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# 高峰、主人公在什么处

*Gaofeng: Where Is the Master?*

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| 高峰妙禅师初参断桥伦和尚，令参“生从何来，死从何去”话。即日夜不懈，不眠不休。后参雪岩钦和尚，钦问：“阿谁与你拖个死尸来？”师未及答话，即被打出。如是不知经过几多次，师非但毫无怨忿之意，却更虔诚参叩。 | Chan Master Gaofeng Miao first studied under Monk Duanqiao Lun, who instructed him to investigate the huatou (critical phrase): “Where does birth come from, and where does death go?” Thereupon he exerted himself day and night without slackening, neither sleeping nor resting. Later he studied under Monk Xueyan Qin. Qin asked, “Who is it that drags this corpse here for you?” Before the Master could answer, he was driven out with blows. Though this happened who knows how many times, the Master not only felt no resentment, but investigated and sought instruction with even greater sincerity. |
| （这在今人不用说经过多次棒打，即稍为语重一点，即心怀不满，把脚底板给你看了。于此可见古人用功多么恳切诚笃！这样精诚专一的用功，哪得不开悟、证道？！吾等后辈小子对之能不惭惶愧汗而奋起精进乎？） | (People today need not be beaten repeatedly; if someone merely speaks to them a little severely, they become dissatisfied and walk away. From this, one can see how earnest and sincere the ancients were in their practice! With such single-minded, wholehearted effort, how could one fail to awaken and realize the Way? Can we younger students fail to feel ashamed and stirred to vigorous practice?) |
| 师于参话次，偶于梦中忆断桥伦室中所举“万法归一，一归何处”话，疑情顿发，三昼夜目不交睫。（参禅贵起疑情，疑情一发，笼罩全身，凝作一团，好消息即将至矣。） | While investigating the huatou, the Master happened to recall in a dream the question raised in Duanqiao Lun’s room: “The myriad dharmas return to the One; where does the One return?” A sense of doubt suddenly arose, and for three days and nights he did not close his eyes. (In investigating Chan, it is vital to arouse a sense of doubt. Once it arises, it envelops the whole body and congeals into a single mass; good news will soon arrive.) |
| 一日适逢达摩祖师忌辰，随众往诣三塔讽经，偶抬头，睹壁间五祖演和尚。（临济宗杨歧会一支白云端和尚嗣，圆悟勤和尚之师。）遗像赞云：“百年三万六千朝，反复原来是这汉。”蓦然省悟，打破拖死尸话头。 | One day, which happened to be the anniversary of Patriarch Bodhidharma’s death, he went with the assembly to the Three Stupas to chant sūtras. He happened to look up and saw on the wall a portrait of Chan Master Wuzu Yan—successor to Chan Master Baiyun Duan of the Yangqi branch of the Linji school, and teacher of Chan Master Yuanwu Keqin. The inscription on the portrait read: “In a |

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| | hundred years there are thirty-six thousand mornings; through all the changes, it is this fellow after all." He suddenly awakened and broke through the huatou of dragging a corpse. |
| 悟后，诣南明，再谒钦和尚。钦一见便问："阿谁与你拖个死尸到这里来？"师便喝！（悟后气概便不凡。）钦拈棒，（再勘过。）师把住云："今日打我不得。"（的是可儿。）钦曰："为什么打不得？"（苍天苍天，放过一着。）师拂袖便出。（赖有这一着。） | After his awakening, he went to Nanming and again paid respects to Monk Qin. As soon as Qin saw him, he asked, "Who is it that drags this corpse here for you?" The Master immediately gave a shout! (After awakening, one's bearing is indeed extraordinary.) Qin raised his staff (to test him once more). The Master seized it and said, "Today you cannot strike me." (Truly, this one is worthy.) Qin said, "Why can I not strike you?" (Heavens, heavens—he has let him off one move.) The Master flicked his sleeves and left. (Fortunately, there was this move.) |
| 翌日，钦问："万法归一，一归何处？"（天下慈父心。）师曰："狗舔热油铛。"（也知你欲进不能，欲退不得。）钦曰："那里学这虚头来？"（你问阿谁？由和尚钝置来。）师云："正要和尚疑着。"（得理不让人。）钦休去。（奈何伊不得，只索饮气吞声。）自是机锋不让。（天上天下，唯吾独尊。） | The next day, Qin asked, "The myriad dharmas return to the One; where does the One return?" (The heart of a compassionate father to all under heaven.) The Master said, "A dog licks a hot oil cauldron." (You know well that you can neither advance nor retreat.) Qin said, "Where did you learn this empty affectation?" (Whom are you asking? It was you, Master, who put me through this.) The Master said, "I want precisely to make you doubt." (Having reason on his side, he yields to no one.) Qin let the matter drop. (What could he do with him? He could only swallow his anger in silence.) From then on, Gaofeng yielded to no one in Chan exchanges. (Above heaven and below heaven, I alone am honored.) |
| 一日，钦作寻常问话云："日间浩浩时还作得主么？"（垂钓千尺意在金鳞；好肉上挖疮作么？）师曰："作得主。"（将谓将谓，原来原来。果然失却定盘星。 | One day, Qin asked in the ordinary course of conversation, "Amid the bustle of daytime activity, can you still be your own master?" (Though the fishing line hangs a thousand feet, its intent is the golden fish; why make a sore by cutting into sound flesh?) The Master replied, "I can be my own master." (So I thought, so I thought—but it turns out, it turns out. Sure enough, he has lost his compass.) |
| ）钦进问云："睡梦中作得主么？"（雪上加霜，再犯不容！）师答云："作得主。"（犹自不惺惺，脚跟下泥深多少！）钦更问云："正睡着时，无梦无想，无见无闻，主人公正在什么处？"（请问和尚。 | Qin pressed on, asking, "Can you be your own master in dreams?" (To add frost to snow—another offense that cannot be tolerated!) The Master answered, "I can be my own master." (Still not fully |

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| | awake; how deep is the mud beneath his heels!) Qin asked further, “When you are sound asleep, without dreams or thoughts, seeing or hearing, where is the master at that very moment?” (Let me ask you, Master. |
| 不妨更加一槌！岂在别处。）师无语。（古佛过去久矣；早纳败阙了也。）钦嘱曰：“从今日始，也不要你学佛学法，也不要你穷古穷今，但只饥来吃饭，困来眠，才眠觉来，却抖擞精神，问我这一觉主人公在什么处安身立命？”（莫瞒人家男女好；“活”马权作“死”马医。） | No harm in giving him another blow! How could it be elsewhere?) The Master was speechless. (The ancient Buddha has long passed away; he has already exposed his defeat.) Qin instructed him: “From this day onward, I do not want you to study Buddha or study Dharma, nor to exhaust the ancient and modern. Just eat when hungry and sleep when tired. But when you awaken from sleep, rouse your spirit and ask: During that sleep, where does the master abide?” (Do not deceive people; treat a living horse as though it were a dead one.) |
| 师乃奋志参究。自誓：拼一生做个粥饭僧，决要这着子明白。（不愧须眉，好男儿岂甘与草木同腐！）一日午睡，同宿友僧莽撞，推师枕落地，扑通一声，师乃大彻。（已迟八刻！这僧莫非大悲菩萨现身么？） | The Master then resolved to investigate with determination. He vowed: “Even if I must spend my whole life as a monk sustained by gruel and rice, I shall certainly understand this matter clearly.” (A true man indeed—what worthy man would be content to decay together with grass and trees?) One day, while taking a midday nap, a fellow monk lodging with him carelessly shoved his pillow onto the floor. At the sound of its thud, the Master attained great and thorough awakening. (Eight beats too late! Could this monk have been an embodiment of the Great Compassionate Bodhisattva?) |
| （注：括号内系本文作者的著语。） | (Note: The remarks in parentheses are the author’s comments.) |
| 我们读了这则公案，除了由衷地崇敬赞仰高峰祖师精诚不懈的参究精神与深彻的悟境外，同时也获得了下述的珍贵启示： | Having read this koan, in addition to sincerely venerating Patriarch Gaofeng’s unwavering spirit of earnest investigation and his profound awakening, we may also gain the following precious insights: |
| 第一、如果我们真要超轮回，了生死，参禅必须放舍一切，死心塌地抱定一则无义味话头，朝于斯，夕于斯，流离于斯，颠沛于斯，孜孜兀兀地日夜参究，方能打开本来，亲证实相。 | First, if we truly wish to transcend saṃsāra and be liberated from birth and death, then in investigating Chan we must relinquish everything and wholeheartedly hold fast to a single huatou devoid of conceptual meaning. We must attend to it morning and evening, in displacement and adversity, investigating it diligently and steadfastly day and night. Only then can we break through to |

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| | our original nature and directly realize ultimate reality. |
| 绝不是懂得一些文字义理，会打两句机锋，下得几句转语或舞文弄墨地写得几首偈颂，就作为开悟的；更不是在色身强健，生活优裕时，过得轻松愉快，安祥自在，即是开悟。 | It is absolutely not the case that understanding a few literary or doctrinal meanings, exchanging a couple of sharp Chan retorts, offering a few turning words, or writing a few verses with literary flair constitutes awakening. Still less is it awakening merely to be physically healthy, materially comfortable, relaxed, happy, peaceful, and at ease. |
| 第二、参禅必须起疑情。以疑情生起，方能遮断妄念，蕴集爆发力。一旦时节因缘到来，如火药碰到火星，顿时爆炸，当下打开玄关、识锁，亲见本真。否则，妄念不断，无力爆发，徒丧光阴。故古德云：“大疑大悟，小疑小悟，不疑不悟。”非虚语也。 | Second, in investigating Chan one must arouse a sense of doubt. Only when doubt arises can it cut off deluded thoughts and gather explosive force. Once the time and conditions mature, it is like gunpowder meeting a spark: it explodes at once, and one immediately opens the mysterious gate and breaks the lock of consciousness, directly seeing one’s true reality. Otherwise, deluded thoughts continue without interruption, no explosive force can arise, and one merely wastes one’s time. Thus the ancient worthies said, “Great doubt, great awakening; small doubt, small awakening; no doubt, no awakening.” These are not empty words. |
| 第三、说得口头禅与舞文弄墨的禅客，虽然一时看起来也不无禅味，但这只是暂时的假相，他们心中并非清空廓彻，眼前总有个物在；即使勉强静心打坐，心中也隐隐地有个物在，光明始终不得透脱，如何能消融身、心、世界， | Third, those who engage in mere verbal Chan or literary display may, for a time, seem not entirely without Chan flavor. Yet this is only a temporary false appearance. Their minds are not truly emptied and open through and through; some thing always remains before them. Even if they reluctantly quiet their minds and sit in meditation, some thing still faintly remains within. Their luminosity can never break through completely. How, then, could they dissolve body, mind, and world, |
| 而亲证本来！既未亲证本来，又如何能息却猿心意马而得泰然大定？所以一旦逆境来临，平时说的那种安祥愉悦的心情，便不知飞向何处去了。 | and directly realize their original nature? Since they have not directly realized their original nature, how could they quiet the monkey mind and horse-like will and attain calm, stable samādhi? Thus, once adverse circumstances arise, the peaceful and joyful state of mind of which they ordinarily speak disappears without a trace. |
| 这种人不要说于睡梦中作不得主，便是于白天寻常日用中也作不得主；不要说于较难觉察的顺境中不能做到泰 | Such people cannot be their own masters in dreams; indeed, they cannot be their own masters |

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| 然不动，无有丝毫移易；即是较易知晓的逆境来时，也不能不随境流转而忿怒怨懑。尤其当病魔来侵时，更是无法抵御而痛苦呻吟，万般无奈。 | even in the ordinary activities of daytime. Not only can they not remain calmly unmoved and wholly unaltered amid the less readily noticed favorable circumstances; when the more obvious adverse circumstances arise, they cannot avoid being carried along by them into anger and resentment. Especially when illness attacks, they are even more unable to resist it, groaning in pain and utterly helpless. |
| 大慧杲禅师呵斥此等禅客如药水汞，遇火即飞，不得真实受用，又如何能了生死、出轮回？故告诫我等后辈参禅务必真参实究，不可在言句义理边讨消息也。 | Chan Master Dahui Gao rebuked such Chan followers as being like medicinal mercury: when it meets fire, it immediately flies away. They have no genuine benefit from practice; how, then, could they be liberated from birth and death and leave saṃsāra? Therefore, he admonished us later students of Chan that we must investigate truly and practice earnestly, and must not seek tidings merely in words and doctrinal meanings. |
| 第四、高峰禅师的前两答“作得主”确是好功夫。是我辈后学做功夫的典范与榜样。我们学佛修道，就是为了在生死岸头做得主，不为业障所牵累而沉沦苦海。 | Fourth, Chan Master Gaofeng's first two replies, "I can be my own master," truly showed fine practice. They are a model and example for us later students in our own cultivation. We study Buddhism and cultivate the Way in order to be our own masters at the brink of birth and death, rather than being dragged down by karmic obstacles and sinking into the sea of suffering. |
| 要做到这一点，就须于生时首先在白天日常动用中作得主，不为顺逆境缘所迁移，不为喜怒哀乐之妄情转换，而后方能于睡梦中作得主。假如这一点也做不到，还说什么了生死呢？因为生死的根源，就是妄念不息，随境攀缘呀！ | To accomplish this, while alive we must first be our own masters amid the movements and activities of daily life, not being shifted by favorable or adverse conditions, nor turned about by the deluded emotions of joy, anger, sorrow, and pleasure. Only then can we be our own masters in dreams. If we cannot even accomplish this, how can we speak of liberation from birth and death? For the root of birth and death is that deluded thoughts do not cease and we cling to circumstances! |
| 就现阶段的用功人说来，白天能作主、不为境缘所牵已是不易，何况更须于睡梦中作得主呢？睡梦是半昏迷，死时四大分散是大昏迷。 | For practitioners at the present stage, it is already difficult to be one's own master during the day and not be drawn along by circumstances and conditions; how much more difficult is it to be one's own master in dreams? Dreams are a state of partial unconsciousness, whereas the dispersal of |

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| | the four elements at death is a state of profound unconsciousness. |
| 假如半昏迷作不得主，大昏迷如何能作主而了生死呢？所以修心了道，出生死轮回，必先于睡梦中作得主。 | If one cannot be one's own master in partial unconsciousness, how can one be one's own master amid profound unconsciousness and be liberated from birth and death? Therefore, to cultivate the mind, realize the Way, and escape the cycle of birth and death, one must first be one's own master in dreams. |
| 但是任你慷慨豪放、意气风发之士，白天纵能于顺逆境缘上既无牵挂也无嗔爱，但于睡梦中往往情不自禁地为梦魔所摄而随之流转。今高峰禅师能于睡梦中作得主，不为梦魔所牵，这是何等定功！不经出几番大汗的苦苦参究，何能致此？！修心人功夫做到这步田地，确是不易！我等如何能不钦仰赞叹！ | Yet however spirited and bold one may be, even if during the day one has neither attachment nor aversion amid favorable and adverse circumstances, in dreams one is often involuntarily seized by dream-demons and carried along by them. Now Chan Master Gaofeng could be his own master in dreams and was not drawn along by dream-demons. What extraordinary meditative power this was! Without undergoing several bouts of painfully earnest investigation, how could he have reached this point? It is truly not easy for one cultivating the mind to bring one's practice to such a stage. How could we fail to admire and praise him? |
| 反观现在做功夫的人，大都不肯脚踏实地地孜孜参究，而是避重就轻地在文字义理上作道理会，或是向他人口边讨消息。领会得一些相似的道理后，便舞文弄墨地写文章，作偈颂，下转语，以为彻悟证道了。 | Looking instead at people practicing today, most are unwilling to investigate diligently and steadily with their feet firmly on the ground. Instead, they avoid what is weighty and choose what is easy, treating literary and doctrinal meanings as the Way, or seeking tidings from others' lips. After grasping a few similar-sounding principles, they write essays and verses, offer turning words, and imagine that they have thoroughly awakened and realized the Way. |
| 其实这只是食他人的残羹馊饭，非干己事，于生死岸头丝毫作不得主。出言吐语，写文作颂，要从自己胸襟中流露出来，方能盖天盖地。 | In truth, this is merely feeding on others' leftover, spoiled food; it is not one's own concern, and at the brink of birth and death one cannot be one's own master in the slightest. Speech, writing, and verse must flow from the depths of one's own heart; only then can they encompass heaven and earth. |

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| 有些人做功夫时，偶尔得了一点定境，例如：色身长大、飞空，呼吸中断，进入胎息状态，或是发了某种神通，便认为已经证道成圣了。其实这仅是禅定中显现的一些幻境，离证道还远在。 | Some people, while practicing, occasionally experience a minor meditative state—for example, the physical body seeming to become immense or fly through space, the breath stopping and entering the state of embryonic breathing, or the manifestation of some spiritual power—and then believe they have realized the Way and become sages. In fact, these are merely illusory states appearing in meditative absorption and remain far removed from realization of the Way. |
| 在禅定中任何境界都不能着，一着便停滞不前，尤其是发了某些神通，更不能沾沾自喜，以为有得；一有得意，非但不能证道，入魔大有份在！《楞严经》说的五十种阴魔，就是说这种虚幻过程，是障道的阴魔，修道人千万不能着，以免误入歧途而堕魔道。 | In meditative absorption, one must not become attached to any state whatsoever. Once one becomes attached, one stagnates and cannot advance. In particular, if certain spiritual powers manifest, one must not complacently rejoice and think that one has attained something. The moment complacency arises, not only can one not realize the Way, but one is very likely to enter demonic states. The fifty skandha-demons described in the Śūraṅgama Sūtra refer to such illusory processes: they are skandha-demons that obstruct the Way. Cultivators must never become attached to them, lest they mistakenly enter a wrong path and fall into the demonic way. |
| 有些狂妄人引用《心经》与《金刚经》的话说，“色即是空，空即是色”、“凡所有相，皆是虚妄”。 | Some arrogant people cite the Heart Sūtra and the Diamond Sūtra, saying, “Form is emptiness; emptiness is form,” and “All conditioned appearances are illusory.” |
| 一切境相既皆虚幻不实、不可得，那么管它顺、逆、美、恶，我只无心应之，不为所牵即得，何用参禅、念佛？假如有禅可参、有佛可念，岂不妄上加妄？这些话语，看来未尝不是，但是一旦碰到逆境或遭一场意外事故，便鸡飞蛋打一场空了。 | Since all appearances are illusory, unreal, and unobtainable, then whether circumstances are favorable or adverse, beautiful or ugly, I need only respond without a clinging mind and not be carried away by them. Why investigate Chan or recite the Buddha’s name? If there were Chan to investigate or a Buddha to recite, would that not be delusion added upon delusion? These words may not appear wrong, but once one encounters adverse circumstances or suffers an unexpected calamity, everything falls apart. |
| 也有些人误以为一悟便了，初破本参，便以为到家，不再勤于观照，历境练心，以致习气依旧，狂妄傲慢，不得真实受用。到头来，落得个悟后迷，仍随生死流浪，宁不冤苦？ | Others mistakenly believe that one awakening settles everything. Having initially broken through the fundamental inquiry, they think they have arrived home, and no longer diligently contemplate |

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| | or temper the mind through circumstances. Thus their habitual tendencies remain unchanged; they become wild and arrogant and gain no genuine benefit. In the end, they fall into delusion after awakening and still drift along in birth and death. Is this not grievously unjust and painful? |
| 更有些人误听人言，以神通来验证开悟与否。 | Still others, misled by what they have heard from others, use spiritual powers to verify whether someone has awakened. |
| 当功夫得力，恰到好处，忽然身心世界化空、粉碎而灵明不昧，了了分明时，因不见神通玄妙，不知这是什么而误以为不是自己本命元辰，匆匆滑过，岂不可惜！？自己既错过了这千钧一发之机，贻误了本身，又以此来否定他人，此诚自作孽不可活者也。古德尝叹息云：“只为亲切甚，转令荐得迟！”良可慨也。 | When one’s practice gains strength and reaches just the right point, body, mind, and world suddenly dissolve into emptiness and shatter, while luminous awareness remains undimmed and utterly clear. Yet, because one does not behold any marvelous spiritual powers and does not know what this is, one mistakenly thinks it is not one’s own original nature and hurriedly lets it slip by. Is that not regrettable? Having missed this critical opportunity and thereby delayed oneself, one then uses this to deny others. This is truly to bring calamity upon oneself and leave oneself beyond rescue. An ancient worthy once lamented: “Precisely because it is so intimate, realization comes all the more slowly!” How deeply regrettable! |
| 今天我们把这则公案录供大家参考，就是希望大家从中吸取教训，知所改进，努力向上，真实证取，以免虚度光阴，错过一生。 | Today, we have recorded this koan for everyone’s reference in the hope that all may learn from it, know how to improve, strive upward, and attain genuine realization, so as not to waste their time and miss the opportunity of a lifetime. |
| 我们在学习、赞仰了公案中主人公的为道精诚和深厚的功力后，还要进一步将公案的精微处与为道的关键来和大家探讨一下，俾大家深明宗下的的旨，直下穷源，不为半途的功夫所误，方不负古人的深心。 | Having studied and admired the protagonist’s sincere devotion to the Way and profound power of practice in this koan, we should further discuss with everyone its subtle points and the crucial elements of pursuing the Way, so that all may thoroughly understand the import of the Chan school, trace it directly to its source, and not be misled by partial attainments along the way. Only then will we not disappoint the deep intention of the ancient worthies. |
| 高峰祖师的前二答：“作得主”确是好功夫，非一般禅和子所能企及。但就宗下“顿悟”的立场细详起来，不免逊色，兹将其幽微处略述如下： | Patriarch Gaofeng’s first two replies—“I can be master”—indeed reflect fine practice, beyond the reach of ordinary Chan practitioners. Yet, when examined closely from the Chan school’s |

