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心地法门

Mind-Ground Dharma Gate

修心中心法，上座时用金刚持的方法，即嘴唇微动持咒，不出声。因为出声念咒伤气，默念伤血。我们修法首先要注意身体，不能把身体弄坏，所以打坐、修行要把身体保护好。	When practicing the Heart-of-Heart Dharma, practitioners should use Vajra Recitation while sitting in meditation—that is, move the lips slightly while reciting the mantra, but make no sound. This is because reciting aloud may exhaust vital energy, while purely mental recitation may strain the blood. In our practice, we must first take proper care of the body and avoid harming it. Both meditation and daily cultivation should be carried out in a way that protects the body.
但是坐到种子翻腾、心里烦乱、坐也坐不住的时候，或是坐到昏然入睡、乱梦当前时，就要出声念咒，把那些混乱的妄念和睡魔除掉才能入定。没有遇到这种情况的时候，还是用金刚持的方法持咒。	However, if during meditation karmic seeds begin to stir, the mind becomes agitated and restless, and we can no longer sit steadily; or if drowsiness arises, sleep overtakes us, or confused dreamlike states appear before the mind, then we should recite the mantra aloud. In this way, scattered delusive thoughts and the demon of sleep can be dispelled, allowing us to enter samādhi. If these conditions do not arise, we should continue to practice Vajra Recitation.
持咒的快慢是每分钟十至十二次。念的时候，要心念耳闻，就是一个字一个字的从心里过，不是有口无心地去念，要用耳朵聆听这从心里发出来的咒音，听得清清楚楚，这样才能将妄念摄住不动而渐渐入定。	The speed of mantra recitation should be about ten to twelve times per minute. While reciting, we should practice “the mind recites, and the ears listen.” This means that each syllable of the mantra should pass clearly through the mind, one syllable at a time. It is not merely reciting with the mouth while the mind is absent. Rather, we should use our ears to attentively listen to the mantra sound arising from within the mind, hearing each syllable clearly and distinctly. Only in this way can we gather and still our delusive thoughts, preventing them from moving, and gradually enter Samādhi.
我们的六根——眼耳鼻舌身意——其中的意根好比猴子一样乱动惯了，你要它安静不动不起妄念很难，但不把它摄住不动就不能入定、开智慧成道。因此大势至菩萨教导我们念佛须“都摄六根，净念相继”。	Of our six sense faculties—the eye, ear, nose, tongue, body, and mind—the mind faculty is like a monkey long accustomed to jumping about restlessly. It is extremely difficult to make it quiet, still, and free from delusive thoughts. Yet if we cannot gather and still it, we cannot enter samādhi, open wisdom, and attain the Way. Therefore,

	Mahāsthāmaprāpta Bodhisattva taught that when reciting the Buddha's Name, we must "gather in all six faculties, and let pure mindfulness continue without interruption."
就是念佛时要至诚恳切地以“阿弥陀佛”这句圣号把眼耳鼻舌身意都抓住，叫它不要动，才能安然入定。这六根当中，以意、耳二根为难摄。	With utmost sincerity and wholehearted devotion, we use the sacred name "Amitābha Buddha" to gather the eye, ear, nose, tongue, body, and mind so that they do not move. Only then can we peacefully enter samādhi. Among these Six Faculties, the Mind Faculty and the Ear Faculty are the most difficult to gather.
眼睛闭上不看东西就能摄住眼根；嘴持咒就能摄住舌根（舌头）；鼻子不闻异味就能摄住鼻根；身体不接触外境就能摄住身根。	By closing the eyes and not looking at external objects, the Eye Faculty can be gathered. By reciting the mantra, the Tongue Faculty can be gathered. By not following external scents, the Nose Faculty can be gathered. By avoiding contact with external objects, the Body Faculty can be gathered.
但是人的耳朵最灵敏，很远很远的声音都能听见，隔着一座大山的声音也听得见，外面噪音会吵得你心烦。至于意根，更难摄住，不要它动，意念会不由自主地从心里跳出来。	However, the human ear is extremely sensitive. It can hear sounds from very far away—even across mountains. External noise can easily disturb the mind. As for the Mind Faculty, it is even harder to gather. Even when we do not want it to move, thoughts arise from within on their own.
为什么呢？这是多生历劫的习气，它动惯了，不动不行。这在佛经中叫做“作意”。也是法相宗所说的五个遍行心所，意、触、受、想、思的第一个心所，它存在于八识当中，时时刻刻在蠢动，像流水一样不停地流，所以叫“流注生灭”，微细得很，只是我们平时看不见。	Why is this so? It is because of the habitual tendencies accumulated over countless lifetimes and eons. The mind has become accustomed to movement and cannot easily remain still. In the Buddhist scriptures, this is called mental attention (manaskāra). It is also the first of the five universal mental factors taught in the Consciousness-Only (Yogācāra) school: attentiveness, contact, feeling, perception, and volition. Residing throughout all eight consciousnesses, stirring at every moment and flowing ceaselessly like a stream. It is therefore called "the continuous flow of arising and ceasing." This activity is extremely subtle and ordinarily imperceptible to us.
有人说：“我们不修法不打坐没有念头，一修法打坐倒有念头了。是不是修法修坏了，有念头了？”	Some people say: "When we do not practice the Dharma or sit in meditation, there seem to be no thoughts. But as soon as we begin practicing the Dharma and sitting in meditation, thoughts start arising instead. Has something gone wrong with

