call out to me once, and I will be liberated.”
”这样可不行！学佛就是让我们心空净，让我们醒悟。你醒悟了，心果真空了，为什么还要去杀人呢？你要是去杀人，就证明你的心并没有空啊！所以劝大家一定要注意，不要再着相！	That will not do. Learning the Buddha Dharma is meant to make our minds empty and pure, to awaken us. If you awaken and your mind is truly empty, why would you still kill anyone? If you go and kill someone, that proves your mind is not empty. Therefore, I urge you all to take great care and no longer cling to appearances.
即使是犯了这么大的罪也可以解脱，而且刹那之间就能证得等觉菩萨位（等觉菩萨在十地菩萨之上）。	Even those who have committed such grave offenses can be liberated and, in a single instant,

	attain the stage of an equal enlightenment bodhisattva, which is above that of a tenth-bhūmi bodhisattva.
这个道理很深，一般人是不容易理解的：这么大的罪怎么一下子就成了等觉菩萨呢？其实，这就是佛所说的一切唯心造！我们真正开悟明白了，就是等觉菩萨。	This principle is very profound and not easy for ordinary people to understand: how can someone who has committed such grave offenses suddenly become an equal enlightenment bodhisattva? In fact, this is what the Buddha meant in saying that everything is created by mind alone. When we truly awaken and understand, we are equal enlightenment bodhisattvas.
六祖大师在《六祖坛经》里说的很清楚：“前念迷就是凡夫，后念觉就是佛。”就是说在刹那之间，前念还迷着后念觉悟了，就是佛了！就在转换之间，很快。所以净土宗念佛就是这个道理。	The Sixth Patriarch explained this very clearly in the Platform Sūtra of the Sixth Patriarch: “The preceding thought in delusion is an ordinary being; the succeeding thought in awakening is a Buddha.” This means that in a single instant, the preceding thought is still deluded and the succeeding thought awakens—then one is a Buddha. It happens in the transition, very quickly. Buddha-recitation in the Pure Land school is based on this principle.
“阿弥陀佛，阿弥陀佛……”这就是转换！本来我们念贪、嗔、痴，现在我们念佛不就转换成佛了吗？！大家知道赵孟　是个大文学家、书画家。他的字写得非常好，画也画得好。	“Amitābha Buddha, Amitābha Buddha . . .” This is transformation. Formerly, we recited greed, anger, and ignorance; now, by reciting the Buddha, do we not transform into a Buddha? You all know that Zhao Mengfu was a great man of letters, calligrapher, and painter. His calligraphy was excellent, and so were his paintings.
有一天他画“八骏图”，要画八匹形态各不相同的马。他就思索着这些马都应该是怎么样的形态。	One day, he was painting Eight Steeds, in which he had to paint eight horses, each in a different posture. He pondered what form each of the horses should take.
这时他夫人送莲子汤给他喝，推门一惊：“砰”的一声，碗掉到了地上，把赵孟　吓了一跳：“哎哟！怎么了？”他夫人说：“刚才我看见你都变成马形了！”赵孟　想马想的过深了，他自己的身体都变成了马形。	At that moment, his wife brought him lotus-seed soup. As she pushed open the door, she was startled; with a bang, the bowl fell to the ground. Zhao Mengfu was startled: “Oh! What happened?” His wife said, “Just now I saw that you had completely taken on the form of a horse!” Zhao Mengfu had thought so deeply about horses that even his own body had taken on the form of a horse.”
于是他想：我想马就变成了马形，那想佛我不就变成佛了吗？好！我不画马了，我画佛。赵孟　很聪明，以后	So he thought: “When I think of a horse, I become horse-like. If I think of the Buddha, will I not

他就画佛了。所以说一切唯心造。我们时时刻刻的观想就是这个缘故。一切都是我们自性所造的。	become a Buddha?" Good! "I will stop painting horses and paint Buddhas instead." Zhao Mengfu was very intelligent, and thereafter he painted Buddhas. Thus it is said that everything is created by the mind alone. This is the reason for our constant visualization. Everything is created by our own intrinsic nature.
十法界最坏的就是地狱界（你总做坏事就要下地狱），也是我们自己造的。只要我们时刻想着成佛，就能成佛，道理就这么简单。并不是靠别人来帮我们，而是要靠我们自己的心念转换。别人对我们的帮助只是唤醒我们。	Of the ten Dharma realms, the worst is the hell realm (if you continually do evil, you will fall into hell), yet it too is created by ourselves. As long as we constantly think of becoming Buddhas, we can become Buddhas. The principle is that simple. It does not depend on others helping us; it depends on transforming our own thoughts. Others' help merely awakens us.
只要我们能马上清醒，转换过来，再大的罪也能消除。这样，从前做过坏事的人，心里就不要再有所挂碍：只要一切放下就行了。但从此以后，再不要做坏事！	As long as we can immediately awaken and turn ourselves around, even the gravest offenses can be eliminated. Therefore, those who have done bad things in the past should no longer harbor any anxiety in their hearts: simply let everything go. But from this point onward, do not do bad things again!
"中根以上密乘真言瑜伽士，曾修'生''圆'两次第，具有持诵心咒等诸种修持者，不必待到法性中有期间，即为持明勇士空行等众，迎归净土。"生起次第就是无中生有。	"Mantric yogis of Vajrayāna with middling or higher capacities, who have practiced the two stages of generation and completion and have undertaken various practices such as reciting heart mantras, need not wait for the period of the Intermediate State of Dharmatā; they will be welcomed back to the Pure Land by vidyādhara heroes, ḍākinīs, and other beings." The generation stage means bringing forth what was previously absent.
比如我们现在看不到身体里有什么东西，通过观想脉管、明点、佛菩萨等，观想成功后就可以看到了。圆满次第就是从有再到无。就是生起来之后再把有化空。因为有相的都是假的，比如明点只不过是我们的第八识，还是识神。	For example, at present we cannot see what is within our bodies. Through visualizing the channels, bindus, Buddhas and bodhisattvas, and so forth, we can see them once the visualization has succeeded. The completion stage means returning from existence to nonexistence: after bringing something forth, one transforms what exists into emptiness. For all forms are false. For example, bindus are merely our eighth consciousness; they are still consciousness-spirit.
要把它也化空才能证成法身佛。最后再从无生有就生起神通妙用，就变化自在了。这就是圆满次第。我们修无	Only by transforming that too into emptiness can one realize the dharmakāya Buddha. Finally, when one again brings forth existence from

相法，一开始就是修圆满次第。把有化空证成法身佛之后再勤除习气。	nonexistence, wondrous functioning and spiritual powers arise, and one gains mastery over transformation. This is the completion stage. When we practice the formless Dharma, we begin by practicing the completion stage. After transforming existence into emptiness and realizing the dharmakāya Buddha, we must diligently eliminate habitual tendencies.
除习气这个过程就是从无再生有，习气除光消尽，就可以起妙用显神通了。所以生起次第是初步入门的有相法，而圆满次第是无相法。	The process of eliminating habitual tendencies is that of bringing forth existence again from nonexistence. When habitual tendencies have been completely eliminated, one can manifest wondrous functioning and spiritual powers. Thus, the generation stage is a form-based Dharma for initial entry, whereas the completion stage is a formless Dharma.
修过生起与圆满两次第的中根以上密乘真言瑜伽士就是指修密宗持咒相应的人，他们曾经修法持诵过各种佛菩萨的心咒（像最普遍的六字大明咒，即四臂观音心咒：嗡嘛呢啤咪　，阿弥陀佛心咒：嗡，阿米爹瓦啥，莲华生大士心咒：嗡贝嘛别渣　），就不必等到法性中有期间，在死位中有时期即为持明勇士、空行等众迎归净土了。	Mantric yogis of Vajrayāna with middling or higher capacities who have practiced both the generation and completion stages are those who practice Esoteric Buddhism and correspond with mantra recitation. They have practiced and recited the various heart mantras of Buddhas and bodhisattvas—for example, the most widespread Six-Syllable Great Bright Mantra, the heart mantra of Four-Armed Avalokiteśvara, “Oṃ maṇi padme hūṃ”; the heart mantra of Amitābha Buddha, “Oṃ, amidewa sha”; and the heart mantra of Guru Padmasambhava, “Oṃ beima bieza hūṃ.” They need not wait for the period of the Intermediate State of Dharmatā; during the Intermediate State at the Time of Death, they will be welcomed back to the Pure Land by vidyādhara heroes, ḍākinīs, and other beings.
持明就是怖魔的明王，很勇猛，魔王看见非常害怕，就不敢来捣乱了。空行就是护法的一切神　。净土不光是指西方极乐世界，十方世界都是净土，都可以去。所以大家还是生前努力用功修法好。	Vidyādhara means a wisdom king who terrifies demons. Such beings are very valiant; when demon kings see them, they are extremely frightened and dare not come to cause trouble. Ḍākinīs are all the deities who protect the Dharma. The Pure Land does not refer only to the Western Land of Ultimate Bliss. All the worlds in the ten directions are Pure Lands, and one may go to any of them. Therefore, everyone should still diligently practice the Dharma while alive.

纵然根器不好，是下下根人，但对于密宗的法能深信不疑，不生邪见，能朝于斯、夕于斯的修持，这样的人一经听闻本法亦可以解脱。现在有很多人诽谤密宗，尤其是净土宗的人说：“密宗不好，要入魔的，净土好。	Even if one’s capacities are poor and one is a person of the very lowest capacity, if one has deep and unwavering faith in the practices of Esoteric Buddhism, does not give rise to wrong views, and practices them morning and evening, then one can also attain liberation upon hearing this Dharma. Nowadays many people slander Esoteric Buddhism. Pure Land school adherents in particular say that Esoteric Buddhism is no good and will lead one into demonic states, whereas Pure Land is good.
”这样说密宗就是破坏密宗，就是诽谤佛法。他们不知道这样做有罪啊！净土宗是好，我们不能说净土宗不好，但净土宗同样也离不开密宗，也要念“十小咒”，“往生咒”，“大悲咒”，“楞严咒”。	To speak of Esoteric Buddhism in this way is to undermine it and slander the Buddhadharma. They do not realize that doing so creates offenses. The Pure Land school is good; we cannot say that it is not. But the Pure Land school likewise cannot do without Esoteric Buddhism: it also recites the Ten Minor Mantras, the Rebirth Mantra, the Great Compassion Mantra, and the Śūraṅgama Mantra.
净土宗既然离不开密宗，还说密宗不好，这不是胡说吗？！所以不要对密宗生疑虑，不要有邪知邪见，破坏密宗，这样很不好！其实这些人很可怜，他们还不知道密宗是怎么回事就乱说。	Since the Pure Land school cannot do without Esoteric Buddhism, how can it still say that Esoteric Buddhism is not good? Is that not nonsense?! Therefore, do not entertain doubts about Esoteric Buddhism, do not hold wrong knowledge or wrong views, and do not undermine Esoteric Buddhism. That is very bad. In fact, such people are pitiable: before they even know what Esoteric Buddhism is, they speak irresponsibly about it.
就像我们前面讲的弘一法师，他不知道的时候也说密宗不好。后来他看到密宗的经文时说：“哎呀！多么圆满，样样都具备，我真是罪过！”为此他专门写了篇“忏悔文”。	It is like Master Hongyi, whom we discussed earlier. Before he understood it, he too said that Esoteric Buddhism was not good. Later, when he saw the scriptures of Esoteric Buddhism, he said: “Ah! How complete they are—everything is included. I have truly committed an offense!” For this reason, he specifically wrote a “Text of Repentance.”
有些人就是人云亦云，还不知道密宗是怎么回事就诽谤，这就是邪见。假如对密宗能够真正相信，能不生邪见，这样的人一经听闻本法即得解脱。所以成道最要紧的就是信仰和信心。	Some people merely repeat what others say. Before they even know what Esoteric Buddhism is, they slander it; this is wrong view. If one can truly have faith in Esoteric Buddhism and refrain from giving rise to wrong views, then one attains liberation upon hearing this Dharma. Therefore, the most important things for realizing the Way are faith and confidence.

在显教里不是也讲要具足十信位吗？！菩萨就是依次先入十信、十住、十行、十回向，最后到十地。如果信也不具足，怎么能成道呢？所以听到本法之后深信不疑者，即使是下下根器也能解脱。	Does Exoteric Buddhism not also teach that one must fully possess the ten stages of faith?! A bodhisattva proceeds in order through the ten stages of faith, the ten abodes, the ten practices, and the ten dedications, finally reaching the ten bhūmis. If one's faith is not even complete, how can one realize the Way? Therefore, after hearing this Dharma, those who have deep and unwavering faith can attain liberation even if their capacities are of the very lowest kind.
对于学习显教的诸法师，本“中阴救度法”也是非常重要的。净土宗、禅宗、法相宗等都属于显教。	For Dharma teachers who study Exoteric Buddhism, this Liberation in the Intermediate State Dharma is also extremely important. The Pure Land school, Chan school, Dharma Characteristics School, and so forth all belong to Exoteric Buddhism.
尽管学习这些显教的诸法师持戒很精严（不像现在都是破戒和尚多），说法也说得天花乱坠，但由于他们没有用心修持佛菩萨的心咒，也不知道密咒（即真言）的真正含义，更没有和哪些佛菩萨结过缘（像我们修心中心密法的人	Although the Dharma teachers who study these exoteric teachings may uphold the precepts with great strictness—unlike today, when there are many monastics who have broken the precepts—and may expound the Dharma with dazzling eloquence, they have not wholeheartedly practiced and recited the heart mantras of Buddhas and bodhisattvas. Nor do they know the true meaning of esoteric mantras, that is, true words; still less have they formed affinities with any Buddhas or bodhisattvas. For example, practitioners of the Heart-of-Heart Dharma recite the Maitreya Mantra forty-nine times daily in order to form an excellent affinity with Maitreya Bodhisattva.
，每天要念四十九遍“慈氏咒”和弥勒菩萨结胜缘），所以等到了中有境界识神出来之后，懵懵懂懂的一点也不知道。	Therefore, when they reach the realm of the intermediate state and consciousness-spirit emerges, they are utterly bewildered and understand nothing at all.
有时看到很凶很害怕的忿怒相和佛父佛母合抱到一块的双身相，就会胡想：“佛菩萨怎么会有这样的相？不对不对，大概是魔王”。把佛菩萨的这些忿怒相都当成了魔王。	Sometimes, when they see terrifying wrathful forms or the dual forms of Buddha-fathers and Buddha-mothers embracing one another, they may think wildly: “How could Buddhas and bodhisattvas have such forms? No, no; they must be demon kings.” They take all these wrathful forms of Buddhas and bodhisattvas to be demon kings.

他们不知道佛现忿怒相是用来怖魔的，像密宗里的玛哈格拉护法神（汉地称大黑天），就是口啖鲜血，脚踩女人，左手拿塔，右手拿头颅，非常害怕。	They do not know that Buddhas manifest wrathful forms in order to terrify demons. For example, the Dharma protector Mahākāla in Esoteric Buddhism, called the Great Black Deity in China, has fresh blood in his mouth, tramples upon a woman, holds a stūpa in his left hand and a skull in his right hand, and appears extremely terrifying.
不像护法神韦驮菩萨是慈祥庄严相，因为韦驮菩萨是正法轮身，而玛哈格拉护法神是教令轮身。大家不要一看到忿怒相、双身相就像碰到冤家敌人一样，立起嗔心。	He is unlike the Dharma protector Wei Tuo Bodhisattva, whose form is compassionate and majestic. This is because Wei Tuo Bodhisattva is a body of the Dharma-wheel of right teaching, while Mahākāla is a body of the Dharma-wheel of command. When you see a wrathful form or a dual form, do not react as though you had encountered an enemy and give rise to anger.
甚至有些人还诽谤说：“密宗不好”，“密咒不好”，“只有我们这个法最好”，贡高我慢。现在就有所谓的“青海无上师”，她说：“你们不用念观世音菩萨的咒，也不要念阿弥陀佛的咒，就念我青海无上师就行了。	Some even slanderously say, “Esoteric Buddhism is no good,” “Esoteric mantras are no good,” or “Only our Dharma is the best,” displaying arrogance and conceit. There is now a so-called “Supreme Master Qinghai,” who says that there is no need to recite the mantra of Avalokiteśvara Bodhisattva or the mantra of Amitābha Buddha; one need only recite the name of Supreme Master Qinghai.
”这就是大慢语，就是个大魔王！因为诽谤密法的缘故就要下恶趣涧，堕到恶道深层阿鼻地狱里去（“涧”就是无底洞，“趣”就是道，恶趣就是恶道）。 所以对本法大家生前一定要好好的学习，要弄明白，对于显教诸法师，实在说来，这也是必不可少的重要环节。	Such words are words of great arrogance; she is a great demon king! Because of slandering the Esoteric Dharma, one will fall into the ravine of evil destinies, descending into the deepest Avīci hell of the evil realms. “Ravine” means a bottomless pit, “destiny” means a realm, and evil destinies are evil realms. Therefore, everyone must study this Dharma well while alive and understand it clearly. For Dharma teachers of Exoteric Buddhism, frankly speaking, this too is an indispensable and important element.

（四）本密法的殊胜功德

(IV) The Extraordinary Merits of This Esoteric Practice

我们死后就到了幽暗无光、冥冥不知东西的幽冥界中，而这本经就像是幽冥界中的灯塔，在阴间为我们指明了方向，使我们不至于误入迷途，不至于坠入深渊。	After we die, we enter the dark and lightless underworld realm, where we are dimly unaware of east or west. This scripture is like a lighthouse in that realm, pointing out the way for us in the world

	of the dead, so that we do not lose our way or fall into the abyss.
进一步还可以超出生死轮回，所以本经又被称为永恒长久的人寿保险单。现在有很多修净土宗的人，对于能不能生西方也没有把握，也很担心，因为念佛生西方要念到一心不乱，起码要念到事一心不乱才行。	Furthermore, it can enable us to transcend the cycle of birth and death. Thus, this scripture is also called an everlasting life-insurance policy. Nowadays, many people who practice the Pure Land school are uncertain whether they can attain rebirth in the Western Pure Land, and they are very worried, because Buddha-recitation for rebirth in the West must reach one-pointedness of mind without distraction—at the very least, one-pointedness of mind without distraction at the level of phenomena.
那么现在有了这个宝贝经，纵然佛没有念好也不用害怕了。到临命终时，只要有人给我们说法、引导，我们就可以解脱得度了。	Now that we have this precious scripture, however, there is no need to be afraid even if we have not practiced Buddha-recitation well. At the time of death, as long as someone teaches and guides us, we can be liberated and saved.
所以能听到这个法，就像是在大海中得到一根救命的稻草，就等于是拿到了保单，真是幸运得很！所以对于这部非常殊胜的无上密法，要常常诚心诚意虔心阅读。	Thus, being able to hear this Dharma is like obtaining a life-saving straw in the middle of the ocean; it is equivalent to receiving an insurance policy. How truly fortunate this is! Therefore, one should often read this supremely excellent Esoteric Dharma with utmost sincerity and reverence.
对于这本书上的文字句义要涵咏玩味（涵就是意义深藏，咏就像我们咏诗一样要深深的思考，玩味就是要把本经真正的经义、妙味显化出来，深深的理解），不要马马虎虎地看过去，要把每个字义都弄通，要真正了解本法的诣义。	One should ponder deeply and savor the meanings of the words and sentences in this book. Han means that the meaning is deeply contained; yong means, as when we chant poetry, to reflect deeply; and wanwei means to bring forth and manifest the true meaning and subtle flavor of this scripture, understanding it profoundly. Do not merely skim through it carelessly. Understand the meaning of every word, and truly comprehend the purport of this Dharma.
对于本经的两部“寂”“怒”曼荼罗和百尊海会要熟记观察。寂是寂灭，怒是愤怒。	One must memorize and contemplate the peaceful and wrathful maṇḍalas and the assembly of one hundred deities in this scripture. Peaceful means quiescent; wrathful means angry.
我们前面已经讲过几次，佛有两部身：一个是庄严肃穆慈祥的正法轮身，即寂静部；一个是忿怒可怕的教令轮身，也叫明王身，即忿怒部，就是教导众生、魔王令其归顺佛教的。	As we have explained several times before, the Buddha has two types of body: one is the majestic, solemn, and compassionate body of the Wheel of True Dharma, namely the peaceful division; the

	other is the fearsome wrathful body of the Teaching-Command Wheel, also called the body of a Wisdom King, namely the wrathful division. Its purpose is to instruct sentient beings and command māras and demon kings to submit to Buddhism.
曼荼罗就是佛菩萨及其眷属圆满聚集的坛场，也是我们现在大家说法的一个道场。百尊海会就是指人数多的一个大海会，不是具体的一百个人。就像《阿弥陀经》中西方极乐世界的莲池海会，就可称为百尊海会，对于这些形象我们要仔细观察，熟记在脑子里。	A maṇḍala is the ritual ground where Buddhas, bodhisattvas, and their retinues gather in perfect completeness; it is also a Dharma center such as the one where we are now speaking the Dharma. The assembly of one hundred deities refers to a great assembly as numerous as the ocean, not to precisely one hundred individuals. For example, the lotus-pond assembly in the Western Land of Ultimate Bliss described in the Amitābha Sūtra may be called an assembly of one hundred deities. We must carefully contemplate these images and memorize them.
对于本经中佛父佛母合抱的双身像，绝对不可生颠倒妄见：“哎哟，那个时候还有这些带淫相的东西啊？”淫心一动就坏了。或者说：“这本书不可信吧？”诽谤这个法。	With regard to the images in this scripture of the father Buddha and mother Buddha embracing in union, one must absolutely not give rise to inverted deluded views: “Oh! Were there even things with sexual imagery at that time?” Once a lustful thought arises, it ruins everything. Or one may say, “Perhaps this book is not trustworthy,” thereby slandering this Dharma.
本来能获得很大的利益，但是一生颠倒妄见，就得不到利益，得不到解脱了。而且更有谤法之罪，这就叫“更罹谤法之咎”。“罹”本来的意思是灾难，在此是具有、获到、受到之意。你诽谤本法就是罪孽深重，那就糟糕了。	One might originally have obtained great benefit, but once one gives rise to inverted deluded views, one receives no benefit and cannot attain liberation. Moreover, one incurs the offense of slandering the Dharma; this is called “further incurring the fault of slandering the Dharma.” Li originally means disaster, but here means to possess, obtain, or undergo. To slander this Dharma is to commit a grave offense; that would be terrible.
关于这一点我们已讲过多次了，现在再稍微讲一点。双身像是表法的，表示我们本来具有阴阳合体的双身，我们的佛性法性（一切法的根本叫法性，成佛的根本叫佛性）本来具足这个阴阳合体的功能。	We have discussed this point many times, but let us say a little more about it now. The images of union are representations of the Dharma. They signify that we originally possess a union of yin and yang. Our buddha-nature and dharma-nature—the fundamental basis of all dharmas is called dharma-nature, while the basis for becoming a Buddha is

	called buddha-nature—originally possess the function of this union of yin and yang.
六祖惠能大师不是说：“何期自性能生万法”吗？！这就是说我们的性体本来具有能生万法的功能，万法就是阴阳合体而生的。所以双身佛像含有至高无上的秘秘密意义。对此无上密义绝不应作邪想，不应作淫乐想。	Did not the Sixth Patriarch, Master Huineng, say, “How could I have expected that intrinsic nature can give rise to the myriad dharmas”?! This means that our essential nature inherently possesses the function of generating the myriad dharmas, and the myriad dharmas arise through the union of yin and yang. Thus, images of Buddhas in union contain a most supreme and secret meaning. One must never entertain perverse thoughts about this supreme secret meaning, nor regard it as sexual pleasure.
比如我们现在的身体是由地、水、火、风假合而成，火大是阳，水大是阴。道教里也讲婴儿姹女，黄婆为媒。所以我们身体本身就有阴极和阳极。	For example, our present body is provisionally formed through the combination of earth, water, fire, and wind. The fire element is yang, and the water element is yin. Daoism also speaks of the infant and the jade maiden, with the Yellow Matron acting as their matchmaker. Thus, our bodies themselves contain yin and yang poles.
平时我们人体的阴极阳极不碰头，等到我们修法修到入定时，就能清清楚楚的觉察到身体里有两股电流“呜——”合到一起了，这就是阴阳合体。	Ordinarily, the yin and yang poles in the human body do not meet. But when we practice until we enter samādhi, we can clearly perceive two currents of electricity within the body joining together with a “whoosh—”; this is the union of yin and yang.
所以我们现在的色身本身就是阴阳合体，为什么大家对此还要去诽谤怀疑呢？！因此对于双身像我们不要做邪想，不要做男女交媾想。	Therefore, our present physical body itself is a union of yin and yang. Why should anyone slander or doubt this?! Thus, do not entertain perverse thoughts about images of union, and do not regard them as images of sexual intercourse between men and women.
假如我们真正理解懂得这个密义，不胡思乱想，那么到死的时候由于生前已经薰习（薰就是我讲你们听，习就是熟悉）之故，就不会忘记了。有一次我问大家：“关于双身我们已经讲过很多次了，你们讲一讲什么叫双身？”结果一个人也讲不出来。真糟糕！你们就没有熟悉。所以我们要熟悉，理解，明白本经的内容才行。	If we truly understand this secret meaning and do not indulge in wild thoughts, then at the time of death we will not forget it, because we have been permeated and familiarized with it during life. Xun means that I explain and you listen; xi means becoming familiar. Once I asked everyone, “We have discussed union many times. Tell me, what is meant by union?” As a result, not a single person could explain it. How terrible! You had not become familiar with it. Therefore, we must become familiar

	with, understand, and clearly comprehend the contents of this scripture.
如果我们真正明白理解了以上这些道理，再加上自己本身的智慧（就是指我们的佛性，它本来就具有无穷大的智慧。这个智慧是从自己内心本性里发出来的，这就是“般若”，又叫自内证智。	If we truly understand all the principles discussed above, and in addition possess our own wisdom—that is, our buddha-nature, which inherently possesses infinite and vast wisdom, a wisdom that arises from our own mind and intrinsic nature—this is prajñā, also called wisdom of inner self-realization.
不是从外面吸收来的什么经验知识，那些是世智才聪，是小聪明，与真正的大智慧不相干。	It is not experiential knowledge acquired from outside. Such knowledge is merely worldly cleverness and intellectual brilliance, petty cleverness unrelated to true great wisdom.
）到中阴境界现前时就能豁然开朗，“自然对于经偈文字，记诵如流；寂怒诸相，不惊不怖；双身佛相，生起正信；即可无二交融而证佛位”。这本经里有很多偈文。	When the realm of the intermediate state appears, we will then be suddenly enlightened: “Naturally, one will recite the words of the scripture and its verses as fluently as a flowing stream; one will not be alarmed or frightened by the peaceful and wrathful forms; one will give rise to right faith in the images of Buddhas in union; and one will thereby realize the Buddha stage through nondual interpenetration.” This scripture contains many verses.
偈文就如同四个字一句、五个字一句的诗、颂，可以像唱歌一样诵出来。那个时候中阴身记忆力特别强，要比我们现在强九倍。	Verses are like poems or hymns with four or five characters to a line, and they may be recited like songs. At that time, the intermediate-state body has an especially strong memory, nine times stronger than ours now.
你一说它就明白了，就能对于这些经偈文字念得像流水一样快，对于佛的教令轮身一点也不惊怖害怕了，对于佛父佛母合抱的双身相，就能生起正信并钦叹：“真不错！这是表法的。法尔如是，我们本来就是具足阴阳的。	As soon as you speak, it understands. It can recite the words of these scriptures and verses as swiftly as flowing water; it is no longer alarmed or afraid of the Buddha’s body of the Teaching-Command Wheel; and on seeing the image of the father Buddha and mother Buddha embracing in union, it can give rise to right faith and exclaim in admiration: “Excellent! This is a representation of the Dharma. Such is the way things inherently are: we originally possess both yin and yang.
”这样，佛是我们，我们是佛，就水乳交融合为一体了。不是我之外有佛，佛之外有我。净土宗也是这样讲的：心佛道交，打成一片。念佛念到这个程度，你就是阿弥陀佛，阿弥陀佛就是你。不是你之外有阿弥陀佛，	In this way, the Buddha is ourselves and we are the Buddha; like water and milk, they interpenetrate and become one. There is no Buddha apart from oneself, nor oneself apart from the Buddha. The

阿弥陀佛之外有你。这就是无二交融、合为一体而证佛位焉。	Pure Land school teaches in the same way: mind and Buddha commune and become continuous and undivided. When Buddha-recitation reaches this degree, you are Amitābha Buddha, and Amitābha Buddha is you. There is no Amitābha Buddha apart from you, nor you apart from Amitābha Buddha. This is realizing the Buddha stage through nondual interpenetration and union as one.”
“中有之身，六根具足，具有业通（因为业力所感之神通），聪明伶俐九倍于生前，特别是耳根最敏，生前重听之人，此时虽在远地，亦能应呼而至，一切无阻”。	“The intermediate-state body possesses all six sense faculties and has karmically induced supernormal powers. It is nine times more intelligent and quick-witted than during life. The ear faculty in particular is most acute: those who were hard of hearing during life can, even from afar, respond when called and arrive without any obstruction.”
我们前面讲过，中阴身眼、耳、鼻、舌、身、意六根都具足，不是说丢下尸体就没有六根了。因为他的八识还存在。八识是根子，生起七识、六识和前五识。	As we explained before, the intermediate-state body possesses all six sense faculties—eye, ear, nose, tongue, body, and mind. It is not the case that, once the corpse has been left behind, there are no longer six sense faculties, because its eight consciousnesses still remain. The eight consciousnesses are the root from which the seventh consciousness, sixth consciousness, and first five consciousnesses arise.
因为有业力所感的神通，那时的中阴身看得更远，听得更细，但是只有五通，没有漏尽通。这个五通也没有佛那么深远，没有佛那么广大，但比人活的时候要聪明伶俐九倍，特别是耳根最灵敏。	Because of supernormal powers induced by karma, the intermediate-state body can then see farther and hear more finely. Yet it possesses only the five supernormal powers, not the supernormal power of the extinction of outflows. These five powers are not as profound, far-reaching, or vast as those of a Buddha, but the intermediate-state body is nine times more intelligent and quick-witted than when a person is alive, and its ear faculty is especially acute.
《楞严经》中佛让文殊菩萨讲一讲在我们娑婆世界众生的六根当中，用那一根修法能得益最快、最迅速？文殊菩萨选的就是耳根，即“此方真教体，清净在音闻”。比如某某人睡着了你轻轻地喊：“××人”他一听就醒了。	In the Śūraṅgama Sūtra, the Buddha asked Mañjuśrī Bodhisattva which of the six sense faculties of sentient beings in our Sahā world could bring the quickest and most immediate benefit when used for practice. Mañjuśrī chose the ear faculty: “The true teaching substance in this region is purity through hearing sound.” For example, if

	someone is asleep and you gently call, “So-and-so,” that person wakes as soon as he hears it.
你让他看，他也看不见，更不会醒。你给他吃东西，他也不知道，更不能吃。我们醒的时候即使是隔一座山你一喊，他也能听到。而眼睛仅隔一张纸就看不见了。可见耳根最利。	If you show him something, he cannot see it and will not wake. If you give him food, he does not know it and cannot eat it. When we are awake, even if a mountain lies between us, we can hear someone call out. Yet the eyes cannot see through even a single sheet of paper. This shows that the ear faculty is the keenest.
同样中阴身也是耳根最利，你喊他的名字，同他讲话，他都听得见。就是耳聋的人（即重听之人），死后虽然在很远的地方，也能应呼而至。比如一个人死在外地，恶报传来，你喊他的名字：“××人，请到这里来受供。	Likewise, the intermediate-state body has the keenest ear faculty. If you call its name and speak to it, it can hear. Even a deaf person—that is, someone hard of hearing—can respond when called and arrive after death, though far away. For example, if someone dies in another place and the bad news arrives, you call the person’s name: “So-and-so, please come here to receive offerings.
”他虽死在远地，因为有神足通，也会一飘就到，一切山河都不能阻碍。这就是经中所说的：“六根觉能齐赋有，行动无碍任游行”。	Though he died far away, he will drift here at once because he possesses the supernormal power of spiritual locomotion; all mountains and rivers are unable to obstruct him. This is what the scripture means when it says: “The six sense faculties are all endowed with powers of awareness; moving freely, one travels without obstruction.”
我们的色身是以地大为主，所以有障碍，想上高上不去，想要过河，没有船、没有桥也过不去。而中阴身是以风大为主，已经脱离了血肉质碍之体，少了一个包袱，没有形质，所以就能行动无碍了。	Our physical body is predominantly composed of the earth element, and therefore encounters obstructions. We cannot rise high when we wish to, and we cannot cross a river without a boat or bridge. But the intermediate-state body is predominantly composed of the wind element. Having departed from the material body of flesh and blood, it has shed one burden. It has no material form, and can therefore move without obstruction.
中阴身就是第七识所化的识神，识神有阳神和阴神之分。阳神就是功夫好，能够现相。阴神就是功夫差，不能现相。假如我们真能出神的话，一切都不能阻碍了。有人说假话，我们一听就知道。	The intermediate-state body is the consciousness-spirit transformed by the seventh consciousness. Consciousness-spirit is divided into yang spirit and yin spirit. A yang spirit has strong practice and can manifest forms; a yin spirit has weak practice and cannot manifest forms. If we could truly project the spirit, nothing could obstruct us. If someone tells a lie, we would know it as soon as we heard it.

有人说：“我出神了，碰到一条大河，没有桥，我不能过去，只有求观世音菩萨，后来观音菩萨把我扶过去了。”我说这真是胡说八道，这哪里是出神，是出鬼了。如果真出神就能飘了，怎么连大河还过不去呢？可见这就是在骗人！现在外面的邪教很多，邪知邪见不知道有多少，都不是神通，都是假的，都是为了骗骗人而已。	Someone said, “I projected my spirit and came upon a great river. There was no bridge, so I could not cross it. I could only appeal to Avalokiteśvara Bodhisattva, and later Avalokiteśvara helped me across.” I said that this was sheer nonsense. How could that be spirit projection? It was ghost projection. If one had truly projected the spirit, one could simply drift across; how could one be unable even to cross a great river? Clearly, this is deceiving people! There are now many heterodox cults outside, with no one knows how many erroneous views. None of this is spiritual power; it is all false, intended only to deceive people.
中阴身在闷绝中有（死位中有）时期还是昏昏懵懵的，就像睡着了一样。等到了法性中有时期就清醒了，这时它独自漂泊没有伴侣。	During the intermediate state of stupor (the intermediate state at the time of death), the intermediate-state body is still muddled and confused, as though asleep. When the intermediate state of dharmatā arrives, it becomes lucid. At that time, it wanders alone, without a companion.
它为什么要漂泊呢？因为这时业障带来的恐怖境界就像电影一样，一幕一幕的现前了；再加上身体没有了，不知该到哪里去？到哪里才能找到一个身体呢？于是它就恐怖惊疑，莫知所适，东漂西漂了。	Why does it wander? Because, at that time, terrifying realms brought about by karmic obstacles appear before it scene by scene, like a film. Moreover, its body is gone, and it does not know where to go or where it can find another body. Thus, frightened and bewildered, not knowing where to turn, it drifts east and west.
这个时候一旦听到有人和他讲法，指示他，教导他：你应该怎么样……。他就欣然依从了。比如我们按本经所讲的内容告诉他：“不要害怕，这些相都是你自性所显现的，都不是真的。”他一听不是真的就不会害怕了。	At such a time, as soon as it hears someone expounding the Dharma to it, giving it instructions, and teaching it, “You should do this and that . . . ,” it gladly follows. For example, if we tell it, as this scripture teaches: “Do not be afraid. These appearances are all manifestations of your own intrinsic nature; none of them is real,” then, upon hearing that they are unreal, it will no longer be afraid.
或者对他说：“这时光明显现了，这就是你自己的光。佛也放光来接你了，与这个光合上去你就解脱了。”他听到后与光合上去就能成就了。	Or one may tell it: “At this time, light is appearing. This is your own light. The Buddha is also emitting light to guide you. If you merge with this light, you will be liberated.” Upon hearing this, it can attain realization by merging with the light.
在这本经中有很多根据佛光所做的偈子，都是为了教导亡者的，只要别念错字句，亡者听到后就可以恍然大	This scripture contains many verses based on the Buddha-light, all intended to instruct the deceased.

悟。明白了这些现象都是假的，就不会害怕了。所以用不着请什么人来放焰口，因为亡者刚死并不是马上就到饿鬼道。	So long as the words are not misread, the deceased can awaken suddenly upon hearing them. Once they understand that these appearances are all unreal, they will no longer be afraid. Therefore, there is no need to invite someone to perform the Flaming Mouth ritual, for the deceased do not enter the realm of hungry ghosts immediately after death.
还是应按本经的教导来救度亡者比较好。本经在法性中有时期对亡者有二十一次教导，在轮回中有时期有二十四次教导，加起来共有四十五次之多。经过这么多次的教导，“纵使蠢如畜牲，也可令其皈依三宝”（原文五十页）。	It is better to save the deceased in accordance with this scripture’s teachings. During the intermediate state of dharmatā, this scripture gives the deceased twenty-one instructions; during the intermediate state of becoming, it gives twenty-four instructions, for a total of forty-five. Through so many instructions, “even one as stupid as an animal can be led to take refuge in the Three Jewels” (p. 50 of the original text).
我们知道畜牲是最愚痴的。人太愚痴了就会转胎为畜牲。我们前面讲了人有贪、嗔、痴三毒。贪、嗔、痴都具足的是地狱种子，贪心重的是饿鬼种子，愚痴重的是畜牲种子。	We know that animals are the most ignorant. When people are excessively ignorant, they are reborn as animals. As we explained earlier, people have the three poisons of greed, anger, and ignorance. Possessing all three—greed, anger, and ignorance—constitutes the seeds of hell; predominance of greed constitutes the seeds of hungry ghosts; and predominance of ignorance constitutes the seeds of animals.
经过本经这么多次的教导，就是再愚痴的人也可以让他皈依三宝（皈者，归家，回来。依者，依靠。	Through so many instructions in this scripture, even the most ignorant person can be led to take refuge in the Three Jewels. To take refuge means to return home, to come back; to rely means to depend upon.
三宝就是指佛、法、僧），至少可以使他不失人身！大家可不要小看这人身，人身难得啊！不得人身者千千万，万万千，得人身者只是极少数。整个世界不过几十亿人，不得人身的不知道有多少。	The Three Jewels refer to the Buddha, Dharma, and Saṅgha. At the very least, this can prevent one from losing one’s human body. Do not underestimate the human body: it is difficult to obtain. Those who do not obtain a human body are countless—thousands upon thousands, tens of thousands upon tens of thousands—whereas those who obtain one are exceedingly few. There are only several billion people in the entire world; how many beings have failed to obtain a human body, no one knows.

能够不失人身，而且能够生到善道的人就更少了。我们这个世上有善人、有恶人。有的家境很好，有的家境很苦很差，那就是恶趣人。	Those who not only retain a human body but are also born in favorable realms are even fewer. In this world, there are good people and bad people. Some have excellent family circumstances, while others live in severe poverty and hardship; the latter are people in unfortunate destinies.
比如刚从地狱里出来的鬼魂，就不能马上投胎为人，都是先投生在畜牲道里，就像蚊子、苍蝇等，让人一下子打死，然后再慢慢投生为人。初投生为人时都是很愚蠢、生活很苦。	For example, spirits that have just emerged from hell cannot immediately be reborn as human beings. They are first reborn in the animal realm, as mosquitoes or flies, for instance, so that people can kill them at once. Only afterward are they gradually reborn as human beings. When they are first reborn as humans, they are invariably very foolish and live lives of great hardship.
本法就可以使这些最下下根的人也能够不失人身，并能生到好的、有善缘、有佛法的地方，修习佛法直至成佛。而那些贤者，虽然在世上做人做得很好，但在活着的时候没有听过本经的教授，也仍然出不了六道轮回。	This Dharma can enable even those of the very lowest capacities not to lose their human bodies and to be born in good places with favorable conditions and the Buddha-Dharma, where they may cultivate the Buddha-Dharma until they attain Buddhahood. Yet even worthy people, though they conduct themselves very well in this world, cannot escape the cycle of rebirth in the six realms if, while alive, they have not heard the instructions of this scripture.
我们修佛法有圣贤位：十住、十行、十回向称为三贤位，十地称为圣位。在人世间也有圣贤位。成圣很难，成贤还比较容易。比如孔夫子就有七十二贤。就是有七十二个好学生，他们都是对人很好，肯帮助救济别人。	In Buddhist practice, there are stages of sages and worthies: the ten abodes, ten practices, and ten dedications are called the three stages of worthies, while the ten bhūmis are called the stages of sages. There are also sages and worthies in the human world. Becoming a sage is difficult, but becoming a worthy is relatively easier. For example, Confucius had seventy-two worthy disciples. That is, he had seventy-two good students, all of whom treated others well and were willing to help and relieve them.
虽然是好人，很贤德，但因为没有听到过这部经，或者没有理解本经的教义，更不知道死后中阴时期的各种境界，也只能是在生死大海中流转而已。	Although they are good and virtuous people, if they have not heard this scripture, or have not understood its teachings, and know nothing of the various states of the intermediate period after death, they can only continue to revolve in the great ocean of birth and death.

纵然十善升天（十善并不是做十桩善事，而是指我们的身、口、意三个方面：身有三个坏处，就是杀、盗、淫；意也有三个坏处，就是贪、嗔、痴；口有四个坏处，就是两舌、恶口、绮语、妄语。	Even if one is reborn in heaven through the ten wholesome actions—the ten wholesome actions do not mean doing ten good deeds, but refer to the three aspects of body, speech, and mind. The body has three faults: killing, stealing, and sexual misconduct; the mind also has three faults: greed, anger, and ignorance; and speech has four faults: divisive speech, harsh speech, frivolous speech, and false speech.
身三口四意三，这十个方面都好就是十善），生死也不能了。至多升到忉利天，就是玉皇大帝住的三十三天。等福享完了，又掉下来了，还是出不了六道轮回。	When the three aspects of body, four of speech, and three of mind are all wholesome, these are the ten wholesome actions—yet even rebirth in heaven does not bring liberation from birth and death. At most, one may rise to the Heaven of the Thirty-Three, where the Jade Emperor resides. When one's blessings have been exhausted, one falls again and still cannot escape the cycle of rebirth in the six realms.
本法是不需要我们入观、修道就可以成佛的最好的秘密法门。我们只要把本经熟读七遍，平时常常回忆不忘记，临命终时就能得度。所以又被誉为不修就能成佛的唯一法门。	This Dharma is the finest secret Dharma gate by which one can attain Buddhahood without entering meditation or cultivating the Way. We need only read this scripture thoroughly seven times and regularly recall it without forgetting it; then, at the end of life, we can be liberated. Thus it is also praised as the sole Dharma gate by which one can attain Buddhahood without practice.
说是这样说，其实我们现在时时刻刻想着经中的话就等于是修。如果我们看书，看过又忘了，那就糟了，临终就不能得度。所以现在要常常记忆，要熟悉经中的内容，就等于是不修而修。本法亦“为一切法中续部的心要”。	Although this is how it is described, continually keeping the words of the scripture in mind now is in fact itself practice. If we read the text and then forget what we have read, that is a serious problem: at the end of life, we will not be liberated. Therefore, we must constantly remember and become familiar with the contents of the scripture. This is equivalent to practicing without practice. This Dharma is also “the heart essence of the Continuation Tantras among all teachings.”
“续部”就是指一切法中最后一步，“心要”就是指心地法门。心地法门是练心的，最为重要（不是相法，像做气功是为了锻炼身体，这就是相法）。	“Continuation Tantras” refers to the final step among all teachings, while “heart essence” refers to the Mind-Ground Dharma Gate. The Mind-Ground Dharma Gate trains the mind and is of the utmost importance. It is not a form-based practice—for example, qigong is practiced to exercise the body, and this is a form-based practice.

因为我们本来都具有佛性，到那个时候本来就要放光，光明就是我们自己——这就是一切法门中最后一步的心要。这些道理非常重要，它不仅仅是为救度亡灵用的，还可以做为人世间生死常识的指南。	Because we all inherently possess Buddha-nature, at that time it naturally emits light; this luminosity is ourselves. This is the heart essence of the final step among all Dharma gates. These principles are extremely important. They are not intended solely for saving the deceased; they can also serve as a guide to the basic facts of birth and death in human life.
我们佛法（人称佛教）实在就是为了教育活在世上的人，不光是为了度死人的。现在的佛教徒搞错了，庙里都是在做佛事，赚钞票度亡灵。他们不能讲经，不能教育人。	Our Buddha-Dharma, which people call Buddhism, is truly intended to educate those living in this world, not merely to save the dead. Buddhists today have misunderstood this: temples are all occupied with performing Buddhist rites, making money, and saving the spirits of the dead. They cannot expound the scriptures or educate people.
其实真正的佛教应该教育大家，在社会上怎样处世为人，怎样积极为大众服务，死的时候怎样才能解脱，应该让大家知道、了解这些常识才好。可见佛教既是宗教，又是哲学；既是科学，又是社会学。	In fact, genuine Buddhism should teach everyone how to conduct themselves in society, how actively to serve the public, and how to attain liberation at death. It should enable everyone to know and understand these basic matters. Thus Buddhism is both religion and philosophy, both science and sociology.

（五）度亡时期注意事项十四条

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

这十四条注意事项，我们要一条条的记熟，错了就不好。下面我们分别讲解：	We must memorize these fourteen points of attention one by one. It would be bad to make mistakes. We shall now explain them separately.
第一条：“中阴救度法”是藏地超度亡者通用的办法，而在我们汉地超度亡者都是请和尚念念经，放放焰口，因为汉地很多人都不知道有这个法。	First: The “Method for Delivering Beings in the Intermediate State” is the common Tibetan method for assisting the deceased. In our Chinese regions, however, assisting the deceased generally consists of inviting monastics to recite sūtras and perform the Feeding of the Flaming Mouths ritual, because many people in China do not know of this Dharma.
在这本经里讲了我们死后每一天所见的不同境界，以及到时我们应该如何去做；还讲了我们应该如何教导亡者以及亡者得度之后的情况。根据西藏修道人的传述：有一个大喇嘛修道修得很好，已经证到“生死一如”的最高境界。	This scripture explains the different states we encounter on each day after death, and what we should do at that time. It also explains how we should instruct the deceased and what occurs after they are liberated. According to the accounts of

	Tibetan practitioners, there was a great lama who cultivated the Way very well and had already realized the supreme state in which birth and death are alike.
即生就是死，死就是生，没有生死。“如”者即不动也。	Birth itself is death, and death itself is birth; there is no birth or death. “Alike” means unmoving.
证到这个地步的这位大喇嘛，他体验了一下死亡的整个过程：断气时是什么样？到什么时候放光？到什么时候看见什么佛？他对经中所述每一天的境界，一一进行了体验，结果与本经所说的情况完全一致。	Having realized this level, the great lama experienced the entire process of death: what it is like when breathing ceases, when light appears, and when one sees which Buddha. He experienced, one by one, the states described in the scripture for each day, and the result corresponded exactly to what this scripture says.
这就充分证明了本经是正确的，是不容怀疑的。就像吕纯阳祖师成道后，想体验一下杀头是什么滋味？究竟有多么痛苦？体验之后他说：“就像头上顶着滚烫的油锅，走了四十里路，烫死了。	This fully proves that this scripture is correct and admits of no doubt. It is like Patriarch Lü Chunyang, who, after realizing the Way, wished to experience what beheading felt like and how painful it was. After experiencing it, he said: “It was as though one had balanced a cauldron of boiling oil on one’s head and walked forty li, until one was scalded to death.”
”这就叫“游戏三昧”，西藏的这位大喇嘛也是如此。所以无论是读经或行法的人（超度死者的人），都应该有至诚之心，要充分相信这本经。要专心致志虔诚地按照经文读诵或按经文给亡者讲解，不要马马虎虎的。	This is called “samādhi of play,” and the Tibetan great lama was the same. Therefore, whether one is reading the scripture or performing the Dharma for the deceased, one should have a most sincere heart and place complete faith in this scripture. One should recite it attentively and reverently according to its text, or explain it to the deceased according to its text; one must not be careless.
这样“则存亡俱获大利”。给亡者讲法的人就是“存”，死的人就是“亡”，二者都会获得很大的利益。因为死者得度成佛当然得到很大的利益，行法的人救度众生也有很大的功德。	In this way, “both the living and the dead obtain great benefit.” The person who teaches the Dharma to the deceased is the “living,” and the person who has died is the “dead”; both receive great benefit. The deceased naturally receives great benefit by being liberated and attaining Buddhahood, while the person performing the Dharma also gains great merit and virtue by delivering sentient beings.
另外行法的人一遍一遍地给亡者读诵，对经文就熟悉了。他读一遍印象就深一点，这样经文就深深地印在他的八识之中，基础就稳固了。到临命终时纵然没有别人为他行法，遇到中有境界现前时，他也能马上明白，自己就可以救度自己了。	Furthermore, as the person performing the Dharma recites the text to the deceased again and again, they become familiar with it. Each recitation leaves a deeper impression, so that the text becomes deeply imprinted in their eighth

	consciousness and their foundation becomes secure. When the time of death arrives, even if no one performs the Dharma for them, they will immediately understand when the states of the intermediate state appear, and will be able to liberate themselves.
第二条：佛法三藏十二部，汪洋浩瀚，博大精深。如果没有研习过的人，不免望洋兴叹，无从下手。其实千经万论无非是直指众生自性，故明白自己的本心，见到自己的本性，就是佛法的精髓，成道的关键。	Second: The Buddhist teachings—the three baskets and twelve divisions—are vast as an ocean, broad and profound. Those who have not studied them cannot avoid sighing before such immensity, not knowing where to begin. Yet the thousands of sūtras and treatises do no more than point directly to sentient beings' intrinsic nature. Thus, understanding one's own original mind and seeing one's own true nature are the essence of Buddhism and the key to realizing the Way.
本经为密部至高无上的大法，其中有许多义理与专有名词在显教的经典中都见不到。	This scripture is a supreme Dharma of the Esoteric teachings. It contains many principles and technical terms that are not found in the scriptures of Exoteric Buddhism.
孙居士恐怕度亡时，行法的人对死者能否领悟经义没有把握而产生疑虑，所以他再次提请读者注意：如果是为了自己研习本法，则应当对于经文义理，通达熟悉理解为上。	Lay Practitioner Sun feared that, when assisting the deceased, practitioners might become doubtful because they were uncertain whether the deceased could comprehend the meaning of the scripture. He therefore again calls readers' attention to this point: if one studies this Dharma for oneself, one should thoroughly master, become familiar with, and understand the meaning of the scripture.
如果是为他人行法，只需要依照本经高声宣读即可，但必须心念专一，口齿清晰，字句分明，亡者必可得度。为什么呢？一是因为此法有大威力加持，诵本经的功效和念密咒（即真言）的功效一样；二是因为在中有时期亡者六根聪明伶俐九倍于生前，即使是生前愚痴迟钝的文盲，一旦听闻到本经的教导，也可立即解脱。	If one is performing the Dharma for another person, one need only proclaim this scripture aloud according to its text. Yet one must keep one's mind one-pointed, articulate clearly, and distinguish every word and sentence; then the deceased will certainly be liberated. Why? First, this Dharma possesses the blessings of great power, and the efficacy of reciting this scripture is the same as that of reciting esoteric mantras, that is, true words. Second, during the intermediate state, the deceased's six sense faculties are nine times sharper than they were in life. Even an illiterate person who was foolish and dull in life can be immediately liberated upon hearing the teachings of this scripture.

第三条：在我们汉地人死之后，要超度亡者常有延僧放焰口的习俗。放焰口是密法中的一部大法，也叫瑜伽焰口施食。“焰口”这两个字有两种含义。一种含义是形容饿鬼道的饿鬼。	Third: After someone dies in our Chinese regions, it is customary to invite monastics to perform the Feeding of the Flaming Mouths ritual in order to assist the deceased. The Feeding of the Flaming Mouths is a major Dharma of Esoteric Buddhism, also called the Yoga Feeding of the Flaming Mouths. The two characters “Flaming Mouths” have two meanings. One describes the hungry ghosts of the hungry ghost realm.
因为饿鬼道的饿鬼嘴里都喷火，像火焰，不能吃东西所以叫“焰口”。佛在《盂兰盆经》中讲到，目犍莲的母亲因为业障重，落入饿鬼道，不能吃东西。	The hungry ghosts of the hungry ghost realm all emit fire from their mouths, like flames. Since they cannot eat, they are called “Flaming Mouths.” The Buddha relates in the Ullambana Sūtra that Maudgalyāyana’s mother, because of her heavy karmic obstacles, fell into the hungry ghost realm and could not eat.
目犍莲想救他的母亲，给她送东西吃，结果她一拿到手里就变成了焦炭，不能吃。所以饿鬼都很痛苦。“焰口”的另一种含义是特指主宰饿鬼道的佛。在六道里每一道都有佛来主宰。因为佛是大慈大悲的，要利益一切众生。	Maudgalyāyana wished to save his mother and brought her food, but as soon as she took it in her hands, it turned into charcoal and could not be eaten. Thus hungry ghosts suffer greatly. The other meaning of “Flaming Mouths” refers specifically to the Buddha who presides over the hungry ghost realm. In each of the six realms, a Buddha presides. Since Buddhas are greatly compassionate, they seek to benefit all sentient beings.
饿鬼道的饿鬼这么苦，佛也想救度他们，于是就化身成饿鬼，他也是满口喷火，和这些饿鬼一样。因为他要恒顺众生，和饿鬼们相近，才好给他们说法。就像文殊菩萨要度猪，就化个猪身和猪在一块。	The hungry ghosts of the hungry ghost realm suffer so greatly that the Buddha also wishes to deliver them. He therefore manifests as a hungry ghost, with fire issuing from his mouth just like theirs. Since he must accord with sentient beings and draw near to the hungry ghosts, he can then teach them the Dharma. It is like Mañjuśrī Bodhisattva, who, in order to deliver pigs, manifests a pig’s body and stays among them.
这样化身同类，才便于接引他们。所以住在饿鬼道，主宰饿鬼道的佛的名字就叫“焰口”。瑜伽焰口施食就是请佛以法力加持，让饿鬼嘴里的火焰能够熄灭，可以得到法食，得到救度。	Only by manifesting in the same kind can one conveniently guide them. Thus, the Buddha dwelling in and presiding over the hungry ghost realm is called “Flaming Mouths.” The Yoga Feeding of the Flaming Mouths asks the Buddha to confer blessings through the power of the Dharma, so that the flames in hungry ghosts’ mouths may be extinguished, enabling them to receive Dharma food and be delivered.

这个习俗好不好呢？当然假如亡者真的变成了饿鬼，没有东西吃饿得要死，给他放一台焰口帮助他，这是一件好事。对于饿鬼有很大的利益。佛法就是要对活在世上的（阳间）和死亡的（阴间）众生都要有利，叫冥阳两利。	Is this custom good? Certainly, if the deceased has truly become a hungry ghost and is starving to death for lack of food, then performing a Feeding of the Flaming Mouths ritual to help them is a good thing. It greatly benefits hungry ghosts. Buddhism should benefit both the sentient beings who are alive in this world, the realm of the living, and those who have died, the realm of the dead. This is called benefiting both the living and the dead.
饿鬼本来不能吃东西，现在能让他吃了，能从饿鬼道里超度出来，这多好啊！但要注意瑜伽焰口施食是针对饿鬼道的饿鬼，不是超度亡者通用的方法。	Hungry ghosts originally cannot eat; if they can now be enabled to eat and be delivered out of the hungry ghost realm, how good that is! But one must note that the Yoga Feeding of the Flaming Mouths is directed toward hungry ghosts in the hungry ghost realm; it is not a universally applicable method for assisting the deceased.
因为在中有时期，死亡的人并不是个个业障都这么重，都要堕到饿鬼道，尤其是在中阴阶段（七七四十九天之内）更不是这样！六道是随业轮转的，在世上做好事修善业的就升天，善恶夹杂的就投胎人道，地狱、饿鬼、畜牲是三恶道，是最坏的道。	For during the intermediate state, not every person who has died has karmic obstacles so heavy that they must fall into the hungry ghost realm. This is especially not so during the intermediate-state period, within the forty-nine days. The six realms turn in accordance with karma: those who do good deeds and cultivate wholesome karma in this world ascend to the heavens; those whose good and evil karma are mixed are reborn in the human realm; and the hells, hungry ghosts, and animals are the three lower realms, the worst realms.
死了之后都放焰口，岂不是认为人人都这么坏，都要堕到饿鬼道里去了。所以这样做不对！我们修心中心法，六印做完之后借法力的加持和佛力的加被，就不会堕入三恶道。	If the Feeding of the Flaming Mouths is performed for everyone after death, would that not mean assuming that everyone is so bad that they must fall into the hungry ghost realm? Therefore, this is not right. Those of us who cultivate the Heart-of-Heart Dharma, after completing the six mudrās, will not fall into the three lower realms through the blessings of Dharma power and the Buddha's blessings.
这样我们放焰口还有什么用呢？！所以在中有时期不需要放焰口，还是应以《中有教授听闻解脱密法》对亡者施法为好。对他说明死亡的经过情形，教他认取光明，就可以被超度，可以证成报身佛。这是对亡者最有利的救度方法。所以还是应以本法来代替放焰口更好。	What use, then, is the Feeding of the Flaming Mouths for us? During the intermediate-state period, there is no need to perform it. It is better instead to perform the Dharma for the deceased using Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State. Explain to them the course and

	circumstances of death, and teach them to recognize the clear light. They can then be delivered and realize the sambhogakāya Buddha. This is the most beneficial method of deliverance for the deceased. Therefore, it is better to use this Dharma in place of the Feeding of the Flaming Mouths.
请和尚放焰口做佛事，看起来是做好事，其实并不好。因为你也请和尚做佛事，他也请和尚做佛事。弄的和尚没有时间来修法。	Inviting monastics to perform the Feeding of the Flaming Mouths and conduct Buddhist services may appear to be doing good, but in fact it is not good. You invite monastics to conduct services, and others do the same, with the result that monastics have no time to cultivate the Dharma.
以前南山宗的祖师就针对当时的社会现象说：“现在这些居士都来请和尚做佛事，实际上是害了这些师父！他们非但没有功德而且还有罪。”因为他们出家并不是为做佛事赚钞票的。	In the past, a patriarch of the Nanshan school addressed the social conditions of his time, saying: “These lay practitioners now all invite monastics to conduct Buddhist services. In fact, they are harming these teachers! Not only do they gain no merit and virtue; they also incur wrongdoing.” This is because monastics did not leave home in order to conduct Buddhist services and earn money.
他们是为了修行成道，了脱生死，出六道轮回的。你们害得他们没有功夫修道，一天到晚赶经忏还来不及，所以你们非但没有功德还有罪。因此我劝大家还是不要这样做。	They left home to cultivate practice and realize the Way, to be liberated from birth and death, and to leave the cycle of rebirth in the six realms. You cause them to have no time to cultivate the Way; they are busy from morning to night rushing from one sūtra-recitation and repentance service to another. Thus, you not only gain no merit and virtue but also incur wrongdoing. I therefore urge everyone not to do this.
另外这些师父接受你们的请求，没有功夫或来不及做时，就难免夹杂一些虚伪的东西。我亲眼见到有些庙里做法事时，人数不够，就随便拉两个乡下人来凑凑数。他们也不知道怎么念经，怎么敲打法器。	Furthermore, when these teachers accept your requests but lack time or cannot keep up, it is inevitable that some falsehood will be mixed in. I have personally seen temples where, when there were not enough people to conduct a ritual, they casually pulled in two country people simply to make up the numbers. These people did not know how to recite sūtras or strike the Dharma instruments.

给他们把袈裟披上，边上的人说敲，他就叮叮咚咚地敲，也不知道什么时候停，边上的人叫他停时他才停。这些都是很虚伪的。另外他们念的经忏是不是就算数呢？也不算数。因为“打水陆”时要出黄榜。	They put monastic robes on them. When someone beside them told them to strike, they would bang away, not knowing when to stop; only when someone beside them told them to stop would they stop. All this is quite false. And do the sūtra recitations and repentance services they perform really count? They do not. For when a Water and Land Dharma Assembly is held, a yellow proclamation must be issued.
黄纸上都写着：什么经要念多少部，什么经念多少部。但因为一趟一趟的水陆接踵而来，他们根本来不及念，所以就念得少了。	The yellow paper states how many copies of each sūtra are to be recited. But because one Water and Land Dharma Assembly follows immediately after another, they simply have no time to recite them, and so they recite fewer than required.
有两个法师亲口对我说：“唉！我们欠的经债，不知道怎么来补偿！榜上都写了《法华经》要念多少部，而我们来不及没有念，都用《观世音菩萨普门品》代替了。	Two Dharma teachers personally told me: “Alas! We do not know how we can repay the debt we owe for these sūtras. The proclamation states how many copies of the Lotus Sūtra must be recited, but we did not have time to recite them, so we used the Universal Gateway Chapter of Avalokiteśvara Bodhisattva instead.”
”所以这些师父们当然也有罪，因为他们与经不相应，欠下了经债。欠债难还啊！那么这个罪还是由居士们造成的。所以还是以本法代替放焰口比较好。大家要把本法弄熟悉、弄精通，当什么地方有人死了，就可以去帮助他们来超度亡者，这样比较好。这样做更有利于亡者，使亡者能够真正得度，所以功德更大。	Therefore, these teachers naturally also incur wrongdoing, because they do not accord with the scriptures and have incurred a debt of sūtra recitations. A debt is hard to repay! Yet this wrongdoing is caused by lay practitioners. Thus, it is better to use this Dharma in place of the Feeding of the Flaming Mouths. Everyone should become familiar with and master this Dharma, so that whenever someone dies somewhere, you can go and help deliver the deceased. This is better. It benefits the deceased more, enabling them truly to be liberated, and thus the merit and virtue are greater.
焰口并不是佛说的，是一些大祖师根据佛所讲的经义，用一些相关的咒语组织起来的（比如在放焰口用的本子里，就有很多苏东坡写的句子。苏大学士的文学、诗词歌赋都很好）。	The Feeding of the Flaming Mouths was not spoken by the Buddha. It was compiled by great patriarchs on the basis of the principles taught by the Buddha, using related mantras. For example, the ritual text used for the Feeding of the Flaming Mouths contains many lines written by Su Dongpo. Academician Su was excellent in literature, poetry, lyrics, and rhapsodies.

放焰口用的本子并不相同，但里面的咒语是一样的。在焰口本子里有各种各样的咒（像变食咒等等），这些咒语都很好。在我们的功课本里这些咒也都有。任何一个法门不管是净土宗，还是禅宗，还是其他什么宗，都离不开密法，都离不开密咒。	The manuals used for the flaming-mouth rite are not all the same, but the mantras in them are identical. Flaming-mouth manuals contain many different mantras, such as the Food-Transformation Mantra; all these mantras are excellent. Our daily-service books also contain them. No dharma gate—whether the Pure Land school, the Chan school, or any other school—can do without Esoteric Buddhism or Esoteric mantras.
实施中阴救度法“最好由曾学密宗或具有戒行之高僧，或居士娴习颇哇法及本法者专门为人教授念诵，执以为业”。	In carrying out the practice of liberation in the intermediate state, “it is best for an eminent monk who has studied Esoteric Buddhism or possesses precepts and conduct, or for a lay practitioner well versed in the practice of phowa and this Dharma, to give specialized instruction and recite it for others, taking it as an occupation.”
在西藏的喇嘛非常多，但在内地喇嘛及阿阇黎金刚上师却很难遇到（阿阇黎汉译就是金刚上师，他能够教授众生，能传法）。有道行的人也很难遇到。现在中国的出家人很多，但大半都是对佛法不大通的人。	There are many lamas in Tibet, but in the interior it is very difficult to encounter lamas, acharyas, or vajra masters. (Acharya is translated into Chinese as vajra master; such a person can instruct sentient beings and transmit the Dharma.) It is also difficult to encounter people of genuine attainment. There are now many monastics in China, but more than half have little understanding of the Buddhadharma.
有戒行的高僧就是指具足戒行不破戒。现在的出家人都是破戒者多，持戒者少。十个当中就有八九个都是破戒的。我就曾看见，礼拜六快下班了，他们把和尚衣服脱掉，便衣一穿，帽子一戴就出去了。不知道做什么事情去了。	An eminent monk who possesses precepts and conduct is one who fully observes the precepts and has not broken them. Nowadays, among monastics, those who have broken the precepts are many, while those who uphold them are few. Of every ten, eight or nine have broken the precepts. I have seen this myself: when Saturday was nearly over, they took off their monastic robes, put on lay clothes, donned hats, and went out. Who knows what they went out to do?
有的是坐小汽车回家看老婆孩子去了。我在普陀山说法的时候，曾看见有个师父正在帮人家做佛事，他的老婆孩子一大群都来喊他：“我们现在要收稻子了，快回去吧。”这还成和尚吗？！都破戒了，看着就不像个和尚。	Some drove home in cars to see their wives and children. When I was teaching the Dharma on Mount Putuo, I saw a monastic performing a Buddhist rite for someone. His wife and a whole group of children came and called to him: “We are harvesting the rice now—come home quickly!” Can this still be called being a monk?! They had all

	broken the precepts; they did not even look like monastics.
如果不具足戒行就不能称其为和尚！所以现在具足戒行的高僧的确是很少。在家居士如果对颇哇法或本法很熟习（娴习就是熟习），也可以请这些人来为亡者念诵。但在家居士平常有工作，也没有时间专门从事念诵。	If one does not fully possess precepts and conduct, one cannot be called a monk. Thus, eminent monks who fully possess precepts and conduct are indeed very rare today. If lay practitioners are thoroughly familiar with the practice of phowa or with this Dharma—being well versed means being thoroughly familiar—they may also be invited to recite for the deceased. But lay practitioners ordinarily have jobs and do not have time to devote themselves specifically to recitation.
所以我劝大家都来学密宗，因为本法后面都是密咒，念这些咒就是学密宗。因此最好有一些阿阇黎、喇嘛，或具足戒行的高僧、或熟悉本法的在家居士能以此作为自己的工作（这是孙景风居士讲的）。	Therefore, I urge everyone to study Esoteric Buddhism, because the latter part of this Dharma consists entirely of Esoteric mantras; reciting these mantras is studying Esoteric Buddhism. Thus, it would be best if some acharyas, lamas, eminent monks who fully possess precepts and conduct, or lay practitioners familiar with this Dharma could take this as their work. (This was stated by lay practitioner Sun Jingfeng.)
三百六十行，也可以把这件事执以为业。假如把这件事执以为业，收钞票赚钱也不好。因为这样做就是贩卖如来！就是以佛菩萨的法作为营业的工具。佛在世时也没有给人诵经念咒超度亡灵。	Among the three hundred and sixty trades, one may also take this matter as an occupation. But if one takes it as an occupation and collects money to make a living, that is not good. To do so is to peddle the Tathāgata; it is to use the Dharma of the Buddhas and bodhisattvas as a tool of business. When the Buddha was in the world, he did not recite sūtras or mantras for people in order to deliver the spirits of the dead.
佛经上也没有这样的话，那么做佛事是怎么来的呢？因为从前的和尚都是在山林里用功修法，有的在山上搭个茅蓬，有的住在庵或庙里。因为这些师父们不工作，无法生活，所以山下的居士们常常给他们送供养。	There is nothing like this in the Buddhist sūtras either. So how did the performance of Buddhist rites arise? In the past, monks practiced diligently in mountains and forests. Some put up thatched huts in the mountains, while others lived in hermitages or temples. Because these monastics did not work and could not support themselves, lay practitioners at the foot of the mountain often brought them offerings.
师父们受到供养就要有所报答。这样居士家里有什么事情，师父们就帮他们念几句经，诵几句咒回向回向。做佛事就是这么来的。渐渐的就变成拿钞票了。再渐渐的	Having received offerings, the monastics had to give something in return. Thus, when something occurred in a lay practitioner's household, the monastics would help by reciting a few lines of

就定下规矩来：水陆一堂五万块，普佛一堂五百块等等。	sūtra, chanting a few mantras, and dedicating the merit. This is how Buddhist rites arose. Gradually, they became a matter of taking money. Then, gradually, fixed rules were established: fifty thousand yuan for one water-and-land rite, five hundred yuan for one universal-Buddha rite, and so forth.
其实佛经上没有这么回事。如果执以为业，不拿钞票帮助别人超度亡者，对于死亡的人是很有利益的。因为你利于别人，无形当中就做了大功德，反过来如果你是为了拿钞票就坏了，就没有功德。所以我们说：“随喜功德最大。	In fact, there is nothing of this sort in the Buddhist sūtras. If one takes it as an occupation and helps deliver the deceased without taking payment, it is greatly beneficial for those who have died. Because one benefits others, one thereby performs great merit and virtue without realizing it. Conversely, if one does it for payment, it becomes spoiled and there is no merit. Therefore, we say: “Rejoicing in others’ merit is the greatest merit.
”今天碰到这个事情，好！我来帮你忙，给你念一念咒，并不希望得到人家的报酬，这样最好。多给别人念，自己也熟悉了。多念一遍就多熟悉一次。将来临死的时候不要人家的帮助，自己就明白了。光一发现，和光合上去，自己就解脱了。所以做这个事情是一举而两利，就是冥阳两利，这样多好啊！	”When you encounter such a matter today, good! I will help you and recite some mantras for you, without hoping to receive any compensation from others. That is best. The more you recite for others, the more familiar you become with it yourself. Each additional recitation makes you more familiar with it. When you are about to die in the future, you will not need anyone else’s help; you will understand for yourself. As soon as the light appears, unite with it, and you will be liberated. Thus, doing this brings two benefits in a single act: it benefits both the dead and the living. How good that is!
第四条：全部密法施行时可分为四个阶段：	Fourth point: The complete Esoteric practice may be carried out in four stages:
第一阶段：就是濒死之人（即快死的人，濒即临近）应有死相出现。死相有两大类：第一个死相为五根败坏。就是我们的眼、耳、鼻、舌、身要坏了。眼根坏的时候视觉不明。	First stage: Signs of death should appear in a person who is near death—that is, someone about to die; bin means “near.” There are two broad categories of death signs. The first is the deterioration of the five faculties: the eyes, ears, nose, tongue, and body begin to fail. When the eye faculty fails, vision becomes unclear.
本来我们的眼睛都有亮光，到眼根坏的时候就像退了光的珍珠一样没有光彩了，眼珠也呆滞不动了。有神经病的人眼珠也是呆滞不动的。人要死时眼根坏就是这个样子，可以看得出来。耳根坏则听不见声音了。	Ordinarily, our eyes have brightness. When the eye faculty fails, they become like pearls that have lost their luster, without radiance; the eyeballs also become dull and motionless. The eyeballs of people with mental illness may likewise be dull and motionless. When a person is about to die and the

	eye faculty fails, it is like this and can be seen. When the ear faculty fails, one can no longer hear sounds.
你喊他，他也听不到。这就是耳根坏了。鼻根坏则鼻柱歪斜，就是鼻梁歪了。舌根坏则语言涩滞。就像大舌头，讲话也讲不清楚。喝醉了酒之后也是这样讲话讲不清楚。	You may call to the person, but he cannot hear you. This is the failure of the ear faculty. When the nose faculty fails, the nose bridge becomes crooked. When the tongue faculty fails, speech becomes labored and sluggish. It is like being tongue-tied: one cannot speak clearly. After becoming drunk, one likewise cannot speak clearly.
身根坏时身体重的搬也搬不动，这是第一种死相——五根败坏。大家一定要记清楚，看到这些现象出现时就知道他快死了，就要给他行法了。不要错过时间。第二个死相为四大消融。我们活的时候四大是融合的。	When the body faculty fails, the body becomes so heavy that it cannot be moved even by lifting it. This is the first kind of death sign—the deterioration of the five faculties. Everyone must remember this clearly. When these signs appear, know that the person is nearing death and the practice must be performed for them. Do not miss the time. The second death sign is the dissolution of the four elements. While we are alive, the four elements are integrated.
现在快死了四大就要消融（融就是融化），就要坏了。我们的皮肤、肌肉、骨头都属于地大。地大坏时身体就僵硬了，变得非常沉重，动也动不了了。血液、唾液等流动的属于水大。那时候血液凝止了，心脏就要停止跳动。	Now, as death approaches, the four elements begin to dissolve—rong means “to melt”—and to fail. Our skin, muscles, and bones all belong to the earth element. When the earth element fails, the body becomes rigid, extremely heavy, and unable to move. Blood, saliva, and other flowing substances belong to the water element. At that time, the blood congeals, and the heart is about to stop beating.
体温属火大，坏则身冷。我们每个人都有三十六、七度的温度，身根要坏的时候就是火大要坏了，身体就变冷了。所以我们只要摸摸他身上还有热气，那就还好。如果慢慢变冷就是火大消融了。气息就是我们的呼吸，属于风大。	Body temperature belongs to the fire element; when it fails, the body becomes cold. Each of us has a temperature of thirty-six or thirty-seven degrees. When the body faculty is about to fail, the fire element is about to fail and the body becomes cold. Therefore, if we touch the person and there is still warmth in the body, things are still all right. If the body gradually becomes cold, the fire element is dissolving. Breath—our respiration—belongs to the wind element.
坏的时候就只有出气，没有入气（即不能吸气了）。人要死的时候，喉咙中都有口痰，叫海底痰，“呼噜……呼噜……”作响，吸也吸不清爽。最后这一口痰一落就	When it fails, there is only exhalation and no inhalation—that is, one can no longer breathe in. When a person is about to die, there is phlegm in the throat, called “phlegm from the ocean floor,”

断气了。这就是两种死相，病者的家属及行法者都要特别注意。	making a “gurgle … gurgle …” sound; even inhaling does not clear it. When this final phlegm drops, the breath ceases. These are the two kinds of death signs, to which both the patient’s family and those performing the practice must pay particular attention.
当这些现象出现时就要给他修“颇哇法”。“颇哇法”怎么修呢？我们前面讲过了，就是要把中脉脉管观想明亮，像日光灯一样，中间有个明点。用“嘿——”把它升起来，再用“嗄——”把它降落。	When these signs appear, one should perform the “practice of phowa” for the person. How is the practice of phowa performed? We have explained it earlier: visualize the central channel as bright, like a fluorescent lamp, with a luminous point in its center. Use “hei—” to raise it, then use “ga—” to lower it.
到走的时候用“啪——”把这个明点打出去就解脱了。	At the moment of departure, use “pa—” to strike this luminous point out, and one will be liberated.
死者在世时曾修过“颇哇法”，脉管已经通了，并已有验证的人，在他死相现前时只要提醒他：“现在时间已经到了，注意用‘嘿——’升起，升起之后用‘啪——’破掉，这样你就能往生极乐世界了”。	If the deceased practiced phowa during life, has opened the channel, and has received verification, then when the signs of death appear, one need only remind the person: “Now the time has come. Be attentive: use ‘hei—’ to raise it, and after raising it, use ‘pa—’ to break through it. In this way, you can be reborn in the Land of Ultimate Bliss.”
只要这样提醒他就行了，但这必须是对于修“颇哇法”已有验证的人。现在，在西藏不是有用吉祥草插头顶梵穴的吗？我们的身体有九孔，梵穴是其中一孔。只是大家不知道这个孔，用吉祥草分开之后一插就插进去了。	It is sufficient simply to remind the person in this way, but this applies only to someone who has received verification in practicing phowa. Now, in Tibet, do they not insert kuśa grass into the brahma aperture at the crown of the head? Our bodies have nine apertures, and the brahma aperture is one of them. People simply do not know this aperture; after parting the hair with kuśa grass, they insert it and it goes in.
但这并不是脉管真正的通了。只不过是让修法的人心里有个安慰：“噢，我的脉管通了”。其实不是！他还没有观怎么就通了呢？要把脉管观通、观亮才行。插吉祥草只不过是象征性的开顶，不是真正的开顶。	But this does not mean that the channel has truly been opened. It merely gives the practitioner some reassurance: “Oh, my channel has opened.” In fact, it has not. How could it be open before one has even visualized it? One must visualize the channel as open and bright. Inserting kuśa grass is only a symbolic opening of the crown; it is not a genuine opening of the crown.
真正的开顶，顶上要有黄水流出来。人死的时候也是这样，总有一孔要流黄水。真正开顶是要有验证的。真正修法有验证的人就无需他人再来帮助，他自己就能解脱	In a genuine opening of the crown, yellow fluid should flow from the top of the head. It is the same when a person dies: fluid will always flow from one

了。我们只需提醒他一声就行了。另外我们还可以帮他多念度亡等咒，就是我们后面所说的很多咒，如“六道金刚咒”、“听闻解脱咒”、“本觉大密咒”等等。	of the apertures. A genuine opening of the crown requires verification. A person who has truly practiced and received verification needs no further help from others and can attain liberation on their own. We need only give a reminder. In addition, we may help by reciting many mantras for delivering the deceased, such as the “Six Realms Vajra Mantra,” the “Mantra of Liberation Through Hearing,” and the “Great Secret Mantra of Original Awakening,” among others.
如果是没有修过“颇哇法”的人怎么办呢？也有个办法可以帮助他。我们修过密宗的人都知道运气和发气。这时要观想他的灵性从他的脚底由下向上推移，一直上到头顶上，然后“啪——”的破开就出去了。可以这样帮他修。	What if someone has not practiced phowa? There is also a method for helping them. Those of us who have practiced Esoteric Buddhism all know how to direct and emit qi. At this time, visualize the person’s spiritual essence being pushed upward from the soles of the feet, all the way to the crown of the head; then, with “pa—,” break it open and send it out. One may help the person practice in this way.
但一定要由修密法有相当程度的人才能做到。不然你的气放出去没有力量。如果是平时没有修过密法，对密法素无研习的人怎么办呢？孙居士也想了个办法，就是对他应作下面的念诵。第一、指示明光寻求大道文。	But this can be done only by someone who has attained a considerable level in Esoteric practice. Otherwise, the qi you emit will lack power. What if the person has ordinarily not practiced Esoteric Buddhism and has never studied it? Lay practitioner Sun also devised a method: the following texts should be recited for that person. First, Instructions on Seeking the Great Way Through the Clear Light.
第二、四大融入指示文。第三、发心证认死位明光文。第四、明光直指教授。我们现在只要知道这些经文的名字是什么就行了，内容以后再讲。对于生前已修过“颇哇法”的人就不用念这几段文字了。	Second, Instructions on the Dissolution of the Four Elements. Third, Verses for Arousing the Resolve to Recognize the Clear Light at the Time of Death. Fourth, Direct Instructions on the Clear Light. For now, we need only know the names of these texts; their contents will be explained later. These passages need not be recited for someone who practiced phowa during life.
对于素无研习密法的人就要一遍一遍的念，不计遍数。我们度亡要分好几个阶段，这是第一阶段。要在这个人还没有断气时做，等断气再做就来不及了。所以这几段文字大家一定要把它弄懂、念熟，这样才能帮助别人。	For someone who has never studied Esoteric Buddhism, they should be recited over and over, without counting the number of recitations. Our practice of delivering the deceased is divided into several stages, and this is the first stage. It must be done while the person has not yet ceased breathing; if it is done after the breath has ceased,

	it will be too late. Therefore, everyone must understand these passages and become fluent in reciting them, so as to be able to help others.
第二阶段：当亡者死相（就是前面讲的五根败坏、四大消融）全现，气息已完全断了（上面讲的是气息还没有断的时候，现在讲的是气已经断的时候，这一点大家要注意），这个时候，再经过二、三十分钟就要加诵以下的经偈。	Second stage: When all the signs of death have appeared in the deceased—that is, the decay of the five faculties and the dissolution of the four elements discussed earlier—and breathing has completely ceased (the preceding discussion concerned the time before breathing had ceased; now we are discussing the time after it has ceased, so everyone should note this), then after another twenty or thirty minutes, begin additionally reciting the following sūtra verses.
即：第五、本尊道场观。第六、法性中有指授及六句要偈。第七、令其认识本来面目教授。这三段文字和我们前面讲的四段文字加起来共七段。这七段文字要轮番念诵直至死位中有时期结束。	That is: fifth, Visualization of the Yidam and Maṇḍala; sixth, Instructions on the Intermediate State of Dharmatā and the Six Essential Verses; and seventh, Instructions for Recognizing One's Original Nature. Together with the four passages discussed earlier, these make seven passages. Recite these seven passages in rotation until the period of the intermediate state at the time of death has ended.
要度人就不要怕麻烦，不能随便念两遍就算了。要不计遍数的念。因为前面的念诵他没有听到，后面的念诵他也许能听到，那样他就能得度。所以在死后三天半到四天之间要不计遍数的天天念诵。不要去请和尚放焰口。	If you wish to liberate someone, do not fear inconvenience. You cannot merely recite the texts twice and consider the matter finished. Recite them without counting the number of times. The deceased may not have heard the earlier recitations but may hear the later ones, and thereby be liberated. Therefore, from three and a half to four days after death, recite them every day without counting the number of repetitions. Do not invite monks to perform the Flaming Mouth ritual.
因为这四天之内是死位中有时期，亡者还处在迷闷阶段，识神还是昏昏沉沉的不清楚。所以要多次念诵希望他能听到，听到了就解脱了。这就是第二阶段的行法。	For during these four days, the deceased is in the period of the intermediate state at the time of death, still in a state of confused stupor, and the consciousness remains unclear and muddled. Therefore, recite the texts many times in the hope that the deceased may hear them. Upon hearing them, the deceased will be liberated. This is the practice of the second stage.