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| | standpoint of sudden awakening, they inevitably fall short. Their subtler implications are briefly explained below: |
| 禅宗是直下见性顿悟成佛的，不是次第渐修的法门。古德尝云：“等妙二觉犹是它提草鞋汉。”等妙二觉也不屑一顾，遑论等妙二觉以下呢？所以宗下不许有个中间过程，不能夹杂一点功夫痕迹。 | The Chan school directly sees one’s true nature, suddenly awakens, and becomes a Buddha; it is not a dharma gate of gradual cultivation in successive stages. Ancient worthies often said: “Even equal enlightenment and wondrous enlightenment are still merely fellows carrying sandals for it.” If even equal enlightenment and wondrous enlightenment are not worth a glance, how much less are stages below them? Therefore, the Chan school permits no intermediate process and allows not the slightest trace of contrived practice. |
| 禅——正法眼藏，涅　妙心——是一丝不挂，一尘不染，净裸裸、赤洒洒的。 | Chan—the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa—is utterly bare, unstained by a single speck of dust: pure and naked, bare and open. |
| 既无相对的客观物境，也无主观能见能闻的人，更有谁来作谁的主呢？雪岩钦和尚在前二问“谁与你拖死尸来？”与“万法归一，一归何处？”勘不破高峰后，故作寻常说话以钓高峰，看他是否已经剿绝至无功用地。 | Since there is neither an objective realm of external objects nor a subjective person who sees and hears, who is there to be master of whom? After Chan Master Xueyan Qin could not probe through Gaofeng with his first two questions—“Who drags this dead corpse for you?” and “The myriad dharmas return to the One; where does the One return?”—he deliberately spoke in an ordinary manner to bait Gaofeng, to see whether he had already cut off all contrivance and reached the ground of effortless functioning. |
| 哪知高峰脚根未稳，一钓即上，哑然答云：“作得主。”这不是有落处、有相对的主客了吗？这和净裸裸的禅就不相应了。这答话在宗下说来是“伤锋犯手，不剿绝”。这样就捆了自己的手脚。 | But Gaofeng’s footing was not yet secure; at the first lure, he took the bait and silently replied, “I can be master.” Does this not establish a resting place, with subject and object standing in opposition? This does not accord with naked Chan. In the Chan school, such a reply is called “blunting the edge and wounding the hand; not cutting off completely.” In this way, he bound his own hands and feet. |
| 迨至第二次答作得主，更把自己浑身捆了个结实，动弹不得了。到第三次问：“无梦无想，无见无闻时，主人公在什么处？”就只好咽气吞声，死于句下了。 | By the time he gave the same reply, “I can be master,” a second time, he had tied himself up completely, unable to move. When the third question came—“When there are no dreams or thoughts, no seeing or hearing, where is the |

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| | original person?”—he could only fall silent, dying beneath the words. |
| 等到后来时机成熟，枕子落地，彻底打脱，始如梦方醒，主人公原来不在别处。举凡山河大地，草木丛林，无不是主人公之显现；鸟语花香，莺歌燕舞，无不是主人公之妙用！有什么主不主，更有什么作不作？前所答者，岂不狼藉不堪？！ | Later, when the time was ripe and his pillow fell to the ground, he broke free completely. Only then, as though awakening from a dream, did he realize that the original person was not elsewhere. Mountains, rivers, the great earth, grasses, trees, and forests—all are manifestations of the original person; birdsong and flowers’ fragrance, orioles singing and swallows dancing—all are its wondrous functioning. What master or non-master could there be, and what doing or non-doing? Were not his earlier replies an utter mess? |
| 最后，就雪岩之问另作三答，以飨同参，并藉作与高峰禅师相见之礼： | Finally, I shall offer three further replies to Xueyan’s questions, for the benefit of fellow practitioners and as a gift of introduction to Chan Master Gaofeng: |
| 一、问：白天作得主么？ | 1. Question: Can you be master during the day? |
| 答：饥来吃饭困来睡。 | Answer: When hungry, eat; when sleepy, sleep. |
| 二、问：睡梦中作得主么？ | 2. Question: Can you be master in dreams? |
| 答：朝阳升起月含山。 | Answer: The morning sun rises; the moon embraces the mountains. |
| 三、问：无梦无想，无见无闻时，主人公在什么处？ | 3. Question: When there are no dreams or thoughts, no seeing or hearing, where is the original person? |
| 答：太虚饮光消契阔；风摇浅碧柳丝轻。 | Answer: The great void drinks the light, dispelling long separation; the wind stirs pale-green willow strands, light and soft. |

## 开示悟入佛知见

*Expounding the Realization and Entry into the Buddha’s Knowledge and Vision*

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| 世尊悲愍众生本具如来智慧德相而不自知，迷于声色，沉沦六道，出苦无期，乃降生于世，现身说法，以觉醒众生迷梦，证此寂灭一心，出离苦海，而登觉岸。 | The World-Honored One, compassionately observing that sentient beings inherently possess the Tathāgata’s wisdom and virtuous qualities yet do not realize it, saw them deluded by sights and sounds, sinking in the six realms, with no prospect of release from suffering. He therefore appeared in the world and manifested himself to teach the |

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| | Dharma, in order to awaken sentient beings from their deluded dream, realize this one quiescent mind, leave the sea of suffering, and reach the shore of awakening. |
| 但因众生烦恼垢重，不敢顿示此灵妙一心。始于阿含会上且说人天十善，免堕三途。及后说无常、空苦、无我、四谛及十二因缘之法，令众生权出三界，勉离生死。次说般若，以显真空妙有，而破二乘偏空之执。 | Yet because sentient beings were heavily burdened by the defilements of affliction, he did not dare immediately reveal this numinous and wondrous one mind. Beginning with the Āgama assemblies, he first taught the ten wholesome actions of the human and deva realms, so that they might avoid falling into the three lower realms. Later he taught impermanence, the emptiness and suffering of all things, nonself, the Four Noble Truths, and the twelve links of dependent origination, enabling sentient beings provisionally to escape the three realms and strive to leave birth and death behind. He next taught prajñā, revealing true emptiness and wondrous presence, thereby breaking the two vehicles' attachment to biased emptiness. |
| 四十年后，佛将涅　，方于法华会上，纯谈实相，直示一心，以显平等佛性，三乘同归，五性齐入，凡有心者皆可成佛。至此方尽世尊本怀，度生原意。 | After forty years, when the Buddha was about to enter nirvāṇa, he finally spoke exclusively of the true reality of all phenomena at the Lotus assembly, directly revealing the one mind in order to disclose the equal Buddha-nature: the three vehicles return to one, the five natures all enter, and all who possess mind can become Buddhas. Only then did he fully reveal the World-Honored One's original intent and fundamental purpose in liberating sentient beings. |
| 盖此心体，本自灵明，廓彻周遍，灵融湛寂，如如无拘，凡圣一际，生佛等同。然迷之则生死无端，悟之则轮回顿息。要在忘言以神会，绝虑而心通。故参禅行人贵起疑情，藉以隔断迷情妄念而打开本来，亲证自性也。 | The essence of this mind is inherently numinous and luminous, vast, penetrating, and all-pervading; wondrously integrated and serenely still, suchness itself without constraint. Ordinary beings and sages are of one character; sentient beings and Buddhas are equal. Yet when one is deluded about it, birth and death arise without end; when one awakens to it, saṃsāra suddenly ceases. The essential point is to comprehend it spiritually beyond words, to let thought cease and allow the mind to penetrate. Therefore, Chan practitioners value arousing a sense of doubt, using it to cut off deluded feelings and vain thoughts, break through to their original nature, and directly realize their own nature. |

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| 但参禅下手时，须先端正修因——以何为修，以何为归。方针既明，宗旨既定，而后可以空其所得。盖禅之一词，系禅那之简称，其意为静虑或思惟修，因行人心情不同，要求各别，修证亦各异。据圭峰宗密禅师《禅原序》云： | But when beginning Chan investigation, one must first set the causal basis of practice aright—what one takes as one's practice and what one takes as one's ultimate destination. Once the guiding principle is clear and the essential tenet established, one may then empty what one has attained. The word Chan is an abbreviation of dhyāna, meaning quiet contemplation or meditative cultivation. Because practitioners differ in disposition and aspiration, their cultivation and realization also differ. According to Chan Master Guifeng Zongmi's Preface to the Source of Chan: |
| "禅门有浅有深，阶级殊等，依其修因证果之不同，约可分为五类： | "The Chan gate has shallow and deep levels and markedly different stages. According to the differences in their causal practice and realized fruition, they may roughly be divided into five kinds: |
| 一、带异计，欣上厌下而修者，是外道禅。 | 1. Those who cultivate while holding heterodox views, delighting in what is above and rejecting what is below, practice non-Buddhist Chan. |
| 二、正信因果，亦以欣厌心而修者，是凡夫禅。 | 2. Those who rightly believe in cause and effect but also cultivate with a mind of attraction and aversion practice ordinary beings' Chan. |
| 三、悟我空偏真之理而修者，是小乘禅。 | 3. Those who cultivate after realizing the partial truth of the emptiness of self practice Lesser Vehicle Chan. |
| 四、悟我法俱空所显真理而修者，是大乘禅（以上四类皆有四色四空之异）。 | 4. Those who cultivate after realizing the true principle revealed by the emptiness of both self and dharmas practice Mahāyāna Chan. (These first four kinds all differ according to the four form dhyānas and four formless absorptions.) |
| 五、若顿悟自心本来清净，元无烦恼，无漏智性，本自具足，此心即佛，毕竟无异。依此而修者，是最上乘禅。亦名一行三昧，亦名真如三昧，此是一切三昧根本，若能念念修习，自然渐得百千三昧，达摩门下辗转相传者，是此禅也。" | 5. If one suddenly realizes that one's own mind is originally pure, that afflictions have never existed, and that the undefiled nature of wisdom is inherently complete—this mind itself being Buddha, ultimately no different from Buddha—then cultivation based on this is Supreme Vehicle Chan. It is also called the samādhi of one practice and the samādhi of suchness (tathatā). This is the root of all samādhis. If one can cultivate it thought after thought, one will naturally and gradually attain hundreds and thousands of samādhis. This is |

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| | the Chan transmitted successively in Bodhidharma's lineage." |
| 由此看来，禅宗所传之禅既为第五种，那么，禅宗行人在未参话头前，应先开佛知见，明白自己本具如来智慧与佛无异，而后抱定一则话头，孜孜兀兀地参究，更由明眼宗师的善巧提示，方能打开本来，悟入佛知见。 | From this it is clear that the Chan transmitted by the Chan school is the fifth kind. Therefore, before Chan practitioners investigate a huatou, they should first open the Buddha's knowledge and vision, understanding that they inherently possess the Tathāgata's wisdom and are no different from the Buddha. Then, firmly taking up a huatou, they should investigate it diligently and steadfastly. With skillful guidance from an enlightened Chan master, they can break through to their original nature and awaken to and enter the Buddha's knowledge and vision. |
| 《法华经》所尊贵的就是毫无隐秘地直示我们：一切众生本具与佛同样灵明、微妙、圆满、廓彻的寂灭心体。以之修行，无不成就。故而该经最关紧要的精髓，即在开示悟入佛知见。历代宗师为敦促学人用功，诱导行人省悟，辅助后人升进计，对此用功关键，皆各有微妙而明彻的宣扬、评唱，这在禅录中实不少见。 | What makes the Lotus Sūtra precious is its utterly undisguised direct revelation to us that all sentient beings inherently possess the same numinous, wondrous, complete, vast, and penetrating quiescent mind-essence as the Buddha. Cultivating on this basis, none fail to attain realization. Thus, the most crucial essence of this sūtra lies in opening, revealing, awakening to, and entering the Buddha's knowledge and vision. To urge students to apply themselves, guide practitioners toward awakening, and help later generations advance, the masters of every age have offered subtle yet lucid expositions and commentaries on this key to practice. Such discussions are indeed common in Chan records. |
| 清末，南京赤山发祖系当代临济宗大德，道风远播，龙象咸归，一时知名之士，如月霞、楚泉等均慕名聚集会下随师参究。 | In the late Qing dynasty, Master Chishan of Chishan in Nanjing was a great master of the contemporary Linji school. His Dharma influence spread far and wide, and outstanding practitioners all gathered around him. Notable figures of the time, such as Yuexia and Chuquan, came together under him out of admiration to investigate with the master. |
| 一日，师上堂示众云：“选佛场开英才现，各自道出真见来。这里是选佛场，锻炼龙象的，不是叫你们来吃闲饭、睡觉、打盹的。今天我要考考你们，看那个是个中豪杰，宗门英才。 | One day, the master ascended the Dharma seat and instructed the assembly: "The field for selecting Buddhas is open, and outstanding talents appear. Each of you, speak forth your true understanding. This is a field for selecting Buddhas, where pillars of the Dharma are forged; it is not a place for you to idle away your meals, sleep, and doze. Today I shall |

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| | test you and see who among you is a hero in this matter, an outstanding talent of the Chan school.” |
| 法华宝经全经的要旨在开示悟入佛知见，其中奥意，历代祖师皆各出手眼，有层层入胜的开示与宣扬，确是如华似锦，美不胜收。大家读了，无不敬仰赞叹，获益匪浅。但那是各位祖师的，不是你们自己的。拾人家的唾余，住在文字、语句上，于悟道无益。今天我要你们各自从自己胸襟中流露出的说来，看谁具有真知灼见。” | “The essential meaning of the entire precious Lotus Sūtra lies in opening, revealing, awakening to, and entering the Buddha’s knowledge and vision. As for its profound meaning, the patriarchs throughout the ages have each displayed their own insight, offering increasingly superb explanations and expositions. They are truly as splendid as flowers and brocade, too beautiful to take in. Having read them, everyone admires and praises them and benefits greatly. But they belong to the patriarchs; they are not your own. Parroting others’ words and dwelling on words and phrases does not help one realize the Way. Today I want each of you to speak from your own understanding and see who possesses genuine knowledge and penetrating insight.” |
| 发祖道罢，从签筒中抽出一枝标有名字的竹签点名云：“楚泉（扬州高旻寺来果和尚的法祖），你先来说。开，怎么开？”泉无语。祖责云：“你在这里多日做什么的？！这样参禅，简直是闹儿戏，唐丧光阴，如何有出头之日？跪下参！” | After Master Chishan had finished speaking, he drew a bamboo lot bearing a name from the lot container and called on him: “Chuquan—a Dharma ancestor of Chan Master Laiguo of Gaomin Monastery in Yangzhou—you speak first. What is ‘opening’?” Chuquan was speechless. The master rebuked him: “What have you been doing here all these days? To investigate Chan in this way is simply childish play, wasting your time. How could you ever emerge? Kneel and investigate!” |
| 祖命维那焚香，打止静板，嘱大家一起参，并说要个别考问的。 | The master ordered the monastic disciplinarian to burn incense and strike the stillness board, instructing everyone to investigate together and saying that he would question them individually. |
| 一枝香一会儿点完了，维那打板开静。祖追问楚泉云：“怎么开？”泉仍不能答。祖叹云：“如是参禅，何时能了！”继令跪参。 | Before long, one incense stick had burned out, and the disciplinarian struck the board to end the sitting. The master again pressed Chuquan: “What is ‘opening’?” Chuquan still could not answer. The master sighed: “If you investigate Chan like this, when will you ever be finished?” He then ordered him to continue investigating on his knees. |

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| 二枝香过，泉仍无语。祖不罢休，责云：“今天开不出，就叫你跪死在这里！”逼令继续跪参。可怜楚泉心急如焚，跪在那里脚膝又痛，黄豆般大的汗珠，不断地往下滴。 | After two incense sticks had burned, Chuquan was still speechless. The master would not let up and rebuked him: “If you cannot bring forth ‘opening’ today, I shall make you kneel to death here!” He forced him to continue investigating on his knees. Poor Chuquan was frantic with anxiety. As he knelt there, his feet and knees aching, sweat droplets as large as soybeans continually fell. |
| 看看第三枝香烧完，维那举板打开静，笃笃一响，楚泉忽然猛省，高声道云：“有了有了，开出来了。”祖问云：“怎么开？”泉应声云：“开出本有。”祖逐一继问云：“示？”泉云：“示出本无。 | Just as the third incense stick was about to burn out, the disciplinarian raised the board and struck it to end the sitting. At its sharp knock, Chuquan suddenly woke up and cried aloud: “I have it! I have brought forth ‘opening’!” The master asked, “What is ‘opening’?” Chuquan immediately replied, “It brings forth what inherently is.” The master followed by asking, “And ‘revealing’?” Chuquan said, “It reveals what fundamentally is not.” |
| ”“悟什么？”“悟无有无。”“怎么入？”“入出无碍。”祖闻后，赞云：“好！这卷子交得爽丽，不逼你们，不肯用功。终日悠悠散散的，如何能了！今日不枉你跪了三枝香。” | “What does ‘awakening’ mean?” “Awakening to the absence of both being and nonbeing.” “And how does one ‘enter’?” “Entering and emerging without obstruction.” Upon hearing this, the master praised him: “Good! You have submitted this paper brilliantly. Unless I press you, you will not apply yourselves to practice. You drift idly about all day long—how could you ever be finished? Today, your kneeling through three incense sticks was not in vain.” |
| 祖于高兴之余，继点月霞（月霞系常州天宁寺冶开大禅德的法子）云：“月霞，你试道看，怎么开示悟入？”霞不假思索，应声云：“我藉楚兄的四句答话用一用。 | In his delight, the master next called upon Yuexia—Yuexia being the Dharma son of the great Chan master Yekai of Tianning Monastery in Changzhou—and said: “Yuexia, try speaking: what are opening, revealing, awakening, and entering?” Without the slightest hesitation, Yuexia replied, “I shall borrow Brother Chu’s four answers for my use.” |
| ”祖云：“怎么借用？”霞云：“开出本有是理法界，示出本无是事法界，悟无有无乃理事无碍法界，入出无碍系事事无碍法界。”祖大声赞云：“好！比楚泉尤较些子。这里不枉是选佛场，今天一下子选出了两尊佛。” | The master said, “How will you borrow them?” Yuexia replied, “ ‘It brings forth what inherently is’ is the Dharma realm of principle; ‘it reveals what fundamentally is not’ is the Dharma realm of phenomena; ‘awakening to the absence of both being and nonbeing’ is the Dharma realm of the nonobstruction of principle and phenomena; and ‘entering and emerging without obstruction’ is the Dharma realm of the nonobstruction among |

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| | phenomena.” The master loudly praised him: “Good! You are a little better than Chuquan. This truly is a field for selecting Buddhas. Today, in one stroke, two Buddhas have been selected.” |
| 正是，“不是一番寒澈骨，怎得梅花扑鼻香！”前贤不畏艰辛地用功，所以才有成就，我们也不可辜负自己，殷勤参究，精进不懈，方可不让古人专美于前。今试就“开示悟入”四字，换为首尾各赋一颂，以飨读者，不知尚符佛祖之意，勉为交卷否? | Indeed: “Without a bone-chilling cold, how could plum blossoms send forth their fragrance?” The worthies of old attained realization because they applied themselves without fearing hardship. We too must not disappoint ourselves. Only by diligently investigating and cultivating with unflagging vigor can we avoid allowing the ancients alone to claim excellence before us. I shall now compose a verse for each of the first and last characters of the four words “opening, revealing, awakening, and entering,” as an offering to readers. I do not know whether they still accord with the intent of the Buddhas and patriarchs, but I offer them reluctantly as my examination paper. |
| （一） | (I) |
| 开出无形面，示作十界身， | Opening reveals the formless face; revealing manifests bodies in the ten realms. |
| 悟在迷未了，入魔亦无碍！ | Awakening remains incomplete amid delusion; even entering Māra is unobstructed! |
| （二） | (II) |
| 要尽心花开，方明无情示， | Only when the flower of mind fully opens can one understand the revelation of the insentient. |
| 本来不迷悟，识智何出入！ | Originally there is neither delusion nor awakening; how can consciousness and wisdom have entering or emerging? |

# 物我不二

*Nonduality of Self and Phenomena*

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| 僧问大随禅师（沩山灵佑禅师法嗣）：“大千坏时，法身坏不坏？”随曰：“法身也坏。”此语疑煞天下人。但投子青禅师闻之，便装香作礼，称大随乃古佛出世。 | A monk asked Chan Master Dasui, a Dharma heir of Chan Master Guishan Lingyou: “When the great thousand-world system is destroyed, is the dharmakāya (Dharma body) destroyed or not?” Dasui said, “The dharmakāya too is destroyed.” These words left people everywhere deeply perplexed. Yet when Chan Master Touzi Qing heard |