	our practice? Have we somehow practiced incorrectly and caused thoughts to appear?"
不是。这是因为平时心乱，看不见念头在乱动，等到你心里稍微静下来后，就看见念头在动了。这怎么办呢？怎么将妄念息下来呢？唯一的办法就是用耳根来摄意根。	No. This is because in ordinary life the mind is scattered and confused, so we do not notice thoughts moving about. When the mind becomes a little quieter through practice, we then begin to see thoughts arising and moving. What should we do then? How do we calm these delusive thoughts? The only method is to use the Ear Faculty to gather the Mind Faculty.
用耳根静听念佛的声音把妄念摄住，因为心无二用，一心听念佛，专注在佛号上，妄念就自然不动了。所以念佛要专注在“南无阿弥陀佛”六字或“阿弥陀佛”四字上。一个字一个字地听得清清楚楚，才能把妄念摄住不动。	By quietly listening to the sound of reciting the Buddha's Name, the delusive thoughts can be gathered and calmed. Because the mind cannot focus on two things at the same time, when attention is fully placed on listening to the Buddha's Name, the delusive thoughts naturally become still. Therefore, when reciting the Buddha's Name, we should focus on the six-character phrase "Namo Amitābha Buddha" or the four-character phrase "Amitābha Buddha." Each syllable should be heard clearly and distinctly, one by one. Only in this way can delusive thoughts be gathered and stilled.
同样，持咒也需要一字一字从心里过，耳朵听得清清楚楚，才能如法。所以打坐的要旨就是“心念耳闻”，摄住妄念不动而入定。不然你坐在这里，嘴里念咒或佛号，脑子里面却七想八想，那就不能入定。一定要心念耳闻，死心塌地地打坐。	Likewise, when reciting a mantra, each syllable should pass clearly through the mind, and the ears should hear each syllable clearly and distinctly. Only then is the practice in accordance with the Dharma. Therefore, the essential point of seated meditation is: "The mind recites, and the ears listen." By gathering and calming the delusive thoughts in this way, one gradually enters Samādhi. Otherwise, if one sits reciting the mantra or the Buddha's Name with the mouth, while the mind continues thinking about many other things, then Samādhi cannot be attained. One must practice "the mind recites, and the ears listen," and practice seated meditation single-mindedly.
但是，最重要的还是在心空。修行为的是跳出三界外、不在五行中，所以一切都要放下，才能入道。在家人比出家人多一重障碍，有家庭，烦恼多，驴事未去，马事又来，事情多得不得了。	However, the most important thing is still the emptiness of mind. The purpose of cultivation is to transcend the Three Realms and go beyond the realm of worldly conditioning. Therefore, everything must be let go before one can enter the Way. Lay practitioners have one more layer of obstacles than monastics. They have families and

	many afflictions. Before one matter is finished, another matter already arrives. There are endlessly many things to deal with.
所以，我们时时要警惕，看破这些事相，都是假的，不可得，心里不恋着它，粗妄才可不起。接下来精勤用功打坐持咒，细妄又不免来侵袭，这是多生历劫的串习，动惯了，一下子停不下来，但不要怕它。	Therefore, we must constantly remain vigilant and see through these external appearances. They are all false and ultimately unattainable. If the mind does not cling to them, then the coarse delusive thoughts will not arise. After this, when one diligently practices seated meditation and mantra recitation, subtle delusive thoughts will still continue to arise. These are habitual tendencies accumulated through countless lifetimes. The mind has become accustomed to movement, so it cannot suddenly stop. But there is no need to fear this.
念头跳出来你能看见，不理睬它，妄念自然化去。念头来了你看不见，那你就跟着念头跑了，这就不能入定了。打坐的时候最要紧的就是一切放下，心里要清清楚楚，念头一来就看到它，不睬它，也不要讨厌它、压制它。	If thoughts arise and we are able to see them, and simply do not follow or pay attention to them, then the delusive thoughts will naturally dissolve. If thoughts arise and we do not see them, then we follow them and are carried away by them. In that case, one cannot enter Samādhi. Therefore, the most important point in seated meditation is to let go of everything. The mind should remain clear and aware. The moment a thought arises, we should immediately see it, but neither follow it nor suppress it. Nor should we dislike it,
讨厌的本身就是一种妄心。压制也不行，压是压不死的，比如搬石头压草，石头拿掉之后，草又生起来了，这是不行的。纵或压死了，倒变成土木金石，不能起用了。所以要用活泼泼的转化法，不能用压制法。念头来了，只不睬它，把咒提起来，妄念自然转化掉。	because the very act of disliking is itself another delusive thought. Suppressing thoughts also does not work. Thoughts cannot truly be eliminated through suppression. It is like using a stone to press down grass: once the stone is removed, the grass grows again. That method is ineffective. Even if thoughts were forcibly suppressed, one would become like earth, wood, stone, or metal—rigid and lifeless, unable to function freely. Therefore, we should use a living method of transformation, not suppression. When thoughts arise, simply do not pay attention to them. Bring up the mantra, and the delusive thoughts will naturally be transformed.
如此精进修法打坐，修到一心不乱的时候，咒也就自然化脱提不起来了。这是什么缘故呢？因为我们持咒的心还是妄心，有能有所，即有能念之心与所念之咒（念佛	By practicing diligently in this way and persevering in seated meditation, one eventually reaches single-minded concentration; the mantra then naturally falls away and can no longer be