以上这七段偈文都是为了教亡者认识本来面目的。关于本来面目我们应该现在就能认识清楚才好。本来面目就是没有面目的面目，这一点大家要注意。不是有男相、女相；老相、少相；长脸、圆脸。	These seven sets of verses are all intended to teach the deceased to recognize the Original Face. It would be best if we ourselves could clearly recognize the Original Face now. The Original Face is the face that has no face; everyone should take careful note of this. It is not a male appearance or a female appearance, an old appearance or a young appearance, a long face or a round face.
一切相都没有！实相无相，就是大光明。我们修法明心见性就是要认识本来面目。从前禅宗人参禅就参“父母未生之前是什么样？”父母现在把我们生下来，有男、有女、有肥、有瘦等相。	There are no appearances at all! True reality is without appearance; it is the great light. In practicing the Dharma to realize the mind and see one’s true nature, we seek to recognize the Original Face. In the past, Chan practitioners investigated the question, “What were you like before your parents gave birth to you?” Now that our parents have given birth to us, we have such appearances as male or female, fat or thin.
那么没有生之前是什么样呢？有位师父时时刻刻参这个话头，参了好几年也不能开悟。有一天他出去游玩，正好碰到两个邻居打架。你打我，我骂你，丑秽不堪。	So what were we like before we were born? There was a master who investigated this huatou at every moment. He did so for several years without attaining awakening. One day, while out for a stroll, he happened upon two neighbors fighting. One struck the other, and the other cursed back; it was utterly ugly and foul.
有一个人出来劝架：“哎呀，都是街坊邻居，天天见面怎么能这样没有面目！”他一听：“怎么这样没有面目”，“噢——”他开悟了。原来就是没有面目的面目！有个面目就不是了。	Someone came out to break up the fight: “Oh dear! You are neighbors who see one another every day. How can you behave in such a shameless manner?” On hearing, “How can you behave in such a shameless manner?” he exclaimed, “Oh!” and awakened. It was precisely the face that has no face! If there is a face, it is not it.
曾经有人问我：“我今天打座打得很好，看到了精灵像，我大概是个精灵吧？”我说他这是见鬼了！凡是有相的都不是。所以现在就要认识本来面目，这样到死位中有时才容易得度。	Someone once asked me, “Today my meditation was very good. I saw the form of a spirit; perhaps I am a spirit?” I told him that he had seen a ghost! Whatever has appearance is not it. Therefore, we must recognize the Original Face now, so that we may more readily be liberated when in the intermediate state at the time of death.
第三阶段：到了死者断气的第五天，就是死位中有时期已过，不再昏沉迷闷了。这时中阴身渐渐的清醒过来，有点明白了。这就到了法性中有时期。法性中有时期就是本性光明大现的时候。	Third stage: On the fifth day after the deceased has stopped breathing, the period of the intermediate state at the time of death has passed, and the deceased is no longer sunk in confused stupor. At

	this time, the intermediate-state body gradually regains clarity and begins to understand somewhat. This is the period of the intermediate state of Dharmatā. The period of the intermediate state of Dharmatā is the time when the light of intrinsic nature manifests in great fullness.
如果这时他醒悟了，马上与光明合上去就能超脱成报身佛了。在这段时间应当依照本法的规定，每天各诵经偈一种。应当诵什么经，诵什么偈子，诵法在后面都讲的清清爽爽。但是要按照顺序念，不要前后颠倒。	If the deceased awakens at this time and immediately merges with the light, they can transcend and become a sambhogakāya Buddha. During this period, in accordance with the provisions of this Dharma, recite one kind of sūtra verse each day. Which sūtras and verses should be recited is all explained very clearly later. But they must be recited in sequence; do not reverse the order.
这样要念诵十四天。与前面念的三天半到四天加起来共计十八天。此为第三阶段的行法。就是说在临死前有一种行法，死后在死位中有时期有一种行法，现在在法性中有时期又有一种行法。加起来是三种行法，大家一定要记熟。	This should be recited for fourteen days. Together with the preceding three and a half to four days of recitation, it makes eighteen days in all. This is the practice of the third stage. That is, there is one practice before death, one practice after death during the period of the intermediate state at the time of death, and now another during the period of the intermediate state of Dharmatā. Altogether there are three practices, which everyone must remember well.
第四阶段：法性中有时期过了之后（就是死了十八天之后）就到了轮回中有时期，要投胎了。本性光明显现的十四天时间已过，这时生前所造的业障就像电影一样，一幕一幕的现前了。	Fourth stage: After the period of the intermediate state of Dharmatā has passed—that is, eighteen days after death—the period of the intermediate state of becoming begins, and rebirth is imminent. The fourteen days during which the light of intrinsic nature manifests have passed. At this time, the karmic obstacles created during life appear one scene after another, like a film.
造善业者跟善业跑，造恶业者跟恶业跑，入于六道轮回之中。所以解脱的时间越早越好，越晚越坏。最好在前四天解脱就能成法身佛。解脱不了，在第五天到第十八天之内解脱就能够证成报身佛，也很好。	Those who created wholesome karma follow their wholesome karma, while those who created unwholesome karma follow their unwholesome karma and enter the cycle of rebirth in the six realms. Therefore, the earlier one is liberated, the better; the later one is liberated, the worse. Best of all is liberation within the first four days, whereby one can become a dharmakāya Buddha. If one cannot be liberated then but is liberated between the fifth and eighteenth days, one can attain

	realization as a sambhogakāya Buddha, which is also very good.
但到第十八天以后还不能解脱，那就入于轮回中有时期，这就不大妙了。在这个时期本经里也有救度的办法，就是帮助我们选胎和闭胎。就是帮助我们投胎到好的地方去，转身再来修。这样总比落入三恶道要好。	But if one still cannot be liberated after the eighteenth day, one enters the period of the intermediate state of becoming, which is not very auspicious. This sūtra also contains methods of rescue during this period: helping us choose a womb and close the womb entrance. That is, it helps us take rebirth in a good place and return in another body to practice again. This is still better than falling into the three lower realms.
在本经中分上、下两卷。上卷是死位中有和法性中有时期的救度方法，下卷是轮回中有时期的救度方法。轮回中有时期就要把下卷的经文全部念完，连诵三十五天。与前面合计起来共是五十三天。	This sūtra is divided into an upper and a lower volume. The upper volume contains methods for rescuing beings during the intermediate state at the time of death and the intermediate state of Dharmatā; the lower volume contains methods for rescuing beings during the intermediate state of becoming. During the period of the intermediate state of becoming, the entire text of the lower volume should be recited continuously for thirty-five days. Together with the preceding days, this makes fifty-three days in all.
我们现在的做七是做七个七，共计四十九天，不算前面的四天时间。如果把这死位中有四天算上，总共就是五十三天。一定要把这五十三天都念完。我们现在的人往往诵经只做一个七，就是头七。	Our present practice of the seven sevens consists of seven periods of seven days, making forty-nine days, without counting the preceding four days. If those four days of the intermediate state at the time of death are included, the total is fifty-three days. All fifty-three days must be completed in recitation. Nowadays, people often perform only one seven-day observance when reciting sūtras—the first seven days.
临到二七到第七天才做，不是天天做，这样不好。在这五十三天内天天要念诵，天天要供奉。不能到第七天才念那么一次。《中有教授听闻解脱密法》实施时可分四个阶段。轮回中有就是第四个阶段。	When the second through seventh seven-day periods arrive, they perform the rite only on the seventh day rather than every day; this is not good. During these fifty-three days, recitation and offerings should be made every day. One cannot recite only once on the seventh day. The implementation of Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State may be divided into four stages. The intermediate state of becoming is the fourth stage.

孙景风居士怕人天天念嫌烦，嫌文字太冗长，就让大家分次序来念。三天念一卷。第一天开始念到导示第十二为止。第二天从导示十二念至导示第十九。第三天从导示第十九念至卷末。三天念一卷，周而复始直到七七念满为止。	Lay practitioner Sun Jingfeng feared that people would find daily recitation tiresome and the text excessively long, so he had everyone recite it in sections. Recite one volume over three days. On the first day, begin and recite through Instruction 12. On the second day, recite from Instruction 12 through Instruction 19. On the third day, recite from Instruction 19 to the end of the volume. Recite one volume over three days, repeating the cycle until the full seven sevens have been completed.
这样就比较少了。我看还是每天都念好。从前我们没有得到《中有教授听闻解脱密法》的时候，都是念《地藏经》和《金刚经》。把《金刚经》、《地藏经》全部念完要比本经下卷长得多，那时还要天天念。	This is somewhat less demanding. Yet I think it is still best to recite every day. Before we had obtained Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State, we would recite the Kṣitigarbha Sūtra and the Diamond Sūtra. Reciting the entire Diamond Sūtra and Kṣitigarbha Sūtra takes far longer than the lower volume of this sūtra, yet in those days we still recited them every day.
现在家里有亡灵在，应该天天念，不应该嫌烦！应该把它全念完才好。分三天念完是孙景风居士姑息大家，怕大家嫌烦。	Now, when there is a deceased spirit in the home, one should recite every day and should not find it tiresome! It is best to recite the entire text. Lay practitioner Sun Jingfeng's three-day division was an indulgence for everyone, because he feared that they would find it tiresome.
亡者到了轮回中有时期是从断气后第十九天算起，这时候不光念下卷全文，为了安全起见，还要把上面三个阶段的救度法加在一起一块念诵则更为圆满。你们是不是又嫌长了，更心烦了。为了救度众生我看还是不要怕麻烦。因为我们利益别人就是利益自己，作为自己将来往生的资粮。一有功德，二又熟悉，这样多好！所以不要怕麻烦。	The deceased enters the period of the intermediate state of becoming from the nineteenth day after breathing has ceased. At this time, one should not only recite the entire lower volume; for greater assurance, it is even more complete to recite together the methods of rescue from the preceding three stages. Are you again finding it too long and even more bothersome? For the sake of liberating sentient beings, I think we should not fear inconvenience. For benefiting others is benefiting ourselves, and it serves as provisions for our own future rebirth. First, it generates merit and virtue; second, it familiarizes us with the practice. How good this is! Therefore, do not fear inconvenience.
第五条：在我们行法的这五十三天当中，死的人哪一天能得度呢？什么时候能解脱呢？我们大家都无从知道。除非我们修法得了某种神通，不然大家都是糊里糊涂的。只好从头到尾依次念诵。	Fifth point: During these fifty-three days of performing the practice, on which day can the deceased be liberated? At what time can the deceased be freed? None of us can know. Unless

	we have cultivated some kind of spiritual powers, we are all utterly in the dark. We can only recite in sequence from beginning to end.
从死位中有念到法性中有，法性中有再念到轮回中有，就这样天天念过去，太冗长了。孙景风居士怕大家嫌麻烦，帮大家想了个办法，就是按照死者生前的情形酌予减少。这也是孙景风居士的苦心。	To recite from the intermediate state at the time of death to the intermediate state of Dharmatā, and then from the intermediate state of Dharmatā to the intermediate state of becoming—reciting in this way every day—is excessively long. Lay practitioner Sun Jingfeng feared that everyone would find it troublesome, so he devised a method: make appropriate reductions according to the circumstances of the deceased during life. This, too, reflects Lay practitioner Sun Jingfeng's painstaking concern.
死者生前好事做的多就不会堕入三恶道，那么就可以少读一点。假如这个人生前坏事做的多就很危险，就要多给他读一点。所以要斟酌行事。	If the deceased did many good deeds during life, they will not fall into the three lower realms, and one may therefore read somewhat less. But if this person did many bad deeds during life, the danger is great, and more should be read for them. Thus, one must judge the circumstances carefully.
这个人生前修行很好，只要念到死位中有就行了，后面法性中有、轮回中有根本就不用念了。他生前如果没有用功，那么就要给他全部念完。所以念诵要根据亡者生前为人、修道的情形来斟酌减少。	If this person practiced very well during life, it is enough simply to recite through the intermediate state at the time of death; there is no need at all to recite the subsequent sections on the intermediate state of Dharmatā and the intermediate state of becoming. But if the person did not practice diligently during life, then the entire text must be recited. Thus, the recitations should be appropriately reduced according to the deceased's conduct and cultivation during life.
如何减少，经文本身并没有规定，这是孙景风居士自己想出来的主意。他是根据经文的涵意，把经文不明显的意思挖掘出来，拟定了一个减少的方法。下面我们分别讲述他拟定的甲、乙、丙三种方法。	As for how to reduce them, the text itself provides no rules. This was an idea devised by Lay practitioner Sun Jingfeng himself. Based on the meaning of the text, he drew out implications that were not explicit and formulated a method of reduction. Below, we shall discuss separately the three methods he devised: A, B, and C.
甲：这一种方法和我们上面所说的差不多。就是对生前曾修过密法（所以生前多修密法还是好），或者没有修密法但把《中有教授听闻解脱密法》读的很熟，并具有戒行者，这样的人给他诵到死位中有（第二阶段）结束就行了。	A: This method is much like what we discussed above. For someone who practiced Esoteric Buddhism during life—so it is still good to practice Esoteric Buddhism extensively during life—or who did not practice Esoteric Buddhism but was very familiar with Appendix to the Esoteric Teaching of

	Liberation Through Hearing in the Intermediate State and observed the precepts, it is sufficient to recite for them through the end of the intermediate state at the time of death, the second stage.
具足戒行，这一点很重要，就是说这个人众善奉行，诸恶不做。假如密法修是修了，还做坏事，那就不行！你做坏事就等于没修法。我们只可利益群生，不可做一点点坏事。不要因为恶小就去做，不要因为善小就不做。	Being fully endowed with observance of the precepts is very important. This means that the person practices all wholesome deeds and commits no evil. If one has practiced Esoteric Buddhism but still does bad things, that will not do! Doing bad things is equivalent to not having practiced the Dharma at all. We may only benefit living beings; we must not commit even the slightest bad deed. Do not commit an evil merely because it is small, and do not fail to do a good deed merely because it is small.
善虽然只有芝麻大小我们也要做。恶虽然只有芝麻大小我们也不能做。我看现在很多修行的人就不具戒行。不然世间也不会流行这么一句话：“要看黑心人，吃素道里寻。	Even if a good deed is only the size of a sesame seed, we must do it. Even if an evil deed is only the size of a sesame seed, we must not do it. I see that many practitioners nowadays do not observe the precepts. Otherwise, this saying would not be so widespread in the world: “If you want to find the black-hearted, look among those who eat vegetarian food and follow the Way.”
”吃素道就是指我们信佛的这些群众啊！就是说有很多信佛的人，一面信佛还一面做坏事。这样就是不具戒行。做坏事就是造业，业障就像乌云一样遮蔽了本性光明。在死的时候本性光明就显发不出来，这样你就不容易得度。	“The vegetarian path refers to us Buddhist believers. That is, many people believe in the Buddha while still doing bad things. In this way, they lack moral discipline. Doing bad things creates karma, and karmic obstacles, like dark clouds, obscure the luminosity of one’s true nature. At death, the luminosity of one’s true nature cannot manifest, and one will not easily be liberated.”
如果不做坏事，真正是具足戒行的人，气量非常大，慷慨豪放，本性光明就容易激发。因为没做什么坏事，就没有业障遮蔽本性光明。这种人只需要在死位中有，念诵三天半到四天的时间帮助他一下就行了。	If one does not do bad things and truly possesses moral discipline, one has great breadth of mind and is generous and openhearted; the luminosity of one’s true nature can then readily be stimulated. Because one has done no bad things, there are no karmic obstacles to obscure that luminosity. For such a person, it is sufficient to help them by reciting for three and a half to four days during the intermediate state at the time of death.
就是提醒他一下：这时候你要放光了，有明、增、得、近得四种变换。到最后就像是万里无云的晴空一样大放	It is simply a matter of reminding them: “At this time, you are about to radiate light. There are four transformations: appearance, increase, attainment,

光明。与光明合上去就行了，你就解脱了。后面法性中有及轮回中有的经文就不需要念诵了。	and near-attainment. Finally, like a clear sky stretching ten thousand miles without a cloud, there is a great radiance. Simply merge with that light, and you will be liberated." There is then no need to recite the texts for the intermediate state of Dharmatā or the intermediate state of becoming.
乙：这种方法是针对活的时候没有修过密法，但是曾修过显教（比如净土宗、禅宗就是显教），并具有戒行的人讲的。具有戒行这一条很重要，就是说他持戒很精严，这样的人可给他念诵至第三阶段（法性中有时期）结束为止。	B. This method is intended for those who did not practice Esoteric Buddhism while alive but did practice Exoteric Buddhism—for example, the Pure Land school or the Chan school—and who possess moral discipline. Possessing moral discipline is very important; that is, they uphold the precepts with great strictness. For such persons, recitation may continue until the end of the third phase, the period of the intermediate state of Dharmatā.
他就可以往生西方极乐世界了。这种方法的施实为期只有十八天，以后轮回中有的经文就不需要再念诵了，因为生到西方就不再轮回了。	They can then be reborn in the Western Pure Land of Ultimate Bliss. This method is performed for only eighteen days; after that, there is no need to recite the texts for the intermediate state of becoming, because one who has been born in the West no longer undergoes rebirth in saṃsāra.
丙：这种方法讲的是最坏的一种情况。就是针对活的时候一点法也没有修持，佛也没有念过，咒也没有诵过，并不具善行的人而言。不具善行就是只知道沾便宜。哎！人人都想沾便宜，这是最坏的。	C. This method concerns the worst possible case: those who practiced no Dharma at all while alive, never recited the Buddha's name, never chanted mantras, and lacked wholesome conduct. To lack wholesome conduct is simply to know how to take advantage of others. Ah, everyone wants to take advantage of others—that is the worst thing.
所以我们常说："吃亏是福"。其实，我们并没有吃亏啊，吃什么亏呢？我们让人就是好，就是有德性。有德性的人就具善根。要是只知道沾便宜，让别人都受到损害，损人利已，那就是缺德，不具善根。	Thus we often say, "Suffering a loss is a blessing." In fact, we have not suffered any loss at all. What loss is there? Yielding to others is good; it is virtue. Those with virtue possess wholesome roots. But if one only knows how to take advantage of others, harming them for one's own benefit, that is a lack of virtue and a lack of wholesome roots.
不具善根将来就不得好报。所以对于生前不信佛、不念佛，还做坏事不具善行的人，在他死亡之后，为了帮助他，就要从头至尾把经文全部念完，为期五十三天。不能懈怠，不能减少。	Without wholesome roots, one will not receive a good karmic result in the future. Therefore, for those who did not believe in the Buddha or recite the Buddha's name during life, who also did bad things and lacked wholesome conduct, all the texts must be recited from beginning to end after their

	death, for a period of fifty-three days. One must not slacken or shorten it.
并且对这样的人，在刚死亡之后就要连同下卷全经统统念诵。注意：不是从第十九天才开始念下卷全经。因为他做坏事，不具善行，业障重，不可能等到十八天，轮回中有的恶境界就要现前了，就要把他拉到地狱里去。	Moreover, for such persons, the entire text of the second volume must be recited immediately after death as well. Note that one does not begin reciting the entire second volume only on the nineteenth day. Because they did bad things, lacked wholesome conduct, and have heavy karmic obstacles, one cannot wait until eighteen days have passed: the adverse states of the intermediate state of becoming will already appear and drag them into the hells.
以上所说的三种情况，增加还是减少什么经文，全在死者的家属及行法者斟酌情况而决定。要斟酌情况，不要弄错了。由此可见，还是生前多做善事，多修密法，好好用功，证见本性最为重要。这样就不需要念到第三阶段，在第一、第二个阶段就行了。那多好啊！	As for the three situations described above, whether to add or reduce any texts depends entirely on the circumstances, as assessed by the deceased's family and the ritual practitioner. The circumstances must be carefully considered; do not make a mistake. From this we can see that it is most important, while alive, to do more good deeds, practice Esoteric Buddhism more, cultivate diligently, and directly realize one's true nature. Then there is no need to recite through the third phase; the first and second phases will suffice. How wonderful that would be!
前面我们说过，亡者何时得度？无从获悉。孙景风居士为我们想了一个办法：于每一期中有完毕之后，用拈阄的办法来求佛菩萨指示。	Earlier we said that there is no way of knowing when the deceased has been liberated. Lay practitioner Sun Jingfeng devised a method for us: after each period of the intermediate state is completed, seek the guidance of the Buddhas and bodhisattvas by drawing lots.
就是将几个阄写好（写上“已经超度”或者“没有超度”），在佛菩萨面前冥心祈求、祷告，求佛菩萨指示：××人是否得度？然后拈一个阄出来。	Prepare several lots, writing “already liberated” or “not yet liberated” on them. Before the Buddhas and bodhisattvas, quiet the mind and pray sincerely, asking for their guidance: “Has so-and-so been liberated?” Then draw one lot.

如果这个阄上面写的是“已经超度”，就说明这人已经得度了，以后就不用再行法了。如果写的是“没有超度”，那么你还要给他行下面的法。比如，死位中有时期（四天）过了之后，用拈阄法求佛菩萨指示一下。	If the lot says “already liberated,” this indicates that the person has already been liberated, and there is no need to perform further rites. If it says “not yet liberated,” you must perform the subsequent rites for them. For example, after the period of the intermediate state at the time of death, four days, has passed, seek the guidance of the Buddhas and bodhisattvas by drawing lots.
如果亡者已得度，就可以停止行法了。如果没有，那就要行法性中有时期的法了。法性中有时期（十八天）过了之后，再用拈阄法请求佛菩萨指示，如果得度了，就不用行轮回中有时期的法了。	If the deceased has already been liberated, the rites may be stopped. If not, the rites for the period of the intermediate state of Dharmatā must be performed. After the period of the intermediate state of Dharmatā, eighteen days, has passed, again request the guidance of the Buddhas and bodhisattvas by drawing lots. If liberation has been attained, there is no need to perform the rites for the period of the intermediate state of becoming.
如果没有得度，那么还要行轮回中有时期的法。用拈阄的方法最好偶一为之。不要今天问过，明天又问；明天问过，后天又问。这样不行！这样就变成儿戏了。	If liberation has not been attained, the rites for the period of the intermediate state of becoming must still be performed. It is best to use the method of drawing lots only occasionally. Do not ask today, then ask again tomorrow; ask tomorrow, then ask again the day after tomorrow. That will not do—it turns the matter into a game.
要诚心诚意的，很虔诚的祈祷佛菩萨指示一下，下面的法还需不需要做？这种方法还是很适用的。从前延寿大师（就是永明寿大师）是禅宗的大德，也是净土宗的大德。	One must pray sincerely and devoutly for the guidance of the Buddhas and bodhisattvas as to whether the subsequent rites still need to be performed. This method is quite applicable. In the past, Master Yanshou, that is, Master Yongming Yanshou, was a great master of both the Chan school and the Pure Land school.
禅宗有临济、沩仰、曹洞、云门、法眼等宗，永明寿大师是法眼宗的弟子。因为他后来归依了净土宗，法眼宗到他就没有了。当时他决定不了是修“禅宗”还是修“净土宗”，就用拈阄的办法在佛前请示。	The Chan school has such lineages as Linji, Weiyang, Caodong, Yunmen, and Fayan. Master Yongming Yanshou was a disciple of the Fayan school. Because he later took refuge in the Pure Land school, the Fayan school came to an end with him. At that time, he could not decide whether to practice Chan or Pure Land, so he used the method of drawing lots to seek guidance before the Buddha.
他写好“禅宗”“净土”几个阄，在佛前诚心祈祷。他拈一次、二次得的阄都是净土宗，但他还是不放心，共	He prepared several lots marked “Chan school” and “Pure Land,” and prayed sincerely before the

拈了七次都是净土。所以他就决定修净土宗了。佛菩萨很慈悲，只要我们诚心诚意请佛菩萨指示，无不感应如响。	Buddha. The first and second lots he drew both said Pure Land school, but he was still not reassured. In all, he drew seven times, and every lot said Pure Land. He therefore decided to practice the Pure Land school. The Buddhas and bodhisattvas are very compassionate: if we sincerely seek their guidance, there will invariably be a response, as immediate as an echo.
就像我们敲钟，敲一下响一下，这就是感应如响，就是感应道交。所以只要我们心诚就能感应。这是孙景风居士想的办法，经文里并没有。这个办法也可以用用。	It is like striking a bell: strike it once, and it sounds once. This is a response as immediate as an echo; it is the communion of response and resonance. Thus, as long as our hearts are sincere, there can be a response. This is a method devised by lay practitioner Sun Jingfeng; it is not found in the scripture. But this method may also be used.
第六条：如果是出门在外，在异乡死亡的人，有电报或来信通知说：“××人×年×月×日已经死了”。	Sixth point: If someone dies while away from home, in a foreign place, and a telegram or letter arrives stating, “So-and-so died on such-and-such year, month, and day,”
家里事后得讯，则应当按照经中的规定从死亡之日算起，看亡者这时是处于哪个中有时期，就用哪个中有时期的经文来教导亡者，使他能够得度。	then, once the family receives the news, they should calculate from the date of death according to the provisions of the scripture, determine which period of the intermediate state the deceased is then in, and use the texts for that period to instruct the deceased so that they may be liberated.
假如死亡发生在三天半或四天之内，那就是死位中有时期，如果是在第五天到第十九天之内，那就是法性中有时期，如果到第十九天之后（包括第十九天）那就是轮回中有时期了，就这样来计算。	If the death occurred within three and a half or four days, that is the period of the intermediate state at the time of death. If it is from the fifth through the nineteenth day, that is the period of the intermediate state of Dharmatā. If it is after the nineteenth day, including the nineteenth day, it is the period of the intermediate state of becoming. This is how the calculation should be made.
因为从电报或来信获得的信息较迟，不是马上死我们马上就能知道，其中已过的各种经偈就不必再补诵了。比如电报来的时候已经到了第十九天了，这时亡者已处于轮回中有时期，那么前面的死位中有时期，法性中有时期的经文就不必再补诵了，因为念了也没有用处。	Because news received by telegram or letter comes late, we do not know immediately when someone dies. There is no need to make up the recitation of the various texts and verses for periods that have already passed. For example, if the telegram arrives when it is already the nineteenth day and the deceased is then in the period of the intermediate state of becoming, there is no need to make up the texts for the earlier period of the intermediate state at the time of death or the period of the

	intermediate state of Dharmatā, because reciting them would be of no use.
第七条：行法的时候，一切布置都不要过于复杂。依经中的规定：亡者面前供养一点果品饭食就行了，佛前也要供养。因为我们要念经偈，要求佛力的加被，所以要供养。在病人面前或停尸处，不要人多语杂，要保持清静。	Seventh point: When performing the rites, do not make the arrangements overly elaborate. According to the scripture, it is enough to offer some fruit and food before the deceased; offerings should also be made before the Buddha. Since we are to recite the sūtras and verses and seek the blessings of the Buddha's power, offerings should be made. At the bedside of a patient or where the body is laid out, there should not be many people talking noisily; the place should be kept quiet.
只需要行法之人给亡者念诵经文和咒语就行了。若人多语杂，杂乱无章，亡者或病人就听不清楚经文了。	It is enough for the person performing the rites to recite the scriptures and mantras for the deceased. If many people are talking and there is disorder, the deceased or patient will not be able to hear the scriptures clearly.
我看见很多净土宗人帮助亡者或病人来念佛，叫做助念团，声音好响啊！还敲起木鱼来：“咚咚……阿弥陀佛，阿弥陀佛……”。太吵了！这样使病人或亡者的神识烦乱而不能安静。	I have seen many people of the Pure Land school assisting the deceased or sick by reciting the Buddha's name in what they call an assistance-in-recitation group. Their voices are so loud! They even beat wooden fish: “Dong, dong … Amitābha Buddha, Amitābha Buddha …” It is far too noisy. This disturbs the consciousness of the patient or deceased and prevents it from becoming calm.
所以还是应该清静点，不要念这么响，木鱼也不要敲，这样太嘈杂。安安静静的念就好了。尤其忌讳家属号哭。嚎啕大哭最坏，使死的人识神更加慌乱，这样不好！不能哭！一哭反而动了他的爱心。	Therefore, it should be quieter. Do not recite so loudly, and do not beat the wooden fish; it is too clamorous. Quiet recitation is sufficient. Above all, family members must avoid wailing. Loud sobbing is the worst, for it makes the consciousness of the dead even more confused and panicked. This is not good. Do not cry! Crying instead stirs up their attachment.
我记得很清楚，从前苏州有个功德林，是素菜馆。这个老板是一心修净土宗的。所以他开素菜馆，不杀生做好事。他临终时善相现前，已经看见阿弥陀佛来临了。	I remember clearly that there was once a Gongdelin vegetarian restaurant in Suzhou. Its proprietor practiced the Pure Land school with single-minded devotion. Thus, he opened a vegetarian restaurant, refrained from killing, and did good deeds. At the time of his death, auspicious signs appeared, and he had already seen Amitābha Buddha arriving.

可是正在这时，他的小老婆来哭他了：“亲人呀，你死了以后我怎么办哪？”这么一哭，他的心就乱了。他的心一乱，就起颠倒妄念，业相就会现前。净土的善境界就消失了，佛相也没有了，都被他的小老婆给捣乱了。	But just then, his concubine came and wept over him: “My dear, what will become of me after you die?” With this crying, his mind became confused. Once his mind was confused, inverted deluded thoughts arose and karmic appearances manifested. The favorable state of the Pure Land vanished, and the Buddha’s appearance also disappeared. His concubine had disrupted everything.
这样就不好。所以家属不要号哭。另外还要注意不能宰杀生命。不要以为这个人快死了，给他杀两个甲鱼补补身体，这样就坏了！这样做是送他的命！还有办丧事，做什么“豆腐饭”。	That is not good. Therefore, family members should not wail. Another point is that living beings must not be slaughtered. Do not think that, because someone is near death, you should kill a couple of soft-shelled turtles to nourish their body; that would be disastrous! Doing so sends them to their death. There is also the so-called “tofu meal” at funerals.
多杀点生，多办几桌饭菜，最不好！我见过很多家做豆腐饭，都是大家来吃荤菜、喝酒、划拳像是办喜事一样，没有一点哀思。这样做和丧事一点也不相干，对亡者一点益处也没有，我们不能做这些事情。	Killing more living beings and preparing several tables of food is the worst thing. I have seen many households hold tofu meals where everyone eats meat, drinks alcohol, and plays drinking games as if it were a celebration, with not the slightest sorrow. Such conduct has nothing to do with a funeral and brings no benefit at all to the deceased. We must not do these things.
第八条：大家要注意，死者在呼吸还没有断时，家属应移动其体作狮子卧式。狮子卧式就是吉祥卧，就是朝右睡。因为我们的心脏在左边，不要压住心脏。	Eighth point: Everyone should note that, while the dying person’s breathing has not yet ceased, the family should move the body into the lion’s reclining posture. The lion’s reclining posture is the auspicious posture: lying on the right side. Because the heart is on the left, it should not be pressed upon.
人在死的时候心包络（就是本经中所说的“都帝”）就要开了，第八识就出来了。所以不要压住心脏朝右睡。左手放在左腿膝盖上，右手托在头下。本经还说，弄个鼻塞，塞住右面鼻孔，让左鼻孔出气，我看这个倒不必了。	When a person is dying, the heart envelope (what this scripture calls “dudi”) is about to open, and the eighth consciousness emerges. Therefore, one should not lie on the right side with pressure on the heart. Place the left hand on the left knee and support the head with the right hand. This scripture also says to use a nasal plug to block the right nostril so that the breath passes through the left nostril, but I do not think this is necessary.

吉祥卧就可以了。狮子睡觉时就是这么睡的，所以又叫狮子卧式。显教中有一本书，叫作《临终时的景象》。这本书讲了人临死时的十种景象以及到那时我们应该怎么办。	The auspicious sleeping posture will do. This is how a lion sleeps, so it is also called the lion sleeping posture. In Exoteric Buddhism there is a book called Scenes at the Time of Death. It discusses ten signs that appear when a person is nearing death and what we should do at that time.
其中有一点就是说在人将要死的时候，四大分散，不宜触动其体，增其痛苦而生嗔。人马上就要死的时候，你动他的身体，他很痛苦。	One point it makes is that when a person is about to die and the four elements are dispersing, one should not touch the body, thereby increasing the person's suffering and giving rise to anger. When a person is on the verge of death, moving the body causes great pain.
就像我们睡觉刚要睡着的时候，你碰他，他也会发火的：“哎呀！真讨厌，我刚要睡着，你一碰把我碰醒了。”从前有位国王，他临终的时候，是在夏天。别人拿着扇子帮他赶苍蝇，一不小心，扇子碰到他的鼻子上。	It is like when we are just about to fall asleep: if someone touches us, we may become angry as well: “Oh! How annoying! I was just about to fall asleep, and your touch woke me up.” Long ago, there was a king who was dying in the summer. Someone was using a fan to drive away the flies, but carelessly touched the king's nose with it.
他本来很安静，就要生西了。这一碰，他发火了，嗔心一起就变成了毒蛇。这样就把他害了。所以死者临死的时候要安静，不能碰他，不能戮他的身体。大家注意搬动他的身体成狮子卧式，要看情形。	He had been very peaceful and was about to be reborn in the Western Pure Land. But when he was touched, he became angry; as soon as anger arose, he became a poisonous snake. Thus he was harmed. Therefore, when the dying person is near death, there should be quiet. Do not touch them or poke their body. If you wish to move the body into the lion sleeping posture, you must assess the circumstances.
在他还能动，还没有真正断气的时候，帮助他搬成狮子卧式是可以的。假如他这个时候正要断气，就不要动他了。他是什么样就由他去了，朝左就朝左，朝右就朝右，不要管他。这点大家一定要注意！快死的人送到医院最不好。	If the person can still move and has not truly ceased breathing, it is permissible to help them into the lion sleeping posture. But if they are just about to cease breathing, do not move them. Let them be as they are: if they lie to the left, let them lie to the left; if to the right, then to the right. Do not interfere. Everyone must pay close attention to this point! It is worst to send someone who is about to die to the hospital.
医院在人快断气的时候，给他打强心针，做人工呼吸，动得他痛苦死了。就是要生西方，也会被拉回来的。再就是给他穿衣服也要等到断气至少八个小时之后。八个小时还是有点短，最好要等二十四个小时以后才行。	When a person is about to stop breathing, hospitals give cardiac injections, perform artificial respiration, and move them about so much that they suffer terribly. Even if they are about to be reborn in the Western Pure Land, they may be

	pulled back. Moreover, one should wait at least eight hours after breathing has ceased before dressing the body. Eight hours is still somewhat too short; it is best to wait until after twenty-four hours.
因为那时他处在迷闷阶段，外气断了，内息未绝。我们打坐用功的人就知道，坐得真入定的时候，外气就断了，没有了，内息还是有。这个时候还是不能动他，动他他还是要发火、要生嗔恨心的。	This is because at that time the person is in a confused and unconscious stage: the outer breath has ceased, but the inner breath has not yet ended. Those of us who practice meditation know that when one truly enters samādhi in sitting meditation, the outer breath ceases and is no longer perceptible, while the inner breath remains. One still must not move the person at this time. If moved, they may still become angry and give rise to resentment.
所以移动他的身体要斟酌，要看情形。大家要有经验，不要马马虎虎的。我看到很多人临死的时候，大小便都拉出来了：“哎哟，赶快给他擦干净”。这时他一眨眼就要走了，不能动，由他去。你搬他、动他，他一发火就坏了，西方就生不上去了。所以这时候千万动不得！	Therefore, whether to move the body must be considered carefully according to the circumstances. Everyone must have practical experience and not be careless. I have seen many people who, at death, lose control of their bowels and bladder, and others say, “Oh, quickly clean them up.” But at this time the person may depart in an instant, and must not be moved; let them be. If you lift or move them and they become angry, it will be disastrous, and they will be unable to be reborn in the Western Pure Land. Thus, under no circumstances should they be moved at this time!
第九条：平时大家修什么法，以哪一位佛、哪一位菩萨为主，就把他作为依止之尊（依是依靠，止是我们靠上之后就不动了、入定了），即为本尊。“本尊”就是指自己平时所信奉修习的某一尊佛或某一尊菩萨。	Point Nine: Whatever practice one ordinarily cultivates, and whichever Buddha or bodhisattva one takes as primary, should be regarded as one’s object of reliance (yi means to rely upon; zhi means that, having relied upon it, we no longer move and enter samādhi). This is one’s yidam. “Yidam” refers to a particular Buddha or bodhisattva in whom one ordinarily has faith and whom one cultivates.
比如我们修六字大明咒，本尊就是观世音菩萨（四臂观音）。我们修净土，阿弥陀佛就是我们的本尊。我们修心中心法，本尊就是大随求菩萨。大随求菩萨就是观世音菩萨所显现的。	For example, if we practice the Six-Syllable Great Bright Mantra, our yidam is Avalokiteśvara Bodhisattva, the Four-Armed Avalokiteśvara. If we practice the Pure Land teachings, Amitābha Buddha is our yidam. If we practice the Heart-of-Heart Dharma, our yidam is the Great Wish-Fulfilling Bodhisattva. The Great Wish-Fulfilling Bodhisattva is a manifestation of Avalokiteśvara Bodhisattva.

西藏的习俗不论红教、黄教、白教、黑教都是念六字大明咒。和我们汉地人念“南无阿弥陀佛”一样，大家都会念。现在就是连小孩也会念。因为有部电视连续剧《济公传》，里面有首歌就是唱“南无阿弥陀佛，南无阿弥陀佛……。”现在连小孩也会唱了。能给他们种种善根，这也很好啊！	According to Tibetan custom, whether of the Red, Yellow, White, or Black schools, all recite the Six-Syllable Great Bright Mantra. It is like the people of Han China reciting “Namo Amitābha Buddha”; everyone knows how to recite it. Nowadays even children can recite it. There is a television serial, The Legend of Jigong, with a song that goes, “Namo Amitābha Buddha, Namo Amitābha Buddha . . .” Now even children can sing it. It can plant various wholesome roots in them, and that is also very good!
假如亡者在生前没有修过什么法，没有什么本尊，那怎么办呢？那就以大悲怙主和阿弥陀佛为本尊。大悲怙主（怙是拥护、爱戴、保护我们的叫怙主）就是指观世音菩萨。他发大悲心，要救度一切众生。	What if the deceased did not practice any Dharma during life and had no yidam? In that case, take the Great Compassionate Protector and Amitābha Buddha as the yidams. The Great Compassionate Protector—hu means one who supports, cherishes, and protects us—refers to Avalokiteśvara Bodhisattva. He aroused great compassion and vows to liberate all sentient beings.
为什么以观世音菩萨为本尊呢？因为我们此地人都晓得观世音菩萨，家家供观世音菩萨。所以容易印到死者心里去。就是不信佛的人，作为装饰品家里面也供观世音菩萨。	Why take Avalokiteśvara Bodhisattva as the yidam? Because everyone in our region knows Avalokiteśvara Bodhisattva, and every household enshrines an image of Avalokiteśvara Bodhisattva. Thus it is easy for the image to be impressed upon the mind of the deceased. Even people who do not believe in Buddhism may keep an image of Avalokiteśvara Bodhisattva at home as an ornament.
我看到很多人家里面的钢琴上放一尊观世音菩萨，作为艺术品。	I have seen many homes with an image of Avalokiteśvara Bodhisattva placed on top of the piano as an artwork.
这也很好啊！赞叹赞叹观世音菩萨的尊容吗！另外在汉地，一般人甚至连小孩也知道阿弥陀佛，所以行法时，在大悲怙主后面再添加一尊西方极乐世界的阿弥陀佛为本尊怙主，也很好。这样可使死者容易明白领悟：“噢！我要到观世音菩萨、阿弥陀佛那里去了。”所以我们可以灵活应用，只要不违背本经的旨趣就行。	That is also very good! It is praise for the venerable appearance of Avalokiteśvara Bodhisattva. Furthermore, in Han China, ordinary people, even children, know Amitābha Buddha. Therefore, when conducting the ritual, it is also good to add Amitābha Buddha of the Western Land of Ultimate Bliss after the Great Compassionate Protector, taking him as a yidam and protector. This makes it easier for the deceased to understand and realize: “Oh! I am going to Avalokiteśvara Bodhisattva and Amitābha Buddha.” Thus we may apply this flexibly,

	so long as it does not violate the intent of this scripture.
第十条：如果亡者七七之后，就是五十三天已过，我们用拈阄的方法看他是不是得度：哎哟！坏了，还未得度，也未沦转他道。就是六道当中哪一道都没有去，还在到处飘泊。这时的中有意生之身变易心念，就有可能幻化为饿鬼，或者幻现为空间的鬼魅（这就是我们平常说的孤魂野鬼，不一定到饿鬼道才是鬼），无人超度，非常痛苦。	Point Ten: If, after the seven sevens—that is, after fifty-three days—the deceased is examined by drawing lots and is found not to have been liberated, and not to have fallen into another realm of rebirth, then this is bad indeed. They have gone to none of the six realms and are still wandering about everywhere. At this time, the mind-born body of the intermediate state may change with its thoughts and may possibly transform into a hungry ghost, or appear as a ghostly being in space. These are what we commonly call wandering spirits and wild ghosts; one need not be in the hungry ghost realm to be a ghost. With no one to liberate them, they suffer greatly.
在我们的周围，上下空间都住有罗刹、恶鬼、邪道等鬼魅。魑魅魍魉就是四大恶鬼。哪里能没有鬼呢？处处都有鬼，不要害怕。只要我们心里正直光明，不理睬它们，鬼看见我们老远就避开了。	All around us, throughout the spaces above and below, dwell rākṣasas, evil ghosts, and ghostly beings of heterodox paths. Chimei and wangliang are the four great kinds of evil ghosts. How could there be no ghosts? Ghosts are everywhere, but do not be afraid. So long as our minds are upright and bright and we pay them no heed, ghosts will avoid us from a great distance.
如果这个人心里昏暗老做坏事，鬼便有机可乘。所以做人都要正直为好。四维上下所住的罗刹邪魅之身，都有神通，能现种种神变。	But if a person’s mind is dark and they constantly do evil, ghosts have an opportunity to take advantage. Therefore, it is best to be upright in one’s conduct. The rākṣasas and evil spirits dwelling in all directions and throughout the space above and below possess spiritual powers and can manifest all kinds of miraculous transformations.
现在有很多炼气功的人说：“我有特异功能了”，其实不是！都是这些邪魅罗刹之身附在他身上，他就能现种种神变。刚从地狱里出来的鬼魂，在生前（未堕地狱之前）就想要种种神通。	Nowadays many people who practice qigong say, “I have acquired extraordinary abilities.” But this is not so! It is because these evil spirits and rākṣasas have attached themselves to their bodies that they can manifest various miraculous transformations. Ghosts that have just emerged from hell had sought all kinds of spiritual powers during their former lives, before falling into hell.

在地狱罪受完出来后，他就专门附在人身上变现神通。很多人着相，想要神通，正好与这些鬼魂相迎合。你心一动，他就附到你身上。你就有神通了，就可以在人前炫耀了。其实这些都是鬼魅之身所为。	After their punishment in hell is completed and they emerge, they specialize in attaching themselves to human bodies and displaying spiritual powers. Many people become attached to appearances and desire spiritual powers, which happens to accord with the wishes of these ghosts. As soon as your mind stirs, they attach themselves to you. Then you have spiritual powers and can show them off before others. In fact, all this is the doing of ghostly beings.
比如“观亡”就是一种鬼魅附身。并不是某某人的家属真的被观亡婆请来了，而是孤魂野鬼在作祟。观亡婆都是心里不正常、不正当、阴气重重的人。	For example, “viewing the deceased” is a case of possession by ghostly beings. It is not that the relatives of some particular person have truly been summoned by the female medium; rather, wandering spirits and wild ghosts are causing mischief. Such female mediums are people whose minds are abnormal and improper, filled with heavy yin influences.
这样鬼魅才好附到她身上，互相利用来骗人：我帮你现点小神通赚些钱，你供养供养我。因为孤魂野鬼无人超拔，所以他就要供养，想被超度。	Only then can ghostly beings readily attach themselves to them, and they use one another to deceive people: “I will help you display a few minor spiritual powers and earn some money; you make offerings to me.” Because wandering spirits and wild ghosts have no one to liberate them, they seek offerings and wish to be delivered.
那么观亡婆怎么能知道别人的家事呢？因为附在她身上的鬼有点小神通，可以问当地的土地神。比如，明天张三要来观亡婆这儿。这个鬼就去问土地：张三家里有多少人？明早要来的是什么人？什么样的情形等等，他就知道了。	Then how can such a female medium know another person’s family affairs? Because the ghost attached to her has a few minor spiritual powers and can ask the local earth deity. For example, tomorrow Zhang San is coming to the medium for a viewing of the deceased. The ghost goes to ask the earth deity: How many people are in Zhang San’s household? Who is coming tomorrow morning? What are the circumstances? In this way, it comes to know these things.
第二天，张三来观亡了。观亡婆被鬼附身后，她就讲了：你家里有多少人，什么样的情形等等，讲的一点也不错。这个观亡婆还真灵呀！大家就相信了。其实就是这些鬼魅在作祟。从前，我认识一个观亡婆。	The next day, Zhang San comes for a viewing of the deceased. Once the medium is possessed by the ghost, she tells him how many people are in his family and what their circumstances are, and every word is correct. “This medium is truly efficacious!” everyone says, and they believe her. But in fact it is these ghostly beings causing mischief. Long ago, I knew such a female medium.

附到她身上的鬼自己直接说：“我是无处栖身的孤魂野鬼，我这样帮她，她也帮我，互相利用利用嘛！”所以大家不要去相信观亡婆，都是假的。我们用功的人，首先不要追求神通，要完全心空无住。	The ghost attached to her said directly: “I am a wandering spirit with nowhere to dwell. I help her in this way, and she helps me; we simply make use of each other!” Therefore, do not believe female mediums who claim to view the deceased; it is all false. Those of us who practice must first of all not seek spiritual powers, but make the mind wholly empty and non-abiding.
因为本性是无相的，是万里无云的晴空，一点东西都没有。要时时空净我们的心，方能成道。我们一着相，一有所求，魑魅魍魉这些东西就都来了。所以大家要注意这一点。	For intrinsic nature is formless; it is like a clear sky extending ten thousand miles without a cloud, with nothing at all in it. We must constantly empty and purify our minds; only then can we realize the Way. Once we become attached to appearances or seek something, chimei, wangliang, and all such beings will come. Therefore, everyone must pay attention to this point.
在我们这部经的下卷讲轮回中有时，就有“防护追命鬼卒法门”。追命鬼卒就是因为人们在世的时候，坏事做的太多，死后而感得的一种恶境界。这些恶境界把我们往最坏的地方赶，往地狱里赶。所以叫追命鬼卒。	In the second volume of this scripture, in its discussion of the intermediate state of becoming, there is a Dharma Gate for Protection Against Life-Seizing Ghost Soldiers. Life-seizing ghost soldiers are an evil realm of experience brought about after death because people committed too many evil deeds while alive. These evil circumstances drive us toward the worst places, driving us toward hell. Hence they are called life-seizing ghost soldiers.
那时候：冰雹、狂风、猛虎、毒蛇、追命鬼卒等等，很多恶境界处处显现。这都是亡者生前做坏事所感召的，叫作“业镜台”。我们看《十殿阎罗品》里就有“业镜台”。在“业镜台”里，我们所做的坏事就都现前了。	At that time, hail, violent winds, fierce tigers, poisonous snakes, life-seizing ghost soldiers, and many other evil circumstances appear everywhere. All these are evoked by the evil deeds the deceased committed during life; they are called the karmic mirror platform. In the Chapter on the Ten Kings of Hell, there is also a karmic mirror platform. Within this karmic mirror platform, all the evil deeds we have committed appear before us.
在这个时候，如果我们第七识所生的意生身（第七识是意根，执着有我。假如不执着有我，就没有这个阴身了，就是大光明身、法身，那就成佛了。	At this time, if the mind-born body produced by our seventh consciousness arises—the seventh consciousness is the mind faculty, which clings to the existence of a self. If it did not cling to the existence of a self, there would be no such shadow body; there would instead be the great light-body, the dharmakāya, and one would become a Buddha.

所以还是第七识在作怪、在作祟，才有意生的中有身），就是中阴身，还没有投到哪一道里，还是漂泊无依，因为恶境界现前之故，他就十分忧虑、害怕，做不了主。	Thus it is still the seventh consciousness that is at work and causing mischief, giving rise to the mind-born intermediate-state body—that is, the bardo body. Before it has been reborn in any realm, it remains adrift and without support. Because adverse states appear before it, it becomes deeply anxious and afraid and cannot exercise mastery.
他一会儿想：我到这里去吧？一会儿想：我到那里去吧？这样忐忑不安的心念就叫变易心念。这时变易的心念，就有可能幻现为满嘴喷火的饿鬼了，或者变现为罗刹、邪魅、恶鬼等孤魂野鬼。	One moment it thinks, “Shall I go here?” and the next, “Shall I go there?” Such restless and unsettled thoughts are called changing thoughts. At this time, these changing thoughts may manifest illusorily as hungry ghosts breathing fire, or transform into solitary ghosts and wandering spirits such as rākṣasas, malevolent specters, and evil ghosts.
所以这些都是自己在恶境界的追逐下，心念变化所造成的。因为一切唯心造嘛！这些恶境界真的有吗？并不是真有，是我们所做的坏事、业障所感得的，是自己的妄心所现。只要我们心里明白：一切都不可得！马上清醒就好了。	Thus, all these are produced by changes in one’s thoughts under the pursuit of adverse states. For everything is created by the mind. Do these adverse states truly exist? They do not truly exist; they are evoked by the bad deeds and karmic obstacles we have created, and are manifestations of our own deluded mind. As long as we understand in our hearts that nothing can be obtained, we need only awaken at once.
所以，这时候行法的人就要依照本经，呼唤亡者的名字，告诉他，教导他，让他不要害怕：“这都是你自性所显现的，都是假相。”叫他赶快醒悟，从恶境中解脱出来就行了。这就是“防护追命鬼卒法门”。就是预防、保护我们不受追命鬼卒的驱使，能从恶境界中脱离出来，不至于堕入恶道之中。	Therefore, at this time the person performing the ritual should follow this scripture: call the deceased by name, inform and instruct them, and tell them not to be afraid: “All this is manifested by your own nature; it is all illusory appearance.” Tell them to awaken quickly and free themselves from the adverse states. This is the “Dharma Gate of Protection from Life-Seizing Ghostly Agents.” It means preventing and protecting us from being driven by life-seizing ghostly agents, so that we may escape adverse states and not fall into the evil realms.
因为亡者可能在五十三天之内未能得度，变成孤魂野鬼非常痛苦。	The deceased may fail to attain liberation within forty-nine days, becoming a solitary ghost or wandering spirit and suffering greatly.
所以在西藏有个风俗，就是在亡者百天之内还要供养，或者逢亡者的生死纪念日（即亡者出生日和死亡日），或者逢年节（像汉地的清明节、七月半、十月初、大年	Thus, Tibet has a custom of making offerings for the deceased within the first hundred days after death. Offerings are also made on the anniversaries of the deceased’s birth and death, as

夜等），都要供养供养亡者，给他念念经文，超度超度。	well as on annual festivals—such as Qingming Festival, the Mid-July Festival, the first day of the tenth lunar month, and New Year's Eve in Han Chinese regions. Scriptures are recited for them, and rites are performed to help them cross over.
就是害怕亡者没有得度，落在孤魂野鬼之行列。所以要这样做做纪念。在我们汉地也同样如此。	This is out of fear that the deceased may not have attained liberation and may have fallen among solitary ghosts and wandering spirits. Therefore, these observances are performed in remembrance. The same is true in Han Chinese regions.
对已经死亡的父母或六亲眷属，或其他无依无靠的孤魂野鬼，或见他人杀鸡、杀鸭、杀猪时，我们如何超度他们呢？在本经附编当中有一些方法，可参酌采用。什么情形用什么经，什么情形用什么咒，可以自己去斟酌使用。	How may we help deceased parents, relatives, or other solitary ghosts and wandering spirits who have no one to rely on? And how may we help when we see others killing chickens, ducks, or pigs? The appendix to this scripture contains several methods that may be consulted and adopted. One may consider which sūtra to use in which circumstances and which mantra to use in which circumstances.
比如我们要追忆父母或亲属，可以念“大光明咒”、“听闻解脱咒”，“本觉大密咒”、“六道金刚咒”，“地藏咒”、“百字明”等等。用这些咒追忆父母和亲属最好！由此可见本经的内容非常全面。	For example, when remembering one's parents or relatives, one may recite the Great Light Mantra, the Mantra of Liberation through Hearing, the Great Secret Mantra of Primordial Awakening, the Six-Realms Vajra Mantra, the Kṣitigarbha Mantra, the Hundred-Syllable Mantra, and so forth. These mantras are especially suitable for remembering parents and relatives. This shows how comprehensive the contents of this scripture are.
第十一条：这一条是孙景风居士为我们解释附编中的各种真言密咒。密咒就是佛菩萨的心在禅定中所化的符号，汉语称为真言。就是摄一切法，集一切勇。念咒就等于打电报和佛菩萨相通。	Eleventh point: Lay practitioner Sun Jingfeng explains for us the various true words and secret mantras in the appendix. Secret mantras are symbols transformed from the minds of Buddhas and bodhisattvas in Chan absorption; in Chinese they are called true words. They gather in all dharmas and assemble all courage. Reciting a mantra is like sending a telegram to communicate with Buddhas and bodhisattvas.

咒就等于是电报的密码，威力很大，念法也很简单。他举了几个例子：如“听闻解脱咒”，只有五个字：“阿比甲当嘎”。这个咒我们要出声念，亡者一听到就会得到解脱。	A mantra is like a telegram code: its power is great, yet its recitation is very simple. He gives several examples. The Mantra of Liberation through Hearing has only five syllables: “A bi jia dang ga.” We should recite this mantra aloud; when the deceased hear it, they will attain liberation.
很简单！因为我们念这五个字就和念诵全部经的功德与威力一样。这就是佛菩萨力量的加被！还有另外一些咒，如“本觉大密咒”，是普贤王如来的心咒。	It is very simple. Reciting these five syllables has the same merit and power as reciting the entire scripture. This is the blessing of the power of Buddhas and bodhisattvas. There are also other mantras, such as the Great Secret Mantra of Primordial Awakening, which is the heart mantra of Samantabhadra King Tathāgata.
我们前面讲过，普贤王就是阿达尔玛佛，在密宗里，他是最初的一位佛，即法身佛。这个咒只有七个字，就是“嘛嘛果林萨曼达”。	As we explained earlier, Samantabhadra King is Ādharma Buddha. In Esoteric Buddhism, he is the first Buddha, namely the dharmakāya Buddha. This mantra has only seven syllables: “Ma ma guo lin sa man da.”
“六道金刚咒”是“啊啊下萨嘛哈”，还有“寂、怒百尊海会圣众咒”，寂就是寂静部，是慈祥庄严的正法轮身；怒就是愤怒部，是愤怒可怖的教令轮身，即明王身，百尊海会就是说有很多佛菩萨，不只是一百位，就像西方极乐	The Six-Realms Vajra Mantra is “A a xia sa ma ha.” There is also the Mantra of the Ocean Assembly of the Hundred Peaceful and Wrathful Deities. “Peaceful” refers to the peaceful division, the compassionate and majestic body of the wheel of true Dharma; “wrathful” refers to the wrathful division, the fierce and fearsome body of the wheel of command, namely the body of the Wisdom Kings. “Ocean assembly of the hundred deities” means that there are many Buddhas and bodhisattvas, not merely one hundred.
世界的莲池海会一样不可胜数！这个咒就是本经寂静部和愤怒部曼陀罗的总持（曼陀罗就是道场），念诵一遍就等于读诵全部经文，非常好。所以读咒的力量很大。我们说念《地藏经》还不如念地藏咒。	Like the Lotus-Pool Assembly in the Western Pure Land, they are beyond count. This mantra is the dhāraṇī of the peaceful and wrathful maṇḍalas of this scripture; a single recitation is equivalent to reciting the entire scripture. It is excellent. Thus, the power of reciting mantras is great. We say that reciting the Kṣitigarbha Mantra is even better than reciting the Kṣitigarbha Sūtra.
地藏咒一念就等于念《地藏经》的全文。既简单扼要，又威力无穷。“能断金刚咒”就是能断金刚陀罗尼。陀罗尼就是总持（总一切义，持一切法。就是真言、密咒）。	Reciting the Kṣitigarbha Mantra once is equivalent to reciting the entire Kṣitigarbha Sūtra. It is both simple and concise, yet its power is inexhaustible. The Vajra That Cuts Mantra is the Vajra That Cuts Dhāraṇī. Dhāraṇī means “total retention”: it gathers

	all meanings and retains all dharmas. That is, it is a true word or secret mantra.
“能断金刚咒陀罗尼”念一遍就等于念九千万卷《金刚经》。念一卷《金刚经》威力就很大了，念九千万卷就更不得了了。	Reciting the Vajra That Cuts Mantra Dhāraṇī once is equivalent to reciting ninety million copies of the Diamond Sūtra. The power of reciting one copy of the Diamond Sūtra is already great; that of reciting ninety million copies is even more extraordinary.
《金刚经》的威力的确很大，我给大家讲一个事实，是一位同事讲的：有对夫妇很要好，丈夫已经死了，就托梦给他妻子。	The power of the Diamond Sūtra truly is great. Let me tell you a true story related by a colleague: a married couple were very devoted to each other. After the husband had died, he appeared to his wife in a dream.
他说：“我死后很痛苦，你给我念念经超度超度吧！”他活在世上不需要，死了之后倒让他妻子帮他念经超度超度。他的妻子想：我怎么能给他念经呢？我是共产党员啊！再说我也不懂得怎样念经。	He said, “I am suffering greatly after my death. Please recite some scriptures for me and help me cross over.” While alive, he had not needed this, but after dying he asked his wife to recite scriptures and perform rites to help him cross over. His wife thought, “How can I recite scriptures for him? I am a member of the Communist Party! Besides, I do not know how to recite scriptures.”
于是她的妹妹帮她想了一个办法：到庙里去设个牌位。我们现在庙里都设有牌位。延生牌位是用红纸做的，要一千块钱。度亡牌位是用黄纸做的，要五百块钱。她就为丈夫设了个度亡牌位。三天后，她又梦到她的丈夫。	Then her younger sister thought of a solution: establish a memorial tablet at a temple. Temples nowadays all have memorial tablets. A longevity tablet is made of red paper and costs one thousand yuan. A tablet for assisting the deceased is made of yellow paper and costs five hundred yuan. So she established a tablet for assisting her husband after death. Three days later, she again dreamed of her husband.
这两次现身都只是看见上半身，下半身看不见。他说：“你给我设了牌位不错，但是我很不得力。因为那里的牌位很多，念经的人又不是专心致志的念诵。”这是真的。那些念经的师父们都是马马虎虎、敷敷衍衍的。	On both occasions when he appeared, she could see only his upper body, not his lower body. He said, “It was good that you established a memorial tablet for me, but it has not helped me much. There are many tablets there, and the people reciting the scriptures are not doing so with one-pointed sincerity.” This is true. The monastics who recite the scriptures do so carelessly and perfunctorily.
“还是你自己给我念吧，念三卷《金刚经》。”她回答说：“我不会念《金刚经》呀。”他又说：“你去请一本《金刚经》，你又认识字，就照着字念好了”。于是她和她的妹妹商量，去请了一本《金刚经》。	“It would be better for you to recite them for me yourself. Recite three copies of the Diamond Sūtra.” She replied, “But I do not know how to recite the Diamond Sūtra.” He said again, “Go obtain a copy of the Diamond Sūtra. You can read, so simply recite

	the words as written." She then consulted with her younger sister, and they obtained a copy of the Diamond Sūtra.
她每天早上，天不亮，就起来给她的丈夫念经。她不能让人看见！因为她是共产党员，怎么能念经呢？！所以只好在天不亮的时候，起来为丈夫念。	Every morning, before dawn, she rose and recited the scripture for her husband. She could not let anyone see her, for she was a member of the Communist Party—how could she recite scriptures? So she had to rise before dawn to recite for her husband.
三天之后，于梦中看见她的丈夫就不是半身像了，而且很高兴地告诉他的妻子说："好了，你帮我念了《金刚经》，我已经得到超度了。"由此可见《金刚经》威力很大，而"能断金刚陀罗尼"的威力就更不可思议了。	Three days later, she saw her husband in a dream, but he was no longer only half visible. Joyfully, he told his wife, "It is all right now. You recited the Diamond Sūtra for me, and I have already been helped across." This shows that the Diamond Sūtra has great power, while the power of the Vajra That Cuts Dhāraṇī is even more inconceivable.
在密法寂静部曼陀罗方位图中有五方五佛。比如东方是不动佛，他的咒就是"东方不动佛往生咒"；西方是阿弥陀佛，他的咒就是"阿弥陀佛往生咒"。	In the directional diagram of the peaceful maṇḍala in Esoteric Buddhism, there are five Buddhas of the five directions. For example, in the east is Akṣobhya Buddha, whose mantra is the "Rebirth Mantra of Eastern Akṣobhya Buddha"; in the west is Amitābha Buddha, whose mantra is the "Rebirth Mantra of Amitābha Buddha."
阿弥陀佛大家都很熟悉，因为修净土的人要往生西方极乐世界，都要念阿弥陀佛。释迦牟尼佛是我们的本师。释迦牟尼佛的法身就是毗卢遮那佛，报身就是卢舍那佛，化身就是释迦牟尼佛。	Everyone is familiar with Amitābha Buddha, for those who practice Pure Land and seek rebirth in the Western Land of Ultimate Bliss recite the name of Amitābha Buddha. Śākyamuni Buddha is our fundamental teacher. The dharmakāya of Śākyamuni Buddha is Vairocana Buddha, his sambhogakāya is Rocana Buddha, and his nirmāṇakāya is Śākyamuni Buddha.
他的咒就是"灭一切恶趣王咒"，可以帮助亡者消灭他们的罪孽，使他们能够超生而不堕入三恶道（就是地狱、饿鬼、畜牲这三道，每一道都有主管）。这些咒均为度亡时不可缺少之咒。	His mantra is the "Mantra of the King Who Eliminates All Evil Destinies." It can help the deceased eliminate their sins and karmic transgressions, enabling them to be reborn in a higher state rather than fall into the three lower realms—hell beings, hungry ghosts, and animals, each of which has its own overseers. These mantras are all indispensable when assisting the deceased.
有人说，东方不是琉璃光王佛吗？是的，但要知道东方的佛很多，仅琉璃佛就有七尊，琉璃光王佛是其中的一	Some people say, "Is not the Buddha of the east the King of Lapis Lazuli Light Buddha?" Yes, but one

尊，就是我们平常说的消灾延寿药师佛。所以佛有很多很多，不是一方只有一尊。	should know that there are many Buddhas in the east. There are seven Lapis Lazuli Buddhas alone, and the King of Lapis Lazuli Light Buddha is one of them. He is the Medicine Buddha whom we commonly invoke for eliminating calamities and extending life. Thus, there are very many Buddhas; there is not only one Buddha in each direction.
就看哪一尊佛与我们娑婆世界最有缘，我们就选哪一尊佛。所以东方我们就选不动佛，就是金刚萨　。在密宗里，他是最重要的佛，又叫大日如来。这些我们以后再介绍。现在，大家只要知道，佛有恒河沙数之多，不止是一尊。	We select whichever Buddha has the strongest affinity with our Sahā world. Thus, in the east we select Akṣobhya Buddha, namely Vajrasattva. In Esoteric Buddhism, he is the most important Buddha and is also called Mahāvairocana Tathāgata. We will introduce these matters later. For now, everyone need only know that Buddhas are as numerous as the sands of the Ganges, not merely one.
实际上一切众生本来都是佛，就是自己迷了，把佛性遮蔽了。看到什么东西好看就想要，听到什么声音好听就想听。迷于声色而忘记迷失了本性。所以说大家都是佛，本具如来智慧德相。	In fact, all sentient beings are originally Buddhas. They have merely become deluded and obscured their Buddha-nature. When they see something attractive, they want it; when they hear a pleasant sound, they want to hear it. Deluded by sounds and forms, they forget and lose sight of their intrinsic nature. Therefore, everyone is a Buddha, inherently endowed with the Tathāgata's wisdom and virtuous characteristics.
只要我们能够一切放下，知道这些色、声、香、味、触、法都是尘劳，都是梦幻泡影，都是假相，都不可得，回光返照自己的佛性，不跟着色、声、香、味、触、法这六尘跑，回归本来，就成佛了！所以说四维上下有很多很多的佛。	As long as we can let go of everything and know that forms, sounds, odors, tastes, tactile objects, and dharmas are all worldly dust and toil, dreamlike, bubblelike, and shadowlike—mere illusory appearances that cannot be obtained—then turn the light inward to contemplate our own Buddha-nature. Do not run after the six sense objects of form, sound, odor, taste, touch, and dharmas; return to the original, and one becomes a Buddha. Thus, there are very many Buddhas throughout the ten directions.
四维就是指东南西北四方，上下是两方，东南角、东北角、西南角、西北角是四方，加起来总共十方。	The four directions are east, south, west, and north; above and below make two further directions; and the southeast, northeast, southwest, and northwest corners make four more. Together, these are the ten directions.
我们修行的时候，有的人不是上升而是下降，他就害怕了：“我要下去了，要到地狱里去了！”不要怕，下方	When we cultivate, some people descend rather than ascend, and they become frightened: "I am

也是佛土啊！并不是到地狱里去了。有个公案说的很清楚：一个女子在释迦佛身边入定了。	going down; I am going to hell!" Do not be afraid. The lower direction is also a Buddha-land; it does not mean that one has gone to hell. A koan explains this clearly: a woman entered samādhi in the presence of Śākyamuni Buddha.
大家心里都有点惊慌、不坦然。因为在当时女出家人被称为二僧，男出家人是大僧。女子应该是后退后退又后退，不能在前面。所以大家都认为这个女子不应该这样做。	Everyone felt somewhat alarmed and uneasy. At that time, female monastics were called the "second saṅgha," while male monastics were the "great saṅgha." Women were expected to step back and back again; they were not to stand at the front. Therefore, everyone thought that this woman should not have acted in this way.
这时，文殊菩萨（是表智慧的，他是七佛之师）就想叫这个女子出定。他想尽办法：把她举到三十三天，她不出定：把她打下十八层地狱，她也不出定。释迦牟尼佛说："你不能叫他出定，下方有个罔明菩萨能叫她出定"。	At that time, Mañjuśrī Bodhisattva—who represents wisdom and is the teacher of the seven Buddhas—wanted to bring this woman out of samādhi. He tried every possible means: he raised her to the Heaven of the Thirty-Three, but she did not emerge from samādhi; he cast her down into the eighteenth level of hell, but she still did not emerge from samādhi. Śākyamuni Buddha said, "You cannot bring her out of samādhi. Below, there is a Bodhisattva named Wangming who can bring her out of samādhi."
话音刚落，罔明菩萨就从下方来了。这就说明下方也有佛菩萨。《阿弥陀经》里不是也说有六方吗！所以不要说到下面去就是到地狱里去了，不是这样的。	No sooner had he spoken than Wangming Bodhisattva arrived from below. This shows that there are also Buddhas and bodhisattvas below. Does not the Amitābha Sūtra also speak of the six directions? Therefore, do not assume that going downward means going to hell. That is not so.
其实方所本来没有，没有什么东南西北、四维上下，就是由于我们有分别心：上去了，下来了，这才分出方位。佛性本来就是一个大圆，什么都没有，各方都是一样。所以超度亡者的时候，念一方佛的咒就行了。	In fact, directions do not inherently exist. There is no east, south, west, north, the four intermediate directions, above, or below. It is only because we have discriminating minds—thinking that one has gone up or come down—that directions are distinguished. Buddha-nature is originally a great circle, containing nothing at all; every direction is the same. Therefore, when assisting the deceased, it is enough to recite the mantra of a Buddha in one direction.

修净土宗的人念阿弥陀佛的咒就行了。假如所有的咒我们都知道，并把这些咒都诵给亡灵，超度他，使他能得一切诸佛力量的加被，那就更不得了了。度亡诵咒时最要紧的就是要有坚定的信念。	Those who practice the Pure Land school need only recite Amitābha Buddha's mantra. If we knew all the mantras and recited them all for the deceased, assisting them across so that they might receive the empowering blessings of all Buddhas, that would be all the more extraordinary. The most important thing when reciting mantras for the deceased is to have unwavering faith.
要坚信不疑！假如你有一点疑惑，甚至来试法：“我念这个咒有用处吗？恐怕没有用处吧？！”那就坏了。你的力量就减少了。所以不能存有丝毫的疑惑。像净土宗生西方极乐世界一样，要具备信、愿、行三个条件。	You must have unwavering faith! If you harbor even the slightest doubt, or even come merely to test the practice—"Is reciting this mantra of any use? I fear it is of no use!"—then all is lost. Your strength will be diminished. Therefore, you must not entertain the slightest doubt. Just as in the Pure Land school, for rebirth in the Western Pure Land of Ultimate Bliss, one must possess the three conditions of faith, vows, and practice.
这三条如鼎之三足，缺一不可，最为重要。第一，要有信心。当我们为亡灵施法加被他们的时候，要相信我自己就是佛，这个咒的威力一定很大，一定能够超拔他，让他升到净土去。要绝对的相信，一点也不要疑惑。	these three are like the three legs of a tripod: not one can be lacking, and they are of utmost importance. First, one must have faith. When we perform a ritual and confer blessings upon the deceased, we must believe that we ourselves are Buddhas, that the power of this mantra is certainly immense, and that it can surely lift them across and enable them to ascend to the Pure Land. One must believe absolutely, without the slightest doubt.
我们在为亡者施“颇哇法”的时候也是这样。观想自己就是佛，以我的法力将他的气从他的脚底往上推移，推到顶门上从梵穴出去。一点也不要疑惑，不要说：“我的力量不够吧？恐怕不行吧？”那就不好了。	The same applies when we perform the practice of phowa for the deceased. Visualize yourself as a Buddha, and use your Dharma power to push the person's breath upward from the soles of the feet, up to the crown of the head, and out through the brahma aperture. Do not entertain the slightest doubt. Do not say, "Perhaps my power is insufficient? Perhaps it will not work?" That would be no good.
我们信佛信心是最重要的。所以在修法的次第中，第一个就是十信位。但在没有真正证到本性之前，都有细微的疑惑，不是很相信。只有真正证到本性之后才能真正相信。所以我们施法的时候要相信，不能存有丝毫的疑惑之心。	Faith is of the utmost importance in our faith in the Buddha. Therefore, in the stages of practice, the first is the stage of the Ten Faiths. Yet before one has truly realized one's intrinsic nature, subtle doubts remain, and one does not fully believe. Only after truly realizing one's intrinsic nature can one truly believe. Thus, when performing the ritual, we

	must have faith and must not harbor the slightest trace of doubt.
就是我们现在修法也是要相信我决定能成佛。要有这个信心你就能成就。因为我们本来就是佛，只因为颠倒妄想，误认外界的色相为真有实有而抓住不放，才迷失了本性。	Likewise, in our present practice, we must believe that we will certainly attain Buddhahood. With this faith, you can attain accomplishment. For we are originally Buddhas. It is only because of inverted deluded thoughts, mistaking the forms and appearances of the external world for truly and substantially existent, and clinging to them without letting go, that we lose sight of our intrinsic nature.
现在我们修法就是把妄念妄心息灭，知道外界所有的色相都是假的，都是虚幻不实的，就一定能成就。第二，有了信心之后还要发大愿。大愿就是菩提心，就是发愿一定要成佛救度众生，这个力量也很大。	Our present practice is to quiet deluded thoughts and the deluded mind. Once we know that all external forms and appearances are false, illusory, and unreal, we will certainly attain accomplishment. Second, after developing faith, one must also make great vows. Great vows are bodhicitta: the vow to attain Buddhahood and liberate sentient beings. This power, too, is immense.
我们说有几种力量非常大：一个是法力无边；一个是业力无边，就是我们所造业的力量很大，六道轮回就是由于业力的牵引使我们不能解脱；再一个就是愿力无边，真正发了大愿力量是非常之大。	We speak of several powers that are exceedingly great. First, the power of the Dharma is boundless. Second, karmic power is boundless: the force of the karma we create is immense, and the cycle of rebirth in the six realms holds us through the pull of karmic power, preventing our liberation. Third, the power of vows is boundless. When one truly makes great vows, their power is tremendous.
修密宗、禅宗、净土宗都要发大愿。禅宗就因为愿力加持之故，这一生纵然没有开悟，下一轮再来就能开悟，愿力加持他就能不失人身，就能在出生之后一闻千悟，上上升进。	Those who practice Esoteric Buddhism, the Chan school, or the Pure Land school must all make great vows. Because Chan practitioners are sustained by the power of their vows, even if they do not awaken in this life, they can awaken when they return in the next round of rebirth. Sustained by the power of their vows, they will not lose human birth; after being born, they can awaken profoundly upon hearing a single teaching and advance ever upward.
禅宗人在真正明心见性之后，纵然习气未了，思惑未断，顶多七升天上，七返人间生死也就了了。所以净土宗人不要再说禅宗不好了。我们只要有愿力就能和佛菩萨的力量打成一片，感应相通。你感诸佛，诸佛应你。	After Chan practitioners truly realize the mind and see their true nature, even if their habitual tendencies have not yet been eliminated and the delusions of thought have not yet been cut off, at most they ascend to heaven seven times and return to the human world seven times; then birth

	and death are ended. Therefore, Pure Land practitioners should no longer say that Chan is inferior. So long as we have the power of vows, we can become continuous and undivided with the power of the Buddhas and bodhisattvas, and response will accord with our invocation. You invoke all Buddhas, and all Buddhas respond to you.
同样的道理，你感亡者的识神，亡者的识神也要应你。换句话说，就是亡者的识神被你的力量摄住了，就要听从你的教导，就能证成报身佛。第三，发大愿之后就要具体去做了，这就是行持。	By the same principle, when you invoke the consciousness-spirit of the deceased, the consciousness-spirit of the deceased will also respond to you. In other words, the consciousness-spirit of the deceased is gathered in by your power; it will then heed your instruction and can realize a sambhogakāya Buddha. Third, after making great vows, one must put them into actual practice. This is practice.
就是要真正做到断惑证真，才能圆证佛果。如果只发愿不好好的修行，那等于发空愿。即使是超度亡者也要认认真真，一丝不苟地行法才行。所以信、愿、行这三个修行必备的条件对我们超度亡者也同样重要。	Only by truly cutting off delusion and realizing truth can one fully realize the fruit of Buddhahood. If one merely makes vows without practicing diligently, those are empty vows. Even when assisting the deceased, one must perform the ritual earnestly and meticulously. Thus, the three indispensable conditions of practice—faith, vows, and practice—are equally important when we assist the deceased.
所以，我们念上述这些咒，只要能信心不渝，就能够与亡者感应相通。亡者得到咒力的加持就能够解脱。一切业障都拘不住他。他可以不受业障的牵缠而证得报身佛。因此我们在度亡灵加被他们的时候，要念附编里的每个咒。这些咒，字都不长，但威力很大，它们所具有的功德在本经附编里讲了很多，这里就不再一一讲述了。	Therefore, when we recite the mantras mentioned above, so long as our faith remains unwavering, we can enter into responsive communion with the deceased. Receiving the empowerment of the mantras' power, the deceased can be liberated. No karmic obstacles can hold them bound. Free from the entanglement of karmic obstacles, they can realize a sambhogakāya Buddha. Therefore, when assisting and empowering the departed, we should recite every mantra in the appendix. These mantras are not long, but their power is immense. The merits and virtues they possess are extensively explained in the appendix to this scripture, so they will not be explained one by one again here.
第十二条：曾有人问：“密法是秘密灌顶传授，不能公开宣讲。现在我们公开讲这个法是不是违背了密宗的规矩呢？”的确，密法必须经秘密灌顶才能传授，这是因为：第一，密法非器莫传。	Twelfth point: Someone once asked, “Esoteric Dharma is transmitted secretly through empowerment and must not be publicly taught. Does our public explanation of this Dharma now

	violate the rules of Esoteric Buddhism?" Indeed, Esoteric Dharma must be transmitted through secret empowerment. The first reason is that Esoteric Dharma should not be transmitted to those who are not suitable vessels.
就是说传密法要看被传人的根器是不是相当。如果这个人的根器不相当，即使传了他密法也没有用处，因为他修不上去。第二，密法匪人莫传。就是要看被传人是否真正正直，真正善良。	That is, when transmitting Esoteric Dharma, one must see whether the recipient's capacity is adequate. If a person's capacity is inadequate, transmitting Esoteric Dharma to them will be of no use, because they will be unable to practice it successfully. Second, Esoteric Dharma should not be transmitted to unworthy persons. One must see whether the recipient is truly upright and genuinely good.
因为密法有很多种：有启用的法，有证体的法等等。尤其是启用的法，假如传了匪人，就是心地不正的人，他会滥用这些法去做坏事，去害人。对于真正正直善良的人才可以传给他密法。	Esoteric Dharma includes many kinds of practices: methods that activate function, methods that realize essence, and so forth. In particular, if methods that activate function are transmitted to an unworthy person—that is, someone of improper intention—they may misuse these methods to do evil and harm others. Esoteric Dharma may be transmitted only to those who are truly upright and good.
不然传了匪人之后，他用密法去害人就是你传法人（师父）的罪过。鉴于此，密法不能瞎传，要求秘密传授。就像我们的心中心法、红教里的大圆满法等都是秘密传授的，虽然如此，但我们度生的心却是平等无二的。	Otherwise, after transmitting it to an unworthy person, if that person uses Esoteric Dharma to harm others, the one who transmitted the Dharma—the teacher—bears the blame. For this reason, Esoteric Dharma cannot be transmitted carelessly and must be transmitted secretly. Practices such as our Heart-of-Heart Dharma and the Great Perfection practice of the Nyingma school are transmitted secretly. Even so, our intention to liberate sentient beings is equal and without distinction.
而这部《中有教授听闻解脱密法》是救度亡灵用的，是在人死的时候对亡者做最后一次救度，不是什么启用的法，也不会对别人产生危害。	However, this Esoteric Teaching of Liberation Through Hearing in the Intermediate State is used to save the departed. It is the final act of rescue performed for the deceased at the time of death; it is not a method that activates function, nor can it harm anyone else.