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| | them, he burned incense and made prostrations, declaring that Dasui was an ancient Buddha appearing in the world. |
| 法身真如妙体乃不生不灭，不来不去，不动不摇，不变不易，亘古常青之妙体，如何随大千世间坏时而毁灭？此语与佛所说大相径庭，莫非错下名言，淆惑世人，要落金刚地狱么？但如真错了，投子青是大禅德，为什么要装香作礼，赞他是古佛再世呢？ | The wondrous essence of the dharmakāya, suchness, is unborn and unceasing, neither coming nor going, neither moving nor wavering, neither changing nor altering—a wondrous essence ever fresh throughout the ages. How could it perish when the great thousand-world system is destroyed? These words are utterly at variance with what the Buddha taught. Could it be that he carelessly uttered false words, thereby confusing the world and inviting descent into the Vajra Hell? Yet if he was truly mistaken, Touzi Qing was a great Chan master; why did he burn incense and make prostrations, praising him as an ancient Buddha reborn? |
| 原来所谓世间者，不论什么事物，都是我们广大众生的佛性——法身——所变化显现，离开法身，什么也没有。《法华经》说：“是法住法位，世间相常住。”就是说世间的一切事物无一不是依法身显现而建立的。以“是法”就是不论什么事物，而“法位”就是一真法界，也就是说世间相就是法身，法身就是世间相。 | What is called the world is, in whatever form, a manifestation transformed by the Buddha-nature—the dharmakāya—of all sentient beings. Apart from the dharmakāya, nothing exists. The Lotus Sūtra says: “Dharmas abide in their dharma positions; the characteristics of the world are ever abiding.” This means that every phenomenon in the world is manifested and established in reliance on the dharmakāya. “Dharmas” means all things whatsoever, while “dharma positions” means the One True Dharma Realm. Thus, the characteristics of the world are the dharmakāya, and the dharmakāya is the characteristics of the world. |
| 我们知道，理以事显，事以理成，理和事是分不开的。理事既无可分，故经云：“性相不二、心境一体。”既然心——法身常住不坏，那么世间相也就自然常住了。 | We know that principle is revealed through phenomena, and phenomena are constituted through principle; principle and phenomena cannot be separated. Since principle and phenomena are inseparable, the sūtras say: “Nature and appearance are nondual; mind and its objects are one entity.” Since mind—the dharmakāya—is ever abiding and indestructible, the characteristics of the world naturally abide forever as well. |
| 从世间相的表面上看，似乎是沧海桑田，瞬息万变不久长的，但事物的本体实无坏灭，不过在这边坏了，到那边又生了，搬了一个场而已。 | From the surface appearance of the world, it seems that seas turn into mulberry fields and that everything changes in an instant, never enduring for long. Yet the essential substance of things does |

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| | not truly perish. They merely cease here and arise there; they have only changed locations. |
| 苏东坡先生在《前赤壁赋》中说：“客亦知夫水与月乎？逝者如斯，而未尝往也；盈虚者如彼而卒莫消长也。盖将自其变者而观之，则天地曾不能以一瞬；自其不变者而观之，则物与我皆无尽也。 | In his “Former Red Cliff Fu,” Su Dongpo said: “Do you also understand water and the moon? That which passes on is like this, yet it has never truly gone away; that which waxes and wanes is like that, yet in the end it neither increases nor decreases. Viewed from their changing aspect, heaven and earth cannot remain unchanged even for an instant; viewed from their unchanging aspect, things and I alike are inexhaustible. |
| ”他假水和月说明万物的假相在变化而实体未尝变易。同时又进一步说明心情不豁达执假相的人看世间是沧海桑田，瞬息万变的，而开朗明智之士识得事物与众生一致的真体，就知道天地间的一切一切皆是长住不变的了。 | ”Using water and the moon as illustrations, he explained that the illusory appearances of all things change, whereas their essential substance has never changed. He further explained that those whose minds are not open and who cling to illusory appearances see the world as seas changing into mulberry fields, changing from moment to moment. But those of open and clear understanding recognize the one true substance shared by things and sentient beings, and thus know that everything between heaven and earth ever abides without change. |
| 肇法师在《物不迁论》中也举数例详论了事物毫无变迁的真理，就不一一例举，请诸仁自己去检阅吧。 | Dharma Master Sengzhao, in his Treatise on the Immutability of Things, likewise cited several examples and discussed in detail the truth that things do not undergo change. I will not enumerate them one by one; please consult the work yourselves. |
| 事物之所以不变迁，不消灭，究其实际，就在显现、建立这些事物的根本——法身——是法尔不生不灭，亘古常存的。 | The reason things neither change nor perish, when examined in actuality, is that the root which manifests and establishes them—the dharmakāya—is naturally unborn and unceasing, ever abiding throughout the ages. |
| 今僧问：“大千坏时法身也坏了吗？”大千若真个坏了，法身岂不也坏了吗？问话之僧因不明物我不二之理而有此问。 | Now the monk asked, “When the great thousand-world system is destroyed, is the dharmakāya also destroyed?” If the great thousand-world system were truly destroyed, would not the dharmakāya likewise be destroyed? The monk asked this because he did not understand the principle that things and self are nondual. |

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| 大随乃大手笔宗师，不和你说长道短，大谈佛理，只顺其语脉上下搭，叫你知痛觉痒，于心念不行处，蓦然回首，瞥见本性。乃随声答曰：“法身也坏。 | Dasui was a master of great stature. Rather than engaging in lengthy discussion or expounding Buddhist doctrine at length, he followed the course of the monk’s words, so that he might feel the pain and itch for himself and, where mental activity cannot proceed, suddenly turn back and catch a glimpse of his true nature. He therefore answered in accordance with the question: “The dharmakāya too is destroyed.” |
| ”这一答大有雷霆万钧之重，因尽人皆知法身是不生不灭、不变不易的，怎么说法身也坏呢？难道是醉汉说胡话吗？但大随是当代大德呀，怎么如是说呢？这一突如其来的雷震，就将学人平时义解、妄想全盘震落。在这急如闪电的一念不生的刹那，这僧如皮下有血，即将于斯得个消息去归家稳坐。 | This reply carried the weight of thunder. Everyone knows that the dharmakāya is unborn and unceasing, unchanging and unalterable; how, then, could one say that the dharmakāya too is destroyed? Was this the incoherent speech of a drunkard? But Dasui was a great master of his age—how could he speak this way? This sudden thunderclap shook away all the student’s usual conceptual interpretations and deluded thoughts. In that instant, swift as lightning, when not a single thought arose, if this monk had any real vitality, he would gain an insight here and return home to sit securely. |
| 禅师家答话有正说，有直指，有旁敲，有反激等等不同的手法。其目的不外使来问者于言下知机，语端省悟。故皆就来者之机，施以适宜的指示或恶辣的钳锤，以剿绝学人粘缚而亲证本来，此即宗下所谓大机大用也。 | Chan masters answer questions through direct explanation, direct pointing, indirect prompting, contrary provocation, and other methods. Their purpose is simply to enable the questioner to recognize the opportunity upon hearing the words and awaken at the point where the words end. Thus, in accordance with each visitor’s capacity, they offer suitable instruction or fierce hammer-and-tongs in order to cut off the student’s attachments and bonds, so that the student may directly realize the original nature. This is what the Chan school calls great capacity and great function. |
| 如严阳尊者参赵州问：“一物不将来时如何？”州曰：“放下着。”尊者曰：“既是一物不将来，放下个什么？”州曰：“放不下，担起去。”尊者言下大悟。 | For example, Venerable Yanyang visited Zhaozhou and asked, “What is it like when one does not bring a single thing?” Zhaozhou said, “Put it down.” The Venerable said, “Since I have not brought a single thing, what is there to put down?” Zhaozhou said, “If you cannot put it down, carry it away.” The Venerable was greatly awakened upon hearing these words. |

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| 这“担起去”一语常常使人发生争论。有人说担起去是反激法，你不知过错，放不下就让你挑着走，从而使你反省，没东西不用挑，挑着走还是有东西，逼你认识放不下的东西，放下而开悟；有的说担起去是呵斥句。 | The words “carry it away” have often provoked debate. Some say that this is a method of contrary provocation: because you do not recognize your error, if you cannot put it down, he lets you carry it along, thereby causing you to reflect. If there is nothing, there is no need to carry anything; if you carry it along, there is still something. He compels you to recognize what you cannot put down, so that you put it down and awaken. Others say that “carry it away” is a rebuking statement. |
| 你问一物不将来时如何？你心中明明有一个“一物不将来”在，这等于心中还有个“空”在，有个空，还是有住，应该放下，空也不住才是。 | You ask, “What is it like when one does not bring a single thing?” Yet in your mind there is clearly still an idea of “not bringing a single thing.” This means that there is still an emptiness in your mind. If there is an emptiness, there is still abiding; you should put it down. One must not abide even in emptiness. |
| 你强调“放下个什么？”不认账，就浇你一盆恶水，呵斥你，担起去！这等于云际参南泉，虽累经开示而不开悟，南泉呵斥曰“去！你不会我话”一样，叫他言下知痛，回头自荐也。更有人说：这是直指法。 | You insist, “What is there to put down?” and refuse to acknowledge it, so he pours a basin of foul water over you and rebukes you: “Carry it away!” This is like Yunji’s visit to Nanquan. Although Yunji had received repeated instruction, he did not awaken, and Nanquan rebuked him: “Go! You do not understand my words.” It was meant to make him feel the pain upon hearing the words, turn back, and recognize himself. Still others say that this is a method of direct pointing. |
| 本性空灵，一丝不挂，一尘不染，这一物不将来正是本性显现时。这个心无可心，放无可放的正是当人安身立命处，故叫他担起去，也就是嘱咐他当仁不让，当下承当也。所以严阳尊者当下大悟。 | The original nature is empty and numinous, utterly bare and unstained by a single speck of dust. “Not bringing a single thing” is precisely the time when the original nature manifests. This state, in which there is no mind to be minded and nothing to be put down, is precisely where a person finds the ground on which to stand and live. Thus Zhaozhou told him to carry it away—in other words, he instructed him not to yield to anyone and to undertake it directly. Therefore Venerable Yanyang was greatly awakened at once. |
| 这三种说法各说各有理，各不相让，各有千秋。真是一点水墨三处成龙。但依拙见，反激也好，呵斥也好，直指也好，会得的自可横弄竖拈皆成妙谛，但如认着个“一物不将来”，有个空境在，则失之远矣。 | Each of these three explanations has its own rationale, and none yields to the others; each has its own merits. Truly, one drop of ink becomes dragons in three places. Yet in my humble view, whether it is contrary provocation, rebuke, or direct pointing, one who understands may wield it freely |

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| | in every direction and find each a wondrous truth. But if one grasps at “not bringing a single thing” and retains an experience of emptiness, one has missed the mark by far. |
| 大随答此僧之问，欲其在已明白的常理上反省其未明之事理。因学佛者，人人都知道佛说法身常住不坏，今闻“法身也坏”之说与佛相违，何能接受？这就逼令其生疑。 | In answering this monk’s question, Dasui wished him to reflect, on the basis of what he already understood as ordinary truth, upon the principle and phenomena that he had not yet understood. For all Buddhist practitioners know that the Buddha taught that the dharmakāya ever abides and is indestructible. Now, hearing the statement that “the dharmakāya too is destroyed,” which contradicts the Buddha’s teaching, how could he accept it? Thus he was forced to give rise to doubt. |
| 在他欲进不能，欲罢不得之际，蓦然冷灰爆豆，猛省尽十方世界是自己全身，尽十方世界是自己光明。大千原与法身共一体，从不相离，大千若坏，法身岂不也坏！但法身是亘古常存永不败坏的，那么，大千也不坏了，使此僧从反面证得真理。一言之下使人悟得法华真谛，大随真是狮子儿，接人之手段微妙如此，真令人景仰赞叹之至。 | When he could neither advance nor withdraw, the cold ashes suddenly burst like beans in a firecracker, and he abruptly realized that the worlds of the ten directions were his own entire body, and that the worlds of the ten directions were his own luminosity. The great thousand-world system and the dharmakāya have always been one body and have never been apart. If the great thousand-world system were destroyed, would not the dharmakāya also be destroyed? Yet the dharmakāya abides throughout the ages and never decays; therefore the great thousand-world system too is not destroyed. In this way, the monk realized the truth from the reverse side. With one statement, Dasui enabled him to awaken to the true meaning of the Lotus Sūtra. Dasui was truly a lion’s cub; his means of receiving people were so subtle that one cannot but admire and praise him deeply. |
| 古德颂法华世间相常住云： | An ancient worthy praised the Lotus Sūtra’s teaching that the characteristics of the world are ever abiding: |
| “世间相常住，黄莺啼绿树；真个可怜生，动着便飞去！” | “The characteristics of the world are ever abiding; / A yellow oriole sings amid green trees. / How pitiable indeed— / At the slightest movement, it flies away!” |
| 我们的法身就是这么瑰丽潇洒，是无物不具，无所不知的。但这无尽的艳丽的风光是无法将它描绘出来的。正如禅师家所说“好个风流画不成！”今这位大禅德仅淡 | Our dharmakāya is so splendid and free: nothing is absent from it, and there is nothing it does not know. Yet this boundless, beautiful scene cannot be |

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| 淡地用了“黄莺啼绿树”就将这一派无尽风流的美丽春光全盘勾勒出来，真不愧是画龙点睛之笔。 | portrayed. As Chan masters say, “What a fine scene—impossible to paint!” This great Chan master, with only the plain words “a yellow oriole sings amid green trees,” fully sketched this endlessly graceful and beautiful spring landscape. Truly, it is a stroke that paints the dragon’s eyes. |
| 我们用功修法识得这无限美好风光，初见本性后务须善于保任。时时处处观照，外不为事境所牵，内不被见闻觉知所染，时时空净无住。万万不可轻狂，以为到家了事。 | Having cultivated the Dharma and recognized this infinitely beautiful scene, we must be skilled in safeguarding realization after our initial glimpse of the original nature. At all times and in all places, contemplate continuously: outwardly, do not be drawn away by circumstances; inwardly, do not be tainted by seeing, hearing, feeling, and knowing. Remain empty, pure, and non-abiding at all times. Never become frivolous and arrogant, imagining that you have arrived home and finished the matter. |
| 须知初见本性只如初生婴儿，不能自立起用，须在境上磨练，勤除旧习，保养圣胎，迨其成长方能起用。否则，狂妄放纵，即将夭折于襁褓中。所以此颂于“黄莺啼绿树”后接下来就说：“真个可怜生，动着便飞去。”你不妥善保护，狂妄乱动，虽然已初见本性也将落个悟后迷。 | You must know that an initial glimpse of the original nature is like a newborn infant: it cannot yet stand independently or function freely. One must temper oneself amid circumstances, diligently remove old habitual tendencies, and nurture the sacred embryo; only when it has matured can it function. Otherwise, through arrogance and indulgence, it will perish while still in swaddling clothes. Therefore, after “a yellow oriole sings amid green trees,” the verse continues: “How pitiable indeed—at the slightest movement, it flies away!” If you do not protect it properly and instead act wildly and recklessly, then even though you have initially seen the original nature, you will become deluded after awakening. |
| 有人问，学佛者于修法外是否还须习气功以补助之？我曾赋一颂。其中也曾谈到悟后保任的问题，今录之如下： | Someone asked whether Buddhist practitioners, in addition to cultivating the Dharma, also need to practice qigong as an aid. I once composed a verse that also addresses safeguarding realization after awakening. I record it here: |
| 心地法门诞生王，岂假气功助锋芒！ | The Mind-Ground Dharma Gate gives birth to the sovereign; why borrow qigong to sharpen its edge? |
| 心外取法求有得，徒自辛劳落空亡。 | Seeking Dharma outside the mind in hopes of gaining something brings only futile toil and ends in emptiness. |

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| 根尘脱处自性现，绵密保任莫轻忘； | When faculties and objects fall away, intrinsic nature appears; do not lightly forget continuous and seamless safeguarding realization. |
| 立定脚跟毋偏颇，一无所求道真常。 | Stand firm without deviation; seeking nothing at all, the Way is truly ever abiding. |
| 大随禅师答此僧问是令其反躬自穷而悟物我不二之理，大师若不彻悟性相一体焉能顺其语脉下搭，轻令此僧言下知归。故投子装香作礼而称其为古佛再世也。 | Dasui's answer to this monk was meant to make him turn inward and investigate to the end, thereby awakening to the principle that things and self are nondual. If the master had not thoroughly awakened to the unity of nature and appearance, how could he have followed the course of the monk's words and so lightly enabled him to know his home upon hearing them? This is why Touzi burned incense and made prostrations, calling him an ancient Buddha reborn. |
| 禅师家如功夫未到物我不二之地，出言吐语难免不闹笑话。 | If Chan masters have not yet reached the level at which things and self are nondual, they can scarcely avoid making themselves ridiculous when they speak. |
| 兹举一例： | Here is an example: |
| 昔禅者冯济川见明月庵壁间画一髑髅，乃于旁题一颂云： | Long ago, the Chan practitioner Feng Jichuan saw a painting of a skull on the wall of Mingyue Hermitage. He inscribed a verse beside it: |
| “尸在这里，其人何在？乃知一灵，不居皮袋。” | “The corpse is here; where is the person? / Thus I know that the numinous spirit does not dwell in this bag of skin.” |
| 观其颂彼只悟常理色身不是真我，性灵乃真我。性灵是常住不灭，可以离开肉体自由来去，不为肉体所拘的。所以说：“乃知一灵，不居皮袋。”尚未悟物我不二，性相一体之秘。大慧杲禅师来庵，见之不肯，另作一颂云： | From this verse, we can see that he understood only the ordinary principle that the physical body is not the true self, while the numinous spirit is the true self. The numinous spirit is ever abiding and imperishable; it can come and go freely apart from the fleshly body and is not constrained by it. Therefore he said, “Thus I know that the numinous spirit does not dwell in this bag of skin.” He had not yet awakened to the secret that things and self are nondual, and that nature and appearance are one entity. When Chan Master Dahui Gao came to the hermitage and saw it, he did not approve, and composed another verse: |
| “即此形骸，即是其人；一灵皮袋，皮袋一灵。” | “This very physical frame is the person himself; / The numinous spirit is the bag of skin, and the bag |

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| | of skin is the numinous spirit.” |
| 真悟道人，深知一即一切，一切即一，无自他之分，物我之隔。故宗下常言“拈一茎草作丈六金身”，即此意也。 | Those who have truly awakened know deeply that one is all and all is one, with no distinction between self and other and no separation between things and self. Therefore, the Chan school often says, “Take up a blade of grass and make it a sixteen-foot golden body.” This is precisely the meaning. |
| 同样一个案例，在悟道人指授下，风光即迥不相同。昔裴休相国随侍黄檗禅师次，见壁间达摩大师像问禅师曰：“像在这里，人今何在？”师召裴休曰：“裴休。”休应诺。师曰：“不在别处。”休当下有省。在明眼大师指授下悟来多少庆快！此参禅所以贵有明师指授也。 | The very same case, when explained by one who has realized the Way, presents an altogether different scene. Once, while the Minister Pei Xiu was attending Chan Master Huangbo, he saw a portrait of Master Bodhidharma on the wall and asked, “The portrait is here, but where is the person now?” The master called, “Pei Xiu.” Pei answered. The master said, “He is not elsewhere.” Pei immediately had an awakening. How joyous it is to awaken under the guidance of a clear-eyed master! This is why, in practicing Chan, the instruction of an enlightened teacher is so highly valued. |
| 从此可知悟道就是悟物我不二。如果尚存向外驰求之意，希望有得之心，常在揣摩法身如何才是，拟度报身、化身如何获得，那就还在弄影，未曾真悟本来，不名道人。 | From this we may know that realizing the Way is realizing the nonduality of things and oneself. If one still harbors the intention of seeking outwardly, hopes to gain something, and constantly speculates about what the dharmakāya is like or how the sambhogakāya (reward body) and nirmāṇakāya (manifestation body) may be obtained, one is still playing with shadows. One has not truly awakened to one’s original nature and cannot be called a person of the Way. |
| 不见临济祖师道：你一念清净心光是你屋里法身佛；一念无分别心光是你屋里报身佛；一念无差别心光是你屋里化身佛。在教家论此三身为极则，在山僧见处则不然，此三种身是名言，亦是三种依明，都是光影。 | Have you not seen what Patriarch Linji said? “The pure light of mind in a single thought is the dharmakāya Buddha within your own house. The non-discriminating light of mind in a single thought is the sambhogakāya Buddha within your own house. The non-differentiating light of mind in a single thought is the nirmāṇakāya Buddha within your own house.” In the doctrinal schools, these three bodies are regarded as the ultimate standard. But from the viewpoint of this mountain monk, it is not so: these three bodies are merely names, and also three kinds of dependent luminosity; all are but light and shadows. |

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| 大德，你且认取弄影的“人”是诸佛之本源。识得此人，一切处是你归舍处。可见三身人人本具，清净无染就是法身；光明朗照就是报身；事物变现无著就是化身。不须拟摸求取，只于识得本有后，息妄除习，念念不忘此真人便是佛祖。 | Virtuous ones, you should recognize that the “person” who plays with shadows is the source of all Buddhas. Once you recognize this person, every place is your homeward resting place. Thus, the three bodies are inherently complete in everyone: purity free from defilement is the dharmakāya; radiant illumination is the sambhogakāya; the manifestation of things without attachment is the nirmāṇakāya. There is no need to speculate or seek after them. Once you recognize what is originally present, cease deluded thoughts and remove habitual tendencies. If, thought after thought, you do not forget this True Person, you are Buddha and patriarch. |
| 憨山大师云：“般若所以收功之速者，以人人本具此心光也。”圭峰大师云：“真理可以顿达，惟多生积习难以卒除，长须觉察，损之又损，方能圆证。”可见悟道不难，难在悟后不忘保任耳。今人聪明有余，老实不足。 | Master Hanshan said, “The reason prajñā brings results so swiftly is that everyone inherently possesses this light of mind.” Master Guifeng said, “True principle may be realized suddenly, but the accumulated habits of many lifetimes are difficult to eradicate all at once. One must constantly remain aware, diminishing them again and again, before one can attain complete realization.” Thus, realizing the Way is not difficult; what is difficult is not forgetting it after awakening and safeguarding realization. People today have more than enough cleverness but not enough sincerity. |
| 尝见已悟本有之人，以习气重故，往往为境所夺，随妄念流浪而不知止，以致功夫不能上进，落得个半青半黄或者悟后迷的下场，诚可哀也。其未悟者固无论矣，已悟之人不知念念归真，严密保护，任其流浪沉沦，不亦冤乎？！ | I have often seen people who have awakened to what is originally present. Because their habitual tendencies are strong, they are often carried away by circumstances and drift along with deluded thoughts without knowing to stop. Consequently, their practice cannot advance, and they end up half-ripe and half-green, or lost in confusion after awakening. This is truly lamentable. Those who have not awakened need hardly be mentioned; but is it not a great injustice when those who have awakened do not know to return to the true reality thought after thought, to protect it closely and carefully, and instead allow themselves to drift and sink? |