也是如此，有能念之心与所念之佛），能所相对，都是妄心。	intentionally brought forth. Why is this so? Because the mind that recites the mantra is still a delusive mind. There are still a subject and an object: the mind that recites, and the mantra that is being recited. (The same applies to reciting the Buddha's Name: there is the mind that recites, and the Buddha who is being recited.) As long as there is this duality of subject and object, it is still a delusive mind.
相对的都是虚假的，不是真实的；真实之心是绝对待而无相的，凡是有相的东西都是虚幻的。假如我们真的持到一心不乱的时候，一切相对的虚幻的东西就都脱落化为乌有了。这时身、心和世界就统统空掉了，虚空也粉碎了，而真实不虚的天真本性才会全体显露出来。	All dualistic oppositions are unreal and not true reality. The True Mind is beyond all duality and without form. Anything that possesses form or appearance is ultimately illusory. If we truly practice until reaching Single-minded concentration, then all relative and illusory phenomena naturally fall away and disappear. At this moment, the body, mind, and the phenomenal world completely vanish into emptiness. Even the void itself is shattered, and only then will the authentically real, innate true nature fully reveal itself.
经过灌顶修中心法，有一个拉肚子的过程，不要怕，这是法的力量发生作用的缘故。这个法有极大的加持力量，叫你把污秽、垢染、习障都从大便排掉，换一换肚皮，这是好事，所以不要怕。	After receiving the empowerment and practicing the Heart-of-Heart Dharma, there may be a period of diarrhea. There is no need to be afraid. This occurs because the power of the Dharma is beginning to take effect. This practice possesses tremendous empowering grace, causing you to purge impurities, defilements, and habitual obscurations through your stool, essentially transforming your inner vessel. This is a good thing, so you must not fear.
修法一段时间后，看禅宗的东西，有点理解了，那是理上的悟道。文字理解没有多大用处。因为没有亲证，定力不够，道理虽然明白一些，但是事情来了就挡不住了。所以解悟不能了生死，一定要证悟，亲自见到本性才有力量。	After practicing the Dharma for a period of time, one may begin to understand teachings of Chan. However, this is only an awakening at the level of principle and intellectual understanding. Mere understanding through words and language is of little use. Because there has been no direct realization and the power of Samādhi is still insufficient, although one may understand some principles, when actual situations arise one is still unable to remain unmoved. Therefore, awakening through intellectual understanding cannot end birth and death. One must attain direct realization. Only by personally realizing the Original Nature does true power arise.

“见到”当然不是眼睛见到，而是心地法眼亲证本性，本性是没有相的，眼睛只能见有相的东西，那时候你人也没有了，还有什么眼睛？还有什么看见？法身虽无相可见，但不是断灭空，它是真实的大功能，大能量，世界上举凡一切事相、境界都是它显现、变幻的。	“To see” here, of course, does not mean seeing with the physical eyes. Rather, it means directly realizing one’s original nature through the Dharma-eye of the mind-ground. The original nature is formless; the physical eyes can see only things that have form. At that point, even the person you take yourself to be is no more—so what eyes could there be, and what could there be to see? Although the Dharma-body (Dharmakāya) has no form that can be seen, it is not a dead emptiness or annihilation. It is the source of limitless function and boundless power. All phenomena and all states appearing in the world are manifestations and transformations of it.
比如电，眼不能见，但离开它，世界就不能运转。又如“海水中盐味”，人能看见海水，海水里的盐味却看不见，但它确实存在！	It is like electricity: the eyes cannot see it, yet without it the world cannot function. It is also like the salty taste within seawater: people can see the seawater, but they cannot see the saltiness within it—yet it truly exists.
我们用功到缘心息下，世界都化空，便时到神知，心领神会而见道了。所以叫做心地法眼可以见道。见道了是不是就成功了呢？很多人以为这样就成功了，不是的，没有成功，还差得远哩。	When our practice reaches the point where the conditioned mind comes to rest and the world itself dissolves into emptiness, then spiritual awareness naturally arises, and through direct inner realization, one comes to see the Way. Therefore, it is said that the Mind-Ground Dharma Eye can perceive the Way. But after seeing the Way, has one truly succeeded? Many people think that once this happens, the work is complete. It is not so. One is still far from completion.
刚打开宝藏见到一点影子，仅是法身边事，不相干，生死犹不能了，还须努力向前，除尽恶习才是了手时。基于此点，净土宗人常常说禅宗不好：纵然明心见性，生死也不能了，还不如净土宗念佛稳妥，生到西方极乐世界了生死的好。	One has only just opened the treasure store and caught a first glimpse of the Buddha Nature. This is merely the beginning of realizing the Dharma-body (Dharmakāya) and is not yet the ultimate matter. Birth and death have still not been transcended. One must continue to practice diligently and completely remove all habitual tendencies and deeply rooted patterns before the work is truly finished. Because of this, Pure Land practitioners often criticize Chan, saying that even if one realizes the mind and sees one’s true nature, birth and death still cannot yet be ended. They say it is more stable and reliable to practice Buddha-recitation in the Pure Land tradition and be reborn in Amitābha