因此本法不同于其它密法，可以公开流通，广为宣传，广为详说，不必秘密的只对一个人讲。即就是有很多人在房间里，也可以为亡灵高声朗诵。	Therefore, this Dharma differs from other esoteric teachings. It may be openly circulated, widely promoted, and explained in detail; it need not be secretly taught only to one person. Even if many people are in the room, it may be recited aloud for the deceased.
让大家都听到，在八识田里种个种子，结个善缘：“噢，密法里还有这个救度法呢！”这样大家都能知道这个法，都能脱离生死轮回，这多好啊！因此，要详详细细地对大家说，要把经文的意思都解释出来。	Let everyone hear it, so that a seed may be planted in the field of the eighth consciousness and a wholesome affinity formed: “Oh, Esoteric Buddhism also has this method of deliverance!” In this way, everyone can know this Dharma and can escape the cycle of birth and death. How wonderful that would be! Therefore, it should be explained to everyone in full detail, and the meaning of every passage of the scripture should be made clear.
当我们为垂死之人念诵经文时，因为有佛菩萨的加持，不必拘泥行法的人是不是修过密法，是不是有道行，是不是有法力。只要他能够了解经文中句子的意思，口齿伶俐就行了。	When we recite this scripture for a dying person, because of the blessings of the Buddhas and bodhisattvas, there is no need to be overly concerned with whether the person performing the ritual has practiced Esoteric Buddhism, possesses spiritual attainment, or has Dharma power. It is enough that the person understands the meaning of the sentences in the scripture and speaks clearly.
如果对经文糊里糊涂的就不行，糊里糊涂是要出错误的。另外口齿不伶俐的人读诵也不行，因为说话说得不清楚，亡者不容易明白，万一听错就把亡者害了。所以这两点大家一定要多加注意。	It will not do if one is confused about the scripture, for confusion will lead to mistakes. Nor will it do if one cannot speak clearly while reading and reciting, because unclear speech makes it difficult for the deceased to understand; if they hear incorrectly, one may harm them. Everyone must pay especially careful attention to these two points.
其实，佛法中所说的“密”者，就是指我们佛性这个秘密宝藏。即所谓：“我有一宝，秘在形山”。就是说我们有一个大宝贝，秘密的藏在我们这个有形的、以四大为体的色壳子里面。	In fact, the “secret” spoken of in the Buddhadharma refers to the secret treasury of our Buddha-nature. As it is said: “I possess a treasure, hidden within the mountain of form.” This means that we have a great treasure, secretly concealed within this physical shell of form, constituted of the four great elements.
我们修法就是要把他打开，把他找出来，但必须用功修行才行。现在的人，根器很浅，业障很重，都不肯好好用功，都是敷敷衍衍的。我听到很多人说：“我一面念佛持咒，一面思想还乱动。	Our practice is to open it up and find it, but this requires diligent cultivation. People today have shallow capacities and heavy karmic obstacles. They are unwilling to apply themselves earnestly and are merely perfunctory. I have heard many

	people say that while they recite the Buddha's name and hold mantras, their thoughts still run wild.
想这个想那个，叫他不要想了，但就是息不下来。”为什么息不下来呢？就是因为我们在白天的日常动用中太执着。不知道这些都是幻想，都是假的，追逐不舍、不肯放。所以坐下来的时候思想妄念就一刻也不停。	They think of this and that. They tell themselves not to think, yet the thoughts simply will not cease. Why can they not cease? It is because, in the activities of daily life, we are too attached. We do not know that these are all fantasies, all false; we pursue them relentlessly and refuse to let them go. Thus, when we sit down, deluded thoughts do not stop for even a moment.
假如白天我们真能做到时时处处用心观照，知道一切色、声、香、味、触、法都是幻影，都不可得，不理睬它，随缘应用，那么坐下来妄念就一定很少。所以只要我们真肯放，没有一个不成功。	If, during the day, we can truly maintain mindful contemplation at all times and in all places, knowing that all forms, sounds, smells, tastes, tactile objects, and dharmas are illusory and unobtainable; if we do not attend to them but function in accordance with conditions, then, when we sit down, deluded thoughts will surely be few. So long as we are truly willing to let go, there is no one who cannot succeed.
因为我们本来是佛嘛！“放下屠刀，立地成佛”这句话一点也不错。人就是不肯放，都在那儿计算利害得失：我怎么样可以发财，怎么样可以升官，怎么样才能享受得好。	For we are originally Buddhas. The saying, “Lay down the butcher's knife and become a Buddha on the spot,” is entirely true. People simply refuse to let go. They are always calculating gains and losses: how to become wealthy, how to gain promotion, and how to enjoy themselves more fully.
这样白天乱动，坐下来的时候妄念能不来吗？！睡着的时候能不做梦吗？！都是乱梦颠倒，这样不行！所以还是要现在用功，万一用功不得当，最后还有这么一个救度方法。中有时期得度是最容易的，因为色壳子已经没有了。	If you are scattered and restless during the day, can deluded thoughts fail to arise when you sit down? Can you avoid dreaming when you sleep? They are all chaotic, inverted dreams. This will not do! Therefore, you must still apply yourself now. If, by chance, your practice is not properly carried out, there is still this method of deliverance at the end. Liberation during the intermediate state is easiest, because the physical shell is already gone.
灵识一出来聪明伶俐的很，他一听到指示，和本性光明合上去就成道了。我说这话并不是鼓励你们现在不用功。不是说现在不用功不要紧，将来我还有这个法可以最后得度。我们现在越用功越好。	As soon as consciousness emerges, it is exceedingly bright and alert. Upon hearing the instructions, it merges with the luminosity of its intrinsic nature and realizes the Way. I do not say this to encourage you not to practice diligently now. It is not that it does not matter if you fail to practice now, because later I will still have this Dharma by which you can

	finally be liberated. The more diligently we practice now, the better.
因为现在功夫真做好了，在死位中有时期就得度了，不需要等到法性中有时期了。我们一断气从色壳子里出来就超脱了，不需要别人给我们照这个经文来念诵就能得度。这样多好呢？！所以还是现在用功好。	For if our practice is truly well accomplished now, we shall be liberated during the intermediate state at the time of death, without having to wait for the intermediate state of dharmatā. As soon as we stop breathing and emerge from the physical shell, we will transcend it. We will not need someone else to recite this scripture for us in order to be liberated. How wonderful that would be! Therefore, it is better to practice diligently now.
现在不肯放，将来到中有的时候还是要放，到中有的时候，你恋着家庭不放行吗？还能超脱吗？所以古来大德都说：“要生西方一定要舍得离开这个娑婆世界，否则，犹如抱桩摇橹。	If you refuse to let go now, you will still have to let go when you reach the intermediate state. When you are in the intermediate state, can you remain attached to your family and refuse to let go? Can you still transcend it? Therefore, the great virtuous ones of old all said: “To be reborn in the Western Pure Land, one must be willing to leave this Sahā world; otherwise, it is like rowing while tied to a post.”
”“抱桩摇橹”就是把船的缆绳扣在岸边的木头桩子上，然后去船上摇橹。这样船能走吗？假如你想生西方极乐世界，还恋着家庭，舍不得离开，就犹如抱桩摇橹一样，徒废心力。	“Rowing while tied to a post” means fastening a boat’s mooring rope to a wooden post on the shore and then rowing from the boat. Can the boat move that way? If you wish to be reborn in the Western Land of Ultimate Bliss yet remain attached to your family and cannot bear to leave them, it is just like rowing while tied to a post: your efforts are wasted.
所以要放，不放到死时也得放，与其那个时候放还不如现在放。因为根本就得不到呀！本身都没有还有身外之物吗？还有妻子儿女、金银财宝吗？大家都是念念不忘，不知这些都是妄想，都是在做梦，不肯觉悟。	Therefore, you must let go. Even if you do not let go, you will have to do so at death; rather than letting go then, it is better to let go now. For you cannot obtain these things in the first place! When the body itself is not truly there, can there be possessions outside the body? Can there be wives, children, gold, silver, and treasures? Everyone remains attached thought after thought, not knowing that these are all deluded thoughts, all a dream, and refusing to awaken.
可见这个情见很难觉破。所以菩萨叫“觉有情”，就是要把这个情见觉破、除尽！所以释迦牟尼佛就做了个榜样给我们看。他是王子，可以做国王，有妻子儿子，但他照样出家，离开他们。	This shows how difficult it is to awaken from emotional attachments and views. Therefore, bodhisattva means “one awakened to sentient beings”: one must awaken from and utterly remove these emotional attachments and views. Thus Śākyamuni Buddha set us an example. He was a

	prince, able to become a king, and he had a wife and son; yet he still left home and departed from them.
而我们有很多人像钻头蜜蜂一样，想高高在上做皇帝，做总统，大权在握，要啥有啥。这样是要造业的。我们的妻子儿女与我们只不过是一场因缘和合。什么因缘呢？就是债务的因缘。不是你欠他，就是他欠你。	Yet many among us are like bees drilling into honey, wanting to stand above all others as emperors or presidents, wielding great power and having whatever they desire. Such conduct creates karma. Our wives and children are merely brought together with us by a convergence of causes and conditions. What causes and conditions? The causes and conditions of debts. Either you owe them, or they owe you.
子孙对你孝顺就是他欠你，子孙对你不孝顺就是你欠他。都是一场债务的缘牵缠在一起。人就是迷而不觉，只要大家真能够醒悟，一切放下，没有一个人不成道。所以说来说去我们在中阴阶段还是要不迷才行。	When your descendants are filial to you, they owe you; when they are not filial to you, you owe them. All are entangled together by karmic debts. People are deluded and fail to awaken. If everyone could truly awaken, let go of everything, and abandon all attachment, there would not be a single person who could not realize the Way. Thus, when we reach the intermediate state, we must still avoid delusion.
后面的经文也是这样要求我们的：不要恋着家庭儿女，一切都不可得，更不要恋着身体了。这个身体是个大祸根！大包袱！你背着它就是业障的根源。人之痛苦、人之所患就是因为这个身体。假如没有这个身体就好了。	The later passages of the scripture make the same demand of us: do not remain attached to family and children; all things are unobtainable. Still less should you cling to the body. This body is a great root of calamity, a great burden! To carry it is to carry the source of karmic obstacles. Human suffering and human affliction arise because of this body. If there were no such body, all would be well.
所以我们现在就要明白这个道理，不要再认取色身。禅宗有一个偈子说得很好：“应以空寂为体，不要认取色身；应以灵知为心，不要认取妄念”。空寂为体就是说：像虚空寂灭不动，没有东西，这才是你真正的本体。	Therefore, we must now understand this principle and cease identifying with the physical body. A Chan verse puts it very well: “Take empty quiescence as the essence; do not identify with the physical body. Take spiritual knowing as the mind; do not identify with deluded thoughts.” Taking empty quiescence as the essence means being like empty space—quiescent and unmoving, without anything at all. This is your true original essence.
色身是假的，不要认取色身。灵知为心就是说：了了分明而不着相，把妄念息下来。妄念就是分别不停，执着不放。所以本经就教导我们：要一切放下认取光明。这样就解脱了。	The physical body is false, so do not identify with it. Taking spiritual knowing as the mind means being clearly aware without clinging to appearances, and calming deluded thoughts. Deluded thoughts are unceasing discrimination and unrelenting

	attachment. Therefore, this scripture teaches us to let go of everything and recognize the luminosity. In this way, we are liberated.
第十三条：上一条说只要口齿伶俐，对本文能解释清楚的人就可以行法。在这里又着重强调密宗首重师承，这是进一步的说法。的确密宗最重要的是师父的传授，即师承。	Point thirteen: the preceding point stated that anyone who is articulate and able to explain this text clearly may perform the ritual. Here it again emphasizes that Esoteric Buddhism places primary importance on transmission from teacher to disciple; this is a further clarification. Indeed, the most important thing in Esoteric Buddhism is transmission from a master—that is, lineage transmission.
所以超度亡灵的时候，应该很有礼貌殷重亲切的去请（不是马马虎虎、轻轻浮浮的），“曾得此法的金刚阿阇黎上师来传授本法，方为合法。”阿阇黎就是金刚上师。金刚者表示不坏，是正法之智慧。	Therefore, when liberating the deceased, one should respectfully, earnestly, and sincerely invite —not casually or frivolously—“a Vajra Ācārya master who has received this Dharma to transmit this practice; only then is it in accordance with the Dharma.” Ācārya means Vajra Master. Vajra signifies indestructibility, the wisdom of the true Dharma.
所以请金刚上师来传授此法最好。“方为合法”这四个字用的有些太固定，不大恰当，应该是：“比较合法”要好些。	Therefore, it is best to invite a Vajra Master to transmit this Dharma. The four words “in accordance with the Dharma” are somewhat too fixed and not quite appropriate; it would be better to say, “more in accordance with the Dharma.”
假如没有这个因缘、没有金刚上师怎么办呢？就要恭恭敬敬、挚挚诚诚地观想我就是莲华生大士，我来为亡者讲这部经、超度他。所以密宗注重观想。修什么法就观想自己是哪位本尊。	What if one lacks these causes and conditions and there is no Vajra Master? Then one should respectfully and with utmost sincerity visualize oneself as Guru Padmasambhava, teaching this scripture to the deceased and liberating them. Thus, Esoteric Buddhism places great emphasis on visualization. Whatever practice one cultivates, one visualizes oneself as its particular yidam.
本法是莲华生大士传的，就观想自己就是莲华生大士就行了，这点不能疑惑。不要说：“我是凡夫，哪能是莲华生大士呢？”不可以这样想。现在我为亡者传法度他，我自己就是莲华生大士，一点都不要疑惑。	This Dharma was transmitted by Guru Padmasambhava, so it is enough to visualize yourself as Guru Padmasambhava. There must be no doubt about this. Do not say, “I am an ordinary being; how could I be Guru Padmasambhava?” You must not think in this way. As I transmit the Dharma to the deceased and liberate them, I myself am Guru Padmasambhava. Have no doubt whatsoever.

就像我们放生一样：买鱼、螺丝、乌龟等等，放生超度它们时，就要观想自己就是佛。所以不要疑惑，要观想自己就是莲华生大士。如果你对莲华生大士不熟悉，那就观想自己是观世音菩萨。这是对我们汉地人讲的。	It is like releasing living beings: when we buy fish, snails, turtles, and the like, and release them to liberate them, we should visualize ourselves as the Buddha. Therefore, do not doubt; visualize yourself as Guru Padmasambhava. If you are unfamiliar with Guru Padmasambhava, then visualize yourself as Avalokiteśvara Bodhisattva. This is addressed to those of us in the Chinese lands.
因为汉地最重视观世音菩萨，你们看家家都供观世音菩萨，因为观世音菩萨与我们娑婆世界的众生最有缘。佛临圆寂时嘱咐观世音菩萨：“你和娑婆世界最有缘。我圆寂后，你来照顾娑婆世界的众生，保护他们。	For in the Chinese lands, Avalokiteśvara Bodhisattva is revered most highly. You see Avalokiteśvara Bodhisattva enshrined in every household, because Avalokiteśvara Bodhisattva has the closest affinity with sentient beings in our Sahā world. When the Buddha entered parinirvāṇa, he entrusted Avalokiteśvara Bodhisattva, saying: “You have the closest affinity with the Sahā world. After I enter parinirvāṇa, you must care for and protect the sentient beings of the Sahā world, enabling them all to leave suffering and attain happiness, and to turn calamity into good fortune when they meet with danger.”
使他们都能离苦得乐，遇难呈祥”。还不只嘱咐观世音菩萨一人，还嘱咐地藏王菩萨：“你对这个世界的众生也有缘，你要对娑婆世界的众生普施救度。”所以地藏王菩萨要在地狱里广度众生。	He did not entrust Avalokiteśvara Bodhisattva alone, but also entrusted Kṣitigarbha Bodhisattva, saying: “You too have affinity with the sentient beings of this world. You must broadly extend deliverance to the sentient beings of the Sahā world.” Therefore, Kṣitigarbha Bodhisattva widely liberates sentient beings in the hells.
假如你不能观想自己是莲华生大士，就观想自己是观世音菩萨，也就是观自在菩萨。为什么又叫观自在菩萨呢？因为观世音是这位菩萨的因地法名。	If you cannot visualize yourself as Guru Padmasambhava, then visualize yourself as Avalokiteśvara Bodhisattva, also known as Avalokiteśvara, the Sovereign Contemplator. Why is this bodhisattva also called the Sovereign Contemplator? Because Avalokiteśvara was this bodhisattva’s Dharma name at the causal stage.
这位菩萨在修法的时候是由耳根圆通入手的，就是通过听世界的音声而成道的，所以叫观世音。这种方法就是观照自己听到声音的是谁？问自己：是谁听到声音的呢？她那时是在海岛上修法。海水有时涨潮有时落潮。	When this bodhisattva practiced the Dharma, she began with perfect penetration through the ear faculty: she realized the Way by hearing the sounds of the world, and thus was called Avalokiteśvara. This method is to contemplate: Who is it that hears the sounds I hear? Ask yourself: “Who is hearing these sounds?” At that time, she was practicing on

	an island. The sea tides sometimes rose and sometimes fell.
涨潮的时候，海水“哗哗哗哗……”的响，她听见了。就问自己：“听见声音的是谁呢？”潮落了，风平浪静，没有声音了。她又问自己：“听不到声音的又是谁？”于是，她悟道了：声音是声尘，声尘是有生有灭的。	When the tide rose, the sea made a sound—“whoosh, whoosh, whoosh, whoosh”—and she heard it. She then asked herself, “Who is it that hears the sound?” When the tide fell, the wind and waves grew calm, and there was no sound. She again asked herself, “Who is it that does not hear the sound?” Thus she realized the Way: sound is a sense object of hearing, and such an object arises and ceases.
海水涨潮的时候，“哗哗哗哗”的响有声音。海水落潮的时候，风平浪静，没有声音。所以海水的声音是有生灭的，但我们的闻性没有生灭！就是能听到声音的性能，即功能是没有生灭的。	When the sea tide rises, the sound of “whoosh, whoosh, whoosh, whoosh” is heard. When the tide falls, the wind and waves are calm, and there is no sound. Thus the sound of the sea arises and ceases, but our nature of hearing neither arises nor ceases. That is, the capacity or function that can hear sounds neither arises nor ceases.
听不到声，不是还听到了一个“没有声音”吗！不是没有听到。我们一般人认为听不到声音就是没有听到。实际上你虽然听不到声音，但你的能闻之性还在。	When you do not hear a sound, do you not still hear that there is “no sound”? It is not that you hear nothing. Ordinary people think that not hearing a sound means not hearing at all. Yet even though you do not hear a sound, your nature capable of hearing remains.
所以观世音菩萨是因地为名，观自在菩萨是观世音菩萨成道后的名字，也是用功的一种法门。就是时时观照，以法性为自己，而不是以妄念颠倒的色身为自己。所以禅宗就问：念佛是谁？念佛不是我们的色身。	Therefore, Avalokiteśvara Bodhisattva is the name from the causal stage, while Avalokiteśvara, the Sovereign Contemplator, is the name received after realizing the Way. It is also a Dharma gate of practice: constantly contemplate, take dharmatā as yourself, and do not take the deluded, inverted physical body as yourself. Thus the Chan school asks: “Who is it that recites the Buddha’s name?” The one who recites the Buddha’s name is not our physical body.

这个色身不能念佛，因为一口气不来了色身还没有坏，怎么不能念佛呢？其实能念者是我们的性能、功能，就是佛性，观照我们的佛性，无在无不在，处处都在。不是说在某一处，不在某一处，这就叫观自在。	This physical body cannot recite the Buddha's name, for when the breath ceases, though the physical body has not yet decayed, why can it no longer recite? In truth, the one able to recite is our inherent capacity, our function—that is, Buddha-nature. Contemplate our Buddha-nature: there is nowhere it is absent; it is present everywhere. It is not that it is in one place and not in another. This is called Avalokiteśvara, the Sovereign Contemplator.
观世音菩萨成道了，就得大自在了。我们离苦得乐、得大自在也叫得自在。所以观自在菩萨是果地法名。她大悲心痛切，看我们一切众生都像她的子女一样。	When Avalokiteśvara Bodhisattva realized the Way, she attained great freedom. When we leave suffering and attain happiness and gain great freedom, this too is called attaining freedom. Thus Avalokiteśvara, the Sovereign Contemplator, is the Dharma name of the fruition stage. Her great compassion is deeply felt; she sees all sentient beings as though they were her own children.
而我们这些娑婆世界的众生却私心重重，只认自己的子女，人家的子女就不睬了。自己的子女，哎哟不得了，一点也不能碰。人家的子女，打死他也不关我的事。而观世音菩萨不是这样，她悲心痛切，时时刻刻的照顾我们。	Yet we sentient beings of the Sahā world are full of selfishness. We recognize only our own children and disregard those of others. As for our own children—oh, how precious they are! They cannot be touched in the slightest. As for others' children, even if they were beaten to death, it would be none of our concern. Avalokiteśvara Bodhisattva is not like this. Her compassion is deeply felt, and she cares for us at every moment.
所以生西方极乐世界的净土宗人，也不能离开观世音菩萨，也要念观自在菩萨，念“六字大明咒”，时时得观世音菩萨的保护。所以要观想你自己就是观自在菩萨。	Therefore, practitioners of the Pure Land school who seek rebirth in the Western Land of Ultimate Bliss also cannot be apart from Avalokiteśvara Bodhisattva. They must also recite the name of Avalokiteśvara, the Sovereign Contemplator, and recite the Six-Syllable Great Bright Mantra, thereby constantly receiving Avalokiteśvara Bodhisattva's protection. Thus, visualize yourself as Avalokiteśvara, the Sovereign Contemplator.
如果自己不敢承当自己就是观自在菩萨（或莲华生大士），那么就观想观自在菩萨（或莲华生大士）是你的上师，在你的头顶上或者面前空中。	If you do not dare to accept that you yourself are Avalokiteśvara, the Sovereign Contemplator—or Guru Padmasambhava—then visualize Avalokiteśvara, the Sovereign Contemplator—or Guru Padmasambhava—as your master, either above the crown of your head or in the space before you.

在度亡的时候，你就是跟着观世音菩萨在念诵经文，有观世音菩萨的佛力加持，你的疑虑就解除了，就可以大胆放心地念诵了。实际上，我们不应该有疑虑，要认定自己就是观世音菩萨。	When assisting the deceased, you recite the scriptures together with Avalokiteśvara Bodhisattva. With the Buddha-power and blessings of Avalokiteśvara Bodhisattva, your doubts are dispelled, and you can recite boldly and confidently. In fact, we should have no doubts; we should recognize that we ourselves are Avalokiteśvara Bodhisattva.
尤其是在中阴阶段，要能够认取光明就是我自己，与之合上去就成报身佛了。如果不敢承当就差一点了，那就认为这个光是佛放的光，是接引我们的，这样我们就跟着去到西方极乐世界了，还不能证成报身佛。	Especially in the intermediate state, one must be able to recognize that the clear light is oneself. If one unites with it, one becomes a sambhogakāya Buddha. If one does not dare to accept this, one falls short; one then thinks that this light is emitted by the Buddha to guide us, and follows it to the Western Land of Ultimate Bliss. In that case, one still cannot realize sambhogakāya Buddhahood.
所以一个人的成就要看你的胆识，要看你的心量！胆识大、魄力大、心量广阔就能成大器。如果你胆识小，心量狭窄，那你就不行。所以根器非常有关系。	Thus, a person's attainment depends on courage and insight, and on the capacity of the mind. Those with great courage, great resolve, and broad mind-capacity can become great vessels. If your courage is slight and your mind-capacity narrow, you will not succeed. Thus, one's capacity is of great importance.
不敢承当你就是观世音菩萨，那就观想观世音菩萨在你顶上或者面前空中，你是跟着她念的，这样也可以得到加被。孙景风居士也是苦心孤诣，他把我们众生大大小小的心量都考虑到了。	If you do not dare to accept that you are Avalokiteśvara Bodhisattva, then visualize Avalokiteśvara Bodhisattva above your head or in the space before you, and recite along with her. In this way, too, you can receive blessings. Lay practitioner Sun Jingfeng also devoted great care to this; he took into account the varying capacities of all sentient beings.
这样做使存者（就是为亡者说法的人）和亡者（就是死亡的人）还有在一起听到此法的其他人都能得到利益。当然，在以后遇到因缘，还是应该请个金刚上师补传一下。因为密宗的规矩是这样的。	By doing this, the living person—that is, the one teaching the Dharma for the deceased—the deceased person, and others present who hear this teaching can all receive benefit. Of course, when the proper causes and conditions arise later, one should still ask a vajra master to confer the transmission as a supplement, for this is the rule in Esoteric Buddhism.
这个法完全出自于莲华生大士的大悲心，因为他要超度亡者，希望死亡的人能脱离苦海，脱离六道轮回而达到	This Dharma arose entirely from the great compassion of Guru Padmasambhava. He sought to liberate the deceased, hoping that those who

彼岸，所以我们不能利用本法来赚钱。这一点大家要注意。现在有很多人做这些事是为了赚钞票。	have died might leave the sea of suffering, escape the cycle of rebirth in the six realms, and reach the other shore. Therefore, we must not use this Dharma to make money. Everyone should take note of this. Nowadays, many people do such things merely to earn money.
比如有很多人并没有出家就跟着去做佛事，为亡者念经赚钱。这些人真是不得了啊！不是我吓唬你们。不要为了一时的利益而造下地狱的因。不可以这样做！我们超度亡灵应该像莲华生大士一样是出自慈悲心，而不是为了赚钱。	For example, many people who have not become monastics nevertheless perform Buddhist rites and recite sutras for the deceased in order to make money. Such people are truly in a grave situation! I am not trying to frighten you. Do not create the cause for hell merely for temporary gain. This must not be done. When we assist departed spirits, we should do so from compassion, like Guru Padmasambhava, not for the sake of making money.
莲华生大士、观世音大士都是这个法的主人。因为莲华生大士就是阿弥陀佛、释迦牟尼佛、观世音菩萨三位之体合而成就的，所以莲华生大士就是观世音菩萨。他和观世音菩萨一样也是不离开我们。	Guru Padmasambhava and Avalokiteśvara Bodhisattva are both masters of this Dharma. Guru Padmasambhava is said to have been accomplished through the union of the embodiments of Amitābha Buddha, Śākyamuni Buddha, and Avalokiteśvara Bodhisattva; therefore, Guru Padmasambhava is Avalokiteśvara Bodhisattva. Like Avalokiteśvara Bodhisattva, he never leaves us.
但是我们汉地人对莲华生大士很陌生。像莲华生大士的本尊咒大家都不知道念，就是：“嗡啊　别渣古鲁贝嘛悉地　”。西藏人念熟了就成了：“嗡贝玛别渣　”。	However, people in the Chinese regions are quite unfamiliar with Guru Padmasambhava. Many do not even know how to recite his yidam mantra: “Oṃ Āḥ Hūṃ Vajra Guru Padma Siddhi Hūṃ.” Tibetans recite it so fluently that it becomes: “Oṃ Pema Vajra Hūṃ.”
我们常常念，莲华生大士就时时现在我们面前，时时在救度我们。使我们能离苦得乐，往生他的国土。他与其他佛一样也有国土，即佛土。在我们此地，说到大悲观世音菩萨的灵感，大家都很相信。	If we recite it often, Guru Padmasambhava will constantly appear before us and constantly liberate us, enabling us to leave suffering and attain happiness and to be reborn in his land. Like the other Buddhas, he also has a land—a Buddha-land. Here in our country, everyone readily believes in the spiritual responses of the greatly compassionate Avalokiteśvara Bodhisattva.
正如《观世音菩萨普门品》中所说：你有什么灾难，只要念观世音菩萨就能解脱。观世音菩萨“无时无刹，恒能寻声应念而至。	Just as the Universal Gate Chapter of Avalokiteśvara Bodhisattva says: whatever calamity you may face, you need only recite the name of Avalokiteśvara Bodhisattva to gain liberation. Avalokiteśvara

	Bodhisattva is able, at all times and in all places, to hear the sounds of those who invoke her and come in response.
”时就是时间，刹就是空间，恒能就是一直能，经常能做到，不是今天能明天不能，刚才能现在不能。所以这句话就是说：无论什么时间，无论什么地方，只要我们念观世音菩萨，观世音菩萨就能现身，就能寻声应苦。	Time means time, and place means space. “Always able” means able to do so continually and regularly—not able today but not tomorrow, able a moment ago but not now. Thus, this means that no matter the time or place, whenever we invoke Avalokiteśvara Bodhisattva, she can manifest herself and hear the sounds of suffering in order to respond.
她就能够闻众生之苦，观世人痛苦的音声来救度世人。你在那儿念：观世音菩萨、观世音菩萨……。她就听到了，就能够应念而至。你想她，她就能够在你面前显现。有本书叫《观音灵感录》，记载的事都是很灵验的。	She hears the suffering of sentient beings and observes the cries of suffering in the world in order to liberate people. If you recite, “Avalokiteśvara Bodhisattva, Avalokiteśvara Bodhisattva . . . ,” she hears you and comes in response to your invocation. If you think of her, she can appear before you. There is a book called Records of Avalokiteśvara’s Spiritual Responses, which records many remarkably efficacious events.
有的人去做试验，那就不好了。《观世音菩萨普门品》中不是说：“入火不焚，入水不溺”吗，有人就来试试看：把蜡烛点起来，念：南无大慈大悲观世音菩萨……。然后把手放到火上烧。“哎哟！痛死了。	It is not good for some people to conduct experiments. Does the Universal Gate Chapter of Avalokiteśvara Bodhisattva not say, “Entering fire, one is not burned; entering water, one does not drown”? Yet someone may try it: lighting a candle, reciting, “Homage to the Greatly Compassionate Avalokiteśvara Bodhisattva . . . ,” and then putting a hand into the flame. “Oh! It hurts terribly!”
不是入火不焚吗？怎么还烧得痛呢？”哎！不是诚心诚意，而是在考验观世音菩萨那就不好了。对于经文我们不能依文解义，要讲活，不能讲死了。“入火不焚”有很多意思，这个火在这是指烦恼火。	“Does it not say that one who enters fire is not burned? Why does it still hurt when I am burned?” Ah, this is no good: one is not sincere, but is testing Avalokiteśvara Bodhisattva. We must not interpret the scriptures merely according to the words; they must be explained dynamically, not rigidly. “Entering fire, one is not burned” has many meanings. Here, fire refers to the fire of afflictions.
我们心里乱，就是火烧功德林。当你起烦恼烈火时，就念观世音菩萨，就知道一切都是空的，烦恼也就消失了。这不就是入火不焚吗？！所以我们讲法不能完全照字面意思解释。“入水不溺”中的水是指什么呢？是指爱水。	When our minds are in turmoil, it is like fire burning a forest of merit and virtue. When the fierce fire of afflictions arises, invoke Avalokiteśvara Bodhisattva and know that everything is empty; then the afflictions disappear. Is this not entering fire without being burned? Therefore, when explaining the Dharma, we cannot interpret everything

	entirely according to the literal wording. What does the water in “entering water, one does not drown” refer to? It refers to the water of attachment.
你看要好的人分别了，就要流眼泪。把你喜欢吃的东西放在你面前，口水就流出来了。所以这个“水”是指爱水。	Look: when people who love one another are separated, they shed tears. When food that you enjoy is placed before you, saliva flows from your mouth. Thus, this “water” refers to the water of attachment.
倘若在这些时候，你念观世音菩萨，知道一切都是虚无缥缈的假相、幻想，就像空中的花，水中的月亮一样不可得，这样爱水就没有了。这不是入水不溺吗？！所以经典讲活了都能通，照句子讲死了就不好。所以大慈大悲观世音菩萨是无所不在，时时刻刻都能现身。我们真正苦难的时候念观世音菩萨，就能得到解脱。	If, at such times, you invoke Avalokiteśvara Bodhisattva and know that everything is an insubstantial false appearance, an illusion—unobtainable like flowers in empty space or the moon reflected in water—then the water of attachment will be gone. Is this not entering water without drowning? Thus, when the scriptures are explained dynamically, everything can be understood; it is not good to explain them rigidly, word by word. The greatly compassionate Avalokiteśvara Bodhisattva is everywhere and can manifest herself at every moment. When we truly undergo hardship and invoke Avalokiteśvara Bodhisattva, we can attain liberation.
第十四条：按照我们国家过去的风俗：人死后前三天都放在床上不入殓。三天后就放在棺材里摆一摆，这时候棺材盖子不盖，钉子也不钉，这就叫小殓。七天后就把棺材的盖子盖起来，钉子钉好，这就叫大殓。	Fourteenth point: according to the former customs of our country, after a person died, the body was left on the bed for the first three days and was not placed in a coffin. After three days, it was placed in a coffin, but the lid was not closed and the nails were not driven in; this was called the minor encoffining. After seven days, the coffin lid was closed and nailed shut; this was called the major encoffining.
所以从前的风俗就是三天小殓，七天大殓，但现在做不到了。现在在医院里，气还没有断透就说：“不行了，不行了，马上送到太平间里去。”所以现在死在家里还比较好一点。但在家里也要看时间因缘。	Thus, the former custom was minor encoffining after three days and major encoffining after seven days, but this cannot be done now. In hospitals, before the breath has completely ceased, people say, “This will not do; this will not do. Send them to the morgue immediately.” Therefore, it is somewhat better nowadays to die at home. Yet even at home, one must consider the time and circumstances.
假如是夏天，天气很炎热，也放不到三天，这时就可以在殡仪馆的冷藏库中放一放。孙景风居士猜测我国的这	If it is summer and the weather is very hot, the body cannot be kept for three days. In that case, it may be kept for a time in the refrigerated storage

种风俗大概也是因为在三、四天之内，死者的识神还没有完全离开尸体，还处在迷闷阶段。	of a funeral home. Lay practitioner Sun Jingfeng conjectured that this Chinese custom may also have arisen because, within three or four days, the deceased person's consciousness has not yet completely left the body and remains in a state of confusion and stupor.
禅定功夫越好的人走得越慢。功夫越差的人走得越快。但在这前三天半到四天之间绝对不能烧。假如这个时候送到殡仪馆一烧，那就糟糕了。因为三、四天之内他的识神还没有完全离开，还可能假死，有可能又活转过来。	The better a person's meditative practice, the more slowly they depart; the poorer the practice, the more quickly they depart. But during the first three and a half to four days, the body must absolutely not be cremated. If it is sent to the funeral home and cremated at that time, it would be disastrous. For within three or four days, the person's consciousness may not yet have completely departed; it may even be a case of apparent death, and the person may possibly revive.
这种情况的确是有！我在黄崖讲经的时候，有一个人告诉我说：“从前我一点也不相信六道轮回。现在我真的深信不疑了”。我问：“那是什么原因呢？”他说：“我生病住院的时候，遇到一件事情。当时我的病并不重。	Such cases truly do occur. When I was lecturing on the scriptures at Huangya, someone told me: “Formerly, I did not believe in rebirth in the six realms at all. Now I truly believe in it without the slightest doubt.” I asked, “What was the reason?” He said, “When I was ill and hospitalized, something happened to me. At the time, my illness was not serious.”
那些病友在打牌，我没有事就在旁边看。这时我看见空中有个女子向我一招手，我就跟着走了。那时候我的身体也没有知觉，就飘啊飘，来到一个地方。有一扇大铁门，门上钉了很多钉子，上面写着‘冥界’两个大字。	“The other patients were playing cards, and, having nothing to do, I watched nearby. Then I saw a woman in the air beckon to me, and I followed her. At that time, I no longer had any sensation in my body. I drifted and drifted until I came to a place. There was a great iron gate covered with many nails, and above it were written the two characters ‘Underworld.’”
这个女子关照我说：‘你在门口等着我，不能进来，我去叫一个人来’。说完她就进去了。我等啊等啊，等了很长时间她还不出来。我就跑进去了，看见里面阴森森的，一间间的房子。咦，我看见我的一位朋友。	“The woman instructed me: ‘Wait for me at the gate. You must not come in. I am going to call someone.’ After saying this, she went inside. I waited and waited, and after a long time she still did not come out. So I ran inside and saw that it was gloomy within, with rooms one after another. Then, to my surprise, I saw one of my friends.”

这个朋友说：‘是我请你来的，因为有桩事情要托付你：我的母亲为我离开了她，哭得不得了。一只眼睛哭瞎了，另一只眼睛快要瞎了。所以我请你来帮我传个消息，告诉她我在这里很好，叫她不要再悲伤。	“This friend said: ‘I asked for you to come because I have something to entrust to you. My mother has been devastated since I left her; she has wept terribly. She has cried one eye blind, and the other is nearly blind. So I asked you to come and convey a message: tell her that I am doing well here and ask her not to grieve any longer.”
再一个就是我母亲在家没有人照顾。你是我的好朋友，我想托你照顾我的母亲。你肯答应吗？’‘答应！答应！’我说。‘好！那我赶快把你送出去，呆在这里不好’。于是他把我送出来，我又飘啊飘，到了医院。	“‘Also, there is no one at home to care for my mother. You are my good friend, and I would like to entrust her care to you. Will you agree?’ ‘I agree! I agree!’ I said. ‘Good! Then I will quickly send you out; it is not good to remain here.’ So he sent me out, and I drifted and drifted until I arrived at the hospital.”
‘扑通’一声我又落下来了。这时我看见那些医生正在给我输氧气，打强心针。他们说：‘唉！好了好了，活过来了’。我问：‘怎么回事？’他们说：‘哎呀！你刚才都死掉了’。	“With a thud, I fell back down. Then I saw the doctors administering oxygen and giving me cardiac injections. They said, ‘Ah, good, good—he has come back to life!’ I asked, ‘What happened?’ They said, ‘Oh! You had just died.’”
有一个打牌的人说：‘刚才，扑通一声，你的身体就扑到我的身上。我看到你的气脉都没有了’”。他的识神走出去了，色身就扑到打牌人的身上。大家看到他没有气了，就赶快去喊医生来抢救。	One of the card players said: “Just then, with a thud, your body collapsed onto me. I saw that you had stopped breathing and had no pulse.” His consciousness had departed, and his physical body had collapsed onto one of the card players. Seeing that he had no breath, everyone hurriedly called the doctors to revive him.
他说：“我还不知道会有这种事情，没想到是真的！因为我当时已经死过去了，他们就打电报把我母亲喊来了。	He said: “I had no idea such things could happen; I never expected them to be real! Because I had already died at that time, they sent a telegram to summon my mother.”
我告诉我母亲发生的事情，并问：‘我们隔壁某某人的儿子是不是死了？她是不是为此哭瞎了一只眼睛，另一只眼睛也快瞎了。’我母亲说：‘就是’。以后我就照他的要求供养他的妈妈。	I told my mother what had happened and asked, “Did the son of so-and-so, our neighbor, die? Did she weep herself blind in one eye, with the other nearly blind as well?” My mother said, “Yes.” Thereafter, I supported his mother as he had asked.
碰到这件事情我才相信真有六道轮回”。这个人所讲述的就是假死。他的魂被这个女子一招就跟着飘出去了，并没有真死。因此三、四天之内色身可能是假死，还有可能活转过来。	Only after encountering this incident did I believe that the six realms of rebirth truly exist.” What this person described was apparent death. At the woman’s single summons, his consciousness drifted out after her; he had not truly died. Therefore, within three or four days, the physical

	body may be only apparently dead and may possibly revive.
佛的制度是出家人死后不放入棺材，而是坐缸火化。大家都见过吧：一个火化缸，外面贴好火化者的名字。因为要烧火，所以缸底下有一个洞。	The Buddha's rule is that, after monastics die, they are not placed in coffins but cremated seated in a cremation vessel. You have all seen one, have you not? It is a cremation vessel with the cremated person's name affixed to the outside. Because a fire must be lit, there is an opening at the bottom of the vessel.
要死的人盘在里面坐好，下面堆上木材，浇上油，放上供香，然后再点火烧起来火化。因为有供香，所以烧起来有香味。但这要经过二十一天之后才举行，不是当下就烧。如果三、四天没过就烧，他的识神还没有走。	The dying person is seated cross-legged inside it. Firewood is piled beneath, oil is poured over it, incense is offered, and then the fire is lit for cremation. Because incense is offered, there is a fragrant smell as it burns. But this is done only after twenty-one days, not immediately. If the body is burned before three or four days have passed, the consciousness-spirit has not yet departed.
你要烧他，他会痛苦死了，所以不能这么快就烧。因为依照本经的开示，人死了之后外气虽断（就是指鼻子的呼吸断了），内息未绝（就是指胎息还有）。我们做功夫也是这样，功夫做得好入定了，呼吸就没有了。	If you burn the person, the suffering will be unbearable; therefore, the body cannot be burned so soon. According to this scripture's instructions, after a person dies, although the outer breath has ceased—that is, breathing through the nose has stopped—the inner breath has not yet ceased—that is, embryonic breathing remains. It is the same when we cultivate: when one's practice is good and one enters samādhi, breathing ceases.
但胎息还是有，还在下丹田里转动，第八识还没有走。第八识又叫“暖寿识”，如果摸摸身上还有热气，那就是还没有死。入灭尽定的人，他的第八识就没有走。他身上都冷了，但心口还没冷。	Yet embryonic breathing remains and continues to move in the lower dantian, and the eighth consciousness has not yet departed. The eighth consciousness is also called the “consciousness of warmth and life.” If the body still has warmth when touched, the person has not yet died. For one who has entered the cessation of sensation and perception, the eighth consciousness has not departed. The entire body may be cold, but the region of the heart has not yet grown cold.
第八识还在心包络里面，内息（胎息）还在。做功夫的人证到胎息并没有见性。因为这个身体还没有化空。要完全化空了，连虚空也不存在了，唯有绝对真心现前，那才是见性！所以做到胎息只是禅定功夫很好，但并不是见性。	The eighth consciousness remains within the pericardium, and the inner breath—embryonic breathing—remains. When practitioners realize embryonic breathing, they have not thereby seen their true nature, because this body has not yet dissolved into emptiness. Only when it has completely dissolved into emptiness, so that even

	empty space no longer exists and only the absolute true mind manifests before one, is that seeing one's true nature. Therefore, attaining embryonic breathing merely indicates excellent meditative skill; it is not seeing one's true nature.
胎息也称识闷绝位。就是识神闷到里面，没有脱开这个色身，就像被别人打昏了，或者生病休克了一样。休克也是不呼吸了，世俗上称为昏厥。通常人死后这段时间有三天半至四天，修行有定力的人可以维持四至七天。	Embryonic breathing is also called the stage in which consciousness is stifled into cessation. The consciousness-spirit is shut within and has not disengaged from the physical body, just as when someone has been knocked unconscious or has gone into shock from illness. In shock, one also ceases to breathe; in ordinary terms, this is called fainting. For ordinary people, this period after death usually lasts three and a half to four days. Practitioners with meditative stability can maintain it for four to seven days.
七天之后识神才能完全离开，不再闷在身体里面了。所以人死后不能马上就烧。送到殡仪馆后，最好给他用防腐剂或放在冷藏库中保存几天。马上烧很不好。	Only after seven days can the consciousness-spirit completely leave and no longer remain stifled within the body. Therefore, a person must not be cremated immediately after death. After the body is sent to the funeral home, it is best to preserve it for several days with embalming fluid or in cold storage. Immediate cremation is very undesirable.
现在全国各地都举行火葬，这个方法很好，很清爽。	Cremation is now practiced throughout the country. This method is very good and clean.
从前我们都是要买棺材，买坟地土葬，很浪费！有些人还很讲究，要什么兰板棺材、硬木棺材，还要很多的陪葬，真是不得了！现在挖古墓挖出很多的宝贝供人展览，对死者有什么意义呢？！所以还是火葬好，付之一炬烧光算数。	In the past, we had to buy coffins and burial plots for interment in the earth, which was very wasteful. Some people were extremely particular: they wanted orchidwood coffins or hardwood coffins, along with many grave goods. It was truly excessive. Nowadays, many treasures are excavated from ancient tombs for public exhibition—but what significance does that have for the dead? Cremation is better: once everything is reduced to ashes, that is the end of it.
人死了，家里本来就有很多事情，还要出殡，这样很麻烦。以前都是大出丧，我记得上海那个时候出丧，不知道要多少人，就像出兵一样，真是不得了！现在火葬这个办法很好，优点很多。	After a person dies, there are already many matters for the family to attend to, and then there is also the funeral procession, which is very troublesome. In the past, funeral processions were grand affairs. I remember that in Shanghai at that time, one did not know how many people were involved; it was like sending out an army—truly extraordinary.

	Cremation is now a very good method, with many advantages.
可以节省财力、物力和时间，省下的土地还可以种庄稼。从前坟墓造得很考究，像一个大花园，真是浪费。佛的办法就是要节省，都烧掉。但佛制不是马上烧，而是坐在佛龛里或者坐在火化缸里，后来是在一个木头龛里坐几天。	It can save money, material resources, and time, and the land saved can be used to grow crops. In the past, graves were built with great elaboration, like large gardens; this was truly wasteful. The Buddha's method is to economize: everything is burned. But the Buddhist rule is not to burn the body immediately. The deceased is seated in a Buddha shrine or in a cremation vessel; later, the body was seated for several days in a wooden shrine.
如果是有功夫的人，可能过很长时间身体都不腐化。像九华山百岁宫无瑕禅师的应化身，就是一直不坏。我记得从前常州天宁寺的冶开和尚，在清朝是翰林出家，他的功夫也很好。	If someone has attained profound practice, the body may remain uncorrupted for a long time. For example, the manifestation body of Chan Master Wuxia at the Hundred-Year Palace on Mount Jiuhua has remained intact. I remember that in the past there was the monk Yekai of Tianning Monastery in Changzhou. During the Qing dynasty, he had been a Hanlin scholar before leaving home, and his practice was also very good.
他临圆寂时就预先关照他的徒弟：“三天之后你们开缸看看，假使我的色身不坏，那就可以装金。如果色身腐化就火化好了。还有这串佛珠是×××的，你们帮我还给他”。他安排好后就自己走到火化缸里，盘脚坐好。	When he was about to pass away, he instructed his disciples beforehand: "After three days, open the vessel and look. If my physical body has not decayed, then it may be gilded. If it has decayed, simply cremate it. And these prayer beads belong to ×××; please return them for me." Having arranged everything, he walked into the cremation vessel himself and sat cross-legged.
念佛僧众围绕他的火化缸给他念：“本师释迦牟尼佛”。因为他是禅宗不是净土宗。三天之后打开缸一看，身上有黑斑了，表明身体已经开始腐烂。于是，大家就把冶开和尚的肉体烧掉了。	The monastics practicing Buddha-recitation gathered around his cremation vessel and recited for him, "Fundamental Teacher Śākyamuni Buddha." Because he belonged to the Chan school, not the Pure Land school. After three days, they opened the vessel and found dark spots on his body, indicating that it had begun to decompose. Everyone then cremated Chan Master Yekai's body.
孙景风居士再三苦心关照：“惟为死者安全起见，决不可朝死而夕即焚”。人死之后识神还没有走，把他烧了，他痛苦的不得了。这一痛苦就把他害了，嗔心一起就投到毒蛇猛虎异类道里去了，不能再生西方。	Lay practitioner Sun Jingfeng repeatedly and earnestly advised: "For the safety of the deceased, one must never die in the morning and be cremated that evening." After death, the consciousness-spirit has not yet departed. If the body is burned, the person's suffering is

	unbearable. This suffering harms the deceased: once anger arises, they will fall into the realm of poisonous snakes, fierce tigers, and other such beings, and can no longer be reborn in the Western Pure Land.
非但他的肉身痛苦，害得他的法身也不能成就。所以为了安全起见，绝对不能早上死晚上就去焚烧火化。应该送到殡仪馆冷气间里放几天，不要马上去烧。至少三天之后，我们再在殡仪馆里开追悼会火化。	Not only does the physical body suffer; it also prevents the accomplishment of the dharmakāya. Therefore, for the sake of safety, one absolutely must not die in the morning and be cremated that evening. The body should be sent to a refrigerated room at the funeral home and kept there for several days; it should not be cremated immediately. At the very least, after three days, a memorial service may be held at the funeral home before cremation.
如果殡仪馆里没有冷气设备，暂且买个薄皮棺材，不要考究。因为薄皮棺材比较省钱，将来要烧的吗，买厚棺材有什么用处呢？所以买个薄皮棺材暂且收殓起来，经过七天之后再烧。或者依照回教的办法。	If the funeral home has no refrigeration facilities, temporarily purchase a thin, inexpensive coffin; there is no need to be particular. A thin coffin costs less, and since it will eventually be burned, what use is there in buying a thick one? Thus, buy a thin coffin to contain the body temporarily, and cremate it after seven days. Or follow the Muslim method.
回教的办法很好，把死者刷洗清爽之后，用白布从头到脚统统缠起来，以盒盛之。回教徒的棺材就是个盒子，用很薄的板钉成，下面一抽，底就掉了，所以叫脱底棺材，很小很轻。	The Muslim method is very good. After washing the deceased clean, they wrap the entire body from head to toe in white cloth and place it in a box. A Muslim coffin is simply a box made of very thin boards. When its bottom is pulled out, it falls away; thus it is called a removable-bottom coffin. It is very small and light.
临葬时将盒底抽出去入土，就像你们搓麻将的盒子一样，一抽就脱开了。不像我们民间的棺材做得很厚很笨拙。回教徒的棺材都是到清真寺去租。租用一下，用过之后再还给清真寺，也不埋掉。	At burial, the bottom of the box is pulled away and the body is placed into the earth, just like the box used for playing mahjong: pull it, and it comes apart. It is unlike the thick, cumbersome coffins made in popular custom. Muslims rent their coffins from the mosque. They use one temporarily and return it to the mosque afterward rather than burying it.
不过我知道，若不是回教徒，你到清真寺，人家不租给你。收殓起来摆过七天以后，识神已经走掉了，这时再烧。这样死者既得安宁，活人也可以节省财力物力。事情少了，麻烦少了，家属也可以轻快些，不妨碍工作了。这一段话是孙景风居士附加上去的，就是希望大家	However, as I understand it, if you are not Muslim, the mosque will not rent one to you. After the body has been laid out for seven days, the consciousness-spirit has already departed, and it may then be cremated. In this way, the deceased gains peace, while the living can also save financial

注意不要朝死而夕焚。要摆过一个礼拜，最少要摆过三、四天再烧。	and material resources. There are fewer matters and less trouble, and the family can be more at ease and unhindered in their work. This passage was added by lay practitioner Sun Jingfeng in the hope that everyone would take care not to cremate someone who dies in the morning that same evening. The body should be kept for a week, or at the very least for three or four days, before cremation.
以上就是“卷头语”，下面开始讲正文。	The foregoing is the “Preface.” We will now begin the main text.

正文

Main Text

中有教授听闻解脱密法（藏名巴多脱卓）	Esoteric Teaching of Liberation Through Hearing in the Intermediate State (Tibetan title: Bardo Thödrol)
西藏密教初祖莲华生大士心传宝典	The Heart-Transmission Treasury of Guru Padmasambhava, Founding Patriarch of Tibetan Esoteric Buddhism
取库藏者持明羯磨大师自黄金河畔堪波达山请出流通	Retrieved and disseminated by the treasure revealer, Master Vidyādhara Karma Lingpa, from Mount Kamboda by the Golden River
诺门金刚乘弟子寿固金刚孙景风敬译	Respectfully translated by Sun Jingfeng (Shougu Vajra), a Vajrayāna disciple of Nomen
本经由密宗红教初祖莲华生大士所著。由于时间因缘不成熟，他将本经写好后，藏在山洞里面，并没有马上流传。后来他又化身成持明羯磨洲大师，到藏经的地方（即黄金河畔堪波达山），把经文取出来流通。现在由金刚乘弟子孙景风居士翻译完成。	This scripture was composed by Guru Padmasambhava, the founding patriarch of the Nyingma school of Esoteric Buddhism. Since the causes and conditions of the time had not yet matured, after completing the scripture he concealed it in a mountain cave and did not immediately circulate it. Later, he manifested again as Master Vidyādhara Karma Lingpa and retrieved the scripture from the place where it had been concealed—Mount Kamboda by the Golden River—for dissemination. It has now been translated by the lay practitioner Sun Jingfeng, a Vajrayāna disciple.

正编上卷　死位中有与法性中有

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

皈敬偈	Verse of Refuge and Homage
法身阿弥多婆无量光	Dharmakāya Amitābha, Infinite Light
报身莲华寂静忿怒尊	Sambhogakāya Lotus Peaceful and Wrathful Deities
化身莲华生师众生怙	Nirmāṇakāya Lotus-Born Master, Protector of Sentient Beings
三身上师尊前我敬礼	Before the Three-Kāya Guru, I respectfully pay homage.
死位中有就是人刚刚断气后的三天半到四天之内，这段时间中有身处于迷闷阶段，还没有脱离肉身。到第五天中阴身从身体里出来，就清醒了，这时就到了法性中有时期，为期十四天。	The intermediate state at the time of death lasts from the moment a person has just stopped breathing until three and a half to four days afterward. During this time, the intermediate-state body is in a confused and dazed phase and has not yet left the physical body. On the fifth day, the bardo body emerges from the body and becomes lucid. At this point, the intermediate state of Dharmatā begins, lasting fourteen days.
“皈敬”就是皈敬求加之意。皈者，皈依也（皈即归家，依即依靠）；敬者，敬礼也。求加就是请求加被。皈敬偈就是依靠我们的法祖莲华生大士，向他敬礼，请求他的加被。	“Refuge and homage” means taking refuge, paying homage, and seeking blessings. To take refuge is to rely upon (refuge means returning home, and relying means depending upon); homage means reverential prostration. To seek blessings means to request the bestowal of blessings. Thus, the Verse of Refuge and Homage means relying upon our Dharma progenitor, Guru Padmasambhava, paying homage to him, and requesting his blessings.
阿弥多婆无量光就是说阿弥陀佛具有无量光、无量寿。他具足一切，法力无边，光明不可限量。这就表示我们的法身（即佛性），它是诸法的根本。“莲华”就是指莲华身。	“Amitābha, Infinite Light” means that Amitābha Buddha possesses immeasurable light and immeasurable life. He possesses all qualities; his Dharma power is boundless, and his light is beyond measure. This indicates that our dharmakāya—that is, Buddha-nature—is the root of all dharmas. “Lotus” refers to the Lotus Body.
“寂静”尊就是正法轮身，妙相庄严，有三十二相，八十种好。“忿怒”尊就是教令轮身，即明王身，是专门	The “Peaceful” Deities are the bodies that turn the wheel of true Dharma, wondrous in appearance and solemnly adorned, with the thirty-two marks

怖魔的。所以在这里“莲华”“寂静”“忿怒”尊都是指我们尊贵无比的佛菩萨，代表我们的报身。

and eighty excellent characteristics. The “Wrathful” Deities are the bodies that command and instruct, namely the bodies of the Wisdom Kings, whose special purpose is to subdue demons. Thus, here “Lotus,” “Peaceful,” and “Wrathful” Deities all refer to our supremely revered Buddhas and bodhisattvas and represent our sambhogakāya.

“化身‘莲华生师’众生怙”就是说莲华生大师是由释迦牟尼佛、阿弥陀佛、观世音菩萨合起来化生的，所以叫化身“莲华生师”。众生怙就是指佛菩萨是广大众生的依靠和保护者。所以这段“皈敬偈”就是说我们要在具足法、报、化三身的上师面前，恭恭敬敬地再三顶礼，诚心诚意地祈求佛菩萨的加持。

“Nirmāṇakāya ‘Lotus-Born Master,’ Protector of Sentient Beings” means that Guru Padmasambhava was miraculously manifested through the combined transformation of Śākyamuni Buddha, Amitābha Buddha, and Avalokiteśvara Bodhisattva; hence he is called the nirmāṇakāya “Lotus-Born Master.” Protector of sentient beings means that Buddhas and bodhisattvas are the reliance and protectors of the multitude of sentient beings. Thus, this Verse of Refuge and Homage means that before the guru who embodies the dharmakāya, sambhogakāya, and nirmāṇakāya, we should repeatedly make reverential prostrations and sincerely pray for the blessings of the Buddhas and bodhisattvas.

诸中根瑜伽士，中有解脱方便，即此“听闻解脱密法”。凡义有三：即前导、正述、结归三分。

For yogis of middling capacity, the expedient means for liberation in the intermediate state is this Esoteric Teaching of Liberation Through Hearing. Its meaning has three divisions: the introduction, the main explanation, and the conclusion.

文中为什么说诸中根瑜伽士，而不说上根瑜伽士呢？因为上根人修法修得好，他们在未死之前已经证到自己的佛性，不必等到中阴境界现前即可解脱。所以本密法是诸中根人最方便的解脱法门。瑜伽士就是指修法修的相应的人。

Why does the text speak of yogis of middling capacity rather than yogis of superior capacity? Because people of superior capacity practice well and, before dying, have already realized their own Buddha-nature. They can attain liberation without having to wait for the intermediate-state realm to appear. Therefore, this Esoteric Dharma is the most expedient dharma gate of liberation for practitioners of middling capacity. Yogis are those whose practice has become spiritually consonant.

中根瑜伽士生前未证法身，活的时候不能了生死，但死后中有时期听到本法的教导就可以得到解脱。这本《中有教授听闻解脱密法》共分三个部分，即前导、正述和结归。前导就是在为亡者说法之前的导引。

Yogis of middling capacity have not realized the dharmakāya during their lifetime and cannot transcend birth and death while alive. Yet, during the intermediate state after death, they can attain liberation by hearing the teachings of this Dharma. This Appendix to the Esoteric Teaching of

	Liberation Through Hearing in the Intermediate State is divided into three parts: the introduction, the main explanation, and the conclusion. The introduction is the guidance given before teaching the Dharma to the deceased.
正述就是本经的正宗分，就是告诉我们一步一步的如何解脱。结归就是最后的归纳与总结。就像我们讲经一样也有：序分、正宗分、流通分。前导就相当于序分，正述就相当于正宗分，结归就相当于流通分。	The main explanation is the principal section of this scripture; it tells us, step by step, how to attain liberation. The conclusion is the final recapitulation and summary. Just as our scriptural lectures also have an introductory section, a principal section, and a circulation section, the introduction corresponds to the introductory section, the main explanation to the principal section, and the conclusion to the circulation section.

【初】 前导

[First] Introduction

此中敷陈“中有教授听闻解脱密法”，在密乘中，修法行者，分为上、中、下三根，诸上根人，依“引导次第”（引导次第者，谓行者初由显教入手，俟有相当修持，通达空性以后，次入密教坛城灌顶，授以大法，由“生起”“圆满”二次第循序进修，迨命终时，即仗引导次第而得解脱）。	This expounds the Esoteric Teaching of Liberation Through Hearing in the Intermediate State. In Vajrayāna, practitioners are divided into three capacities—superior, middling, and lesser. Those of superior capacity rely on the “graduated stages of guidance.” These mean that practitioners first begin with Exoteric Buddhism; after attaining a corresponding degree of cultivation and penetrating emptiness, they then enter the maṇḍala empowerment of Esoteric Buddhism and receive the great Dharma. They progressively cultivate the two stages of generation and completion, and at the time of death attain liberation through these graduated stages of guidance.
最初入手修持，即仗“引导”，定得解脱，若或未能解脱，则于“死位中有”（命尽时谓之死位中有）时，不必修颇哇法（迁识往生法名颇哇法），迳修成佛。	From the very beginning of practice, they rely on this “guidance” and will certainly attain liberation. If they have not attained liberation, then in the intermediate state at the time of death (the period when life ends is called the intermediate state at the time of death), they need not practice phowa, the practice of transferring consciousness for rebirth, but may proceed directly to Buddhahood.
敷就是铺出来，陈是陈述。前导讲述了在《中有教授听闻解脱密法》中，上根人、中根人以及下根人如何解脱。上根人能够解脱的法，中根人就不能解脱，下根人则更不能解脱。所以上、中、下三根人的解脱方法都不一样。	Fu means to lay out, and chen means to expound. The introduction explains how practitioners of superior, middling, and lesser capacities attain liberation through the Esoteric Teaching of Liberation Through Hearing in the Intermediate State. What enables those of superior capacity to attain liberation cannot enable those of middling capacity to do so, and still less those of lesser capacity. Thus, the methods of liberation differ for practitioners of superior, middling, and lesser capacities.
译者在括号里将密法的修行次第作了解释。就是说修密宗的人开始修行的时候都要由显教入手，假如不懂得显教的教理，就不能修密法！因为教理是通理，密法是事行。就像读书，先要明理，明理之后才能具体去做。	In the parentheses, the translator explains the stages of Esoteric Buddhist practice. That is, those who practice Esoteric Buddhism must begin with Exoteric Buddhism. If they do not understand its doctrinal principles, they cannot practice Esoteric

	Buddhism, for doctrinal principles are general principles, whereas esoteric practice consists of concrete methods. It is like studying: one must first understand the principles, and only then can one put them into practice.
净土宗同样也是先要懂得教理，然后再念佛——这就是修持。如果一点道理都不不懂，怎么去做呢？所以修行先要由显教入手。研究教理达到一定的程度，最好能够通达空性以后再入密教。	The Pure Land school is the same: one must first understand the doctrinal principles and then recite the Buddha's name—this is cultivation. If one does not understand any of the principles at all, how can one practice? Therefore, practice must begin with Exoteric Buddhism. After one's study of doctrine has reached a certain level, it is best to enter Esoteric Buddhism only after penetrating emptiness.
通达空性就是指明白了色就是空，空就是色，不再把空当成是顽空、断灭空或析法真空、或体法真空等等，而是理解了妙有真空，真空妙有的道理（此段可参见本文“翻译缘起（二）”）。	To penetrate emptiness means to understand that form is emptiness and emptiness is form. One no longer takes emptiness to be inert emptiness, annihilationist emptiness, analytical emptiness, or emptiness realized through direct contemplation of dharmas, but understands the principle of wondrous presence and true emptiness, of true emptiness and wondrous presence. (For this passage, see “Background to the Translation, II.”)
但如果对显教没有相当修持的人是不容易通达空性的。所以应该通达空性以后，再来实修密法。密法是通过持咒、结印等方法来修持，比显教多了一个方便加持——即佛菩萨的加持力。	Yet for those who have not cultivated Exoteric Buddhism to a sufficient degree, it is not easy to penetrate emptiness. Therefore, one should first penetrate emptiness and then engage in the actual practice of Esoteric Buddhism. Esoteric Buddhism is cultivated through such methods as mantra recitation and forming mudrās. Compared with Exoteric Buddhism, it has the additional expedient of blessings—the power of blessing from Buddhas and bodhisattvas.
关于咒，我们前面讲过了，是佛菩萨的心在禅定中所化的符号。我们念密咒就等于和佛菩萨通电报，咒就是密电码，印就像天线一样。	We have already discussed mantras. They are symbols transformed from the minds of Buddhas and bodhisattvas in dhyāna. Reciting esoteric mantras is like sending telegrams to Buddhas and bodhisattvas: the mantra is the secret code, and the mudrā is like an antenna.

我们通过结印、持咒就能把自己本身的能量和宇宙间的能量接通，也就是和佛菩萨的能量接通。这样佛菩萨就会加持我们。显教就完全靠自力，比如参禅就没有佛菩萨的加持力。	Through forming mudrās and reciting mantras, we can connect our own energy with the energy of the universe—that is, with the energy of Buddhas and bodhisattvas. In this way, Buddhas and bodhisattvas bless us. Exoteric Buddhism relies entirely on one's own power; for example, Chan inquiry has no blessing-power from Buddhas and bodhisattvas.
所以密宗有这样的方便法，比较省力，也比较容易成就。进入密教须经“坛城灌顶，授以大法”。坛城就是道场，就是设个道场来为受法者灌顶。灌顶是个仪式。因为佛教是在印度创立的。	Therefore, Esoteric Buddhism has such expedient methods: they require comparatively less effort and make attainment comparatively easier. To enter Esoteric Buddhism, one must undergo “maṇḍala empowerment and receive the great Dharma.” A maṇḍala is a place of practice: a place is set up in which the recipient of the teaching receives empowerment. Empowerment is a ritual, for Buddhism originated in India.
当时印度王子继位（就是要做国王了），就要请个大臣来为他举行仪式，这个仪式就是灌顶。所以为了尊重之故，传授密法时也依照这个习惯举行灌顶仪式。每个法的灌顶都不同，因为用的咒语不同。	At that time, when an Indian prince succeeded to the throne and was about to become king, a minister was invited to conduct a ritual for him; this ritual was empowerment. Therefore, out of respect, the transmission of esoteric Dharma likewise follows this custom by conducting an empowerment ceremony. The empowerment for each practice differs because the mantras used differ.
灌顶授法之后，再由“生起”“圆满”二次第循序渐修。“生起”者就是从无到有，修有相的观想法。最初步的观想法是观想本尊、坛场等等。	After empowerment and transmission of the Dharma, one progressively cultivates the two stages of generation and completion. “Generation” means bringing forth what was not previously present and cultivating visualization practices with form. The most elementary visualization practices are visualizations of the yidam, the maṇḍala, and so forth.
比如修“嗡、阿、　”就是观想红光、白光、兰光分别从本尊顶上、喉结、心里放出来，收到我们的心中。再把我们所有的习气、污秽都消光、除尽。这就是从无生有，是生起次第中的一个方法。	For example, to practice “oṃ, āḥ, hūṃ” is to visualize red, white, and blue light respectively issuing from the crown, throat, and heart of the yidam and entering our own hearts. Then all our habitual tendencies and impurities are consumed and removed. This is bringing forth what was not previously present, and it is a method of the generation stage.

圆满次第就是把从无观想出来的有再化空，光也不可得，就像我们整日在空气当中不觉得有空气一样，要归无所得。所以《心经》中讲：“以无所得故，依般若波罗密多，得阿耨多罗三藐三菩提”。无所得是真得，有所得就不对了。所以圆满次第到最后就是归无所得。	The completion stage is to dissolve into emptiness what has been visualized as present from what was not present; even the light cannot be obtained. It is like being in the air all day without noticing that there is air: one must return to non-attainment. Thus the Heart Sūtra says: “Because there is nothing to attain, bodhisattvas, relying on prajñāpāramitā, attain anuttarā-samyak-saṃbodhi.” Non-attainment is true attainment; to have something attained is incorrect. Thus, the completion stage ultimately returns to non-attainment.
修习密法应按次第循序渐进，不可跨越。现在有些人初步的还没有修好，就要修下一步的。比如修大圆满法，大圆满法分彻却、脱嘎两部分。有些人连彻却还没有修好，就修脱嘎了。	The practice of Esoteric Buddhism should proceed gradually according to its stages and must not skip ahead. Nowadays, some people have not completed the preliminary stage properly but want to practice the next stage. For example, Dzogchen practice has two parts: Trekchö and Tögal. Some have not even completed Trekchö properly, yet they practice Tögal.
这怎么能成就呢？！彻却没修好，心还在动，心动就像我们照镜子时镜子在摇动，这样照的像就不清楚了。所以先要把初步的修好。修好后你的心就像静止不动的镜子一样，照的影像就逼真现前了。有的人还没有修过彻却，也不知道修成彻却是什么境界，就修脱嘎了。这不是胡来吗？！所以不得师承胡来是不行的。	How can they attain accomplishment in this way? If Trekchö has not been completed, the mind is still moving. A moving mind is like a mirror that shakes while we look into it, so the image it reflects is unclear. Therefore, one must first complete the preliminary practice. Once it is complete, the mind is like a motionless mirror, and the reflected image appears vividly before one. Some people have not practiced Trekchö at all and do not even know what state is attained through accomplishing Trekchö, yet they practice Tögal. Is this not reckless? Therefore, it will not do to proceed recklessly without a teacher’s transmission.
我们修法，不管是净土宗、禅宗还是密宗修到一定程度都是一样的，都能证到自己的光明，都能明心见性（修到这种程度的人就是上根人）。我们平时修法用功，快打开本来见性时，呼吸是要断的。	Whichever Dharma we practice—Pure Land, Chan, or Esoteric Buddhism—once practice reaches a certain level, it is the same: we can all realize our own luminosity and realize the mind and see one’s true nature. Those who have reached this level are practitioners of superior capacity. When we ordinarily apply ourselves to practice and are about to open to our original nature and see it, the breath is about to cease.

一般人到这时都很心慌：“哎呀，我怎么要断气了，要死了！”一害怕就退回来了，很可惜！所以到这时千万不要害怕，要证见本性，要脱开这个色壳子，气是要断的，这就叫“虚空粉碎，大地平沉”。	At this point, most people become greatly alarmed: “Oh no! My breath is about to stop—I am going to die!” Frightened, they withdraw, which is most regrettable. Therefore, at this point one must not be afraid. To realize and see one’s intrinsic nature and break free of this physical shell, the breath must cease. This is called “the empty sky shatters and the great earth sinks level.”
上根人已经证到这个地步，到死的时候就不害怕了，因为他已经“死”过，已经熟悉了，就能安安稳稳的解脱了。	Those of superior capacity have already realized this stage, so they are not afraid at death. They have already “died” before and are familiar with it; thus, they can attain liberation calmly and securely.
所以上根人就不需要中阴救度法，也不需要颇哇法了，即使他到死的时候有点迷闷，只要依照“引导次第”也可以解脱。引导就是告诉他：你现在已经放光，与光明合上去就能解脱。他一听到就会马上醒悟：“哦！我的光明显现了”。他就成就了。所以在世的时候用功最为重要！	Therefore, those of superior capacity do not need the practice of deliverance in the intermediate state, nor do they need phowa. Even if they are somewhat bewildered at death, they can still attain liberation simply by following the “graduated stages of guidance.” Guidance means telling them, “You are now emitting light. Merge with the luminosity, and you can attain liberation.” Upon hearing this, they immediately awaken: “Oh! My luminosity has appeared.” They then attain accomplishment. Therefore, applying oneself to practice while alive is of utmost importance.
诸中根瑜伽士，临命终时，由此密法，决定解脱，又若未能解脱，则于法性中有（命尽后，经过三日半或四日期间，即为法性中有。）起现时解脱，故此听闻解脱密法，必须殷重修持为要。	Yogins of middling capacity will certainly attain liberation through this esoteric Dharma at the time of death. If they have not attained liberation, they will be liberated when the intermediate state of dharmatā appears. The period from three and a half to four days after life has ended is called the intermediate state of dharmatā. Therefore, it is essential to cultivate this Esoteric Teaching of Liberation Through Hearing with utmost earnestness.
中根人即使活的时候没有证到本性，也不要紧。依靠这本“中阴救度法”也决定能得到解脱。因为这个法很殊胜，它能够一遍一遍地提醒我们：现在是什么阶段，放什么光，是什么佛来接引你，什么菩萨来护持你……。	Even if those of middling capacity have not realized their intrinsic nature while alive, that does not matter. By relying on this practice of deliverance in the intermediate state, they will certainly attain liberation. This Dharma is especially sublime, for it repeatedly reminds us: what stage we are now in, what light is appearing, which Buddha has come to guide us, and which bodhisattva has come to protect and support us.

使我们在中有时期（即死位中有、法性中有、轮回中有）得到解脱。所以借助本密法，即便是下下根人也不害怕了。中根瑜伽士中的“瑜伽”就是指相应。就是我们修的法要和我们的心相应；凡夫的心要和佛的心完全相应。	Thus, we attain liberation during the intermediate states—the intermediate state at the time of death, the intermediate state of dharmatā, and the intermediate state of becoming. With the aid of this esoteric Dharma, even those of the very lowest capacity need not be afraid. In “yogins of middling capacity,” yoga means correspondence: the Dharma we practice must correspond with our minds, and the minds of ordinary beings must correspond completely with the mind of the Buddha.
上和佛的心相应，下和众生的心相应。所以在我们修法时要专心致志、毕恭毕敬，非常的虔诚，才能把妄念打断，才能和法相应。比如修净土宗的人念佛，也要念得相应才行。光是嘴上念念佛号，心里还在乱动，那就不是相应。	Above, one corresponds with the mind of the Buddha; below, one corresponds with the minds of sentient beings. Therefore, when practicing the Dharma, we must be wholeheartedly focused, deeply reverent, and utterly sincere. Only then can we cut off deluded thoughts and correspond with the Dharma. For example, practitioners of the Pure Land school must recite the Buddha’s name in correspondence with it. Merely voicing the Buddha’s name while the mind remains in turmoil is not correspondence.
念佛要做到“心念耳闻”，持咒也是一样，要把咒音听得清清爽爽，心佛道交，打成一片，这才是相应。	In Buddha-recitation, one must have the mind recite and the ears hear. Mantra recitation is the same: one must hear the sound of the mantra clearly and distinctly, so that there is communion between mind and Buddha and the two become continuous and undivided. Only this is correspondence.
中根人在临命终时，假如在死位中有这三天半到四天之内没有得到解脱（死位中有有两次放光，假如这时候你业障重，经过很多次的提示，还没有醒悟，没有解脱），那也不要紧，还可以在法性中有（就是死后第五天到第十八天之间）光明显现时得到解脱。	If those of middling capacity do not attain liberation during the three and a half to four days of the intermediate state at the time of death—when that intermediate state has two manifestations of light—there is no need to worry. If, because their karmic obstacles are heavy, they still do not awaken or attain liberation after many reminders, they can yet attain liberation when luminosity appears in the intermediate state of dharmatā, from the fifth through the eighteenth day after death.
因为那时还有佛多次放光来接引，还有菩萨来护持我们，所以到法性中时期仍然可以得到解脱，但要求我们	For at that time Buddhas repeatedly emit light to guide us, and bodhisattvas come to protect and support us. Thus, liberation can still be attained

对本法要虔诚，要恭敬，不要轻看。应时时刻刻拳拳在心，不要忘记。	during the intermediate state of dharmatā. But we must be sincere and reverent toward this Dharma and must not regard it lightly. We should hold it earnestly in our hearts at every moment and never forget it.