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| 吾人苟能于悟后念念不忘照顾此无位真人，如《弥陀经》所说专心致志念佛一样，若一日，若二日乃至七日念念相续不忘地保护本真，则智慧日生。何况一年二年，必然打成一片。 | If, after awakening, we can attend to this True Person of No Rank without forgetting it in each thought—as the Amitābha Sūtra teaches one to recite the Buddha with single-minded concentration—and if for one day, two days, or even seven days we continuously protect our original reality without forgetting it, wisdom will increase day by day. How much more so after one or two years: it will surely become continuous and undivided. |
| 综上所述，我们只要不畏艰难，不怕路遥，端正观念，精进修习，识得此离念的灵知便是我人的本来面目，然后严加保护，在事境上不懈地锻炼，勤除妄习，则会万物归自己，亲证物我不二的圆满圣果，绝非难事。 | In sum, so long as we do not fear hardship or the long road ahead, but set our understanding straight, cultivate diligently, and recognize that this numinous knowing free from thoughts is our Original Face, then carefully protect it, temper ourselves tirelessly amid circumstances, and diligently remove deluded habits, all things will return to ourselves. To directly realize the perfect sacred fruition of the nonduality of things and oneself is by no means difficult. |
| 谚云：天下无难事，只怕有心人。既然不论什么难事，只要肯攀登的有心人皆能成办，那么，彼丈夫，我亦丈夫；彼能成，我亦能成，何畏患之有哉？请与诸仁共勉。 | A proverb says: “Nothing in the world is difficult; one need only fear the lack of a determined person.” Since, whatever the difficulty, anyone determined to strive can accomplish it, they are capable persons, and so am I; they can accomplish it, and so can I. What adversity is there to fear? I offer this as mutual encouragement to you all. |

# 眼处闻声始得知

*Only Upon Hearing Sound Through the Eye Faculty Does One Begin to Know*

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| 洞山良价祖师于悟得无情说法后作颂云：“也大奇，也大奇，无情说法不思议，若将耳听终难会，眼处闻声始得知。”这是他明悟了无说之说的微妙，豁开了正眼，流露出来的庆快心声。 | After Patriarch Dongshan Liangjie awakened to the Dharma spoken by the insentient, he composed this verse: “How wondrous, how wondrous! The insentient speaking the Dharma is inconceivable. If one listens with the ears, one will ultimately find it hard to understand; only when one hears sound at the eye does one come to know.” This was the joyful cry that flowed forth when he realized the subtlety of speaking without speaking and opened the true eye. |

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| 原本斯道是无言可说、无话可表的无限风流奇特的韵事，一落言诠，便成窠臼，而非本来面目了。所以古德尝说：“若问此事，父母所生口，终不向你道。”或云：“欲会斯道，须向‘言语道断，心行路绝’处荐。”或又云：“向上一着，千圣不传。”等等。总之，斯道是不可言传，只可意会的至理。 | In its original nature, this Way is an infinitely graceful and extraordinary affair that admits of no words and no expression. Once it falls into verbal explanation, it becomes a fixed formula and is no longer the Original Face. Thus the ancient worthies often said, “If you ask about this matter, the mouth born of one’s parents will never tell it to you.” Or they said, “To understand this Way, one must realize it where ‘the path of words is cut off and the road of mental activity comes to an end.’” Or again, “The step beyond has not been transmitted by a thousand sages.” In short, this Way is a supreme truth that cannot be conveyed in words but can only be inwardly understood. |
| 究实讲来，非但出世悟道之大事无可言传，即世俗之事往往到了微妙处亦莫可言宣，只可心领神会。“此时无声胜有声”即是描绘此种微妙境界。 | Strictly speaking, not only can the great matter of transcending the world and realizing the Way not be communicated in words; even worldly matters often become inexpressible when they reach a subtle point and can only be grasped intuitively. “At such a moment, silence surpasses sound” describes precisely this subtle state. |
| 说法、开示，只好旁敲侧击，烘云托月，略示端倪，无法将真心全盘描绘出来给人看。因此物无可比拟，说似一物即不中，无法开口。 | In expounding the Dharma and giving instruction, one can only approach it indirectly, using clouds to set off the moon, and offer a slight indication of its traces. One cannot fully portray the true mind for others to see. Since nothing can compare with it, to call it any one thing is already wrong; there is simply no way to speak of it. |

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| 不然，怎么说“向上一着，千圣不传”呢？难道学佛修道也保守秘密，像世人的祖传秘方一样，秘不传人，任其湮灭吗？假如真这样，释迦文佛也无须从兜率下生，现身说法了。但到这关键时刻，要接引人又无可言表。怎么办呢？祖师们有一着绝妙的活，拂袖归方丈，微露一线风光，以让心有灵犀一点通的英俊汉子从这里悟去。 | Otherwise, why say, “The step beyond has not been transmitted by a thousand sages”? Could it be that those who study Buddhism and cultivate the Way also keep secrets, like worldly people guarding a family remedy and refusing to pass it on until it is lost? If that were really so, Śākyamuni Buddha would have had no need to descend from Tuṣita Heaven, manifest in the world, and teach the Dharma. Yet at this crucial point, although one wishes to guide others, there is nothing that can be expressed. What then is to be done? The patriarchs had a marvelously lively device: they would flick their sleeves and return to the abbot’s quarters, revealing a faint glimpse of the scene, so that outstanding people whose minds resonate with it might awaken from this. |
| 这无声之说确实胜似有声，昔傅大士为梁武帝讲《金刚经》，升座后，以戒尺挥案一下，便下座归方丈。宝志公在侧云：“大士讲经竟。”请看，多少神俊利落！这金刚般若岂是言语讲得清的。 | This teaching without sound truly surpasses teaching with sound. Once, when Layman Fu was to lecture Emperor Wu of Liang on the Diamond Sūtra, he ascended the seat, struck the table once with his ruler, then descended and returned to his quarters. Master Baozhi, standing nearby, said, “The layman’s exposition of the sūtra is complete.” See how spiritually acute and direct this was! How could vajra prajñā possibly be explained clearly through words? |
| 又如须菩提洞中宴坐，释提桓因雨花供养，须菩提问：“阿谁为我雨花？”帝释云：“我敬尊者善说般若，故雨花为供。”须菩提云：“我未尝说法。”帝释云：“你无说，我无闻，斯真般若精髓。”可见无说无闻乃正说正闻也。 | Again, when Subhūti was seated in meditation in a cave, Śakra scattered flowers as an offering. Subhūti asked, “Who is scattering flowers for me?” Śakra replied, “I revere the Venerable One for expounding prajñā so well, and therefore scatter flowers as an offering.” Subhūti said, “I have never spoken the Dharma.” Śakra replied, “You have not spoken, and I have not heard. This is the true essence of prajñā.” Thus, not speaking and not hearing are precisely true speaking and true hearing. |
| 学者读了“眼处闻声始得知”这首颂，往往误会以为要能眼处闻声，须发神通始得。就像现在做气功的人，有特异功能，耳朵能看字，眼睛能闻声一样，六根能互用了，才能听见无情说的法。殊不知无情说法是无说而说，不是有个微细的声音，等你不用耳朵听，用眼睛也能闻时，才能听见的。 | After reading this verse’s line, “only when one hears sound at the eye does one come to know,” students often mistakenly think that one must first develop spiritual powers in order to hear at the eye. They imagine it to be like people today who practice qigong and claim extraordinary abilities: their ears can read characters and their eyes can hear |

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| | sounds; only when the six faculties can be used interchangeably can they hear the Dharma spoken by the insentient. They do not realize that the insentient speaking the Dharma means speaking without speaking. It is not that there is some subtle sound which one can hear only after one no longer listens with the ears and can instead hear with the eyes. |
| 这无情说法是触景生慧，心领神会，无闻而闻的一种心开意解的微妙神境。正不须等你发了神通才能听见它的法音。 | This speaking of the Dharma by the insentient is a subtle and wondrous spiritual state in which wisdom arises upon encountering circumstances, one inwardly understands, and one hears without hearing. There is no need to wait until spiritual powers have developed before hearing its Dharma sound. |
| 比如我们早上看见开得无比艳丽的鲜花，到晚上萎谢了，就明白人事的无常；看见月亮时圆时缺而月体实无盈亏，就反省人身与万物，假相虽有生灭、消失，而本体实无来去、增损；又比如世俗间的“楚润而雨，月晕而风”见微知著的经验之谈，又何尝要发神通而后才能知道呢? | For example, when we see flowers blooming with incomparable splendor in the morning and withering by evening, we understand the impermanence of human affairs. When we see the moon wax and wane, though the moon itself neither gains nor loses anything, we reflect that although the provisional appearances of human bodies and all things arise, cease, and disappear, their fundamental nature neither comes nor goes, increases nor diminishes. Likewise, worldly sayings based on noticing the small signs and knowing what they indicate—such as “When Chu becomes damp, rain will come; when the moon has a halo, wind will come”—do not require spiritual powers before they can be known. |
| 但从另一方面看来，我们能触景生情，举一反三未尝不是神通妙用，因为我们一举手、一投足，乃至穿衣吃饭，屙屎放尿，无一不是当人本性的神用。离开本性，这个世界就毫无生气，什么亦动不了。所以庞居士说：“神通与妙用，运水与搬柴。”这不是一切举措与诸思想言论俱是神通妙用的明确写照吗? | Yet from another perspective, our ability to awaken feeling upon encountering circumstances and infer many things from one example is itself a wondrous functioning of spiritual power. Every raising of a hand, every movement of a foot—even dressing, eating, defecating, and urinating—is the spiritual functioning of one’s own nature. Apart from intrinsic nature, this world would have no vitality; nothing could move at all. Thus Layman Pang said, “Spiritual powers and wondrous functioning: carrying water and hauling firewood.” Is this not a clear portrayal of how all actions, thoughts, and words are spiritual powers and wondrous functioning? |

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| 由此看来，所谓神通就是神用无阻，不住着在物境上，为事物遮隔阻断，而随缘应用无碍。这是人人本具的功德，是极稀松平常的事，没有什么希奇神妙，不必大惊小怪，更不消执着追求。 | From this, we can see that so-called spiritual powers are simply unobstructed spiritual functioning: not clinging to objects and circumstances, not being blocked or cut off by things, and functioning freely in accord with conditions. This is a merit inherently possessed by everyone. It is an utterly ordinary matter, nothing rare or miraculous; there is no need to be startled by it, much less to cling to it or pursue it. |
| 当然，我们经过勤苦锻炼，除尽物欲的盖障，是可以发挥超常的神用的，能听到常人听不到的微细声音。 | Of course, through diligent and arduous training, one may remove the obscurations of material desire and bring forth extraordinary spiritual functioning, even hearing subtle sounds that ordinary people cannot hear. |
| 如达摩大师闻蚁行如雷鸣；道信禅师度牛头融时，虽然睡得鼾声如雷，却听见懒融禅师身上的二个白虱打架，一个跌在地上跌断了腿呼痛，而不倒单未睡觉的懒融却无闻。 | For example, Bodhidharma heard ants walking as though they were thunder. When Chan Master Daoxin was guiding Niutou Farong, although Daoxin slept and snored like thunder, he heard two white lice on Chan Master Niutou Farong's body fighting. One fell to the ground, broke its leg, and cried out in pain; yet Farong, who was not lying down and had not slept, heard nothing. |
| 这种神通看来希奇，确实引人神往，但这是人人本具的功能，不是从外追求得来的。我们只要息妄归真，于识得本性后加以绵密保任，不随念走，不跟境流，漏尽烦恼，恢复本性光明，即能六通齐发。若未悟本真，向外求取，徒劳神思，决不可得。即或得之，着相住境，皆是蕴魔，非但不能成圣，着魔倒有份在。 | Such spiritual powers may seem rare and alluring, but they are abilities inherently possessed by everyone, not something acquired by seeking outside oneself. We need only cease delusion and return to the true. After recognizing our intrinsic nature, we must safeguard realization continuously and seamlessly: do not follow thoughts, do not drift with circumstances, exhaust the outflows of afflictions, and restore the brightness of intrinsic nature. Then the six supernormal powers can all manifest. If one has not awakened to one's original true nature and seeks outwardly, one merely wastes one's mental effort and can never obtain them. Even if one does obtain them, clinging to appearances and abiding in circumstances makes them aggregate-demons; not only will one fail to become a sage, but one will instead be liable to become possessed by demons. |
| 仰山禅师云：“我今分明向汝说，切莫凑泊，但向自己性海如实而修，不要三明六通。何以故？此是圣末边事，如今只要识心达性，但得其本，不愁其末，他时日 | Chan Master Yangshan said, “I now tell you clearly: do not try to patch things together. Simply cultivate truthfully within the ocean of your own nature. Do |

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| 后自具足在。若未得本，总将情学他，向外驰求，亦不能得，得亦不真。”这话说得真是对，为道者金玉良言。 | not seek the three insights and six supernormal powers. Why not? These are peripheral matters at the end of sagehood. For now, you need only recognize the mind and realize intrinsic nature. Once you attain the root, you need not worry about the branches; in time, they will naturally be complete. If you have not attained the root, and merely imitate others according to your feelings and seek outwardly, you still cannot obtain them; and even if you obtain them, they will not be genuine.” These words are indeed correct—golden and jade-like counsel for those who pursue the Way. |
| 尝见某些自以为得神通者，不经多时，所谓神通不知到哪里去了，能看见的看不见了，能听见或先知的也听不见或不知道了。有的因用某种起用的密法求得来的神通，因心未空故，乍见某种恐怖形相吓得魂不附体而发了精神病。 | I have often seen people who considered themselves to possess spiritual powers, only to find before long that their so-called powers had disappeared without anyone knowing where. What they had been able to see could no longer be seen; what they had been able to hear, or know beforehand, could no longer be heard or known. Some obtain spiritual powers through an esoteric practice intended to bring them into use, but because their minds are not empty, they are terrified upon suddenly seeing some frightening form, lose their wits, and develop mental illness. |
| 有的因先知某种劫难将发生而身心不安，精神不宁生了大病，并于临命终时什么亦不知不晓，糊里糊涂地随业流向恶道去了。更有的因鬼、神、或精灵附体，发了些所谓的神通，给人家治病、看风水、算命什么的，不多时便精神错乱呜呼哀哉了。 | Some foresee that a certain calamity will occur, become physically and mentally unsettled and psychologically disturbed, fall seriously ill, and at the moment of death know nothing at all. In confusion, they follow the stream of karma into the lower realms. Others are possessed by ghosts, spirits, or elemental beings and develop so-called spiritual powers, treating people’s illnesses, practicing feng shui, telling fortunes, and so on. Before long, they become mentally deranged and perish miserably. |
| 我说这些话不是吓唬大家，实因见得多了，不忍让后进者步入歧途，修道不成，反贻祸患，所以大声疾呼，希望大家真诚修道，勿求神通。 | I do not say these things to frighten everyone. I have seen too many such cases and cannot bear to let later students enter wrong paths, fail in cultivation, and instead bring calamity upon themselves. Therefore I call out loudly in the hope that everyone will cultivate the Way sincerely and not seek spiritual powers. |

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| 要发神通，须于明心见性后，更在日用中精勤磨炼，将妄习消尽，先证漏尽通，然后启发五神通。那才是真正证得的本性本具的神通；那才是永远不会消亡亘古常存不变的神通。这是《大日经》说的修行正路，学者千万不要滑口读过。 | To develop spiritual powers, one must first realize the mind and see one's true nature, then diligently temper oneself amid daily activities until deluded habits are completely eliminated. One must first realize the supernormal power of exhausted outflows, and only then bring forth the five spiritual powers. Only these are spiritual powers genuinely realized and inherently possessed by one's own nature; only these never disappear, but endure unchanged throughout all ages. This is the correct path of practice taught in the Mahāvairocana Sūtra. Students must not let these words slip casually past their lips. |
| 在修行途中除了上述的不能着神通以求外，还有许多常见的误解，今择其要略述于后： | In the course of practice, besides the foregoing warning not to cling to or seek spiritual powers, there are many other common misunderstandings. The most important are briefly set forth below: |
| 一、重奇特玄妙不重正知见。 | I. Valuing the extraordinary and mysterious while neglecting right view. |
| 时人学佛往往只循颠倒见，不重正知见，所以成就者少。大慧杲禅师云：“学人如问：‘如何是佛？’答他：‘即心即佛。’却以为寻常，不予重视。及至问：‘如何是佛？’云：‘灯笼缘壁上天台。’便道是‘奇特’。 | People today who study Buddhism often merely follow inverted views and do not value right view; therefore, few attain realization. Chan Master Dahui Gao said, “If a student asks, ‘What is Buddha?’ and one answers, ‘Mind itself is Buddha,’ he regards it as ordinary and pays it no attention. But when he asks, ‘What is Buddha?’ and one says, ‘A lantern climbs the wall to Mount Tiantai,’ he calls it ‘extraordinary.’” |
| 岂不是循颠倒？”于此可见古人已启重奇特玄妙之端，难怪近时人更倍加趋重玄妙。你如叫他端坐参禅或念佛，他便以为枯燥无味，无甚玄妙而不修；如教他修个天眼通或他心通等法，则欣然从命，乐于接受。 | Is this not following inverted views? From this, we can see that even the ancients had already begun the tendency of valuing the extraordinary and mysterious. No wonder people today pursue the mysterious still more avidly. If you tell them to sit upright in Chan meditation or recite the Buddha's name, they consider it dry and tasteless, without anything mysterious, and do not practice. But if you teach them a method for developing the divine eye, mind-reading, or the like, they gladly comply and eagerly accept it. |
| 殊不知这只是引人入歧途而不能了生死的幻术依通，习之唐丧光阴，毫无实益，弄得不好还要造业受报。但时人趋之若鹜，惟恐不得其传。此所以步入歧途而不自 | They do not realize that these are merely dependent powers—illusory techniques that lead people astray and cannot liberate them from birth |

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| 知，视寻常正知见如粪土，塞自悟门而不得入佛知见之大病也。 | and death. To practice them is to waste time to no real benefit; if things go badly, one may even create karma and undergo karmic retribution. Yet people today flock to them, fearing only that they will fail to receive the transmission. This is the grave illness of entering a wrong path without knowing it, treating ordinary right view as dung, blocking one's own gate of awakening, and thus being unable to enter the Buddha's knowledge and vision. |
| 二、着死空，以为空而不动是道，不识这镇日起作用的是真性。 | II. Clinging to dead emptiness, taking emptiness and immobility to be the Way, and failing to recognize that the true nature is what functions ceaselessly every day. |
| 不用功的人勿论。真肯用功者往往着空相，以为空而不动是道而不知斯道重在识得本来，不着相，不为境转而能活泼泼地起用方得真实受用。 | There is no need to speak of those who make no effort in practice. Those who genuinely exert themselves often cling to the appearance of emptiness, taking emptiness and immobility to be the Way. They do not know that this Way places primary importance on recognizing what is original: not clinging to appearances, not being turned by circumstances, and yet functioning with lively vitality. Only then does one gain true benefit. |
| 如云际参南泉问：“摩尼珠人不识，如来藏里亲收得。如何是如来藏？”泉曰：“与汝往来者是。”（意即妄念来去不停之处也）际曰：“不往来者如何？”（意指空而不动也）泉曰：“亦是。 | For example, Yunzi visited Nanquan and asked, “People do not recognize the wish-fulfilling jewel, yet personally receive it within the treasury of the Tathāgata. What is the treasury of the Tathāgata?” Nanquan said, “That which comes and goes with you.” (That is, the place where deluded thoughts continually come and go.) Yunzi said, “What of that which does not come and go?” (He meant emptiness and immobility.) Nanquan said, “That too is it.” |
| ”际进问曰：“如何是珠？”（此问是正着）泉召曰：“云际。”际应诺（急须在此处着眼，这应诺的是谁？），而不识（可惜许，这汉竟懵然错过）。泉呵曰：“去！汝不会我语！” | Yunzi then asked, “What is the jewel?” (This question struck the mark.) Nanquan called out, “Yunzi!” Yunzi answered. (One must look closely here: who is it that answers?) But he did not recognize it. (What a pity—this fellow let it slip by in utter confusion.) Nanquan rebuked him, “Go! You do not understand my words!” |

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| 由此可见，只住空而不识本来者只是金而非宝珠。欲得真实受用，须于识得本来后绵密保任，除尽旧习，方能渐臻玄奥。常住空中只能炼成土木金石般的死水一潭，是病非道。故真明心见性者绝不常住死空也。 | From this we can see that one who merely abides in emptiness without recognizing what is original has only gold, not the precious jewel. To gain true benefit, one must, after recognizing what is original, safeguard realization continuously and seamlessly and eliminate all old habits; only then can one gradually reach the profound and subtle. To dwell constantly in emptiness can only make one into a stagnant pool, like earth, wood, metal, or stone. This is an illness, not the Way. Therefore, one who has truly realized the mind and seen one's true nature never constantly abides in dead emptiness. |
| 三、一念不生常默在定。 | III. Letting not a single thought arise and remaining constantly silent in samādhi. |
| 一般人总以为明心见性的人是时时一念不生地住在默然空中的，否则，即不名开悟。其实发明心性即为大总持，能起一切妙用而无所不具。若一念不生的守住空境，不能活泼泼见之于用，即死在空相上，非但不能得真实受用，也无从彻见全身。 | Ordinary people always suppose that one who has realized the mind and seen one's true nature must abide at every moment in a state where not a single thought arises, silently dwelling in emptiness; otherwise, they say, it cannot be called awakening. In fact, realizing the nature of mind is itself the great dhāraṇī: it can give rise to every wondrous function and lacks nothing. If one rigidly preserves an empty state in which not a single thought arises, yet cannot manifest it in vivid functioning, one dies in the appearance of emptiness. Not only can one gain no genuine benefit from it, but one also has no way to see one's whole being through completely. |
| 昔有一会和尚曾参南泉来，有僧问：“和尚见南泉后如何？”会默然。僧又进问云：“和尚未见南泉前怎么生？”会曰：“不可更别有也。”观此语会和尚着在默然空里。 | Long ago, Chan Master Hui once visited Nanquan. A monk asked, “What was it like after you had seen Nanquan?” Hui remained silent. The monk further asked, “What was it like before you had seen Nanquan?” Hui replied, “There cannot be anything else besides this.” From these words, we can see that Chan Master Hui was attached to silent emptiness. |
| 所以玄沙和尚说他：“百尺竿头坐的人，虽然得入未为真，百尺竿头更进步，十方世界现全身。”斯道须净裸裸、赤洒洒；纵横自在、与夺无拘；一丝不挂、一尘不染；定亦得、动亦得；行住坐卧无可无不可，方是真悟。 | Therefore Chan Master Xuansha said of him: “One who sits atop a hundred-foot pole may have entered, yet this is not genuine. Advance another step from the top of the hundred-foot pole, and one's whole body appears throughout the ten directions.” This Way must be utterly bare and free, at ease in every direction, unrestrained in giving |