	Buddha's Western Pure Land, where birth and death can truly be transcended.
刚刚明心见性的时候只是初悟，破本参，才跨过第一道门槛，妄习犹在，生死不能了。	When one has just realized the mind and seen the Original Nature, this is only the initial awakening. One has only broken through the first barrier and crossed the first threshold. Delusive habitual tendencies still remain, and birth and death have not yet been transcended.
须勤于保护，历境练心，把多生历劫执着的妄习消灭光，真正做到与《金刚经》所说“凡所有相，皆是虚妄”相应，处顺境而不喜，遇逆境而不恼，丝毫无动于衷，才能了思惑而了分段生死。	Therefore, one must diligently protect and nurture this realization, tempering the mind through all circumstances encountered in daily life. One must completely eliminate the delusive habitual tendencies and attachments accumulated through countless lifetimes. Only when one truly accords with the teaching of the Diamond Sutra: "All appearances are illusory."—so that in favorable circumstances one does not become delighted, and in adverse circumstances one does not become disturbed, remaining inwardly unmoved in all situations—only then can one resolve the delusions of thought and transcend segmented birth and death.
《金刚经》说：过去、现在、未来心皆不可得。心既不可得，还动什么？真见性的人只有这个觉性，其它一切都不可得，还须更向上，觉性与不可得也不住才为真了。若见境生心，随念而转，就不是见性开悟的人。	The Diamond Sutra also says: "The past mind cannot be grasped, the present mind cannot be grasped, and the future mind cannot be grasped." Since the mind itself cannot be grasped, what is there to move? A person who has truly seen Nature retains only this pure awareness; everything else is unattainable. Yet one must go even further. Even this awareness, and even the notion of "unattainability," must not be clung to. Only then is there true realization. If, upon encountering external conditions, thoughts arise and one is turned by thoughts and circumstances, then one has not truly realized Nature and awakened.
罗汉之所以有四果之分，也是在是否生心动念上划分的。初果罗汉在山林里，清静无染，但是，到城市里就不免眼花缭乱、思念纷起了，这就是思惑未了之故。思惑者，对境生心，迷于事相之思想也，就是对幻境感当真实，产生占有之妄想也。	The reason why the attainment of the Arhats is divided into four stages is precisely according to whether thoughts and mental reactions still arise. A First-Fruit Arhat may dwell in the mountains and forests in purity and freedom from defilement, but upon entering a busy city, the eyes become dazzled and thoughts begin to arise in confusion. This is