一、颇哇法

I. The Practice of Phowa

初、瑜伽人、于诸死相（凡人在未死以前，先现死相。请参“卷头语”——“度亡时期注意事项之（四）”）。当依观察死相自解脱法，善为观察。迨死相特征全现时，当施颇哇法，如教回忆，自行解脱。	First, when a yogic practitioner shows the signs of death (before ordinary people die, signs of death first appear; see “Preface”—“Important Points to Observe When Assisting the Deceased,” point 4), one should carefully observe them and thereby practice the method of self-liberation through observing the signs of death. When all the distinctive signs of death have appeared, perform the practice of Phowa. Recall the instructions and liberate yourself.
在卷头语中我们已经讲过了，不论是谁在未断气之前都先要现死相。就是身体重了，呼吸急促了，舌头大了等等的现象现前（可参见本文“卷头语”度亡时期注意事项之（四））。	We have already explained in the preface that, whoever it may be, signs of death appear before the breath ceases. These include such phenomena as the body becoming heavy, breathing becoming labored, and the tongue swelling, among others. (See point 4 of “Important Points to Observe When Assisting the Deceased” in the preface.)
在度亡的时候我们要注意仔细观察死者，对于生前曾经修过颇哇法的人，在他死相现前时就要教导他：“这个时候你不要心慌，不要痛苦，不要舍不得离开你的家庭。生老病死是人之常情。	When assisting the deceased, we must carefully observe the dying person. If the person practiced Phowa during life, then, when the signs of death appear, instruct them as follows: “At this time, do not panic, do not suffer, and do not be reluctant to leave your family. Birth, aging, illness, and death are the ordinary course of human life.”
有生必有死，每个人都会死，这是辩证法。所以要镇定，不要悲哀，心不能散乱。	“Where there is birth, there must be death. Everyone dies; this is dialectics. Therefore, remain calm. Do not grieve, and do not let the mind become scattered.”
现在到了关键时刻，千钧一发，你曾修过颇哇法，现在要注意观想用‘嘿——’把明点提起来，升到头顶上，再观想把阿弥陀佛或观世音菩萨的脚拿开，然后‘啪	“Now the critical moment has arrived; the situation is most urgent. You have practiced Phowa, so now concentrate on visualizing the bindu being raised with a ‘Hey—’ to the crown of the head. Then

——’明点就出去了，就到了阿弥陀佛或观世音菩萨的心中。	visualize moving aside the feet of Amitābha Buddha or Avalokiteśvara Bodhisattva. Then, with a ‘Pa—,’ the bindu goes out and enters the heart of Amitābha Buddha or Avalokiteśvara Bodhisattva.”
你就可以生到西方极乐世界去了。”假如亡者生前没有修过“颇哇法”，那么在他死相现前时，就要由度亡的人来帮他修。	“You will then be able to be reborn in the Western Land of Ultimate Bliss.” If the deceased did not practice Phowa during life, then, when the signs of death appear, the person assisting the deceased must help them practice it.
到时还是用观想法，度亡的人把气集中到手上，然后把气从他的脚底往上推，推到心脏，再推到喉咙，再推到头顶。一边推一边观想，最后“啪——”观想他的识神从头顶出去了。这个方法很有用。人到最后这一关非常重要，所以大家为帮助死者可以用这个办法。	At that time, use visualization as before. The person assisting the deceased concentrates their breath in their hands, then pushes the breath upward from the soles of the deceased’s feet to the heart, then to the throat, and then to the crown of the head. While pushing, they visualize; finally, with a “Pa—,” they visualize the deceased’s consciousness-spirit leaving through the crown of the head. This method is very effective. This final passage is extremely important for a person, so everyone may use this method to help the deceased.
若已证迁转（即神识已经因修颇哇迁往净土），则不需修此听闻解脱密法。若或未证，则当于亡者尸旁高声朗诵此法。若无尸在（详见附注一），则坐于亡者床榻或其住处而行此法。	If transference has already been accomplished—that is, if the consciousness-spirit has been transferred to the Pure Land through the practice of Phowa—there is no need to practice this Esoteric Teaching of Liberation Through Hearing. If this has not been accomplished, recite this teaching aloud beside the deceased’s body. If the body is not present (see Note 1 for details), perform this practice while seated on the deceased’s bed or at their residence.
怎么能知道亡者的识神已经迁到西方去了呢？有个办法：就是测量亡者的体温。	How can one know whether the deceased’s consciousness-spirit has already been transferred to the West? There is a method: measure the deceased’s body temperature.

看他是不是脚底先凉，然后腿上再凉，肚皮再凉，心口再凉，到最后头上还是温温的，那就证明他的识神已经从头顶出去了，这就叫顶圣，就是升到佛的净土去了。但是摸的时候要轻轻地试，不能戳得太重。	See whether the soles of the feet grow cold first, then the legs, then the abdomen, and then the chest, while the crown of the head remains warm at the end. This proves that the consciousness-spirit has departed through the crown of the head. This is called “sainthood at the crown,” meaning that one has ascended to the Buddha’s Pure Land. However, when checking, test gently; do not press too hard.
也不能左一次，右一次的戳。因为人到最后要断气的时候很痛苦，你若碰他，他心里很窝火。从前有个国王，也是修佛法的。到最后要走的时候，让别人给他扇扇子赶苍蝇。不小心，“啪”一下子扇子打到了他的头上。	Nor should you press here once and there once. When a person is at the point of death, they suffer greatly; if you touch them, they may become intensely irritated. In the past, there was a king who also practiced the Buddhadharma. When he was about to depart, he had someone fan him to drive away the flies. By accident, the fan struck his head with a smack.
这下坏了，国王一发火变成了蟒蛇，西方就升不上去了。所以不要左一次，右一次地去量他的体温，这一点大家要注意！假如亡者的识神经过修“颇哇法”已升到净土去了，就不需要再修《中有教授听闻解脱密法》了。	This was disastrous: in a fit of anger, the king became a python and could no longer ascend to the West. Therefore, do not check the body temperature here once and there once. Everyone must take note of this point. If the deceased’s consciousness-spirit has already ascended to the Pure Land through the practice of Phowa, there is no need to practice the Esoteric Teaching of Liberation Through Hearing in the Intermediate State.
下面的经文、咒语也不必再念了。假如亡者的识神没有从顶上出来，就证明他没有到西方去。那就要在亡者的旁边为他高声朗诵本密法。假如亡者的房间里有很多人，最好由一个人领诵，其余的人跟着念，声音不要太嘈杂。	There is likewise no need to recite the scripture and mantras that follow. If the deceased’s consciousness-spirit has not left through the crown of the head, this proves that they have not gone to the West. Then recite this esoteric teaching aloud beside the deceased. If there are many people in the deceased’s room, it is best for one person to lead the recitation and for the others to recite along; the sound should not be excessively noisy.
【附注一】	[Note 1]
按：亡者如在远方，亦可函索其生前相片或其贴身衣服一角，或取亡者生前用物，并列于前，呼亡者名，则亡者亦可应呼而至。	Note: If the deceased is far away, one may also request by letter a photograph taken during their lifetime, a corner of a garment worn close to the body, or an object used by the deceased during life. Place it before oneself and call the deceased by

	name; the deceased may then respond to the call and arrive.
“附注一”告诉我们：如果亡者不是死在家里，而是死在外地，即“无尸在”，这也不要紧。可以取他的照片，或者取他贴身衣服的一角（剪下一只角就可以了），或者取亡者生前用过的东西，摆在他的牌位面前，喊他的名字。	Note 1 tells us that if the deceased did not die at home but elsewhere—that is, if “the body is not present”—this is no problem. One may take a photograph, a corner of a garment worn close to the body (simply cut off one corner), or an object used by the deceased during life, place it before the deceased’s memorial tablet, and call their name.
他叫张三，就喊：“张三，请你来受供，我给你讲法，可以帮你解脱”。就这样和他讲，亡者即可应呼而至。因为死的人识神一出来，就脱离了躯壳，没有了障碍，所以就有神通（当然不像佛那样神通具足，没有漏尽通），哪怕远隔千里万里，他也能感受得到。你喊他的名字，他一飘就到，快得很。所以遇到这种情况就这样来行法。	If the person is named Zhang San, call out: “Zhang San, please come and receive the offerings. I will explain the Dharma to you and can help liberate you.” Speak to them in this way, and the deceased can respond to the call and arrive. Once a dead person’s consciousness-spirit emerges, it is freed from the physical body and no longer obstructed, and thus possesses spiritual powers—though not spiritual powers as complete as those of a Buddha, for it does not possess the supernormal power of the exhaustion of outflows. Even if separated by thousands or tens of thousands of miles, the deceased can still perceive it. When you call their name, they drift over at once, very quickly. Therefore, when such a situation arises, perform the practice in this way.

二、诵法须知

II. Instructions for Recitation

此时行法者，先念下文“谛实力偈”三或七遍，钩召亡魂，来前听法。	At this point, the ritual practitioner should first recite the following “Verse of the Power of Truth” three or seven times, summoning the spirit of the deceased to come before them and hear the Dharma.
谛实力偈	Verse of the Power of Truth
（此偈应于每一次行法之前，必须念诵。）	(This verse must be recited before each performance of the ritual.)
以我意乐力　如来加持力	By the power of my sincere intention and the blessing power of the Tathāgata,

及法界力等　凡所思维境	And by the power of the dharma realm, whatever objects are contemplated
皆随其所应　无碍速现前	May, as appropriate, swiftly appear without obstruction.
行法的人（就是超度亡者的人），在每次行法之前都要先念“谛实力偈”三到七遍。“谛”是真谛，就是真理。“实力”就是说我们本来具足一切妙用、神通，拥有真正的力量。只要我们发心，呼喊亡者的名字，就能够把亡者呼唤过来，和他讲法，并且能够让他听懂。下面讲述“谛实力偈”。	The ritual practitioner—that is, the person assisting the deceased—should recite the “Verse of the Power of Truth” three to seven times before each performance of the ritual. “Truth” means ultimate truth, that is, true reality. “Power” means that we inherently possess every wondrous function and spiritual power; we possess genuine power. So long as we arouse the resolve and call the deceased by name, we can summon them, teach them the Dharma, and enable them to understand it. The “Verse of the Power of Truth” is explained below.
“我”是指行法者，“意”是指乐意、诚心诚意，“力”是指力量。“以我意乐力”就是说我诚心诚意，非常乐意超度这个亡灵，作这件好事。我本身就具足这个力量。因为人人都具足万能的法性。	“I” refers to the ritual practitioner; “intention” means willingness and wholehearted sincerity; and “power” means strength. “By the power of my sincere intention” means that I wholeheartedly and willingly wish to assist this departed spirit and perform this good deed. I myself inherently possess this power, because everyone possesses the all-capable dharma nature.
只要我们诚心诚意地去做，再加上佛菩萨的加持力，我们就有这个感召力。因为一切时、一切处，不论我们修不修法，都离不开佛菩萨和十法界（指四圣六凡）的加持力。	So long as we act with wholehearted sincerity, together with the blessing power of the Buddhas and bodhisattvas, we possess this power of sympathetic response. For at all times and in all places, whether or not we cultivate a practice, we cannot be apart from the blessing power of the Buddhas, bodhisattvas, and the ten dharma realms—that is, the four noble and six ordinary realms.
所以净土宗人不但要念阿弥陀佛，还要念观世音菩萨，以求观世音菩萨时时刻刻的加持。佛在《法华经》中也说：此人是行《法华经》的，修法华定的，要如何如何加持他。	Therefore, practitioners of the Pure Land school should not only recite Amitābha Buddha’s name, but also recite the name of Avalokiteśvara Bodhisattva, seeking Avalokiteśvara Bodhisattva’s blessings at every moment. The Buddha also says in the Lotus Sūtra: “This person practices the Lotus Sūtra and cultivates the Lotus samādhi; how should he be blessed?”
如果我们做好事，鬼神都会护持；如果我们做坏事，非但佛菩萨对我们摇头：这个众生怎么在造恶？！就连鬼	If we do good deeds, even spirits and deities will protect and support us. If we do evil deeds, not only will the Buddhas and bodhisattvas shake their

神也要责罚我们。所以我们平常说：“三尺顶上有神明”，就是这个道理。	heads at us—“How can this sentient being commit evil?”—but even spirits and deities will punish us. Thus, when we commonly say, “There are spirits three feet above one’s head,” this is what it means.
这是真的！不要以为一个人做坏事没有人看到。其实鬼神都看得清清爽爽，你瞒不了人！因此，我们现在要救度亡灵，做好事，就会得到佛菩萨和十法界力量的加持，天龙八部都会护持我们。	This is true. Do not think that no one sees a person doing evil. In fact, spirits and deities see everything with perfect clarity; you cannot hide it from them. Therefore, now that we are liberating a departed spirit and doing a good deed, we receive the blessings of the Buddhas, bodhisattvas, and the powers of the ten dharma realms. The devas, dragons, and eight classes of beings will all protect and support us.
“凡所思维境”就是指我所想象的、所要求的。“皆随其所应”就是说都能得到感应。“无碍速现前”就是说没有任何障碍，能迅速现前。	“Whatever objects are contemplated” refers to what I imagine and seek. “May, as appropriate” means that all can receive a sympathetic response. “Swiftly appear without obstruction” means that they can swiftly appear without any obstruction whatsoever.
所以“谛实力偈”就是说以我自己的力量，再加上佛菩萨的加持力和十法界的加持力，使我所要求的都能得到感应，我就能做好这件事，就能将亡者超度，不会有任何障碍。所以我们只要一点不疑惑，把这段偈文一念，亡者就能随感而至，很快地在我们面前显现。	Thus, the “Verse of the Power of Truth” means that, through my own power, together with the blessing power of the Buddhas, bodhisattvas, and the ten dharma realms, whatever I seek can receive a sympathetic response. I can then accomplish this task and liberate the deceased, without any obstruction. Therefore, so long as we have not the slightest doubt, once we recite this verse, the deceased can arrive in response and swiftly appear before us.
上偈诵已，即已钩召亡魂，当即观想其来住面前听法，开始朗诵经文。斯时亡者亲属及恩爱夫妻等，不得哭泣，以碍行法。行法时，若有尸在，则于亡者外气将断时，由剌嘛或大德尊者、或亡者生前信崇之友、或同学侣伴等，引唇附耳（但不可近触其耳），而为诵此听闻解脱密法。	Once the preceding verse has been recited, the spirit of the deceased has already been summoned. Immediately visualize them as having come to remain before you and hear the Dharma, and begin reciting the scriptures. At this time, the deceased’s relatives, loving spouses, and others must not weep, lest they hinder the performance of the ritual. When performing the ritual, if the body is present, then, as the deceased’s outer breath is about to cease, a lama, a venerable accomplished master, a friend whom the deceased revered during life, or a fellow student or companion should bring their lips close to the deceased’s ear—

	without touching it—and recite this esoteric teaching of liberation through hearing.
我们把“谛实力偈”念诵三至七遍，就可以把亡魂钩召来。这时我们就观想亡魂已来到我们面前听法。我们就可以为亡者朗诵经文了。经文大义就是告诉亡者：心不要乱，一切放下，与光明合上去就可以超脱了。	By reciting the “Verse of the Power of Truth” three to seven times, we can summon the spirit of the deceased. At that time, we visualize the departed spirit as having come before us to hear the Dharma. We may then recite the scriptures for the deceased. The general meaning of the scriptures is to tell the deceased: Do not let the mind become confused. Let go of everything, unite with the light, and you can be liberated.
所以这个时候死者的家属，就是死者的夫（或妻）、子女、父母等不能哭泣。一哭死者的心就乱了，也就听不进去本法了。我们在这里哭，舍不得离开他；他也会哭，舍不得离开我们。这样就妨碍他往生西方极乐世界了。	Therefore, at this time the deceased’s family members—their husband or wife, children, parents, and so forth—must not weep. Once they weep, the deceased’s mind becomes confused and they can no longer take in this teaching. We weep here because we cannot bear to part from them; they too may weep because they cannot bear to part from us. In this way, their rebirth in the Western Pure Land of Ultimate Bliss is hindered.
所以净土宗人也是这样讲：死的时候，大家不能哭，只能帮他念佛。有佛菩萨的加被，可以接引他生西。假如我们这个时候忍不住，就到外面去哭。因为在房间里哭，既妨碍死者又妨碍行法者。	Practitioners of the Pure Land school say the same: when a person is dying, no one should weep; they should only help the person recite the Buddha’s name. With the blessings of the Buddhas and bodhisattvas, they may be guided to rebirth in the West. If we cannot restrain ourselves at such a time, we should go outside to weep. For weeping in the room hinders both the deceased and the ritual practitioner.
在为亡者超度的时候，假如有尸体在，就在死者外气将断未断的时候，由喇嘛（就是西藏的出家人，我们汉地称作和尚）或大德尊者（就是修道有成就的人）或亡者生前信崇之友（就是死者活的时候很相信、很崇拜的人）来为亡者行法。	When assisting the deceased, if the body is present, the ritual should be performed for the deceased while their outer breath is about to cease but has not yet stopped. It should be performed by a lama —that is, a Tibetan monastic, called a monk in Chinese regions—or by a venerable accomplished master, that is, one who has attained accomplishment in the Way, or by a friend whom the deceased revered during life—that is, someone whom the deceased deeply trusted and admired while alive.
如果找不到上述这几种人，就找一个和他意气相投、合得来的伴侣来为他行法。行法时，为使他能听清本密	If none of the above persons can be found, then find a companion who was congenial with the deceased and shared their outlook to perform the

法，不要离亡者太远，要靠近他的耳朵，但不要碰着，要离开一点。	ritual. To enable the deceased to hear this esoteric teaching clearly, the practitioner should not remain too far away, but should bring their lips close to the deceased’s ear without touching it, leaving a little space.

【次】 正述

[Next] Main Explanation

三、诵法实施

III. Conducting the Recitation

兹说解脱听闻密法者，初，供养三宝。若富饶者，有力设供，当广为陈献；若力不充裕，可以一心思维，观为意所变现无量上妙供物，遍满虚空（谓非实有供物、而由心意中观想所成、变现上妙供品、为数无量、遍满虚空中）。次举诵下列各种念诵：	In explaining the Esoteric Teaching of Liberation Through Hearing, first make offerings to the Three Jewels. Those of means who are able to prepare offerings should arrange them abundantly. If one's means are insufficient, one may concentrate the mind and visualize immeasurable, supremely fine offerings, manifested by the mind, filling all of space (that is, there are no materially existing offerings; rather, one visualizes and manifests innumerable excellent offerings filling empty space). Next, recite the following texts:
（一）启请诸佛菩萨加被偈	(1) Verses Invoking the Blessings of All Buddhas and Bodhisattvas
（二）救脱中有怖畏险峡偈	(2) Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State
（三）中有六纲	(3) The Six Root Verses of the Intermediate State
（四）中有救怖愿	(4) Prayer of Aspiration for Deliverance from Fear in the Intermediate State
以上四种偈文（均见下卷末附编中）。各念三至七遍，当视时间之长短而定。	These four verse texts (all found in the appendix at the end of Volume Two) should each be recited three to seven times, according to the time available.
在我们为亡者诵听闻解脱密法前，首先要供养三宝。这是为亡者行法所要做的准备工作。供养要看个人的经济情况。假如家里很富有，有能力设供，就可以多供养一点。	Before we recite the Esoteric Teaching of Liberation Through Hearing for the deceased, we must first make offerings to the Three Jewels. This is preparatory work for performing the ritual on behalf of the deceased. Offerings should accord with one's financial circumstances. If a family is wealthy and able to prepare offerings, it may offer more.
因为修密法要设坛场，要供养，所以密法可以说是富贵人修的。那些年纪大的人可能见过密法的坛场。从前，	Because esoteric practice requires the establishment of an altar and the making of

在上海的静安寺就设了一个密法坛场，布置的很庄严，供养的很丰富，非常讲究。	offerings, it may be said that Esoteric Buddhism is practiced by the wealthy. Elderly people may have seen an esoteric altar. In the past, an esoteric altar was set up at Jing'an Temple in Shanghai. It was solemnly arranged, richly supplied with offerings, and prepared with great care.
所供的物品都是金银财宝和珍珠玛瑙，需要花很多钱，在曼荼罗像上，涂的东西都很珍贵，不是普通的颜料：黄的都是黄金（把黄金碾成粉装上去），绿的都是翡翠，白的都是白银，红的都是玛瑙，所以富贵者就有能力供养。	The offerings consisted of gold, silver, treasures, pearls, and agate, and required a great deal of money. The materials applied to the maṇḍala images were all precious, not ordinary pigments: yellow was gold, made by grinding gold into powder; green was jadeite; white was silver; and red was agate. Thus, the wealthy had the means to make offerings.
假如我们比较贫穷，没有能力供养，那就随力随份。佛菩萨是不会嫌好道歹的。不会说你供养的好，我就多加被你，你无力供养我就不理睬你。这是我们凡夫的见解。那为什么还要设供养呢？这是为了表示我们的真心诚意。	If we are relatively poor and unable to make offerings, then we offer according to our means and circumstances. The Buddhas and bodhisattvas do not discriminate between good and poor offerings. They will not say, "Because your offerings are good, I will bestow more blessings upon you; because you cannot make offerings, I will ignore you." That is the view of ordinary beings. Why, then, do we still prepare offerings? It is to express our wholehearted sincerity.
佛经里曾讲过：有一个乞丐来供养佛。他讨啊讨，好不容易讨了点米。他把整整的、圆圆的好米一粒一粒的捡出来。在释迦牟尼佛给他说法的时候，他就供养了这一点米，而那些富足人家，供养十担八担的大米也不在乎。	A Buddhist sūtra recounts that a beggar came to make an offering to the Buddha. After begging and begging, he finally obtained a little rice. He picked out the whole, round, good grains one by one. When Śākyamuni Buddha was teaching him the Dharma, he offered this small amount of rice, whereas affluent households did not think twice about offering ten or eight loads of rice.
但是释迦牟尼佛却说：这个乞丐功德非常大。虽然他很穷，但心却非常诚恳。所以我们供养是尽力而为，不一定要很奢侈。有力供养者就多供养一点。	Yet Śākyamuni Buddha said, "This beggar's merit and virtue are exceedingly great. Although he is very poor, his heart is deeply sincere." Therefore, we should make offerings according to our ability; they need not be extravagant. Those who have the means may offer more.
假如力量不充裕，就把自己供养的一点礼物观想成须弥山大，变现成无量无边的上妙供品，尽虚空遍法界，来供养诸佛。这就是观想供养。因为我们的法性就是布满虚空、周遍法界的，所以我们就有这个力量。	If one's means are insufficient, one may visualize one's small offering as large as Mount Sumeru, transforming it into immeasurable and boundless excellent offerings that fill all of space and pervade the dharma realm, to be offered to all Buddhas.

	This is visualized offering. Because our dharmatā fills empty space and pervades the dharma realm, we have this capacity.
没有实在的东西不要紧，只要我们尽心尽意，诚心诚意地观想就可以了。因此我们说，时常以心香供养，就是顶好的无上供养。坛场供养设好后，我们就开始念诵上述四种偈文。	It does not matter if there are no material things. So long as we visualize with all our heart and with sincere intention, that is sufficient. Thus we say that regularly making an offering of the incense of the mind is the finest and unsurpassed offering. Once the altar offerings have been arranged, we begin to recite the four verse texts mentioned above.
第一个偈文就是启请诸佛菩萨加被偈。	The first verse text is the Verses Invoking the Blessings of All Buddhas and Bodhisattvas.
第二个偈文是救脱中有怖畏险峡偈。	The second verse text is the Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State.
第三个偈文是中有六纲。	The third verse text is the Six Root Verses of the Intermediate State.
第四个偈文是中有救怖愿。	The fourth verse text is the Prayer of Aspiration for Deliverance from Fear in the Intermediate State.
下面我们分别讲解：	We shall now explain them one by one:
启请诸佛菩萨加被偈（此文在施法前念诵）	Verses Invoking the Blessings of All Buddhas and Bodhisattvas (Recite this text before performing the ritual.)
凡亡者在临命终时，即当先作启白发愿，于三宝前，尽力陈设实有供品，或依自力观想所成之广大供云海，手执妙香，竭诚致敬，如下启白发愿：	Whenever a deceased person is approaching the end of life, one should first make an invocation and arouse vows. Before the Three Jewels, arrange materially existing offerings to the best of one's ability, or, according to one's own capacity, visualize a vast ocean of offering clouds. Holding fragrant incense in one's hands, pay reverence with utmost sincerity, and make the following invocation and vows:
我们上面已经讲过，行法前要设三宝供养，尽我们的力量，富有者多供一点，贫穷者少供一点。	As we have already explained, before performing the ritual one must prepare offerings to the Three Jewels to the best of one's ability. The wealthy may offer more, and the poor may offer less.
实在没有也不要紧，就一心观想供养像海洋一样广大，像天空的云一样多，并在手里拿着很好的香启请诸佛菩萨，竭尽我们的诚心向佛菩萨敬礼。然后按照下面的文	If one truly has nothing, that is no obstacle. Wholeheartedly visualize offerings as vast as an ocean and as numerous as clouds in the sky. Then, holding fine incense in one's hands, invoke the

字告白发愿（上面的这段文字只是说明，不要念，下面的才是启请诸佛菩萨加被偈的正文）。	Buddhas and bodhisattvas and pay homage to them with all one's sincerity. Next, make the invocation and vows according to the words below. (The preceding passage is only explanatory and should not be recited; what follows is the main text of the Verses Invoking the Blessings of All Buddhas and Bodhisattvas.)
诸佛及菩萨　十方常住世	All Buddhas and bodhisattvas, ever abiding throughout the ten directions,
具足大慈悲　前知及圣眼	Perfect in great loving-kindness and compassion, foreknowledge, and sacred vision.
这几句偈文的意思很简单，大家都能看懂。就是说请十方诸佛菩萨要常常住世。佛菩萨其实并没有离开我们。释迦牟尼佛圆寂时就说：我并没有离开你们，眼清净的众生就能看见我，眼混浊的众生以为我离开了。其实，佛菩萨是不舍众生、时常住世的。但并不是住在一个地方不动，而是无所住处涅　。	The meaning of these lines is very simple, and everyone can understand it. They ask the Buddhas and bodhisattvas of the ten directions to abide in the world always. In truth, the Buddhas and bodhisattvas have never left us. When Śākyamuni Buddha entered parinirvāṇa, he said, "I have not left you. Sentient beings with pure eyes can see me; those with clouded eyes think that I have left." In truth, the Buddhas and bodhisattvas do not abandon sentient beings and always abide in the world. Yet this does not mean abiding motionlessly in one place; it is nirvāṇa without abiding anywhere.
佛菩萨都是有益于众生的，具足大慈大悲。我们就是要靠众生才能成佛。假如没有众生受苦，我们怎么会起大悲心呢？！没有大悲心就不会发大愿，没有大愿就没有大行。在《普贤菩萨行愿品》中的"行"字（念 heng，道行的行）就是从愿来的。所以说众生是我们成佛的资粮，我们要具足大慈大悲，没有慈悲是绝对不能成佛的！	The Buddhas and bodhisattvas benefit sentient beings and are replete with great loving-kindness and great compassion. We can attain Buddhahood only by relying on sentient beings. If no sentient beings suffered, how could we arouse great compassion? Without great compassion, we would not make great vows; without great vows, there would be no great conduct. In the title Practices and Vows of Samantabhadra Bodhisattva, the character for "practice" is pronounced heng, as in conduct, and it arises from vows. Thus, sentient beings are our provisions for attaining Buddhahood. We must possess great loving-kindness and great compassion; without compassion, one can never attain Buddhahood.

佛菩萨能够知道过去曾发生过什么事，将来会发生什么事，这就是“前知”。佛菩萨具足肉眼、天眼、慧眼、法眼之用，一切皆见，这就是“圣眼”。我们众生被妄想、颠倒、执着所蒙蔽，不能发掘这些功能。	Buddhas and bodhisattvas can know what happened in the past and what will happen in the future; this is “foreknowledge.” Buddhas and bodhisattvas possess the functioning of the physical eye, heavenly eye, wisdom eye, and dharma eye, seeing everything; this is “sacred vision.” We sentient beings are obscured by deluded thoughts, inverted views, and attachments, and thus cannot uncover these capacities.
只要我们用心修法，把我们的妄想、颠倒、执着打破，就能显发这些神通。人死后离开了躯壳，也能够前知，也有天眼，也能看得很远，但不像佛菩萨那么圆满。	So long as we diligently cultivate the Dharma and break through our deluded thoughts, inverted views, and attachments, these spiritual powers can manifest. After death, when people leave the physical body, they too can have foreknowledge and the heavenly eye and can see very far, though not as perfectly as the Buddhas and bodhisattvas.
为众生依怙　不舍大悲愿	A refuge for sentient beings, never forsaking the vows of great compassion,
祈降临纳受　实陈意献供	We pray that you descend and accept these offerings, both actual and mentally presented.
“怙”就是依靠，就是说佛菩萨是我们的依靠，一直在护持我们。佛菩萨的确是不舍弃接引众生的大悲愿，时时刻刻闻声救苦。所以我们应祈祷请求佛菩萨降临到我们的坛场，来接受我们真心诚意的供养——实际（就是我们自己的本性）所持的供养，来帮助我们超度这个亡者。	“Refuge” means something upon which one relies. That is, the Buddhas and bodhisattvas are our support and continually protect and sustain us. The Buddhas and bodhisattvas indeed do not abandon their great compassionate vows to guide sentient beings; at every moment, hearing cries, they rescue beings from suffering. Therefore, we should pray for the Buddhas and bodhisattvas to descend to our altar and accept our wholehearted offerings—offerings actually upheld by our own intrinsic nature—and help us deliver this deceased person.
诸具大悲尊　智智与慈悲	All compassionate venerable ones, with wisdom and wisdom, and compassion,
所作诸事业　威力不思议	Your every undertaking possesses inconceivable power.
诸具大悲尊，就是指很多的佛菩萨。在下面我们就可以看到东、南、西、北、中五方各有什么佛菩萨、什么圣母，非常多。智智是三智之一。三智即一切智，一切智智，一切种智。	“All compassionate venerable ones” refers to the many Buddhas and bodhisattvas. Below, we shall see the various Buddhas, bodhisattvas, and holy mothers in each of the five directions—east, south, west, north, and center—very many indeed.

	“Wisdom and wisdom” is one of the three wisdoms. The three wisdoms are all-knowledge, the wisdom of all-knowledge, and omniscience of all aspects.
一切智就是说我们的本性是具足一切智慧，能知道一切。它包含了小乘道，就是罗汉、僻支佛的智慧在内，统称为一切智。一切智智就是撇开小乘的罗汉、辟支佛的智慧不算，只有佛菩萨的智慧叫智智。	All-knowledge means that our intrinsic nature possesses every kind of wisdom and can know everything. It includes the path of the Lesser Vehicle—the wisdom of arhats and pratyekabuddhas—and is collectively called all-knowledge. The wisdom of all-knowledge excludes the wisdom of the Lesser Vehicle’s arhats and pratyekabuddhas; only the wisdom of Buddhas and bodhisattvas is called wisdom and wisdom.
一切种智就是指差别界的所有种种不同的智智识识。要明白所有诸法的色相最终都归一，就是归到我们的佛性。所以一切智、一切智智、一切种智有这样的区别。佛菩萨是无比的慈悲，智慧圆满无碍，威力很大，不可思议。	Omniscience of all aspects refers to all the various discriminating wisdoms and consciousnesses in the realm of distinctions. One must understand that the forms and appearances of all dharmas ultimately return to one—that is, they return to our Buddha-nature. Thus, all-knowledge, the wisdom of all-knowledge, and omniscience of all aspects differ in this way. The Buddhas and bodhisattvas possess incomparable compassion, perfect and unobstructed wisdom, and immense, inconceivable power.
比如大势至菩萨的威力就很大，无所不能。我们修到那个程度就会有这么大的威力。这个力量不是我们思想所能想象得到的，所以叫“威力不思议”。	For example, Mahāsthāmaprāpta Bodhisattva possesses immense power and can accomplish anything. When we cultivate to that level, we too shall have such great power. This power is beyond what our thinking can imagine; therefore it is called “inconceivable power.”
今有某姓名　舍现世往彼	Now there is one named so-and-so, leaving this present world for that other place,
离此界至他　已脱血肉躯	Departing this realm for another, already released from the body of flesh and blood.
我们度亡的时候，不能说：“今有某姓名”，要说“今有张三”或者“今有李四”。亡者叫什么名字就说什么名字。这一段就是说亡者已离开现世的血肉之躯要到别的地方去了。	When assisting the deceased, one must not say, “Now there is one named so-and-so”; one should say, “Now there is Zhang San,” or “Now there is Li Si.” Say whatever the deceased person’s name is. This passage means that the deceased has left the flesh-and-blood body of the present world and is going elsewhere.

无依复无怙　无救亦无援	Without reliance and without refuge, without rescue or aid,
最极大痛苦　今所现境相	The appearances now manifest are those of utmost and extreme suffering.
已日暮穷途　离家去异乡	The day is already late, the road exhausted; leaving home for a foreign land,
如入幽冥地　迷惘赴悬崖	As though entering a dark and shadowy place, lost and heading toward a precipice.
人死后，中阴身一出来就四处飘泊，无依无靠了。因为人执着惯了，认这个身体是我。一旦脱离身体，看见尸首停在床上，听见家人在哭泣，他就知道自己死了。	After death, once the intermediate-state body emerges, it drifts about everywhere, without support or reliance. People are accustomed to attachment, taking this body to be the self. Once they leave the body and see the corpse lying on the bed and hear family members weeping, they know that they have died.
这时他心里很悲痛，还想要身体，想往身体里钻，但躯壳已经坏了，已钻不进去了。于是他六神无主，忐忑不安，东飘西飘，像无头苍蝇四处乱转。既没有依靠，也没有人护持他，援助他。	At that time, they are deeply grieved and still want the body, trying to enter it again. But the physical shell has already decayed, and they cannot get back into it. Then they are utterly at a loss and uneasy, drifting east and west, whirling about everywhere like a headless fly. They have neither support nor anyone to protect or assist them.
真是痛苦极了！再加上这个时候，他生前所造的一切业障像电影一样一幕幕现前：恶犬追逐，黑风暴雨，冰雹交加，夜叉虎狼……，非常恐怖。还有像雷一样大的声音“轰、轰、轰——”作响，还有强烈的光照射。	It is truly agonizing! Moreover, at this time all the karmic obstacles he created during his lifetime appear before him scene by scene like a film: vicious dogs in pursuit, black winds and violent rain, hailstorms, yakṣas, tigers, wolves . . . it is terrifying beyond measure. There are also thunderous sounds—“Boom, boom, boom!”—and intense lights shining upon him.
真是无路可走，就像太阳要落山了——日暮穷途。家已不再是他的，恋着也没有用。只好离家去异乡，到另外一个黑暗无人的地方（幽是无人，冥是黑暗）。迷惘（惘就是不知所措）之中，看见自己贪、嗔、痴所化的三座大悬崖挡住他的去路，真是痛苦惊慌极了。	There is truly no road left to take, as when the sun is about to set—the day is ending and the road is exhausted. His home no longer belongs to him, and attachment is of no use. He can only leave home for a foreign place, another dark and deserted place (you means deserted; ming means dark). In his bewilderment (wang means not knowing what to do), he sees three great precipices, transformed from his greed, anger, and ignorance, blocking his way. He is utterly distressed and terrified.

惊狂奔林莽　业力追逐故	In terror, he rushes into a trackless forest, / Pursued by karmic force.
或落无边荒　或漂流大海	He may fall into a boundless wilderness, / Or drift upon the great ocean.
莽是指无边无际。就是说亡者惊慌失措地往漫无边际的森林里奔跑。因为后面有很多的恶相追逐他：虎、狼、鬼、夜叉等等。这些都是他自己生前造业所变现的。有的人身不由己，为躲避这些恶境界，跑来跑去就被赶到地狱里，或者落到漫无边际的荒野里，或者躲到大海里去了。	Mang means boundless and limitless. That is, the deceased, in panic and confusion, runs into an endless forest. Many dreadful forms pursue him from behind: tigers, wolves, ghosts, yakṣas, and so forth. These are all manifestations of karma he created during his lifetime. Some people cannot act freely; fleeing these adverse states, they run here and there until they are driven into hell, fall into a boundless wilderness, or hide in the great ocean.
身不得自在　业风推荡故	The body has no freedom, / For karmic winds buffet and drive it.
或入战阵中　被恶仇执住	He may enter the midst of battle, / And be seized by vicious enemies.
业风就是指业力所感的大风。在《法华经》里就有这么一句话：“业风吹堕罗叉鬼国”。就是说你们要做坏事，这个业风就会把你吹到罗叉鬼国，就是吹到饿鬼道里去。	Karmic wind refers to the great wind brought about by karmic force. The Lotus Sūtra contains this line: “The karmic wind blows one down into the land of rākṣasa ghosts.” This means that if you do evil, this karmic wind will blow you into the land of rākṣasa ghosts—that is, into the realm of hungry ghosts.
从前有一个大夫问一位禅师：“这个‘业风吹堕罗叉鬼国’是什么意思？”这位禅师说：“你不配问这个问题”。	Once, a physician asked a Chan master, “What does ‘the karmic wind blows one down into the land of rākṣasa ghosts’ mean?” The Chan master replied, “You are not fit to ask such a question.”
这个大夫一听，就火了：“啊！我不配问这个问题呀？！我虽然不是大善知识，总归是个大文学家，怎么不配问这个问题？！”这时这位禅师说：“哎！这就是业风吹堕罗叉鬼国。	Upon hearing this, the physician became angry: “Ah! I am not fit to ask such a question?! Although I am not a great teacher, I am at least a great man of letters. How am I unfit to ask such a question?!” The Chan master then said, “Ah! This is precisely being blown down into the land of rākṣasa ghosts by the karmic wind.”
我说你一句不配问这个问题，你马上就发火了，不就是业风吹堕罗叉鬼国了吗？”这位禅师讲得很好。我们一发火就是堕到罗叉鬼国去了。	“I said only that you were not fit to ask such a question, and you immediately became angry. Is that not being blown down into the land of rākṣasa ghosts by the karmic wind?” This Chan master explained it very well. Whenever we become angry, we fall into the land of rākṣasa ghosts.

所以千万要当心！有的人说：“发一次火可能不要紧吧？”还不要紧呢！发火就是业风，就会烧毁你的功德林，把你吹堕到罗叉鬼国去。由于业风吹荡之故，就会使中阴身不得自在，做不了主，或者被吹到了打仗的阵战里面，被敌人抓住吊起来，非常痛苦。	Therefore, we must be extremely careful! Some say, “Perhaps becoming angry once is no great matter?” No great matter indeed! Anger is karmic wind: it burns down your forest of merit and virtue and blows you into the land of rākṣasa ghosts. Because karmic winds buffet and drive one about, the intermediate-state body has no freedom and cannot be its own master. It may be blown into a battlefield, seized and hung up by enemies, and made to suffer terribly.
无地可容入　或遭阎罗使	There is no place to take one in, / Or one encounters Yama’s messengers.
鬼卒备残酷　望之极可怖	The ghostly guards are fully cruel; / To behold them is utterly terrifying.
你们看，人到了这个地步，已没有地方可以容身，真是痛苦到了极点！或者是遇到阎罗王派出来的使者，就是白无常、黑无常、夜叉等等，这些鬼卒都残酷的很，他们把你扔进油锅、叉上刀山、打入十八层地狱。哎！真是不得了，令人望而生畏。	Look: when people reach this point, there is no place left for them to find shelter. Their suffering has truly reached its extreme. Or they encounter messengers sent by King Yama—White Impermanence, Black Impermanence, yakṣas, and the like. These ghostly guards are exceedingly cruel. They throw you into cauldrons of boiling oil, impale you upon mountains of blades, and cast you into the eighteen levels of hell. Ah! It is truly dreadful, enough to fill one with fear at the very sight.
业果诸苦受　无间死复活	One undergoes all the sufferings of karmic fruition; / Without interval, one dies and revives.
撑扎力已穷　颠连极孤苦	The strength to struggle is exhausted; / One is cast about, utterly lonely and miserable.
中阴阶段所受的种种痛苦，都是我们生前造业的结果。所以我们不能做坏事。造业包括善业和恶业。我们做好事就是善业。比如我们念佛、修法是净业，这是很好的。造善业就可以升天享福。	The various sufferings endured during the intermediate state are all the results of karma created during our lifetime. Therefore, we must not do evil. Creating karma includes both wholesome and unwholesome karma. When we do good deeds, we create wholesome karma. For example, Buddha-recitation and cultivating Dharma practices are pure karma, which is very good. By creating wholesome karma, one may ascend to the heavens and enjoy blessings.
做坏事就是造恶业，就要下地狱受苦。在无间地狱里就是让你永远的死又永远死不了。用刀子把你戳死，然后又让你复活。	Doing evil is creating unwholesome karma, and one must descend into hell to suffer. In the Avīci Hell, one is made to die forever and yet can never truly

	die. One is stabbed to death with knives and then made to revive.
为什么？就是让你不停的受苦啊！活了之后又被扔下油锅，在油锅里被炸死后又活了，活了之后又该受炮烙刑罚，炮烙刑死后又复活，再去受泥泞刑罚去了。	Why? So that one may suffer without cease. After reviving, one is thrown again into a cauldron of boiling oil. After being fried to death in the cauldron, one revives; after reviving, one must undergo the punishment of roasting, and after dying from that punishment, one revives again and goes on to suffer the punishment of mire.
无间地狱就是让你死了复活，活了再死，没有一分一秒的间歇，叫你永远受苦。苦得你力已穷尽，再也没有力量支撑了。这就是我们常说的颠沛流离之苦。所以人在中阴阶段真是苦不堪言。	The Avīci Hell makes you die and revive, revive and die again, without even a moment's interval, causing you to suffer forever. You suffer until all strength is exhausted and you no longer have the power to hold yourself up. This is what we commonly call the suffering of being cast adrift and displaced. Thus, during the intermediate state, people suffer beyond all bearing.
愿诸佛菩萨　悲愍垂救护	May all Buddhas and bodhisattvas / Extend their compassion and protection.
于此待救者　为彼作依怙	For those here awaiting rescue, / Be their refuge and support.
赐彼加持力　护免中有苦	Bestow upon them the power of blessing, / Protecting them from the sufferings of the intermediate state.
遮止业红风　遣回阎罗怖	Avert the red winds of karma, / And send back the terrors of Yama.
我们发大愿祈求佛菩萨慈悲、可怜、救护这个死者。这个死者也正在期待着被救度。请诸佛菩萨恩赐他，加被他，保护他（这就是加持力），让他有所依靠，免受中有境界的诸种痛苦。把中有境界的红风（就是业障所刮起来的大火光）止住，把阎罗的使臣（追命鬼卒等）都差遣回去，把业障所现的恶境界都变灭掉。	We make great vows and pray that the Buddhas and bodhisattvas, in their compassion and pity, will rescue and protect the deceased. The deceased is also awaiting deliverance. We ask the Buddhas and bodhisattvas to grant him their grace and blessings, protect him—this is the power of blessing—give him something on which to rely, and free him from the various sufferings of the intermediate state. May they halt the red winds of the intermediate state—the great fiery light stirred up by karmic obstacles—send back Yama's messengers, such as the ghostly guards who pursue life, and cause the adverse states manifested by karmic obstacles to vanish.

中有险峡道　安全拯救出	From the perilous, narrow passage of the intermediate state, / Safely rescue and deliver them.
嗟我大悲尊　愿不舍悲愍	Alas, great compassionate ones, / May you not forsake your compassion.
亡者处在中有险峡道（被两山夹住很危险的地方叫峡，就像长江三峡一样被两山夹在当中），很危险。要把他们安全地拯救出来，使他们能脱离危险。“嗟我”就是叹息，“大悲尊”就是指佛菩萨。这段就是祈求佛菩萨不要舍离大悲的誓愿，可怜加被这些亡者，把他们都拯救出来。	The deceased are in the perilous, narrow passage of the intermediate state. A gorge is a dangerous place hemmed in by two mountains, like the Three Gorges of the Yangtze River. They are in grave danger. They must be safely rescued and delivered so that they may escape danger. “Alas, great compassionate ones” is an appeal to the Buddhas and bodhisattvas. This passage prays that the Buddhas and bodhisattvas will not abandon their vows of great compassion, but will pity and bless these deceased persons and rescue them all.
不忘宏誓愿　令彼脱诸苦	Do not forget your vast vows; / Enable them to escape all suffering.
哀求佛菩萨　愿慈光照住	We implore the Buddhas and bodhisattvas: / May your compassionate light shine upon them.
佛菩萨发了宏誓愿之后，是不会再忘记的。我们众生也应该这样，要常常铭记四宏誓愿，即：众生无边誓愿度，烦恼无尽誓愿断，法门无量誓愿学，佛道无上誓愿成。“令彼脱诸苦”就是为了让亡者能脱离痛苦，我们虔虔诚诚地哀求佛菩萨，愿佛菩萨慈悲的光照耀死者，加被一切众生。	Having made their vast vows, the Buddhas and bodhisattvas will not forget them. Sentient beings should likewise always keep in mind the Four Vast Vows: “Sentient beings are boundless; I vow to liberate them. Afflictions are inexhaustible; I vow to eradicate them. Dharma gates are immeasurable; I vow to learn them. The Buddha Way is unsurpassed; I vow to attain it.” “Enable them to escape all suffering” means enabling the deceased to be freed from suffering. We earnestly implore the Buddhas and bodhisattvas, praying that their compassionate light may shine upon the deceased and bless all sentient beings.
以大悲光钩　不令入三途	With the hook of great compassionate light, / Do not let them enter the three lower realms.
三宝最胜尊　愿慈悲摄受	Most noble ones of the Three Jewels, / May you compassionately embrace and receive them.
恩施大悲力　令脱中有苦	Bestow the power of great compassion, / Enabling them to escape the sufferings of the intermediate state.

这是形容佛菩萨大慈大悲的光就像钩子一样能勾住死者，不会让他落入三途。三途就是三恶道，即地狱、饿鬼、畜牲。在佛、法、僧三宝中最殊胜的就是佛。我们愿佛发大慈悲摄受死者的亡魂，施恩加被，以大悲力令死者脱离中有的痛苦，把他从中有恶境界中拯救出来，进而证得法身或报身，脱离三界和六道轮回。	This describes the great loving-kindness and compassion of the Buddhas and bodhisattvas: their light is like a hook that can catch hold of the deceased and prevent them from falling into the three lower realms. The three lower realms are the three evil destinies: hell beings, hungry ghosts, and animals. Among the Three Jewels of Buddha, Dharma, and Saṅgha, the Buddha is the most supreme. We pray that the Buddha, in great compassion, will embrace and receive the departed spirit of the deceased, bestow grace and blessings, and by the power of great compassion enable the deceased to escape the sufferings of the intermediate state, rescue them from its adverse states, and further enable them to realize the dharmakāya or sambhogakāya, thereby leaving behind the three realms and the cycle of rebirth in the six realms.
以上就是“祈请诸佛菩萨加被偈”。这段偈文里面有很多内容是重复的，我们念的时候可以重编一下，简明扼要的几句就可以了。只要不离开它的重要意义就行。	The foregoing is the “Verses Invoking the Blessings of All Buddhas and Bodhisattvas.” Much of the content in these verses is repetitive. When reciting them, we may reorganize them and use only a few concise, essential lines, so long as we do not depart from their important meaning.
救脱中有怖畏险峡偈（此文在施法前念诵）	Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State (Recite this text before performing the ritual.)
（一）	(I)
十方常住　诸佛菩萨	Ever-abiding Buddhas and bodhisattvas of the ten directions,
普贤寂怒　海会圣众	Samantabhadra, peaceful and wrathful, and the oceanic assembly of holy beings,
佛菩萨是十方常住。不是住在某一方，而是东南西北四维上下无所不在。	The Buddhas and bodhisattvas are ever-abiding throughout the ten directions. They do not dwell in only one direction; rather, they are everywhere—in the east, south, west, north, the four intermediate directions, above, and below.
偈文中的“普贤”不是我们内地所说的普贤菩萨，藏文是指阿达尔玛佛，中文翻译就是普贤如来，也就是密宗所说的大日如来，即法身佛，在密宗里被奉为第一尊佛。“寂”我们讲了是慈悲、庄严、圆满的正法轮身。	The “Samantabhadra” in these verses is not the Samantabhadra Bodhisattva spoken of in mainland China. In Tibetan, it refers to the Buddha Ādharma; translated into Chinese, this is Samantabhadra

	Tathāgata, namely the Mahāvairocana Buddha of Esoteric Buddhism—the dharmakāya Buddha, revered in Esoteric Buddhism as the first Buddha. As we have explained, “peaceful” refers to the compassionate, majestic, and perfect body of the Wheel of True Dharma.
“怒”就是金刚身、愤怒身，是怖魔的，所以“‘普贤’‘寂’‘怒’”就是指普贤如来的正法轮身和教令轮身。“海会圣众”就是指佛菩萨周围的眷属，多得就像大海一样。每一位佛都有很多眷属。比如我们说西方极乐世界也是海会圣众：教主是阿弥陀佛，上首是观世音菩萨，下首是大势至菩萨，还有其他很多很多的菩萨。	“Wrathful” refers to the vajra body, the wrathful body that terrifies māras. Thus, “Samantabhadra,” “peaceful,” and “wrathful” refer to the body of the Wheel of True Dharma and the body of the Wheel of Command of Samantabhadra Tathāgata. “The oceanic assembly of holy beings” refers to the retinues surrounding the Buddhas and bodhisattvas, who are as numerous as the ocean. Every Buddha has many retinues. For example, the Western Land of Ultimate Bliss also has an oceanic assembly of holy beings: Amitābha Buddha is its teaching master, Avalokiteśvara Bodhisattva is foremost, Mahāsthāmaprāpta Bodhisattva is second, and there are many, many other bodhisattvas.
上师本尊　空行护法	Guru, yidam, ḍākinīs, and Dharma protectors,
降临于此　哀请听许	Descend here; we earnestly implore you to heed and grant our request.
我们修一个法就有一个本尊。比如我们修“颇哇法”，如果修观音颇哇法，就以观世音菩萨为本尊；如果修弥陀颇哇法，就以阿弥陀佛为本尊。再比如修“准提法”，就以准提菩萨为本尊。本尊就是我们最高的上师。	For every Dharma practice we cultivate, there is a yidam. For example, when cultivating the practice of phowa, if we cultivate Avalokiteśvara phowa, we take Avalokiteśvara Bodhisattva as the yidam; if we cultivate Amitābha phowa, we take Amitābha Buddha as the yidam. Again, when cultivating the Cundī practice, we take Cundī Bodhisattva as the yidam. The yidam is our highest guru.
本尊下面的菩萨眷属就是空行，就像我们画的飞天一样。我们哀请诸佛菩萨，空行护法能答应我们的要求，都降临到这个坛场上，来帮助我们救度亡者。	The bodhisattva retinues beneath the yidam are ḍākinīs, like the flying celestial beings depicted in our paintings. We earnestly implore the Buddhas and bodhisattvas, the ḍākinīs, and the Dharma protectors to grant our request and descend upon this ritual site, helping us deliver the deceased.
至心皈命　上师空行	With utmost sincerity, we take refuge in the guru and ḍākinīs.

以大悲心　愍垂接引	With hearts of great compassion, / Pity us and descend to guide us.
“至心”就是恭敬之至，没有一点虚妄之心。“皈”是回来，“皈命”就是所有的生命都交给了上师及空行护法等众，就是说我们的本命元辰要完全依靠上师，所以我们祈求本尊上师以大悲心哀愍我们，接引我们。	“Utmost sincerity” means the utmost reverence, without the least deluded thought. “Taking refuge” means returning; “taking refuge with one’s life” means entrusting one’s entire life to the guru, ḍākinīs, Dharma protectors, and the like. That is, our very life and destiny must rely completely on the guru. Therefore, we pray that the yidam guru, in great compassion, will take pity on us and guide us.
（二）	(II)
缘于迷妄　流转生死	Because of delusion, we wander in birth and death
闻思修三　如实照耀	Hearing, contemplation, and cultivation illuminate us in accordance with reality
一切色相都不可得，都是梦幻泡影，而众生却偏偏迷于声色之中，把它当成真的，生出种种妄情。妄情的根源就在于执着这个色身为自己，所以见到好的就我要、我爱。爱就是妄情，爱生水往下流。	All material forms are unobtainable; they are all like dreams, illusions, bubbles, and shadows. Yet sentient beings are stubbornly deluded amid sights and sounds, taking them to be real and giving rise to all kinds of deluded emotional attachments. The root of such attachments lies in clinging to this physical body as oneself; thus, upon seeing something good, one thinks, “I want it; I love it.” Love is deluded attachment; when love arises, water flows downward.
要生西方极乐世界的人不能有爱情，有爱情就不能升天，所以爱最坏，是流转生死的根本。	Those who wish to be reborn in the Western Land of Utmost Bliss must not have romantic love. With romantic love, one cannot ascend to heaven. Thus love is the worst thing; it is the root of wandering in birth and death.
我们要出离六道轮回，就要听佛法，听过之后还应通过大脑来思维：佛法讲的是不是真理？我从前所做所想是不是有错误？应不应该改正？想过之后就该实际修行了。如果只是听一下，大脑没有思维，就等于没有听到。	If we are to escape the six realms of rebirth, we must listen to the Buddha Dharma. After listening, we should also reflect: Is what the Buddha Dharma teaches the truth? Were the things I previously did and thought mistaken? Should they be corrected? After reflecting, one should actually practice. If one merely listens without reflecting, it is as though one had not heard it.
听也听了，想也想了，但不实际修行也等于没有听到一样。所以闻、思、修三样缺一不可。“如实照耀”就是	One may have listened and reflected, but without actual practice it is likewise as though one had not heard. Therefore, hearing, contemplation, and

按照我们所听到、所理解的实实在在地去做。照耀者就是指观照。我们用心观照，光明就会现前。	cultivation are all indispensable. “Illuminating in accordance with reality” means actually carrying out what we have heard and understood. To illuminate means to contemplate. When we contemplate with the mind, luminosity will appear.
传承上师　导引在前	The lineage guru guides us from the front
胜母空行　护持于后	The Victorious Mother and ḍākinīs protect us from behind
传承上师就是给我们传法的上师，他会帮助我们，导引我们如何去做。“胜母”者能生万法。我们前面讲过，佛父表示佛性的主体，能生出种种的妙用的就是佛母。母者，能生的意思。小孩都是由母亲所生。	The lineage guru is the guru who transmits the Dharma to us. He will help us and guide us in how to proceed. The Victorious Mother gives birth to all dharmas. As explained earlier, the Buddha Father represents the principal aspect of Buddha-nature, while that which gives rise to the various wondrous functions is the Buddha Mother. Mother means that which can give birth. Children are all born of their mothers.
所以说一切妙用都是由母体所生，而母体又是主体所具有的，这就是双身法。对此我们千万不可起淫欲心。这段偈文就是说有传承上师在前面导引，胜母和空行（一切天龙八部都包括在内）在后面保护我们。	Thus, all wondrous functions are born of the maternal source, while the maternal source is inherent in the principal aspect. This is the practice of the divine union. We must never give rise to lustful thoughts about it. This verse means that the lineage guru guides us from the front, while the Victorious Mother and ḍākinīs—including all devas, nāgas, and the eight classes of beings—protect us from behind.
祈脱中有　怖畏险峡	May I be freed from the intermediate state’s fearful and perilous passage
送我往登　正觉佛土	And be escorted upward to the Buddha-land of perfect awakening
我们祈祷脱离中有的种种痛苦和恐怖的恶境，护送我们到佛菩萨的净土去。正觉就是成佛。	We pray to be freed from the various sufferings and terrifying evil circumstances of the intermediate state, and to be escorted to the pure lands of Buddhas and bodhisattvas. Perfect awakening means attaining Buddhahood.
（三）	(III)
嗔恚炽盛　流转生死	With blazing anger, we wander in birth and death
大圆镜智　光明照耀	The luminosity of great perfect mirror wisdom shines forth

嗔是发火，恚是发脾气。“嗔恚炽盛”就是发怒、暴跳如雷，像猛火一样燃烧。这就是流转生死的原因之一。假如我们一点都不发火，那该多好。可就是做不到啊！人往往不由自主的发火，能不发火是很难做到的。	Chen means anger, and hui means losing one’s temper. “Blazing anger” means becoming enraged and flying into a violent rage, burning like a fierce fire. This is one of the causes of wandering in birth and death. How wonderful it would be if we did not become angry at all. Yet we simply cannot manage it. People often become angry involuntarily; being able not to become angry is very difficult.
我们修法的人就是要损之又损，把这个恶习消掉。当然一天、两天做不到，一天一天的做下去就能做到了。我们转第八识为大圆镜智，就能朗照大千，就转识成佛了。	Those who cultivate the Dharma must diminish and diminish again, eliminating this bad habit. Of course, this cannot be accomplished in a day or two, but if we work at it day by day, we will succeed. When we transform the eighth consciousness into great perfect mirror wisdom, it can clearly illuminate the great thousandfold world, and we transform consciousness into Buddhahood.
金刚萨　　导引在前	Vajrasattva guides us from the front
玛嘛几母　护持于后	Māmakī Mother protects us from behind
在密宗里有东南西北中五方五佛。金刚萨　是东方的一尊佛。东方有升起之意，金刚表示不坏也。我们读过《金刚经》就知道，金刚能摧毁一切，而一切不能摧毁它。萨　者是指觉有情，就是使一切有情都能觉悟。	In Esoteric Buddhism, there are the Five Buddhas of the five directions: east, south, west, north, and center. Vajrasattva is a Buddha of the east. The east signifies arising, while vajra means indestructible. Those who have read the Diamond Sūtra know that a vajra can destroy everything, while nothing can destroy it. Sattva means enlightened sentient being, that is, enabling all sentient beings to awaken.
金刚萨　和我们内地说的普贤菩萨同体异名。因为普贤菩萨为诸佛的长子。他在接受大日如来（密宗的普贤如来）摸顶授记时，大日如来给他手中一个金刚杵。所以叫金刚萨　，也叫金刚手。	Vajrasattva and the Samantabhadra Bodhisattva spoken of in China are one in essence but bear different names. Samantabhadra Bodhisattva is the eldest son of all Buddhas. When he received a crown-touching prophecy from Mahāvairocana Tathāgata—Samantabhadra Tathāgata in Esoteric Buddhism—Mahāvairocana Tathāgata placed a vajra in his hand. Thus he is called Vajrasattva, and also Vajrapāṇi.
金刚萨　在密宗的地位很高，是密宗的第二尊佛。第一尊就是大日如来。这段偈文就是说金刚萨　在前面引导我们，护持在后面的就是“玛嘛几”母。	Vajrasattva holds a very high position in Esoteric Buddhism; he is its second Buddha. The first is Mahāvairocana Tathāgata. This verse means that Vajrasattva guides us from the front, while Māmakī Mother protects us from behind.

“玛嘛几”有的地方写成“盲盲几”，还有的地方写成“嫫嫫几”，虽然翻译的不同，但意思是一样的。 “玛”者，母义。“嘛几”者，能生义。“玛嘛几”母就是能生诸种妙行的母亲。她在后面保护我们。为什么这样呢？这是表法的，还是指佛父佛母双身。佛父在前引导，佛母在后护送。	“Māmakī” is written in some places as “Mangmangji” and in others as “Momaoji.” Although the translations differ, their meaning is the same. Mā means mother, and makī means capable of giving birth. Māmakī Mother is the mother capable of giving birth to all kinds of wondrous practices. She protects us from behind. Why is this so? It is symbolic, again referring to the union of Buddha Father and Buddha Mother. The Buddha Father guides from the front, and the Buddha Mother escorts from behind.
祈脱中有　怖畏险峡	May I be freed from the intermediate state’s fearful and perilous passage
送我往登　正觉佛土	And be escorted upward to the Buddha-land of perfect awakening
意思同（二）后四句。	The meaning is the same as the last four lines of section (II).
（四）	(IV)
我慢炽盛　流转生死	With blazing arrogance, we wander in birth and death
平等性智　光明照耀	The luminosity of the wisdom of equality shines forth
贪、嗔、痴、慢、疑就是五钝使，很难消除。我看大众一百个人就有一百个嗔。每个人都是这样想：只有我最好，我最高，你们都不行。贡高我慢！脾气很大，执着的很厉害，这就叫我慢炽盛。	Greed, anger, ignorance, arrogance, and doubt are the five dull afflictions, which are very difficult to eliminate. Among a hundred people, I would say that all one hundred have anger. Everyone thinks this way: “Only I am the best; I am the highest; none of you are any good.” Such conceit and arrogance! Their tempers are great and their attachments very strong. This is called blazing arrogance.
就是因为有我慢，不谦虚，心中不空净，光明就显现不出来了，生死轮回就无有了期。佛就没有我慢，他看一切众生都是佛。所以要是我们看任何众生都平等，就没有我慢了。	Because of arrogance, one is not humble; the mind is neither empty nor pure, and luminosity cannot manifest. Thus the cycle of birth and death has no end. The Buddha has no arrogance; he sees all sentient beings as Buddhas. Therefore, if we see every sentient being as equal, there will be no arrogance.
但是我们人看人还不平等呢，更不要说看其他众生了。都是我高高在上，别人都不及我。其他种类的众生，像鸡呀、猫呀就更不相干了。所以这就是我慢。要转第七	Yet we humans do not even regard other humans equally, much less other sentient beings. We think ourselves lofty above all others, who are inferior to

识为平等性智，把我执除掉，看一切众生都平等平等又平等，就能放大光明朗照大千了。	us. Other kinds of sentient beings, such as chickens and cats, matter even less to us. This is arrogance. We must transform the seventh consciousness into the wisdom of equality, remove attachment to self, and see all sentient beings as equal, equal, and equal again. Then we can emit great luminosity that clearly illuminates the great thousandfold world.
宝生如来　导引在前	Ratnasaṃbhava Tathāgata guides us from the front
佛眼佛母　护持于后	Buddhalocanā Buddha Mother protects us from behind
宝生如来是南方的佛。因为我们的本性就是摩尼宝珠，能生众宝。修成就了，什么宝贝都有，就是宝生如来。宝生佛在前面导引，佛眼佛母护持于后。这个佛母的名字叫“佛眼”，《金刚经》中就讲有佛眼、天眼、法眼、肉眼、慧眼。佛眼佛母就是指无所不见，无所不包。	Ratnasaṃbhava Tathāgata is the Buddha of the south. Our intrinsic nature is a maṇi jewel, capable of producing countless treasures. When cultivation is accomplished, one possesses every treasure; this is Ratnasaṃbhava Tathāgata. Ratnasaṃbhava Buddha guides us from the front, while Buddhalocanā Buddha Mother protects us from behind. The name of this Buddha Mother is “Buddha Eye.” The Diamond Sūtra speaks of the Buddha eye, heavenly eye, dharma eye, fleshly eye, and wisdom eye. Buddhalocanā Buddha Mother signifies seeing everything and encompassing everything.
祈脱中有　怖畏险峡	May I be freed from the intermediate state’s fearful and perilous passage
送我往登　正觉佛土	And be escorted upward to the Buddha-land of perfect awakening
意思同（二）后四句	The meaning is the same as the last four lines of section (II).
（五）	(V)
贪欲炽盛　流转生死	With blazing desire, we wander in birth and death
妙观察智　光明照耀	The luminosity of wondrous discerning wisdom shines forth
我们人就是迷痴，贪得无厌，欲壑难填。有一千想一万，有一万想十万、百万、千万、万万。没有满足的时候，越多越好。可是贪的再多你也带不走！空空而来，空空而去。	We humans are deluded and ignorant, insatiably greedy, with desires like a bottomless abyss. If we have a thousand, we want ten thousand; if we have ten thousand, we want a hundred thousand, a million, ten million, or a hundred million. There is never any satisfaction: the more, the better. Yet no matter how much you covet, you cannot take it

	with you. You come empty-handed and depart empty-handed.
为什么说在天上享受之后还要下地狱？因为钞票太多，太享受了就是犯罪！我看还是多做善事好，可人们都不肯做。所以说贪欲炽盛，流转生死。这样就出不了三界。我们要转第六识（即我们的意识）为妙观察智。	Why is it said that after enjoying oneself in heaven, one must still descend into hell? Because having too much money and indulging in too much enjoyment is a crime! I think it is better to do more good deeds, but people are unwilling to do so. Hence, blazing desire leads to wandering in birth and death. In this way, one cannot escape the three realms. We must transform the sixth consciousness—our ordinary consciousness—into wondrous discerning wisdom.
在我们的八识当中第六意识势力最强，特别容易着相，因为它无时无刻不跟着前五识跑。假如不是第六意识作怪，前五识都很好。	Among our eight consciousnesses, the sixth consciousness has the strongest power and is especially prone to becoming attached to appearances, because it constantly follows the first five consciousnesses. If the sixth consciousness did not cause trouble, the first five consciousnesses would all be fine.
比如我们的眼睛是眼识，它就像照相机照相，从不分别这个相是什么东西？也不分别这个相是好还是坏？更不会说这个相要不要？它只是将现量交给第六识，就是将信息传给第六识，让第六识来做主。	For example, our eyes constitute eye consciousness. Like a camera taking a photograph, they never discriminate what an appearance is, whether it is good or bad, or whether it is wanted. They merely pass direct perception to the sixth consciousness—that is, they transmit information to the sixth consciousness and let it decide.
第六识就时刻在分别：这是什么？这是好还是坏？这个要不要？然后它把信息再送到第七识，第七识又把信息传到第八识藏起来。就这样因循贮物。	The sixth consciousness constantly discriminates: “What is this? Is it good or bad? Do I want it?” It then sends the information to the seventh consciousness, which in turn passes it to the eighth consciousness to be stored. Thus things are stored in an endless cycle.
第八识种子越藏越多，永远不会饱满（就像我们的电脑，小小的一个软盘上不知道有多少信息藏在里面）。当一遇到有缘的事情，就反映出来了。所以第六意识势力很强。我们修行就是要从第六识下手。	The more seeds are stored in the eighth consciousness, the more they increase, and it is never full—just as a small computer disk can contain an unknown amount of information. Whenever one encounters a matter with corresponding conditions, they manifest in response. Therefore, the sixth consciousness is very powerful. Our cultivation must begin with the sixth consciousness.

就是时时刻刻观照第六识，让它不要动。境界现前不理睬它，都是假的还执着什么？！随缘度日就是了。这样做就可以“六、七因中转，八、五果上圆”。第六识、第七识在因地上转换了，第八识和前五识才能圆满。	That is, we must constantly contemplate the sixth consciousness and prevent it from moving. When circumstances appear, do not pay attention to them. They are all false, so what is there to cling to? Simply live in accordance with conditions. By doing so, one can “transform the sixth and seventh at the causal stage; perfect the eighth and first five at the stage of fruition.” The sixth and seventh consciousnesses must be transformed at the causal stage before the eighth consciousness and the first five consciousnesses can be perfected.
因此我们不要追求享受，享受就是造业。我们的心应时时空净，以慈悲为怀，救度众生才是最要紧的。要时时刻刻观照做功夫，这就是观心法门，就是禅法，就是禅宗。假如我们时时刻刻不忘观照，不用三年到五年就能成道。	Therefore, we should not pursue enjoyment, for enjoyment creates karma. Our minds should always be empty and pure; what matters most is to hold compassion in our hearts and liberate sentient beings. We must constantly contemplate and practice. This is the Dharma gate of contemplating the mind; it is Chan practice, the Chan school. If we never forget contemplation at every moment, we can realize the Way in no more than three to five years.
但人就是时时刻刻忘记，一遇到境界现前就忘记了，就跟着境界跑了。所以我们用功难就难在不忘记。假如能于行、住、坐、卧四维当中时时不忘观照，没有一个不成佛的。另一方面就是用功用死了也不行。	Yet people forget at every moment. As soon as circumstances present themselves, they forget and go running after those circumstances. Thus, the difficulty in our practice lies in not forgetting. If, amid walking, standing, sitting, and lying down, one never forgets to maintain contemplative awareness, there is no one who will fail to become a Buddha. On the other hand, it will not do to practice in a rigid, lifeless way.
我们做功夫还要活泼泼的。所以六祖大师说：“对境心数起”“不断百思想”，就是这个意思。	Our practice must also be lively and vital. Therefore, the Sixth Patriarch said, “When encountering circumstances, mental functions arise,” and “Do not cut off the hundred thoughts.” This is what he meant.
我们做功夫应“内不随妄念迁流，外不为事境所转”，即：对任何事情，不留在心里面盘算个不停，对任何境界不住着，都是过而不留。这样做功夫我们必定能成就。所以用功第一难就难在不忘记观照，第二难就难在不能死守，死守就是死水不藏龙，要活泼泼的才行。假如我们真正证成妙观察智，不住相了，就能大放光明而无所不照。	In our practice, we should “inwardly not be carried along by deluded thoughts, and outwardly not be turned by circumstances.” That is, whatever happens, do not keep calculating it over and over in the mind; do not abide in any circumstance, but let everything pass without leaving a trace. If we practice in this way, we will certainly attain realization. Thus, the first great difficulty in practice

	is not forgetting contemplative awareness; the second is being unable to avoid rigidly clinging to it. Rigid clinging is like dead water that does not harbor dragons; practice must be lively and vital. If we truly realize the wisdom of wondrous observation and no longer abide in appearances, we can radiate great light that illuminates everything without exception.
无量光佛　导引在前	Amitābha Buddha guides us from the front;
白衣佛母　护持于后	the White-Robed Buddha Mother protects us from behind.
无量光佛就是阿弥陀佛，是西方的一尊佛。阿弥陀佛翻译出来就是无量光、无量寿。就是阿弥陀佛在前面导引，白衣佛母在后面护持。白衣佛母就是观世音菩萨。我们都说白衣观世音，是因为清净无染叫白衣。	The Buddha of Immeasurable Light is Amitābha Buddha, a Buddha of the West. Translated, Amitābha means “Immeasurable Light” and “Immeasurable Life.” Thus, Amitābha Buddha guides us from the front, while the White-Robed Buddha Mother protects us from behind. The White-Robed Buddha Mother is Avalokiteśvara Bodhisattva. We speak of White-Robed Avalokiteśvara because white robes signify purity free of defilement.
祈脱中有　怖畏险峡	May I be freed from the perilous passage of fear in the intermediate state;
送我往登　正觉佛土	may I be led upward to the Buddha-land of perfect enlightenment.
意思同（二）后四句	The meaning is the same as that of the last four lines of section (II).
（六）	(VI)
嫉妒炽盛　流转生死	With jealousy blazing fiercely, one wanders in birth and death;
成所作智　光明照耀	the light of the wisdom of accomplishing what is to be done shines forth.
嫉妒是我们最坏的习气。人的嫉妒心都很重。别人比我好一点点，我就要嫉妒。所以说人最容易得“红眼病”，就是嫉妒的眼发红。你比我好一点我就要造谣言中伤你，把你拉下来。	Jealousy is our worst habitual tendency. People’s jealousy is very strong. If someone is even a little better than I am, I become jealous. Thus people are most prone to “red-eye disease”: their eyes turn red with jealousy. If you are even a little better than I am, I spread rumors to slander you and pull you down.

这样做很坏！所以嫉妒就像燃烧的大火一样厉害。我们流转生死都是由于贪、嗔、痴、慢、疑造成的。把前五识（眼、耳、鼻、舌、身）转成成所作智，到时无需分别，要看什么东西，什么东西就会现前；要听什么声音，什么声音就可以听到。这样就是光明照耀。	This is very harmful. Jealousy is therefore as fierce as a blazing fire. Our wandering in birth and death is caused by greed, anger, ignorance, pride, and doubt. When the first five consciousnesses—eye, ear, nose, tongue, and body—are transformed into the wisdom of accomplishing what is to be done, there is no need for discrimination. Whatever one wishes to see appears before one; whatever sound one wishes to hear can be heard. This is the shining forth of light.
不空如来　导引在前	Amoghasiddhi Tathāgata guides us from the front;
多罗佛母　护持于后	Tārā Buddha Mother protects us from behind.
不空如来就是北方的如来。真空是空而不空，有而不有，不是断灭空。所以我们说的真空是空空，就是把这个空也要空掉。如果你住在空上就变成断灭空了。空也要空掉就叫不空如来。不空如来导引有前，多罗佛母护持于后。多罗者是指无所不有，没有一点点缺陷叫多罗。	Amoghasiddhi Tathāgata is the Tathāgata of the North. True emptiness is empty yet not empty, existent yet not existent; it is not annihilationist emptiness. Thus, the true emptiness of which we speak is emptiness emptied even of itself: this emptiness, too, must be emptied. If you abide in emptiness, it becomes annihilationist emptiness. When emptiness itself is emptied, this is called Amoghasiddhi Tathāgata. Amoghasiddhi Tathāgata guides from the front, while Tārā Buddha Mother protects from behind. Tārā means that nothing whatsoever is lacking; not even the slightest deficiency remains.
祈脱中有　怖畏险峡	May I be freed from the perilous passage of fear in the intermediate state;
送我往登　正觉佛土	may I be led upward to the Buddha-land of perfect enlightenment.
意思同（二）后四句	The meaning is the same as that of the last four lines of section (II).
（七）	(VII)
愚痴炽盛　流转生死	With ignorance blazing fiercely, one wanders in birth and death;
法界性智　光明照耀	the light of the wisdom of the dharma realm’s nature shines forth.

人都有贪、嗔、痴。人之所以有贪、嗔还是因为痴的缘故。我们假如不愚痴就不会去贪了。知道都是空的假的，还贪什么呢？！就是因为我们不明白一切相都是空的假的，以为是真有就贪得无厌。	Everyone has greed, anger, and ignorance. The reason people have greed and anger is ignorance. If we were not ignorant, we would not become greedy. Knowing that everything is empty and false, what would there be to crave? It is because we do not understand that all appearances are empty and false, and take them to be truly existent, that our greed becomes insatiable.
所以贪、嗔、痴中痴是根本！假如真是愚痴炽盛的人，将来就会流转生死而堕入畜牲道。畜牲就是很愚痴。所以痴是流转生死的根本，法界体性智就是指我们的本性光明，它是本来具有的。去掉贪、嗔、痴本性光明就会显现。	Therefore, among greed, anger, and ignorance, ignorance is fundamental. If a person's ignorance is truly blazing fiercely, that person will wander in birth and death and eventually fall into the animal realm. Animals are very ignorant. Thus, ignorance is the root of wandering in birth and death. The wisdom of the dharma realm's essential nature refers to the light of our intrinsic nature, which has always been inherently present. When greed, anger, and ignorance are removed, the light of intrinsic nature appears.
毗卢遮那　导引在前	Vairocana guides us from the front;
法自在母　护持于后	the Mother of Dharma Sovereignty protects us from behind.
毗卢遮那就是法身佛。就是大日如来，也就是普贤如来。是中央一方的佛，他在前引导。法自在是所有法样样都自在，根本连法也没有。法本无法，都空掉了，所以就无所不自在。法自在母就是指一切法根本没有。	Vairocana is the dharmakāya Buddha—the Mahāvairocana Tathāgata, also Samantabhadra Tathāgata. He is the Buddha of the central direction and guides from the front. Dharma sovereignty means being at ease with every dharma; fundamentally, there is not even any dharma. Dharmas are originally without dharma-nature and are all emptied; therefore, there is nothing with which one is not at ease. The Mother of Dharma Sovereignty means that all dharmas are fundamentally nonexistent.
所以释迦牟尼佛传法偈曰：“法本法无法，无法法亦法，今付无法时，法法何曾法”。哪里有什么法？！只要有个法在，还是法执！法空了，法执也没有了，都不可得，就叫法自在母，她在后面护持。	Therefore, Śākyamuni Buddha's verse on transmitting the Dharma says: "The Dharma that is fundamentally Dharma has no dharma; the dharma of no dharma is also Dharma. Now, when transmitting the dharma of no dharma, how could any dharma ever be dharma?" Where is there any dharma? So long as there is a dharma, there is still attachment to dharmas. When dharmas are empty, attachment to dharmas also disappears. Nothing

	can be obtained; this is called the Mother of Dharma Sovereignty. She protects from behind.
祈脱中有　怖畏险峡	May I be freed from the perilous passage of fear in the intermediate state;
送我往登　正觉佛土	may I be led upward to the Buddha-land of perfect enlightenment.
意思同（二）后四句。	The meaning is the same as that of the last four lines of section (II).
（八）	(VIII)
五毒炽盛　流转生死	With the five poisons blazing fiercely, one wanders in birth and death;
四智和合　光明照耀	the combined light of the four wisdoms shines forth.
五毒就是我们前面说的贪、嗔、痴、慢、疑。因为炽盛之故，所以流转生死。四智光明就是指大圆镜智、平等性智、成所作智、妙观察智。四种智慧的光明合到一起（不算法界体性智），当然是光明朗照了。	The five poisons are the greed, anger, ignorance, pride, and doubt discussed above. Because they blaze so fiercely, we wander in birth and death. The light of the four wisdoms refers to great perfect mirror wisdom, the wisdom of equality, the wisdom of accomplishing what is to be done, and the wisdom of wondrous observation. When the light of these four wisdoms is joined together—excluding the wisdom of the dharma realm's essential nature—it naturally shines brightly everywhere.
五部如来　导引在前	The Tathāgatas of the five families guide us from the front;
五部佛母　护持于后	the Buddha Mothers of the five families protect us from behind.
我们前面讲了东、南、西、北、中五部佛，东方是金刚萨　，南方是宝生如来，西方是阿弥陀佛，北方是不空如来，中央是毗卢遮那。就是五部如来在前面引导，五部佛母，就是“玛麻几”母，佛眼佛母，白衣佛母，多罗佛母和法自在母在后面护持。	We have already discussed the Buddhas of the five families of the east, south, west, north, and center: Vajrasattva in the east, Ratnasaṃbhava Tathāgata in the south, Amitābha Buddha in the west, Amoghasiddhi Tathāgata in the north, and Vairocana in the center. The Tathāgatas of the five families guide us from the front, while the Buddha Mothers of the five families—Mother “Mamaki,” Buddha-Eye Buddha Mother, the White-Robed Buddha Mother, Tārā Buddha Mother, and the Mother of Dharma Sovereignty—protect us from behind.