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| | and taking; without a single thread, unstained by a single speck of dust; capable in stillness and capable in movement; with nothing unacceptable in walking, standing, sitting, or lying down. Only then is it true awakening. |
| 四、背诵佛经积累功德以求开悟。 | IV. Memorizing Buddhist Scriptures and Accumulating Merit and Virtue in the Hope of Awakening |
| 有很多学佛者因见佛说诵经功德不可思议，乃着功德相以多诵为贵而不参究其中奥意。以为诵得愈多功德愈大乃至能倒背顺背，功德愈不可思议，这样积累功德即可开悟。殊不知这样诵而不知其意，只如鹦鹉学舌，何能打开心扉，亲见佛性? | Many Buddhist practitioners, seeing the Buddha say that the merit and virtue of reciting sūtras are inconceivable, become attached to the appearance of merit and regard reciting many sūtras as paramount, without investigating their profound meaning. They think that the more they recite, the greater their merit and virtue; that if they can recite them backward and forward, their merit and virtue will become all the more inconceivable; and that by accumulating such merit and virtue, they can awaken. They do not realize that reciting in this way without understanding the meaning is merely like a parrot imitating human speech. How could it open the heart and enable one to see Buddha-nature directly? |
| 大愚芝和尚闻有僧日诵《金刚经》百部，乃令侍者请至问曰：“闻你日诵《金刚经》百部否？”僧云：“是。”芝曰：“汝可曾参经意？”僧云：“不曾。 | Chan Master Dayu Zhi heard of a monk who recited one hundred copies of the Diamond Sūtra each day. He had his attendant invite him over and asked, “I have heard that you recite one hundred copies of the Diamond Sūtra daily. Is this so?” The monk replied, “Yes.” Zhi asked, “Have you ever investigated the meaning of the sūtra?” The monk replied, “No.” |
| ”芝曰：“汝但日诵一部，参究佛意，若一句下悟去，如饮海水一滴，便知百川之味。”僧如教。一日诵至“应如是知，如是见，如是信解，不生法相”处，蓦然有省。可见诵经须参究佛意方有入处。只贪功德，多多益善，只植善因，种福田而无真实成佛之功德也。 | Zhi said, “You need only recite one copy each day and investigate the Buddha’s intent. If you awaken upon a single sentence, it is like drinking one drop of seawater: you will then know the taste of all the hundred rivers.” The monk followed his instruction. One day, as he recited the passage, “One should know thus, see thus, believe and understand thus, without giving rise to dharma appearances,” he suddenly attained insight. This shows that when reciting sūtras, one must investigate the Buddha’s intent before there is an entryway. Merely craving merit and virtue, believing that more is always |

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| | better, only plants wholesome causes and cultivates fields of blessings; it does not yield the merit and virtue of genuinely attaining Buddhahood. |
| 五、贵机锋敏捷不重真实行履。 | V. Valuing Quick-Witted Responses While Neglecting Genuine Practice |
| 时人都以为开悟人一定机锋敏捷，若应机稍迟，定未悟道。其实这和开悟后未发神通须待除习一样，不是衡量道人悟与未悟的一定标准。如宝峰元首座，有道之士也，答话机锋迟钝。洪觉范号为“元五斗”。盖开口答话，须待炊得五斗米熟，方答得一转语。 | People nowadays all suppose that one who has awakened must respond with quick and incisive Chan repartee; if one’s response is even slightly slow, they assume that one has certainly not realized the Way. In fact, this is like one who has awakened but whose spiritual powers have not yet manifested and must await the removal of habitual tendencies: it is not a fixed criterion for judging whether a practitioner has awakened. Chief Seat Yuan of Baofeng was a person of the Way, yet he was slow and dull in responding. Hong Juefan called him “Yuan Five-Dou.” This was because, whenever he opened his mouth to answer, one had to wait until five dou of rice had finished cooking before he could offer a turning word. |
| 大慧杲云：“修道者不必有机锋方为开悟。昔云盖智和尚道眼明白。因太守入山憩谈空亭，问：‘如何是空亭？’智云：‘只是个谈空亭。’太守不喜，另举问本禅师。本云：‘只将亭说法，何用口谈空。’太守乃喜，迁本住云盖。若论道，以本较智，则大远在，乃知真实事不可以机锋取。”可见说得口滑者未必皆真悟道人也。 | Dahui Gao said: “A practitioner need not possess quick Chan repartee in order to be awakened. Long ago, Chan Master Zhi of Yungai had a clear Dharma eye. When the prefect entered the mountains and rested at the Pavilion for Discussing Emptiness, he asked, ‘What is this Pavilion for Discussing Emptiness?’ Zhi replied, ‘It is simply a Pavilion for Discussing Emptiness.’ The prefect was displeased and instead put the question to Chan Master Ben. Ben replied, ‘The pavilion itself expounds the Dharma; why use the mouth to discuss emptiness?’ The prefect was then delighted and transferred Ben to reside at Yungai. If we speak of the Way, Ben was far inferior to Zhi. Thus we know that genuine matters cannot be judged by Chan repartee.” This shows that those who speak smoothly are not necessarily practitioners who have truly awakened. |
| 总之，吾人修道贵见地纯正，死心塌地真实参究。不可稍存侥幸之心，走捷径而误入旁门，搞神通而错投魔道；更不可误听匪言惑乱本性，塞自悟门而唐丧光阴，错过一生。 | In short, in cultivating the Way, what is important is to have a pure and correct understanding and to investigate earnestly with wholehearted sincerity. One must not harbor even the slightest hope of luck, take shortcuts and mistakenly enter side |

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| | paths, or pursue spiritual powers and mistakenly fall into the demonic way. Still less should one heed false words that confuse one's true nature, block the gate to one's own awakening, and squander one's time in vain, thereby missing an entire lifetime. |
| 关于无情说法，固须眼处闻声始得知，即宗下大德无声之直指，学人也未尝不须眼处闻声也。例如：天龙竖指，俱胝会得一指头禅；龙潭吹烛，德山省悟；鸟窠吹毛，侍者得旨。 | With regard to insentient things expounding the Dharma, one must indeed hear sound at the eye faculty in order to know it. Even in the wordless direct pointing of great Chan masters, students have never been able to do without hearing sound at the eye faculty. For example, Tianlong raised a finger, and Juzhi understood one-finger Chan; Longtan blew out the candle, and Deshan awakened; Bird's Nest blew a hair, and his attendant received the essential meaning. |
| 这岂不与因无情无声之说而省悟无二无别么？盖所谓有情无情与有声无声者乃吾人之妄情分别也。吾人因无明故，执取色身四大为我，遗弃其余为器世间，判为无情。殊不知这山河大地，草木丛林无一非我。 | Is this not no different from awakening because of the teaching that insentient things are without sound? What are called sentient and insentient, sound and silence, are merely distinctions made by our deluded feelings. Because of ignorance, we grasp the four great elements of the physical body as the self, discard everything else as the material world, and classify it as insentient. Yet we do not realize that mountains, rivers, the great earth, grasses, trees, and forests—none is other than ourselves. |
| 苟功夫得力，妄情消融，内而身心，外而世界一齐消殒，则真心无所不遍，哪里还有有情无情之分与有声无声之别？就世俗讲，吾人一旦舍报，离开色体，这色壳岂不也和木石一样变成无情了吗？所以我们只要不妄执分别，有情无情就融为一体；有声无声化作一团，无彼此之分了。 | If one's practice gains strength and deluded feelings melt away, then body and mind within, and the world without, all perish together. The true mind then pervades everywhere; where could there still be a distinction between sentient and insentient, or between sound and silence? Speaking in worldly terms, once we relinquish karmic retribution and leave the physical body, does this bodily shell not become insentient, just like wood and stone? Therefore, so long as we do not cling deludedly to distinctions, sentient and insentient merge into one body, while sound and silence become one whole, without any division between this and that. |
| 经云：“有情无情同圆种智。”即此之谓也。有情无情和有声无声既无分，也就不存在眼闻耳闻之别了。这一 | The sūtras say, “Sentient and insentient alike perfect the wisdom of all modes.” This is precisely |

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| 点会通了，眼处闻声，毫无神奇可言，正不须发神通而后得知也。 | what is meant. Since sentient and insentient, sound and silence, are no longer distinct, neither does any distinction remain between hearing with the eye and hearing with the ear. Once this point is understood, hearing sound at the eye faculty involves nothing miraculous at all; one certainly need not first develop spiritual powers in order to know it. |
| 说到神通，耳处闻声也未尝不是神通，因耳朵能闻声全是真心的作用，离开真心什么也听不见。现代科学家也明白了一点不是耳朵所闻的道理。他们说，眼睛不能见，耳朵不能闻，我们之所以能见、能闻，全是大脑的作用。 | Speaking of spiritual powers, hearing sound at the ear faculty is not entirely unrelated to spiritual powers either, for the ear's ability to hear sound is wholly a function of the true mind. Apart from the true mind, nothing can be heard. Modern scientists have also understood something of the principle that it is not the ears that hear. They say that the eyes cannot see and the ears cannot hear; our ability to see and hear is entirely a function of the brain. |
| 大脑一有病，眼就不能见，耳就不能闻了。他们把能见能闻的功能归之于大脑已较常人进了一步，但还不完全正确。 | Once the brain becomes ill, the eyes cannot see and the ears cannot hear. In attributing the functions of seeing and hearing to the brain, they have advanced a step beyond ordinary people, but this is still not entirely correct. |
| 因为大脑神经只如电网，要起作用还需通电，电不通，电网虽密布也不起作用，这电就是我们的真心呀！所以我们的一言一行、一举一动，莫不是真心的妙用。我们整天在妙用之中而不自知，反向别处另求妙用，岂不愚痴之甚！？宗下大德尝云：“坐在饭箩边，饿煞人无数。”良可慨也。 | For the nerves of the brain are only like an electrical grid: to function, they still require an electrical current. If the current does not flow, even a densely spread grid cannot function. This current is our true mind. Thus, every word and action, every movement and gesture, is a wondrous function of the true mind. We remain amid wondrous functioning all day long without knowing it, and instead seek wondrous functioning elsewhere. Is this not the height of folly? Great masters of the Chan school have often said, “Sitting beside a basket of food, countless people starve to death.” How lamentable! |
| 再进一步说，假如在问法闻法的紧要关头，心有所住，智有所隔，虽经明眼宗师亲切指示，何能抓住这稍纵即逝的刹那而默契妙语，明见本性？故此耳闻虽非神通而又非不神通；非不神通而又不着神通，斯真正神通也。 | To go a step further, at the crucial moment of asking about and hearing the Dharma, if the mind abides anywhere and wisdom is obstructed, then even with the intimate instruction of a clear-eyed Chan master, how can one seize that fleeting instant, silently accord with the subtle words, and clearly see one's true nature? Therefore, hearing |

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| | with the ear is not spiritual power, yet neither is it not spiritual power; it is not without spiritual power, yet one does not become attached to spiritual powers. This is genuine spiritual power. |
| 但因此种真正神通皆人人能办到的，大家反倒以为稀松平常不以为奇了。至若非一般人所能者，以少见多怪故，视为神奇，执为神通。其实也是人人皆具的，只以妄情所隔，五欲所盖，不能显发而已。我们苟能如上所说，通身放下，在行住坐卧处时时回光返照，一念薰修，则隳破生死情关，放大光明，现大神通非难事也。正是： | But because this kind of genuine spiritual power is something everyone can accomplish, people instead regard it as ordinary and not at all remarkable. As for what ordinary people cannot do, they regard it as miraculous because it is rare and strange, and cling to it as spiritual power. In fact, everyone possesses it; it simply cannot manifest because it is obstructed by deluded feelings and covered over by the five desires. If, as explained above, we can let go completely, turn the light inward at all times in walking, standing, sitting, and lying down, and cultivate through the permeation of each thought, then shattering the emotional barrier of birth and death, emitting great light, and manifesting great spiritual powers will not be difficult. As it is said: |
| 无情说法无可议， | That insentient things expound the Dharma admits of no dispute; |
| 眼处闻声亦非奇。 | That the eye faculty hears sound is nothing strange. |
| 穿衣吃饭寻常事， | Putting on clothes and eating are ordinary matters; |
| 皆我神用莫狐疑。 | They are all my wondrous functions—do not doubt it. |
| 无说有闻皆不着， | Do not cling to no teaching or to hearing; |
| 随缘任运自得宜。 | Responding to conditions and functioning freely, one naturally finds what is fitting. |

## 直指与参话头

*Direct Pointing and Investigating Huatou*

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| 达摩西来传佛心印，直指人心，见性成佛，未闻有参话头之说。盖禅乃涅　妙心，正法眼藏，系人人本具的天真佛性，不因修得，不用求成。只因迷于声色，忘失本真，造业受报方才沉沦六道。 | When Bodhidharma came from the West, he transmitted the Buddha’s mind-seal, pointing directly to the human mind so that one might see one’s nature and become a Buddha. There was no talk of investigating a huatou. Chan is the wondrous mind of nirvāṇa, the Treasury of the True Dharma Eye—the pristine Buddha-nature |

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| | inherently possessed by everyone. It is not acquired through practice and need not be sought or attained. Only because people become deluded by sights and sounds, forget their original true nature, create karma, and undergo retribution do they sink into the six realms. |
| 苟能醒悟一切声色货利皆如空花水月，无可追求，毅然放舍，毫无粘着，则不须修法，当下即可回复本真而归家稳坐。因之，从上诸祖皆直接指示学人，令于言下悟去，不用钝置学人绕路参话头，唐丧光阴。 | If one can awaken to the fact that all sights, sounds, wealth, and profit are like flowers in empty space and the moon reflected in water, with nothing to pursue; if one resolutely lets them go and clings to nothing, then there is no need to practice any method. One can immediately return to one's original true nature and sit securely at home. Therefore, the patriarchs of old directly instructed students, enabling them to awaken upon hearing their words. They did not needlessly burden students by making them take a roundabout path of investigating a huatou and wasting their time. |
| 如问：“如何是佛？”则答曰：“即心是佛。”或问：“清谈对面，非佛而何？”或曰：“我与汝道，恐汝不信。”俟学人诚惶诚恐地道：“和尚诚语，学人焉敢不信！”则答曰：“即汝便是。”更或召唤学人，俟伊应诺，则指示曰：“即此是，别无他物。”或反下一问：“是什么？”使学人反省而悟。 | For example, if asked, “What is Buddha?” they would reply, “Mind itself is Buddha.” Or they might ask, “As we converse face to face, what else could this be but Buddha?” Or they might say, “If I tell you, I fear you will not believe me.” When the student, sincerely apprehensive, replied, “If the venerable monk speaks truly, how would this student dare not believe?” they would answer, “You yourself are it.” Or they might call to a student and, when he responded, instruct him: “This very thing is it; there is nothing else.” Or they might turn the question back: “What is it?” thereby causing the student to reflect and awaken. |
| 宗门诸祖上自释迦文佛拈花，迦叶微笑印心，开斯雄迈古今独树一帜的教外别传宗派后，下至唐宋以前的列圣先贤所有开示学人的语句、偈颂，莫不赤裸裸地直示学人以真心，从不教人做参话头功夫。 | After Śākyamuni Buddha held up a flower and Kāśyapa smiled in response, thereby sealing mind to mind and inaugurating this majestic, unparalleled school of special transmission outside the teachings, all the sayings and verses by which the patriarchs and sages of the Chan school, from that time down through before the Tang and Song dynasties, instructed students directly and nakedly pointed to their true mind. They never taught people to practice investigating a huatou. |
| 如宝志公道：“斯道本来现成，不用求，不用学，无你用心处，只当下一息便是。”又于《十二时歌》中末二 | As the Venerable Baozhi said: “This Way is originally complete and present. There is no need to seek or |

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| 句道：“未了之人听一言，只这如今谁动口？！”说得多少亲切明白。 | learn it, and no place for you to exert your mind; it is simply this present breath.” He also said in the final two lines of the Song of the Twelve Hours: “Let those who have not understood hear one word: who is it that moves the mouth right now?” How intimate, clear, and direct this is. |
| 善慧大士曰：“有物先天地，无形本寂寥；能为万物主，不逐四时凋。”另又直指云：“夜夜抱佛眠，朝朝还共起。起坐镇相随，语默同居止。纤毫不相离，如身影相似。欲识佛去处，只这语声是。 | Mahāsattva Shanhui said: “There is a thing prior to heaven and earth; formless, it is fundamentally still and vast. It can be the master of all things, yet does not wither with the four seasons.” He also pointed directly, saying: “Night after night, you embrace the Buddha in sleep; morning after morning, you rise together. In rising and sitting, you are always together; in speech and silence, you dwell together. Not a hairbreadth apart, you are like body and shadow. If you wish to know where the Buddha abides, it is simply this very voice.” |
| ”大士《心王铭》，更是千古箴铭，其中道：“决定是有，不见其形；身内居停，面门出入，应物随形，非去来今。”说得多少坦率、真切、痛快，大士真可谓老婆心切矣。 | In the Mahāsattva’s Inscription on the Mind-King, it is further said: “It definitely exists, yet its form cannot be seen. It dwells within the body, enters and exits through the face, responds to things and follows forms; it is neither past, present, nor future.” How frank, intimate, and exhilarating this is. The Mahāsattva’s compassionate concern was indeed most earnest. |
| 南岳慧思曰：“道源不远，性海非遥；但向己求，莫从他觅，觅即不得，得亦不真。”又曰：“顿悟心源开宝藏，隐显通灵现真相；纵令逼塞满虚空，看时不见微尘相；可笑物兮无比况，口吐明珠光晃晃。 | Huisi of Nanyue said: “The source of the Way is not far away; the ocean of nature is not distant. Seek only within yourself; do not search elsewhere. If you seek, you will not obtain it; even if you obtain something, it is not genuine.” He also said: “With sudden awakening to the source of mind, the treasure-house opens; hidden or manifest, its numinous efficacy reveals the true aspect. Even if it fills empty space completely, when one looks, not even the appearance of a mote of dust is seen. How marvelous is this thing, beyond all comparison: from its mouth bright pearls pour forth, gleaming brilliantly.” |
| ”又曰：“天不能盖地不载，无去无来无障碍，无长无短无青黄，不在中间及内外，超群出众太虚玄，指物传心人不会。”古人直指传心，可谓婆心切矣，而人不会，良可哀也。 | He also said: “Heaven cannot cover it, and earth cannot support it. It neither comes nor goes and has no obstruction; it is neither long nor short, neither blue nor yellow; it is neither within nor without nor in between. Transcending all, |

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| | surpassing all, it is as mysterious as the great void; when it points to things and transmits mind, people do not understand." The ancients pointed directly and transmitted mind; their compassionate concern may truly be called earnest. Yet people do not understand—how lamentable. |
| 布袋和尚云："只个心心心是佛，十方世界最灵物；纵横妙用可怜生，一切不如心真实。"又曰："吾有一躯佛，世人皆不识。不塑亦不装，不雕亦不刻。无一滴灰泥，无一点彩色。人画画不成，贼偷偷不得。体相本自然，清净非拂拭。虽然是一躯，分身千百亿。"此谚说得如此爽快明白，使人一见了然无疑，还用参什么话头呢? | Budai Heshang said: "This very mind, mind, mind is Buddha, the most numinous thing in the worlds of the ten directions. Its wondrous functions extend in all directions—how pitiable that living beings fail to see it! Nothing is more real than mind." He also said: "I have a Buddha-body that people of the world do not recognize. It is neither molded nor adorned, neither carved nor engraved. It has not a drop of clay nor a trace of paint. An artist cannot paint it, and a thief cannot steal it. Its form and appearance are naturally so; its purity does not require polishing. Though it is one body, it manifests countless transformation bodies." This verse is so forthright and clear that one understands it immediately, without doubt. What need then is there to investigate any huatou? |
| 祖师禅就这么直截了当，使人于言下大悟去，不用迂回曲折地绕路做功夫。但这直下开示人见性，无修无证亦无得的法门，不仅禅宗如此，即密宗的高深密法阿底约嘎，也不例外。 | Patriarchal Chan is just this direct and straightforward: it enables people to awaken greatly upon hearing the words, without having to take a winding, circuitous path of practice. Yet this Dharma gate of directly revealing one's nature, in which there is neither practice, realization, nor attainment, is not confined to the Chan school. Even the profound esoteric teaching of Atiyoga is no exception. |
| 他们开示学人："应知佛与传承诸上师及我心无别"；"见、定、行一切行持皆摄于心"；"一切染净诸法统统在现前离垢、空明、豁朗的内证智——本觉或本性中完全具矣"；"不须用界智为入门而勤修，只悟此当前种种显现皆我真心所化之相，无取无求，即超越勤修与因果"。 | They instruct students: "You should know that the Buddha, the lineage masters, and your own mind are not different"; "all conduct of view, meditation, and action is encompassed within mind"; "all dharmas, defiled and pure alike, are fully present within the immediately manifest, undefiled, empty, luminous, and open wisdom of direct realization—original awakening or original nature"; and "there is no need to laboriously cultivate discriminating wisdom as an entrance. Simply awaken to the fact that all the various appearances before you are transformations of your own true mind; take hold |