	because the delusions of thought have not yet been fully resolved. The delusions of thought refer to giving rise to thoughts in response to external conditions, becoming confused by appearances and phenomena, mistaking illusion for reality, and generating delusive attachment and the desire to possess.
在打坐的过程当中，有很多现象出现，如美好的佛、菩萨光明等善相，或丑恶的魔相，都不要理睬它。有相的东西都是假的，一着相，就容易着魔。	During seated meditation, many kinds of experiences and appearances may arise, such as beautiful visions of Buddhas, the radiance of Bodhisattvas, and other auspicious appearances, or frightening and ugly demonic appearances. None of these should be paid attention to. All appearances are unreal. Once one clings to appearances, one can easily fall into delusion.
还有，当你从有相过渡到无相的时候要起一些变化：如身体没有了，或手脚和头没有了等等，都不可管他。更或气要断了、头要爆炸了，也毋须惊怖，这是身心将脱落的前奏。一害怕，一惊觉，即前功尽弃而出定了。	Furthermore, when passing from form to formlessness, certain changes may occur. One may feel that the body has disappeared, or that the hands, feet, or head are gone. One should neither interfere with nor cling to these experiences. Even if it feels as though the breath is stopping or the head is about to explode, there is no need for fear. These are signs that body and mind are about to fall away. The moment fear arises, or the mind becomes startled and reacts, all previous effort is lost and one immediately comes out of samādhi.
等到火候到时一下子大爆炸，内而身、心，外而世界一齐销殒，虚空也粉碎，本性即现前。不过你不能着相求这个爆炸，一着相即被妄念所遮，非但不能爆炸，连空也入不了。	When the time and conditions are fully mature, there may suddenly be a great inner “explosion.” Internally, body and mind dissolve; externally, the world also dissolves. Even empty space itself is shattered, and the Original Nature then manifests directly. However, one must never become attached to this experience or deliberately seek such an “explosion.” The moment one becomes attached to appearances, one is obstructed by delusive thoughts. Not only will this “explosion” not occur, one will not even be able to enter emptiness.
密宗就有这个好处，常常得佛菩萨的加被，以外界的爆炸声引起内心的爆炸，但是千万不能求，想它什么时间来，更不能将心等它或迎它来。打坐定境中的一切景象都不能理睬，须置之不理。《金刚经》的警句须牢牢记住：“凡所有相，皆是虚妄。”一切色相都是假的，不睬它就没事。一理睬执着它，就有着魔之虞。	One advantage of Esoteric Buddhism is that practitioners often receive the blessings and support of Buddhas and Bodhisattvas. Sometimes an external sound, such as an explosive noise, may trigger an inner breakthrough experience. Nevertheless, one must never seek or wait for such

	an experience, nor anticipate its arrival. All appearances arising within meditative states should be ignored and left alone. One must firmly remember the teaching of the Diamond Sutra: “All appearances are illusory.” All forms and appearances are unreal. If one does not cling to them, there is no problem. But once one becomes attached to them, there is the danger of falling into delusion.
二果罗汉，前念才动，后念就觉。虽然能不住相而于觉后归家稳坐，但是念有起灭，还是有生有灭。所以还要有一番生天落地的生死，然后才能了分段生死。	A Second-Fruit Arhat is one in whom, becomes aware of a thought as soon as it arises. Although such a person is able not to abide in appearances and, after awareness arises, returns to inner stability and stillness, thoughts still arise and cease—meaning that birth and death remain. Therefore, one must still go through another round of birth and death before truly transcending segmented birth and death.
因此，打开本来之人并不是大事完结，还要好好地勤除习气，进入三果罗汉达遇事不动心的阶段，更向上进入无为之境，达到阿毗跋致的地步，方为初步了手。有思想、有妄情、有造作都是有为。	For this reason, when a person has opened the Original Nature, it does not mean that the great matter is finished. One must still diligently remove habitual tendencies and advance to the stage of the Third-Fruit Arhat, where the mind no longer moves when encountering circumstances. One must continue upward into the realm of the unconditioned, reaching the stage of Non-Retrogression (Avaivartika). Only then can it be said that the work has been initially accomplished. Any thought, delusive emotion, or deliberate contrivance belongs to the realm of the conditioned.
修行从初地、二地、三地……到七地都是有为，入八地才是无为。七地虽然已证到无为了，但是还有个无为在，还有个无为的影子，还是不干净。到八地，无为的影子才取消。	In cultivation, from the First Bhūmi, Second Bhūmi, Third Bhūmi, and onward up to the Seventh Bhūmi, all are still within the conditioned realm. Only upon entering the Eighth Bhūmi does one truly enter the Unconditioned. Although at the Seventh Bhūmi one has already realized the Unconditioned, there still remains a subtle trace of the Unconditioned—a shadow of it still remains—so it is not yet completely pure. Only at the Eighth Bhūmi does even this shadow disappear.
所以，我们每个人要衡量一下自己，看看是否对境心一点都不动，平时如还有妄心起伏，那就不行，在境界当	Therefore, each of us should carefully examine ourselves and see whether, when encountering