祈脱中有　怖畏险峡	May I be freed from the perilous passage of fear in the intermediate state;
送我往登　正觉佛土	may I be led upward to the Buddha-land of perfect enlightenment.
意思同“二”后四句	The meaning is the same as that of the last four lines of section “II.”
（九）	(IX)
迷境炽盛　流转生死	With deluded circumstances blazing fiercely, one wanders in birth and death;
解除恐怖　光明照耀	the light that dispels fear shines forth.
迷境炽盛，是指生前的迷境和中有的迷境。我们生前着相，迷相就是迷境。死后的中阴身也迷在中有境界上，也是迷境。因为我们迷境，所以就造业受报流转生死。我们要解除中阴境界的恐怖相就要以光明来照耀，使我们能得到解脱。	“Deluded circumstances blazing fiercely” refers to the deluded circumstances of life and those of the intermediate state. In life, we cling to appearances; being deluded by appearances is deluded circumstance. After death, the intermediate-state body is likewise deluded by the circumstances of the intermediate state; this too is deluded circumstance. Because we are deluded by circumstances, we create karma, undergo retribution, and wander in birth and death. To dispel the terrifying appearances of the intermediate-state realm, we must illuminate them with light, so that we may attain liberation.
诸忿怒尊　导引在前	All wrathful deities guide us from the front;
诸忿怒母　护持于后	all wrathful Mothers protect us from behind.
“怒”就是忿怒身，也是明王身，会令人非常害怕。就是忿怒尊在前面引导，诸忿怒母（有佛父就有佛母）也现的恐怖相在后面护送。	“Wrathful” refers to wrathful forms, also called the forms of Wisdom Kings, which can make people extremely fearful. The wrathful deities guide from the front, while all the wrathful Mothers—where there are Buddha Fathers, there are Buddha Mothers—also manifest terrifying forms and escort us from behind.
祈脱中有　怖畏险峡	May I be freed from the perilous passage of fear in the intermediate state;
送我往登　正觉佛土	may I be led upward to the Buddha-land of perfect enlightenment.
意思同（二）后四句。	The meaning is the same as that of the last four lines of section (II).

（十）	(X)
习气炽盛　流转生死	With habitual tendencies blazing fiercely, one wanders in birth and death;
俱生智慧　光明照耀	the light of innate wisdom shines forth.
习气炽盛就是说，我们每个世俗人执着的习气都很厉害。总以为这样就好，不这样就不行。比如四川人、湖南人、贵州人都喜欢吃辣的。他慢慢就习惯于吃辣的，没有辣的，饭就吃不下去。习气就是这样慢慢养成功的一个习惯。	Habitual tendencies blazing fiercely means that every ordinary person’s habitual attachments are very strong. We always think that things must be done this way, and that they will not do if done otherwise. For example, people from Sichuan, Hunan, and Guizhou all enjoy spicy food. Gradually they become accustomed to it, and without spice they cannot eat their meals. Habitual tendencies are habits gradually formed in this way.
这个习惯养成以后就很难改。比如吸烟。很多人改了又吸，吸了又改，三番五次都改不掉。最后还是要吸。所以俗话说：“江山易改，秉性难移”。就是指我们的习气很难改。	Once such habits are formed, they are difficult to change. Take smoking, for example. Many people quit and then smoke again, smoke and then quit again, but even after repeated attempts they cannot give it up. In the end, they still smoke. Hence the saying: “Rivers and mountains may be changed, but one’s disposition is hard to alter.” This refers to how difficult our habitual tendencies are to change.
我们学佛的人就是要改这些习气，常常要拗犟，违背它，和它做斗争。它要这样你非不这样，看它过不过得去。这样习气才能改掉，智慧光明才能显现。所以初初开悟的人，习气只是稍为摇动了一下，还是很深很重。	Those of us who study Buddhism must change these habitual tendencies. We must constantly go against them, oppose them, and struggle with them. When they demand one course, you must insist on doing otherwise and see whether you can get past it. Only then can habitual tendencies be changed and the light of wisdom appear. Thus, for those who have only just awakened, their habitual tendencies have merely been stirred a little; they remain deep and strong.
要把习气改光必须在境界中经过多次磨练，不是一天、两天就能改过来。所以圭峰禅师说：“常需觉察”。这是古来大德用功所得的结论。“常需觉察”就是长时期时时刻刻地观照考察自已，还犯不犯这个习气。	To eradicate habitual tendencies completely, one must undergo repeated tempering amid circumstances; they cannot be changed in a day or two. Therefore, Chan Master Guifeng said, “One must constantly remain aware.” This is the conclusion reached through the practice of the great worthies of old. “One must constantly remain aware” means that, over a long period and at every moment, one observes and examines oneself to

	see whether one still commits these habitual tendencies.
损之又损，才能相应。人的习气就是太重了。比如人们要吃鸡、要吃虾，天天杀鸡不知造了多少业；一碗虾不晓得有多少生命。还有的人说：“我不吃大荤，不吃猪肉，吃小荤，吃螺丝”。唉！你吃一碗螺丝不知有多少生命呀！所以习气至深一定要改。	Only by diminishing them again and again can one accord with the Way. People’s habitual tendencies are simply too strong. For example, people want to eat chicken and shrimp; every day they kill chickens, creating who knows how much karma, and who knows how many lives are contained in a bowl of shrimp. Others say, “I do not eat major meat; I do not eat pork. I eat minor meat, such as snails.” Alas! In eating a bowl of snails, who knows how many lives you consume? Thus, deeply rooted habitual tendencies must certainly be changed.
俱生智慧就是指我们本性光明是生来就有的，无始以来就有的。但俱生无明也随之而来。俱生智慧常常为俱生无明所遮盖。	Innate wisdom refers to the fact that the light of our intrinsic nature has been present from birth, indeed from beginningless time. Yet innate ignorance accompanies it. Innate wisdom is constantly obscured by innate ignorance.
有人问：“我现在用功修行成就了，将来会不会再有无明呢？”他不知道无明是俱生无明，就是无始以来随着佛性就有的。就像牛的两支角一样。小牛生出来就有两支角，不是一个一个生出来的。	Someone asks, “If I now practice diligently and attain realization, will ignorance arise again in the future?” Such a person does not understand that ignorance is innate ignorance: from beginningless time, it has existed together with Buddha-nature. It is like a cow’s two horns. A calf is born with two horns; they do not grow one at a time.”
是这个俱生无明遮盖了我们的智慧，叫我们着相受报。假如我们把无明打破除尽了，就不会再迷误，就不会再造业受报了。就像出矿之金，金子没提炼之前是和砂石混在一起，经过提炼变成纯金，它就不会再和砂石夹在一块了。所以打破无明我们就不会再迷了。	It is this innate ignorance that obscures our wisdom and causes us to cling to appearances and undergo retribution. If we break through and utterly eliminate ignorance, we will no longer be deluded, nor will we create karma and undergo retribution. It is like gold taken from a mine: before it is refined, it is mixed with sand and stone; once refined into pure gold, it will no longer be mixed with sand and stone. Thus, when we break through ignorance, we will no longer be deluded.
勇士持明　导引在前	Heroic vidyādharas lead the way before me
空行会众　护持于后	The assembly of ḍākinīs protects me from behind

勇士是比佛菩萨低一等的忿怒身。但都是保护佛法的善众。比如夜叉很怕人，但他护法也很好。现在人做香功：“香、香、香……”香从何来呀？他是天龙八部之中的一众，乾闼婆，焚香众。天龙八部都是保护我们的，就很好。他们导引在前，空行会众护持于后。	Heroic beings are wrathful manifestations one rank below Buddhas and bodhisattvas. Yet they are all wholesome beings who protect the Buddhadharma. For example, yakṣas can be very frightening, but they are also excellent Dharma protectors. Nowadays people perform the incense practice: “Incense, incense, incense…” Where does the incense come from? They are one group among the Eight Legions of Devas and Nāgas: the gandharvas, the incense-burning beings. The Eight Legions of Devas and Nāgas all protect us, and this is very good. They lead the way before us, while the assembly of ḍākinīs protects us from behind.
祈脱中有　怖畏险峡	May I be delivered from the fearful, perilous passage of the intermediate state
送我往登　正觉佛土	And be led onward to the Buddha-land of perfect awakening
意思同（二）后四句	The meaning is the same as that of the last four lines of section (II).
（十一）	(XI)
愿诸空大　勿为我敌	May the element of space not become my enemy
愿我亲见　蓝光佛土	May I personally behold the blue-light Buddha-land
愿诸水大　勿为我敌	May the element of water not become my enemy
愿我亲见　白光佛土	May I personally behold the white-light Buddha-land
愿诸地大　勿为我敌	May the element of earth not become my enemy
愿我亲见　黄光佛土	May I personally behold the yellow-light Buddha-land
愿诸火大　勿为我敌	May the element of fire not become my enemy
愿我亲见　红光佛土	May I personally behold the red-light Buddha-land
愿诸风大　勿为我敌	May the element of wind not become my enemy
愿我亲见　绿光佛土	May I personally behold the green-light Buddha-land

佛性有地、水、火、风、空、根、识这七大种性。现在这段偈文讲的是五种：地、水、火、风、空。根、识就不讲了（根就是我们的五根，识就是我们的分别心）。地、水、火、风、空这五大种性是最重要的。	Buddha-nature has seven great elements: earth, water, fire, wind, space, the faculties, and consciousness. This verse speaks of five of them: earth, water, fire, wind, and space. The faculties and consciousness are not discussed here. The faculties are our five faculties, and consciousness is our discriminating mind. The five great elements of earth, water, fire, wind, and space are the most important.
所有的山河大地、草木丛林都是由地、水、火、风、空形成的。人们只是不知道，不相信山河大地怎么也是我呢？这个身体才是我，山河大地跟我不相干。他不知道山河大地也是地、水、火、风、空形成的。	All mountains, rivers, lands, grasses, trees, and forests are formed from earth, water, fire, wind, and space. People simply do not know this, and do not believe it: how can mountains, rivers, and the great earth also be me? They think that only this body is me, and that mountains, rivers, and the great earth have nothing to do with me. They do not know that mountains, rivers, and the great earth are likewise formed from earth, water, fire, wind, and space.
地、水、火、风、空就是佛性当中的五大种性，所谓种性者就好比种子，能够长出东西来。比如：稻种种下去，稻子就能长出来，结出很多大米。同样地、水、火、风、空的种性能生出很多很多东西。	Earth, water, fire, wind, and space are the five great elements within Buddha-nature. An element is like a seed, capable of growing things. For example, when rice seed is planted, rice grows and produces many grains. Likewise, the elements of earth, water, fire, wind, and space can give rise to very many things.
地球、日月、星辰都是由它生出来的。你们看地球就很明显：地壳就是地大；海洋河流地下水就是水大；地下有火会产生火山爆发就是火大；地球自转公转，属风大；地球里面是空的（不空它怎么转呢？！）属空大。	The earth, sun, moon, and stars all arise from them. The earth itself makes this quite clear: its crust is the earth element; its oceans, rivers, and groundwater are the water element; the underground fire that produces volcanic eruptions is the fire element; the earth's rotation and revolution belong to the wind element; and the earth is hollow within—if it were not hollow, how could it turn?—which belongs to the space element.
所以任何事物都是一样，都是我们自己。就是因为无明，取了小部分的地、水、火、风为自己，认这个色身为我。其实这个色身是父精母血结合成的一个脓胞，在子宫里面长了个人体，人们就认这个身体为我。	Thus, all things are the same: they are all ourselves. Because of ignorance, we take a small portion of earth, water, fire, and wind as ourselves and identify this physical body as the self. Yet this physical body is merely a pus-filled sac formed from the union of the father's semen and the mother's blood; it grows into a human body in the

	womb, and people then take this body to be the self.
这都是因为妄想执着的缘故！佛性是布满虚空，周遍法界，无所不在。我们只要妄念不动，身心世界都化空，就什么都没有。	All this is due to deluded thoughts and attachment. Buddha-nature pervades empty space, extends throughout the dharma realm, and is present everywhere. So long as deluded thoughts do not stir, body, mind, and world all dissolve into emptiness, and nothing remains.
那时我们就明白了，这个地球原来就是我自己！所以说：“会万物归己者，其为圣人乎？！”圣人他明白这个道理，一切万物都是他自己。就像庞居士的妻子所说：“易易易，百草头上西来意”。百草不光是指草，而是形容一切事物。就是一切事事物物哪个不是我？！都是我自己。我们要明白这个道理才行。	Then we understand that this earth is originally ourselves. Thus it is said: “One who gathers the myriad things back to oneself—is such a one not a sage?!” A sage understands this principle: all the myriad things are oneself. As the wife of Layman Pang said: “Easy, easy, easy—the meaning that came from the West is atop the hundred grasses.” The hundred grasses do not refer only to grass, but describe all things. Among all things and events, what is not me?! All are myself. We must understand this principle.
经中说：“愿诸空大，勿为我敌”。我们看见空洞不要害怕。有人告诉我：“打坐的时候，忽然出现一个大空洞。我就要跌下去了。吓死了！”那就是空大现前，不要害怕。现在打坐用功还害怕，到了中阴境界就更害怕了。	The sūtras say: “May the element of space not become my enemy.” When we see a great void, we should not be afraid. Someone told me, “While meditating, a huge void suddenly appeared. I was about to fall into it. I was terrified!” That is the space element appearing; do not be afraid. If you are still afraid while practicing meditation now, you will be even more afraid when you reach the realm of the intermediate state.
“愿我亲见，蓝光佛土”。我们知道天晴的时候，天空就变蓝了。万里无云，蔚蓝色的晴空就是蓝光。为什么这样说呢？因为我们的本性本身就具有七彩光明，空大是属于蓝光佛土。	“May I personally behold the blue-light Buddha-land.” We know that when the weather is clear, the sky becomes blue. A cloudless, azure sky is blue light. Why is this so? Because our intrinsic nature itself possesses seven-colored luminosity, and the space element belongs to the blue-light Buddha-land.
“愿诸水大，勿为我敌，愿我亲见，白光佛土”。水大是属于白光，也是我们本性所具有的，所以我们看见发大水也不要害怕。	“May the element of water not become my enemy; may I personally behold the white-light Buddha-land.” The water element belongs to white light, which is also inherent in our intrinsic nature. Therefore, when we see a great flood, we should not be afraid.

“愿诸地大，勿为我敌，愿我亲见，黄光佛土”。地大为什么是黄光呢？因为佛的国土是黄金铺地，所以称黄光佛土。这些都是我们本性光明所具有的。因此当我们看到大地荒无人烟，没有边际时也不要害怕。	“May the element of earth not become my enemy; may I personally behold the yellow-light Buddha-land.” Why is the earth element yellow light? Because the Buddha’s land has golden ground, it is called the yellow-light Buddha-land. All these are inherent in the luminosity of our intrinsic nature. Therefore, when we see a vast, uninhabited, boundless expanse of land, we should not be afraid.
“愿诸火大，勿为我敌，愿我亲见，红光佛土”。大火是红光，我们看见大火也不要害怕，都是我们自性所显现的。	“May the element of fire not become my enemy; may I personally behold the red-light Buddha-land.” A great fire is red light. When we see a great fire, we should not be afraid; it is all manifested by our own nature.
“愿诸风大，勿为我敌，愿我亲见，绿光佛土”。风大就是绿光现前，看见大风起了也不要害怕，这也是我们自性所显现的。	“May the element of wind not become my enemy; may I personally behold the green-light Buddha-land.” The wind element is the appearance of green light. When a great wind arises, do not be afraid; this too is manifested by our own nature.
愿诸虹光　勿为我敌	May all rainbow light not become my enemy
愿我亲见　一切佛土	May I personally behold all Buddha-lands
地、水、火、风、空过了之后就有虹光发现。虹光就是以上各色佛光合为一体而放射的大光明，就如同太阳的七彩光合在一起放射一样。愿此虹光，不要与我为敌，愿我亲见一切佛土。	After earth, water, fire, wind, and space, rainbow light appears. Rainbow light is the great luminosity radiated when the Buddha-lights of all the above colors unite as one, just as the sun radiates when its seven-colored lights merge together. May this rainbow light not become my enemy; may I personally behold all Buddha-lands.
惟愿诸辉　知为自辉	May I know all radiances to be my own radiance
愿中有相　自己证知	May I personally recognize the appearances of the intermediate state
愿中有境　三身亲证	May I directly realize the three kāyas within the intermediate state
在中阴时期还有爆炸声、雷轰声，大炮仗的声音。要知道这些声音都是自性显发出来的，不是外来的。所以不要害怕！我们的自性就具有这个本能，就具有这些声音。	During the intermediate-state period, there are also sounds of explosions, thunderclaps, and great firecrackers. Know that these sounds are manifested by one’s own nature; they do not come from outside. Therefore, do not be afraid. Our own nature possesses this capacity and these sounds.

我们看见的红光、蓝光、白光、绿光、黄光等一切光明，也都是我们自己放的光，也不是外来的。辉是放射的光彩。闪闪烁烁射出来的光就叫“辉”。中有时期的一切境相都是我们自己的本性所显现的，不是别的东西。愿中有的一切境相和法、报、化三身，我们都能亲自证到。	The red, blue, white, green, yellow, and all other lights that we see are also lights emitted by ourselves; they do not come from outside. Hui means radiant light. The glittering, flickering light that shines forth is called hui. All appearances in the intermediate state are manifested by our own intrinsic nature; they are not something else. May we directly realize all the appearances and dharmas of the intermediate state, as well as the three kāyas—the dharmakāya, sambhogakāya, and nirmāṇakāya.
（以上内容根据元音老人讲解录音整理，中有六纲、中有救怖愿可见附编。以下为孙景风居士编译原文原序。）	The foregoing material has been compiled from recordings of Master Yuanyin’s explanations. The Six Root Verses of the Intermediate State and the Prayer of Aspiration for Deliverance from Fear in the Intermediate State may be found in the appendix. What follows are the original text and original preface compiled and translated by the lay practitioner Sun Jingfeng.

第一章 命终时变化状态

Chapter 1: Changes at the Time of Death

第一节 死位中有教授

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

甲、初期中有第一光明指授	A. Instructions on the First Clear Light in the Initial Phase of the Intermediate State
初，于“死位中有”（明光者，即法性中人人具足之本光，此时起现。详注附五。），如经中指示尚难娴习纯熟者，或诸凡夫已受引导次第者，为行此法，令其认识本体光明，于无实义空性中，透彻本源，扶摇直上，立证无生法身。作法如下：	First, in the “intermediate state at the time of death” (the clear light is the innate original light, possessed by everyone in the dharmatā, which now manifests; see detailed note five), for those who still find it difficult to become thoroughly practiced and proficient in the instructions of the sūtras, or for ordinary beings who have already received the stages of guidance, perform this practice so that they may recognize the luminosity of their own essence, thoroughly penetrate the source within the emptiness devoid of substantial meaning, soar straight upward, and immediately realize the unborn dharmakāya. The procedure is as follows:

甲、初期中有第一光明指授

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

初，于“死位中有”（明光者，即法性中人人具足之本光，此时起现。详注附五。），如经中指示尚难娴习纯熟者，或诸凡夫已受引导次第者，为行此法，令其认识本体光明，于无实义空性中，透彻本源，扶摇直上，立证无生法身。作法如下：	First, for those in the “intermediate state at the time of death” (the clear light—the innate light complete in everyone within dharmatā—now manifests; see detailed note 5 in the appendix) who still find it difficult to become thoroughly familiar with and master the instructions given in the scripture, or for ordinary beings who have already received the successive guidance, perform this practice so that they may recognize the luminosity of their fundamental nature, penetrate the source within the emptiness devoid of substantial meaning, soar straight upward, and immediately realize the unborn dharmakāya. The procedure is as follows:

四、行法须知

IV. Instructions for Practice

若逢亡者，曾请传承密法灌顶上师来前，最为殊胜，次则当求一同受三昧耶戒之同学法侣，或同一法统之真善知识。如皆难遇，次则当求一智慧之人，于此文字句义，了解明白，口齿灵利声音清朗者，依照经本，如法读诵多次。彼垂死之人，一闻此法，定能忆念上师所指授意义，当下无间，即可认取本体光明而得解脱，决无疑义。	If, when one encounters a deceased person, it is possible to invite the lineage master of Esoteric Buddhism from whom that person received empowerment, this is most excellent. Failing that, one should seek a fellow practitioner and Dharma companion who received the samaya precepts together with the deceased, or a genuine spiritual friend of the same Dharma lineage. If none can be found, one should seek an intelligent person who clearly understands the words and meaning of this text and can read aloud fluently in a clear voice, and have that person recite it repeatedly in accordance with the scripture. Upon hearing this Dharma, the dying person will certainly recall the meaning of the master's instructions and, without interval, recognize the intrinsic clear light and attain liberation. There can be no doubt of this.
行法之时，要在外气已断，风智之光，融入“中脉都帝”（风智之光，即张赵两居士据英文本所译之“灵热”。	When performing the practice, it should be done after the outer breath has ceased and the light of wind and wisdom has entered the “central channel avadhūtī” (the light of wind and wisdom is what the lay practitioners Zhang and Zhao translated from the English text as “psychic heat”).
梵文都帝，又称阿哇都帝，在人身之中脉管内，吾人之命脉，即藏于此，外来之风，亦聚于此，而被持命根之风气所卷裹（即风智之光），永远不动，一动即病，一开即死矣。），神识更现为离戏光明（谓离戏之本体光明）。	The Sanskrit avadhūtī, also called awadhūtī, is the central channel within the human body. Our life-channel is contained here; external winds also gather here and are enveloped by the wind-energy that sustains life (that is, the light of wind and wisdom). It never moves: if it moves, illness arises; if it opens, death follows.). Consciousness then further manifests as the clear light free from conceptual elaboration (that is, the intrinsic clear light free from conceptual elaboration).
次则气息逆转，由中脉逸入左右两脉，斯时“中有”境相，豁然起现，行法之时，必当左右二脉气息尚未消失之间，方适为之。所需之时，为内息尚存，约为一餐饭顷（大约二三十分钟）。	Then the breath reverses course and escapes from the central channel into the left and right channels. At this time, the appearances of the “intermediate state” suddenly arise. The practice must be performed while the breath in the left and right channels has not yet disappeared. The required

	period is while the inner breath remains, approximately the time of one meal (about twenty or thirty minutes).
行法之人，于亡者气息将断未绝时，先修迁识往生之颇哇法，令证迁转。若未证者，当呼亡者之名，念诵下文而告之曰：	When the deceased person's breath is about to cease but has not yet stopped, the practitioner should first perform the practice of phowa, the transference of consciousness for rebirth, enabling the person to accomplish transference. If this has not been accomplished, call the deceased by name, recite the following text, and tell them:
（1）指示明光寻求大道文（此文在外气将断未绝前念诵之）	(1) Instructions on Seeking the Great Way Through the Clear Light (Recite this text when the outer breath is about to cease but has not yet stopped.)
嗟！善男子（某某）（如为女性，则改称善女人。以后均同此例。）：汝今寻求真实大道之时期已至，今汝气息，断而未绝，汝于“中有”，所谓最初光明，先当忆念上师所指授义。	Alas! Good son [name] (if female, say “good woman”; the same applies hereafter): the time has now come for you to seek the true great Way. Your breath is ceasing but has not yet ended. In the “intermediate state,” regarding what is called the initial clear light, you must first recall the meaning of your master's instructions.
今后气息断绝，于一切法，湛然空寂，无遗馀中，起现明空，无中无边，通体透明，赤裸无垢。尔时，汝自内证智（此智乃吾人从本以来灵明之智，自内证悟之相。即自心智慧明体。详见般若华严等经。）忽然起现，当知即汝本来面目。我亦同时，佐汝指示。	When your breath thereafter ceases completely, amid the limpid, empty quiescence of all dharmas, with nothing remaining, clear emptiness appears—boundless within emptiness, wholly transparent, naked, and undefiled. At that time, your own inner wisdom of realization (this wisdom is the lucid wisdom inherent in us from the very beginning, the appearance of inner realization; it is the luminous essence of wisdom in one's own mind. For details, see such sūtras as the Prajñā and Avataṃsaka.) suddenly appears. Know that this is your Original Face. I too shall at that time assist you with these instructions.
如上嘱告，于外气将断之前（即最后一次出息之先。）附亡者耳，反复叮咛，不计遍数，深刻印入亡者之心。	Give the foregoing instruction into the deceased person's ear before the outer breath ceases—that is, before the final exhalation. Repeatedly exhort them, without counting the repetitions, so that it is deeply impressed upon the deceased person's mind.
次于外气未断以前，即宜预移其体，当令右侧而卧，如狮子卧式（向右侧身而卧，屈其左腿，而以左手掌覆在左腿盖上，以右手上托右腮，而以其小指塞闭右鼻孔，	Then, before the outer breath has ceased, the body should be repositioned in advance. Have the person lie on the right side in the lion's posture

只留左鼻一孔出气，即密法中吉祥卧式。）遂数其脉搏。	(lying on the right side, with the left leg bent; place the left palm over the left kneecap, support the right cheek with the right hand, and close the right nostril with the little finger, leaving only the left nostril for exhalation. This is the auspicious sleeping posture in Esoteric Buddhism). Then count the pulse.
设若亡者如入沉睡状，中间脉搏停止，亟强压之，止令勿眠。尔时风智之光，得留“中脉都帝”，不复逆转，其神识定由顶上梵穴（祥附注二）一道而出。	If the deceased appears to have fallen into sleep and the pulse temporarily stops, press firmly and urgently, but only enough to prevent sleep. At that time, the light of wind and wisdom can remain in the “central channel avadhūtī” and will not reverse course again. The person's consciousness will certainly depart through the brahma aperture at the crown of the head (see Note Two).
【附注二】	[Note Two]
按：人之全身，其有九孔道。即两眼孔，两鼻孔，两耳孔，一口，一尿道，一谷道。九孔道之外，顶上正中处，尚有一孔，名为梵穴。修颇哇法者，所谓开顶扦草者，即此孔穴也。	Note: The human body has nine apertures: the two eyes, two nostrils, two ears, one mouth, one urethra, and one anus. In addition to these nine apertures, there is another aperture at the exact center of the crown, called the brahma aperture. For practitioners of phowa, the so-called opening of the crown and insertion of a blade of grass refers to this aperture.
凡人在垂死时，其神识从此穴出体，方为往生之正道。若从其他处孔道出体者，即落在轮回道中。如经中说：“顶圣眼升天，人胸饿鬼腹，傍生膝盖离，地狱脚板出。	When ordinary people are dying, only if their consciousness leaves the body through this aperture are they on the proper path to rebirth. If it leaves through any other aperture, they fall into the course of saṃsāra. As the sūtras say: “From the crown, sages depart; from the eyes, one rises to heaven; from the chest, to hungry ghosts; from the abdomen, to animals; from the knees downward, to the hells.”
”此谓人当死亡时，外气已断，若从上而下，冷至脚心，抚之犹有暖想者，即为生地狱之相。因其恶业深重，其神识即从谷道卑下处而离体，故知堕落地狱。若从眼孔中出，则生天道。其中因果轮回上下升沉之理，固如是也。	This means that when a person is dying and the outer breath has ceased, if the body grows cold from above downward to the soles of the feet, yet the soles still feel warm to the touch, this is a sign of rebirth in hell. Because of the gravity of evil karma, consciousness leaves the body through the lowly anus; thus one knows that the person has fallen into hell. If it leaves through the eyes, one is born in the heavenly realm. Such are indeed the

	principles of karmic causation and rebirth, of rising and sinking in the cycle.
先虽指示，届时仍当行法，其时所谓最初中有法性明光，亦即法身心印，不复返回。一切众生，轮回相续，同一根源，于中起现。	Although instructions have been given beforehand, the practice must still be performed at that time. What is called the initial Dharma-nature clear light of the intermediate state, which is also the mind-seal of the dharmakāya, then appears and does not return. It is the single source from which the continuity of saṃsāra of all sentient beings arises.
又外气已断，内息未绝之际，即风（此风即指风智之光言）融入阿哇都帝之时，此即常人所谓“闷绝位”也（泛称昏厥，或称闷绝。西医认为假死。斯时神识尚未完全出窍）。其停留时间，久暂无定，视身胜劣，及脉风之次弟。	Moreover, when the outer breath has ceased but the inner breath has not yet ended—that is, when wind (here, wind refers to the light of wind and wisdom) enters the awadhūtī—this is what ordinary people call the “state of swooning” (a general term for fainting or unconsciousness; Western medicine calls it apparent death. At this time, consciousness has not yet completely left the body). The duration of this state is not fixed; it depends on the quality of the body and the sequence of the channels and winds.
大抵修持有素，寂定坚固，脉道较胜之人，则停住时间较久。当趁此重要关头，以此教授指示，不计遍数，殷勤嘱告，令其发心，须在诸根孔窍黄液未出之间（风人在外气已断之后，必有一窍流出黄色液质。	In general, those who have cultivated steadily, whose meditative stability is firm, and whose channels are relatively superior remain in this state longer. Taking advantage of this crucial moment, give these instructions repeatedly and earnestly, encouraging them to arouse the resolve. This must be done before yellow fluid emerges from the apertures (after the outer breath has ceased, wind practitioners will inevitably have yellow fluid discharge from one aperture.
其在生前，多行恶行，色力定功劣弱者，此液流出特速，最快者，气断后即流出，稍缓者，能经食顷之久。但以迟缓为佳。），反覆施行。亦有罪大恶极及脉道劣弱等人，出液特速，弹指之间亦不住者。亦有能住一饭之顷者。	For those who committed many evil acts in life and whose vitality and meditative strength are weak, this fluid emerges especially quickly. In the quickest cases it flows out immediately after the breath stops; in slower cases, it may take as long as the time of a meal. The slower it is, the better.). One must repeat the practice again and again. For those of extremely grave evil karma or weak channels, the fluid may emerge so quickly that they cannot remain even for the snap of a finger. Others can remain for the duration of one meal.
依经教中说：“常人闷绝为三日半”（其他经中亦有传述四日为期者，若有定力者，可延长至一七。），以故	According to the scriptures: “An ordinary person's swoon lasts three and a half days” (other scriptures

常人可住三日半始证光明。于此指示，亟当殷重为之。	also state a period of four days; for those with meditative strength, it may be extended to one seven-day period). Therefore, ordinary people can remain for three and a half days before realizing the clear light. These instructions should be given urgently and with great earnestness.
行者在垂死时，若有力能自修，自即投合，证入明光，无须他人佐助。若自无力者，则择一心慧相合之法侣（意谓行者之心，与亡者之心合一者），留在身旁，为四大（详附注三）融入指示，再呼亡者之名，念诵下文而告之曰：	When practitioners are dying, if they have the ability to practice on their own, they will naturally accord with it and enter realization of the clear light, without needing another's assistance. If they lack such ability, select a Dharma companion whose mind and wisdom are in accord with theirs (meaning one whose mind is united with that of the deceased) to remain at the bedside. For the instructions on the dissolution of the four elements (see Note Three), call the deceased by name, recite the following text, and tell them:
（2）四大融入指示文（此文在处气未断以前合前（1）文同时念诵）	(2) Instructions on the Dissolution of the Four Elements (Recite this text together with text (1) before the breath ceases.)
今者即为“地大”融入“水大”之徵相起现矣！（按此处尚有“水大”融入“火大”，“火大”融入“风大”两句，凡为修法喇嘛，俱能自行加入念诵，原经略而未载，但行法者必须次第诵之。）	Now the signs of the “earth element” dissolving into the “water element” are appearing! (Note: Two further sentences should occur here: “the water element dissolves into the fire element” and “the fire element dissolves into the wind element.” Any lama performing this practice can add and recite them. They were omitted from the original scripture, but the practitioner must recite them in sequence.)
【附注三】	[Note Three]
人身为四大和合所成。四大者，谓地，水，火，风。人到死时，四大解体，有一定先后次第。最初地融为水，此时感觉如山压之痛苦。次则水融为火，感觉寒湿如浸冰水中。次则寒湿消失，变为潮湿，如在汤中。	The human body is formed by the union of the four great elements: earth, water, fire, and wind. At death, the four elements disintegrate in a fixed sequence. First, earth dissolves into water, and one feels the suffering of being crushed beneath a mountain. Next, water dissolves into fire, and one feels cold and damp, as though immersed in icy water. Then the cold dampness vanishes and becomes moist heat, as though one were in hot water.
次则火融为风，感觉体被风吹，化为微尘。四大解体之时，犹如生龟剥壳，最难忍受。惟平时有修持之人，预	Next, fire dissolves into wind, and one feels the body blown by wind and transformed into fine

知时至，诸佛授手来迎，威力加持，可以减免。	dust. When the four elements disintegrate, the suffering is as unbearable as stripping the shell from a living tortoise. Only those who have cultivated in ordinary times, know in advance that their time has come, and are welcomed by the Buddhas with empowering strength may have this suffering reduced or avoided.
亡者之死相，一一呈现时，行法之人，务必软语低声，叮咛呼告，附其耳曰：	As each sign of death appears in the deceased, the person performing the practice must, in a soft and low voice, repeatedly exhort and call to them at the ear:
善自作意！善自作意！请发胜心，谛听勿乱。	Attend carefully! Attend carefully! Please arouse the noble mind; listen attentively and do not become confused.
如亡者为师长前辈，则但加嘱曰：师尊！（或尊长）请善自专意作念！	If the deceased is a teacher, elder, or senior, simply add this exhortation: “Revered teacher! (or honored elder), please focus your attention carefully!”
为同门金刚弟兄或平常人，当呼其名念诵如下发心证认死位明光（详附注四）文而告之曰：	For Dharma brothers and sisters of the Vajra family, or for ordinary people, call them by name and recite the following verses for arousing the resolve to recognize the clear light at the time of death (see Note Four), telling them:
（3）发心证认死位明光文（此文在外气将断时，连同前（2）后（4）两文念诵之）	(3) Verses for Arousing the Resolve to Recognize the Clear Light at the Time of Death (Recite this text when the outer breath is about to cease, together with the preceding text (2) and the following text (4).)
嗟！善男子（某某），所言死者，今临汝矣！汝当作意思维，发起如是胜心，而自念言：呜呼！我今死时已至，于兹死缘，惟当猛发慈悲菩提之心。	Alas! Good son [name], what is called death is now upon you! You should reflect and arouse this noble resolve, saying to yourself: “Alas! The time of my death has now arrived. In this condition of death, I must vigorously arouse the compassionate mind of bodhicitta.”
为利乐尽虚空界一切有情，即于其中，证得大手印最胜悉地（大手印为西藏大成就法之一。悉地为成就义。），证已，当利一切有情。此纵未证，当于“中有”位中认证，而证“中有双运大手印身”，随缘应化，利乐等空一切有情，专意作念，发心投合，坚持勿舍。汝先前所修上师所传教授，及平时自修常课，亦当忆持勿失。	For the benefit and happiness of all sentient beings throughout the realm of space, within this very state attain the supreme siddhi of Mahāmudrā (Mahāmudrā is one of the great Tibetan practices of accomplishment; siddhi means attainment). Having attained it, benefit all sentient beings. Even if you do not attain it in this life, recognize it in the state of the “intermediate state” and attain the “Mahāmudrā body of union in the intermediate

	state.” Manifest in response to conditions, benefiting and bringing happiness to all sentient beings equal to space. Focus your mind, arouse the resolve to accord with this, and hold fast without relinquishing it. You must also remember without losing the instructions transmitted by your master and the regular practices you have cultivated in daily life.
【附注四】	[Note Four]
初死时四大融入次第，已见前【附注三】中。当风大消融后，次则融入【空大】。在最后之一呼吸终了时，身中之血，皆收摄于中脉都帝。斯时有血三滴，依次悸动，向外呼出长息三次。	The sequence in which the four elements dissolve at the beginning of death has already been described in Note Three above. After the wind element dissolves, it next dissolves into the [space element]. At the end of the final breath, all the blood in the body is gathered into the central channel avadhūtī. At this time, three drops of blood throb in sequence, and three long breaths are exhaled.
第一次呼出距离一肘远，第二次距离二肘远，第三次距离四肘远，而外气始断尽。乃从顶上有入胎时父所赋予之白分明点，由顶上急遽下降，于是生起能知之各种觉境。	The first exhalation extends one cubit, the second two cubits, and the third four cubits; then the outer breath ceases completely. Then the white clear drop bestowed by the father at conception rapidly descends from the crown of the head, giving rise to various experiences of knowing.
此分内外两觉性：外所觉者，有如月光朗照之景象；内所觉者，则如烟雾迷离之状。此为初死时光明起现之相。在密法中术语，称为【明】【增】【得】境，为初死时所必经历之过程。	These are divided into outer and inner modes of awareness. Outer awareness is like the scene of moonlight shining brightly; inner awareness is like a hazy, mist-filled state. These are signs of the clear light appearing at the beginning of death. In the technical terminology of Esoteric Buddhism, they are called the states of [clarity], [increase], and [attainment], a process that must be undergone at the beginning of death.

初历明境，又从脐下有入胎时母所赋予之红分明点，急遽上升。外所觉者，有如日光照耀之景象；内所觉者，则如流萤之光。是谓“增境”。未几之间，又转入“得境”。此时白红两明点会合，心中之识，亦同时会合。	First, one experiences the appearance of the clear light; then the red clear drop bestowed by the mother at conception rises swiftly from below the navel. Outwardly, it is experienced as a scene like sunlight shining; inwardly, it is like the light of drifting fireflies. This is called the “appearance stage.” Before long, one passes into the “increase stage.” At this time, the white and red clear drops unite, and the consciousness within the mind also unites at the same time.
外所觉者，有如月蚀日时，日中所现黑月光影；内所觉者，则如油灯外蒙半透明之罩，是谓“得境”。由此又转入“近得之境”。此时一切皆空无所有。	Outwardly, it is experienced as the dark, moonlike shadow that appears within the sun during a solar eclipse; inwardly, it is like an oil lamp covered with a translucent shade. This is called the “attainment stage.” From this, one further enters the “near-attainment stage.” At this time, everything is empty, with nothing whatsoever.
外所觉者，现为如黎明时东方曙光景色；内所觉者，则如万里无云之晴空天色。以上明，增，得三境，乃至“近得”，是在五大消融后，由“地大”而至“近得”，为死后初历之经过。	Outwardly, it appears like the dawning light in the eastern sky at daybreak; inwardly, it is like a clear sky stretching for ten thousand miles without a cloud. The three stages of appearance, increase, and attainment described above, extending to “near-attainment,” are the initial course experienced after death: after the dissolution of the five elements, from the earth element through to near-attainment.
至“近得”时，即为明光出现之境相，又称“死光明”，为时极暂，若平时有修持者，睹见此死光明，便可认识，如子遇母，母子两光，融会为一，则不经中有而现法性，否则中有又现矣。	At the stage of “near-attainment,” the clear light appears. This is also called the “clear light of death.” It lasts only a very brief time. If one has cultivated in ordinary times, upon seeing this clear light of death one can recognize it. Like a child meeting its mother, the two lights of mother and child merge into one; then, without passing through the intermediate state, one manifests the Dharma nature. Otherwise, the intermediate state appears again.
从风大融入空大……至近得境相起现时，是为死后第一刹那。所谓上根人不历中有，法身成佛，即在此时。此后降入第二刹那，故即为报身中有。人在死后呼吸全断，知觉全失，惟耳根听觉独明，生前耳聋，此亦无碍，故施此明光教授法，最易领悟而得救度也。	From the dissolution of the wind element into the space element ... until the appearance of the near-attainment stage, this is the first instant after death. What is meant by persons of the highest capacity not passing through the intermediate state and attaining Buddhahood as the dharmakāya occurs precisely at this time. Thereafter, one

	descends into the second instant, which is therefore the sambhogakāya intermediate state. After death, when a person's breathing has completely ceased and all consciousness has been lost, only the hearing of the ear faculty remains distinctly clear. Even if one was deaf during life, this presents no obstacle. Therefore, when these instructions on the clear light are given, they are most easily understood, and liberation may be attained.
行法者以唇附耳，声音务极明朗，无一刹那涉及妄念，令其体验。当其外气断尽，即当紧压其两旁脉位，明言相告。如为师长，或较己尊之善知识，则言：尊长，今有如是本体明光，起现于前，请即开始修持。	The ritual practitioner places his lips close to the ear. His voice must be extremely clear, without allowing a single instant of deluded thought to intrude, so that the deceased may experience it. When the outer breath has completely ceased, he should firmly press the pulse points on both sides and clearly say the following. If the deceased is one's teacher or a spiritual friend more venerable than oneself, say: "Venerable one, the clear light of suchness itself is now appearing before you. Please begin the practice at once."
如为同辈或他人，则以下文"明光直指教授"而告之曰：	If the deceased is a peer or another person, inform them by means of the following "Direct Instructions on the Clear Light":"
（4）明光直指教授（此文在亡者外气将断未绝时，附耳念诵多次。）	(4) Direct Instructions on the Clear Light (Recite this text several times into the deceased person's ear when the outer breath is about to cease but has not yet stopped.)
嗟！善男子（某某）：谛听勿乱！汝今已有法性妙明净光，开始起现于前，亟当体认。	Alas! Good son (name), listen attentively and do not let your mind be distracted! The wondrous, clear, pure light of Dharma nature is now beginning to appear before you. You must recognize it at once.

嗟！善男子（某某）：汝今当下心识，自证智体，明明晃晃，实体，相状，形色，自性均不可得，空湛朗然，此即法性普贤佛母也。汝以自内证智，于本空中，空寂坦然，自内证智，寂照不灭，晃然灿然。此即证智普贤如来也。	Alas! Good son (name), your present consciousness is the body of self-realized wisdom itself: bright and radiant. No substantial entity, form, appearance, color, or intrinsic nature can be found; it is empty, lucid, and clear. This is Samantabhadrī, Mother of the Dharma Nature. Through your own inwardly realized wisdom, within the original emptiness, it is empty, quiescent, and open. Your own inwardly realized wisdom, quiescent yet illuminating, is never extinguished, radiant and resplendent. This is Samantabhadra Tathāgata of realized wisdom.
（普贤佛母普贤如来句，见后附注。）自内证智，全无实体可得，体相空寂！自内证智，灿然明住，无可分别。此即如来法身也。明空无别，住大光蕴，此即无有生死光明不坏佛也。认识此故，是为最胜。自内证智，体性空明，认识为佛，即于自内证智中自己亲见，此即住于佛心印中也。	(For the phrases “Samantabhadrī, Mother of the Dharma Nature” and “Samantabhadra Tathāgata,” see the notes appended below.) In your own inwardly realized wisdom, no substantial entity whatsoever can be found; its essence and characteristics are empty and quiescent. Your own inwardly realized wisdom abides resplendently and clearly, beyond all discrimination. This is the Tathāgata’s dharmakāya. Luminosity and emptiness are inseparable; abiding within the great mass of light, this is the indestructible Buddha of light beyond birth and death. Recognizing this is supreme. Recognize the empty and luminous nature of your own inwardly realized wisdom as Buddha; seeing it directly for yourself within that inwardly realized wisdom is to abide within the Buddha’s mind-seal.
上文朗声念诵，三至七遍，亡者一经领悟，最初忆念上师指授；第二体会自内证智，赤裸无垢，证知即是明光；第三认识自己本来面目，成为无有离合之法身，决定解脱。	Recite the foregoing aloud and clearly three to seven times. Once the deceased understands it, first, they recall the guru’s instructions; second, they experience their own inwardly realized wisdom as utterly bare and undefiled, and realize that it is the clear light; third, they recognize their own Original Face, become the dharmakāya beyond separation and union, and are certainly liberated.

乙、二期中有第二明光指授

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

乙、二期中有第二明光指授	B. Instructions on the Second Clear Light in the Second Phase of the Intermediate State
若亡者于最初明光（即以上所视初期明光）能认取者，当下即可解脱。设若不能认取，惊疑恐怖者，所谓第二明光，即现其前，其光来时，为外气断后一餐饭之顷。	If the deceased can recognize the initial Clear Light (that is, the Clear Light of the initial phase described above), liberation is attained at once. If recognition is not possible and fear, doubt, and terror arise, the so-called Second Clear Light will appear before them. It arises after the outer breath has ceased, in about the time it takes to eat a meal.
随其生前或善或恶之业力，风智之光，由中脉逸入左右两脉，自诸根孔穴外出，心识豁然开朗，约为一餐饭顷，亦视脉道胜劣及修持有无而定。尔时，其识离体外出，自己已死，尚未认识，或见亲属，一如生前，亦闻哭声，斯时业力幻惑，凶猛境相尚未显现，阎罗怖畏，尚未来临，行法之人，亟当指示如次。	According to the force of the wholesome or unwholesome karma accumulated during life, the light of wind and awareness escapes from the central channel into the left and right channels, then emerges through the openings of the sense faculties. The consciousness suddenly becomes clear and open, for approximately the time it takes to eat a meal; this also depends on the quality of the channels and on whether cultivation has been practiced. At that time, consciousness leaves the body. One does not yet realize that one has died, and may see one's relatives just as in life and also hear their weeping. At this time, karmic delusions have arisen, but fierce appearances have not yet manifested, and the terrors of Yama have not yet arrived. The person performing the rite should urgently give the following instructions.
此中又分“圆满次第行者”及“生起次第行者”（已授密法之瑜伽士，初步入观本尊坛城修习者，谓之生起次第行者；次修自己身中气脉明点者，谓之圆满次第行者。）。	Here, practitioners are further divided into practitioners of the Completion Stage and practitioners of the Generation Stage. (Yogis who have received Esoteric teachings and have begun to enter into contemplation of the yidam maṇḍala are called practitioners of the Generation Stage; those who subsequently cultivate the winds, channels, and luminous drops within their own bodies are called practitioners of the Completion Stage.)

若为圆满次第行者，当三呼其名，依照前节（4）“明光直指教授”以导示之；若为生起次第行者，则当为其朗诵彼平时熟修娴习之本尊道场观，即呼亡者之名，念诵下文而告之曰：	For a practitioner of the Completion Stage, call the person's name three times and give guidance according to item (4) in the preceding section, “Direct Instructions on the Clear Light.” For a practitioner of the Generation Stage, recite aloud the visualization of the yidam and maṇḍala that the person had habitually cultivated and mastered during life. That is, call the deceased by name, recite the following text, and say:
（5）本尊道场观（此文在亡者气断之后约半小时起，为之多次念诵。）	(5) Visualization of the Yidam and Maṇḍala (Recite this text repeatedly, beginning about half an hour after the deceased has stopped breathing.)
嗟！善男子（某某）：汝当入观於汝自奉本尊（此指亡者生前所修奉之本尊。如修观音法，则观世音菩萨即其本尊，如修文殊法或弥陀法，则文殊菩萨，阿弥陀佛即其本尊也。）心勿散乱，励力渴仰，专注本尊。当观一切境相，皆无自性，如水中月，切勿观为实质。	Alas! Good son [name]: enter into contemplation of the yidam you have personally revered. (This refers to the yidam cultivated and revered by the deceased during life. If one practiced the method of Avalokiteśvara, Avalokiteśvara Bodhisattva is one's yidam; if one practiced the method of Mañjuśrī or Amitābha, then Mañjuśrī Bodhisattva or Amitābha Buddha is one's yidam.) Do not let your mind become distracted. Strive earnestly and long for it; concentrate upon the yidam. Contemplate all appearances as without inherent nature, like the moon reflected in water. Never regard them as substantial realities.
以上明告，如为常人（即未受过显密各法之普通人。），则告之曰：	After clearly informing the person in this way, if the deceased is an ordinary person (that is, an ordinary person who has not received any teachings of either Exoteric or Esoteric Buddhism), say:
汝当观修大悲观自在菩萨（藏密所传观自在菩萨，二头四臂，见本经卷首之图像。）	You should contemplate and cultivate Great Compassionate Avalokiteśvara. (The Avalokiteśvara transmitted in Tibetan Esoteric Buddhism has two faces and four arms; see the image at the beginning of this volume.)
告已，指示亡者如何观想。如是纵于“先期中有”未认取者，此时亦能认取勿疑。又在生前，虽有师授，然未能熟修，於“中有位”不能自证“明光”者，当必由上师或同门道侣，导令解释。	Having spoken thus, instruct the deceased how to visualize. Even if one did not recognize [the Clear Light] during the “earlier intermediate state,” one can recognize it at this time; do not doubt it. Further, if one received instruction from a teacher during life but did not cultivate it sufficiently to become proficient, and therefore cannot personally recognize the Clear Light in the intermediate state,

	then a guru or a fellow practitioner must provide guidance and explanation.
又自己虽能熟修，然以死时重病所缠，不能记忆而认取者，则此“中有教授”，在所必需。	Further, even if one was able to cultivate proficiently, but at the time of death was afflicted by severe illness and could not remember and recognize it, these instructions on the intermediate state are indispensable.
又在生前，修道虽熟，然以曾坏律仪，退失三昧耶（誓语），遂入恶趣者，则此嘱告，万不可少！总之，“初期中有”，若得证认，是为最上。若不能证，则于“二期中有”，明白导示，证智开朗，仍能解脱。	Further, if one had become proficient in cultivation during life but had violated one's vows and lost one's samaya (pledges), thereby entering an evil realm, these instructions must on no account be omitted. In sum, if recognition can be attained in the “initial intermediate state,” that is best of all. If it cannot be attained, then through clear guidance in the “second-phase intermediate state,” the wisdom of recognition can become lucid, and liberation may still be attained.
又在“中有”时，所具一种“幻身”，对于自死或未死，尚未认知。迨其心识豁然开朗，尔时，体会所说教授，则法尔母子两光（详附注五）会遇，炳然照耀，无能为染。譬如日光破除冥 ，光明照耀，摧破业力，即得解脱。	Further, at the time of the intermediate state, one possesses a kind of “illusory body” and does not yet know whether one is dead or not dead. When consciousness suddenly becomes clear and open, and one realizes the meaning of these instructions, the mother and child lights naturally meet (see Note Five), shining brilliantly and incapable of being defiled. Just as sunlight dispels darkness, this radiance destroys karmic force, and liberation is attained.
次则所谓“二期中有”乃渐起现为“意生身”，亡者能见境相，犹如生前所见。尔时若能证认此教授，自能获益。因在此时，业力迷境，尚未现前，任何一切，易於转变也。	Next, the so-called “second-phase intermediate state” gradually arises and manifests as a mind-born body. The deceased can see appearances just as one saw them during life. If one can recognize these instructions at that time, one will naturally benefit. For at this time, the delusive appearances of karma have not yet arisen, and everything can readily be transformed.
【附注五】	[Note Five]
母光是自己法性中所出，而非由外而来者，子光是由自己平时修持功夫所得，而非由内所出者。换言之，母光是自己的本光，子光乃是佛光。	The mother light arises from one's own dharmatā; it does not come from outside. The child light is obtained through one's own regular cultivation; it does not arise from within. In other words, the mother light is one's own fundamental light, while the child light is the Buddha-light.

死后三日半中，有两次明光起现，在心识豁然开朗时，体会行法者所宣读此中教授意义，母子两光，互相摄入，如子遇母，投入怀抱而成佛矣。	During the three and a half days after death, the Clear Light manifests twice. When consciousness suddenly becomes clear and open, if one realizes the meaning of these instructions as recited by the person performing the rite, the mother and child lights mutually absorb one another. Like a child meeting its mother and entering her embrace, one becomes a Buddha.
行者在生前修生起次第时，为练习两光融合起见，乃观想本尊之佛光请来，与自己之母光融合。如是由观想力所观想之光，名为“空光”，而非真正之子光。假使生前修法，练习有素，则死后初期中有起现，真正之子光请来时，可以如子遇母，欢然会合，而无见面不识之虞矣。此为超度素无修持之亡人，故用此教授以导之。	When practitioners cultivate the Generation Stage during life, they visualize, in order to practice the fusion of the two lights, the Buddha-light of the yidam being invited to merge with their own mother light. The light visualized through this power of visualization is called “empty light”; it is not the actual child light. If one has practiced the Dharma during life and is well trained, then when the initial intermediate state manifests after death and the true child light is invited forth, it may joyfully unite as a child meeting its mother, without the danger of failing to recognize one another upon meeting. These instructions are therefore used to guide deceased persons who had no cultivation during life, so as to liberate them.

第二节 法性中有指授

Section Two: Instructions on the Intermediate State of Dharmatā

丙、三期中有指授

C. Instructions for the Third Phase of the Intermediate State

丙、三期中有指授（三期中有，即法性中有。）	C. Instructions for the Third Phase of the Intermediate State (The third phase of the intermediate state is the Intermediate State of Dharmatā.)
以上导示，虽未体认本体光明（即初期中有明光），而能认证二期中有明光者，当得解脱。若亡者为业所缚，经过以上多次导示，不能感其心识，未获解脱，次即所谓“三期中有”，亦即“法性中有”，立即起现。	Although the foregoing instructions may not enable one to recognize the clear light of the ground of being (that is, the clear light of the initial phase of the intermediate state), those who can recognize the clear light of the second phase of the intermediate state will attain liberation. If the deceased is bound by karma and, after the above instructions have been given repeatedly, their consciousness is not reached and liberation is not attained, then what is called the “third phase of the intermediate state,” namely the “Intermediate State of Dharmatā,” immediately arises.
此三期中有，系从死位中有三日半或四日后计算，有业力所现之幻惑迷乱境相，现临于前，尔时亟当诵此法性中指授密法，是为至要！此法威力，胜利极大。	This third phase of the intermediate state is counted from three and a half or four days after the Intermediate State at the Time of Death. Karmically produced illusory, confusing, and bewildering appearances then arise before one. At that time, these esoteric instructions for the Intermediate State of Dharmatā must be recited urgently; this is of the utmost importance. The power and benefit of this teaching are exceedingly great.
此时亡者灵识，如从睡梦初醒，较为清朗，凡其亲属哭泣哀号，以及撤除食器，脱换衣服，扫除床具，清洁卧室，自虽能见，而彼诸人，无能见已；他人所言，自虽能闻，而呼诸人，竟无应者。	At this time, the consciousness of the deceased, as if newly awakened from sleep or a dream, is relatively clear. Although they can see their relatives weeping and wailing, clearing away the eating utensils, removing and changing clothing, tidying the bedclothes, and cleaning the room, none of those people can see them. Although they

	can hear what others say, when they call to them, there is no response at all.
心遂懊丧，并知已死，将求重生，逡巡欲去。尔时“声”、“光”、“辉”三种境相，俱现于前，遂疲劳于“怖”、“畏”、“惧”三种情况之下，莫知所适。尔时亟当施此“法性中有指授密法”，高呼其名，念诵下偈，朗声明告：	Their mind then becomes distressed, and they realize that they have died. Seeking rebirth, they linger uncertainly, wanting to depart. At that time, the three kinds of appearances—“sound,” “light,” and “rays”—all arise before them. They become exhausted amid the three conditions of “terror,” “dread,” and “fear,” not knowing where to go. At that time, these “Esoteric Instructions for the Intermediate State of Dharmatā” must urgently be administered: call out their name and recite the following verse, proclaiming it aloud:
（6）法性中有指授及六句要偈（此文在亡者四日以前，尽力为之多次念诵。）	(6) Instructions on the Intermediate State of Dharmatā and the Six Essential Verses (Recite this text repeatedly, as much as possible, before the fourth day after death.)
嗟！善男子（某某）：心勿散乱，励力谛听！夫中有者，凡有六种：所谓生处中有（一名处胎中有），梦境中有，静虑中有（一名禅定中有），死位中有（一名命尽中有），法性中有（一名实相中有），轮回中有（一名生身四大轮回中有）。	Alas! Good son (so-and-so), do not let your mind be scattered. Listen with earnest attention! There are six kinds of intermediate states: the Intermediate State of Birth (also called the Intermediate State in the Womb), the Intermediate State of Dreams, the Intermediate State of Dhyāna (also called the Intermediate State of Meditative Absorption), the Intermediate State at the Time of Death (also called the Intermediate State at the End of Life), the Intermediate State of Dharmatā (also called the Intermediate State of Reality), and the Intermediate State of Becoming (also called the Intermediate State of Rebirth through the Four Elements).
善男子，汝于此时，当历后三种中有，所谓死位中有，法性中有，轮回中有，三皆现前。昨日以来，汝于死位中有所现法性明光，未能认取，故复于此，飘泊无依。今者法性中有及轮回中有二者已起，汝当于此教诫所指授者认取勿乱。	Good son, at this time you will pass through the latter three intermediate states: the Intermediate State at the Time of Death, the Intermediate State of Dharmatā, and the Intermediate State of Becoming. All three now appear before you. Since yesterday, the clear light of Dharmatā has appeared to you in the Intermediate State at the Time of Death, but you were unable to recognize it; therefore, you now wander here without support. Now the Intermediate State of Dharmatā and the Intermediate State of Becoming have both arisen. Recognize what is pointed out in these instructions, and do not be confused.

嗟！善男子：所谓死者，今兹已临。夫脱离此世，非汝一人，一切皆尔。汝当于此生世，勿贪，勿著，纵欲贪著，亦无能久住。汝于流转生死轮回中，切勿贪恋，惟当忆念上师三宝。	Alas! Good son, what is called death has now come upon you. In leaving this world, you are not alone; everyone is the same. Do not crave or cling to this present life. Even if you crave and cling to it, you cannot remain here for long. As you wander through the cycle of birth and death, do not cling with longing. You need only remember the guru and the Three Jewels.
嗟！善男子：汝于法性中有境相，纵有如何恐怖现前，汝当于此文句，记持勿忘，至心正念，依文义行，此有指授要偈云：	Alas! Good son, however terrifying the appearances of the Intermediate State of Dharmatā may be as they arise before you, keep these words in mind and do not forget them. With utmost sincerity and right mindfulness, act in accordance with their meaning. Here are the essential verses of instruction:
呜呼！	Alas!
此时法性中有现我前 惊惧怖畏境相皆当断	Now the Intermediate State of Dharmatā appears before me; all appearances of terror, dread, and fear must cease.
所现境相认为自证智 当知即是中有之境界	Regard the appearances that arise as my own realized wisdom; know that they are the realm of the intermediate state.
于此正逢阻碍大利时 自识所现寂怒勿生怖	At this moment of great and crucial opportunity, do not fear the peaceful and wrathful forms manifested by your own consciousness.
如上教授，说令听闻，俾其心中忆念其文，纵有种种恐怖现象，决定认识，知即我本来面目，牢记勿忘。	Give the foregoing instructions so that they may be heard, enabling the deceased to remember these words. Even if all kinds of terrifying appearances arise, they will surely recognize them and know that they are their own Original Face. Keep this firmly in mind and do not forget it.
（7）令其认识本来面目教授（此文在亡者死后四日前，多次念诵。）	(7) Instructions for Recognizing One's Original Nature (Recite this text repeatedly for the deceased before the fourth day after death.)
嗟！善男子（某某）：汝于身心分离之时，法性清净净相，自性微妙明光，灿然照耀，惊心动魄，犹如春日原野，阳焰闪动，此中景象，人人皆现，勿怖勿畏，勿生惊恐，当知即汝法性本光。	Alas! Good son (so-and-so), when your body and mind separate, the pure, unblemished appearance of Dharmatā—the subtle, wondrous clear light of intrinsic nature—shines brilliantly, startling and awe-inspiring, like shimmering heat haze over a springtime plain. This vision appears to everyone. Do not be afraid or terrified; do not be alarmed.

	Know that it is the primordial light of your own Dharmatā.
又从光内突发洪历法性本声，犹如千雷一时齐震，应即认识，此亦汝自己法性本声也，镇定勿乱，勿怖勿惧。盖汝此时，已具有所谓习气意生之身，非复质碍血肉之躯，声、光、辉三项，任起于前，亦于汝身无能为害，以汝此时无死因也。汝今若能认识自识所现本来境相，当可认知即是中有。	Moreover, from within the light bursts forth the great, resounding primordial sound of Dharmatā, like a thousand thunderclaps sounding all at once. Recognize it at once: this too is the primordial sound of your own Dharmatā. Remain calm and do not be confused; do not be afraid or fearful. At this time, you already possess what is called a mind-born body formed by habitual tendencies; you are no longer a physical body of flesh and blood subject to obstruction. Though sound, light, and rays arise before you, they cannot harm you, for you now have no cause of death. If you can recognize the original appearances manifested by your own consciousness, you will know that this is the intermediate state.
嗟！善男子！若未认识当下本来境相，纵于人间如何观修，而未遇此指授诀要，则定于“光”生怖，于“声”生恐，于“辉”生惧。若不了知此教授之要点，则不认识“声”、“光”、“辉”三项，仍当流转生死轮回苦海而已。	Alas! Good son, if you do not recognize the original appearances present here and now, then no matter how you may have contemplated and cultivated in the human world, if you have not encountered these essential instructions, you will surely become frightened by “light,” terrified by “sound,” and fearful of “rays.” If you do not understand the essential points of these instructions, you will fail to recognize the three—“sound,” “light,” and “rays”—and will continue to wander in the ocean of suffering of birth-and-death and saṃsāra.

第二章 法性中有业力幻象

Chapter 2: Karmic Illusions in the Intermediate State of Dharmatā

丁、初周证入寂相部尊

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

第一日诵法（亡者在死后第五日，此日有佛两尊前来接引。）	Day One Recitation (On the fifth day after death, two Buddhas come to guide the deceased.)
嗟！善男子（某某）：汝已闷绝三日有半至四日，从闷绝而复苏，自设问曰：“我今何故起现如是境相？”汝当了知，此即“中有”。此时正际返入轮回，所有一切境相，悉皆现为明光佛身，虚空遍现蔚蓝色光。	Alas! O noble son (name): You have been unconscious for three and a half to four days. As you revive from unconsciousness, you will ask yourself, “Why am I now experiencing such appearances?” You must understand that this is the intermediate state. At this time, as you are about to reenter saṃsāra, all appearances manifest as luminous Buddha-bodies, and the whole of space appears as a deep-blue light.
尔时中央密严刹土（一称明点勇现刹土，一称奥明天。）世尊“毗卢遮那如来”（亦称大日如来，或称光明遍照佛。	At that time, in the central Secret Adornment Buddha-land (also called the Buddha-land of the Courageous Manifestation of the Bindus, or the Heaven of Profound Luminosity), the World-Honored One, Vairocana Tathāgata (also called Mahāvairocana Tathāgata, or the Buddha Whose Light Pervades All).
）其身白色，坐狮子宝座；手持八辐金轮，与虚空法界自在母面合交抱，来现汝前，此为“色蕴”法尔清净蓝光，此光晃耀，严以明点及微光点，灿然明澈，自“毗卢遮那如来”父母双尊胸中照临汝前，直射汝心，眩目难睁，不敢逼视。	whose body is white, sits upon a lion throne, holding an eight-spoked golden wheel and embracing the Mother Sovereign of the Dharma Realm of Space face to face. They appear before you. This is the inherently pure blue light of the aggregate of form. It shines dazzlingly, adorned with bindus and subtle points of light, brilliant and limpid. It radiates from the hearts of the male and female deities, Vairocana Tathāgata and his consort, directly into your heart; it is so dazzling that you cannot bear to open your eyes or look directly at it.
而与此同时，又有“天道”白光不起怖畏者，并临汝前。此时汝为“愚痴”业力所牵，怖畏兰光，故于“法	At the same time, there also appears before you a white light of the deva realm that is not frightening. Driven by the karmic force of ignorance, you fear

界体性智”光，生起恐怖而欲逃避；反于天道白光不生怖者，起欣乐想，而欲趋入。	the blue light and wish to flee from it. You become terrified of the light of the wisdom of the dharma-realm's intrinsic nature, while taking delight in the non-dazzling white light of the deva realm and wishing to enter it.
我今告汝，此时汝当于彼灿然明澈晃耀眩目之兰光，勿怖勿畏，不可逃避，此即所谓如来光明法界体性智也。当于其中，深生信乐，起渴仰心，而自念言：“此是世尊毗卢遮那大悲恩光”，亟起皈依，恭敬祈请。	I now tell you: at this time, do not fear or flee from that brilliant, limpid, shining, dazzling blue light. It is what is called the light of the wisdom of the dharma-realm's intrinsic nature of the Tathāgata. Deeply give rise to faith and delight in it, arouse a yearning heart, and say to yourself, “This is the compassionate, gracious light of the World-Honored One Vairocana.” Quickly take refuge and pray reverently.
尔时世尊毗卢遮那，即接引汝出离“中有险峡”。汝对“天道”白光不眩目者，切勿欣乐，勿贪勿著。若生贪著，即沦天趣，复转六道，以是障碍，阻解脱道。故当于彼，眼避勿睹；而于闪烁眩目之兰光，当起欣乐，发猛利心，渴仰世尊毗卢遮那如来，至心专注，念诵下偈，随我发如是愿：	Then the World-Honored One Vairocana will guide you out of the perilous passage of the intermediate state. Do not take delight in, crave, or cling to the non-dazzling white light of the deva realm. If you become attached to it, you will fall into the deva realm and again revolve through the six realms. This will obstruct the path of liberation. Therefore, avert your eyes and do not look upon it. Instead, delight in the flickering, dazzling blue light; arouse a fervent resolve; yearn for the World-Honored One Vairocana Tathāgata; focus your mind wholeheartedly; recite the following verse; and make this aspiration after me:
呜呼！	Alas!
愚痴炽盛 流转生死 法界性智 光明照耀	When blazing ignorance drives me through saṃsāra, may the light of the wisdom of the dharma-realm's intrinsic nature shine upon me.
毗卢遮那 导引在前 大自在母 护持于后	May Vairocana lead me before, and the Great Sovereign Mother protect me behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the perilous passage of the intermediate state and brought to the Buddha-land of perfect awakening.

如是虔敬猛利发愿，即化虹光，融于毗卢遮那父母双尊胸中，于中央密严刹土，以圆满受用行相而证佛位。	If you make this aspiration with such reverence and fervor, you will become rainbow light and merge into the hearts of the male and female deities, Vairocana and his consort. In the central realm of Dense Array, you will attain Buddhahood in the aspect of perfect enjoyment.
第二日诵法（在亡者死后第六日，此日有佛六尊前来接引。）	Day Two Recitation (On the sixth day after death, six Buddhas come to guide the deceased.)
又虽已如前指示，然缘于“嗔”、“恚”业障，对“光”与“辉”惧而逃避，虽发是愿，仍复迷而不悟，则第二日中，有“金刚萨　不动如来”圣众，及“地狱”恶业之光，同时并来现前，此时当复指示，呼亡者之名，念诵下文而告之曰：	Although the foregoing instructions have been given, some, owing to the karmic obstacles of anger and hatred, fear light and radiance and flee from them. Though they make this aspiration, they remain deluded and fail to awaken. On the second day, the sacred assembly of Vajrasattva Akṣobhya Tathāgata comes to guide them, while the light of the evil karma of the hell realm also appears at the same time. The following instruction should again be given: call the deceased by name and recite these words:
嗟！善男子（某某）：谛听勿乱！此第二日，有“水大”白色净光，来现汝前。尔时东方蓝色“现喜刹土”（梵名：阿比罗提。藏名：恩巴尔嘎哇。	Alas, son of good family (so-and-so), listen attentively and do not be distracted! On this second day, the white pure light of the water element will appear before you. At that time, in the eastern blue Buddha-land of Manifest Joy (Sanskrit: Abhirati; Tibetan: Enbar Gawa).
）世尊“金刚萨　不动如来”，其身蓝色，手执五钴金刚杵，坐大象宝座，与“玛嘛几母”面合交抱，现临汝前；“地藏”、“弥勒”二菩萨，与“拉先女（舞女）”、“补　女（花女）”双尊围绕于虹光曼荼罗海，六尊齐现而来。	the World-Honored One Vajrasattva Akṣobhya Tathāgata, whose body is blue, holds a five-pronged vajra and sits upon an elephant throne, embracing Mother Māmakī face to face, appears before you. The two bodhisattvas Kṣitigarbha and Maitreya, together with the two female deities Lasya, the Dancing Maiden, and Puṣpa, the Flower Maiden, surround them in an ocean of rainbow-light maṇḍalas. All six deities appear together.
此为“识蕴”法尔清净白光，即“大圆境智”。此光晃耀，严以明点及微光点，惊眩欲绝，自金刚萨　不动如来父母双尊胸中，照临汝前，直射汝心，眩目难睁，不敢逼视。	This is the inherently pure white light of the aggregate of consciousness, namely the wisdom of the great mirror. This light shines dazzlingly, adorned with bindus and subtle points of light. It radiates from the hearts of the male and female deities, Vajrasattva Akṣobhya Tathāgata and his consort, directly into your heart; it is so dazzling

	that you cannot bear to open your eyes or look directly at it.
而与此同时，又有“地狱道”不眩目之烟灰色光，亦与智光并临汝前。此时汝为“嗔”、“恚”业力所制，怖惧白光而欲逃避；反于地狱道不眩目之烟灰色光，起欣乐想而欲趋入。我今告汝！此时汝当于彼晃耀眩目之白光灿然透明者，勿怖勿畏，不可逃避。彼即汝自内证智本体具足力用，应于光中明了	At the same time, a smoky gray light of the hell realm that is not dazzling also appears before you together with the light of wisdom. Controlled by the karmic force of anger and hatred, you fear the white light and wish to flee from it; instead, you take delight in the non-dazzling smoky gray light of the hell realm and wish to enter it. I now tell you: do not fear or flee from that shining, dazzling, brilliant, transparent white light. It is the complete power and function of the intrinsic nature of your own directly realized wisdom. Within that light, clearly recognize it.
任运，坦然而住，更当于彼，信乐渴仰。汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	Abide naturally and calmly, and give rise to faith, delight, and yearning for it. If you recognize the light of the intrinsic nature of your own directly realized wisdom, then, even if you have not made a devout aspiration, the light of all Buddhas will merge with you without duality or distinction, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是金刚萨　不动如来大悲恩光”，亟起皈依，深心祈请，自维此即金刚萨　不动如来大悲光钩，不可逃避。	If you do not recognize it as the original light of your own directly realized wisdom, then have faith in it, delight in it, and yearn for it, saying to yourself, “This is the compassionate, gracious light of Vajrasattva Akṣobhya Tathāgata.” Quickly take refuge and pray from the depths of your heart. Reflect that this is the hook of great compassion of Vajrasattva Akṣobhya Tathāgata, and do not flee from it.
要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。尔时金刚萨　不动如来，即来接引，拔汝出离“中有险峡”。双当于彼“地狱”烟光不眩目者，勿生欢喜。	Know that even if you wish to flee, it cannot be separated from your body. Therefore, do not be afraid; delight in it and pray. Then Vajrasattva Akṣobhya Tathāgata will come to guide you and draw you out of the perilous passage of the intermediate state. Do not take pleasure in the non-dazzling smoky light of the hell realm.

此为汝“嗔”、“恚”炽盛所积罪障而来诱引之光，汝若贪着彼光，当堕“那落迦（地狱）”处，陷于苦不堪忍泥涂之中，永无出期，此是障碍，阻解脱道。故当于彼，眼避勿视，断除“嗔”“恚”，勿贪勿著；而于炳然照耀之白光，深生敬仰，至心专注金刚萨　不动如来尊前，生起猛利欲乐，念诵下偈，随我发如是愿：	This is an alluring light produced by the accumulated karmic obstacles of your blazing anger and hatred. If you cling to that light, you will fall into the realm of Naraka, hell, and sink into a mire of unbearable suffering, with no prospect of release. This obstructs the path of liberation. Therefore, avert your eyes and do not look upon it; cut off anger and hatred; do not crave or cling to it. Instead, deeply revere the bright and shining white light, focus wholeheartedly before Vajrasattva Akṣobhya Tathāgata, arouse fervent longing, recite the following verse, and make this aspiration after me:
呜呼！	Alas!
嗔恚炽盛 流转生死 大圆境智 光明照耀	When blazing anger and hatred drive me through saṃsāra, may the light of the wisdom of the great mirror shine upon me.
金刚萨　 导引在前 玛嘛几母 护持于后	May Vajrasattva lead me before, and Mother Māmakī protect me behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the perilous passage of the intermediate state and brought to the Buddha-land of perfect awakening.
如是至心虔敬发愿念诵上偈，则化虹光，融入世尊金刚萨　不动如来父母双尊胸中，于东方现喜刹土，证得圆满受用身而成佛矣。	If, with utmost sincerity and reverence, you make this aspiration and recite the preceding verse, you will become rainbow light and merge into the hearts of the male and female deities, the World-Honored One Vajrasattva Akṣobhya Tathāgata and his consort. In the eastern Realm of Manifest Joy, you will attain the sambhogakāya and become a Buddha.
第三日诵法（在亡者死后第七日，此日有佛六尊前来接引。）	Day Three Recitation (On the seventh day after death, six Buddhas come to guide the deceased.)
又虽已如上指授，然有补特伽罗（即众生之异名）我慢贡高，罪业深重，于大悲光钩，怖而逃避。迨至第三日，则有世尊“宝生如来”与圣众俱，前来接引；同时又有“人道”之光，并来现前。其指示法，当呼亡者之名，念诵下文而告之曰：	Although the foregoing instructions have been given, some pudgalas—another name for sentient beings—are arrogant and conceited, with grave karmic offenses. They fear the hook of great compassion and flee from it. On the third day, the World-Honored One Ratnasambhava Tathāgata and his sacred assembly come to guide them, while the light of the human realm also appears at the same time. The following instruction should be

	given: call the deceased by name and recite these words:
嗟！善男子（某某）：谛听勿乱！今第三日，有地大黄色净光，来现汝前。	Alas! O noble son (name): Listen attentively and do not be distracted. On this third day, a yellow, pure light of the earth element appears before you.
尔时，南方黄色“光荣佛土”（藏文贝登，此云吉祥，或译具德）世尊“宝生如来”，其身黄色，手持摩尼妙宝，坐宝马宝座，与“佛眼母”面合交抱，现临汝前：“虚空藏”“普贤”二菩萨、与摩梨女　都毗女（香女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	At that time, in the southern yellow Glorious Buddha-Land—Tibetan: Peldan, meaning auspicious or splendid—the World-Honored One Ratnasambhava Tathāgata, whose body is yellow, holds a precious wish-fulfilling jewel and sits upon a horse throne, embracing Buddha-Eye Mother face to face, appears before you. The two bodhisattvas Ākāśagarbha and Samantabhadra, together with the two female deities Mālā and Dhūpā, the Incense Maiden, surround them in an ocean of rainbow-light maṇḍalas. All six deities appear together.
此为“受蕴”法尔清净黄光，即“平等性智”。	This is the inherently pure yellow light of the aggregate of feeling, namely the wisdom of equality.
此光晃耀，严以明点及微光点，自宝生如来父母双尊胸中照临汝前，直射汝心，眩目难睁，不敢逼视；而与此同时，又有“人道”之淡黄光不眩目者，亦与智光并临汝前，直射汝心。	This light shines dazzlingly, adorned with bindus and subtle points of light. It radiates from the hearts of the male and female deities, Ratnasambhava Tathāgata and his consort, directly into your heart; it is so dazzling that you cannot bear to open your eyes or look directly at it. At the same time, a pale-yellow light of the human realm that is not dazzling also appears before you together with the light of wisdom, shining directly into your heart.
此时汝为“我慢”业力所制，于彼眩目之黄光，生起惊怖而欲逃避；反于人道不眩目之淡黄光起乐着想、而欲趣入。我今告汝，此时汝于彼晃耀眩目之黄光灿然透明者，勿怖勿畏，不可逃避。	Controlled by the karmic force of arrogance, you are terrified of that dazzling yellow light and wish to flee from it. Instead, you take delight in and wish to enter the non-dazzling pale-yellow light of the human realm. I now tell you: do not fear or flee from that shining, dazzling, brilliant, transparent yellow light.
彼即汝自内证智本体具足力用，应于光中明了任运、坦然而住，更当于彼信乐渴仰。汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	It is the complete power and function of the intrinsic nature of your own directly realized wisdom. Within that light, clearly recognize it; abide naturally and calmly; and give rise to faith, delight, and yearning for it. If you recognize the light of the

	intrinsic nature of your own directly realized wisdom, then, even if you have not made a devout aspiration, the light of all Buddhas will merge with you without duality or distinction, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是宝生如来大悲恩光”，亟起皈依，深心祈请。自维此即宝生如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	If you do not recognize it as the original light of your own directly realized wisdom, then have faith in it, delight in it, and yearn for it, saying to yourself, “This is the compassionate, gracious light of Ratnasambhava Tathāgata.” Quickly take refuge and pray from the depths of your heart. Reflect that this is the hook of great compassion of Ratnasambhava Tathāgata, and do not flee from it. Know that even if you wish to flee, it cannot be separated from your body. Therefore, do not be afraid; delight in it and pray.
尔时宝生如来即来接引，拔汝出离中有险峡。又当于彼人道淡黄光勿生欢喜，彼乃为汝“我慢”炽盛所积习气而来诱引之光，汝若贪著，当堕人道，复受生老病死之苦，沦没于生死泥涂之中，无解脱期，以是障碍，阻解脱道。	Then Ratnasambhava Tathāgata will come to guide you and draw you out of the perilous passage of the intermediate state. Do not take pleasure in the pale-yellow light of the human realm. It is an alluring light produced by the habitual tendencies accumulated through your blazing arrogance. If you cling to it, you will fall into the human realm and again undergo the sufferings of birth, old age, sickness, and death. You will sink into the mire of birth and death, with no prospect of liberation. This obstructs the path of liberation.
故当于彼，眼避勿视，断舍我慢，并断习气，及对彼光，勿贪勿着；而于彼灿然眩目之黄光，深生信乐，至心专注，渴仰世尊宝生如来，念诵下偈，随我发如是愿：	Therefore, avert your eyes and do not look upon it; abandon arrogance and cut off habitual tendencies; do not crave or cling to that light. Instead, deeply give rise to faith and delight in the brilliant, dazzling yellow light. Focus wholeheartedly, yearn for the World-Honored One Ratnasambhava Tathāgata, recite the following verse, and make this aspiration after me:
呜呼！	Alas!
我慢炽盛　流转生死 平等性智　光明照耀	When blazing arrogance drives me through saṃsāra, may the light of the wisdom of equality shine upon me.
宝生如来　导引在前 佛眼佛母　护持于后	May Ratnasambhava Tathāgata lead me before, and Buddha-Eye Mother protect me behind.