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| | of nothing and seek nothing, and you will transcend laborious cultivation and cause and effect.” |
| 这种种开示与禅师的说法无二无别，也是教人当下识自本心，见自本性。但他们不能一下手就习此法，须从四加行修起，慢慢地进入生起次第，修有相密，再渐渐地过渡到圆满次第，将有相化空，才能缓缓地与此法相应。 | These teachings are no different from the sayings of Chan masters: they likewise teach one to recognize one’s own original mind and see one’s own intrinsic nature immediately. Yet practitioners cannot begin by practicing this Dharma. They must start with the four preliminary practices, gradually enter the generation stage, practice form-based esoteric practice, and then gradually proceed to the completion stage. Only after emptying the forms can they slowly come into accord with this Dharma. |
| 其间不知要耽搁多少岁月，哪能和禅宗一样底直截了当，痛快径捷？！所以在一切修行的法门中，以禅宗为最简便、最迅速、最圆顿的法门。吾人得之，真不知从何世修来这么大的福根！ | Who knows how many years may be delayed in the process? How could it be as direct, swift, and satisfying as the Chan school? Therefore, among all methods of cultivation, Chan is the simplest, most rapid, and most perfectly sudden Dharma gate. Having obtained it, we truly do not know through cultivation in what past lives we have acquired such vast blessings and roots of goodness! |
| 但到唐宋以后，人心渐劣，根性渐薄，不珍视直指之真理至言而崇尚玄奇之悄语僻词，以为纯正之语无甚奇特，不予谨奉遵守，以之绵密保任，长养圣胎从而圆证菩提正果，反致因鄙视而流落六道无有出期。 | But after the Tang and Song dynasties, people’s minds gradually deteriorated and their capacities became weaker. They did not cherish the true principles and supreme words of direct pointing, but instead prized obscure and extraordinary sayings and eccentric expressions. Thinking straightforward words unremarkable, they did not reverently uphold and follow them, continuously safeguard realization through them, nurture the sacred embryo, and thereby perfect the true fruition of bodhi. Instead, through disparaging them, they fell into the six realms with no prospect of release. |
| 就如纨绔子弟以祖传家业非由自己艰苦经营得来，不知珍惜，挥霍无度，最终沦为饿殍一样。祖师们于哀愍之余，乃随机一变直指为参话头。 | It is like pampered sons of wealthy families who, because their inherited estate was not earned through their own arduous efforts, do not know to cherish it. They squander it without restraint and ultimately become starving beggars. Out of pity for them, the patriarchs therefore adapted to circumstances and changed direct pointing into the investigation of huatou. |
| 将一则无义味、无理路的说话置于学人心头，如吞栗棘蓬相似，令其吐不出，咽不下，欲进不得，欲罢不能地 | They placed in the student’s mind a saying without conceptual meaning or rational pathway, like |

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| 生起大疑情。经一番苦参精研，于行不知行，坐不知坐时，忽然碰着磕着，如于十字街头觑见亲阿爹相似，亲证本来。 | swallowing a chestnut-burr: one could neither spit it out nor swallow it, neither advance nor give up. Thus a great sense of doubt would arise. After arduous investigation and deep inquiry, when one no longer knows oneself to be walking while walking or sitting while sitting, one suddenly encounters it—like seeing one's own father at a crossroads—and directly realizes the original nature. |
| 方知佛本现成，勤苦追求，皆是骑驴觅驴，白费辛苦，曷胜冤屈！然非经此一番艰辛参究，本真何由得见？祖师用心亦良苦矣。 | Only then does one know that Buddhahood is originally complete and present, and that all strenuous seeking is like riding a donkey while looking for a donkey—labor spent in vain, an intolerable injustice! Yet without undergoing this arduous investigation, how could one see the original true nature? The patriarchs' intentions were also most painstaking. |
| 参话头固须起大疑情，方能隔断妄想、妄念，打破无明，从而亲见本真。否则，即不起作用，参到驴年，亦无由开悟。此所谓大疑大悟，小疑小悟，不疑不悟也。但伶俐汉，实不须费多少手脚，吃多少辛苦，用若干年来参究。 | In investigating a huatou, one must indeed arouse a great sense of doubt. Only then can one cut off deluded thoughts, break through ignorance, and directly see one's original true nature. Otherwise it has no effect; even if one investigates until the year of the donkey, there will be no way to awaken. This is what is meant by: great doubt, great awakening; small doubt, small awakening; no doubt, no awakening. But a person of keen ability need not expend so much effort, endure so much hardship, or spend so many years in investigation. |
| 只于祖师们一句无理路话头劈面摔来而自己无理可申，无言可答，无心可心时，回光一瞥：这诸念皆空，而有一明明不空者知诸念之空，这是什么？即可以大悟矣。 | When a patriarch's irrational huatou is flung directly in one's face, and one has no reasoning to offer, no words with which to reply, and no mind with which to form a thought, one need only turn the light inward for a glance: all these thoughts are empty, yet there is one clearly not empty that knows their emptiness. What is this? One can then awaken greatly. |
| 祖师们的无义味无理路话头，不是硬要你答出个道理来，而是要你于无言可说，一念不生时反省这“不会”的是谁？如问师：“如何是佛？”答曰：“东山水上行。”或曰：“灯笼缘壁上天台。 | The patriarchs' huatou, devoid of conceptual meaning and rational pathway, are not intended to force you to give a reasoned answer. Rather, when there is nothing to say and not a single thought arises, they require you to reflect: who is it that does not know? If one asks a master, “What is Buddha?” and he replies, “The eastern mountain |

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| | walks on water," or says, "A lantern climbs the wall to Mount Tiantai," |
| ”使你摸不着头脑，逼你言语道断，心行路绝，你此时虽然无念可生，但非如木石无知，只于这千钧一发的关键时刻回光一瞥：“这是阿谁？”则参禅事毕矣。 | this leaves you utterly baffled and forces words and thought to come to an end. At that moment, although no thought can arise, you are not insentient like wood or stone. At this critical instant, simply turn the light inward for a glance: "Who is this?" Then the work of investigating Chan is complete. |
| 不能于斯悟者，参话头起疑情，经多年的苦心孤诣，确能大彻大悟。但这还要明眼师家适当的钳槌锻炼，相机随宜的提示和关键时刻恰到好处的点拨方能圆成。如一个人闭门造车般的盲参瞎练，就很难开悟了。如果疑情提不起，而在念话头，那就更无望了。 | Those unable to awaken in this way may investigate a huatou and arouse a sense of doubt; after many years of single-minded and arduous inquiry, they can indeed attain great and thorough awakening. Yet this still requires the appropriate hammering and forging of a clear-eyed master, timely and suitable guidance, and a precisely placed indication at the crucial moment before realization can be perfected. If one blindly investigates and practices like someone building a cart behind closed doors, awakening is very difficult. If one cannot raise the sense of doubt and merely recites the huatou, there is even less hope. |
| 降及近代，参禅同仁大都起不起疑情。如参“念佛是谁”，他们不在“谁”上着力参究，而在口里念“念佛是谁”，这就失却“参”的作用了，以致虽经多年用功而不能开悟。今日禅宗之所以衰微若此者，不皆由人才寥落，缺少真悟之士传承弘扬，沦为“法眷传法”之故欤? | By modern times, most fellow Chan practitioners have been unable to arouse a sense of doubt. When investigating "Who is it that recites the Buddha's name?" they do not exert themselves in investigating "who," but verbally recite, "Who is it that recites the Buddha's name?" This forfeits the function of investigation, so that even after many years of effort they cannot awaken. Is not the present decline of the Chan school due not only to the scarcity of capable people and the lack of those with genuine awakening to transmit and promote it, but also to its having degenerated into "Dharma relatives transmitting the Dharma"? |
| 念“念佛是谁？”还不如念阿弥陀佛。因为念阿弥陀佛，有佛力加持，将来可藉以往生西方净土；念“念佛是谁”，既不能起疑情而开悟，也不得佛力加持而生西，除种一点善因外，恐怕别无收获了。 | Reciting "Who is it that recites the Buddha's name?" is inferior to reciting Amitābha Buddha. For in reciting Amitābha Buddha, one receives the Buddha's empowering support and may thereby attain rebirth in the Western Pure Land. If one recites "Who is it that recites the Buddha's name?" one neither arouses doubt and awakens nor receives the Buddha's empowering support for |

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| | rebirth in the West. Apart from planting a small wholesome cause, I fear there is no other gain. |
| 现代参禅同仁既不能起疑情，又因工作关系，无法花二、三十年的时间来辛勤参究，倒不如仿效古法直接指示学人见性的方法，为来参者开发自性。让他们悟后绵密保任，勤除习气，以臻圆满，而造就广大人才，振兴圣教，或较为得计。 | Since modern Chan practitioners can neither arouse a sense of doubt nor, owing to their work, spend twenty or thirty years in arduous investigation, it may be better to emulate the ancient method of directly revealing students' intrinsic nature, opening up their own nature for those who come to investigate. Let them continuously safeguard realization after awakening and diligently remove habitual tendencies until they reach completion. This may be a more effective way to cultivate many capable people and revive the sacred teaching. |
| 讲到直指学人见性，定会遭到诸方的反对和责难。他们因久习于参话头见性，总以为不经自己刻苦参究而悟得的，不是见性。 | When one speaks of directly revealing students' intrinsic nature, one is certain to encounter opposition and criticism from various quarters. Because they have long practiced investigating a huatou in order to see their nature, they always believe that an awakening attained without their own arduous investigation is not seeing one's nature. |
| 所谓“从门入者不是家珍”，从书上看来的，或经他人指授的都无用，一定要自己真参实究打开来的，方是真悟，方才得力。话是不错，确实须自己做功夫，做到妄念消融，内而身心，外而世界一齐消殒，方为亲证。但是现阶段的禅和子疑情起不起，话头参来无用，打不开本来，见不着本性，才不得已为相应时节因缘而改古法为今用啊！ | As the saying goes, “What enters through a door is not a family treasure.” Whatever comes from books or is conveyed through another's instruction is considered useless; one must truly investigate and realize it for oneself, breaking through for oneself, before it is genuine awakening and has real power. This is correct: one must indeed do the work oneself, until deluded thoughts dissolve and both body and mind within, and the world without, simultaneously vanish; only then is it direct realization. But Chan practitioners at the present stage cannot arouse doubt; investigating a huatou is ineffective, and they cannot break through to their original nature or see intrinsic nature. It is only because of the circumstances and conditions of the time that we are compelled to adapt the ancient method for present use. |
| 讲到佛性、真心，其实以直示而一念回光荐得者，与苦参数十年荐得者，乃至与修心中心密法，以佛力加持而荐得者，卒无二样。不过其中力用略有不同而已。 | As for Buddha-nature and the true mind, one who realizes them through direct pointing and a single inward turning is in fact no different from one who realizes them after ten years of arduous |

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| | investigation, or from one who realizes them through practicing the Heart-of-Heart Dharma and receiving the Buddha's empowering support. There is only a slight difference in the strength of their functioning. |
| 一念回光荐得者力最薄，遇事不得力，常为事境所牵，作不得主；苦参数十年荐得者力最胜，以多走冤枉路故，脚劲充厚，遇事能运用自如，无有走着。但力薄者只要不得少为足，时时提高警惕，在行住坐卧处，日常动用中，精勤锻炼，将旷劫多生的执着妄习渐渐除尽，也能上上升进而臻于圆满成就，此本是古德指授教化后人之轨范。 | Those who attain realization through a single moment of turning the light inward have the weakest strength: when circumstances arise, they are ineffective, are constantly pulled along by situations, and cannot be their own masters. Those who attain realization only after ten years of arduous investigation have the greatest strength. Because they have taken many wrong turns, their legs have gained strength and endurance; when circumstances arise, they can apply themselves with complete freedom and do not stray. Yet if those of weaker strength do not take a little attainment as sufficient, but remain constantly vigilant and diligently train amid walking, standing, sitting, and lying down, and in the activities of daily life, gradually eliminating the attachments and deluded habits accumulated over vast kalpas and many lifetimes, they too can advance ever higher and reach perfect accomplishment. This has always been the standard by which the ancient worthies instructed and guided later generations. |
| 关于参话头，古德也并非没有微词。如广慧琏禅师上堂示众云：“佛法本来无事，从上诸圣尽是捏怪，说些微妙的奇言奥语，惑乱人心；后来教参话头，更是强生枝节，压良为贱，埋没儿孙。 | Regarding investigation of the huatou, the ancient worthies were not without criticism. Chan Master Guanghui Lian, in addressing the assembly, said: The Buddhadharma is originally without affairs. The holy ones of the past have all contrived strange things, speaking subtle, marvelous, and abstruse words that confuse people's minds. Later they taught people to investigate the huatou, which was even more an unnecessary complication, suppressing the worthy and elevating the lowly, and burying their descendants. |
| 更有云门、赵州、德山等辈死不惺惺，一生受屈。老僧这里即不然，即或释迦老子出来，也贬向他方世界，教他绝路去。何以故，免得丧我儿孙。老僧与么道，你等诸人作么生会？若于这里会者，岂不庆快！教你脱却衣衫，作个潇洒地衲僧在；若不会，来年更有新条在，恼乱春风卒未休。” | Moreover, such figures as Yunmen, Zhaozhou, and Deshan stubbornly refused to awaken and suffered wrongs throughout their lives. This old monk is not like that. Even if old Śākyamuni himself were to appear, I would banish him to another world and send him down a dead end. Why? To prevent him from ruining my descendants. Since this old monk |

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| | has spoken thus, how do you all understand it? If you understand it here, would that not be a joyous delight? I would have you cast off your garments and become carefree patch-robed monks. If you do not understand, next year there will again be new branches, and the spring breeze's disturbance will never cease. |
| 这则说话，说得多少透彻、剿绝，那里有我们商量用心处？！我们大家只要安分守己，随缘就活，不妄自举心动念，节外生枝地乱起知解——要脱离生死，修行悟道，要成佛具智慧辩才、神通，要建立佛国净土……当下即是朗朗乾坤，清平世界。不用费什么手脚即便恢复天真佛性，归家稳坐，乐享太平。 | How penetrating and thorough, how utterly decisive, this discourse is! Where is there any room for our deliberation or contrived effort? We need only remain content with our proper place, live in accord with conditions, and not needlessly raise the mind and stir thoughts, creating extraneous complications by wildly generating intellectual understanding—seeking to transcend birth and death, cultivate practice and realize the Way, become Buddhas endowed with wisdom, eloquence, and spiritual powers, or establish Buddha lands and Pure Lands. Right here is a bright and open heaven and earth, a peaceful and tranquil world. Without expending any effort, we may recover our natural Buddha-nature, return home and sit securely, and peacefully enjoy our ease. |
| 于此可见，明心见性不是非参话头不可的。即在唐宋时，诸大祖师也多有精要的直示。兹略举数例如下： | From this we can see that realizing the mind and seeing one's true nature does not require investigation of the huatou. Even in the Tang and Song dynasties, many great patriarchs gave concise and essential direct instructions. A few examples follow: |
| 永明寿禅师云：“自古佛祖心心相授，并无一法与人。只教你执定金刚王宝剑，斩断一切所知、所见、所闻、所觉、所悟，只剩这赤条条、光裸裸，一尘不染，一丝不挂的，便大事了毕。”并作偈云：“化人问幻士，空谷答泉声；欲会吾宗旨，泥牛水上行。” | Chan Master Yongming Shou said: From ancient times, Buddhas and patriarchs have transmitted mind to mind, without giving anyone a single dharma. They only teach you to grasp firmly the precious vajra king's sword and cut off all that is known, seen, heard, sensed, and realized. When only this utterly bare, naked, unstained by a single speck of dust, without a single thread remains, the great matter is completely settled. He also composed this verse: An illusory man questions a master of illusions; an empty valley answers with the sound of a spring. If you wish to understand the purport of our school, a clay ox walks upon the water. |

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| 真净文云：“佛法至妙无二，但如实知自心，则究竟本来成佛。”有颂云：佛性天真事，谁云别有师？穿衣吃饭处，謦　掉臂时，惟吾自心用，何尝动所思，众生皆平等，日用自多疑。又云：不拟心思量，一一天真，一一明妙，所以迷自心而众生，悟自心即成佛。 | Zhenjing Wen said: The Buddhadharma is supremely wondrous and without duality. If one simply knows one’s own mind as it truly is, one is ultimately originally a Buddha. He composed this verse: Buddha-nature is a natural affair; who says there is another teacher? When putting on clothes and eating meals, when clearing the throat or swinging the arms, it is only the functioning of one’s own mind—when has deliberate thought ever been involved? Sentient beings are all equal, yet in daily life they themselves give rise to much doubt. He also said: Do not set the mind to calculation. Each and every thing is naturally genuine, each and every thing clear and wondrous. Thus, when one is deluded about one’s own mind, one is a sentient being; when one awakens to one’s own mind, one becomes a Buddha. |
| 佛果云：“但只退步，愈退愈明，愈不会愈有力量；异念才起，拟心才生，即猛然割断，令不相续，则智慧洞然，步步踏实地，自然得大解脱。” | Buddha-Fruit said: Simply retreat a step. The more you retreat, the brighter it becomes; the more you do not understand, the more strength there is. As soon as a divergent thought arises or an intention of mind is born, decisively cut it off, preventing its continuation. Then wisdom becomes clear and penetrating; with every step you tread solid ground and naturally attain great liberation. |
| 云门云：“你诸人无端走来这里觅什么？老僧只管吃饭屙屎，别解作什么？！”又云：“学者不信自心，不悟自心，不得自心明妙受用，不得自心安乐解脱。心外妄有禅道，安立奇特，妄生取舍，纵修行，落外道、二乘、禅寂、断见境界。” | Yunmen said: Why have you all come here for no reason? This old monk merely eats and relieves himself—what else is there to do? He also said: Students do not trust their own minds, do not awaken to their own minds, and do not obtain the clear and wondrous benefit of their own minds or the peace and liberation of their own minds. Outside the mind, they falsely posit a Chan Way, establish strange and extraordinary things, and mistakenly give rise to acceptance and rejection. Even if they cultivate practice, they fall into the realms of non-Buddhist paths, the two vehicles, Chan quiescence, and annihilationist views. |
| 大慧杲云：“至理忘言，时人不悉，强习他法，以为功能，不知自性是个微妙大解脱门，具足一切妙用，从古至今，无少欠缺。犹如日轮，远近斯照，虽及众色，不与一切和合，灵烛妙明，非假锻炼。 | Dahui Gao said: The ultimate principle forgets words, yet people of the time do not understand it. They forcibly practice other methods, taking them to be efficacious, without knowing that their own nature is a wondrous gate of great liberation, fully endowed with every wondrous function and never |

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| | lacking in the slightest from ancient times to the present. It is like the sun: it shines on all, near and far; though it reaches every color, it does not merge with any of them. Its numinous lamp is wondrously bright and does not depend on cultivation. |
| 为不了故，取于物象，但如捏目，妄起空华，枉自疲劳，若能返照，无第二人，举措施为，无非实相。 | Because they do not understand, they grasp at material appearances. It is merely like pressing on one's eyes and falsely seeing flowers in empty space; they tire themselves out in vain. If they can turn the light inward, there is no second person: in every raising of the hands and every action, there is nothing that is not the true aspect. |
| 人每言自根钝，试返照，看能知钝者，还钝也无？”又示汪彦章云：“若自生退屈，谓根性陋劣，更求入头处，正是含元殿里问长安在甚处耳。 | People often say that their faculties are dull. Try turning the light inward and see: is that which knows the faculties to be dull itself dull or not? He also instructed Wang Yanzhang: If you give rise to self-deprecation, saying that your faculties are poor and seeking some point of entry elsewhere, it is precisely like asking, while standing in the Hanyuan Hall, where Chang'an is. |
| 正提撕时是阿谁？能知根性陋劣底又是阿谁？求入头处底又是阿谁？妙喜不避口业，分明为居士道破，只是个汪彦章，更无二个；只有一个汪彦章，更那里得个提撕底，知根性陋劣底，求入头处底来？当知皆汪彦章影子，并不干他汪彦章事。 | Who is it that is presently investigating? Who is it that knows the faculties to be poor? Who is it that seeks a point of entry? Miaoxi does not avoid the karmic offense of speech, but plainly reveals this to the layman: there is only Wang Yanzhang, and no second one. Since there is only one Wang Yanzhang, where could one obtain another who investigates, knows his faculties to be poor, or seeks a point of entry? Know that these are all Wang Yanzhang's shadows and have nothing to do with Wang Yanzhang himself. |
| 若是真个汪彦章，根性必不陋劣，必不求入头处，但信得自家主人不及，并不消得许多劳攘。”“妙喜者已是老婆心切，更须下个注脚：人位即是汪彦章，信位即是知根性陋劣求入头处底。若于正提撕话头时，返思能提撕底，还是汪彦章否？到这里间不容发，若伫思停机，则被影子惑矣。” | If one truly is Wang Yanzhang, one's faculties certainly cannot be poor, nor will one seek a point of entry. One need only trust that the master of one's own house is not inferior; there is no need for so much striving and bustle. Miaoxi's concern is already as earnest as that of an old grandmother, yet a further note must be added: the person is Wang Yanzhang; the one who believes that his faculties are poor and seeks a point of entry is the believing aspect. While you are investigating the huatou, reflect back: is the one who investigates Wang Yanzhang or not? Here there is no room for |