中，若着境，更不行。一切时、一切处心空如洗，能够随缘起用，不执着，真空妙有、妙有真空，那才是真开悟。	external conditions, the mind truly remains unmoved. If delusive thoughts still rise and fall in ordinary life, that is still not sufficient. And if one becomes attached to circumstances and states, it is even less acceptable. At all times and in all places, the mind should remain empty and clear. One should be able to respond and function according to conditions, without attachment. True Emptiness is Wonderful Existence; Wonderful Existence is True Emptiness. Only this is a genuine awakening.
除打坐之外，最重要的是平时用功。时时看着自己，念头一起就看见，不跟着跑。念头起了看不见，跑了一大段才觉得，才知道，那就不行。禅宗说：不怕念起，只怕觉迟。	Besides seated meditation, the most important thing is daily practice in ordinary life. At all times we should observe ourselves. The moment a thought arises, we should immediately see it and not follow it. If a thought arises and we fail to notice it, and only realize it after following it for a long stretch, then that is not sufficient. In Chan Buddhism there is a saying: "Do not fear the arising of thoughts; fear only awakening to them too late."
念头起了不怕，只怕你不知道，跟着念头跑，就是生死；跟着念头跑了一大段才知道，就是已死去多时了，也就证明你将来生死不能了。假如我们能做到前念起，后念觉，不跟念头跑，就能受生自在了。受生自在不是已了生死，还有生死在，不过在生死当头能够自己作主，要到哪里就到哪里，不受业障牵连，随业受报了。	There is nothing to fear when thoughts arise. What matters is whether we are aware of them. Once we follow thoughts and are carried away by them, that is birth and death. If we follow thoughts for a long time before becoming aware of it, then it is as though we have already "been dead" for a long time. This also shows that in the future we will still not be able to transcend birth and death. If we are able to do this—when the previous thought arises, the next thought immediately becomes aware of it, without following the thought—then we can attain freedom in rebirth. However, freedom in rebirth does not mean that birth and death have already been completely transcended. Birth and death still remain. It simply means that at the moment of birth and death, one is able to remain master of oneself, able to go wherever one wishes, no longer dragged by karma or passively carried along by karmic retribution.

功夫程度

Stages of Practice

做功夫的第一步：念起不随。能做到念起不随就能于生死当中做得主，不为业牵，得大自在。	The first step in practice is: when thoughts arise, do not follow them. If one is able to do this, then even within birth and death one can remain master of oneself, no longer dragged by karma, and attain great freedom.
第二步：亲证无为。一切事情尽管来，我心不动。这是真正随顺，而不是压住它不动。压住它不动是不行的。	The second step is to personally realize the Unconditioned. Whatever situations may arise, the mind remains unmoved. This is true accord with conditions, not suppressing the mind and forcing it into stillness. Suppression does not work.
要尽管应酬各种事情，随顺一切事缘，没有什么好的，没有什么坏的差别感，好的不喜，坏的不厌，这样我们的心才能平静，而到达平等无为之境。做到这个地步就能变化自在了，分段生死也就了了。第一步是在生死当中得自在，第二步是变化自在，能变粗为细，变短为长，到达第八地菩萨的位次，至少能显现三十多个意生身。	One should continue responding to all kinds of situations and accord with all conditions naturally, without giving rise to distinctions of good or bad. When favorable conditions arise, there is no delight; when adverse conditions arise, there is no aversion. Only then can the mind remain peaceful and enter the state of equality and the Unconditioned. When this stage is reached, one attains freedom in transformation, and segmented birth and death is transcended. The first stage is freedom within birth and death; the second stage is freedom in transformation. One is able to transform the coarse into the subtle and the short into the long, reaching the level of an Eighth-Bhūmi Bodhisattva and manifesting at least thirty mind-born bodies.
第三步：微细流注消灭。微细流注就是上面讲的作意。作意在八识田里流动，你平时看也看不见，深入金刚萨大定，才能见到而消灭它。到这一步，微细流注都消灭光后，能显现百千万亿化身，度百千万亿众生。这时候才真到家，不是一开悟就好了，差得远，所以，还要好好的用功。	The third step is the elimination of the subtle flowing stream. The subtle flowing stream refers to the mental attention (manaskāra) mentioned earlier. This mental attention (manaskāra) flows continuously within the field of the Eight Consciousnesses, and ordinarily one cannot perceive it at all. Only by entering deeply into the great Samādhi of Vajrasattva can one perceive it and eliminate it. When this stage is reached and the subtle flowing stream has been completely eliminated, one is able to manifest hundreds of thousands of millions of transformation bodies in order to liberate hundreds of thousands of millions