祈请度脱　中有险峡　送我往登　正觉佛土	I pray to be delivered from the perilous passage of the intermediate state and brought to the Buddha-land of perfect awakening.
如是至心诚敬发愿，则化虹光，融入宝生如来父母双尊胸中，于南方“光荣刹土”，证得圆满受用佛身矣。	If you make this vow with utmost sincerity and reverence, you will become rainbow light and merge into the hearts of Ratnasambhava Tathāgata and his consort. In the southern “Glorious Pure Land,” you will attain the perfect sambhogakāya.
第四日诵法（在亡者死后第八日，此日有佛六尊前来接引。）	Day Four Recitation (On the eighth day after death, six Buddhas come to guide the deceased.)
如上指示，纵其根器如何下劣，亦必解脱无疑。	With the foregoing instructions, even those of the lowest capacity will certainly be liberated, without doubt.
然有曾造大罪之人、及失坏三昧耶戒等、或断善根之类，迄尚不能认取者，遂为“贪欲”及罪障所制，对于“声”“光”，怖而逃避，则第四日有世尊“无量光如来”（即阿弥陀佛）圣众，及由“贪”“悭”所酿成“饿鬼道”之暗红光， 同时并来现前。其指示法，当呼亡者之名，念诵下文而告之曰：	Yet there are those who have committed grave offenses, violated their samaya vows, severed their roots of goodness, or the like, and still cannot recognize it. Controlled by desire and karmic obstacles, they are frightened by the “sounds” and “lights” and flee from them. Thus, on the fourth day, the sacred retinue of the World-Honored One “Tathāgata of Immeasurable Light” (that is, Amitābha Buddha) appears to guide them, while the dull red light of the “realm of hungry ghosts,” produced by greed and miserliness, also appears at the same time. The instructions should be given by calling the deceased by name, reciting the following, and saying:
嗟！善男子（某某）：谛听勿乱！今第四日，有“火大”红色净光，起现汝前，尔时西方红色“极乐刹土”“世尊无量光如来”，其身红色，手执莲华，坐孔雀宝座，与“白衣母”面合交抱，现临汝前，“观自在”“妙吉祥”二菩萨与“吉地女”（歌女）“阿洛哥女”（灯女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	Alas, noble son (so-and-so), listen attentively and do not be distracted! Today, the fourth day, the pure red light of the “fire element” appears before you. At that time, in the western red “Pure Land of Utmost Bliss,” the World-Honored One “Tathāgata of Immeasurable Light,” whose body is red, holds a lotus flower and sits upon a jeweled peacock throne. Embracing face to face with the “White-Robed Mother,” he appears before you. The two bodhisattvas “Avalokiteśvara” and “Mañjuśrī,” together with the pair of “Gīti Devī” (the goddess of song) and “Āloka Devī” (the goddess of lamps), surround them within an ocean of rainbow-light maṇḍalas. All six appear together.

此为“想蕴”法尔清净红光，即“妙观察智”。	This is the primordially pure red light of the “aggregate of perception,” namely the “wisdom of wondrous discernment.”
此光晃耀，严以明点及微光点，眩目难睁，自无量光如来父母双尊胸中，照临汝前，直射汝心，不敢逼视，汝当对之，勿生怖畏；而与此同时，又有“饿鬼道”暗淡红光不眩目者，亦与智光并来照临，当于其光，勿生欢喜，亦勿贪着。	This light shines brilliantly, adorned with bindus and subtle points of light, dazzling the eyes so that one cannot bear to look upon it. From the hearts of the Tathāgata of Immeasurable Light and his consort, it shines before you and pierces directly into your heart. Do not fear it or shrink from looking at it. At the same time, however, a dull, non-dazzling red light of the “realm of hungry ghosts” also shines before you together with the light of wisdom. Do not delight in it or become attached to it.
尔时，汝为“贪欲”炽盛业力所制，于彼眩目之红光，生起怖畏而欲逃避；反于“饿鬼道”暗淡红之光不眩目者，起乐着想、而欲趋入。我今告汝，此时汝当于彼晃耀眩目之红光灿然透明者，勿怖勿畏，不可逃避。	At that time, controlled by the karmic force of intense desire, you will fear the dazzling red light and wish to flee from it. Instead, you will take pleasure in and wish to enter the dull, non-dazzling red light of the realm of hungry ghosts. I now tell you: at this time, do not fear the brilliant, dazzling, transparent red light, and do not flee from it.
彼即汝自内证智本体具足力用，应于光中，明了任运，坦然而住，更当于彼信乐渴仰。汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明与汝融合，无二无别，而证佛位。	It is the complete power and function of the intrinsic essence of wisdom directly realized within yourself. Within that light, abide clearly, spontaneously, and at ease. Moreover, place your faith and longing in it. If you recognize the luminosity of the intrinsic essence of wisdom directly realized within yourself, then, even if you lack sincere aspiration, the light of all Buddhas will merge with you, without duality or distinction, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰而自念言：“此是无量光如来大悲恩光”，亟起皈依，深心祈请，自维此即无量光如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	If you do not recognize it as the light of the intrinsic wisdom directly realized within yourself, then place your faith and longing in it and think to yourself: “This is the gracious light of great compassion of the Tathāgata of Immeasurable Light.” Quickly take refuge and pray with deep sincerity. Reflect that this is the hook of great compassion of the Tathāgata of Immeasurable Light, and do not flee from it. Know that, even if you wish to flee, it cannot be separated from you. Therefore, do not be afraid; gladly pray for it.

尔时无量光如来即来接引，拔汝出离中有险峡。又当于彼饿鬼道暗淡红光不眩目者，勿得贪着。彼乃为汝“贪欲”炽盛所积习气而来诱引之光，汝若贪着，即堕饿鬼道，而受极难堪忍饥渴之苦，以是障碍，阻解脱道。	Then the Tathāgata of Immeasurable Light will come to guide you, drawing you out of the perilous passage of the intermediate state. Also, do not become attached to the dull, non-dazzling red light of the realm of hungry ghosts. It is the light that comes to entice you through the accumulated habitual tendencies of your intense desire. If you become attached to it, you will fall into the realm of hungry ghosts and suffer the most unbearable torment of hunger and thirst. This will become an obstacle, blocking the path to liberation.
故当于彼，勿生贪着，断除习气，勿起爱恋；而于灿然眩目之红光，对之生起欣乐，专注渴仰世尊无量光如来父母双尊，念诵下偈，随我发如是愿：	Therefore, do not become attached to it. Cut off your habitual tendencies and do not give rise to craving. Instead, rejoice in the brilliant, dazzling red light and focus your longing upon the World-Honored One, the Tathāgata of Immeasurable Light, and his consort. Recite the following verse and make this aspiration after me:
呜呼！	Alas!
贪欲炽盛　流转生死 妙观察智　光明照耀	Driven by intense desire, I wander in birth and death; may the light of the wisdom of wondrous discernment shine upon me.
无量光佛　导引在前　白衣佛母　护持于后	May the Buddha of Immeasurable Light guide me before, and the White-Robed Buddha Mother protect me behind.
祈脱中有　怖畏险峡　送我往登　正觉佛土	May I be freed from the perilous passage of fear in the intermediate state and be led upward to the Buddha Land of perfect awakening.
如是诚敬殷重发愿，则化虹光，融入世尊无量光如来父母双尊胸中，于西方“极乐刹土”证得圆满受用佛身矣。	If you make this aspiration with such sincere and reverent devotion, you will become rainbow light and merge into the hearts of the World-Honored Tathāgata of Immeasurable Light and his consort. In the western “Pure Land of Utmost Bliss,” you will attain the perfect sambhogakāya.
第五日诵法（在亡者死后第九日，此日有佛六尊前来接引。）	Day Five Recitation (On the ninth day after death, six Buddhas come to guide the deceased.)
如上指示、纵其根器如何下劣，未有不解脱者。又虽已指示，而有一类有情，久狃结习，终为强盛之习气所制，不能克服，而为“嫉妒”恶业支配，于“声”及“光”生起恐惧，大悲光钩，未能认取。	With the foregoing instructions, even those of the lowest capacity have all been liberated. Yet although the instructions have been given, there are some sentient beings who, long habituated to their ingrained tendencies, are ultimately

	controlled by their powerful habits and cannot overcome them. Dominated by the evil karma of jealousy, they become fearful of the “sounds” and “lights” and fail to recognize the hook of great compassion.
迄至第五日间，仍复飘泊无依。尔时有世尊“不空成就如来”圣众大悲恩光前来接引；同时又有“嫉妒”烦恼所感“阿修罗道”之光，亦来诱引。此时指授之法，当呼亡者之名，念诵下文而告之曰：	Thus, by the fifth day, they still wander without refuge. At that time, the gracious light of great compassion of the sacred retinue of the World-Honored One “Amoghasiddhi Tathāgata” comes to guide them. At the same time, the light of the “asura realm,” evoked by the affliction of jealousy, also comes to entice them. The instructions should then be given by calling the deceased by name, reciting the following, and saying:
嗟！善男子（某某）：谛听勿乱！今第五日，有“风大”绿色净光，来现汝前。	Alas, noble son (so-and-so), listen attentively and do not be distracted! Today, the fifth day, the pure green light of the “wind element” appears before you.
尔时，北方绿色“胜圆刹土”世尊“不空成就如来”，其身绿色，手执交叉金刚杵，坐大鹏宝座，与“三昧耶多罗母”（即绿度母）面合交抱，现临汝前；“金刚手”“除盖障”二菩萨与“健第女”（涂女）“尼得女”（食女）双尊围绕于虹光曼荼罗海，六尊齐现而来。	At that time, in the northern green “Glorious Perfect Pure Land,” the World-Honored One “Amoghasiddhi Tathāgata,” whose body is green, holds a crossed vajra and sits upon a jeweled garuḍa throne. Embracing face to face with “Samaya Tārā,” that is, Green Tārā, he appears before you. The two bodhisattvas “Vajrapāṇi” and “Sarvanīvaraṇaviṣkambhin,” together with the pair of “Gandha Devī” (the goddess of ointment) and “Naivedya Devī” (the goddess of food offerings), surround them within an ocean of rainbow-light maṇḍalas. All six appear together.
此为“行蕴”法尔清净绿光，即“成所作智”。	This is the primordially pure green light of the “aggregate of formations,” namely the “wisdom of accomplishing what is to be done.”
此光晃耀，严以明点及微光点，眩目难睁，自不空成就如来父母双尊胸中，照临汝前，直射汝心，不敢逼视；而与此同时，又有“阿修罗道”暗绿光、乃“嫉妒”为因所成不眩目之光，亦与智光并临汝前。	This light shines brilliantly, adorned with bindus and subtle points of light, dazzling the eyes so that one cannot bear to look upon it. From the hearts of Amoghasiddhi Tathāgata and his consort, it shines before you and pierces directly into your heart. At the same time, the dull, non-dazzling dark green light of the “asura realm,” produced by jealousy as its cause, also appears before you together with the light of wisdom.

汝当对之勿生爱憎而修等舍（安住于非苦非乐之境，谓之等舍。）；并当对之不可欢喜。尔时，汝为嫉妒炽盛业力所制，于彼眩目之绿光，惧而逃避；反于阿修罗道不眩目之暗绿光起乐着想，而欲趋入。	Do not give rise to either love or aversion toward it; cultivate equanimity. (To abide in a state that is neither suffering nor pleasure is called equanimity.) Nor should you delight in it. At that time, controlled by the karmic force of intense jealousy, you will fear the dazzling green light and flee from it. Instead, you will take pleasure in and wish to enter the dull, non-dazzling dark green light of the asura realm.
我今告汝、此时汝当于彼晃耀眩目之绿光灿然透明者，勿怖勿畏，不可逃避。彼即汝自内证智本体具足力用，应于光中，明了任运，坦然而住，更当于彼信乐渴仰。	I now tell you: at this time, do not fear the brilliant, dazzling, transparent green light, and do not flee from it. It is the complete power and function of the intrinsic essence of wisdom directly realized within yourself. Within that light, abide clearly, spontaneously, and at ease. Moreover, place your faith and longing in it.
汝若认知自内证智本体光明，纵欠虔诚发愿，亦得一切诸佛光明，与汝融合，无二无别，而证佛位。	If you recognize the luminosity of the intrinsic essence of wisdom directly realized within yourself, then, even if you lack sincere aspiration, the light of all Buddhas will merge with you, without duality or distinction, and you will attain Buddhahood.
若不认知为汝自内证智本光，则当对之信乐渴仰，而自念言：“此是不空成就如来大悲恩光”，亟起皈依，深心祈请，自维此即不空成就如来大悲光钩，不可逃避。要知汝纵欲逃避，亦与汝身不能分离，故勿怖畏，当欣乐祈请。	If you do not recognize it as the light of the intrinsic wisdom directly realized within yourself, then place your faith and longing in it and think to yourself: “This is the gracious light of great compassion of Amoghasiddhi Tathāgata.” Quickly take refuge and pray with deep sincerity. Reflect that this is the hook of great compassion of Amoghasiddhi Tathāgata, and do not flee from it. Know that, even if you wish to flee, it cannot be separated from you. Therefore, do not be afraid; gladly pray for it.
尔时，不空成就如来即来接引拔汝出离“中有险峡”。又当于彼阿修罗道不眩目之暗绿光，勿生贪着。彼乃汝嫉妒炽盛所积业力而来诱引之光，汝若贪着，则堕阿修罗道，感极难忍受斗诤之苦，以是障碍，阻解脱道。	Then Amoghasiddhi Tathāgata will come to guide you, drawing you out of the “perilous passage of the intermediate state.” Also, do not become attached to the dull, non-dazzling dark green light of the asura realm. It is the light that comes to entice you through the accumulated karmic force of your intense jealousy. If you become attached to it, you will fall into the asura realm and undergo the most unbearable suffering of conflict and contention. This will become an obstacle, blocking the path to liberation.

故当于彼，断除习气，勿贪勿着；而于晃耀眩目之绿光、生起信乐，专注渴仰世尊不空成就如来父母双尊，念诵下偈，随发如是愿：	Therefore, cut off your habitual tendencies and do not crave or become attached to it. Instead, give rise to faith and joy in the brilliant, dazzling green light and focus your longing upon the World-Honored Amoghasiddhi Tathāgata and his consort. Recite the following verse and make this aspiration:
呜呼！	Alas!
嫉妒炽盛　流转生死　成所作智　光明照耀	Driven by intense jealousy, I wander in birth and death; may the light of the wisdom of accomplishing what is to be done shine upon me.
不空如来　导引在前　三昧耶母　护持于后	May Amoghasiddhi Tathāgata guide me before, and the Samaya Mother protect me behind.
祈脱中有　怖畏险峡　送我往登　正觉佛土	May I be freed from the perilous passage of fear in the intermediate state and be led upward to the Buddha Land of perfect awakening.
如是虔诚殷重发愿，则化虹光，融入世尊“不空成就如来”父母双尊胸中，即于北方“胜园刹土”，现证圆满受用身而成佛矣。	If you make this aspiration with such sincere and reverent devotion, you will become rainbow light and merge into the hearts of the World-Honored “Amoghasiddhi Tathāgata” and his consort. Thereupon, in the northern “Glorious Garden Pure Land,” you will directly realize the perfect sambhogakāya and attain Buddhahood.
第六日诵法（在亡者死后第十日，此日共有佛四十二尊俱来接引。）	Day Six Recitation (On the tenth day after death, forty-two Buddhas come to guide the deceased.)
上来五日，经已多次指示，纵福缘如何薄劣，初次未能认取，再次亦当认取，只须认取其一，而未有不解脱者。	During the preceding five days, instructions have repeatedly been given. However meager one's merit and favorable conditions may be, if one could not recognize it the first time, one should recognize it the second time. One need only recognize a single one of them; none will fail to be liberated.
然亦有如是指授多次，以习气深重，长夜伴随，净相智慧，向未熟稔，为业支配，虽得指认，仍为邪恶习气引导于外，大悲光钩，不能摄引，于“光”及“辉”，生起怖畏，复沦生死。则于第六日，复有五部如来父母双尊与眷属俱，一时齐现于前，其时六道之光，亦齐现前。其指示法，当呼亡者之名，念诵下文而告之曰：	Yet there are also those who have received such instructions many times but whose habitual tendencies are deeply rooted and have accompanied them throughout beginningless time. They have never become familiar with the pure signs of wisdom. Controlled by karma, though shown how to recognize them, they are still led astray by evil habitual tendencies. The hook of great compassion cannot draw them in, and they become fearful of the “lights” and “radiances,” again sinking into birth and death. Therefore, on the sixth

	day, the Buddha-and-consort pairs of the five Buddha families, together with their retinues, all appear before them at once. At that time, the lights of the six realms also all appear. The instructions should be given by calling the deceased by name, reciting the following, and saying:
嗟！善男子（某某）：谛听勿乱！迄至昨日，五部如来，各现其相，虽已指示，而汝为恶习所牵，于彼起怖，故迄今日，仍留于此。	Alas, noble son (so-and-so), listen attentively and do not be distracted! Up through yesterday, each of the Tathāgatas of the five Buddha families appeared in its respective form. Although instructions were given, you were drawn by evil habits and became afraid of them; therefore, you remain here even today.
汝先若能于五部如来智慧本光，识为本体境相，则于五部各佛身中，早已化为虹光，汝已成为圆满受用佛身。以汝无知，故今仍复漂泊于此，故当谛实观察，勿得散乱。今有五部如来具足境相，名为“四智和合之光”，前来迎汝，当认取之。	If you had earlier recognized the original lights of wisdom of the Tathāgatas of the five Buddha families as the appearances of your own intrinsic essence, you would already have become rainbow light within the body of each Buddha family and become a perfect sambhogakāya. Because of your ignorance, however, you still wander here. Therefore, observe carefully and do not be distracted. The complete appearances of the five Buddha families, known as the “light in which the four wisdoms are united,” now come to welcome you. You must recognize them.
嗟！善男子：四大清净四色之光，今来现前。	Alas, noble son: the pure lights of the four elements, in four colors, now appear before you.
此时，中央“密严刹土”“毗卢遮那”父母双尊及与眷属，俱来现前；东方“现喜刹土”“金刚萨　”父母双尊及与眷属，俱来现前；南方“光荣刹土”“宝生”父母双尊及与眷属，俱来现前；西方“极乐刹土”“无量光”父母双尊及与眷属，俱来现前；北方“胜圆刹土”“不空成就”父母双尊及与眷属，俱从虹光曼荼罗海，来现汝前。	At this time, the paired Father-and-Mother deities of Vairocana of the central “Ghanavyūha Buddha-field,” together with their retinues, all appear before you; the paired Father-and-Mother deities of Vajrasattva of the eastern “Manifest Joy Buddha-field,” together with their retinues, all appear before you; the paired Father-and-Mother deities of Ratnasambhava of the southern “Glorious Buddha-field,” together with their retinues, all appear before you; the paired Father-and-Mother deities of Amitābha of the western “Sukhāvatī Buddha-field,” together with their retinues, all appear before you; and the paired Father-and-Mother deities of Amoghasiddhi of the northern “Perfect Victory Buddha-field,” together with their retinues, all

	emerge from an ocean-like maṇḍala of rainbow light and appear before you.
嗟！善男子：此五部双尊之外，又有四门守护明王：即“降三世明王”“大威德”“马头”“甘露军荼利”等四大明王；及四门守护明妃：所谓持“钩”女、持“索”女、持“锁”女、持“铃”女；及天道之佛“帝释”、阿修罗道佛“诤心”（梵名毗摩罗质多。	Alas, noble son! In addition to these paired deities of the five families, there are also the four gatekeeping Wisdom Kings: Trailokyavijaya, Yamāntaka, Hayagrīva, and Amṛtakuṇḍalin; and the four gatekeeping Wisdom Consorts: the maiden holding the hook, the maiden holding the lasso, the maiden holding the chain, and the maiden holding the bell; as well as the Buddha of the god realm, Indra; the Buddha of the asura realm, “Contentious Mind” (Sanskrit: Vimalacitra.
藏名塔桑日。或译净心。）、人道佛“释迦狮子”、傍生道佛“狮子善住”、饿鬼道佛“焰口”、地狱道佛“法王”等诸佛世尊，六道六佛，俱来现前；又有“普贤如来”“普贤佛母”，即诸佛之祖普贤父母双尊（详附注六），亦来现前。以上共有报身佛四十二尊，自汝心内外出，来现汝前。此皆为汝本来清净境中之所显现，当认取之。	Its Tibetan name is Tasangri, or it is translated as “Pure Mind.”); the Buddha of the human realm, Śākyamuni Lion; the Buddha of the animal realm, Lion of Good Abiding; the Buddha of the hungry-ghost realm, Flaming Mouth; and the Buddha of the hell realm, Dharma King. All these World-Honored Buddhas—the six Buddhas of the six realms—appear before you. In addition, Samantabhadra Tathāgata and Samantabhadrī Buddha-Mother, the paired Father-and-Mother deities of Samantabhadra, progenitors of all Buddhas (see Note 6), also appear before you. In all, there are forty-two sambhogakāya Buddhas, emerging from within and without your own mind to appear before you. All these are manifestations within your own originally pure realm; you should recognize them.
【附注六】	[Note 6]
普贤如来，梵音阿达尔嘛，义为无生法尔。藏文转音滚都桑波，为原始法身如来。	Samantabhadra Tathāgata, rendered in Sanskrit as Adharma, means “unborn and naturally so.” The Tibetan transliteration, Kuntuzangpo, refers to the primordial dharmakāya Tathāgata.
（释迦佛为原始如来之应化身）谓法身本自如如，智德圆满，周遍法界，超思量，离言诠，无始无终，非修非证，现双身一丝不挂相，故有普贤佛母。西藏宁玛派九乘教义，奉为最高无上之尊。	(Śākyamuni Buddha is the transformation body of the primordial Tathāgata.) This means that the dharmakāya is intrinsically suchness itself, complete in wisdom and virtue, pervading the dharma realm, beyond thought and free from verbal formulation, without beginning or end, neither cultivated nor realized. It appears in the utterly bare form of the paired bodies; hence there is Samantabhadrī Buddha-Mother. In the doctrine

	of the Nine Vehicles of the Nyingma school of Tibet, this deity is revered as the highest and unsurpassed one.
在本经中，居寂静部四十二尊之上首，即为普贤父母双尊，故称为诸佛之祖。	In this scripture, the paired Father-and-Mother deities of Samantabhadra stand at the head of the forty-two peaceful deities; therefore they are called the progenitors of all Buddhas.
又在本经前面“明光直指”教授中，有“法性普贤父母”及“证智普贤如来”句，即可略明此双尊“法性”及“证智”之功用，与吾人本为一体，不可分离。此中义理，非深明西藏无上密义者，不能了解。惟因此尊之名号，为我汉地人所不习见，又因“普贤”二字与八大菩萨中之普贤菩萨同一名号，恐为人疑误，故附注于此。	Moreover, in the preceding “Direct Instructions on the Clear Light” in this text, there are the phrases “Dharmatā Samantabhadra Father and Mother” and “Realization-Wisdom Samantabhadra Tathāgata.” These briefly indicate that the functions of the “Dharmatā” and “realization-wisdom” of this paired deity are originally one with us and cannot be separated from us. The principles involved here cannot be understood without a profound grasp of the supreme esoteric teachings of Tibet. However, since the name of this deity is unfamiliar to people in Han China, and since the two characters Puxian are the same as those in Samantabhadra Bodhisattva, one of the Eight Great Bodhisattvas, I append this note here for fear that people may misunderstand.
嗟！善男子：此诸刹土，亦非他有，乃汝自心四方与中央本来具足者，今自汝心，出现于外，现临汝前。彼诸佛身，亦非他来，乃汝自内证智本具力用，法尔所成，故当如是而认取之。	Alas, noble son! These Buddha-fields do not exist elsewhere; they are originally complete in the four directions and the center of your own mind. Now they emerge from your own mind and appear before you. Nor do those Buddha bodies come from elsewhere; they are naturally formed through the inherently complete powers and functions of your own inner realizing wisdom. Therefore, you should recognize them as such.
嗟！善男子：彼诸佛身，亦复不大不小，形量相等，严具形色，坐势宝座，各具标帜。彼诸佛身，共成五聚，皆为双身；每聚周围，各具五色光辋；其中男尊，即为双持部之菩萨；女尊，即为双持部之明妃。如是形成整个曼荼罗，一时俱集，圆现汝前；此即与汝相依为怙之本尊也，汝当认取。	Alas, noble son! Those Buddha bodies are neither large nor small, but equal in size. They are adorned in form and color, seated upon thrones, and each bears its own emblem. These Buddha bodies form five groups, all in paired forms. Around each group are five-colored circles of light. Among them, the male deities are bodhisattvas of the twofold Vajradhara family, and the female deities are Wisdom Consorts of the twofold Vajradhara family. Thus the entire maṇḍala is formed and appears fully before you all at once. These are the yidams

	upon whom you rely as your refuge; you should recognize them.
嗟！善男子：从此五部如来父母双尊身中，流出四智和合之光，极为微妙；犹如日光眩耀，照临汝心，来现汝前。	Alas, noble son! From the bodies of these paired Father-and-Mother deities of the five Tathāgata families flows the light of the union of the four wisdoms, exceedingly subtle and wondrous. Like dazzling sunlight, it shines upon your mind and appears before you.
此中初自“毗卢遮那”胸中，放射“法界体性智”光，显为兰色，晃耀眩目，有一光台，照触汝心，合而为一；其光台上兰色明点，与光同俱；如覆翠盖，灿然眩目。其上亦以自性明点，各五为饰，无有边中，严以明点及微光点，来现汝前。	First, from the breast of Vairocana shines the light of the wisdom of the dharma-realm's essential nature. It appears blue, brilliant and dazzling. A platform of light touches and illumines your mind, merging with it as one. Upon that platform are blue luminous points, arising together with the light; like an inverted turquoise canopy, they shine resplendently and dazzle the eyes. Above them, five luminous points of intrinsic nature serve as ornaments, without boundary or center; adorned with luminous points and tiny points of light, they appear before you.
自“金刚萨　”胸中，放射“大圆镜智”光，显为白色；光台之上，白色明点，如覆明镜，严以明点及微光点，来现汝前。	From the breast of Vajrasattva shines the light of great perfect mirror wisdom, appearing white. Upon the platform of light are white luminous points, like an inverted bright mirror, adorned with luminous points and tiny points of light, appearing before you.
自“宝生”胸中，放射“平等性智”光，显为黄色；光台之上，黄色明点如覆金盏，严以明点及微光点，来现汝前。	From the breast of Ratnasambhava shines the light of the wisdom of equality, appearing yellow. Upon the platform of light are yellow luminous points like an inverted golden cup, adorned with luminous points and tiny points of light, appearing before you.
自“无量光”胸中，放射“妙观察智”光，显为红色；光台之上，红色明点，如覆珊瑚宝盖，严以明点及微光点，来现汝前。以上四佛智光之底，光彩具足，极为显明，眩目难睁；亦由自性明点，各五为饰，无有边中；遍严明点及微光点，悉与法界体性智光相同，此所显现，与汝自心，密切联系，和合相应，自然而来起现也。	From the breast of Amitābha shines the light of wondrous discerning wisdom, appearing red. Upon the platform of light are red luminous points, like an inverted coral jeweled canopy, adorned with luminous points and tiny points of light, appearing before you. The bases of the wisdom-lights of these four Buddhas are complete in radiance, exceedingly clear and dazzling to the eyes. They are likewise adorned with five luminous points of intrinsic nature, without boundary or center; everywhere they are adorned with luminous points

	and tiny points of light, all identical with the light of the wisdom of the dharma-realm's essential nature. What thus appears is intimately connected with your own mind, united and corresponding with it, arising naturally.
嗟！善男子：彼等诸光，皆汝自内证智，本体具足力用所现，非从外来；故当于彼，无碍印合，亦勿惊怖，摄心入定，于无分别中，坦然而住，即此状中，诸佛之身光与汝身融合为一而成佛矣。	Alas, noble son! All these lights are manifestations of the inherently complete powers and functions of your own inner realizing wisdom; they do not come from outside. Therefore, merge with them unobstructedly, and do not be afraid. Gather your mind and enter samādhi; abide calmly in non-discrimination. In this very state, the bodies and lights of the Buddhas merge with your body as one, and you become a Buddha.
嗟！善男子：此中独无成所作智之佛光照临于汝者，以汝自内证智力用未圆，故不显现。	Alas, noble son! The Buddha-light of the wisdom of accomplishing activity alone does not shine upon you here, because the powers and functions of your own inner realizing wisdom are not yet complete; therefore it does not appear.
嗟！善男子：此即所谓“四智和合之光”，亦名“金刚萨　四密孔道”。	Alas, noble son! This is what is called “the light of the union of the four wisdoms,” also known as “the four secret apertures of Vajrasattva.”
此时汝当忆念往昔上师指授语诀，若能忆及所指授义，即于当前境界，生起信乐；犹如母子会遇，亦如亲旧故知，先已熟谂，今又相逢，立即认取，无可疑虑；于自己本体境相，认为本来面目，信为清净法性无可转变之正道，生起“恒流三摩地”，融为证智大任运身，依受用报身而证佛位，永不退转。	At this time, you should recall the essential oral instructions formerly given by your guru. If you can recall the meaning of those instructions, faith and joyful acceptance will arise with regard to the present state. It will be like a mother and child meeting, or like meeting an intimate old acquaintance long familiar to you: you will recognize it at once, without any doubt. Regard the appearance of your own essential nature as the Original Face, and have faith that it is the immutable true path of pure dharmatā. Then the “samādhi of continuous flow” will arise; merging into the body of spontaneous great activity of realizing wisdom, you will attain Buddhahood through the sambhogakāya of enjoyment and never again regress.
嗟！善男子：与智光同时，又有不净迷幻境相六道六光，亦来现前；所谓“天道”白光不眩目者，“阿修罗道”暗绿光不眩目者，“人道”淡黄光不眩目者，“傍生道”呆兰光不眩目者，“饿鬼道”呆红光不眩目者，	Alas, noble son! Simultaneously with the wisdom-lights, the six impure delusive appearances—the six lights of the six realms—also appear before you: the undazzling white light of the god realm, the undazzling dark-green light of the asura realm, the

“地狱道”烟灰色光不眩目者，此六道之光，亦与智光并来现前。	undazzling pale-yellow light of the human realm, the undazzling dull-blue light of the animal realm, the undazzling dull-red light of the hungry-ghost realm, and the undazzling smoky-gray light of the hell realm. The lights of these six realms likewise appear before you together with the wisdom-lights.
尔时，汝于其光，皆无取著，于无所缘中，坦然安住。汝若于彼清净智光，生起怖畏，而于不净轮回六道之光，起贪著者，当受六道众生之身，疲疗生死大苦海中，无解脱期。	At that time, do not grasp at any of these lights; abide calmly without any object of fixation. If you become fearful of those pure wisdom-lights and become attached instead to the impure lights of the six realms of saṃsāra, you will take on the bodies of beings in the six realms and toil in the great ocean of suffering of birth and death, with no time of liberation.
嗟！善男子：汝若未得上师教诫所指示者，于前所说佛身及清净光，恐惧怖畏，而于不净轮回之光，反而生起爱恋。	Alas, noble son! If you have not received the instructions indicated by your guru's teachings, you may become frightened and afraid of the Buddha bodies and pure lights described above, while instead becoming enamored of the impure lights of saṃsāra.
今勿如是！应于清净智光，晃耀眩目者，恭敬信乐，而自念言：“世尊五部如来大悲智光，乃为哀愍摄受于我而现在前，亟当皈依”。对于迷幻境相六道之光，勿贪勿着，至心专注渴仰世尊五部如来父母双尊，念诵下偈，随我发如是愿：	Do not be like this now! Revere and joyfully trust the pure wisdom-lights, brilliant and dazzling to the eyes, and say to yourself: “The lights of great compassion and wisdom of the World-Honored Tathāgatas of the five families appear before me in compassion, to gather me in. I must quickly take refuge.” Do not crave or cling to the lights of the six realms, which are delusive appearances. With wholehearted concentration, yearn for the paired Father-and-Mother deities of the World-Honored Tathāgatas of the five families, and recite the following verse, making this aspiration after me:
呜呼！	Alas!
五毒炽盛　流转生死　四智和合　光明照耀	When the five poisons blaze, I wander in saṃsāra; the light of the union of the four wisdoms shines upon me.
五部如来　导引在前　五部明母　护持于后	May the Tathāgatas of the five families guide me before, and the Wisdom Mothers of the five families protect me behind.

脱离六道　不净幻光　度我中有　怖畏险峡	May I be freed from the impure illusory lights of the six realms and be led across the perilous passage of fear in the intermediate state.
送我往登　五清净土	May I be sent upward to the five pure lands.
如是发愿念诵，认识本体境相，即可无二交融而成佛矣。中根之人，虔敬殷重，自认取已，即得解脱；下根之人，则于清净誓愿之力，断绝六趣生门，悟解四智和合实境，于“金刚萨　”密孔道中，而成佛道。	By making this aspiration and reciting it, and by recognizing the appearance of one's essential nature, one merges with it without duality and becomes a Buddha. Those of middling capacity, through devout and earnest recognition, are liberated at once. Those of lesser capacity, through the power of their pure vows, cut off the gateways to rebirth in the six destinies, realize the actual state of the union of the four wisdoms, and attain Buddhahood through the secret apertures of Vajrasattva.
第七日诵法（在亡者死后第十一日，此日有持明十佛前来接引。）	Day Seven Recitation (On the eleventh day after death, ten Vidyādhara Buddhas come to guide the deceased.)
复次，如是详明指示，由此认识而得解脱者，为数极多。然有下下根器，其在人间，对于正法，素未薰习，有大罪障，及失坏三昧耶等人，为业力迷惑，虽有指示，亦不认取，终仍漂转。兹第七日，有“清净空行刹土”“持明部”圣众，前来接引。尔时，为烦恼愚痴所酿成之“傍生道”光，亦来诱引。	Further, very many are liberated through such detailed instruction and recognition. Yet people of the very lowest capacities, who in human life have never been imbued with the true Dharma, who have grave karmic obstacles, or who have broken their samaya commitments, are deluded by karmic force. Although instructions are given, they do not recognize them and continue to drift in saṃsāra. On the seventh day, the holy assembly of the Vidyādhara family of the “Pure Ḍākinī Buddha-field” comes to guide them. At that time, the light of the animal realm, generated by the afflictive ignorance, also comes to lure them.
嗟！善男子（某某）：谛听勿乱！兹第七日，有法尔清净杂色光明，起现于前；此时“清净空行刹土”“持明”诸尊圣众，前来接引，融为虹光曼荼罗海。	Alas, noble son [name]: listen attentively and do not be distracted! On this seventh day, naturally pure multicolored light appears before you. At this time, the sacred assembly of the Vidyādhara deities of the “Pure Ḍākinī Buddha-field” comes to guide you, merging into an ocean-like maṇḍala of rainbow light.
曼荼罗中央“异熟无上持明”名“莲华舞自在”，其身具五光绚彩；明妃“红色智慧空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	At the center of the maṇḍala is the “Vidyādhara of Supreme Maturation,” named Padma Dance Lord, whose body is adorned with the splendor of the five-colored lights. His Wisdom Consort, the “Red

	Wisdom Ḍākinī,” embraces his body. Holding a curved knife in his right hand and a skull-cup filled with blood in his left, he assumes a dancing posture. With a wrathful gaze mudrā, he looks into space and appears before you.
曼荼罗东，“地居持明”，其身白色，微含笑容，明妃“白色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the east of the maṇḍala is the “Earth-Dwelling Vidyādhara,” whose body is white and whose expression bears a slight smile. His Wisdom Consort, the “White Ḍākinī,” embraces his body. Holding a curved knife in his right hand and a skull-cup filled with blood in his left, he assumes a dancing posture. With a wrathful gaze mudrā, he looks into space and appears before you.
曼荼罗南，“寿自在持明”，其身黄色，妙好庄严，明妃“黄色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the south of the maṇḍala is the “Vidyādhara with Mastery over Life,” whose body is yellow and splendidly adorned. His Wisdom Consort, the “Yellow Ḍākinī,” embraces his body. Holding a curved knife in his right hand and a skull-cup filled with blood in his left, he assumes a dancing posture. With a wrathful gaze mudrā, he looks into space and appears before you.
曼荼罗西，“大手印持明”，其身红色，微含笑容；明妃“红色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the west of the maṇḍala is the “Mahāmudrā Vidyādhara,” red in body and slightly smiling. His consort, the “Red Ḍākinī,” embraces him. Holding a curved knife in his right hand and a skull cup filled with blood in his left, he assumes a dancing posture. With the mudrā of a glaring gaze, he looks into space and appears before you.
曼荼罗北，“任运持明”，其身绿色，半怒半笑容，明妃“绿色空行”，拥抱尊身；右持弯刀，左持注满血液之颅器，而作舞式；以瞪视印相，注目虚空，来现汝前。	In the north of the maṇḍala is the “Spontaneously Accomplished Vidyādhara,” green in body, with an expression half wrathful and half smiling. His consort, the “Green Ḍākinī,” embraces him. Holding a curved knife in his right hand and a skull cup filled with blood in his left, he assumes a dancing posture. With the mudrā of a glaring gaze, he looks into space and appears before you.
此诸持明之外围，有无量空行天母会集；所谓八大尸林空行，四种姓空行，三居处空行，十居处空行，二十四境空行母等，以及勇男、勇女、矜羯罗、护法使者众俱；彼诸一切，悉著六骨骼之衣，腿骨号筒，颅骨小鼓，罗刹皮幢	Around these vidyādharas are assembled innumerable ḍākinīs and celestial mothers: the ḍākinīs of the eight great charnel grounds, the ḍākinīs of the four castes, the ḍākinīs of the three abodes, the ḍākinīs of the ten abodes, the ḍākinī mothers of the twenty-four sacred places, as well as vīras, vīrās, kiṃkaras, Dharma protectors, and

	their retinues—all clad in the six bone ornaments and bearing thighbone trumpets, skull drums, and rākṣasa-skin standards.
，人皮幡盖，人皮旗帜，人脂香膏，种种乐器，为数无量；一切世界，充填血满，震天撼地，俱来现前，一切乐声，亦复震脑欲裂，喧阗而来，作种种舞蹈。亡人三昧耶具足者，则来迎接；三昧耶失坏者，则来惩诫。	They also bear human-skin banners and canopies, human-skin flags, ointment made from human fat, and innumerable kinds of musical instruments. Filling all worlds and flooding them with blood, they shake heaven and earth as they all appear before you. Every sound of music likewise resounds as though to split the brain; amid great clamor, they approach while performing various dances. Those of the deceased whose samaya is complete come to welcome them; those whose samaya has been broken come to admonish them.
嗟！善男子：习气法尔清净俱生智光，具足五色，如五彩线，荡漾天际，闪烁动摇，灿烂透明，惊眩夺目；从五部持明部主胸间，直射汝心，不敢逼视，现在汝前；而与此同时，又有“傍生道”兰色不眩目之光，亦与智光，俱来现前。	Alas, noble child! The intrinsically pure, coemergent wisdom-light of your habitual tendencies possesses the five colors. Like multicolored threads, it ripples across the sky, flickering and shimmering, brilliant and transparent, dazzling and overwhelming to the eye. From the hearts of the lords of the five families of vidyādharas, it shines directly into your heart. Too brilliant to look upon, it appears before you. At the same time, a non-dazzling blue light of the animal realm also appears together with the wisdom-light.
尔时，汝为习气所感，迷幻境相所牵，于彼所具五色之光，惧欲逃避；反于“傍生道”不眩目之光，生起爱著，而欲趋入。	At that time, moved by habitual tendencies and drawn along by the delusive appearances, you will fear the five-colored light that appears there and wish to flee from it. Instead, you will become attached to the non-dazzling light of the animal realm and wish to enter it.
然汝于彼所具五色眩目之光，勿得惊怖！当认为智光；于其光中，所发一切诸法自性本声，犹如千雷一时俱鸣，轰声震撼，啸吟洪厉，杂以忿怒咒声，俱来现前。	Yet do not be alarmed or afraid of the dazzling five-colored light that appears there. Recognize it as wisdom-light. From within that light, the intrinsic sounds of the nature of all dharmas will arise, like a thousand thunderclaps sounding at once—booming and shaking all around, roaring loudly, mingled with the sounds of wrathful mantras—and all will appear before you.
汝于此境，当勿生怖！勿避勿惧！当即认取，为汝本来境相证智力用。而于“傍生道”不眩目之兰光，勿贪勿着；苦生贪着，汝当堕落愚痴“畜道”，而受愚暗无知驱役之苦，永无出期；故于其光，勿得贪着！当于五色	Do not be afraid in this state. Do not flee or fear. Recognize it at once as the power and functioning of the wisdom that realizes your primordial state. As for the non-dazzling blue light of the animal

具足之光，灿明眩目者，生起欣乐，一心专注谛求，渴仰世尊持明阿阇黎众！当自念云：	realm, do not crave or cling to it. If you become attached to it, you will fall into the ignorant animal realm and suffer the misery of being driven by delusion and ignorance, with no prospect of escape for a very long time. Therefore, do not become attached to that light. Instead, rejoice in the brilliant, dazzling light complete with the five colors. With one-pointed concentration, earnestly seek and yearn for the World-Honored Vidyādhara Acharyas. Reflect to yourself as follows:
“持明圣众，勇士空行，诸圣尊前，今为接引，入彼清净空行居处，来住我前；祈诸圣尊，愍垂听许，如我有情，未积资粮，过去已有，三世如来，五部圣众，以大悲光，来摄受我，惜我无知，未能认取，蹉跎至今，诚堪嗟叹！兹当持明诸圣尊前，恳求今后，万勿舍我！愿以悲钩，摄受于我！引我往生净空行刹”	“Holy vidyādharas, vīras, ḍākinīs, and all holy ones, come now before me to guide me into that pure abode of the ḍākinīs. May all you holy ones, in your compassion, heed and grant my prayer. I, a sentient being, have not amassed the provisions in the past. May the Tathāgatas of the three times and the holy ones of the five families receive me with the light of great compassion. Alas, how lamentable that, through my ignorance, I have failed to recognize this and have squandered time until now! Before you holy vidyādharas, I earnestly pray that from this time onward you never abandon me. Draw me in with the hook of compassion, and lead me to rebirth in the pure ḍākinī realm.”
如是专注谛求，念诵下偈，随我发如是愿：	Concentrate and pray in this way. Recite the following verse, and make this aspiration together with me:
呜呼！	Alas!
持明圣众　幸垂听许　请运悲心　导入正路	Holy assembly of vidyādharas, graciously heed this prayer; please wield compassion and guide me onto the true path.
习气炽盛　流转生死　俱生智慧　光明照耀	With habitual tendencies blazing fiercely, I wander in birth and death; may the light of coemergent wisdom shine forth.
勇士持明　导引在前　空行佛母　护持于后	May the heroic vidyādharas lead the way before me, and may the ḍākinī Buddha-mothers protect me from behind.
祈脱中有　怖畏险峡　送我往登　正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddhafield of perfect awakening.

如上虔诚殷重发愿，则化虹光，融于“持明”部众胸中，当生“清净空行刹土”，无可置疑；诸有一切善知识种姓，唯依上文之指示，而认取之，即可解脱，纵有恶业习气，亦定解脱。	If you make this aspiration sincerely and earnestly as above, you will be transformed into rainbow light and absorbed into the hearts of the assembly of vidyādharas. You will then certainly be born in the pure ḍākinī Buddhafield. All those of the lineage of spiritual friends need only recognize this according to the instructions above, and they can attain liberation. Even if they have habitual tendencies of evil karma, they will certainly be liberated.
以上为“死位中有”明光直指教授，及“法性寂相中有教授听闻解脱密法”，全文已竟。	This concludes the direct instructions on the clear light of the intermediate state at the time of death, as well as the Esoteric Teaching of Liberation Through Hearing: Instructions on the Peaceful Appearances in the Intermediate State of Dharmatā.

戊、次周证入怒相部尊

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

概说	General Overview
兹当宣说“法性中有”怒相起现之相。此亦如前述寂相，依次有七次险峡，于所历之境，经已逐次指示；纵昧其一，当证另一而得解脱者，为数无量。如是虽有众多得解脱者，然亦有多人，恶业深重，罪障山积，狃于结习，无明幻惑，无尽无减；于如是人，纵予指示，仍不解脱，转复漂沦，其类实繁。	I shall now explain the appearances that arise in the wrathful phase of the Intermediate State of Dharmatā. As with the peaceful phase described earlier, there are seven successive perilous passages, and instructions have already been given for each of the experiences encountered. Even if one fails to recognize one of them, innumerable beings attain liberation by recognizing another. Yet although many are thus liberated, there are also many whose evil karma is grave, whose karmic obstacles are piled as high as mountains, who are habituated to entrenched tendencies, and whose delusive confusion of ignorance is endless and undiminished. Even when given these instructions, they still do not attain liberation but continue to drift and sink in saṃsāra; such people are indeed very numerous.

复次，以前寂相圣众，持明空行，来接引者，已经逝没。次有饮血忿怒五十八炽然尊，即前“寂相部众”转依所依（部居方位与寂相部同，特变现之形貌相状有不同耳。	Moreover, the peaceful holy assemblies, vidyādharas, and ḍākinīs who previously came to guide the deceased have now passed away. Next, the fifty-eight blazing blood-drinking wrathful deities appear—the preceding assembly of peaceful deities transformed on the same basis. Their positions in the directions are the same as those of the peaceful deities; only their manifested forms and appearances differ.
）来现在前，与先不同；此种怒相，为“恐”“怖”“畏”三种增上力所转，指证极难；自内证智，不得自在，而入闷绝，迷而复醒，醒而复迷，循环往复，不能自主。若有于其清醒之际，能认取者，解脱亦易。	These wrathful appearances are produced by the intensified force of the three states of terror, fear, and dread, and are exceedingly difficult to recognize. One's innate wisdom lacks mastery within, and one falls into a stupor—bewildered and then awakening, awakening and then bewildered, repeating this cycle without being able to govern oneself. If, while lucid, one is able to recognize them, liberation is also easy.
何以故？以“恐”“怖”“畏”三种境界现前，自内证智，无复驰乱，专一奋勉而住故。在此情景，若不遇此教授，纵复多闻如海，亦徒无益。	Why is this so? When the three states of terror, fear, and dread arise, one's innate wisdom no longer runs about in distraction, but abides single-mindedly and strives with vigor. In such circumstances, if one does not encounter these instructions, then even vast learning like an ocean is of no avail.
亦有持律大德，显乘大师，若于此际迷不认取，仍当漂转生死轮回；诸凡庸人，为数更多；于“恐”“怖”“畏”三种境界，生起惊惶，堕恶趣涧，永受大苦，然密乘真言瑜伽士则不同，纵为下下根器，一见忿怒饮血圣众，如遇亲知故旧，深信为自本尊，即可无二交融而证佛位。	There are also great masters who uphold the precepts and masters of the Exoteric Vehicle who, if they become confused at this point and fail to recognize these appearances, must still drift through the cycle of birth and death. Ordinary people are even more numerous. Terrified and panic-stricken by the three states of terror, fear, and dread, they fall into the ravines of the evil destinies and suffer greatly without end. Yet mantra-yoga practitioners are different: even those of the very lowest capacity, upon seeing the blood-drinking wrathful holy assembly, recognize it as they would an intimate friend or old acquaintance. Deeply trusting it to be their own yidam, they may merge with it without duality and attain Buddhahood.
又有在人间时，于此忿怒饮血圣众诸像，曾修现观（即生起次第），供养赞叹，乃至曾见绘画尊形，或雕塑等	There are also those who, while alive in the human world, cultivated visualization of these blood-

像，亦于此时，尊形现前；即认知己，即得解脱。	drinking wrathful holy assemblies—that is, the generation stage—made offerings to them, and praised them. Even those who had merely seen painted images or sculptures of these deities will, when their forms appear before them at this time, recognize them as familiar and immediately attain liberation.
又有在人间时，持律大德，显乘大师，任于正法行为如何精进，及于说法如何善巧，其于死时，不现灵骨、舍利、虹光等相。	There are also great masters who uphold the precepts and masters of the Exoteric Vehicle who, however diligently they may have practiced true Dharma conduct during life and however skillfully they may have taught the Dharma, display no signs at death such as sacred bone relics, relics, or rainbow light.
以于生时，对于秘密真言，未尝用心，及于真言，毁谤侮慢，真言圣众，未结因缘；由是中有境界，虽已现前，亦不认知，先所未见，倏尔睹见，如逢怨敌，立起嗔心；以此为缘，遂趋恶道。	This is because, during life, they never applied their minds to the secret mantras; they slandered and disparaged them, and formed no karmic connection with the mantra holy assemblies. Therefore, even when the experiences of the intermediate state appear before them, they do not recognize them. On suddenly seeing what they had never previously seen, they react as though meeting an enemy and immediately give rise to anger. Through this condition, they proceed to the evil destinies.
如是戒律及性相教理，虽极精娴，内心若无真言修持，则不现有灵骨、舍利、虹光等相，其理固如是也。	Thus, although one may be thoroughly versed in the precepts and in the doctrinal teachings of nature and characteristics, if one's mind lacks the actual practice of mantra, signs such as sacred bone relics, relics, and rainbow light will not appear. This is simply how it is.
若是真言行者，纵为下下根器，举止威仪粗鄙无状，亦不善巧说法，亦不如理实行；虽然如是，但于真言乘法深生信仰，则于彼境不生邪见、不生疑虑、能修持者，彼于此际，仍得解脱。其在人间，行为纵有不检，然于死时，至少呈现一种瑞相，或为灵骨、舍利、虹光佛像等随一现前，以真言加持威力最大故。	As for mantra practitioners, even if they are of the very lowest capacity, coarse and uncouth in bearing, unskilled in teaching the Dharma, and unable to practice in accordance with principle, if they nevertheless have deep faith in the Mantra Vehicle Dharma, do not give rise to wrong views or doubts in the face of those experiences, and are able to practice, they will still attain liberation at that time. Although their conduct in the human world may have been improper, at death at least one auspicious sign will appear: sacred bone relics, relics, rainbow light, a Buddha image, or another

	such sign. This is because the power of mantra blessings is supreme.
真言瑜伽行者，中根以上，曾修“生起”“圆满”两次第，持诵心咒等诸修持，则不需沦入“法性中有”，而于气息将断未绝之时，定为持明勇士空行等众，迎归清净空行刹土。	Mantra-yoga practitioners of middling capacity or above, who have cultivated the two stages of generation and completion and practiced recitation of the heart mantra and other disciplines, need not fall into the Intermediate State of Dharmatā. When their breath is about to cease but has not yet stopped, vidyādhara heroes, ḍākinīs, and others will surely come to welcome them to a pure ḍākinī realm.
其所表相，天无片云，虹光耀目，花雨缤纷，薰香馥郁，天乐齐鸣，音声嘹亮，灵骨舍利及佛像等，皆复呈现，斯其所表之异徵也。	The signs of this are: not a single cloud in the sky, dazzling rainbow light, showers of flowers, fragrant incense, celestial music resounding in unison, and clear, ringing sounds. Sacred bone relics, relics, Buddha images, and the like also appear. Such are its extraordinary signs.
是故诸持律者、显乘大师、或有失坏三昧耶真言行者及诸凡夫，除此“听闻解脱密法”，更无其他方便。	Therefore, for those who uphold the precepts, masters of the Exoteric Vehicle, mantra practitioners who have broken their samaya, and all ordinary beings, apart from this Esoteric Teaching of Liberation Through Hearing, there is no other expedient means.
其有修习“大圆满”（为西藏宁玛派最高成就之法）“大手印”（为西藏噶迦派最高成就之法）等大修行人，则于“死位中有”时，已能认取明光，证得法身，不需诵此听闻解脱密法，以于死位中有认取之时，即已证得法身，已如前述。	Those great practitioners who have cultivated Dzogchen, the highest attainment practice of the Tibetan Nyingma school, Mahāmudrā, the highest attainment practice of the Tibetan Kagyü school, and the like, are able during the Intermediate State at the Time of Death to recognize the clear light and realize the dharmakāya. They do not require this Esoteric Teaching of Liberation Through Hearing, for when they recognize it in the Intermediate State at the Time of Death, they have already realized the dharmakāya, as stated above.
迨至“法性中有”“寂”“怒”境界显现时，既认取已，即证“圆满报身”；再若认取“轮回中有”，即证“应化之身”，生往善趣；得逢此法，于后生中，可能有修行缘会故。	When, in the Intermediate State of Dharmatā, the peaceful and wrathful experiences appear, if they are recognized, one realizes the complete sambhogakāya. Further, if one recognizes the Intermediate State of Becoming, one realizes the nirmāṇakāya and is reborn in a favorable realm. Having encountered this Dharma, one may have an opportunity for practice in future lives.

此听闻解脱密法，为无修成佛之法；亦即仅赖听闻即得解脱之法；亦为罪障大者、导出险峡之法；又为一刹那间差别立判之法；又为一刹那间即证等觉之法；诚为深奥！有情遇此而堕恶趣者，未之有也。	This Esoteric Teaching of Liberation Through Hearing is a Dharma for attaining Buddhahood without cultivation; that is, a Dharma through which one attains liberation solely by hearing. It is also a Dharma that leads those with grave karmic obstacles out of perilous passages; a Dharma by which distinctions are decisively made in a single instant; and a Dharma by which one realizes equal enlightenment in a single instant. Truly, it is profound! There has never been a sentient being who, upon encountering this teaching, has fallen into an evil destiny.
此法与“答卓”咒本（藏名“答卓”，义为假名解脱如意宝，又名无为刹那妙智经，为佩带于身而得解脱之咒本）二者合用，则如金曼达上严以玉饰，更为美妙矣！	When this Dharma is used together with the mantra text of Takdrol—Tibetan for “liberation through a nominal designation, the wish-fulfilling jewel,” also called the Sūtra of Wondrous Wisdom of the Unconditioned Instant, a mantra text through which one attains liberation by wearing it on the body—it is like adorning a golden maṇḍala with jade ornaments, making it all the more exquisite.
第八日诵法（在亡者死后第十二日，此日有佛六尊前来接引。）	Day Eight Recitation (On the twelfth day after death, six Buddhas come to guide the deceased.)
如上已就“听闻解脱”示其重要，兹当指示“法性中有”怒相起现之时。于此又呼亡者之名，念诵下文而告之曰：	As explained above, the importance of Liberation Through Hearing has already been shown. I shall now give instructions for the time when wrathful appearances arise in the Intermediate State of Dharmatā. At this point, call the deceased by name and recite the following, telling them:
嗟！善男子（某某）：谛听勿乱！以前“法性中有”寂相起现、汝未认取，故今仍复漂泊无依。兹第八日，有饮血忿怒圣众，来现当汝前，当勿迷乱。而认取之。	Alas, noble son [name], listen without distraction! Previously, when the peaceful appearances of the Intermediate State of Dharmatā arose, you did not recognize them, and so you still wander without support. Now, on the eighth day, the blood-drinking wrathful holy assembly appears before you. Do not be confused; recognize it.
嗟！善男子（某某）：此大吉祥主尊为饮血佛部世尊，名“佛陀兮噜迦”。身深棕色，三面、六臂，四足展立。其面右白、左红、正面深棕色；周身光蕴，如火炽然。	Alas, noble son [name], listen well! On this eighth day, the Lord of Great Auspiciousness of the blood-drinking Buddha family, the Blessed One named Buddha Heruka, will appear. His body is dark brown. He has three faces, six arms, and stands with four legs outstretched. His right face is white,

	his left face red, and his central face dark brown. His whole body is enveloped in blazing fire-like light.
九目圆睁，怒视可怖；眉耸如电；獠牙外露，吼声大笑，作“阿拉拉”及“哈哈”声；又发“嘎呜”及宏大尖锐之声；头发红黄，炽然上竖；冠饰骷髅，象征日月；黑蛇及鲜显人头为身严。	His nine eyes are wide open, glaring wrathfully and fearfully; his brows rise like lightning; his fangs protrude; and he roars with laughter, making the sounds “a-la-la” and “ha-ha,” as well as “ga-u” and great, piercing cries. His red and yellow hair blazes upward. His crown is adorned with skulls symbolizing the sun and moon, while black serpents and freshly severed human heads adorn his body.
六手之中：右上持“轮”，右中持“钺”，右下持“剑”；左上持“铃”，左中持“颅”，左下持“犁”。	Of his six hands: the upper right holds a wheel, the middle right an axe, and the lower right a sword; the upper left holds a bell, the middle left a skull-cup, and the lower left a plow.
明母名“佛陀讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧“红螺”（红色螺贝之碗），内贮阳精，献于尊口，吮咂作响，并发轰声，犹如雷震。于金刚炽焰毛孔中，发出智火，熊熊有光；两足右卷左展，立于大鹏座上。	The consort, named Buddha Krodhīśvarī, embraces his body. With her right arm she clasps his neck, and in her left hand she holds a red conch-shell bowl containing male essence, which she offers to his mouth as he sucks it with a slurping sound and a thunderous roar. Wisdom-fire issues brilliantly from the pores within the blazing vajra flames. With his right leg bent and his left extended, he stands upon a garuḍa throne.
此乃从汝脑内“中央”所出，以如是状，现临汝前。汝当于彼，勿惊勿怖！勿生恐惧！当即认取为汝自证智身，即汝本尊；勿惊勿惧！实则仍为世尊“毗卢遮那”父母双身之体，故勿生畏怖；若能认取，立即解脱。	This emerges from the central region within your brain and appears before you in this form. Do not be startled or afraid; do not give rise to terror! Recognize it at once as the body of your own innate wisdom, as your own yidam. Do not be startled or fearful! In truth, it is still the united father-and-mother form of the Blessed One Vairocana. Therefore, do not be afraid. If you can recognize it, you will immediately attain liberation.
如上明告，认取为本尊已，即可交融无二，而证圆满受用佛身。	If these clear instructions are given and it is recognized as one's yidam, one may merge with it without duality and realize the complete sambhogakāya.
第九日诵法（在亡者死后第十三日，此日有佛二尊前来接引。）	Day Nine Recitation (On the thirteenth day after death, two Buddhas come to guide the deceased.)
又复于彼，怖而逃避，而不认者，则于第九日，有饮血金刚部世尊，前来接引。其指示法，当呼亡者之名，念	If one again recoils in fear and flees without recognizing it, then on the ninth day the Blessed

诵下文而告之曰：	One of the blood-drinking Vajra family will come to guide the deceased. For these instructions, call the deceased by name and recite the following, telling them:
嗟！善男子（某某），谛听勿乱！今第九日，有饮血金刚部世尊，名“金刚兮噜迦”。身深蓝色，三面、六臂，四足展立。其面右白、左红、正面兰色。	Alas, noble son [name], listen without distraction! Now, on the ninth day, the Blessed One of the blood-drinking Vajra family, named Vajra Heruka, will appear. His body is dark blue. He has three faces, six arms, and stands with four legs outstretched. His right face is white, his left face red, and his central face blue.
六手之中：右上持“杵”，右中持“颅”，右下持“钺”；左上持“铃”，左中持“颅”，左下持“犁”。明母名“金刚讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands: the upper right holds a vajra, the middle right a skull-cup, and the lower right an axe; the upper left holds a bell, the middle left a skull-cup, and the lower left a plow. The consort, named Vajra Krodhīśvarī, embraces his body. With her right arm she clasps his neck, and in her left hand she holds a red conch-shell bowl containing male essence, which she offers to his mouth. The two bodies embrace.
此乃从汝脑内东隅而出，来现汝前。汝当于彼，勿惊、勿怖，勿生恐惧！当认为汝自证智身，即汝本尊，故当认取，切勿生怖！实则仍为世尊“金刚萨　”父母双身之体，当起欣乐；若能认取，立即解脱。	This emerges from the eastern region within your brain and appears before you. Do not be startled or afraid; do not give rise to terror! Regard it as the body of your own innate wisdom, as your own yidam. Therefore, recognize it and do not be afraid! In truth, it is still the united father-and-mother form of the Blessed One Vajrasattva. Rejoice in it! If you can recognize it, you will immediately attain liberation.
如是明告，若认取为本尊，即可交融无二，而证圆满受用佛身。	If these clear instructions are given and it is recognized as one's yidam, one may merge with it without duality and realize the complete sambhogakāya.
第十日诵法（在亡者死后第十四日，此日有佛二尊前来接引。）	Day Ten Recitation (On the fourteenth day after death, two Buddhas come to guide the deceased.)
如上所示，亦有诸人，业障深重，遂于其境，生起怖畏，避而未证。今第十日，有饮血宝部世尊前来接引。其指示法，当呼亡者之名，念诵下文而告之曰：	As explained above, there are also people with grave karmic obstacles who give rise to fear in the face of these experiences, flee from them, and fail to realize them. Now, on the tenth day, the Blessed One of the blood-drinking Jewel family will come to guide the deceased. For these instructions, call the

	deceased by name and recite the following, telling them:
嗟！善男子（某某）：善自谛听！今第十日，有饮血宝部世尊、名“珍宝兮噜迦”。身深黄色，三面六臂，四足展立，其面右白、左红、正面深黄。	Alas, noble son [name], listen carefully! Now, on the tenth day, the Blessed One of the blood-drinking Jewel family, named Ratna Heruka, will appear. His body is dark yellow. He has three faces, six arms, and stands with four legs outstretched. His right face is white, his left face red, and his central face dark yellow.
六手之中：右上持“宝”，右中持“天杖”，右下持“棒”；左上持“铃”，左中持“颅”，左下持“钢叉”。明母名“珍宝讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands: the upper right holds a jewel, the middle right a celestial staff, and the lower right a club; the upper left holds a bell, the middle left a skull-cup, and the lower left a steel trident. The consort, named Ratna Krodhīśvarī, embraces his body. With her right arm she clasps his neck, and in her left hand she holds a red conch-shell bowl containing male essence, which she offers to his mouth. The two bodies embrace.
此乃从汝脑内南隅所出，来现汝前。汝当于彼，勿惊、勿怖、勿生恐惧！当认为汝自证智身，即汝本尊，当即认取，切勿生怖！实则仍为世尊“宝生如来”父母双身之体，故当虔敬信乐；若能认取，立即解脱。	This emerges from the southern quarter within your brain and appears before you. Do not be startled, afraid, or fearful of it! Recognize it as the body of your own realized wisdom—your yidam—and recognize it at once; do not be afraid! In truth, it is the father-and-mother union of the Blessed One Ratnasambhava Tathāgata. Therefore, revere it and delight in it with faith. If you recognize it, you will be liberated immediately.
如上明言实告，若认取为本尊，则可无二交融而证圆满受用佛身。	If this is clearly explained to you as above, and you recognize it as your yidam, you will merge with it inseparably and realize the Buddha-body of perfect enjoyment.
第十一日诵法（在亡者死后第十五日，此日有佛二尊前来接引。）	Day Eleven Recitation (On the fifteenth day after death, two Buddhas come to guide the deceased.)
又虽如上指示，然为习气所薰，生起怖畏，仍复逃避，不识为本尊而见为阎罗法王，故未证取；则第十一日，有饮血“莲花部”世尊前来接引。其指示法，当呼亡者之名，念诵下文而告之曰：	Although instructed as above, because one is imbued with habitual tendencies, fear arises and one again flees, failing to recognize it as one’s yidam and seeing it instead as Yama, the Dharma King. Thus one fails to attain recognition. Then, on the eleventh day, the blood-drinking Blessed One of the “Lotus Family” comes to guide the deceased. For these instructions, call the deceased by name, recite the following passage, and tell them:

嗟！善男子（某某）：谛听勿乱！今第十一日，有饮血“莲花部”世尊，名“莲花兮噜迦”。身深红色，三面、六臂、四足展立。其面右白、左青，正面深红。	Alas, noble son (so-and-so), listen attentively and do not be distracted! On this eleventh day, the blood-drinking Blessed One of the “Lotus Family,” named “Lotus Heruka,” appears. His body is dark red; he has three faces, six arms, and stands with four legs extended. His right face is white, his left face blue, and his central face dark red.
六手之中：右上持“莲”，右中持“天杖”，右下持“棒”；左上持“铃”，左中持“满血颅器”，左下持“兆鼗”。明母名“莲花讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，双身交抱。	Of his six hands, the upper right holds a lotus, the middle right a celestial staff, and the lower right a club; the upper left holds a bell, the middle left a skull-vessel filled with blood, and the lower left a ḍamaru. His consort, named “Lotus Krodhiśvarī,” embraces his body: with her right arm she encircles his neck, while in her left hand she holds a red conch filled with male semen and offers it to his mouth. The two embrace in union.
此乃从汝脑内西隅所出，来现汝前，汝当于彼，勿惊、勿怖、勿生恐惧！实则仍为世尊“无量光如来”父母双身，故当欣敬；若能认取，立即解脱。	This emerges from the western quarter within your brain and appears before you. Do not be startled, afraid, or fearful of it! In truth, it is the father-and-mother union of the Blessed One Amitābha Tathāgata. Therefore, rejoice in it and revere it. If you recognize it, you will be liberated immediately.
如是明告，当可认取为自本尊，则可交融无二，而证圆满受用佛身。	If this is clearly explained to you in this way, you will recognize it as your own yidam, merge with it inseparably, and realize the Buddha-body of perfect enjoyment.
第十二日诵法（在亡者死后第十六日，此日有佛二尊前来接引。）	Day Twelve Recitation (On the sixteenth day after death, two Buddhas come to guide the deceased.)
又虽如前指示，然为恶业习气，牵引于外，生起怖畏，仍复逃避，以不识为本尊，故不认取；则第十二日，有饮血“羯摩部”圣众，及在此日以后，又有八大“寒林”女神“吉坞哩玛”，八境兽首女神“颇罗闷玛”，兽面忿怒女神四门守护，及异类面首女神二十八自在女“汪鸠玛”等，前来接引；若不认取，即生怖畏；故当指示。	Although instructed as before, one is drawn outward by the habitual tendencies of evil karma; fear arises, and one again flees. Because one does not recognize these as one’s yidam, one fails to recognize them. Then, on the twelfth day, the blood-drinking assembly of the “Karma Family” comes to guide the deceased. Thereafter come the eight great charnel-ground goddesses, the eight animal-headed goddesses of the directions, the wrathful animal-faced female guardians of the four gates, and the twenty-eight powerful yoginīs, including the “Wangjiu Mothers,” who have diverse faces. If they are not recognized, fear immediately arises. Therefore, instruction must be given.

此时呼亡者之名，念诵下文而告之曰：	At this time, call the deceased by name, recite the following passage, and tell them:
嗟！善男子（某某）：今第十二日，有饮血羯摩部（梵文羯摩此云事业）世尊，名“羯摩兮噜迦”。身深绿色，三面、六臂，四足展立。其面右白、左红、正面深绿，现威猛可怖相。	Alas, noble son (so-and-so): on this twelfth day, the blood-drinking Blessed One of the Karma Family—karma being a Sanskrit word meaning activity—is named “Karma Heruka.” His body is dark green; he has three faces, six arms, and stands with four legs extended. His right face is white, his left face red, and his central face dark green. He manifests a fierce and terrifying aspect.
六手之中：右上持“剑”，右中持“天杖”，右下持“棒”；左上持“铃”，左中持“颅”，左下捧“犁”。明母名“羯摩讫洛底湿缚哩玛”，拥抱尊身；右搂尊颈，左捧红螺，内贮阳精，献于尊口，面合交抱。	Of his six hands, the upper right holds a sword, the middle right a celestial staff, and the lower right a club; the upper left holds a bell, the middle left a skull, and the lower left holds a plow. His consort, named “Karma Krodhiśvarī,” embraces his body: with her right arm she encircles his neck, while in her left hand she holds a red conch filled with male semen and offers it to his mouth. Their faces meet as they embrace in union.
此乃从汝脑内北隅所出，来现汝前，汝当于彼，勿惊、勿怖、勿生恐惧！当即认知为自证智身，即汝本尊，故当勿怖。实则仍为世尊“不空成就如来”父母双身之体，故当虔敬，深生渴仰；若能认取，立即解脱。	This emerges from the northern quarter within your brain and appears before you. Do not be startled, afraid, or fearful of it! Recognize it at once as the body of your own realized wisdom—your yidam—and do not be afraid. In truth, it is the father-and-mother union of the Blessed One Amoghasiddhi Tathāgata. Therefore, revere it and give rise to deep longing. If you recognize it, you will be liberated immediately.
如上明告，即可认知为自本尊，无二交融而证圆满受用佛身。	If this is clearly explained to you as above, you will recognize it as your own yidam, merge with it inseparably, and realize the Buddha-body of perfect enjoyment.
如是依上师所授口诀，认知为本体境相，唯是自内证智，譬如狮子之皮，若曾见者，知其为皮，立即释然；其有未明此系狮皮，即生恐怖；如为此人解说其义，指示明白，惊怖立除。此法亦尔。	Thus, in accordance with the essential instructions bestowed by the guru, recognize these as appearances of the fundamental nature, nothing but your own inner realized wisdom. It is like a lion’s skin: one who has seen it knows it to be skin and is immediately relieved; but one who does not know that it is lion skin becomes frightened. If its meaning is explained and clearly pointed out to such a person, the fear immediately vanishes. So it is with this Dharma.

饮血圣众，身形庞大，肢体粗壮，量等虚空，当其现前，定生惊怖。若闻此教授，明白指示，无间即证为本体境相，或认为自之本尊，则生前所修之明光（子光），及后起自然之明光（母光），子母两光会遇，于朗然释然中，如遇故知，恍然大悟。若不得此教授，虽诸贤者，亦复难免退堕，流转生死大海而已。	The blood-drinking assembly is immense in form, with massive limbs, as vast as space; when it appears, fear will certainly arise. But if one hears these instructions and receives clear guidance, one immediately realizes it as an appearance of the fundamental nature or recognizes it as one's own yidam. Then the clear light cultivated during life, the son clear light, and the naturally arisen clear light thereafter, the mother clear light, meet. In lucid relief, like meeting an old acquaintance, one awakens suddenly to realization. Without these instructions, even worthy persons can scarcely avoid falling back and revolving in the great ocean of birth and death.
第十三日诵法（在亡者死后第十七日，此日有佛十六尊前来接引。）	Day Thirteen Recitation (On the seventeenth day after death, sixteen Buddhas come to guide the deceased.)
尔后有八大“寒林”“吉坞哩玛”，及种种面形兽首女神“颇罗闷玛”，皆从亡者脑中出现，来临其前；其指示法，当呼亡者之名，念诵下文而告之曰：	Thereafter, the eight great charnel-ground goddesses and the various animal-headed goddesses all emerge from the deceased's brain and appear before them. For these instructions, call the deceased by name, recite the following passage, and tell them:
嗟！善男子（某某）：谛听勿乱！今汝脑中八方位，复出八尊“吉坞哩玛”，来现汝前，汝当于彼，勿生怖畏！详述如下：	Alas, noble son (so-and-so), listen attentively and do not be distracted! From the eight directions in your brain, eight goddesses now emerge and appear before you. Do not be afraid of them! They are described in detail as follows:
汝脑东隅：出白色“吉坞哩玛”，右手高举人尸骨杖，左手持颅，满贮鲜血，来现汝前；	From the eastern quarter of your brain emerges the white “Jiwuli Mother,” holding aloft a human corpse-bone staff in her right hand and a skull filled with fresh blood in her left; she appears before you.
汝脑南隅，出黄色“资坞哩玛”，手张弓矢。	From the southern quarter of your brain emerges the yellow “Ziwuli Mother,” holding a drawn bow and arrow.
汝脑西隅：出红色“波罗谟诃玛”，手持“摩羯幢”；	From the western quarter of your brain emerges the red “Bolomohe Mother,” holding a makara banner.
汝脑北隅：出黑色“培多梨玛”，右手持杵，左手持颅盖，满贮鲜血；	From the northern quarter of your brain emerges the black “Peiduo-li Mother,” holding a vajra in her

	right hand and a skullcap filled with fresh blood in her left.
汝脑东南隅：出红黄色“布斯迦私玛”，右手持“人肠”，左手取食；	From the southeastern quarter of your brain emerges the reddish-yellow “Busijiasi Mother,” holding human entrails in her right hand and taking food with her left.
汝脑西南隅：出深绿色“伽斯摩哩玛”，右手持颅盖，满贮鲜血，左手持杵搅动，现威吓状，取而饮之；	From the southwestern quarter of your brain emerges the dark-green “Jiasimoli Mother,” holding a skullcap filled with fresh blood in her right hand and stirring it with a vajra in her left, threateningly taking it up and drinking it.
汝脑西北隅；出淡黄色“赞驮哩玛”，裂人身首，右手摘取其心，左手食其躯体；	From the northwestern quarter of your brain emerges the pale-yellow “Zhandali Mother,” tearing apart a human corpse; with her right hand she plucks out its heart, and with her left she eats its body.
汝脑东北隅：出深黄色“斯迷奢梨玛”，撕裂腐尸身首，取而食之。	From the northeastern quarter of your brain emerges the dark-yellow “Simisheli Mother,” tearing apart a decaying corpse and eating it.
以上八方位所住之“吉坞哩玛”，亦围绕五方饮血部尊，从汝脑中现出，而临汝前；汝当于彼，勿怖勿畏！	These “Jiwuli Mothers” abiding in the eight directions also surround the blood-drinking deities of the five directions. They emerge from your brain and appear before you. Do not be afraid or fearful of them!
嗟！善男子（某某）：其在外围（即上说之八方位之外）复有八境兽首女神“颇罗闷玛”出现汝前：	Alas, noble son (so-and-so): beyond this outer circle—that is, beyond the eight directions described above—there further appear before you the eight animal-headed goddesses of the directions, the “Poluomen Mothers”:
东：有深紫色“狮首僧贺女”，双手交叉，口衔死尸，摇震鬃发；	In the east is the dark-purple lion-headed “Senghe Maiden,” her hands crossed, a corpse held in her mouth, shaking her mane.
南：有红色虎首“毗耶讫哩目　女”，双手下叉，目睛凝视，露齿蹙眉；	In the south is the red tiger-headed “Viyaghrimukha Maiden,” her hands crossed downward, staring intently with bared teeth and furrowed brows.
西：有黑色狐首“悉哩罗目　女”，右举利刃，左持人肠，咀食吮血；	In the west is the black fox-headed “Sirilamukha Maiden,” raising a sharp blade in her right hand and holding human entrails in her left, chewing them and sucking blood.

北：有深兰色狼首“湿缚南目　女”，双手撕尸，目睛凝视；	In the north is the dark-blue wolf-headed “Śvanamukha Maiden,” tearing apart a corpse with both hands and staring intently.
东南：有淡黄色鹫首“讫哩陀目　女”，肩负巨尸，手举骸骨；	In the southeast is the pale-yellow vulture-headed “Kṛtamukha Maiden,” carrying a huge corpse on her shoulder and raising bones in her hand.
东北：有兰色枭首“呼鲁目　女”，右手持杵，左手举刀，割食人肉；	In the northeast is the blue owl-headed “Hulumukha Maiden,” holding a vajra in her right hand and raising a knife in her left, cutting and eating human flesh.
西南：有深红色鸱　首“冈迦目　女”，亦负巨尸；	In the southwest is the dark-red owl-headed “Gaṅgamukha Maiden,” likewise carrying a huge corpse.
西北：有黑色鸦首“　　目　女”，左举颅盖，右持利剑，割取心肝。	In the northwest is the black crow-headed “Kākamukha Maiden,” raising a skullcap in her left hand and holding a sharp sword in her right, cutting out hearts and livers.
以上八境兽首女神“颇罗闷玛”、亦复围绕五饮血尊，从汝脑中现出而临汝前；汝当于彼，勿怖勿畏！当知任何一切所显现者，皆当认取为本来境相，证智力用。	These eight animal-headed goddesses of the directions, the “Poluomen Mothers,” also surround the five blood-drinking deities. They emerge from your brain and appear before you. Do not be afraid or fearful of them! Know that whatever appears must all be recognized as appearances of the original nature, the functioning of realized wisdom.
第十四日诵法（在亡者死后第十八日，此日有佛三十六尊前来接引。）	Day Fourteen Recitation (On the eighteenth day after death, thirty-six Buddhas come to guide the deceased.)
嗟！善男子（某某）：此第十四日者（按、此句英译本有，藏本无。）有兽面忿怒女神四门守护，自汝脑中，出现于外，现临汝前，亟当认取；详如下述：	Alas, noble son (so-and-so): on this fourteenth day —note: this sentence is found in the English translation but not in the Tibetan text—the wrathful animal-faced goddesses who guard the four gates emerge outwardly from your brain and appear before you. You must recognize them at once. They are described as follows:
汝脑东隅：出白色“虎面女”，右手持钩，左举“红颅”，满贮鲜血；	From the eastern quarter of your brain emerges the white “Tiger-Faced Maiden,” holding a hook in her right hand and raising a red skull filled with fresh blood in her left.
汝脑南隅：出黄色“豕面女”，手持“　索”，	From the southern quarter of your brain emerges the yellow “Pig-Faced Maiden,” holding a noose.