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| | even a hair's breadth. If you pause to think and let the mind come to rest, you will be deluded by the shadow. |
| 诸如此类的坦率真诚、悲心为人，使人当下见性的直指明示，翻阅禅录，真是指不胜屈。一方面固是诸大祖师老婆心切，毫无保留地欲人同出苦海，共证真常；另一方面也可于此看出悟心证道不是非参话头不可。 | Such frankness and sincerity, such compassionate direct instructions enabling people to see their nature immediately, are too numerous to count in the Chan records. On the one hand, the great patriarchs were indeed as earnest as old grandmothers, holding nothing back in their wish that people might leave the sea of suffering together and jointly realize the true eternal. On the other hand, this also shows that awakening to the mind and realizing the Way does not require investigation of the huatou. |
| 我们只须于师家明示下，豁然省悟，深信不疑这能起功用的就是我人自己的本来面目，没有什么玄妙奇特，只要于行住坐卧间绵密保任，与自己的着相妄习作斗争，渐渐底将它除净，即能臻于玄奥。 | We need only, under a teacher's clear instruction, awaken suddenly and realize with profound and unwavering faith that this which gives rise to functioning is our own Original Face. There is nothing mysterious or extraordinary about it. We need only safeguard realization continuously and seamlessly amid walking, standing, sitting, and lying down, struggle against our own deluded habits of attachment to appearances, and gradually eliminate them. Then we can reach the profound and mysterious. |
| 如或疑此直指明示的方法，学人悟来恐不得力，也可另换手法。就学人来问时，用一句无理路的答话掼过去，逼得他无言可答，无理可申时，指他回光一瞥而亲证本来。如问：“如何是佛？”答曰：“面向西看东。 | If one doubts that this method of direct pointing and clear instruction will not give students sufficient strength upon awakening, another approach may be used. When a student asks a question, fling back at him an answer that has no rational avenue, forcing him into a state where he has no reply and no argument to make; then point him toward a single inward glance, through which he directly realizes the original. For example, if asked, “What is Buddha?” answer: “Face west and look east.” |
| ”学人闻后因无理可循，必然一呆，不知所措，即追问：“这无言可对的是谁？”他必更不会。再追问：“这眼目空动，欲言不得，欲罢不能的还是你自家的本来面目否？”学人于此必然有省，如再不会，可更进一步指示：“欲亲见佛性，会取这‘不会的’，别无其他！”我想，经这一番详示，再不会，恐怕就不是吾道中人了。 | Upon hearing this, the student will certainly be startled, unable to find any reasoning to follow and not knowing what to do. Then ask: “Who is it that has no words to answer?” He will surely be even more unable to respond. Ask further: “Is this one whose eyes move emptily, who wishes to speak but cannot, who wishes to stop but cannot, your own |

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| | Original Face?" At this point the student will certainly have an awakening. If he still does not understand, instruct him further: "If you wish to see Buddha-nature directly, comprehend this 'not understanding'; there is nothing else!" I think that after such detailed instruction, if one still does not understand, one is probably not a person of our Way. |
| 这直指见性成道法门是一超直入的雄伟心法，他是诞生王子，不假外在功勋，所以不用习禅定和一切有相修法，诞生王子必定接位称王；一切有为禅定修法，功夫再好，只是立功受奖的外围大臣，永远不得为王。 | This dharma gate of directly pointing to the nature and realizing the Way is a magnificent mind Dharma that transcends all at once and enters directly. It is like being born a prince, requiring no external merit. Thus there is no need to practice dhyāna or any form-based method of cultivation: a prince born to the throne will certainly inherit the kingship. All conditioned practices of dhyāna and cultivation, however excellent their attainment, are merely outer ministers rewarded for their services; they can never become king. |
| 所以六祖说："只论见性，不论禅定解脱。"我们能确认这无知的灵知就是我们的真心、佛性，毫不怀疑，真是了不起的大事因缘，没有福德的人是担当不起的！ | Therefore the Sixth Patriarch said: "Speak only of seeing one's nature, not of dhyāna, samādhi, or liberation." If we can confirm, without the slightest doubt, that this numinous knowing of nonknowing is our true mind and Buddha-nature, it is truly an extraordinary great cause and condition. Those without merit and virtue cannot bear it! |
| 但是话要说回来，确认这尊贵无比的佛性后，不能荒唐放逸，以为到家无事。须严加保护，妥善长养，使其内不随妄念流浪，外不为物境牵流，日就月将，渐臻圆满，才得真实受用。否则，狂妄无羁，任其走着，则一无是处。非但生死依旧，而且未得为得，也将沉沦恶趣，可不慎哉！ | But to return to the point: after confirming this incomparably noble Buddha-nature, one must not behave absurdly and indulgently, imagining that one has arrived home and has nothing further to do. It must be rigorously protected and properly nurtured, so that inwardly one does not wander with deluded thoughts and outwardly one is not swept along by objects and circumstances. As the days and months pass, one gradually reaches perfection and only then obtains genuine benefit. Otherwise, if one is arrogant and unrestrained and lets oneself stray, one will accomplish nothing. Not only will birth and death remain as before, but by claiming attainment without having attained, one will also sink into evil destinies. How can one fail to be cautious? |

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| 讲到保任，原非难事。只是平日动荡惯了，易被妄念和物境牵流而忘却保任，往往随妄念流浪了好多转，跟物境迁流了许多时，才猛然省悟，所以功夫不能成片。这保任功夫的难，就难在时时不忘记。 | As for safeguarding realization, it is not inherently difficult. The problem is simply that we are accustomed to distraction in ordinary life and are easily pulled along by deluded thoughts and external circumstances, forgetting to safeguard realization. Often we have wandered with deluded thoughts through many turns and been carried along by circumstances for a long time before suddenly awakening to this fact. Consequently, the practice cannot become continuous and undivided. The difficulty of safeguarding realization lies in never forgetting it at every moment. |
| 古德云：“不怕念起，只怕觉迟。”绝非虚语。我们倘能提高警惕，集中心力观牢心念起处，不随之流转；任何事物当前皆不粘染，不消三五年，即能打成一片。 | The ancient worthies said: “Do not fear the arising of thoughts; fear only late awareness.” These are by no means empty words. If we can heighten our vigilance and concentrate the power of the mind to watch closely where thoughts arise, without following their flow, and if, when any object comes before us, we do not cling to or become stained by it, then within three to five years we can become continuous and undivided. |
| 复次，“保任”功夫是由浅入深的两部功夫，不是一回事。“保”者，保护也；“任”者，放任也。做功夫先从保护下手，如婴儿降生后，须妥善保养，以免夭折一样。 | Furthermore, the practice of “safeguarding” and “letting be” consists of two stages, progressing from the shallow to the deep; they are not the same. “Safeguarding” means protecting; “letting be” means allowing free functioning. One begins practice with protection, just as an infant must be properly cared for after birth lest it die prematurely. |
| 等有为的保护功夫做到圆满，在日常动用中毫无走着时，才能进入“任”字功夫。任其自由行动，要坐便坐，要行便行，毫无拘束，方能进入无为正位。 | Only when the conditioned practice of protection has been brought to perfection, so that there is no straying amid the activities of daily life, can one enter the practice of “letting be.” Allow yourself to act freely: sit when you wish to sit, walk when you wish to walk, without the slightest constraint. Only then can one enter the proper stage of non-contrivance. |
| 更向上，浑化其无为之迹，无所谓无为不无为，镇日如痴如呆，饥来吃饭，困来打眠，方得真实受用。但如因做“保”字功夫时，用功过切，看得过紧，时间长了，呆如木鸡，死而不化，则又非是。 | Going still further, thoroughly dissolve even the traces of non-contrivance, so that there is no longer any question of non-contrivance or its absence. All day long, be as if foolish or dull: eat when hungry and sleep when tired. Only then does one obtain genuine benefit. But if, when practicing |

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| | “safeguarding,” one applies oneself too intensely and holds too tightly, then after a long time becomes dull as a wooden chicken, dead and unable to transform, this too is not right. |
| 故做功夫有三难：一是认识本来，立稳脚跟，无所狐疑难；二是认识本来后，绵密保任不忘难；三是不死于保护，活泼放任难。过此三者，则天上天下唯尔独尊矣！ | Therefore, there are three difficulties in practice: first, it is difficult to recognize the original nature, establish a firm footing, and be free of all doubt; second, after recognizing the original nature, it is difficult never to forget continuous and seamless safeguarding realization; third, it is difficult not to die in protection, but to let go with lively freedom. Having passed these three, you alone are honored in heaven and on earth! |
| 或问：“大慧杲禅师斥诸方静坐观心为默照邪禅。 | Someone may ask: “Chan Master Dahui Gao criticized the quiet sitting and contemplation of mind taught in various places as the heretical Chan of silent illumination.” |
| 今子教人于直指见性后，绵密观照，保护真心，岂不落入默照邪禅之列？”答曰：大慧斥诸方为默照邪禅者，以诸方不知有——不识本性——只在那里空坐，徒劳无益，更有落入死水、无记之虞，所以斥为邪禅。 | Now you teach people, after directly pointing to their nature and seeing it, to maintain continuous and seamless contemplation and protect the true mind. Does this not fall into the category of the heretical Chan of silent illumination?” The reply is: Dahui criticized the various places as practicing the heretical Chan of silent illumination because they did not know that there is [the true nature]—they did not recognize their intrinsic nature—and merely sat vacantly there, laboring in vain. Moreover, there was the danger of falling into dead water and a blank, unresponsive state; therefore, he criticized it as heretical Chan. |
| 今我们大家先识本性，而后加以绵密保护，不是空保；是有主、知妙有的保，犹如有了孩子后加以养育的保，不是没有孩子的空保。这和大慧斥责的邪禅截然不同，不可混为一谈。识自本心，见自本性，在修法的途程上如此重要，就更突出了直指的重要性和关键性。 | First, we must all recognize our intrinsic nature and then safeguard it continuously and seamlessly. This is not an empty safeguarding; it is safeguarding grounded in self-mastery and awareness of wondrous presence. It is like nurturing a child after one has had one, not empty safeguarding when there is no child. This is utterly different from the perverse Chan censured by Dahui and must not be confused with it. Recognizing one’s own original mind and seeing one’s own intrinsic nature are so important on the path of practice that this all the more highlights the importance and pivotal role of direct pointing. |

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| 直指见性既如此重要，诸大祖师能为学人开发自性，令其当下悟者，而免迂回曲折地多走弯路，真是功德太大了。 | Since direct pointing and seeing one's nature are so important, the great patriarchs' ability to open students to their own nature, enabling them to awaken immediately and avoid taking many roundabout detours, is truly an immeasurable merit and virtue. |
| 禅门五宗的诸大祖师能为学人畅晓无疑地直示真心的，代不乏人，但其中说得最直接痛快，令人闻后即能悟道的莫过临济祖师。 | Among the great patriarchs of the Five Houses of Chan, there has never been any lack of those who could directly reveal the true mind to students with complete clarity and leave them free of doubt. Yet none spoke more directly and incisively, enabling people to realize the Way as soon as they heard, than Patriarch Linji. |
| 他非但把如何是当人的佛性及这性在什么处说得一清二楚，而且把悟后如何做保任功夫以及功夫向上升进的历程，也用“三玄三要”毫无保留地表泄出来。不似他宗把说到嘴边的关键话又咽了回去，使人反而生疑，摸不着头脑，这大概就是今日他宗皆绝响，唯临济尚能延续的原因吧。 | Not only did he explain with utter clarity what the Buddha-nature of the person before us is and where this nature is to be found; he also disclosed without reservation, through the Three Mysteries and Three Essentials, how to practice safeguarding realization after awakening and the course by which practice advances. Unlike other schools, which swallow back the crucial words that have already reached their lips, leaving people doubtful and at a loss, this is perhaps why the other schools have now fallen silent while the Linji lineage alone continues. |
| 临济祖师开示学人说：“我与诸佛不别者，乃认得这说法之人，听法之人，他是无依的人，他是诸佛之母，诸佛皆从此出。”又云：“竖起眉毛，挺起脊梁，露出巍巍堂堂这说法之人、听法之人，便是活佛活祖。 | Patriarch Linji instructed his students: “What makes me no different from all Buddhas is that I recognize this person who speaks the Dharma and this person who hears the Dharma. This person relies on nothing; this person is the mother of all Buddhas, and all Buddhas emerge from this.” He also said: “Raise your eyebrows, straighten your spine, and reveal this majestic person who speaks the Dharma and hears the Dharma: that is a living Buddha, a living patriarch.” |
| ”又云：“赤肉团上有一无位真人，常出入人之面门。”又云：“欲识此无位真人么？即今说法、听法者是。”又云：“人要求真正见解，不要求殊胜，殊胜自至。 | He also said: “Within this lump of red flesh is a True Person of No Rank, who constantly comes and goes through the gateways of people's faces.” He also said: “Do you wish to recognize this True Person of No Rank? It is precisely the one who is now speaking the Dharma and hearing the Dharma.” He also said: “People should seek genuine |

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| | understanding, not excellence; excellence will come of itself.” |
| 何以谓之真正见解？你四大色身不解说法听法，脾胃肝胆不解说法听法，虚空、物境不解说法听法，是什么解说法听法？是你目前历历的勿一个形段孤明，是这个解说法听法，若如是见，便得与佛祖不别。 | What is meant by genuine understanding? Your physical body of the four elements cannot speak or hear the Dharma; your spleen, stomach, liver, and gallbladder cannot speak or hear the Dharma; empty space and material objects cannot speak or hear the Dharma. What, then, can speak and hear the Dharma? It is the vividly present, solitary luminosity before you, without form or feature, that speaks and hears the Dharma. If you see in this way, you become no different from the Buddhas and patriarchs. |
| ”又云：“你欲识佛祖么？只你能听法的便是，如信不及而向外求，设求得者，皆是文字名相，终不得他活佛活祖之意。 | He also said: “Do you wish to recognize the Buddhas and patriarchs? It is simply that which can hear the Dharma. If your faith does not reach this and you seek outwardly, then whatever you obtain will all be written words and nominal appearances; in the end, you will never attain the meaning of the living Buddha and living patriarch.” |
| ”又云：“约山僧见处与世尊不别，每日多般用处欠少什么？六道神光未曾间息，若能如是见得即是一生无事人。”又云：“你欲得生死去住自由，即今识取听法的人，无形无相，无住处，活泼泼地应万般设施用处，只是无处所，觅着转远，求之转乖，号为秘密。”…… | He also said: “In this mountain monk’s view, there is no difference from the World-Honored One. In your manifold daily activities, what is lacking? The spiritual radiance functioning through the six sense faculties has never ceased. If you can see in this way, you are a person with nothing to do for your entire life.” He also said: “If you wish to gain freedom in birth and death, coming and going, recognize right now the person who hears the Dharma: formless, without characteristics, abiding nowhere, lively and responsive in all kinds of functions and activities. Yet it has no fixed place; the more you seek it, the farther away it becomes, and the more you pursue it, the more you go astray. This is called the secret.” … |
| 临济祖师见得真，说得苦，“说法、听法之人”这句反覆叮咛嘱咐学人的话，多不胜举。总是要人当下信得及，识得透，才能了毕大事。我们后辈学子果能于斯识得本性的端倪，毫不怀疑地于行住坐卧中加以绵密保任，消尽妄习，圆证菩提，方不辜负临济公赤诚为人的本怀。 | Patriarch Linji saw truly and spoke with great earnestness. His repeated and insistent exhortations to students concerning “the person who speaks the Dharma and hears the Dharma” are too numerous to count. He always sought to make people have immediate faith and thoroughly recognize it, so that they could bring the great matter to completion. If we later students can |

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| | indeed recognize the beginnings of our intrinsic nature here, and safeguard realization continuously and seamlessly amid walking, standing, sitting, and lying down, without the slightest doubt, thereby exhausting deluded habitual tendencies and fully realizing bodhi, then we shall not betray Master Linji's sincere original intent in teaching people. |
| 至于“三玄三要”更是临济公心诣。因他用心细密，亲历过来，说得清楚透彻。他说大凡演唱宗乘，一句中须具三玄，一玄门须具三要。这三玄三要，我们要细细参透，方知由初悟，渐臻圆满的玄奥。 | As for the Three Mysteries and Three Essentials, they were even more Master Linji's deepest intention. Because his practice was meticulous and he had personally traversed the path, he explained them clearly and thoroughly. He said that whenever one expounds the essential vehicle, a single phrase must contain the Three Mysteries, and each gate of mystery must contain the Three Essentials. We must investigate the Three Mysteries and Three Essentials carefully in order to understand the profundity by which one gradually reaches perfection from initial awakening. |
| 但历来诸方对这三玄三要究竟是哪三玄哪三要呢？各执一词，争论不息，相持不下。 | Yet throughout the ages, opinions have differed as to what precisely the Three Mysteries and Three Essentials are. Each party has clung to its own view, and the disputes have never ceased. |
| 如古塔主、洪觉范、张无尽等，有的说是藉此为涂毒鼓声，一死便休；有的说是截断众流，壁立万仞，偷心全死而悟本来；有的说似清凉寂灭幢等。惟古塔主独排众议，谓临济公既说三玄，应还他三玄，怎可以一语而概之。 | For example, the ancient Pagoda Master, Hong Juefan, Zhang Wujin, and others offered differing explanations. Some said that they were like the sound of a poison drum: one blow, and with death all is finished. Some said that they cut off the multitude of streams, standing like a sheer wall ten thousand fathoms high, so that the thieving mind completely dies and one awakens to the original. Others compared them to such things as a banner of cool quiescent cessation. Only the Pagoda Master rejected these views, saying that since Master Linji spoke of three mysteries, one should give him three mysteries; how could they be summed up in a single phrase? |
| 乃采集言句表彰三玄，但于中又遗漏几要，不无支离破碎之感。在此众论纷纭，莫衷一是之际，汾阳昭禅师乃以一偈而概之曰：“三玄三要事难分，得意忘言道易亲；一句明明该万象，重阳九月菊花新。 | He therefore collected sayings to elucidate the Three Mysteries, but in doing so omitted several Essentials, leaving an impression of fragmentation. At a time when opinions were so diverse and no consensus could be reached, Chan Master Fenyang |

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| | Zhao summed them up in a verse: “The Three Mysteries and Three Essentials are hard to distinguish; when one attains the meaning and forgets words, the Way is easily approached. One phrase clearly encompasses the myriad forms: chrysanthemums are fresh in the ninth month of autumn.” |
| ”他是临济公第五代孙，他说难分，谁敢再分。以是三玄三要之诣，尘封高阁，决无有再提起者。 | He was a fifth-generation descendant of Master Linji. Since he said they were hard to distinguish, who would dare distinguish them further? Thus the import of the Three Mysteries and Three Essentials was sealed away on a high shelf, and no one dared raise the subject again. |
| 迨至清初天童密云悟禅师的法嗣三峰禅师出世，进问乃师本宗初祖三玄三要的的旨，悟师以汾阳昭偈答之，三峰不肯，请师清楚明晰地指出三玄是哪三玄？而且一玄有三要，三玄就应有九要，九要又是哪九要？不可笼统颟顸地说一句事难分而作罢。 | Then, in the early Qing, Chan Master Sanfeng, Dharma heir of Chan Master Miyun Wu of Tiantong, came forth and asked his teacher about the precise meaning of the Three Mysteries and Three Essentials of the founding patriarch of their school. Master Wu answered with Fenyang Zhao’s verse. But Sanfeng would not accept this and asked his teacher to indicate clearly which three were the Three Mysteries. Moreover, if each mystery had three essentials, then the three mysteries should have nine essentials; what, then, were those nine essentials? One could not simply say vaguely that the matter was hard to distinguish and leave it at that. |
| 因此引起师弟不睦，更因此争论。清雍正帝目为犯上，阻止三峰语录流通，焚毁其书，致今日无从查阅此公如何申述三玄三要之玄旨，诚为莫大的憾事！于兹无可奈何之际，谨就诸先贤关于三玄三要之论述，择其适合为近代人用功之轨范者略录之于后 | This led to discord between teacher and disciple and, further, to contention. The Yongzheng Emperor of the Qing regarded it as insubordination, prohibited the circulation of Sanfeng’s Recorded Sayings, and had his books burned. Consequently, we can no longer consult how this master expounded the profound import of the Three Mysteries and Three Essentials. This is truly a great regret. With no remedy for this, I respectfully select from the discussions of earlier worthies on the Three Mysteries and Three Essentials those suitable as models of practice for modern people, and briefly record them below. |
| 临济公说“一句中具三玄”。在要弄清三玄之前，先要明白这一句是哪一句，不明白这一句又何从透三玄呢？原来这一句就是上面说的“赤肉团上有一无位真人，即 | Master Linji said, “One phrase contains the Three Mysteries.” Before clarifying the Three Mysteries, we must first understand which phrase this is. If we |

今说法、听法者是”。这一句最关紧要，是三玄三要的总纲。明白这一句，识得本来面目，才可往下谈玄要——用功的过程。否则，如纸上谈兵，空说无益。

do not understand this phrase, how can we penetrate the Three Mysteries? This phrase is the one stated above: “Within this lump of red flesh is a True Person of No Rank; it is precisely the one who is now speaking the Dharma and hearing the Dharma.” This phrase is of the utmost importance; it is the general outline of the Three Mysteries and Three Essentials. Only after understanding this phrase and recognizing the Original Face can we go on to discuss the Mysteries and Essentials—the process of practice. Otherwise, it is like discussing warfare on paper: empty talk is of no benefit.