	of sentient beings. Only at this point can it truly be said that one has come home. Therefore, it is not the case that everything is accomplished once one has awakened. One is still very far from completion. For this reason, one must continue to practice diligently and apply sustained effort in cultivation.
没有菩提心是不能成道的。什么是菩提心呢？简单讲解就是“上求下化”：上求佛道，下度众生。我们修法是为了下化众生，而不是为了自了。	Without Bodhicitta, one cannot attain the Way. What is Bodhicitta? Simply explained, it means: “Above, seek the Buddha Way; below, liberate sentient beings.” We practice the Dharma in order to benefit and liberate sentient beings, not merely for our own personal liberation.
今天大家能得到这个法真是无上的福报。	To be able to receive this Dharma today is truly a supreme blessing.
修禅需要几十年尽心参究才能打开本来，而且现在一天到晚的参禅，时间不允许，依靠心中心法，假佛力加持就方便快速多了，参禅自力修行等于用两只脚走路，修心中心法得佛力加持等于乘车子、乘飞机，所以二者有时速上的不同。	In the practice of Chan Buddhism, one may need decades of wholehearted investigation and practice before opening the Original Nature. Moreover, in modern life, people generally do not have enough time to engage in Chan investigation from morning to night. By relying on the Heart-of-Heart Dharma and receiving the empowering blessings of the Buddha, the process becomes much more expedient and rapid. Practicing Chan through self-power alone is like walking on two feet, whereas practicing the Heart-of-Heart Dharma with the empowering blessings of the Buddha is like traveling by car or airplane. Thus, the two differ greatly in the speed at which one progresses.
你们得到这个法须珍惜、慎重、爱护，更要连续不断地精勤修行，不能今天修修，明天停停，那决定不能成就。心中心法更妙在融万法于一炉。	Since you have obtained this Dharma, you must cherish it, value it carefully, and protect it well. Even more importantly, you must practice diligently and continuously without interruption. One cannot practice today and stop tomorrow. In that way, accomplishment will never be attained. What is especially wonderful about the Heart-of-Heart Dharma is that it integrates all Dharma methods into one.
释迦佛讲，修心中心结第四印能生西方净土，更能十方净土随愿往生，这就是净土宗；打开本来见到本性，这就是禅宗；证到最后，心通十方世界，十方世界在我心中圆，诸佛在我心中，我在诸佛心中，光光互摄重重无尽彼此交参无碍，这就是华严宗。	Śākyamuni Buddha taught that by practicing the Heart-of-Heart Dharma and forming the Fourth Mudrā, one may be reborn in the Western Pure Land of Amitābha Buddha, and even be reborn according to one's vows in any of the Pure Lands throughout the ten directions. This corresponds to

	the teachings of Pure Land Buddhism. To open the Original Nature and see the True Nature—this is the essence of Chan. When realization reaches its ultimate stage, the mind pervades the worlds of the ten directions, and the worlds of the ten directions are perfectly contained within one’s mind. All Buddhas are within my mind, and I am within the minds of all Buddhas. Light interpenetrates light, mutually containing and reflecting one another in layer upon layer without end; all interpenetrate one another freely and without obstruction. This is precisely the vision of the Huayan (Avatamsaka) school.
所以，我们说心密一宗包括诸宗无余，实非过语。此法得之不易，务请大家好好用功，坚持打坐、观照，切勿等闲视之，更重要的还是在坐下用功，不是坐两个小时就可以放野马，乱来了。还须于行、住、坐、卧处时时不忘观照，才能与大道相应。	Therefore, when we say that the Heart Esoteric School encompasses all other Buddhist schools without remainder, this is by no means an exaggeration. This Dharma is not easy to obtain. Therefore, everyone must practice diligently, persist in seated meditation and inner observation, and never treat it casually. More important still is the practice outside of meditation sessions. One cannot simply meditate for two hours and then afterward let the mind run wild and behave carelessly. Whether walking, standing, sitting, or lying down, one must continuously maintain awareness and inner observation. Only then can one accord with the Great Way.

修行的六个要点

Six Essential Points of Practice

第一：一切放下，死心塌地。恋着世间事物放不下，有什么用呢？这世界上的事事物物都是因缘合成，无有实体，犹如过眼云烟，虚而不实，求不得，拿不走。	First: Let Go of Everything and Commit Yourself Wholeheartedly, Without the Slightest Reservation If we remain attached to worldly things and cannot let them go, what use is that? All things in this world arise through causes and conditions and have no true substance. They are like passing clouds and drifting smoke—empty and unreal, impossible to truly obtain or keep.
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即连各位自己的身体也是假有，留不住，不可得，身外的东西就可想而知了。所以认事物为真，抓牢不放，是不值达者一笑的愚痴之事，学佛修道是大智大慧的大丈夫事业，不是小根小慧的人所能胜任的。	Even our own bodies are only temporary and illusory existences. They cannot be preserved forever and ultimately cannot be grasped. The same is all the more obvious of external possessions and worldly things. To take worldly things as real and cling tightly to them is therefore a folly laughable to one who understands the Way. Learning the Buddha-Dharma and cultivating the Way is a matter of great wisdom and great insight. It is not something that those of limited capacity and small wisdom can accomplish.
要成道，第一要看破一切。死心塌地地打坐，才能入定开悟，假如在座上想这样、想那样，妄念纷飞地乱想，那就完了。一定要一切放下，像个死人一样才行。	If one wishes to attain the Way, the first requirement is to see through all illusions. Only sitting in meditation with total resolve and complete commitment can one enter Samādhi and awaken. If while sitting in meditation the mind keeps thinking this and that, with delusive thoughts flying endlessly in confusion, then the practice is ruined. One must let go of everything completely and sit as though one were already dead.
第二：打坐持咒，心念耳闻。这是修心密的要诀，对入定开悟，关系非常重大，所以再三提示大家，要毫无折扣地照之实行。人的妄念动惯了，不专心致志地倾听持咒的心声，把意根摄住，妄念息不下来，妄念不息何能入定、开悟？所以必须心念耳闻，一个字一个字从心里念出来，耳朵听得清清楚楚，才能摄住意根不起妄念，而渐渐入定。	Second: Practice Seated Meditation and Mantra Recitation — “The Mind Recites, and the Ears Listen” This is the essential key to practicing the Heart-Seal Dharma (short form of the Heart-of-Heart Dharma). It is extremely important for entering samādhi and attaining awakening. Therefore, this instruction is repeated again and again, and it must be practiced exactly as taught, without the slightest deviation. The mind has long been accustomed to the movement of delusive thoughts. If one does not concentrate wholeheartedly on listening to the inner sound of the mantra recitation and thereby gathering the Mind Faculty, then the delusive thoughts cannot be calmed. And if delusive thoughts are not calmed, how can one enter Samādhi or awaken? Therefore, one must practice “The mind recites, and the ears listen.” Each syllable should arise from the mind clearly, one syllable at a time, and the ears should hear each syllable clearly and distinctly. Only in this way can the Mind Faculty be gathered, preventing delusive thoughts from arising, and allowing one to gradually enter Samādhi.