汝脑西隅：出红色“狮面女”，手中持“锁”，	From the western quarter of your brain emerges the red “Lion-Faced Maiden,” holding a chain.
汝脑北隅：出绿色“蛇面女”，手中持“铃”，	From the northern quarter of your brain emerges the green “Snake-Faced Maiden,” holding a bell.
以上四女，左手均持满血颅器。此四门守护忿怒女，皆自汝脑中出现，当知即汝本尊，故当认取。	Each of these four women holds a skull-vessel filled with blood in her left hand. These wrathful female guardians of the four gates all emerge from your brain. Know that they are your yidams, and therefore recognize them.
嗟！善男子（某某）：三十忿怒相“兮鲁迦”之外围，复有异类面首二十八瑜伽自在女“汪鸠玛”，形相面首各异，手持种种兵器，自汝脑中来现汝前；汝当于彼，勿生怖畏，一切所现，皆当认取为汝本来境证智力用；临此时机，正逢阻碍大利时，当细加审量，故当忆念上师教授！	Alas, noble son (so-and-so): beyond the circle of the thirty wrathful Herukas, there further appear before you twenty-eight powerful yoginīs, the “Wangjiu Mothers,” with diverse and unusual faces, holding various weapons. They emerge from your brain and appear before you. Do not be afraid of them. Recognize all that appears as the functioning of the realized wisdom of your original nature. At this critical moment, when the greatest obstruction is encountered, carefully discern them. Therefore, recollect the guru’s instructions!
嗟！善男子：汝脑之东，出：深紫色“牛首罗刹女”，手中持“杵”及“颅器盖”；红黄色“蛇首梵天女”，手执“莲花”。	Alas, noble son: from the east of your brain emerge the dark-purple “Ox-Headed Rākṣasī,” holding a vajra and a skull-vessel lid; and the reddish-yellow “Snake-Headed Brahmā Maiden,” holding a lotus.
墨绿色“豹首大天女”手执“钢叉”，青色“猿首欲天女”，手中执“轮”，红色“熊首童贞女”，手执“短矛”，白色“ 首帝释女”，手执“串肠”。如是东方六瑜伽自在女，皆自汝脑东隅而出，现在汝前；汝当于彼，勿生怖畏！	A dark-green “Leopard-Headed Great Goddess,” holding a “trident”; a blue “Monkey-Headed Desire Goddess,” holding a “wheel”; a red “Bear-Headed Virgin Goddess,” holding a “short spear”; and a white “Brown-Bear-Headed Indra Goddess,” holding a “string of intestines.” Thus the six Yoginīs of the East emerge from the eastern corner of your brain and appear before you. Do not be afraid of them!
嗟！善男子：汝脑之南，出：黄色“蝙蝠首金刚女”，手举“利刃”，红色“摩竭鱼首寂静女”，手执“宝瓶”，红色“蝎首甘露女”，手执“莲花”，白色“鹞首月明女”，手中执“杵”，绿色“狐首持棍女”，手中执“棍”，深黄色“虎首罗刹女”，手执“血颅”。	Alas, noble son! From the south of your brain emerge: a yellow “Bat-Headed Vajra Goddess,” raising a “sharp blade”; a red “Makara-Headed Peaceful Goddess,” holding a “treasure vase”; a red “Scorpion-Headed Nectar Goddess,” holding a “lotus”; a white “Kite-Headed Moonlight Goddess,” holding a “vajra”; a green “Fox-Headed Staff-Bearing Goddess,” holding a “staff”; and a dark-yellow “Tiger-Headed Rākṣasī Goddess,” holding a “blood-filled skull.”

如是南方六瑜伽自在女，皆自汝脑南隅而出，现在汝前；汝当于彼，勿生怖畏！	Thus the six Yoginīs of the South emerge from the southern corner of your brain and appear before you. Do not be afraid of them!
嗟！善男子：汝脑之西，出：墨绿色“鹫首肉食女”，手中持“棍”；红色“马首欢喜女”，手执“体腔”；白色“鹏首大力女”，手中执“杖”；黄色“犬首罗刹女”，一手持“杵”，一以“刀”割；红色“戴胜鸟首爱染女”，手张弓矢，绿色“麋首护财女”，手执“宝瓶”。	Alas, noble son! From the west of your brain emerge: a dark-green “Vulture-Headed Flesh-Eating Goddess,” holding a “staff”; a red “Horse-Headed Joyful Goddess,” holding a “body cavity”; a white “Roc-Headed Great-Power Goddess,” holding a “rod”; a yellow “Dog-Headed Rākṣasī Goddess,” holding a “vajra” in one hand and cutting with a “knife” in the other; a red “Hoopoe-Headed Passionate Goddess,” drawing a bow and arrow; and a green “Elk-Headed Wealth-Protecting Goddess,” holding a “treasure vase.”
如是西方六瑜伽自在女，皆自汝脑西隅而出，现在汝前；汝当于彼，勿生怖畏！	Thus the six Yoginīs of the West emerge from the western corner of your brain and appear before you. Do not be afraid of them!
嗟！善男子：汝脑之北，出蓝色“狼首风神女”，手展旌旗；红色“羊首妙　女”，手持“人签”（刺人的一种尖杆刑具。）；黑色“豕首亥女”，手持“齿索”（以齿穿贯之绳索。	Alas, noble son! From the north of your brain emerge: a blue “Wolf-Headed Wind Goddess,” unfurling a banner; a red “Sheep-Headed Wondrous-Garland Goddess,” holding a “human spike” (a pointed implement for piercing people); and a black “Boar-Headed Hai Goddess,” holding a “toothed cord” (a cord passed through the teeth).
）红色“鸦首金刚女”，手持“孩尸”；墨绿色“象首大鼻女”，手持“巨尸”，饮其颅盖之血；青色“蛇首水天女”，手持“蛇索”。如是北方六瑜伽自在女，皆自汝脑北隅而出，现在汝前；汝当于彼，勿生怖畏！	A red “Crow-Headed Vajra Goddess,” holding a “child’s corpse”; a dark-green “Elephant-Headed Great-Nose Goddess,” holding a “great corpse” and drinking blood from its skullcap; and a blue “Snake-Headed Water Goddess,” holding a “snake lasso.” Thus the six Yoginīs of the North emerge from the northern corner of your brain and appear before you. Do not be afraid of them!
嗟！善男子：此外复有四门守护四瑜伽女，从汝脑中来现汝前。	Alas, noble son! In addition, four Yoginīs who guard the four gates emerge from your brain and appear before you.
汝脑东隅，出白色“杜鹃首金刚女”，手中持“钩”；汝脑南隅，出黄色“山羊金刚女”，手中持“索”；汝脑西隅，出红色“狮首金刚女”，手中持“锁”；汝脑北隅，出绿色“蛇首金刚女”，手中持“铃”。此四门四瑜伽女，皆自汝脑中出，而来现前。以上二十八自在女，亦为“兮噜迦”忿怒尊自生之身力用所现，故当认取。	From the eastern corner of your brain emerges a white “Cuckoo-Headed Vajra Goddess,” holding a “hook”; from the southern corner emerges a yellow “Goat Vajra Goddess,” holding a “lasso”; from the western corner emerges a red “Lion-Headed Vajra Goddess,” holding a “chain”; and from the northern corner emerges a green “Snake-Headed Vajra

	Goddess," holding a "bell." These four gate-guarding Yoginīs all emerge from your brain and appear before you. The foregoing twenty-eight sovereign goddesses are manifestations of the self-arisen power and function of the wrathful deity Heruka; therefore, you should recognize them.
嗟！善男子！自“法身”空寂之分，而现“寂”相之尊，当知即汝本来面目；自“法身”显明之分，而现“怒”相之尊，故当认知。当汝脑中出五十八尊饮血圣众，现临汝前之时，若了知一切所现，皆是自内证智之本光，无间即与饮血之尊无二交融而证佛位。	Alas, noble son! From the empty and quiescent aspect of the dharmakāya appear the peaceful deities; know that they are your Original Face. From the luminous aspect of the dharmakāya appear the wrathful deities; therefore, recognize them. When the fifty-eight blood-drinking sacred deities emerge from your brain and appear before you, if you understand that all appearances are the original light of your own inner realized wisdom, you will immediately merge inseparably with the blood-drinking deities and realize Buddhahood.
嗟！善男子：若不当下认取，汝则对之必然惊惶欲遁，复受大苦而难解脱；若不如是认取，则见一切饮血圣众为阎罗法王，而于饮血本尊，生起怖畏，震　闷绝，本体境相，认为魔相，遂沦生死之海；若能不怖不畏，则证佛位矣。	Alas, noble son! If you do not recognize them at once, you will inevitably be frightened and seek to flee, again undergoing great suffering and finding liberation difficult. If you do not recognize them thus, you will see all the blood-drinking sacred deities as Yama, the Dharma King, and become fearful of the blood-drinking yidams; terrified and fainting away, you will take the appearances of your own nature to be demonic appearances and thus sink into the ocean of birth and death. But if you are without fear, you will realize Buddhahood.
嗟！善男子！此诸“寂”“怒”两部圣众：身形大者，量等虚空；身量中者，量等“须弥”；下者，亦等自身累积十八倍之高。汝当于彼，勿生恐惧。	Alas, noble son! Among these sacred assemblies of peaceful and wrathful deities, those of great size are as vast as space; those of medium size are as vast as Mount Sumeru; and even the smaller ones are eighteen times the accumulated height of your own body. Do not be afraid of them.
对于“情”“器”世间，现为光体，一切境相，现为光身，皆当认为自内证智本来光明，自光与身，无二交融而证佛位。佛子！汝所见者，随起任何可惊惧相，皆当证认为自识所现，勿生怖畏；皆当认取明光为自内证智本光。若如是认取，当下即身成佛无疑；所谓“刹那即证等觉”，即此时也；故当至心信受。	The sentient and material worlds appear as bodies of light, and all appearances manifest as forms of light. You should recognize them all as the innate luminosity of your own inner realized wisdom. When your own light and body merge inseparably, you will realize Buddhahood. Child of the Buddha! Whatever terrifying appearances arise before you, recognize them all as manifestations of your own consciousness; do not be afraid. Recognize the

	clear light as the original light of your own inner realized wisdom. If you recognize it thus, you will undoubtedly attain Buddhahood in this very body at once. This is what is meant by “realizing equal enlightenment in an instant.” Therefore, accept it with wholehearted faith.
嗟！善男子：汝于此时，若不认取而惊怖者，则一切“寂部”之尊，现为依怙“嘛哈嘎拉”（藏密大护法神，即“大黑天”。）之身；一切“怒部”之尊，现为“阎罗法王”之身；本来境相，转成魔相，遂沦生死苦海。	Alas, noble son! At this time, if you fail to recognize them and become frightened, all the deities of the peaceful assembly will appear in the form of the protector Mahākāla (the great Dharma protector of Tibetan Esoteric Buddhism, the “Great Black One”), and all the deities of the wrathful assembly will appear in the form of Yama, the Dharma King. The appearances of your own nature will turn into demonic appearances, and you will sink into the bitter ocean of birth and death.
嗟！善男子：汝若不能认识本相，纵复精娴一切经论，历劫修法，终不成佛；若认识本相，可藉一精要之点及一字句，而证佛位；若不认识本相，死后无间于“法性中有”时，即现有“阎罗王”之身；阎罗法王、身形大者，量等虚空；中者亦等“须弥山王”；下者亦当汝身累积十八倍之高；为数无量，充塞世间，而现汝前。	Alas, noble son! If you cannot recognize the true aspect, then even if you are thoroughly versed in all sūtras and treatises and practice the Dharma for kalpas, you will ultimately not attain Buddhahood. If you recognize the true aspect, a single essential point and a single word or phrase can enable you to realize Buddhahood. If you do not recognize the true aspect, then immediately after death, in the Intermediate State of Dharmatā, the form of the King of Yama will appear. The great forms of Yama, the Dharma King, are as vast as space; the medium ones are as vast as the king of Mount Sumeru; and even the smaller ones are eighteen times the accumulated height of your own body. Countless in number, they fill the world and appear before you.
其相咬唇切齿，目如玻璃，头发上绾，巨腹细腰，束发结顶，手持刑板，口发杀……声，饮啖脑髓，撕裂身首，剜食心脏，以如是相，充塞世间，而来汝前。	They bite their lips and gnash their teeth; their eyes are like glass, their hair bound upward, their bellies huge and waists slender. Their hair is tied in topknots, and they hold instruments of punishment in their hands. Their mouths emit cries of “Kill!” They drink and devour brains, tear bodies and heads apart, and gouge out and eat hearts. In such forms, they fill the world and come before you.
嗟！善男子：如是境相现前之时，汝当勿怖，勿生恐惧。要知汝今自身，已成为“习气意生之身”，虽逢砍杀，亦不致死，实则乃汝空性本色，故当勿惧。	Alas, noble son! When such appearances arise before you, do not be afraid and do not give rise to fear. Know that your present body has become a body born of habitual tendencies and mind.

	Though you encounter cutting and slaughter, you will not die. In truth, it is the very nature of your emptiness; therefore, do not be afraid.
即所现之阎罗王等，亦从汝自内证智之本光中之所起现，故无实体可得；空性于空，无隙可乘也。除汝证智力用所现外，所有“寂静”“忿怒”“饮血”诸部，及异类面首形相、虹光、阎罗诸可怖之像，决无实体可得。	The King of Yama and the like who appear are likewise manifestations arising from the original light of your own inner realized wisdom; therefore, they have no substantial reality to be found. Emptiness cannot be harmed by emptiness. Apart from the manifestations of the power and function of your realized wisdom, none of the peaceful, wrathful, or blood-drinking assemblies, nor the various forms with animal heads, rainbow light, Yama, or other terrifying images, has any substantial reality to be found.
若能如是认取，则一切怖畏，当下释然，即可无二交融而成佛矣。若或不能认取，则当自念云：“此乃我之本尊，前来接引，拔我出离中有险峡，故当皈依”。又必深心信乐，忆念三宝，随念汝所自奉之本尊（如亡者生前不修密法，无自己一定之本尊，则以观世音菩萨为其本尊可也。），并呼圣号，唱云：	If you can recognize them thus, all fear will immediately be dispelled, and you will merge inseparably with them and realize Buddhahood. But if you cannot recognize them, reflect to yourself: “These are my yidams, who have come to guide me and draw me out of the perilous passage of the intermediate state; therefore, I should take refuge in them.” You must also have deep faith and joyful trust, recollect the Three Jewels, and recall the yidam you yourself revered during life (if the deceased did not practice Esoteric Buddhism during life and had no fixed personal yidam, Avalokiteśvara Bodhisattva may be taken as that person’s yidam). Then invoke the sacred name and chant:
本尊圣者，祈垂听许！ 我今漂泊，“中有”难中，	Holy yidam, I pray that you will hear and grant this! I now wander amid the hardships of the intermediate state;
惟祈圣者，速来拯救； 大悲摄受，护持于我！	I pray only that you will swiftly come to rescue me; receive me in great compassion and protect me!
又当忆今汝之上师名号，作启请云：	You should also recall the name of your guru and make this invocation:
我今漂泊“中有”，惟祈速来拯救，不舍大悲，垂赐恩怙。	I now wander in the intermediate state. I pray that you will swiftly come to rescue me; do not forsake your great compassion, but bestow your gracious protection upon me.
又当对于饮血部圣众，祈请发愿；随我念诵下偈：	You should also make prayers and aspirations to the sacred assembly of blood-drinking deities.

	Recite the following verse after me:
呜呼！	Alas!
习气炽盛漂泊中有时　恐惧怖畏境相当舍弃	When I wander in the intermediate state, with habitual tendencies raging, may terrifying and fearsome appearances be cast aside.
唯愿寂怒圣众前引导　法界自在忿怒母后护	May the peaceful and wrathful sacred assemblies guide me before, and may the wrathful mothers, sovereign in the dharma realm, protect me behind.
祈请度脱中有怖畏峡　送我往登正等觉佛位	I pray that they will ferry me across the perilous passage of fear in the intermediate state and send me upward to the Buddha-stage of perfect enlightenment.
我今独行别离诸亲友　现前惟有自心映空相	Now I travel alone, separated from all my relatives and friends; before me are only empty images reflected by my own mind.
恳祈诸佛大悲力救拔　愿除中有诸怖畏恐惧	I earnestly pray that the Buddhas will rescue me with the power of great compassion; may all fears and terrors of the intermediate state be removed.
当兹所现五智光明时　勿怖勿惧认识为本相	When the light of the five wisdoms appears, may I not be frightened or afraid, but recognize it as my true aspect.
寂怒两部身相起现时　坚信勿怖认取为中有	When the forms of the peaceful and wrathful assemblies appear, may I have firm faith, be without fear, and recognize them as the intermediate state.
倘缘业力备受诸苦时　愿本尊天消除我苦厄	If, through karma, I must undergo every kind of suffering, may the yidam deities remove my afflictions and hardships.
法性本尊如千雷震时　愿即转成六字大明声	When the dharmatā yidams sound like a thousand crashing thunders, may they at once be transformed into the sound of the Six-Syllable Great Bright Mantra.
业力追逐失所救护时　愿大悲尊为我作依怙	When karma pursues me and I lack protection, may the Great Compassionate One become my refuge.
任为业习所受苦痛时　愿证净光安乐三摩地	When I suffer pain through karmic habits, may I realize the samādhi of blissful pure light.
五大种界不与我为敌　愿我得见五部佛刹土	May the realms of the five great elements not become hostile to me; may I behold the pure lands

	of the five Buddha families.
如是虔敬殷重发愿，则一切恐怖，定即消失，决定证报身佛位，故极重要；至心念诵三至七次，纵亡者罪业如何重大，福缘如何劣弱，其不解脱者，未之有也。若竟有其人，虽经多次为之作法，然仍未认取而得救度者，以后即入“后期中有”，即“轮回中有”。其指示法，详下卷。	If one makes such aspirations with reverence and earnestness, all terror will certainly disappear at once, and one will definitely realize the Buddhahood of the sambhogakāya. Therefore, this is of the utmost importance. Recite it wholeheartedly three to seven times. No matter how grave the deceased’s karmic offenses or how meager their blessings and affinities, there has never been one who did not attain liberation. Yet if there should be someone who, even after the ritual has been performed for them many times, still fails to recognize and thus receive deliverance, they will subsequently enter the later intermediate state, namely, the Intermediate State of Becoming. Its instructions are explained in detail in the following volume.

己、综述本法之胜妙功德

F. Summary of the Sublime Merits of This Dharma

本密法乃一切法中续部心要，中有教授要诀，仅由耳闻即得解脱。若获目见，亦得解脱。凡在临命终时，多为每一种习气之所惑乱，除此“听闻解脱密法”，更无其他方便。	This esoteric teaching is the heart essence of the tantric teachings among all dharmas, the essential instruction on the intermediate state: liberation is attained simply through hearing it. If one sees it, one likewise attains liberation. At the time of death, people are generally confused by every kind of habitual tendency. Apart from this Esoteric Teaching of Liberation Through Hearing, there is no other expedient means.

惟诸胜上修行人，平日熟修薰习，于证智上，曾有指证及觉受者，到身心分离时，法性显现，则于“死位中有”明光初现之时，在认识上极为有力，故此法当于在生之时，奉为课诵，明记勿忘，是为至要！并于此文字句义，涵泳	As for practitioners of the highest capacity, if they have long cultivated and become familiar with the practice, have received pointing-out instruction and experiential realization concerning the wisdom of realization, then, when body and mind separate and dharmatā manifests, their recognition is especially powerful at the first appearance of the clear light in the intermediate state at the time of death. Therefore, while still alive, they should adopt this teaching as a daily recitation and commit it to memory without forgetting it. This is of the utmost importance. They should also immerse themselves in the words and meanings of this text.
玩味，通达了解，如理作意，三时念诵，习以为常；如能明白句义，牢记于心，纵有百鬼驱逐，于此句义亦不忘失。若复有人，经过一次听闻，虽其人曾积无间大罪，亦得解脱。	They should ponder them until they thoroughly understand them, attend to them in accordance with the Dharma, recite them at the three times of day, and make this their habitual practice. If they understand the meaning of the sentences clearly and keep them firmly in mind, then even if a hundred ghosts were to drive them away, they would not forget the meaning of these sentences. Moreover, anyone who hears this teaching even once may attain liberation, even if that person has accumulated the gravest uninterrupted offenses.
故对此微妙密法，当于大众中，广为朗诵，令其一度听闻。虽复不解其义，但在“中有”时，自内证智，豁然开朗，记忆力强，较在生前，超过九倍，其在尔时，一字亦不忘失而能记忆。	Therefore, this subtle and wondrous esoteric teaching should be widely recited aloud before an assembly, so that people may hear it once. Even if they do not understand its meaning, when they are in the intermediate state, their inner wisdom of realization will suddenly become lucid, and their power of memory will be nine times greater than it was during life. At that time, they will be able to remember every word without forgetting a single one.
故当于世间之人，广为详说；诸病人前，当为朗诵；亡者耳旁，亦当朗诵。对此妙法，广为流通，有缘之人逢遇此法，极为庆幸！其有未积善根资粮，或未净垢障者，甚难遭遇，纵使得遇，亦难容心信受，坐失大利而已。凡有阅此法者，仅需对之不起颠倒妄见，即可解脱，是故对之极宜珍重！	Therefore, it should be explained widely and in detail to people in the world; it should be recited aloud before the sick; and it should also be recited beside the ears of the deceased. This wondrous teaching should be disseminated widely. Those with karmic affinity who encounter this teaching are exceedingly fortunate. Those who have not accumulated the provisions of wholesome roots, or have not purified their defilements and obscurations, will find it very difficult to encounter

	it. Even if they do encounter it, they will find it difficult to accept it with faith, and will merely lose this great benefit. Anyone who reads this teaching need only refrain from giving rise to inverted and deluded views concerning it in order to attain liberation. Therefore, it should be treasured most highly.
法性中有指示终。	End of the Instructions on the Intermediate State of Dharmatā.

正编下卷　轮回中有教授

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

皈敬偈	Verse of Homage
皈命依怙尊　上师及三宝	I take refuge in the venerable protectors: the guru and the Three Jewels.
愿慈悲摄受　中有得解脱	May they compassionately receive us, that liberation may be attained in the intermediate state.
上卷中有教授，已至法性中有，兹当开演轮回中有解脱法。	The instructions on the intermediate state in the first volume have reached the intermediate state of Dharmatā; we shall now expound the method of liberation in the intermediate state of becoming.

第一章　死后之境界

Chapter 1: The Realm After Death

前卷关于法性中有，经已详细导示。除已能了悟真实法相及具净行善业之人、如说实行而得解脱者外，然仍有未能了悟及具恶业之人，缘于业力炽盛，不解实相；或为业力所牵，恐惧怖畏；虽经导示，自失得度之机，延至二七终了、而仍未能证入者，当诵下文，印入其心。	The preceding volume has already given detailed instructions concerning the intermediate state of Dharmatā. Yet there are still those who have not realized the true nature of dharmas and who possess evil karma, apart from those who have realized it and possess pure conduct and wholesome karma, and those who have practiced as instructed and attained liberation. Because their karmic force is intense, they do not understand reality; or, carried along by karmic force, they are terrified and fearful. Although they have received the instructions, they themselves lose the opportunity for liberation. If, by the end of the second seven-day period, they still have not attained recognition, recite the following text so that it may be impressed upon their minds.

甲、中有身之生起及其特能

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

作法者，先于三宝前，尽力设供，如法举诵启请诸佛菩萨加被等偈，悉照前卷“诵法实施”中所规定，应呼亡者之名，如下导示，三至七遍。	The ritual officiant should first make offerings before the Three Jewels to the best of their ability, and in accordance with the Dharma recite such verses as the Verses Invoking the Blessings of All Buddhas and Bodhisattvas. In every respect follow the provisions set forth under “Conducting the Recitation” in the preceding volume: call the deceased by name and recite the following instructions three to seven times.
【导示一】	[Instruction 1]
善男子（某某）：谛听勿乱！人于死后，沦入地狱，或生天道，乃至转成“中有之身”，如是名为“超常之身”。	Good son (so-and-so), listen carefully and do not be distracted! After death, a person may fall into hell, or be born in the heavenly realms, or become an “intermediate-state body.” This is called an “extraordinary body.”
汝于死后，初则经过三日半或四日之昏迷，迨汝苏醒，经历“法性中有”“寂相”“怒相”诸部圣众，智光炳	After death, you first pass through three and a half or four days of unconsciousness. When you

照，种种示现，方便接引，惜汝愚而无知，惧不证入，蹉跎自误迄至今时，犹自以为如梦初醒，同时转成发光之体，类似生前所具之色身，此如密典教示偈云：	awaken, you encounter the assemblies of holy beings in the Intermediate State of Dharmatā—the peaceful and wrathful deities. Wisdom-light shines brilliantly; various manifestations appear as skillful means to guide you. Yet, regrettably, being ignorant and unaware, you feared to attain recognition. Delaying and misleading yourself, you have come to the present moment, still thinking that you have only just awakened from a dream. At the same time, you have become a luminous body, resembling the physical body you possessed in life. As a verse of esoteric scripture teaches:
当得相似幻色身　类乎前身当生身	You will obtain an illusory form resembling your former body, the body in which you are to be born.
六根觉能齐赋有　行动无碍任游行	The perceptive capacities of the six sense faculties are all fully endowed; you travel freely, unobstructed in movement.
具有业通神变力　同类天净眼见形	You possess karmically derived supernormal powers and transformations; those of the same kind are seen by heavenly pure eyes.
此偈教示，即今汝之现在境相也。发光之体，经文解为“类乎前身当生身”，意指亡者将赋之身，恰如前世宿业所感，亦得相当福报庄严相似之身，名曰：“意生之身”。惟幻不实，随业而转。	This verse teaches precisely the appearances you now experience. The luminous body is explained in the scriptures as “the body in which you are to be born, resembling your former body.” This means that the body the deceased will assume resembles the body adorned by the corresponding blessings brought about by the past karma of a previous life. It is called a “mind-born body.” Yet it is illusory and unreal, and turns according to karma.
故如汝因己前业力当感生天趣，天趣境相，立即现前。或生修罗道、人道、傍生道、饿鬼道、地狱道，各道境相，无不随感而现，此皆由业感果，如影随形。	Thus, if through your own past karmic force you are destined to be born in the heavenly realm, the appearances of that realm immediately manifest before you. Or, if you are to be born in the realm of asuras, humans, animals, hungry ghosts, or hell beings, the appearances of each realm likewise manifest in accordance with what you are to experience. All this is karmic fruition, like a shadow following its form.
所谓“类乎前身”者，“前身”二字，隐指汝死后三日半或四日前之血肉色身；“当生”二字，则指所感将来投生之处情景。是以经句“类乎前身当生身”，应即解为类乎已弃之色身，与夫将来重复受生应赋之色身。	What is meant by “resembling your former body”? The words “former body” implicitly refer to the flesh-and-blood physical body you had until three and a half or four days after your death. The words

	“to be born” refer to the circumstances of the place in which you will be reborn. Therefore, the scriptural phrase “the body in which you are to be born, resembling your former body” should be understood as referring both to the physical body you have cast aside and to the physical body you will assume when you are born again in the future.
惟汝如遇有如是生身境相，无论如何，勿起贪求生身之念，亦勿怯弱；设因怯弱而生贪求，则汝又将沦入生死轮回之中，受苦无休矣。	Whenever you encounter such appearances of a body to be born, do not, under any circumstances, give rise to desire for such a body, nor should you be timid or fearful. If fear gives rise to craving, you will again fall into the cycle of birth and death and suffer without end.
迄至昨日，汝仍不悟“法性中有”，以致漂泊至今，尚无归宿之所。今者汝当依奉上师所传教授，心不散乱，善自安止，任运无为，则自内证智，元明光照之境，自得现前。果能如是，自得解脱，不再蹈入受生胎门。	Until yesterday, you still had not recognized the Intermediate State of Dharmatā, and so have wandered until now, without a place of refuge. You should now follow the instructions transmitted by your guru. Do not let your mind become scattered; settle yourself well, and allow things to be naturally as they are, without contrivance. Then the realm of wisdom you inwardly realize—the primordial clear light—will naturally appear before you. If you can truly do this, you will attain liberation and will not again enter the womb gate of rebirth.
设若不能，则当信乐虔敬，观想汝之上师本尊、或“大悲怙主”，在汝顶上，荫庇于汝，而以猛利欲乐之心，诚恳祷求，专一信仰，执持勿失为要。	If you cannot do so, then with faith, joy, and reverence, visualize your guru, yidam, or the Great Compassionate Protector above your crown, sheltering you. With intense longing and delight, pray sincerely, maintain single-minded faith, and above all hold fast without losing it.
如上导示，彼亡者但能了悟，依说坚持，自得解脱，不再沦入生死苦海中。设因业力所牵，仍未了悟而证入者，当再呼亡者之名，念诵下文而告之曰：	If, upon receiving the foregoing instruction, the deceased can understand it and persevere in accordance with what has been taught, they will attain liberation and no longer fall into the bitter ocean of birth and death. If, drawn by karmic force, they still fail to understand and attain recognition, call the deceased by name again, recite the following passage, and tell them:
【导示二】	[Instruction 2]
善男子（某某）：谛听勿乱！上偈所云：“六根觉能齐赋有”者，谓汝生前，或为目盲，或耳重听，或不良于行，乃至诸根残缺，今在“中有”境中，汝目能视，耳	Good son (so-and-so), listen carefully and do not be distracted! The verse above says, “The perceptive capacities of the six sense faculties are all fully

亦能闻，六根无损，聪明伶俐，一切具足，所以证明汝已离世，漂泊中有，了悟此理，记持勿失。	endowed.” This means that, during your life, you may have been blind, hard of hearing, unable to walk well, or afflicted by impairments of the faculties. But now, in the intermediate state, your eyes can see, your ears can hear, and your six sense faculties are unimpaired. You are keen and alert, complete in every respect. This proves that you have left the world and are wandering in the intermediate state. Understand this principle and keep it firmly in mind.
复次，所谓“行动无碍任游行”者，谓汝现今已受得中有意生之身，业已脱离质碍血肉之躯，故具种种特能，意念所至。	Further, “you travel freely, unobstructed in movement” means that you have now received the mind-born body of the intermediate state. Having already been freed from the obstructive flesh-and-blood body, you possess various special abilities and can go wherever your thoughts lead.
通过磐石、山陵、丘垄、地土、房屋乃至须弥四洲，任汝游行，无有阻碍，惟除“菩提迦雅”（指印度金刚座，为贤劫诸佛如来共成佛道示现之处。）及母体子宫不净之门，不能穿过外，纵如须弥山王，往来穿过，亦无窒碍。即此可证汝已沦泊“中有”。惟汝今者，当善自了知，恳切忆念上师本尊，竭诚祈祷于“大悲怙主”，是为切要！	You may pass through boulders, mountains, hills, earth, houses, and even Mount Sumeru and the four continents, traveling wherever you wish without obstruction. Only Bodh Gaya—the Vajra Seat in India, where all Tathāgatas of this fortunate eon manifest their attainment of Buddhahood—and the impure gateway of a mother’s womb cannot be passed through. Even Mount Sumeru, king of mountains, presents no hindrance to your coming and going through it. This proves that you have entered the intermediate state. You must now understand this well, earnestly remember your guru and yidam, and pray with utmost sincerity to the Great Compassionate Protector. This is of the greatest importance!
【导示三】	[Instruction 3]
嗟！善男子（某某）：所谓“具有业通神变力”者，此非谓汝修持功德或禅定所证之通所致，盖由业力所感之神通，属于业等流（由因流出果，由本流出末，因果本末相类似，谓之等流。	Alas! Good son (so-and-so), “you possess karmically derived supernormal powers and transformations” does not mean that such powers result from the merits of your practice or from supernormal powers realized through meditative concentration. Rather, they are supernormal powers brought about by karmic force and belong to karmic similarity—whereby the result flows from the cause and the branch from the root, so that cause and result, root and branch, resemble one another.

）一刹那间，能绕“四洲须弥”，于所意欲任游境地，一刹那顷，皆能应念而至，犹如壮士手臂伸屈之顷，即能到达。一切忆求，或忆或不忆，无有不能示现者。今汝已能无碍示现，当认取之，祈请上师印证。	In a single instant, you can circle the four continents and Mount Sumeru. In but a moment, you can arrive wherever you wish, just as a strong man can extend or bend his arm. Whatever you recollect or seek—whether you remember it or not—there is nothing that cannot manifest. You are now able to manifest freely without obstruction. Recognize this and ask your guru to confirm it.
【导示四】	[Instruction 4]
嗟！善男子（某某）：所谓“同类天净眼见形”者，此谓在“中有”时，业力相等之同类，诸相毕见，又感生天道之同类，彼此互相能见，他趣亦然。惟汝对之不可贪恋，当观修“大悲怙主”。	Alas! Good son (so-and-so), “those of the same kind are seen by heavenly pure eyes” means that, in the intermediate state, all the appearances of beings of the same kind, equal in karma, are fully seen. Those destined for birth in the heavenly realm can likewise see one another, and the same is true in the other realms. Yet you must not become attached to them; instead, cultivate visualization of the Great Compassionate Protector.
又所谓“以天净眼见形”者，谓由天等福德之力所成。又凡如实修习禅定之天净眼，固亦能见，然非一切能见，于所见前，专注则见，不专注则不见，若心神外驰，亦不能见。	Further, “seen by heavenly pure eyes” means that this occurs through the power of blessings equal to those of devas. Those who have truly cultivated meditative concentration may also see through heavenly pure eyes, but they do not see everything. When they focus upon what is before them, they see; when they do not focus, they do not see. If their minds wander outward, they likewise cannot see.

乙、中有身特殊状态

B. The Special Conditions of the Intermediate-State Body

【导示五】	[Instruction 5]
嗟！善男子（某某）：汝将藉是中有之身，目观尘世熟谙之境，亲属故友，犹如梦见，汝虽目睹，就之而语，悉皆无闻，置之不答。	Alas! Noble son (name): relying on this intermediate-state body, you behold the familiar scenes of the earthly world—relatives and old friends—as in a dream. Though you see them, when you approach and speak to them, none hears you or responds.
但见汝家，已在举哀，亲属人等，悲号哭泣；遂自计曰：“吾今岂已死乎？为之奈何！”此念甫生，遂感极剧烈之痛苦，犹如热釜中被煎之鱼，汝今正已亲历矣！	You see only that mourning has begun in your home and that your relatives are wailing and weeping. Then you think, “Could I now be dead?

然汝今者，已经隔世，虽徒自苦，亦复何益，当勿贪恋！汝在生前，若有上师，则当祈请上师，同时观修本尊或“大悲怙主”而作祈请，则痛苦自止，怖畏自除。	What am I to do?” As soon as this thought arises, you experience intense suffering, like a fish being fried in a hot cauldron; you are now undergoing this yourself. Yet you have already passed into another world. Though you torment yourself in vain, what benefit is there? Do not cling! If you had a guru during your lifetime, pray to your guru. At the same time, visualize your yidam or the Great Compassionate Protector and pray; then your suffering will cease of itself and your fears will be dispelled.
【导示六】	[Instruction 6]
嗟！善男子（某某）：汝被业风吹送，鼓动追逐，甚难自主，失其自由，自内证智，无所凭依，正如风卷毛羽，任其起落；又如疾乘野马之上，颠苦奔驰，喘息不定，漂泊无依。	Alas! Noble son (name): driven onward by the winds of karma, impelled and pursued, you can scarcely govern yourself and have lost your freedom. Your inner realizing wisdom has nothing on which to rely. You are like feathers swept up by the wind, left to rise and fall at its will; or like one riding wildly upon an untamed horse, jolted painfully as it races on, gasping without respite, drifting without support.
忽又闻呼汝之名而哭泣者，汝虽止之勿哭，惟彼哭者，置若罔闻，终不理会；又自计曰：“我已死乎？”于是又感极大苦痛。惟汝今者，切勿悲痛。	Suddenly, you again hear people calling your name and weeping. Though you tell them not to cry, those who weep take no notice and ultimately pay no heed. Again you think, “Am I dead?” Thereupon you experience great suffering once more. But now, do not grieve.
又汝所见之光，不分昼夜，皆如灰白淡色之曙光，如是逗留“中有”，或一七、或二七、或三七、或四七、或五七、或六七、乃至七七四十九日，惟普通“轮回中有”之苦，为二十二日，但随业力，久暂无定。	Moreover, the light you see, whether day or night, is like the grayish-white, pale light of dawn. You may remain in the “intermediate state” for one week, two weeks, three weeks, four weeks, five weeks, six weeks, or up to seven weeks—forty-nine days. Ordinarily, however, the suffering of the “intermediate state of becoming” lasts twenty-two days; yet its duration is not fixed, but depends on karmic force.
【导示七】	[Instruction 7]
嗟！善男子（某某）：在此时期，业海红风，极可怖畏，不堪忍受，自汝身后，猛烈推荡，吹送而来。汝当对之勿生怖畏，要知此实为汝自识迷幻境相所现也。	Alas! Noble son (name): during this period, a red wind from the ocean of karma, terrifying and unbearable, blows fiercely from behind you, thrusting and driving you onward. Do not be afraid of it. Know that it is merely an appearance

	manifested by the deluded realm of your own consciousness.
又有极可怖畏之黑暗处，最难忍受者，今临汝前，此时发生“击”“杀”之声，种种怨敌怖畏，亦临汝前，汝当对之勿生恐怖。	There also appears before you a place of utter darkness, most difficult to endure. At this time, sounds of “striking” and “killing” arise, and all kinds of terrifying enemies confront you. Do not be afraid of them.
复次，又有罪大恶极者，出现肉食鬼啖人罗刹，各持种种兵器，口喊“击”“杀”喧声，呼啸汹涌，直扑而来，状极凶猛；又有种种可怖猛兽，作追逐相，亦复临前；狂风暴雨，大雪深雾，群众追逐，狂扑而至；又复发出巨响，有如山崩海啸，或如烈火喷轰，又如狂风怒吼，种种巨声，惊怖欲绝。	Furthermore, for those with grave and extreme evil karma, flesh-eating ghosts and man-eating rākṣasas appear, each holding various weapons and shouting amid a clamor of “Strike!” and “Kill!” They howl and surge forward, rushing straight at you in a most ferocious manner. Various terrifying wild beasts also appear, pursuing you. Violent winds and storms, heavy snow and dense fog, crowds in pursuit, and wild assaults all come crashing upon you. Great sounds also arise, like mountains collapsing and seas roaring, like raging fire bursting forth, or like furious winds howling—every kind of tremendous noise, so terrifying that one nearly loses consciousness.
于是汝四窜逃奔，不择去路，终遇三大绝壁，一白、一黑、一红，悬崖千丈，深不见底，生路俱穷，势将下坠三大绝壁之中，岌岌可危！嗟！善男子：三绝壁者，即“贪”“嗔”“痴”，非为实质，此时当知已为“轮回中有”，当念大悲怙主名号，称自己名，唱言：	Then you flee in every direction without choosing a path, until at last you encounter three immense precipices—one white, one black, and one red. Their cliffs are thousands of fathoms high, their depths unfathomable; every avenue of escape is cut off, and you are about to fall into one of these three great precipices, in imminent peril. Alas! Noble son: these three precipices are “greed,” “anger,” and “ignorance.” They are not material things. At this time, know that you are in the “intermediate state of becoming.” Recite the name of the Great Compassionate Protector, call your own name, and chant:
依怙大悲　圣观自在　上师三宝　慈悲加被	Great Compassionate Protector, noble Avalokiteśvara, guru and Three Jewels, compassionately bestow your blessings.
惟乞拯救　脱离险峡　令勿随转　三恶趣处	I beg you only to rescue me from this perilous passage; do not let me be carried along into the three lower realms.
如是恳切祈祷，不可忘失！	Pray thus with utmost earnestness, and do not forget it!

【导示八】	[Instruction 8]
复次，若有集积资粮，奉行佛教纯洁之士，则有以福德为后护，及以安乐为前导者，来迎于前。至若生前善恶相等者，则不受任何苦乐，唯是显现昏蒙愚昧平淡之相而已。	Furthermore, if there are those who have accumulated provisions and practiced the pure teachings of the Buddha, protectors of merit and guides of bliss will come before them to welcome them. As for those whose good and evil karma were equal during life, they experience neither suffering nor pleasure; there merely appears a dim, dull, and neutral state.
善男子（某某）：如是对于任何境相，凡是五欲色、声、香、味、触，随一安乐现前，汝当于彼，勿贪勿着，屏除一切贪求之想，惟自念言：	Noble son (name): whatever appearances arise, whenever any pleasurable form, sound, smell, taste, or touch of the five desires presents itself, do not crave or cling to it. Remove every thought of seeking, and simply say to yourself:
以此一切善乐 供奉上师三宝	I offer all these wholesome pleasures to the guru and the Three Jewels.
此谓汝若得乐受，一心思维上供上师三宝，切勿贪求自受。若现不苦不乐平等之相，则自内证智以不修、不整、不散乱、安止于“大手印”境中，是为至要！	This means that if you experience pleasant sensations, contemplate single-mindedly offering them to the guru and the Three Jewels; do not seek to enjoy them yourself. If an appearance of neither suffering nor pleasure, of equanimity, arises, then, through your inner realizing wisdom, abide without contrivance, adjustment, or distraction in the state of Mahāmudrā. This is most essential!
【导示九】	[Instruction 9]
善男子（某某）：尔时如遇桥梁，八大灵塔寺庙等处，仅能暂一停憩，不能逗留过久，以汝之神识、已与躯体分离、不能自主之故，因此，汝辄懊丧，烦恼悲痛，能知之识，恍惚不定，失所凭依，尔时遂自念云：“吁！我已死矣，为之奈何！”此念一生，心灰意冷，不胜悲叹，猛利痛苦， 集于前。	Noble son (name): at that time, should you come upon bridges, the eight great sacred stupas, monasteries, or other such places, you may rest there only briefly and cannot remain long. Because your consciousness has separated from your body and you can no longer act freely, you become dejected, afflicted, and sorrowful. The consciousness that is aware becomes vague and unsteady, having lost its support. Then you think: “Alas! I am dead. What am I to do?” As soon as this thought arises, your heart grows despondent; overwhelmed with grief, acute and intense suffering crowds before you.
今者汝既不能逗留一地，必须他往，故勿作种种希求，惟当安住于自内证智本元无动之境。至于食品，若为汝特设者，始得享受；其他供物，无权尝食。	Now that you cannot remain in any one place and must go elsewhere, do not entertain various hopes and wishes. Simply abide in the originally unmoving

	state of your own inner realizing wisdom. As for food, you may partake only of that specially prepared for you; you have no right to taste other offerings.
此时亲朋，无一可以引为己助，凡此皆为“轮回中有”意生之身漂泊之相也。	At this time, none of your relatives or friends can serve as your aid. All this is the appearance of the mind-born body wandering in the “intermediate state of becoming.”
此时苦乐，随业起现，汝且自见家宅境地、亲属等人、乃至汝之尸身，又自痛念云：“我今已死，奈何奈何！”不胜绝望，遂生忧闷，自维：“若得我一身，何不能为？”如是作念，往复流荡，觅取色身，如是境相，汝今已有。	At this time, suffering and pleasure arise in accordance with karma. You yourself see your home and surroundings, your relatives, and even your own corpse. Again you painfully think: “I am now dead—what am I to do, what am I to do?” Overcome by despair, you become anxious and despondent, thinking: “If only I could obtain a body, what could I not do?” Thinking thus, you drift back and forth, seeking a physical body. Such appearances are now already present to you.
惟汝之尸身，纵复趣入九次以上，然因所历“法性中有”已久，其尸在冬已冻，在夏已腐，否则已为亲属火化，或已土葬，或投水中，或施与鹏鸟野兽吞食，汝复欲住入，不可得也。	Even if you try more than nine times to enter your corpse, because the intermediate state of Dharmatā has already lasted so long, your body may have frozen in winter, decayed in summer, been cremated by your relatives, buried in the earth, cast into water, or given to birds of prey and wild beasts to devour. Though you wish to reenter it, you cannot.
汝因无处可栖，心极不乐，顿觉自身被推掷于山崖石缝之中，如是汝今备尝诸苦，即为“轮回中有”，汝寻自身，所得惟是苦耳。当勿起恋身之心，于任运无为上，坦然处之。	Because you have nowhere to dwell, your mind becomes extremely unhappy. Suddenly, you feel yourself being hurled into mountain cliffs and rock crevices. In this way, you now undergo every kind of suffering. This is the “intermediate state of becoming.” In seeking a body for yourself, you gain nothing but suffering. Do not give rise to attachment to a body; remain calmly in spontaneous non-contrivance.
如上导示，死者之灵识能依教奉行者，则于“中有”境中，自得解脱。	If, in accordance with the foregoing instructions, the consciousness of the deceased can practice as taught, liberation will naturally be attained amid the states of the “intermediate state.”

丙、冥界裁判情景

C. The Scene of Judgment in the Underworld

如上导示，然有缘于恶业之力，虽已指示而不能证入者，则又呼亡者之名，念诵下文而告之曰：【导示十】	As instructed above, if there are those who, through the force of evil karma, are unable to attain recognition despite having been instructed, then call the deceased by name again, recite the following text, and tell them: [Instruction 10]
嗟！善男子（某某）：善自谛听！汝今备受如是诸苦，乃汝自作之业，非他人所能代之也。惟有竭诚祈请三宝，始能救护。	Alas, son of noble family (name): Listen carefully! You are now undergoing all these sufferings because of karma you yourself have created; no one else can bear them in your stead. Only by wholeheartedly praying to the Three Jewels can you receive protection.
如是既不祈请，又不知观修“大手印”，亦不观修本尊，则有与生俱来司善之神，以白色石子，计量生前所作之善；又有与生俱来司恶之神，以黑色石子，计量生前所作之恶（按司善司恶之神，在藏密中，简称为俱生五神，即与生俱来不离自身司人，善恶身中五处之神，类似中国道经中之三尸神，在藏密中有修法专轨），前来引导。	If you do not pray in this way, do not know how to practice Mahāmudrā meditation, and do not meditate on the yidam, then a deity responsible for good, innate from birth, will count the good deeds you performed in life with white pebbles; and a deity responsible for evil, likewise innate from birth, will count the evil deeds you performed in life with black pebbles. They will then come to lead you away. (The deities responsible for good and evil are referred to in Tibetan Esoteric Buddhism simply as the five innate deities: deities that are born with a person, never leave the body, and preside over good and evil in five locations of the body. They are similar to the Three Corpse Deities in Chinese Daoist scriptures. Tibetan Esoteric Buddhism has a specific practice lineage for them.)
斯时汝对之极度惊惶失措，悚然战栗，试为谎言，我未作恶，于是阎罗王发言：“吾有业镜，可以鉴照”，遂与镜照，凡在生时所作一切善恶两业，悉于镜中朗然毕现，丝毫不爽，汝虽谎言，毫无利益。	At that time, you will be utterly terrified and distraught, trembling with fear. You may attempt to lie, saying, “I have committed no evil.” Then King Yama will say: “I have a karmic mirror that can reflect and reveal.” He will then show you the mirror. All the wholesome and unwholesome karma you created while alive will appear clearly within it, without the slightest error. Though you may lie, it will be of no benefit.
于是阎罗王以绳系汝颈，自后拖曳下堂，断汝之首，剖汝之心，抽汝之肠，吮汝脑汁，饮汝之血，食汝之肉，	King Yama will then tie a rope around your neck and drag you down from the hall. He will cut off your head, split open your heart, pull out your

啮汝之骨，汝虽痛苦，但不致死，汝身虽碎，复又完整，重受斫切，复感大苦。	intestines, suck out your brain fluid, drink your blood, eat your flesh, and gnaw your bones. Though you suffer, you will not die. Though your body is shattered, it will become whole again, and you will again be cut to pieces and once more undergo great suffering.
汝在斯时，当其以石子计量善恶拖曳而行时，当勿惊怖，亦勿谎言，对于阎王狱卒，亦勿怖畏，要知汝今已为“意生之身”，纵经斫杀碎割，无死因也。其实汝身本为空性本色，何须惊怖。	At this time, when they count your good and evil deeds with pebbles and drag you away, do not be alarmed or afraid, and do not lie. Do not fear King Yama or the prison guards. Know that you are now a “mind-born body”: even if you are cut, killed, shattered, or dismembered, there is no cause for death. In truth, your body is inherently empty in its essential nature; why need you be afraid?
所见境相，乃自识迷幻境相，空中之色耳。汝自习气为“意生身”，当体本空，本来无相。由无相故，触不可得。以上所述，皆由自识迷幻境相所变，故在外界则有阎罗狱卒神鬼饮血罗刹牛头等，其实毫无实事可得。	The appearances you see are illusory appearances produced by the delusion of your own consciousness, mere forms in empty space. Through your own habitual tendencies, you have become a “mind-born body,” yet its very substance is empty and originally without form. Because it is formless, it cannot be grasped through touch. All that has been described above is a transformation of illusory appearances produced by your own consciousness. Thus, in the external world there appear King Yama, prison guards, deities, ghosts, blood-drinking rākṣasas, ox-headed demons, and the like, but in fact no real thing can be found.
当知此时即是“中有”，当修“大手印三摩地”。若不知修习，当于汝身能生怖畏之自性为何，随力观照而勘破之，即证自性全不可得之空，此即“法身”也。此空非是空无所有之空，乃“如实不空”之空。	Know that this is now the “intermediate state.” Practice Mahāmudrā samādhi. If you do not know how to practice it, investigate through contemplation, to the extent of your ability, what the intrinsic nature is that gives rise to fear in your body, and penetrate it. You will then realize that this intrinsic nature is wholly unobtainable and empty; this is the dharmakāya. This emptiness is not a nothingness devoid of everything; it is the emptiness that is “not empty in accordance with reality.”
念觉朗然起现，即为“报身”密义也。“明”“空”无二，本不分离；当体即空，“空”“明”无别，赤裸通脱。汝于当下安住难忍状中，即“自性身”也。复于其中本来力用，不灭遍现，即大悲“化身”也。	The lucid arising and manifestation of awareness is the esoteric meaning of the sambhogakāya. Luminosity and emptiness are nondual and originally inseparable; in its very substance it is empty, and emptiness and luminosity are

	undifferentiated—utterly bare and unobstructed. Abiding at that very moment amid unbearable conditions is the svabhāvikakāya. Moreover, its inherent power and functioning manifest everywhere without cessation; this is the nirmāṇakāya of great compassion.
嗟！善男子：静以观待，不可散乱。设若证认上述四身，决定解脱，成佛无疑。此为佛与众生差别之分界。当此之时，心不散乱，最为重要！否则永久陷于泥涂之中，求出无期。	Alas, son of noble family: Remain still and observe; do not let your mind scatter. If you recognize and realize the four kāyas described above, liberation is certain, and there can be no doubt that you will attain Buddhahood. This is the dividing line between Buddhas and sentient beings. At this moment, it is most important that your mind not become scattered! Otherwise, you will remain forever trapped in the mire, with no time when escape may be hoped for.
所谓“于一刹那分差别，于一刹那成正觉”，今正其时。汝昨日以前，由于散乱，已失得度之机。故“中有”甫一现出，不能认识，旋即发生怖畏。今者若再因散乱而失此机，则大悲圣者慈眼注照之视线，即将中途阻断，汝则不能解脱，惟有逐业而行矣。	It is said, “In the distinction of a single instant lies the attainment of perfect awakening in a single instant.” Now is precisely that time. Before yesterday, because of distraction, you had already missed the opportunity for liberation. Thus, as soon as the “intermediate state” appeared, you could not recognize it, and fear immediately arose. If you again lose this opportunity through distraction, the compassionate gaze of the holy beings will be cut off midway, and you will be unable to attain liberation; you will have no choice but to follow your karma.
以上导示，纵不证认，亦得解脱。若为俗人，不知观修者，当再呼亡者之名，念诵下文而告之曰： 【导示十一】	With the instructions above, even if recognition is not attained, liberation may still be gained. If the deceased is an ordinary person who does not know how to practice meditation, call the deceased by name again, recite the following text, and tell them: [Instruction 11]
嗟！善男子（某某）：以上导示，若汝不知如何观修，则当念佛！念法！念僧及“大悲怙主”而作祈请！所有一切怖畏境相现前之时，只有观修“大悲怙主”及汝之本尊。若在生前曾已请求某种灌顶上师所赐之名号，并念汝之根本上师名号，对阎罗法王陈说，则汝虽已堕入悬岩绝壁险峡之中，亦无能为害，必可远离痛苦。	Alas, son of noble family (name): If, having received the above instructions, you do not know how to practice meditation, then recollect the Buddha! Recollect the Dharma! Recollect the Saṅgha! Pray to the “Great Compassionate Protector”! Whenever any frightening appearances arise before you, meditate only on the “Great Compassionate Protector” and your yidam. If, while alive, you received a name bestowed by an empowerment

	master and have requested it, recite that name and the name of your root guru, and state them before the Dharma King Yama. Then, even if you have fallen into a perilous gorge of sheer cliffs and precipices, nothing will be able to harm you, and you will certainly be freed from suffering.

丁、转移一切心念力

D. Redirecting the Power of All Thoughts

如上导示，自能认识，无不解脱者。如仍未能解脱，兹为殷重叮咛故，再呼亡者之名，念诵下文而告之曰：【导示十二】	If, through the foregoing instructions, you are able to recognize [these appearances], you will certainly be liberated. If you are still unable to attain liberation, then, in order to admonish you earnestly once more, call the deceased by name again and recite the following, saying: [Instruction 12]
嗟！善男子（某某）：当下境相，刹那欢喜，刹那愁苦，苦乐之感，最为猛烈，犹如弩炮急射而来。凡此一张一弛，汝当任凭机运，净除爱憎之念，境相自息。设汝有生天之因，天界境相，立即起现。	Alas, good son (so-and-so): At this very moment, the appearances before you shift in an instant from joy to sorrow. The sensations of pain and pleasure are most intense, rushing upon you like arrows shot from a crossbow. Whenever such alternations of tension and release occur, let them take their course; purify yourself of thoughts of love and hatred, and the appearances will subside of themselves. If you possess the causes for rebirth in heaven, appearances of the heavenly realm will immediately arise.
如汝生前眷属，不明因果，杀害多数生命，而作布施，为汝祈福，汝则生起不净之境相，猛起嗔心，因此结生相续（谓投生），感生地狱（为死者而杀生，则此杀生之业，重累死者受报。	If your relatives during your lifetime did not understand cause and effect, killed many living beings, and made offerings and prayed for blessings on your behalf, impure appearances will arise for you, and intense anger will flare up. This will continue the process of taking rebirth, and you will be born in hell. (When living beings are killed for the deceased, the karma of such killing weighs heavily upon the deceased, who must undergo its retribution.
死者在中有身时，一见是事，立即呼止，然其眷属，置若罔闻，杀生如故，于是猛起嗔念。故今导示亡者，嗔念万不可生，否则即感生地狱。），因之嗔心决不可起！	When the deceased is in the intermediate-state body and sees this, they immediately cry out for it to stop. Yet their relatives pay no heed and continue killing as before, whereupon intense angry thoughts arise. Therefore, instruct the

	deceased now that angry thoughts must never arise; otherwise, they will be born in hell.) For this reason, anger must never arise!
又汝对于生前遗产，生起贪恋，或于汝之财物，知为他人侵占享用，于是对之生起嗔心；要知汝纵起贪嗔，亦无法过问，于汝无益。故当对于生前遗产，勿贪勿著，惟有断然决然，弃而掷之，任为何人享用侵占，当勿吝惜，而抱施舍之心。诚敬思维，供献上师三宝，住于无贪无着之境。	Moreover, you may become greedily attached to the inheritance you left behind, or learn that your possessions have been seized and enjoyed by others, and thus give rise to anger toward them. You should know that, even if greed and anger arise, there is nothing you can do about it, and it will bring you no benefit. Therefore, do not crave or cling to the inheritance you left behind. Decisively cast it aside: whoever may enjoy or seize it, do not begrudge them, but maintain a mind of generosity. Sincerely and reverently contemplate offering it to the guru and the Three Jewels, and abide in a state free of greed and attachment.
复次，若有为汝修作度亡仪轨，念诵“冈嘎尼陀罗尼”及“灭一切恶趣王咒”（此为度亡用两大要咒。冈嘎尼即东方不动佛往生咒，俱见附编。）等等修法，但不清净合法。	Furthermore, if someone performs rites for liberating the deceased on your behalf, reciting the “Gangani Dhāraṇī” and the “King Mantra for Eliminating All Evil Destinies” (these are the two principal mantras for liberating the deceased; the Gangani is the rebirth mantra of Akṣobhya Buddha of the East; both are included in the appendix), and so forth, but does so in a manner that is neither pure nor in accordance with the Dharma.
作法者或昏沉，或懈怠、或缺犯三昧耶、或律仪不净、或行为放逸轻慢正法、或用黑教追荐之法亵渎正教。	the ritual practitioners may be drowsy or negligent; they may violate samaya, have impure discipline, behave carelessly and slight the true Dharma, or desecrate the orthodox teaching by using the Black Religion's rites for the dead.
汝有微细业通，故能目睹，对于修法僧侣，退失正信，萌生邪见，恐惧不安，既了知已，于是汝自念云：“噫！我竟为彼等所欺罔矣！”心遂失望，沮丧不乐，于是对于清净境相，不生信解，萌生邪见，退失正信，因此，结生相续，定生恶趣，与汝无益。	Because you possess subtle karmic powers, you can witness this. You may then lose right faith in the monastics performing the practice, give rise to wrong views, and become fearful and uneasy. Having understood this, you may think to yourself, “Alas! I have been deceived by them!” Your mind will become disappointed, dejected, and unhappy. You will then have no faith or understanding regarding pure appearances, give rise to wrong views, and lose right faith. Thus, the process of taking rebirth will continue, and you will certainly be born in an evil destiny, which will bring you no benefit.

盖汝嗣续所延诸善知识，为汝修作佛事，虽如何不净，当自念言：“此是我自识境相不净，佛经圣语，宁有不净之处，譬如自形垢污，以镜鉴照，乃我本相不净。况彼诸善知识，身为僧伽，语为正法，意为佛之体性，故当皈依，作胜解想，至心爱乐净相，随汝嗣续修作佛事，定获利益。”如是生起净相之念，切勿忘失。	If the spiritual friends whom your descendants have invited perform Buddhist rites for you, however impure these may be, you should think to yourself: “This impurity is an appearance of my own consciousness. How could the sacred words of the Buddhist scriptures be impure? It is like looking into a mirror when one’s own body is dirty: it is my own appearance that is impure. Moreover, these spiritual friends are members of the saṅgha; their speech is the true Dharma, and their minds embody the nature of the Buddha. Therefore, I should take refuge in them and form a conviction of their excellence. With all my heart, I should delight in pure appearances. As my descendants continue to perform Buddhist rites for me, I shall certainly receive benefit.” Give rise to this thought of pure appearances, and never forget it.
复次，汝若有生恶道之因，恶道境相，即时起现。赖汝嗣续及诸眷属，为汝罪业，修作不杂邪巫之纯净佛事，所延上师阿阇黎，身语意三，善妙仪轨，汝睹见已，心生欢喜，感大愉乐。此心甫生，则结生相续，虽为堕入恶趣之因，然由此功德，定能转升上界，故汝勿生不净之心，而于信乐净相，亦勿偏向而加分别，须极端留心为要。	Furthermore, if you have causes for rebirth in the evil destinies, appearances of the evil destinies will immediately arise. Yet your descendants and relatives may perform pure Buddhist rites for your karmic offenses, unmingled with heterodox sorcery. When you see the invited guru and acharya performing excellent rituals with body, speech, and mind, joy and great delight will arise in your heart. As soon as this thought arises, the process of taking rebirth will continue; although there may be causes for falling into the evil destinies, through this merit you will certainly be transformed and rise to a higher realm. Therefore, do not give rise to thoughts of impurity. Do not discriminate or become partial even in your faith and delight in pure appearances. You must be extremely careful.
嗟！善男子（某某）：总而言之，现在汝之自内证智，失所凭依，于其轻微摇动，则随善与非善之境相起现，即能起大力用。若为非善，意勿思维，但忆生前任何修持之一种。设无修持，心应欢喜，至诚皈命，祈请“大悲怙主”，恳切欣求发如下愿：	Alas, good son (so-and-so): In summary, your intrinsic wisdom of direct realization now has nothing upon which to rely. At its slightest stirring, appearances of wholesome and unwholesome states arise, and these can exert great force. If unwholesome appearances arise, do not dwell on them in your mind. Instead, recall any one of the practices you cultivated during your lifetime. If you cultivated no practice, let your heart rejoice; take refuge with utmost sincerity, pray to the Great

	Compassionate Protector, and earnestly make the following aspiration:
嗟！	Alas!
我今独行别离诸亲友　眼前惟有自心映空相	Now I journey alone, parted from all family and friends; before me are only empty appearances reflected by my own mind.
恳祈诸佛大悲力救拔　愿除中有诸怖畏恐惧	I beseech the Buddhas' power of great compassion to rescue me; may the fears and terrors of the intermediate state be dispelled.
倘缘业力备受诸苦时　愿本尊天消除我苦厄	When, through karmic conditions, I endure every kind of suffering, may the yidam deity remove my hardships and afflictions.
法性本声如千雷震时　愿即转成六字大明声	When the intrinsic sound of dharmatā resounds like a thousand crashing thunderclaps, may it at once become the sound of the six-syllable great mantra.
业力追逐失所救护时　愿大悲尊为我作依怙	When karma pursues me and I have nowhere to turn for protection, may the Great Compassionate One be my refuge.
任为业习所受苦痛时　愿证净光安乐三摩地	When I undergo suffering at the mercy of karmic habits, may I realize the samādhi of blissful pure light.
依上愿文，坚切持诵，定能如愿获蒙引导，决无欺罔。如是诵说，一经认证，即得解脱。	Relying on the preceding prayer, recite it firmly and earnestly. You will certainly receive guidance and attain your wish; there is no deception in this. Thus instructed, once recognition occurs, liberation is attained.

戊、六凡道劣光现前

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

复次，如上多次修诵，应得解脱。若被业力所制，仍难领悟者，可再为之反复申述，多次念诵，自得大益。此时再呼亡者之名，念诵下文而告之曰：【导示十三】	Further, through repeated practice and recitation as described above, liberation should be attained. If one is constrained by karmic force and still finds it difficult to understand, repeat the instructions and recite them many times for the person; great benefit will naturally result. At this time, call the deceased by name again, recite the following text, and tell them: [Instruction 13]

嗟！善男子（某某）：若于如上诸般导示，忆而不持，则于此时，前有之身形，逐渐消散，隐没不见，而后有之身，将益明显，不胜愁闷。遂自念云：“伤哉！我已备受诸苦，任投何身，当往觅之。”此念一生，往来奔驰，飘飘荡荡，不知所之，六道轮回，即于此时起现。业感何道，何道之光起现愈强。	Alas, good son (name): If you have recalled but failed to retain the various instructions given above, then at this time the form of your former body will gradually disperse, vanish, and no longer be seen, while the body of your next existence will become increasingly distinct. Overwhelmed with sorrow and distress, you will think: “Alas! I have suffered so much. Whatever body I am to enter, I must go and seek it.” Once this thought arises, you will rush to and fro, drifting and wandering, not knowing where you are going. At this very time, the cycle of rebirth in the six realms appears. The stronger the karmic affinity with a particular realm, the more intensely that realm’s light will appear.
嗟！善男子（某某）：谛听！何谓六道之光？此谓天道之光，其色灰白，修罗道光，其色黯绿；人道之光，其色浅黄；傍生道光，暗兰为色；饿鬼道光，色为淡红；惟有地狱，光如烟雾。当诸光起现时，汝之身色，感生何道，亦即现何道之光色。	Alas, good son (name): Listen carefully! What are the lights of the six realms? The light of the deva realm is grayish white; that of the asura realm is dark green; that of the human realm is pale yellow; that of the animal realm is dark blue; that of the hungry ghost realm is pale red. Only the light of the hell realm is like smoke or mist. When these lights appear, the color of your body will take on the light-color of the realm in which you are karmically destined to be born.
嗟！善男子（某某）：在此时际，教授之法，最为重要，任何光现，皆当观为“大悲怙主”放光，存想其光冉冉而来者，即是大悲至尊（圣观自在菩萨），此为最极深要之导示，而能遮闭投生之处。	Alas, good son (name): At this time, these instructions are of the utmost importance. Whatever light appears, you should regard it as light radiated by the Great Compassionate Protector. Visualize its light slowly approaching you; it is the supremely compassionate noble Avalokiteśvara Bodhisattva. This is an exceedingly profound and essential instruction, capable of closing off the place of rebirth.
又或汝已曾修习随一之本尊，观如幻境，毫无自性，持久观修，则知此所谓“净幻身”也。次观本尊身形，自外而内，渐渐隐没，至不可得，则于“明”“空”无执之状，安住顷刻于法界中。	Or, if you have previously practiced any yidam, contemplate it as an illusory realm, wholly without inherent nature. Continue this contemplation for a long time, and you will know this as the “pure illusory body.” Then contemplate the form of the yidam: from the outside inward, let it gradually vanish until it cannot be found. Then abide for a moment in the dharma realm, in a state of non-attachment to luminosity and emptiness.

再次观本尊，次观明光，如是轮流观想；再观自内证智，亦自外而内，渐皆隐没，空遍一切，明遍一切，法身遍一切，平等安住于法身离戏境相中。在此境上，自能遮止投生之处而成佛矣。	Then contemplate the yidam again, and next contemplate the clear light, alternating between these contemplations. Next contemplate your own inner wisdom of realization; it too gradually vanishes from the outside inward. Emptiness pervades everything, luminosity pervades everything, and the dharmakāya pervades everything. Abide equally in the dharmakāya, free from conceptual elaboration and appearances. Through this state, one can naturally close off the place of rebirth and attain Buddhahood.

第二章 转生方式

Chapter 2: Methods of Rebirth

己、避免生死闭塞胎门

F. Avoiding Rebirth by Closing the Womb Entrance

又有虽已修习，亦能猛切希求，惟因平时未能熟修娴习，仍不认识，则昏迷无知，徘徊胎门者亦多有之。于此有闭塞胎门之教授，最为重要。再呼亡者之名，念诵下文而告之曰：	There are also many who, although they have practiced and can earnestly aspire, have not cultivated and trained sufficiently in ordinary times. When they still fail to recognize [the signs], they fall into unconscious confusion and wander about the womb entrance. Here, the instructions for closing the womb entrance are of the utmost importance. Call the deceased by name again, recite the following passage, and tell them:
【导示十四】	[Instruction 14]
嗟！善男子（某某）：如上导示，仍不认识，则于斯时，缘于业力，或往上行，或平面而行，或向下注视，如是境相，即将起现。此时汝当观修忆念“大悲至尊”。	Alas! Noble child (name): As explained above, if you still do not recognize [the signs], then at this time, driven by karmic force, you may go upward, move horizontally, or look downward. Such appearances are about to arise. At this time, you should contemplate and remember the “Most Compassionate Supreme One.”
复次，如前所说，狂风暴雨，大雪深雾，冰雹黑暗，群众追逐，种种境相起现，虽欲逃避，其福德薄弱者，反逃往苦难之地；福德具足者，则能到达安乐之处。	Furthermore, as stated before, violent winds and rain, heavy snow and thick mist, hailstones and darkness, crowds giving chase, and various other appearances will arise. Though one may wish to flee, those with scant merit and virtue instead flee toward places of suffering; those endowed with merit and virtue are able to reach places of peace and happiness.
善男子！当此之时，投生何洲，或生何道，一切境相，即时起现于前，临此时机，则有极多甚深教授要义，当勿散乱，一心谛听！因汝以前对于导示种种要义，既不认识，对于修习，又极劣弱，故当择处而往，一心谛听。	Noble child! At this time, the place in which you will be reborn, or the realm into which you will be born, will immediately appear before you in every aspect. At this crucial moment, there are many extremely profound essential instructions. Do not be distracted; listen with one-pointed attention! Because you previously did not recognize the various essential points of these instructions, and

	because your cultivation has been very weak, you must choose your destination and go there. Listen with one-pointed attention.
此有闭塞胎门之法，极为重要。此中闭塞胎门法有二：（一）能入补特伽罗闭塞法。（二）所入补特伽罗闭塞法。	Here are methods for closing the womb entrance, which are extremely important. There are two methods for closing the womb entrance: (1) the method of closing it with respect to the person who may enter; (2) the method of closing it with respect to the persons to be entered.
（一）制止亡者勿入胎门之教授	(1) Instructions for Preventing the Deceased from Entering the Womb Entrance
嗟！善男子（某某）：汝曾修过随一之本尊，即观所现如幻化，毫无自性，如水中月，朗然映现。若无一定本尊，则以“至尊大悲圣观自在菩萨”为我本尊，观想明了，晃然灿然。	Alas! Noble child (name): If you have practiced any yidam, contemplate whatever appears as illusory, entirely without inherent nature, clearly reflected like the moon in water. If you do not have a particular yidam, take “the Supreme Compassionate Holy Avalokiteśvara Bodhisattva” as your yidam and visualize him clearly, brilliant and radiant.
次观本尊由外而内，隐没无形，随其所至之处，观为归于不可得之明空，此乃甚深要义，而为不入胎门之妙法，故当如是作观。设于尔时，仍不能闭，则有入胎之准备，再听下文导示：	Next, contemplate the yidam withdrawing from without to within and vanishing without trace. Wherever it goes, contemplate it as returning to the luminous emptiness that cannot be apprehended. This is a most profound essential point and a wonderful method for not entering the womb entrance; therefore, you should contemplate in this way. If at that time you still cannot close it, you will be preparing to enter a womb. Listen again to the following instructions:
（二）闭塞所入胎门之教授	(2) Instructions for Closing the Womb Entrance to Be Entered
复次，闭塞所入胎门甚深教授，此中分为五步，汝当谛听！	Furthermore, the profound instructions for closing the womb entrance to be entered are divided here into five steps. Listen carefully!
① 闭塞胎门第一步	1. The First Step in Closing the Womb Entrance
【导示十五】	[Instruction 15]
此有偈云：	Here is a verse:
嗟！	Alas!

我今轮回中有起现时　意念纯一至心当保持	Now that the intermediate state of becoming appears to me, / I must keep my mind wholly single and sincere.
善妙缘会尽力求延续　永断胎门回头须忆念	Strive to sustain the meeting of excellent conditions; / Sever the womb entrance forever—remember to turn back.
努力净相唯一需要时　嫉妒永断修上师双身	When diligent purity of appearance is the sole necessity, / Sever jealousy forever and cultivate the Guru in union.
以上偈语，以清朗之声，为之念诵，策发其意，如文观想，依次修习，至要！至要！	Recite the foregoing verses for them in a clear voice, exhorting and arousing their mind. Have them contemplate as the text directs and practice in sequence. This is most essential, most essential!
此中义理，所谓“我今轮回中有起现时”者，谓汝今已沦为“轮回中有”之相，于其境相，自可证知；汝今试向水中或镜中观之，均不见汝之形色，亦无身影可见者，盖由汝已舍离生前质碍血肉之躯，而为意生之身，漂泊无依，即为汝已沦入轮回中有显著之相，故当意念纯一至心保持，唯以“一心虔诚”为主。	The meaning here is as follows. “Now that the intermediate state of becoming appears to me” means that you have now fallen into the condition of the intermediate state of becoming, as you can verify from its appearances. Now try looking into water or a mirror: you will not see your form or complexion, nor will there be any bodily shadow to be seen. This is because you have already left behind the solid flesh-and-blood body of your former life and have become a mind-born body, drifting without support. This is the clear sign that you have fallen into the intermediate state of becoming. Therefore, keep your mind wholly single and sincere, making “single-minded devotion” your sole priority.
譬如以缰御马，一心专注，向前驰行，诚恐为恶业所牵而致转变意念。其在人间，若已对于正法及上师灌顶教授、或圣教经典、与此《中有听闻解脱密法》随择一种，发心忆念，而“善妙缘会尽力求延续”，不可散乱。	It is like controlling a horse with reins: concentrate your mind and gallop forward, for fear that evil karma may pull you away and change your intention. While you were human, if you had formed the resolve to remember any one of the true Dharma, the empowerment instructions of a guru, sacred scriptural texts, or this Esoteric Teaching of Liberation Through Hearing in the Intermediate State, then “strive to sustain the meeting of excellent conditions” and do not be distracted.
要知上升与下降之界限，即在此时。于此一刹那间，因懈怠而丧失者，即为示现痛苦来临之时；于此一刹那间，意念专一而能保持者，即为示现安乐来临之时。故	You must know that the boundary between ascending and descending lies precisely at this moment. To lose [this opportunity] through

当“意念纯一至心当保持”与“善妙缘会尽力求延续”。今者闭塞胎门，时期已至，即“永断胎门回头须忆念”“努力净相唯一需要时”也。	negligence in this single instant is for the manifestation of suffering to arrive; to keep the mind one-pointed in this single instant is for the manifestation of peace and happiness to arrive. Therefore, you must “keep your mind wholly single and sincere” and “strive to sustain the meeting of excellent conditions.” Now the time has come to close the womb entrance: this is what is meant by “sever the womb entrance forever—remember to turn back” and “when diligent purity of appearance is the sole necessity.”
如上所说，其在此时，初当清净胎门，次说闭塞之法，共有五步。已说第一步，次说二三四五步，当善自忆持。	As stated above, at this time one must first purify the womb entrance and then explain the method of closing it. There are altogether five steps. The first step has already been explained; the second, third, fourth, and fifth steps will now be explained. Remember and retain them well.
② 闭塞胎门第二步	2. The Second Step in Closing the Womb Entrance
【导示十六】	[Instruction 16]
嗟！善男子（某某）：此时男女交会行相，又现汝前，当睹见时，应抱定坚持不入其间之念。当观男女父母双身，即为上师父母双尊，向之敬礼，意存供献，竭诚恭敬，请求正法，至心专注，定能闭塞胎门。	Alas! Noble child (name): At this time, the appearance of a man and woman in union will again appear before you. When you see it, firmly maintain the intention not to enter between them. Contemplate the male and female parents in union as the guru and consort, bow to them, hold the intention of making offerings, revere them with utmost sincerity, request the true Dharma, and concentrate wholeheartedly. You will certainly be able to close the womb entrance.
若仍不闭，将有必当入胎之势，则观男女父母双身为我本尊，或观本尊即“大悲怙主”父母双身之体，对之供养，意变供物（谓以自己意所变现之供品为供养）而伸供献，请求赐我悉地。如是竭诚为之，即能闭塞胎门矣！	If it still does not close and you are bound to enter a womb, then contemplate the male and female parents in union as your yidam, or contemplate the yidam as the body of the Great Compassionate Protector in union with consort. Make offerings to them, transform offerings through your mind—that is, offer articles visualized by your own mind—and present them. Request that they grant you siddhi. If you do this with utmost sincerity, you will be able to close the womb entrance.
③闭塞胎门第三步	3. The Third Step in Closing the Womb Entrance
【导示十七】	[Instruction 17]

复次，如上所示，胎门仍未闭塞，将有投入之势。今第三步，宣示遣除爱憎之教授。其中生门，共有四种，即卵生、胎生、化生、湿生。四生之义，卵生胎生，二者相同。	Furthermore, if, as explained above, the womb entrance still has not been closed and you are about to enter it, the third step now sets forth instructions for eliminating love and aversion. There are four kinds of birth: birth from an egg, birth from a womb, spontaneous birth, and birth from moisture. Of these four kinds, birth from an egg and birth from a womb are alike.
如前所说，男女交会，已现于前，当在尔时，乃由贪爱或由憎嫌而入其胎。一入其胎，受生为马，或为鸡犬，或为人等，随其一处，俱有可能。	As stated before, a man and woman in union will appear before you. At that time, you enter their womb through desire or aversion. Once you enter the womb, you may be reborn as a horse, a chicken, a dog, a human being, or any other being.
若受生为男，则自现男相，对于其父，深生憎嫌，对于其母，则生贪爱之念；若受生为女，自现女相，对于其母，深生嫉妒，对于其父，则生贪恋之心；由此因缘，遂入胎门，适为男女红白两明点交会时期，感受“俱生喜”已（俱生喜是密法中四喜之一。	If you are to be reborn as a male, you will perceive yourself in male form, feel deep aversion toward your father, and give rise to thoughts of desire for your mother. If you are to be reborn as a female, you will perceive yourself in female form, feel deep jealousy toward your mother, and give rise to attachment for your father. Through these causes and conditions, you then enter the womb entrance. At the very time when the male and female red and white vital essences unite, you experience “innate bliss” (innate bliss is one of the four blissful experiences in Esoteric Buddhism).
），则安乐与意想，遂起昏沉颠倒之相，则凝结为“羯罗兰”（胎儿在母腹中一周，谓之羯罗兰。）“遏部昙”（胎儿在母腹中二周谓之遏部昙。）之胎身。迨至从胎而出，张目而视，反为一犬，在犬窝中受苦。	Thereupon appearances of dullness and confusion arise amid bliss and ideation, and you congeal into the fetal body called kalala (the embryo during its first week in the mother’s womb is called kalala), then arbuda (the embryo during its second week in the mother’s womb is called arbuda). When you eventually emerge from the womb and open your eyes, you may find yourself instead as a dog, suffering in a dog’s kennel.
如是或在猪圈，或在蚁巢，或生为牛犊、羔羊，欲返不得，愚蠢无知，绝望之际，备受种种苦恼，如是辗转无期，或入地狱，或生饿鬼，六道之中，轮回不已，为无量诸苦之所逼恼，又或为摩　罗伽（大腹行），如是之人，执着不悟，毫不畏惧，可悲可叹，言之心悸。	Thus, you may be in a pigsty or an ant nest, or be born as a calf or a lamb. You will be unable to return, and in your foolish ignorance, at a time of despair, you will undergo every kind of suffering and affliction. Thus you may wander on without end, perhaps entering hell or being born among hungry ghosts, endlessly revolving within the six realms and oppressed by immeasurable sufferings. Or you may become a mahoraga (a great-bellied

	crawler). Such people cling without awakening and feel no fear at all. How pitiful and lamentable—indeed, it makes one's heart tremble to speak of it.
若无上师胜妙教授者，几何不堕入如上所述悬崖险窟之中乎。一经堕入，则沉沦生死，求出无期，是故当听我说，对此教授，牢记在心；今者所示遏止爱憎闭塞胎门教授，善自谛听而保持之。	Without the excellent instructions of a guru, how could one avoid falling into the perilous cliffs and caves described above? Once one has fallen in, one sinks in birth and death, with no foreseeable time of escape. Therefore, listen to what I say and keep these instructions firmly in mind. The instructions now being given, for stopping love and aversion and closing the womb entrance, should be carefully heard and retained.
上述“永断胎门回头须忆念，努力净相唯一需要时，嫉妒永断修上师双身”，即谓此也。上不云乎！若受生为男，爱母憎父，受生为女，爱父憎母，故为嫉妒所生之相。其在此时，有甚深教授要诀。嗟！善男子，爱憎妄念生起之时，应即观修如下：	The foregoing lines, “Sever the womb entrance forever—remember to turn back; when diligent purity of appearance is the sole necessity; sever jealousy forever and cultivate the Guru in union,” refer precisely to this. Was it not stated above? If you are to be reborn as a male, you desire your mother and resent your father; if you are to be reborn as a female, you desire your father and resent your mother. Thus these appearances arise from jealousy. At this time, there is a profound essential instruction. Alas! Noble child, when deluded thoughts of love and aversion arise, immediately contemplate as follows:
哀哉！如我有情，恶业深重，沦没生死，爱憎为依，设不自拔，耽着爱憎，自陷生死。长劫沉溺大苦海中，无量无边，永不得出。我自今后，当弃爱憎，永不需作。噫！今后爱憎，决不再作。	Alas! Sentient beings such as I, burdened by heavy evil karma, sink into birth and death, relying on love and aversion. If we do not free ourselves, we remain engrossed in love and aversion and trap ourselves in birth and death. For long kalpas we sink into the great sea of suffering, immeasurable and boundless, never able to escape. From this moment on, I shall abandon love and aversion and never again indulge in them. Ah! Henceforth, I shall never again give rise to love and aversion.
如是思维，自呵自责，至心专一，猛利保持，此如教典云：	Reflect in this way, reproach and admonish yourself, focus your mind with utmost sincerity, and maintain it with vigorous strength. As the scriptures say:
惟有此誓愿　可闭塞胎门	Only this vow / Can close the womb entrance.
嗟！善男子（某某）：心勿散乱，意念纯一，至心保持，是为最要！	Alas! Noble child (name): Do not let your mind be distracted. Keep your thought wholly single and

	maintain it with utmost sincerity. This is most essential!
④闭塞胎门第四步	4. The Fourth Step in Closing the Womb Entrance
【导示十八】	[Instruction 18]
又虽已如上导示，然胎门未闭，将有投入之势，则又有“如幻不实”之教授，令其闭塞胎门，观修如下：	Although the instructions above have been given, the womb entrance may still not be closed and you may be about to enter it. There is then a further instruction on “illusion and unreality” to close the womb entrance. Contemplate as follows:
嗟！嗟！男女父母双身也，暴雨狂风也，霹雳巨声也，怖畏境相也，一切情器世间，所有实体相状，自性如幻，虽其如何显现，终非实有，一切虚幻不实，如梦如幻，无常无定，何用爱着？何用恐怖？此是无中见有，一切诸法本从心生，心性如幻，本来即无，欲到彼岸，岂有是处。	Alas! Alas! The male and female parents in union, violent rain and wind, thunderous crashes, fearful appearances—all the animate and inanimate worlds, and every appearance of substantial form, are by nature like illusions. However they may appear, they are ultimately not real. All are illusory and unreal, like dreams and phantasms, impermanent and unfixed. Why become attached? Why be afraid? This is seeing something where there is nothing. All dharmas arise originally from mind; the nature of mind is like an illusion and is originally nonexistent. If you wish to reach the other shore, how could this be possible?
嗟！汝从本以来，在迷不悟，故执无为有，执假为实，执幻为真，由来已久，沉沦生死，以迄于今。如再不知如幻不实，则永久沉沦苦海，陷入众苦泥涂之中，岂有穷期。是故当观此一切。	Alas! From the very beginning, you have remained deluded and unenlightened. You have taken what is nonexistent to exist, what is false to be real, and what is illusory to be true. This has gone on for a long time, and you have sunk in birth and death down to the present. If you still do not understand illusion and unreality, you will forever sink into the sea of suffering and fall into the mire of manifold sufferings. How could there be an end? Therefore, contemplate all this.
如梦如幻，如空谷回声，如海市蜃楼，如镜中形影，如眼中空花，如水中之月，虽刹那间，欲求真实，亦不可得。故当意念纯一，至心保持，屏除执实之念，专注相续，汝必废然知返，及早回头矣。如是一心决定，了知非实，胎门自闭。	Like dreams and illusions, like echoes in an empty valley, like a mirage, like forms and shadows in a mirror, like flowers in empty space before the eyes, like the moon in water—even for an instant, if you seek their reality, it cannot be found. Therefore, keep your mind wholly single and sincere, discard thoughts that grasp things as real, and sustain your concentration without interruption. You will surely awaken in dismay and turn back in good time. Once you are single-mindedly resolved and understand

	that these are unreal, the womb entrance will close of itself.
⑤闭塞胎门第五步	5. The Fifth Step in Closing the Womb Entrance
【导示十九】	[Instruction 19]
又虽如前导示“如幻观”要妙，仍执为实，胎门未闭，将有入胎昏迷之相，则又有如下“明光”之教授。	Moreover, although the essential points of the preceding instruction on contemplating things as illusory have been practiced, one may still cling to them as real. If the womb entrance has not been closed and signs of confusion upon entering the womb are about to arise, the following instruction on the “Clear Light” is given.
善男子（某某）：虽如是作，唯胎门未闭，今第五步，则有观修“明光”闭塞胎门。观想之法如下：	Good son (so-and-so): Although you have practiced in this way, the womb entrance alone has not yet been closed. Now, in the fifth step, contemplate and cultivate the “Clear Light” in order to close the womb entrance. The method of visualization is as follows:
嗟乎！观彼一切法　即是我自心　此心即是空　无生无断灭	Alas! Contemplate that all dharmas / Are none other than my own mind. / This mind itself is empty, / Unborn and free from annihilation.
如是观想，将心安住于“无所作”之本然界中，譬如注水于水，自然和合，安心于本元上，随其自然，游戏其间，坦然处之，于本来不整治中，如如不动，则四生胎门，决定能闭。	Contemplate in this way, settling the mind in the naturally abiding realm of “non-doing.” It is like pouring water into water: they naturally blend together. Settle the mind upon its original source; let it be natural and move freely within it. Remain at ease, and in the original state that requires no contrivance, remain thus, unmoving. Then the womb entrances of the four modes of birth will certainly be closed.
上来已将闭塞胎门甚深教授，导示多种，凡诸上中下三根补特迦罗，未有不能解脱者。	Above, the profound instructions for closing the womb entrance have been set forth in many forms of guidance. Among practitioners of the higher, middling, and lesser capacities, there is none who cannot be liberated.
何以故？一因中有之识，各具“有漏神通”，对我所说，一经听闻，即来现前；二因生前虽为盲聋，斯时六根齐具，任何言说，俱能了悟；三因常为恐惧怖畏之所追逐，善自为计，心不散乱，记忆力强，对我所说，一经思维，即来现前；四因神识已失恃依，欣求欲乐，一经嘱告，立时即至，易于调御。	Why is this so? First, the consciousness in the intermediate state possesses defiled spiritual powers; upon hearing what I say, it immediately comes before them. Second, although they may have been blind or deaf during life, at this time all six sense faculties are complete, and they can understand every utterance. Third, because they

	are constantly pursued by terror and fear, they carefully look after their own welfare; their minds are undistracted and their memory is strong. Once they reflect on what I say, it immediately comes before them. Fourth, their consciousness has lost its former support and longs for pleasant experiences; once instructed, they immediately comply and are easily guided.
又于此时记忆之力，明晰灵敏，九倍生前。生前鲁钝，此时缘于业力，自内证智，光明显照，对于一切教诲，均有串解之功能，而能达到其要害故。尔时，若为亡者修作佛事，必能奏效，助益亦同。	Moreover, at this time the power of memory is clear and keen, nine times greater than during life. Even if they were dull in life, at this time, through the force of karma, their inwardly realized wisdom shines forth in clear radiance. They are able to comprehend all teachings thoroughly and grasp their essential point. Therefore, if Buddhist rites are performed for the deceased at this time, they will certainly be effective and equally beneficial.
是故亡者在七七之中，以此“听闻解脱密法”为其殷重读诵，是为至要。若于一次不能导示，次一导示，即得解脱，次一不能解脱，多次为之，亦得解脱。	Therefore, during the seven periods of seven days after death, it is most essential to earnestly read and recite this Esoteric Teaching of Liberation Through Hearing for the deceased. If liberation is not attained through one instruction, it will be attained through the next; if liberation is not attained through the next, it will still be attained by repeating the instructions many times.

庚、选择胎门

G. Choosing a Womb Entrance

复次，众生业力不可思议，其有从本以来，善业薰习太少，恶业薰习力强，缘于罪障太重，纵 复指示，至心缘想，仍难解脱者，所在多有。前既不能闭塞胎门，今有选择胎门甚深教授，导示如下：	Moreover, the karmic force of sentient beings is inconceivable. There are many who, from time without beginning, have cultivated too little wholesome karma and whose unwholesome karmic habits are strong. Because their karmic obstacles are too heavy, even when instructions are repeatedly given and they concentrate their minds with utmost sincerity, they still find liberation difficult. Since previously they were unable to close the womb entrance, there are now profound instructions for choosing a womb entrance, as follows:

于此先诵“启请诸佛菩萨加被偈”，次诵“四皈依”（均见附编），次呼亡者之名，念诵下文而告之曰：	First recite the “Verses Invoking the Blessings of All Buddhas and Bodhisattvas,” then recite the “Four Refuges” (both are found in the appendix). Next, call the name of the deceased, recite the following text, and address them thus:
嗟！善男子（某某）：谛听！汝于以前所遇之导示，虽已一度授与，唯汝不了解，今则胎门未闭，已临受生时期，故汝当自行选择胎门，竭诚信乐，善自谛听，信受勿失。	Alas, noble son [name]: Listen attentively! Although the preceding instructions you encountered have already been given to you once, you did not understand them. Now the womb entrance has not been closed, and the time for taking rebirth has arrived. Therefore, you must choose a womb entrance for yourself. Give rise to earnest faith and joyful trust; listen carefully and receive these teachings in faith without forgetting them.
①各种生处之概观	1. An Overview of the Various Places of Rebirth
【导示二十】	[Instruction 20]
嗟！善男子（某某）：今者受生何处之徵相，起现于前，当即认识、善自观察，何洲为胜，以便选择。	Alas, noble son [name]: Signs of where you will take rebirth now appear before you. Recognize them at once and observe them carefully. Determine which continent is superior, so that you may choose accordingly.
汝若受生“东胜身洲”者，将见严饰之湖，中有鸿雁，雌雄追逐，水面游戏，彼处不可前往，当即转念回头。若至彼处，纵有安乐可逢，但为佛法不能流布之洲，故当勿入。	If you are to be reborn in Eastern Videha, you will see an ornamented lake, where geese and wild ducks, male and female, chase one another and play upon the water. Do not go there; immediately turn your thoughts around and return. Even though you may encounter happiness there, it is a continent where the Buddhadharma cannot spread. Therefore, do not enter it.
若生“南瞻部洲”者，则见宫室辉煌，设若求生，差可投入。	If you are to be reborn in Jambudvīpa, you will see resplendent palaces. Should you seek rebirth there, it is acceptable to enter.
若生“西牛贺洲”者，则见牝牡马群严饰之湖，彼处亦不可往，当即回头。此洲虽为富饶，但为佛法不能流布之洲，故当勿入。	If you are to be reborn in Aparagodānīya, you will see an ornamented lake with herds of mares and stallions. Do not go there either; immediately turn back. Although this continent is rich and abundant, it is a continent where the Buddhadharma cannot spread. Therefore, do not enter it.
若生“北俱卢洲”者，则见以牛为严饰之湖，或见有树木为严饰之湖。若生彼处，为五取见（五取见，为身见、邪见、边见、见取见、戒禁取见。参见佛学实用辞	If you are to be reborn in Uttarakuru, you will see a lake ornamented with cattle, or a lake ornamented with trees. If you are born there, you will have the

典三六七页五见条。），当即认识，彼处亦不可投入。彼洲虽有寿量福德，亦为佛法不能流布之洲，故当勿入。	five grasping views—the view of self, wrong view, extreme view, attachment to views, and attachment to rules and prohibitions. Recognize this at once: you must not enter there either. Although that continent possesses long life and blessings, it is also a continent where the Buddhadharma cannot spread. Therefore, do not enter it.
上来四洲，受生概况，一一导示，汝须了别，慎勿轻投。	The general conditions of rebirth in the four continents have been explained one by one above. You must distinguish them clearly and take care not to enter rashly.
又若生天道者，则见众宝所成天妙宫殿，心意悦乐，福感此土，可往受生。	Moreover, if you are to be reborn in a heavenly realm, you will see exquisite celestial palaces made of many precious treasures. Your mind will delight in them. If the blessings you have accumulated lead you to that realm, you may go there to take rebirth.
若生修罗道者，则见悦目林树，或见火圈，相向旋转，亦不可入，当即转念回头。	If you are to be reborn in the realm of asuras, you will see pleasing forests and trees, or circles of fire revolving toward one another. Do not enter there either; immediately turn your thoughts around and return.
若生傍生道者，则见山穴石窟，可怖深洞，烟雾弥漫，决不可入。	If you are to be reborn in the animal realm, you will see mountain caves, rock caverns, frightening deep hollows, and dense, pervasive smoke and mist. You must never enter.
若生饿鬼道者，则见漠漠原野，荒无人烟，上无草木，地裂浅洞，黑暗深邃，或睹稠林洲岛。	If you are to be reborn in the realm of hungry ghosts, you will see vast desolate plains, devoid of human habitation, with no grass or trees above; fissures in the earth and shallow hollows, dark and profound; or densely wooded continents and islands.
若往彼处，则生饿鬼道中，领受种种饥渴之苦，无论如何，决不可入，当即转念回头，勇决勿往。	If you go there, you will be born in the realm of hungry ghosts and undergo all kinds of suffering from hunger and thirst. Under no circumstances must you enter; immediately turn your thoughts around and return. Be resolute and do not go.

若生地狱道者，则由恶业所感，闻得歌声，或身不自由，无法抗拒，必须投入。或见幽暗洲岛，或见黑屋，或见红屋，或见黑暗地穴，如是种种境相起现，若一投入，即将领受地狱中不能忍受寒热之苦，求出无期。当抱定勇决之心，万勿前往。	If you are to be reborn in the hell realm, compelled by unwholesome karma, you will hear singing, or find yourself without freedom, unable to resist and forced to enter. You may see dark continents and islands, black houses, red houses, or dark pits in the earth. When such various appearances arise, if you enter even one of them, you will undergo in the hells unbearable suffering from cold and heat, with no prospect of release. You must firmly resolve never to go there.
以上导示，尔时轮流念诵为要。	At that time, it is essential to recite the foregoing instructions in rotation.
② 防护追命鬼卒法门	2. The Dharma Gate for Protection from the Life-Seizing Demon Attendants
【导示二十一】	[Instruction 21]
嗟！善男子（某某）：汝纵欲求不往，但不自主，已被业感之狱卒自后追逐，丧失自由，难以抗拒，又有狱卒与勾命鬼卒，自前拖曳，复有黑雾，大红业风，呼啸巨声，暴风狂雨，大雪深雾，雹石冰刀，相逼而来，无处逃遁，境	Alas, noble son [name]: Even if you wish not to go, you are not in control. The prison guards summoned by karma pursue you from behind, and you lose your freedom and find it difficult to resist. Other prison guards and life-seizing demon attendants drag you from the front. Black mist, a fierce red wind of karma, roaring sounds, violent wind and rain, heavy snow and thick fog, hailstones, and icy blades press in upon you.
现汝前，汝欲遁逃，寻求救护之处，则又睹见如前所说之华屋，或见崖穴，或见地洞，或黑暗僻道，或莲花等（天界中亦有莲花中化生而出者），为欲逃避，不加细择，一入其中，遂被封闭，潜藏其中，惟恐外出，然自此以后，	Such scenes appear before you. As you seek to flee and look for a place of refuge, you again see the splendid houses described above, or cliffside caverns, underground holes, dark secluded paths, or lotuses and the like (for there are also those in the heavenly realms who are miraculously born from lotuses). Wishing to escape, you enter one of them without careful discernment, and are then shut within it. You hide there, afraid to come outside, but from that point onward you will be unable to leave.
欲出无能矣！汝之所以不欲出离，以为一经出离，即遭苦难，而于彼所栖处，心生念着，若外出者，则又怀疑“中有”怖畏之相，于是疑怖横生，故潜伏不动，然一经入内而受任何之一身，则领受种种苦痛，凡此于汝，皆鬼魅留难之相也。此时亦有一甚深要妙教授，汝当谛听，记持勿失！	The reason you do not wish to leave is that you think you will encounter suffering as soon as you go out. Thus you become attached to the place where you are staying. If you were to leave, you would again fear the terrifying appearances of the intermediate state. Doubt and fear consequently arise in abundance, and so you hide without

	moving. Yet once you enter and take on any body whatsoever, you will undergo all manner of pain. All these are appearances by which ghosts and demons obstruct you. At this time there is also a most profound and essential instruction. Listen carefully, retain it, and do not forget it!
当此之时，若被狱卒追逐，不能自主，起现种种怖畏相时，于刹那间，务必深具信念，观想“大胜兮噜迦”（即饮血之尊）“马头明王”（密宗忿怒之尊）“金刚手菩萨”等，或汝生前所修奉之本尊，观其伟大身形，粗壮肢体，能令一切障难碎为微尘之忿怒明王可怖畏者，起立于前。	At such a time, when you are pursued by prison guards, have no control over yourself, and various terrifying appearances arise, you must, in an instant, give rise to deep faith and visualize the “Great Victorious Heruka” (the Blood-Drinking Deity), “Horse-Headed Wisdom King” (a wrathful deity in Esoteric Buddhism), “Vajrapāṇi Bodhisattva,” or the yidam that you cultivated and revered during your life. Visualize before you a fearsome wrathful wisdom king of immense form and massive limbs, capable of crushing every obstacle and adversity into fine dust.
由其大悲威力加持，汝可与狱卒脱离，而有从容选择胎门之自主，此为甚深真实教授，保持勿失。	Through the blessing of that deity’s great compassionate power, you may free yourself from the prison guards and gain the freedom calmly to choose a womb entrance. This is a profound and authentic instruction; preserve it and do not forget it.
善男子（某某）：复有静虑诸天，乃缘三摩地之力受生也。至若饿鬼邪魅罗刹之类，乃是在“中有”时，变易心念，故为饿鬼邪魅罗刹之身，能现种种神变，而成意生之身。	Noble son [name]: There are also the heavens of meditative absorption, where rebirth occurs through the power of samādhi. As for hungry ghosts, malevolent spirits, rākṣasas, and the like, during the intermediate state they transform their thoughts and thereby become hungry ghosts, malevolent spirits, or rākṣasas. They can display all kinds of miraculous transformations and become mind-born bodies.
上下空间所住饿鬼及在空中幻现之饿鬼等象，有八万四千之多，皆属“中有意生之身”变易心念，遂具此体。尔时若能忆念“空性大手印”之义，斯为最上。如不能修，则修“如幻瑜伽”，此并不能，当对任何一切心无贪著，观修本尊“大悲怙主”，自能证得报身佛矣。（如幻瑜伽、亦藏密迦居派中最高成就之密法。）	There are as many as eighty-four thousand types of hungry ghosts dwelling throughout the space above and below, as well as forms of hungry ghosts appearing illusorily in space. All belong to mind-born bodies of the intermediate state, produced through the transformation of thoughts, and thus possess such bodies. At that time, if you can recollect the meaning of the Mahāmudrā of emptiness, that is supreme. If you cannot practice this, then practice illusory yoga. If you cannot do

	even this, do not become attached to any thought whatsoever. Visualize and cultivate the yidam, the Great Compassionate Protector, and you will naturally realize the sambhogakāya Buddha. (Illusory yoga is also a highest esoteric practice of attainment in the Kagyü school of Tibetan Esoteric Buddhism.)

辛、迁识往生及转生人道选择法

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

【导示二十二】	[Instruction 22]
今初导示迁转清净空行处法，如下发愿，而自念云：	First, the instructions for transference to the pure realm of the ḍākinīs are as follows. Make this aspiration and recite to yourself:
呜呼！我何痛哉！无量劫来，迄于今日，此身沦没生死泥涂之中，今当厌弃。往昔生中，久值诸佛，而我未能解脱，诚可嗟叹。今于轮回，已生嫌恶，可怖可厌，亟应逃避，时机已至，故我愿于西方极乐世界阿弥陀佛世尊足下，莲华化生。	Alas! How grievous is my suffering! From beginningless kalpas until today, this body has sunk into the mire of birth and death; now I must cast it off. In past lives I have long encountered many Buddhas, yet I have not attained liberation. This is truly lamentable. I have now grown weary of saṃsāra; it is dreadful and repugnant, and I must flee from it without delay. The time has come. Therefore, I aspire to be born by transformation in a lotus at the feet of Amitābha Buddha, the World-Honored One, in the Western Land of Ultimate Bliss.
如是思维，猛切祈求，至心专注，竭诚渴仰。	Reflect in this way, pray with fierce earnestness, focus the mind wholeheartedly, and yearn with all sincerity.
或复随其自所信乐之佛土，愿生东方“现喜国土”（不动如来佛土），或中央密严国土（毗卢遮那佛土），或北方“有财城”（金刚手菩萨及毗沙门天王居处），或西方“莲华光明宫”邬金莲华生大士尊前，或择一随我所信乐之佛土，欣求专注，至心虔敬，心勿散乱，发愿往生，无间即生彼土。	Or, according to the Buddha-field in which you yourself have faith and delight, aspire to be born in the eastern “Land of Manifest Joy,” the Buddha-field of Akṣobhya Tathāgata; in the central Ghanavyūha Land, the Buddha-field of Vairocana; in the northern “City of Wealth,” the abode of Vajrapāṇi Bodhisattva and Vaiśravaṇa, King of the Devas; before Guru Padmasambhava in the western “Lotus Light Palace” of Oḍḍiyāna; or in any Buddha-field of your own faith and delight. Seek it joyfully

	and concentrate upon it; with utmost sincerity and reverence, do not let the mind become scattered. Make the aspiration for rebirth there, and you will immediately be born in that land.
又若乐往“兜率内院”，亲近“弥勒慈尊”，惟自念曰：“我今在中有时，时机已熟，当往兜率内院亲近弥勒慈尊”，如是猛切欣求，至心专注，即于慈尊前，莲胎化生。	Again, if you wish to go to the Inner Court of Tuṣita and draw near to the compassionate Maitreya, simply recite to yourself: “Now that I am in the intermediate state, the time is ripe. I shall go to the Inner Court of Tuṣita and draw near to the compassionate Maitreya.” Yearn for this with fierce earnestness and focus the mind wholeheartedly. You will then be born by transformation from a lotus womb before the Compassionate One.
② 转生入胎复入尘世	Rebirth Through Entering a Womb and Returning to the Human World
【导示二十三】	[Instruction 23]
复次，若不能往生佛土而乐入胎，或有必须入胎之势，今有选择不净轮回胎门教授，汝善谛听！此如前说，何洲之中，善自选择，由汝通力，周遍观察，佛教正法昌盛之地，当可投入。	Next, if you are unable to be reborn in a Buddha-field and wish to enter a womb, or if circumstances compel you to enter a womb, there are now instructions for choosing a womb entrance within impure saṃsāra. Listen carefully! As explained above, carefully choose the continent in which to be born. By means of your supernormal power, observe everywhere, and you may enter a land where the true Dharma of the Buddha flourishes.
若于某一胎门中受生者，则有一种不净血块，对之生香味想而贪爱之，遂即受生。是故对于上说种种一切起现之时，勿起贪着，亦勿起爱憎之相，唯当选择善胎，至心专注而欣求之，是为至要！此时当发愿云：	When one is to be born through a particular womb entrance, an impure mass of blood appears. One imagines it to have a fragrant taste and becomes attached to it, and is thereby born there. Therefore, whenever any of the various appearances described above arise, do not give rise to attachment, nor to feelings of love or aversion. You must only choose a good womb, focus the mind wholeheartedly, and joyfully seek it. This is of the utmost importance. At this time, make the following aspiration:
嗟！我为饶益有情，愿生为转轮王，或生为婆罗门种族如大娑罗树王，或为大成就者之子，或生净无垢染正法传承之族性，或生父母具足正信之族性，为利乐一切有情而受取一种福德具足之身。	Alas! For the benefit of sentient beings, may I be born as a wheel-turning king; or into a brahmin family, like the king of great sāla trees; or as the child of a great accomplished master; or into a family lineage of pure and undefiled true Dharma transmission; or into a family whose parents

	possess complete right faith. For the benefit and happiness of all sentient beings, may I take a body endowed with every blessing and merit.
如上发愿，然后坚定心愿以入其胎，同时放光加持其胎，观成上妙宫殿，复观十方诸佛本尊及“大悲怙主”慈悲加持以入其胎为要。	Having made the aspiration above, then enter that womb with resolute intention. At the same time, bless the womb with radiant light, envision it as a sublime palace, and further envision the Buddhas and yidams of the ten directions, together with the Great Compassionate Protector, compassionately blessing you as you enter the womb. This is essential.
复次，选胎之时，缘于业力，每以善胎误认恶胎，恶胎反误认为善胎，故在尔时，选择要义，极为重要！导示如下：	Furthermore, when choosing a womb, because of karmic force, one often mistakes a good womb for a bad one and, conversely, mistakes a bad womb for a good one. Therefore, at that time, the essential points of selection are extremely important. The instructions are as follows:
当善胎相起现时，不可生贪爱心；恶胎相起现时，不可生憎嫌心；当于善恶，勿取勿舍，爱憎两离，安住于等舍状中，此为入胎甚深要义。	When the appearance of a good womb arises, do not give rise to attachment or love. When the appearance of a bad womb arises, do not give rise to aversion or dislike. Toward good and bad alike, neither grasp nor reject; be free from both love and aversion, and abide in a state of equanimity. This is the profound essential point for entering a womb.
以上导示， 除有一类能领受者，其余为恶劣结习之病难以清除、亦或不能舍离爱憎、下根罪重之人及蠢如畜牲者，则当令其皈依三宝以遮止之。再呼亡者之名，念诵下文而告之曰：	With the foregoing instructions, except for a certain class of recipients able to receive them, there are those whose afflictions of deeply ingrained, pernicious habitual tendencies are difficult to eradicate; those unable to relinquish love and aversion; those of lesser faculties burdened by grave offenses; and those as dull as animals. Such persons should be led to take refuge in the Three Jewels in order to avert these obstacles. Call the deceased by name again, recite the following passage, and tell them:
【导示二十四】	[Instruction 24]
嗟！善男子（某某）：汝既不能选择胎门，亦不能舍离爱憎，如上所示，任起如何境相，惟有念诵“三宝名号”，虔敬皈依，祈请大悲尊者，昂首专注前行，认识中有本来面目，对汝生前亲属子女，至亲密友，当即遣除贪恋之心，以彼种种皆于汝无益也。天道之光白色，	Alas, good son or daughter [name]: since you are unable to choose a womb entrance and cannot relinquish love and aversion, whatever appearances may arise, as explained above, you need only recite the names of the Three Jewels, take refuge with reverence, and pray to the Great

人道之光黄色，皆可入住。妙宝宫殿，快乐园林，皆可投入。	Compassionate One. Hold your head high and proceed with focused attention. Recognize the Original Face of the intermediate state. Immediately dispel all attachment and longing for the relatives, children, intimate family members, and close friends of your former life, for none of these can benefit you. You may enter the white light of the deva realm or the yellow light of the human realm. You may enter splendid jeweled palaces and delightful gardens.
如上导示，反复多次宣说，乃至七遍，即举诵（一）启请诸佛菩萨加被偈，（二）救脱中有怖畏险峡偈、（三）中有六纲，（四）中有救怖愿偈各三遍。次诵：（五）解业习颂、（六）答卓咒本（以上四种见附编，五、六两种见续编。如因时间太促，略去念诵亦可）	After giving the above instructions, repeat them many times, up to seven times. Then recite three times each: (1) Verses Invoking the Blessings of All Buddhas and Bodhisattvas; (2) Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State; (3) The Six Root Verses of the Intermediate State; and (4) Prayer of Aspiration for Deliverance from Fear in the Intermediate State. Next recite: (5) Verses for Liberating Karmic Habits; and (6) the Takdrol Mantra Text. (The preceding four texts are found in the appendix, and texts five and six in the supplementary appendix. If time is too pressing, these recitations may be omitted.)

【后】 结归

[Conclusion]

本法如理修作，诸有已证高深瑜伽士，临命终时，已能迁识往生（颇哇），即不须趋入“中有”，自能洞达本源，顿证法身。次为一类已有修持补特伽罗在“死位中有”之后，认识“法性明光”亦可扶摇直上。	If this Dharma is practiced in accordance with its principles, those highly accomplished yogins who, at the time of death, are already able to transfer their consciousness for rebirth (phowa) need not enter the “intermediate state.” They can directly penetrate to the source and immediately realize the dharmakāya. Next are practitioners who have cultivated themselves and who, after the “intermediate state at the time of death,” can recognize the “clear light of dharmatā”; they too may soar directly upward.
又次者在“法性中有”时，七天之中，“寂”“怒”境相逐步起现时，由于缘会与根器之不同，得一亦能解脱。因在“中有”期内，险峡甚多，在何处认悟，即可于何处解脱。	Next, during the “intermediate state of dharmatā,” as the appearances of the “peaceful” and “wrathful” deities gradually arise over seven days, some may also attain liberation by recognizing even one of them, according to the convergence of conditions

	and differences in faculties. Since there are many perilous passages during the “intermediate state,” wherever one recognizes and awakens, one may be liberated there.
至若其他根器滞钝，恶业障重者，降入“轮回中有”，独自漂泊，疑惧横生，其中指示种类，不止一次，如登梯然，得其一层，纵不认识，当于另一层而能认识，即得解脱。	As for those of more sluggish and dull faculties, burdened by grave obstacles of evil karma, they descend into the “intermediate state of becoming” and wander alone, beset by doubt and fear. The types of instruction given there are more than one; they are like climbing a ladder. If one gains one rung but does not recognize it, one may recognize another rung and thereby attain liberation.
又若业重根劣者，因不认识，而为恐惧怖畏所制，犹有选择胎门之教授，逐步导示，各各不同，虽于一次不能认识，而能认识另一次者，如说实行，缘观得力，亦能有生上界无量功德。	Moreover, for those with heavy karma and inferior faculties, who fail to recognize and are overwhelmed by terror and fear, there are still instructions for choosing a womb entrance, with step-by-step guidance that differs in each case. Even if one fails to recognize on one occasion, should one recognize on another and practice as taught, with the power of karmic affinity and contemplation, one may also be reborn in the higher realms and gain immeasurable merit and virtue.
又若再下卑如畜生之类，亦有皈依三宝之胜利，一入恶趣，仍可回头，返入人胎，而得暇满具足之身（暇谓八有暇，满谓十圆满），于后生中，得遇喇嘛上师善知识等，而得律仪不缺，如愿解脱。	Even those lower still, such as animals, may benefit from taking refuge in the Three Jewels. Once they have entered an evil realm, they may yet turn back and return to a human womb, obtaining a body endowed with leisure and favorable conditions—“leisure” meaning the eight freedoms and “favorable conditions” meaning the ten endowments. In future lives, they may encounter lamas, spiritual masters, and good spiritual friends, keep their moral discipline intact, and attain liberation as they wish.
在“轮回中有”时，施行此教授密法，正为善业有情，令其延续善因，犹如已经阻断之水沟，疏导通利，令其入槽。诸凡罪大恶极者，一经听闻此法，未有不能解脱者。	When this esoteric Dharma of instruction is applied during the “intermediate state of becoming,” it is precisely for sentient beings with wholesome karma, enabling them to continue their wholesome causes. It is like dredging an already blocked watercourse and clearing it so that the water may flow into its channel. Among all those whose sins are great and evil is extreme, none who hears this Dharma will be unable to attain liberation.

何以故？由于彼时“寂”“怒”胜尊，俱来接引，魔障伴随，尔时甫经听闻此法，即得转变境相，而得解脱。次因亡者已舍血肉之躯，失所恃依，故易转变。	Why is this so? At that time, the supreme “peaceful” and “wrathful” deities all come to guide them, while demonic obstacles accompany them. As soon as they hear this Dharma, the appearances are transformed and they attain liberation. Further, because the deceased have already cast off their flesh-and-blood bodies and lost what they formerly relied upon, they are readily transformed.
在“中有”时，虽在任何远地漂泊，以有微细神通，而可睹见，一闻呼召，立即现前，一经回忆，立即顿悟，刹那之间，即可转移心意，故此法有极大胜利。	During the “intermediate state,” although they may be wandering in any distant place, they possess subtle spiritual powers and can see. Upon hearing a summons, they immediately appear; upon being reminded, they immediately awaken. In an instant, they can redirect their minds and intentions. Therefore, this Dharma has exceedingly great benefit.
犹如弩炮，发必中鹄；又如巨木，百人莫举，设浮水面，须臾之间，任意游行，到达各地；又如烈马难驯，以缰御之，自能调伏。	It is like a crossbow: once fired, it surely strikes the bull’s-eye. It is also like a huge log that a hundred people cannot lift: if it floats on water, then in but a moment it can travel freely at will and reach every place. Or it is like a fierce horse that is difficult to tame: when controlled with reins, it naturally becomes subdued.
是故此法对于一切新亡之人，近其尸旁，如有尸在，直至其尸鼻孔流出血液或黄色液体时为止，为之反复朗诵。但在此时，不可移动其尸，并于其间，对其所信奉本尊三昧耶，为亡者修法回向，不可宰杀一切生命。	Therefore, for all who have newly died, this Dharma should be repeatedly recited beside the corpse, if the corpse is present, until blood or yellow fluid flows from its nostrils. During this time, the corpse must not be moved. Furthermore, in accordance with the samaya of the yidam in whom the deceased had faith, perform the practice and dedicate the merit to the deceased. No living being may be killed.
亲属人等，不得在尸旁哀哭泣。当为亡者尽力广作佛事。又此《中有教授听闻密法》以外各法，亦可于文末加入念诵，更为善妙。	Relatives and others must not wail or weep beside the corpse. Instead, they should do their utmost to perform Buddhist rites extensively for the deceased. In addition, other practices besides this Esoteric Teaching of Liberation Through Hearing in the Intermediate State may also be added and recited at the end of the text; this is even more excellent.
复次，此法当在生前常时念诵，对于文句，熟记于心，一旦报尽命终，证知定时死相起现时，若自有气力，自	Furthermore, this Dharma should be regularly recited during one’s lifetime, and its words should

己念诵，思维句义；若自力不继时，则由侣伴照此经本宣读，高声朗诵，务必字句分明，定得解脱，决无疑义，又此法	be memorized thoroughly. Once one's karmic recompense is exhausted and life comes to its end, when the signs indicating the time of death arise, if one still has the strength, one should recite it oneself and contemplate the meaning of its words. If one's own strength fails, a companion should read aloud from this text, reciting in a clear voice and ensuring that every word and phrase is distinct. One will certainly attain liberation; there can be no doubt. Moreover, this Dharma
为不需修习禅观、见法即得解脱之甚深教授，又为罪障深重者、从狭道中救度之甚深教授，有缘见者，对此深妙之法，纵有七犬吠逐，于此文句，当勿忘失！临命终时，诸佛言教，三世佛力，亦无有胜于此者。	is a most profound instruction through which one need not practice meditative contemplation, but may attain liberation upon seeing the Dharma. It is also a most profound instruction for rescuing those burdened by grave karmic obstacles from narrow passages. Those with the affinity to encounter it must not forget these words, even if pursued by seven barking dogs. At the time of death, among the teachings spoken by all Buddhas and the powers of the Buddhas of the three times, there is none superior to this.
中有教授能度同体一切有情名曰中有教授听闻解脱密法终	The Esoteric Teaching of Liberation Through Hearing in the Intermediate State, called "Instructions on the Intermediate State That Liberate All Sentient Beings of One Essence," is complete.
一切吉祥　善哉	May all be auspicious. Excellent!

附编

Appendix

中有教授听闻解脱密法附编	Appendix to the Esoteric Teaching of Liberation Through Hearing in the Intermediate State
大悲怙主四臂观音简明观诵法	A Concise Visualization and Recitation Practice of Four-Armed Avalokiteśvara, the Great Compassionate Protector
先观想自身头上，有白色八叶莲花（约一尺宽），花上有白色平扁月轮，四臂观音（即本尊怙主）跏趺坐于月轮上（约一尺高），两头四臂，全身白色，上一头为阿弥陀佛，红色。	First visualize above your own head a white eight-petaled lotus, about one foot across. Upon it is a flat, white moon disc. Four-Armed Avalokiteśvara, the Yidam Protector, sits cross-legged upon the moon disc, about one foot high. He has two heads

	and four arms; his entire body is white. Above is the head of Amitābha Buddha, red in color.
元左右两手，莲花合掌；次二手，左持已开红白色莲花，右持水晶念珠。头戴宝冠，缨络庄严。	The primary left and right hands are joined in prayer around a lotus. Of the second pair of hands, the left holds an open red-and-white lotus, and the right holds a crystal rosary. He wears a jeweled crown and is adorned with necklaces and ornaments.
本尊心际，有白色八叶莲花（约二寸大），花上有白色月轮，上有一白色（唅）字立于中间，四围咒轮绕之，由右至左排列，各字均白色直立，咒字往右，光往左转。	At the Yidam's heart is a white eight-petaled lotus, about two inches across. Upon it is a white moon disc, in the center of which stands a white "sha" syllable. It is encircled by a mantra wheel, arranged from right to left, with each syllable upright and white. The mantra syllables proceed to the right, while the light turns to the left.
此时行者即念咒若干遍（最少要念一百零八遍），又观咒轮字放五色佛光（即白兰黄红绿五色），愈放愈大，遍满十方佛土，供养十方诸佛。十方诸佛亦放五色光返照。二光混合为一，融入本尊心印（唅）字中。	The practitioner then recites the mantra a number of times, at least 108 times, while visualizing the syllables of the mantra wheel emitting five-colored Buddha-light—white, blue, yellow, red, and green. The light expands ever further, filling the Buddha lands of the ten directions and making offerings to all Buddhas of the ten directions. The Buddhas of the ten directions likewise emit five-colored light in return. The two lights merge into one and dissolve into the "sha" syllable, the heart-seal of the Yidam.
又念咒若干遍，再想（唅）字放五色光，普照六道众生，十方佛亦放光，返照六道众生，及我遇此光明功德，罪业消灭，皆即成为本尊，与本尊无二无别，悉皆大放光明返照；然后此光复又入本尊（唅）字中，即流出白色甘露，	Recite the mantra a number of times again, then visualize the "sha" syllable emitting five-colored light that universally illuminates the sentient beings of the six realms. The Buddhas of the ten directions likewise emit light, illuminating in return the sentient beings of the six realms. Through the merit of encountering this light, our karmic offenses are eliminated, and all immediately become the Yidam, no different from the Yidam. All emit great light in return; then this light again enters the Yidam's "sha" syllable, from which white nectar flows forth.
遍满本尊全身，次流至本尊莲花座下，流至我顶门入我之全身，我全身毛孔，皆有黑水流出，即是我无始以来之罪业消除也。于是我之全身为甘露水所洗涤，光明洁白，罪净障除。	It fills the Yidam's entire body, then flows below the Yidam's lotus seat and enters my whole body through the crown of my head. Black water flows from every pore of my body; this signifies the elimination of the karmic offenses I have accumulated since beginningless time. My whole body is thereby washed by the nectar, becoming

	luminous, pure, and white; my offenses are cleansed and my obscurations removed.
本尊称赞我已障净业消，生大欢喜，身遂缩水如米，由我之顶门，降入我心，我于是即变为本尊，光明无碍，具诸功德。	The Yidam praises me, saying that my obscurations have been purified and my karma eliminated. Great joy arises, and his body shrinks to the size of a grain of rice. Entering through the crown of my head, he descends into my heart. I then become the Yidam, radiant and unobstructed, endowed with all virtues.
又由我心际（唅）字放五色光，供养十方佛，十方佛亦放光返照，二光混合为一，融入自心（唅）字，念咒若干遍，由我心（唅）字大放光明，遍照六道众生，十方佛亦放光，光中流出无量无边甘露水，为众生消除罪业，六道众	Then, from the “sha” syllable at my heart, five-colored light shines forth to make offerings to the Buddhas of the ten directions. The Buddhas of the ten directions likewise emit light in return. The two lights merge into one and dissolve into the “sha” syllable in my own heart. Recite the mantra a number of times. From the “sha” syllable in my heart, great light shines forth, illuminating throughout the sentient beings of the six realms. The Buddhas of the ten directions likewise emit light, from which immeasurable and boundless nectar flows, eliminating the karmic offenses of the sentient beings of the six realms.
生，皆成为本尊，皆放大光明，返照我身，然后此光融入我心（唅）字内，又念咒若干遍，将所有功德，回向六道众生，下座完课。并应在行住坐卧不离此观想，并回向国家安乐，世界和平。	All become the Yidam and emit great light, illuminating my body in return. This light then dissolves into the “sha” syllable in my heart. Recite the mantra a number of times again, dedicate all merit to the sentient beings of the six realms, and conclude the practice. One should also maintain this visualization while walking, standing, sitting, and lying down, and dedicate the merit to the peace and well-being of the nation and the peace of the world.
第一 大悲心咒	First: Great Compassion Heart Mantra
嗡，啊，唅，　。	Oṃ, āḥ, sha, hūṃ.
第二 六字大明咒	Second: Six-Syllable Great Bright Mantra
嗡嘛呢呗咪	Oṃ maṇi padme hūṃ

	
按以上仪轨，为宁玛派第二十五代祖师诺那尊者“逞列匠磋”所传，行者最好有同一宗派之喇嘛上师阿阇黎传授，则为最胜，如不可能，可恭对莲花生大士像前，舒卷启请，观想大士于本法传承无二无别，授我此法，依之起修，亦较圆满。	According to the foregoing ritual, this teaching was transmitted by Venerable Nona, “Chenglie Jiangcuo,” the twenty-fifth patriarch of the Nyingma school. It is best for practitioners to receive transmission from a lama master or acharya of the same lineage; this is most excellent. If that is not possible, one may respectfully face an image of Guru Padmasambhava, unroll and read the invocation, and visualize the Great Master as inseparable from the lineage of this practice and as transmitting this Dharma to oneself. Practicing accordingly is also relatively complete.
此咒以念满十万遍为最小限度，藏经载：若念此咒，贫乏者能得财食，妇女能得男身。	The minimum requirement is to recite this mantra 100,000 times. The Tibetan canon states: if one recites this mantra, the impoverished can obtain wealth and food, and women can obtain a male body.
念一遍至七遍，能净百千亿劫所集罪障；念百遍或千遍，等同念一切经藏之福德；念一万遍，能断生死三恶趣门；念百万遍，得不退转地；念千万遍，当得法身，受用身，应化身，自性身，证菩提身而得成就。	Reciting it one to seven times can purify karmic obstacles accumulated over hundreds of billions of kalpas. Reciting it one hundred or one thousand times is equivalent to the merit and virtue of reciting the entire scriptural treasury. Reciting it ten thousand times can cut off the gates to birth and death in the three lower realms. Reciting it one million times leads to the stage of non-retrogression. Reciting it ten million times brings attainment of the dharmakāya, sambhogakāya, nirmāṇakāya, and svabhāvakāya, realization of the bodhi body, and accomplishment.

若为人治病，以净水念咒加持，令病人服之。若求世间安乐顺利，诚心祷求，无不满愿成就。真言虽只六字，而广大圆满，妙用无穷，威德无上，为密部中极重要之法。	When treating illness, empower pure water by reciting the mantra over it, and have the patient drink it. If one seeks worldly peace, happiness, and success, sincere prayer will fulfill every aspiration. Although this mantra has only six syllables, it is vast and complete, inexhaustible in wondrous function, and unsurpassed in majestic virtue. It is an extremely important practice within Esoteric Buddhism.
如密典云：“嗡”表天道，“嘛”表修罗道，“呢”表人道，“叭”表畜牲道，“咪”表饿鬼道，“ ”表地狱道。	As an esoteric scripture says: “Oṃ represents the deva realm; ma represents the asura realm; ṇi represents the human realm; pa represents the animal realm; dme represents the hungry-ghost realm; and hūṃ represents the hell realm.”
念此六字，即能断轮回，脱三界，又“嗡”字由菩提心发生，初入十信位，由是增进，“嘛”字入十住位，“呢”字入十行位，“叭”字入十回向位，“咪”字入十地位，“ ”字入金刚乘至大觉位，念此六字，即能顿超十地，成无上觉。	Reciting these six syllables can cut off saṃsāra and free one from the three realms. Moreover, the syllable oṃ arises from bodhicitta and enters the initial stage of the ten faiths. Advancing from there, ma enters the stage of the ten abodes; ṇi, the stage of the ten practices; pa, the stage of the ten dedications; dme, the stage of the ten bhūmis; and hūṃ, the Vajra Vehicle, reaching the stage of great awakening. Reciting these six syllables enables one to transcend the ten bhūmis directly and attain unsurpassed awakening.

此由六凡表法之奥义也。此六字又为一切咒之心，故又名大悲心咒。不论有罪无罪，一闻此咒，尚可立时解脱，何况虔求往生净土。故超度亡者，必能仗此功德往生，菩萨顶上住有阿弥陀佛，即其接引众生之表现也，因本密法中，一再导示：如无本尊，当以大悲怙主奉为本尊，故特恭列圣像于卷首，而附此修诵法，俾读者有所依止耳。	This is the profound meaning of the six ordinary realms as representations of Dharma. These six syllables are also the heart of all mantras, and are therefore called the Great Compassion Heart Mantra. Whether one has committed offenses or not, merely hearing this mantra can bring immediate liberation; how much more so if one sincerely seeks rebirth in the Pure Land. Thus, in assisting the deceased, one can certainly rely upon this merit for rebirth. Amitābha Buddha abides atop the Bodhisattva's head, manifesting his guidance of sentient beings. Since this esoteric teaching repeatedly instructs that, if one has no Yidam, one should take the Great Compassionate Protector as one's Yidam, this sacred image is respectfully placed at the beginning of the volume, together with this visualization and recitation practice, so that readers may have something upon which to rely.
又按金刚上师诺那尊者开示录云：“六字真言，为观世音菩萨微妙心印，有无量无边不可思议功德，为十方诸佛所赞叹。若书六字大明，如同书三藏法宝。如诵六字大明，三世业障，悉得清净，了脱生死，究竟成就。	The recorded teachings of Vajra Master Venerable Nona also state: “The Six-Syllable Mantra is the subtle heart-seal of Avalokiteśvara Bodhisattva. It possesses immeasurable, boundless, and inconceivable merit and virtue and is praised by all Buddhas of the ten directions. To write the Six-Syllable Great Bright Mantra is equivalent to writing the Three Baskets of the Dharma treasure. To recite the Six-Syllable Great Bright Mantra purifies all karmic obstacles of the three times, liberates one from birth and death, and ultimately brings accomplishment.
且能断无明，开智慧，降魔，治病，增富，救贫，消灾，延寿，救百千难苦，摧灭贪嗔痴，闭塞轮回路，历代眷属，俱得超生；腹肠诸虫，亦得正果。又具无量三昧法门，日日得具足六波罗密功德。	“It can also cut off ignorance, open wisdom, subdue māras, cure illness, increase wealth, relieve poverty, dispel calamities, prolong life, rescue one from hundreds of thousands of hardships and sufferings, destroy greed, anger, and ignorance, close off the road of saṃsāra, and enable family members through the generations all to attain a higher rebirth. Even the insects in one's stomach and intestines can attain the noble fruit. It further contains immeasurable samādhi dharma gates, and each day enables one to perfect the merit and virtue of the six pāramitās.

一切金刚护法，天龙八部，无不欢喜拥护。欲生何佛土，均如愿成就。	“All Vajra Dharma protectors and the eight classes of devas and nāgas joyfully protect and support one. Whatever Buddha land one wishes to be reborn in, one can fulfill that aspiration.
不但持诵书写与观想等，始有功德，只要此真言着于身，触于手，耳有所闻，目有所见，或藏于家中，或书于门上，或展旗扬 ，凡沾此法味者，任何众生，亦得生死解脱之因，同证菩提道果之德，逢凶化吉，遇难成祥。	“Merit and virtue do not arise only through recitation, writing, and visualization. So long as this true mantra touches one’s body or hands, is heard by one’s ears, seen by one’s eyes, kept in one’s home, written upon one’s door, or displayed on banners and flags, any sentient being who comes into contact with this Dharma flavor gains the cause for liberation from birth and death, the virtue of jointly realizing the fruition of the path of bodhi, and the transformation of misfortune into good fortune and adversity into auspiciousness.”
凡未成佛，求寿，求子，求福，求权，求消灭地水火风空灾难危险，以及一切所求，无不如摩尼宝珠，各满其愿。总而言之，六字真言之功德，就是佛之智慧来讲，亦穷劫难尽。若以现在藏经上所载之功德来讲，亦要讲三年，方能讲完”云云。	For all who have not yet become Buddhas, whatever they seek—long life, children, blessings, authority, the removal of dangers and disasters of earth, water, fire, wind, and space, or any other aspiration—will be fulfilled, each according to their wish, like a maṇi jewel. In sum, even if the Buddha’s wisdom were to speak of the merit and virtue of the Six-Syllable Mantra, it could not exhaust it in kalpas. Even if one spoke only of the benefits recorded in the present Tibetan canon, it would take three years to finish.”
又按：此咒功德，可取《大乘庄严宝王经》阅读，亦可自知其上妙矣。	Furthermore, for the merit and virtue of this mantra, one may read the Mahāyāna Sūtra of the Precious Ornamented King and thereby know its supreme excellence.
六字大明咒咒轮	Mantra Wheel of the Six-Syllable Great Bright Mantra

	
唅字为观世音菩萨心印种子字，古译（纥哩），是三合音之字，因今人多不娴习梵文，故注“唅”字，亦读作“些”字音，观想时当以（	The “sha” syllable is the heart-seal seed syllable of Avalokiteśvara Bodhisattva. In older translations it is rendered as “héli”; it is a syllable formed from three combined sounds. Since people today are generally unfamiliar with Sanskrit, it is annotated with the character “sha,” which may also be pronounced “xie.” In visualization, one should use the form indicated in parentheses
	
）为正。	as the correct form.
启请诸佛菩萨加被偈（此文在施法前念诵）	Verses Invoking the Blessings of All Buddhas and Bodhisattvas (Recite this text before performing the ritual.)
凡亡者在临命终时，即当先作启白发愿，于三宝前，尽力陈设实有供品，或依自力观想所成之广大供云海，手执妙香，竭诚致敬，如下启白发愿：	When a deceased person is at the point of death, one should first make an invocation and arouse vows. Before the Three Jewels, arrange actual offerings to the best of one’s ability, or according to one’s capacity visualize a vast ocean of offering clouds. Holding fine incense in one’s hands, pay homage with utmost sincerity and make the following invocation and vows:
诸佛及菩萨 十方常住世 具足大慈悲 前知及圣眼	Buddhas and bodhisattvas, / Ever abiding in the ten directions, / Replete with great compassion, / With

	foreknowledge and sacred vision;
为众生依怙 不舍大悲愿 祈降临纳受 实陈意献供	You are the refuge of sentient beings, / Never abandoning your vows of great compassion. / I pray that you descend and accept / These offerings sincerely presented.
诸具大悲尊 智智与慈悲 所作诸事业 威力不思议	All Compassionate Ones, / Whose wisdom and compassion, / All deeds and activities, / And mighty powers are inconceivable;
今有某姓名 舍现世往彼 离此界至他 已脱血肉躯	There is now one named [name], / Leaving this present world for that other realm, / Departing this world for another, / Having already cast off the body of flesh and blood.
无依复无怙 无救亦无援 最极大痛苦 今所现境相	Without support and without refuge, / Without rescue or assistance, / Amid the most extreme suffering, / Such are the appearances now arising.
已日暮穷途 离家去异乡 如入幽冥地 迷惘赴悬崖	The day is already late and the road exhausted; / Leaving home for a foreign land, / As though entering a realm of darkness, / Bewildered, one heads toward a precipice.
惊狂奔林莽 业力追逐故 或落无边荒 或漂流大海	Terrified and frantic, one races through the wilderness, / Pursued by karmic force; / One may fall into boundless wastelands / Or drift upon the great ocean.
身不得自在 业风推荡故 或入战阵中 被恶仇执住	The body has no freedom, / Driven and tossed by the winds of karma; / One may enter the midst of battle / And be seized by cruel enemies.
无地可容入 或遭阎罗使 鬼卒备残酷 望之极可怖	There is nowhere to hide, / Or one encounters the messengers of Yama; / The demon guards are fully cruel, / And terrible beyond sight.
业果诸苦受 无间死复活 撑扎力已穷 颠连极孤苦	One undergoes all the sufferings of karmic result, / Dying and reviving without interval. / The strength to struggle is exhausted, / And one is tossed about in utter loneliness and misery.
中有险峡道 安全拯救出 嗟我大悲尊 愿不舍悲愍	From the perilous passage of the intermediate state, / Safely rescue and deliver them. / Alas, O Greatly Compassionate Ones, / May you not abandon your compassion and pity.
不忘宏誓愿 令彼脱诸苦 哀求佛菩萨 愿慈光照注	Do not forget your vast vows; / Enable them to escape all suffering. / I beseech the Buddhas and

	bodhisattvas: / May your compassionate light shine upon them.
恩施大悲力 令脱中有苦	Bestow the power of great compassion, / That they may be freed from the suffering of the intermediate state.
如上文句，恭敬殷重，由主法者唱导，众人随诵，三遍。如仅一人施法，即无须随诵。	The foregoing verses should be solemnly and respectfully intoned by the ritual leader and recited after by the assembly three times. If only one person is performing the ritual, there is no need for responsive recitation.
救脱中有怖畏险峡偈（此文在施法前念诵）	Verses for Deliverance from the Perilous Passage of Fear in the Intermediate State (Recite this text before performing the ritual.)
（一） 十方常住 诸佛菩萨 普贤寂怒 海会圣众	(I) Ever-abiding in the ten directions, / All Buddhas and bodhisattvas, / Samantabhadra, peaceful and wrathful, / Holy assembly vast as the ocean;
上师本尊 空行护法 降临于此 哀请听许	Guru, Yidam, ḍākinīs, and Dharma protectors, / Descend into this place; / I earnestly pray that you listen / And grant your consent.
至心皈命 上师空行 以大悲心 愍垂接引	With utmost sincerity I take refuge / In the guru and ḍākinīs. / With your great compassionate hearts, / Kindly extend your guidance.
（二）缘于迷妄 流转生死 闻思修三 如实照耀	(II) Through delusion, one wanders in birth and death; / May hearing, contemplation, and cultivation / Illuminate reality as it is.
传承上师 导引在前 胜母空行 护持于后	May the lineage masters guide me before; may the supreme mother ḍākinīs protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.
（三） 嗔恚炽盛 流转生死 大圆镜智 光明照耀	(III) When anger blazes and I wander in birth and death, may the light of great perfect mirror wisdom shine upon me.
金刚萨　导引在前 玛嘛几母 护持于后	May Vajrasattva guide me before; may Māmakī protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.

（四）我慢炽盛 流转生死 平等性智 光明照耀	(IV) When pride blazes and I wander in birth and death, may the light of the wisdom of equality shine upon me.
宝生如来 导引在前 佛眼佛母 护持于后	May Ratnasambhava Tathāgata guide me before; may Buddha-Locanā protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.
（五） 贪欲炽盛 流转生死 妙观察智 光明照耀	(V) When desire blazes and I wander in birth and death, may the light of wondrous discerning wisdom shine upon me.
无量光佛 导引在前 白衣佛母 护持于后	May Amitābha Buddha guide me before; may Pāṇḍaravāsinī protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.
（六）嫉妒炽盛 流转生死 成所作智 光明照耀	(VI) When jealousy blazes and I wander in birth and death, may the light of all-accomplishing wisdom shine upon me.
不空如来 导引在前 多罗佛母 护持于后	May Amoghasiddhi Tathāgata guide me before; may Tārā protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.
（七） 愚痴炽盛 流转生死 法界性智 光明照耀	(VII) When ignorance blazes and I wander in birth and death, may the light of dharma-realm wisdom shine upon me.
毗卢遮那 导引在前 法自在母 护持于后	May Vairocana guide me before; may Dhātvīśvarī protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.
（八）五毒炽盛 流转生死 四智和合 光明照耀	(VIII) When the five poisons blaze and I wander in birth and death, may the light of the union of the four wisdoms shine upon me.
五部如来 导引在前 五部佛母 护持于后	May the Tathāgatas of the five families guide me before; may the mothers of the five families protect me from behind.

祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.
（九）迷境炽盛 流转生死 解除恐怖 光明照耀	(IX) When deluded appearances blaze and I wander in birth and death, may the light that dispels fear shine upon me.
诸忿怒尊 导引在前 诸忿怒母 护持于后	May all wrathful deities guide me before; may all wrathful mothers protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.
（十） 习气炽盛 流转生死 俱生智慧 光明照耀	(X) When habitual tendencies blaze and I wander in birth and death, may the light of coemergent wisdom shine upon me.
勇士持明 导引在前 空行会众 护持于后	May the heroic vidyādharas guide me before; may the assembly of ḍākinīs protect me from behind.
祈脱中有 怖畏险峡 送我往登 正觉佛土	May I be freed from the fearful, perilous passage of the intermediate state and be led upward to the Buddha-field of perfect awakening.
（十一）愿诸空大 勿为我敌 愿我亲见 兰光佛土	(XI) May the element of space not become my enemy; may I personally behold the blue-light Buddha-field.
愿诸水大 勿为我敌 愿我亲见 白光佛土	May the element of water not become my enemy; may I personally behold the white-light Buddha-field.
愿诸地大 勿为我敌 愿我亲见 黄光佛土	May the element of earth not become my enemy; may I personally behold the yellow-light Buddha-field.
愿诸火大 勿为我敌 愿我亲见 红光佛土	May the element of fire not become my enemy; may I personally behold the red-light Buddha-field.
愿诸风大 勿为我敌 愿我亲见 绿光佛土	May the element of wind not become my enemy; may I personally behold the green-light Buddha-field.
愿诸虹光 勿为我敌 愿我亲见 一切佛土	May all rainbow lights not become my enemy; may I personally behold all Buddha-fields.
惟愿诸声 知为自声 惟愿诸光 知为自光	May I know all sounds to be my own sounds; may I know all lights to be my own lights.

惟愿诸辉 知为自辉 愿中有相 自己证知	May I know all radiance to be my own radiance; may I myself recognize the appearances of the intermediate state.
愿中有境 三身亲证	May I directly realize the three kāyas amid the circumstances of the intermediate state.
中有六纲（此文在施法前念诵）	The Six Root Verses of the Intermediate State (Recite this text before performing the ritual.)
（一） 嗟！我今生处中有起现时 生世无暇懈怠当永断	(I) Alas! When the intermediate state of birth appears to me, may I forever abandon the idleness of a life without leisure.
闻思修三不乱证实义 心境朗然当亲证三身	May I hear, contemplate, and cultivate without distraction, realize true meaning, and directly realize the three kāyas with mind and circumstances clear and luminous.
于此一度获得暇满身 勿于迷离道中而抛弃	Having once obtained this human body endowed with leisure and favorable conditions, may I not cast it away upon the path of delusion.
（二） 嗟！我今梦境中有起现时 愚痴尸睡放逸当永断	(II) Alas! When the intermediate state of dreams appears to me, may I forever abandon the heedlessness of ignorant, corpse-like sleep.
一心不乱定住实相中 保任梦境修幻化明光	May I abide one-pointedly and without distraction in reality, safeguarding realization within dreams and cultivating illusory clear light.
勿如傍生之状而长眠 爱惜睡眠现量合修持	May I not sleep long like an animal; may I cherish sleep and unite direct experience with practice.
（三） 嗟！我今静虑中有起现时 散乱昏沉种种当永断	(III) Alas! When the intermediate state of dhyāna appears to me, may I forever abandon every form of distraction and dullness.
不乱无执定住离边中 生圆二次愿能得宣示	May I abide without distraction or grasping in that which is free from extremes, and may I receive instruction in the two stages of generation and completion.
所作已断一心修行时 不为烦恼迷惑所随转	When all activities have ceased and I cultivate with one mind, may I not be carried away by the delusion of afflictions.
（四） 嗟！我今死位中有起现时 一切贪求恋着当永断	(IV) Alas! When the intermediate state at the time of death appears to me, may I forever abandon every craving, seeking, and attachment.

不乱契入显明教授义 游心自证无生太虚景	May I enter without distraction into the meaning of the clear instructions and freely realize for myself the vast, unborn expanse of space.
即将舍离质碍血肉躯 无常死亡临头当了知	As I am about to leave this flesh-and-blood body of material obstruction, may I recognize that impermanent death has arrived.
（五） 嗟！我今法性中有起现时 恐惧怖畏境相当永断	(V) Alas! When the intermediate state of dharmatā appears to me, may I forever abandon fearful and terrifying appearances.
一切显现认取为证智 中有境相即此当了知	May I recognize all appearances as the wisdom of realization; may I know that these are the very appearances of the intermediate state.
阻大义利千钧一发时 自识变相寂怒又何惧	At this moment, when great benefit hangs by a thread, why fear the peaceful and wrathful forms transformed by my own awareness?
（六） 嗟！我今轮回中有起现时 意念纯一至心当保持	(VI) Alas! When the intermediate state of becoming appears to me, may I maintain single-minded and wholehearted intention.
善妙缘会尽力求延续 永断胎门回头须忆念	May I strive to continue the gathering of wholesome and excellent conditions; may I forever close the womb entrance and remember to turn back.
努力净相唯一需要时 嫉妒永断修上师双身	When pure appearances alone are needed, may I sever jealousy forever and cultivate the union of the master.
死时无有决定极迅速 徒负此生所作无义事	Death comes with no certainty and with extreme swiftness; it is futile to bear the burden of this life's meaningless deeds.
大利丧失意志不坚定 今兹既已空手而返回	When great benefit is lost and resolve is unsteady, now I have already returned empty-handed.
所需定解即胜本尊法 当下若不修胜本尊法	The needed certainty lies in the supreme yidam practice. If I do not cultivate that supreme yidam practice now,
或大成就亲口所宣说 上师教授亦不安心住	or if I do not abide at ease in the master's instructions personally proclaimed by great adepts,
自欺自身实所不应为 凡此六纲了知极为要	I deceive myself—something I truly should not do. It is most important to understand these six root verses.

中有救怖愿偈（此文在施法前念诵）	Prayer of Aspiration for Deliverance from Fear in the Intermediate State (Recite this text before performing the ritual.)
（一） 我今报尽迁谢时 生前眷属无能助	(I) When my karmic recompense is exhausted and I pass away, my relatives from this life will be unable to help me.
独自徜徉中有道 愿寂怒尊大悲力	Wandering alone upon the path of the intermediate state, may the great compassionate power of the peaceful and wrathful deities
消除无明之幽暗	dispel the darkness of ignorance.
（二） 别离爱伴独漂流 自识幻相将起现	(II) Separated from beloved companions, I drift alone; the illusory appearances of my own awareness are about to arise.
诸佛悲力垂救拔 不起怖畏中有难	May the compassionate power of all Buddhas come to my aid, so that the hardships of the intermediate state do not give rise to fear and terror.
（三） 五智光明此时现 不怖不畏认本面	(III) When the light of the five wisdoms appears at this time, may I recognize my original face without fear or dread.
寂怒尊容已近前 确认中有当勿怖	When the forms of the peaceful and wrathful deities draw near, may I recognize the intermediate state and not be afraid.
（四） 若为业力所制时 愿大悲尊除苦厄	(IV) If I am controlled by karmic force, may the great compassionate deities remove suffering and adversity.
法性本声雷震时 愿转六字大明声	When the natural sound of dharmatā resounds like thunder, may it be transformed into the sound of the six-syllable great mantra.
（五） 若无救助业逐时 愿本尊天除其苦	(V) If karma pursues me when I have no refuge or aid, may the yidam deity remove its suffering.
业力追逐失怙时 愿证净光三摩地	When karmic force pursues me and I have lost my protector, may I realize the samādhi of pure light.
（六） 轮回中有化生时 授记愿不为魔转	(VI) When I arise by transformation in the intermediate state of becoming, may I not be led astray by Māras, even when I receive prophetic guidance.
任所思力若至时 愿不为恶业迷怖	When the power of whatever I think of comes to pass, may I not be confused or frightened by evil

	karma.
（七） 猛兽怒吼声发时 愿转六字妙法音	(VII) When the roars of fierce beasts arise, may they be transformed into the wondrous sound of the six-syllable Dharma.
黑风雨雪追逐时 愿证智光之天眼	When black winds, rain, and snow pursue me, may I realize the divine eye of wisdom-light.
（八） 若见同类中有时 愿勿嫉妒生上趣	(VIII) When I see beings of the same kind in the intermediate state, may I not give rise to jealousy and may I be reborn in a higher realm.
极大烦恼饥渴时 愿除饥渴寒热苦	When intense affliction, hunger, and thirst arise, may I eliminate the sufferings of hunger, thirst, cold, and heat.
（九） 若见当来父母会 即观大悲双身尊	(IX) When I see my future parents united, may I contemplate them as the compassionate deity in union.
生得自在为利他 愿得相好光明身	May I obtain mastery over birth for the benefit of others, and may I attain a light-body endowed with auspicious marks.
（十） 若我已得妙生身 愿所见闻速了解	(X) If I have obtained an excellent rebirth, may I swiftly understand whatever I see and hear.
一切恶业不随逐 励力增长诸福德	May all evil karma not follow after me, and may I diligently increase every merit and virtue.
（十一） 愿随所生彼彼处 世世面见本尊天	(XI) In whatever place I am reborn, may I behold the yidam deity face-to-face in life after life.
生已能言知大义 宿命不忘得总持	Having been born, may I be able to speak and understand the great meaning, remember past lives without forgetfulness, and attain dhāraṇī.
（十二） 种种上中下功德 闻思一见即能知	(XII) May I know at once, merely by hearing, contemplating, or seeing, all qualities of greater, middling, and lesser degree.
随所生处皆吉祥 一切有情俱安乐	May every place where I am reborn be auspicious, and may all sentient beings be at peace and happy.
（十三） 如佛寂怒尊形相 眷属寿量及刹界	(XIII) May I become just like the Buddhas and peaceful and wrathful deities in form, retinue, lifespan, and Buddha-field.
如彼最胜美名称 如是我等决能成	May I likewise attain their most excellent and beautiful names.

（十四） 邬金大师莲花生 撰此中有救怖愿	(XIV) Guru Padmasambhava of Uḍḍiyāna composed this prayer for deliverance from the fears of the intermediate state.
乃至轮回未空寂 此深妙法永长存	Until saṃsāra is emptied, may this profound and wondrous Dharma endure forever.
法身普贤如来双尊暨传承诸师启请救怖颂	Invocation to the Dharmakāya Buddha Samantabhadra and Consort, and to the Lineage Masters, for Deliverance from Fear
法身普贤王双尊 第六金刚大持前 启请救护中有怖	To Samantabhadra, King of the Dharmakāya, in union with his consort, and to the Sixth Vajradhara: we invoke you to protect us from the fears of the intermediate state.
报身寂怒无量众 及与导师金萨尊 启请救护中有怖	To the immeasurable assembly of peaceful and wrathful sambhogakāya deities, and to the guiding Vajrasattva: we invoke you to protect us from the fears of the intermediate state.
化身极喜金刚师 上智室利僧贺尊 启请救护中有怖	To the nirmāṇakāya master Ekajaṭī Vajra and the supremely wise Śrī Siṃha: we invoke you to protect us from the fears of the intermediate state.
持明莲花生大士 空行智慧海王尊 启请救护中有怖	To the vidyādhara Guru Padmasambhava and the king of the ocean of ḍākinī wisdom: we invoke you to protect us from the fears of the intermediate state.
取藏羯磨洲大师 及大成就日月佛 启请救护中有怖	To the treasure-revealer master Karma Lingpa and the great adept Sun-and-Moon Buddha: we invoke you to protect us from the fears of the intermediate state.
慈子日月法尊师 苏茹簪达惹斯米 启请救护中有怖	To the compassionate son, master of the Sun-and-Moon Dharma, and to Suru Candrarasmi: we invoke you to protect us from the fears of the intermediate state.
具足深恩根本师 及与一切传承师 启请救护中有怖	To the root master of profound kindness and to all lineage masters: we invoke you to protect us from the fears of the intermediate state.
本尊曼荼罗圣众 及诸慈母空行会 启请救护中有怖	Assembly of sacred beings of the yidam maṇḍala, and gatherings of all mother ḍākinīs, we invoke you to protect us from the terrors of the intermediate state.

守护圣教誓愿海 昆仲姊妹金刚友 启请救护中有怖	Ocean of oath-bound protectors of the sacred teachings, vajra friends—brothers and sisters—we invoke you to protect us from the terrors of the intermediate state.
生处中有无疑悉断绝 梦境中有幻境愿脱离	May all doubts in the intermediate state of birth be utterly dispelled; may we be freed from the illusory appearances of the intermediate state of dreams.
静虑中有保持本来面 死位中有贪恋愿净除	May we maintain the original face in the intermediate state of dhyāna; may attachment and longing be purified in the intermediate state at the time of death.
法性中有自已能认知 轮回中有愿不为执持	May we recognize for ourselves the intermediate state of dharmatā; may we not be held by grasping in the intermediate state of becoming.
莲花生大士不二启请颂	The Nondual Invocation to Guru Padmasambhava
法身普贤第六金刚持 本师金萨世尊释迦王	Dharmakāya Samantabhadra, the Sixth Vajradhara; our fundamental teacher, Vajrasattva, Bhagavān Śākyamuni, King of Sages;
怙主无量寿及观自在 二无分别莲师前启请	Protector Amitāyus and Avalokiteśvara; before Guru Padmasambhava, inseparable from the two, we reverently invoke you.
身之体性妙德琰魔王 语之体性大权马鸣声	The essential nature of body, the wondrous Mañjuśrī Yamāntaka; the essential nature of speech, the great and mighty voice of Hayagrīva;
意之体性真实兮噜迦 上师如意宝前敬启请	The essential nature of mind, the true Heruka; before the Guru, the wish-fulfilling jewel, we reverently invoke you.
功德映覆大胜兮噜迦 羯磨体性金刚孺童身	The glorious and victorious Heruka, radiant with virtues; the essential nature of karma, Vajra Youthful One;
阴母空行主尊圆满王 大德头　力前敬启请	The chief ḍākinī, mother of the aggregates, King of Perfect Completion; before the mighty great being adorned with a garland of skulls, we reverently invoke you.
身之形色幻现寂怒相 语之音韵具足十二支	Whose bodily form manifests illusorily as peaceful and wrathful deities; whose speech, in sound and melody, possesses the twelve branches;

意之缘念通澈普周遍 空行主尊师前敬启请	Whose mind's thoughts are utterly lucid and all-pervading; before the chief ḍākinī and Guru, we reverently invoke you.
身表悬记语表秘入藏 意之心印付与有缘子	With body, you signify prophecies; with speech, you reveal the secret treasury; with mind, you entrust the mind-seal to fortunate disciples.
悲心付嘱藏人普默记 大恩化身至尊前启请	Out of compassion, you enjoined the Tibetans to commit it all to memory; before the most venerable great beneficent emanation, we invoke you.
忆念深恩无上师尊宝 祈如誓愿护念而摄受	Mindful of the profound kindness of the unsurpassed precious Guru, we pray that, as vowed, you will watch over us and gather us in.
当兹恶世唯依尊无他 仰祈邬金化身悲眼视	In this evil age, we have no one but you upon whom to rely; we pray that the compassionate eyes of the Uḍḍiyāna emanation will look upon us.
愿施威力回遮恶世诤 并赐智慧灌顶大加持	May you bestow your power to avert the strife of this evil age, and grant the great blessing of the empowerment of wisdom.
恒增觉受证德之能力 具足大力弘教利众生	May our capacity for ever-increasing experience, realization, and virtue be fulfilled, endowed with great strength to spread the teachings and benefit sentient beings,
即身亲证圆满佛陀位	So that, in this very body, we may directly realize the perfect state of Buddhahood.
以上不二启请颂，为莲花生大士亲口所宣，加持威力极大。此颂藏于羯磨具誓洲，后由取库藏者“却居德钦”化身佛取出，始流通于世。在康藏地方，本为宁玛派行者奉为主要课诵，嗣由金刚上师西康贡噶喇嘛，携来内地。	The foregoing Nondual Invocation was personally proclaimed by Guru Padmasambhava and possesses exceedingly great power of blessing. This hymn was concealed in the Island of Karmic Oath-Bound Implements. It was later retrieved by the treasure revealer, the emanation Buddha Chökyi Dechen, and only then circulated in the world. In Kham and Tibet, it was originally regarded by Nyingma practitioners as a principal daily recitation; later, Vajra Master Kunga Lama of Western Kham brought it to inland China.
上师谕云：“不拘何仪轨或经文之前，加诵此颂，当得大士不可思议之威力加持，令行者速疾成就。	The Guru instructed: “Before any sādhana or sūtra, regardless of its kind, recite this hymn additionally. You will then receive the inconceivable power of blessing of the Great Master, enabling practitioners to attain realization swiftly.”

”又奉谕云：“念此诵时，观想自成本尊，同时观想一切众生，冤亲会聚，对面明点五光聚中，显现本净广博刹土及所皈依境，自心放光，迎请十方诸佛，根本上师及印藏大成就诸师，空行护法等众，俱来会集，端坐其下，三门诚敬，敬信发愿，愿令一切众生，离苦得乐，成无上佛果。	He further instructed: “When reciting this hymn, visualize yourself as the yidam. At the same time, visualize all sentient beings, enemies and loved ones gathered together, before you. Within a sphere of five-colored light appear the vast, originally pure buddhafield and the field of refuge. Light radiates from your own mind to invite the Buddhas of the ten directions, the root Guru, the great accomplished masters of India and Tibet, ḍākinīs, Dharma protectors, and all the assembly to gather together. Seated before them, with the three gates sincerely reverent, respectfully and faithfully make this aspiration: May all sentient beings be free from suffering and attain happiness, and accomplish unsurpassed Buddhahood.”
为欲得如是利生力量，故今愿决定修证三身上师佛位。又复思维：当兹浊世，欲得如是胜果，唯有启请无上大悲莲花生大士垂赐加持，如本颂云：‘当兹恶世唯依尊无他’，故当诚敬坚信，念诵此不二启请如上”。	In order to gain such power to benefit sentient beings, I now aspire to resolve firmly to cultivate and realize the Buddhahood of the three-kāya Guru. Reflect further: in this degenerate age, if one wishes to attain such a supreme fruition, one can only invoke the blessings bestowed by the unsurpassed, greatly compassionate Guru Padmasambhava. As this hymn says, “In this evil age, we have no one but you upon whom to rely.” Therefore, with sincere reverence and steadfast faith, recite this Nondual Invocation as set forth above.”

寂靜相尊唐卡