第三：念起即觉，不压不随。念头来时，要能看见，如果看不见就跟着它跑了，一跟念跑，就妄念纷飞不能入定了。所以要念起即觉，既不随之流浪，也不压制不起，只不理睬它，提起正念，一心持咒，妄念自然化去而安然入定。	Third: The Moment a Thought Arises, Be Immediately Aware — Neither Suppress Nor Follow It. When thoughts arise, one should immediately become aware of them. If one fails to see them, then one will follow them and be carried away. Once one follows thoughts, delusive thoughts will scatter endlessly, and one will be unable to enter Samādhi. Therefore, the moment a thought arises, one must immediately awaken to it. Neither follow the thought and drift along with it, nor suppress it and force it not to arise. Simply do not pay attention to it. Bring forth right mindfulness and recite the mantra single-mindedly. In this way, the delusive thoughts will naturally dissolve, and one will peacefully enter Samādhi.
第四：按时上座，不急不缓。每天按时上座，养成习惯就容易入定，最好早上打坐，凌晨更好。坐时不要急于入定，心情平和地以一种平常心安然入座，不急不缓地从容持咒，既不要求入定开悟，更不妄求神通。以要求入定、开悟、发神通等的一念即是妄心，此心一起，即障自悟门，非但不得开悟，而且不能入定。	Fourth: Sit in Meditation at Regular Times — Neither Too Eager Nor Too Relaxed Sit in meditation at regular times every day. Once this becomes a habit, it becomes easier to enter Samādhi. It is best to meditate in the morning, and even better during the early hours before dawn. When sitting in meditation, do not be anxious to enter samādhi. With a peaceful and balanced mind, sit calmly in an ordinary and natural state. Recite the mantra steadily and unhurriedly, neither forcing nor slackening. One should seek neither samādhi nor awakening, much less supernatural powers. The very thought of seeking Samādhi, awakening, or supernatural powers is itself a delusive mind. Once such a mind arises, it obstructs one's own gate of awakening. Not only will awakening not be attained, one will not even be able to enter Samādhi.
第五：下座观照，绵绵密密。把打坐中的静定功夫推广到日常动用中去，在行、住、坐、卧当中冷冷自用；绵绵密密地观照，一切无住，既不让境界拉着跑，也不随妄念流浪。	Fifth: Maintain Mindful Observation After Meditation — Continuously and Without Interruption Carry the stillness and concentration developed through cultivation practice into daily activities and ordinary life. Whether walking, standing, sitting, or lying down, quietly apply the practice inwardly at all times. Maintain continuous and unbroken Mindful Observation. Abide nowhere and cling to nothing. Do not allow external conditions and circumstances

	to pull the mind along, nor follow and drift with delusive thoughts.
第六：心量广大，容纳一切。修道人心量不能小，要宽宏大量地容纳一切，纵然别人对我不好，我对他还要更好，没有丝毫爱、恶、喜、厌的观念。随缘随份地做一切善事，时时处处潇洒自在，没有患得患失之心，亦无毁誉成败之念。这就是最大的神通。	Sixth: Be Broad-Minded and Embrace Everything Those who cultivate the Way should not be narrow-minded. One should be broad and generous in heart, able to embrace and accept everything. Even if others treat us poorly, we should treat them even better, without giving rise to the slightest notions of love or hatred, liking or disliking. According to conditions and according to one's abilities and circumstances, one should do all kinds of good deeds. At all times and in all places, remain perfectly at ease and untethered; free from the anxiety of gain and loss, and untouched by notions of praise and blame, success and failure. This, indeed, is the greatest supernatural power.
记住这六点，照之修行，绝定能打开本来，亲证佛性。做好这六点，丝毫不懈，保证能圆证菩提，得大成就！	Remember these six essential points and practice according to them. If you truly cultivate in this way, you will certainly open the Original Nature and personally realize the Buddha-Nature. If these six points are practiced well, without the slightest slackness or interruption, then one will surely attain complete realization of Bodhi and achieve great accomplishment.