所谓说法听法的无位真人，即本来天真、不因造作、不用修成而无依倚的本色道人也。我们现在能说法听法的不是四大色体，乃各人目前历历孤明而无形相的“灵明妙觉”。我们会得这个“妙觉”，只为初悟，习气未除，自救不了，需要历境练心，上上升进方能与佛祖把手共行。所以临济公把这段历进的途程分为三玄三要。

The True Person of No Rank who speaks and hears the Dharma is the original, naturally genuine person of the Way, uncreated, requiring no cultivation to be accomplished, and relying on nothing. What now speaks and hears the Dharma is not the physical body of the four elements, but each person’s vividly present, solitary luminosity without form or appearance—the “spiritually luminous wondrous awareness.” To awaken to this “wondrous awareness” is only initial awakening. Since habitual tendencies have not yet been eliminated, one cannot save oneself; one must temper the mind through circumstances and advance ever higher before one can walk hand in hand with the Buddhas and patriarchs. Thus Master Linji divided this course of gradual advance into the Three Mysteries and Three Essentials.

从这句说法听法的无位真人上因各人的根基和所悟的深浅不同，分为三玄。是哪三玄呢？第一是体中玄，第二意中玄，第三是句中玄。盖从悟得的妙体上发而为之的大意，由意产生妙用拈出而为言句。临济公于每一玄，各有一句说话，今为读者易于明了契入起见，将三句提示，颠倒过来，由浅入深的从第三句中玄开始分段略说如后：

On the basis of this True Person of No Rank who speaks and hears the Dharma, the Three Mysteries are distinguished according to the differing capacities of individuals and the depth of their awakening. What are these Three Mysteries? First is the Mystery within Essence; second, the Mystery within Meaning; third, the Mystery within the Phrase. From the wondrous essence realized, the great intent arises; from that intent, wondrous function arises and is brought forth as words and phrases. For each mystery, Master Linji gave one saying. To make them easier for readers to understand and enter into, I shall present these three sayings in reverse order, beginning with the

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| | third, the Mystery within the Phrase, and explain them briefly from the shallow to the profound. |
| 一、句中玄：“看取棚头弄傀儡，抽牵全藉里头人。” | I. The Mystery within the Phrase: “Look at the puppets performing on the stage; every pull and movement depends entirely on the person within.” |
| 这句话就是说我们看木偶戏，木头人会动，全靠人在里面抽线。教我们由此明白我们之所以能言能行全是佛性的作用，离开佛性，这个色体就如木头一样，不能动弹，藉此提示而明悟本来。 | This means that when we watch a puppet show, the wooden figures can move only because someone inside pulls the strings. It teaches us thereby to understand that our ability to speak and act is entirely the functioning of Buddha-nature. Apart from Buddha-nature, this physical body is like wood and cannot move. This points us toward awakening to the original. |
| 但这只是初悟，执着习气犹在，故此时自救不了。但在悟后，只要不放逸，不得少为足，精勤绵密地做保任功夫，即能除尽习气而了断生死。故这里就功夫上进的程序分为三要： | But this is only initial awakening, and clinging habitual tendencies still remain; therefore, at this point one cannot save oneself. Yet after awakening, so long as one is not lax, does not become complacent, and diligently undertakes the practice of safeguarding realization continuously and seamlessly, one can eliminate all habitual tendencies and bring birth and death to an end. Accordingly, the stages of advancement in practice are here divided into Three Essentials: |
| 初要：初悟时脱离诸相，识得本真，是为句中玄初段。 | First Essential: At initial awakening, one becomes free from all appearances and recognizes the original reality. This is the first stage of the Mystery within the Phrase. |
| 中要：既识本真，习气犹在，即当绵密保护，不可稍懈。 | Middle Essential: Having recognized the original reality, habitual tendencies still remain. One must therefore safeguard it continuously and seamlessly and must not relax even slightly. |
| 上要：以自己保自己，则有想象光影，思欲离之，但功力不够，犹不能忘。此时任你保护严密，但有相而不能忘，所以临济公说自救不了。 | Highest Essential: When one safeguards oneself by oneself, there are still imagined images and shadows. One wishes to leave them behind, but one’s strength is insufficient and one still cannot forget them. At this time, however strictly one safeguards, one cannot forget appearances. Therefore Master Linji said that one cannot save oneself. |
| 二、意中玄：“妙解岂容无著问，沤和争负截流机！” | II. The Mystery within Meaning: “How could wondrous understanding allow Asaṅga’s question? |

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| | How could bubbles and foam bear the capacity to cut off the streams!” |
| 斯道妙理难解至于不可以言解，斯真妙矣。既妙至无可言解，则起念来问者，岂不错乎？即善问如无著菩萨者，至此亦无能措词。盖无为法门，其初已悟截流之机——即识得本来入于正位，则群流——妄想——皆断。 | The wondrous principle of this Way is so difficult to comprehend that it cannot be understood through words. This is its true wonder. Since it is so wondrous that it cannot be verbally understood, is it not mistaken to raise a thought and ask about it? Even one as skilled at questioning as Bodhisattva Asaṅga could find no words here. For in the gate of the unconditioned, one has already awakened at the outset to the capacity that cuts off the streams—namely, recognizing the original and entering the rightful position—so that all streams, that is, deluded thoughts, are cut off. |
| 沤和者乃水中之泡一起一灭和而成块也，任你百千万亿有言说的问答沤块，怎能负担得起截断众流的大机大用？意思是任你百千问答，终归有解，岂能如无解之妙解，一齐放下，无问无答当下即截断众流，而端坐证无为。这里就功夫进度也分三要： | Bubbles and foam are masses formed as bubbles arise and vanish in water. However many hundreds of millions of verbal questions and answers, like masses of bubbles and foam, there may be, how could they bear the great capacity and function of cutting off the multitude of streams? This means that however many questions and answers there may be, they ultimately entail interpretation. How could they equal the wondrous understanding that admits no interpretation, in which everything is set down at once, without question or answer, cutting off the multitude of streams in that very moment and sitting upright to realize the unconditioned? Here too, the progress of practice is divided into Three Essentials: |
| 初要：接句中玄上要，因保任功夫绵密，能离却想象光影，然犹有离在意中。 | First Essential: Continuing from the Highest Essential of the Mystery within the Phrase, because the practice of safeguarding realization has become continuous and seamless, one can leave behind imagined images and shadows. Yet there still remains the thought of leaving them behind. |
| 中要：功夫更加绵密，忘却“离”字，遂入无为正位。身心轻安，受用无比。其始也返照之意多；今也变返照而为寂照，端拱无为，一无事道人而已。 | Middle Essential: Practice becomes still more continuous and seamless, and one forgets even the word “leave,” thereby entering the rightful position of the unconditioned. Body and mind become light and at ease, and the experience is incomparable. At first, the intention of turning the light inward is prominent; now that turning is transformed into quiescent illumination. One sits composed in non- |

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| | contrivance, simply a person of the Way with nothing to do. |
| 上要：此时无所谓功夫，无功之功，其功甚大，即无为亦浑化其迹，无所谓无为矣。此时不求神通变化，而神通自来！到此地位已明两玄六要，可以教化人天，故临济公云：此句荐得可以为人天师。 | Highest Essential: At this point, there is no longer anything called practice. It is practice without striving, yet its efficacy is immense. Even non-contrivance itself leaves no trace, and there is no longer anything called non-contrivance. At this point one does not seek spiritual powers and transformations, yet spiritual powers come of themselves. Having clearly understood the two Mysteries and Six Essentials, one can teach devas and humans. Therefore Master Linji said: “Whoever realizes this phrase can become a teacher of devas and humans.” |
| 三、体中玄：“三要印开朱点窄，未容拟议主宾分。” | III. The Mystery within Essence: “When the seal of the Three Essentials is opened, the cinnabar point is narrow; before deliberation is allowed, host and guest are distinguished.” |
| 此三要不是上面说的初、中、上三要，而是身、口、意三要。上面说的三要乃返本还原，自家大事了毕者；此三要乃印开心地——朱点——发百千万陀罗尼，建立化门，起度生之妙用者。 | These Three Essentials are not the lower, middle, and higher Three Essentials discussed above; rather, they are the three essentials of body, speech, and mind. The Three Essentials discussed above concern returning to the source and restoring the original, whereby one’s own great matter is brought to completion. These Three Essentials concern the seal that opens the mind-ground—the red dot—giving rise to hundreds of thousands of dhāraṇīs, establishing gateways of transformation, and activating the wondrous functioning of liberating sentient beings. |
| 为度生故，身则外现威仪；口则随机对答；意则智悲双运。以此为印，开发心地，广大无边，凡一切料简、与夺、权实、照用、宾主，不必拟议而自然历历分明。（试问：东西两堂二僧同时出来下喝一声，还分得出谁是主谁是宾否？）这里也分三要： | For the sake of liberating sentient beings, the body outwardly manifests dignified bearing; speech responds appropriately to circumstances; and mind brings wisdom and compassion into joint operation. Using this as the seal, one opens and develops the mind-ground, vast and boundless. In all discernment, granting and withholding, provisional and real, illumination and function, host and guest, there is no need for deliberation: everything is naturally clear and distinct. (Let me ask: if two monks from the eastern and western halls emerge at the same time and each gives a |

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| | shout, can you still distinguish who is host and who is guest?) Here, too, there are Three Essentials: |
| 初要：功夫妙到极处，则妙不能久炫其妙而返淡，此淡乃功夫妙到尽极处，返而为淡，不是未曾历过意中之玄要而妄言淡者。淡如水，水无味，同愚人一样，无识无知，穿衣吃饭而已。 | The lower essential: when practice reaches its most wondrous point, the wondrous cannot long display its own wonder and returns to plainness. This plainness comes only after practice has reached its utmost wonder and then returned to plainness; it is not the plainness idly proclaimed by one who has never experienced the profound essentials within. Plain as water: water is tasteless. One is like a fool, without recognition or knowledge, simply putting on clothes and eating . |
| 中要：我们本体本来如此，今复如此，并无增加。斯理实非妙字能尽，惟淡字好，但大家一入淡则觉孤寂而飞走去，惟智者能安而乐之。淡虽无味，然无味中有一至味在。 | The middle essential: our fundamental essence has always been thus, and now is again thus; nothing has been added. This principle truly cannot be exhausted by the word “wondrous”; only the word “plain” is fitting. Yet when people enter into plainness, they feel lonely and desolate and flee from it. Only the wise can dwell there peacefully and delight in it. Though plainness is tasteless, within that tastelessness is a supreme flavor. |
| 原来不是色、不是空、不是一、不是万、不是凡、不是圣、不是境、不是物、不是有为、不是无为、不是亦不是，于行住坐卧，动静酬酢往来之中而历历孤明，如朗月当头，推之不去，揽之不来，总无丝毫接续断灭，影响之相。 | Originally, it is not form, not emptiness, not one, not many, not ordinary, not holy, not circumstances, not things, not conditioned, not unconditioned, and not even “not.” Yet amid walking, standing, sitting, and lying down; amid activity and stillness, social exchanges and comings and goings, it is distinctly and solitarily luminous, like a bright moon overhead. It cannot be pushed away or drawn near, and there is never the slightest appearance of continuity, cessation, or residual trace. |
| 上要：至此难于开口措词，世尊见文殊、迦叶白椎竟便下座，古来诸禅德至此便拂衣归方丈。惟曹山禅师有一句话可用来明此上要。僧问曹山：“朗月当头时如何？”山曰：“犹是阶下汉。”僧曰：“请师接上阶。 | The higher essential: at this point it is difficult to open one’s mouth or find words. When Mañjuśrī and Mahākāśyapa had completed the ceremonial announcement with the gavel, the World-Honored One descended from his seat. Since ancient times, Chan worthies have, upon reaching this point, simply brushed off their robes and returned to the abbot’s quarters. Only Chan Master Caoshan had a saying that may clarify this higher essential. A monk asked Caoshan, “What is it like when the bright moon is overhead?” Caoshan said, “You are still a |

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| | fellow below the steps." The monk said, "Please, Master, lead me up the steps." |
| ”山曰：“月落时相见。”诸位读者，月落后莫非即漆黑一团，不见光明了么？非也，这是功夫到究竟处，浑化相忘，毫无痕迹，犹如吾人在空气中而忘其为空气也。此时如有人进问一句：“月落后作么生相见？”我即向他礼拜了退。 | Caoshan said, "We shall meet when the moon sets." Readers, when the moon has set, is it not simply a pitch-black mass, with no light to be seen? No. This is when practice has reached its ultimate point: all distinctions are thoroughly assimilated and forgotten, leaving no trace at all—just as we live amid the air yet forget that it is air. At such a time, if someone came forward and asked, "How shall we meet after the moon has set?" I would bow to him and withdraw. |
| 可见我们做功夫到究竟地，一点影响也没有，假如还执着神通变化，则失之远矣！所以临济公说，到此地位可以为佛祖之师。 | Thus, when our practice reaches the ultimate ground, there is not even the slightest residual trace. If one still clings to spiritual powers and transformations, one has missed it by far. Therefore Master Linji said that at this stage one may become the teacher of Buddhas and patriarchs. |
| 这临济公直指人见性成道的三玄三要心法，自从汾阳昭说“事难分”后，后人大都不敢再分三玄三要的内容究竟是什么玄要？只颟顸笼统地说一声“泥弹子”或“喝”一声而掩饰过去。 | After Fenyang Zhaozhao said, "The matter is difficult to distinguish," later generations generally did not dare to distinguish the actual content of the Three Mysteries and Three Essentials—the mind teaching through which Master Linji directly pointed people toward seeing their nature and realizing the Way. They merely uttered such vague generalities as "a mud pellet," or gave a shout to cover the matter over. |
| 讲到喝，如真透过三玄三要达到究竟地，这喝非但当得起三玄三要的最高点——“三要印开朱点窄”，即三世诸佛也为之喝退；如只笼统颟顸地“喝”，则张三李四哪个不会喝，这喝值得什么狗屎橛！ | Speaking of shouts: if one has truly penetrated the Three Mysteries and Three Essentials and reached the ultimate ground, such a shout not only accords with the highest point of the Three Mysteries and Three Essentials—"When the seal of the Three Essentials opens, the red dot is narrow"—even the Buddhas of the three times would be shouted back by it. But if one gives a vague, undiscerning "shout," then Zhang San and Li Si alike can shout. What is such a shout worth? A dog-turd stick! |

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| 棒喝在禅宗的作用颇为广博而微妙，德山棒、临济喝是响彻古今的宗门风范。不知有多少豪迈英俊之士于斯豁开正眼而归家稳坐，可见其作用之微妙，有非言语所能表达者。兹举一则“喝”的公案供养大众，以略窥其微妙： | The staff and shout have broad and subtle functions in the Chan school. Deshan’s staff and Linji’s shout are exemplary styles of the Chan tradition that have resounded through past and present. Who knows how many bold and outstanding persons have thereby opened their true eyes, returned home, and sat securely! Their subtle efficacy is evidently beyond the power of words to express. Let me offer a case concerning a “shout” to the assembly, so that we may glimpse something of its subtlety: |
| 宋徽宗时，当朝太尉请诸山长老来家开无遮大会，当时禅宗的大德圆悟勤也在座，徽宗皇帝也着便衣来会随喜。 | During the reign of Emperor Huizong of the Song, a grand councillor of the court invited elders from the various mountains to his home to hold an unrestricted assembly. The great Chan master Yuanwu Keqin was present, and Emperor Huizong also attended in plain clothes to rejoice in the occasion. |
| 会间有华严座主提问道：“在我们教下讲来要成佛须经三大阿僧劫，而禅宗则说一棒一喝即能证道，这和佛所说大相径庭，不能使人无疑。今宗下大德在此，如一喝能透得贤首五教，则能使大家信服，棒喝确有此功效；如透不过五教，则所谓棒喝能使人成道者，便同魔说。敬请宗下大德来开示愚蒙。” | During the gathering, a Huayan lecturer asked, “In our doctrinal school, it is taught that Buddhahood requires three great asaṃkhyeya kalpas, whereas the Chan school says that one can realize the Way with a single blow or shout. This greatly contradicts what the Buddha taught and cannot but give rise to doubt. Now that great masters of the Chan school are here, if a single shout can penetrate the Five Teachings of the Xianshou tradition, everyone will be convinced that the staff and shout truly have this efficacy. But if it cannot penetrate the Five Teachings, then the claim that staff and shout can enable people to realize the Way is no different from the words of Māra. I respectfully request the great masters of the Chan school to instruct us ignorant ones.” |
| 时圆悟以目视净因成禅师，成会意，乃对大众曰：此问题很简单，不值前辈长老解答，由我少长老来试答。要透五教，先将五教的教义立明，以免下喝时混淆不清： | Yuanwu looked toward Chan Master Cheng of Jingyin. Cheng understood his meaning and addressed the assembly: “This question is very simple and does not merit an answer from the senior elders. Let this junior elder try to answer it. To penetrate the Five Teachings, we must first clarify the doctrines of the Five Teachings, lest there be confusion when the shout is given: |

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| 一、小乘教：小乘著有，以有法可修，有生死可了，有涅　可证为义。 | 1. The Hīnayāna teaching: it clings to existence, taking as its meaning that there are dharmas to cultivate, birth and death to end, and nirvāṇa to realize. |
| 二、大乘始教：乃真空绝相之理法界，以一法不立，一尘不染为尚。 | 2. The initial teaching of the Mahāyāna: this is the Dharma realm of principle, of true emptiness beyond all marks, esteeming not establishing a single dharma and being unstained by a single speck of dust. |
| 三、大乘终教：以非空非有为义，空有双非，乃空有皆不住之事法界。 | 3. The final teaching of the Mahāyāna: it takes neither emptiness nor existence as its meaning. Neither emptiness nor existence is retained; this is the Dharma realm of phenomena in which one abides in neither emptiness nor existence. |
| 四、大乘顿教：以即空即有为义，空不碍有，有不碍空，乃空有双运之理事无碍法界。 | 4. The sudden teaching of the Mahāyāna: it takes emptiness itself being existence and existence itself being emptiness as its meaning. Emptiness does not obstruct existence, and existence does not obstruct emptiness; this is the Dharma realm in which principle and phenomena interpenetrate through the joint operation of emptiness and existence. |
| 五、大乘圆教：以非空而非有，非有而非空，圆融无碍为旨，乃佛祖心髓之事事无碍法界。 | 5. The perfect teaching of the Mahāyāna: its purport is neither existence yet not emptiness, nor emptiness yet not existence, but perfect interpenetration without obstruction. This is the Dharma realm of the nonobstruction among phenomena, the very marrow of the minds of Buddhas and patriarchs.” |
| 成举罢问座主：“五教之义旨是否如此？”主曰：“如是如是”。成乃大喝一声，问众曰：“还听见否？”众曰：“听见了”。成曰：“那末是‘有’了，可透小乘教”。 | After setting these forth, Cheng asked the lecturer, “Are the meanings and purports of the Five Teachings as I have stated?” The lecturer replied, “They are, they are.” Cheng then gave a great shout and asked the assembly, “Did you hear it?” The assembly replied, “We heard it.” Cheng said, “Then there is ‘existence,’ and thus one can penetrate the Hīnayāna teaching.” |
| 历久声消，成问众曰：“还听见否？”众曰：“听不见了”。成曰：“那么是‘空’了，能透大乘始教。”成进云：“现在无声，刚刚有声，是非空；刚才虽有而现在则无，是非有，这非有非空能透大乘终教了。 | After a long while, when the sound had faded, Cheng asked the assembly, “Do you still hear it?” The assembly replied, “We do not hear it.” Cheng said, “Then there is ‘emptiness,’ and one can penetrate the initial teaching of the Mahāyāna.” |

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| | Cheng continued: “There is now no sound, while there was sound just now; thus it is not emptiness. Though there was sound just now, there is none now; thus it is not existence. This neither-existence-nor-emptiness penetrates the final teaching of the Mahāyāna.” |
| 再则，现在说空，因刚刚有才说空，如刚刚无有，现在无从说空。那么，说空之时有在空；例此，因空才说有，如无空说什么有？故说有之时空在有，这是相对相成的，这就是即空即有，即有即空，透得过大乘顿教了。 | “Further, we now speak of emptiness because there was sound just now; had there been no sound just now, there would be no basis for speaking of emptiness now. Thus, when emptiness is spoken of, existence is present within emptiness. By the same token, we speak of existence because of emptiness; without emptiness, of what could one speak as existence? Thus, when existence is spoken of, emptiness is present within existence. They are mutually relative and mutually completing. This is emptiness itself being existence and existence itself being emptiness, and it penetrates the sudden teaching of the Mahāyāna.” |
| 再说大乘圆教非有而非空，非空而非有者，我一喝不作一喝用，做一切事毫无去留、粘染。 | “Now, as for the perfect teaching of the Mahāyāna—neither existence yet not emptiness, nor emptiness yet not existence—I do not use my single shout merely as a single shout. In doing all things, there is neither coming nor going, neither attachment nor defilement.” |
| 终日吃饭，未曾咬着一粒米，终日着衣，未尝挂着一根丝；不动身心而日应万缘，端拱无为而妙用恒沙；说无之时，周遍沙界，说有之时，纤毫不立。诸子百家，百工技艺，莫不如此，此大乘圆教圆融无碍之旨也”。大众闻后，莫不信服赞叹，徽宗在座也点头不止。 | “All day long I eat, yet have never bitten a single grain of rice; all day long I wear clothes, yet have never had a single thread hang upon me. Without stirring body or mind, I respond daily to the myriad conditions; seated upright in non-contrivance, wondrous functioning is as countless as the sands of the Ganges. When speaking of nonexistence, I pervade worlds as numerous as sand grains; when speaking of existence, not even the finest hair is established. The hundred schools of thought and the hundred crafts and skills are all thus. This is the purport of the perfect teaching of the Mahāyāna: perfect interpenetration without obstruction.” After hearing this, the whole assembly was convinced and full of praise. Emperor Huizong, who was seated among them, nodded repeatedly as well. |
| 这则公案启示我们，举凡一举一动，一言一行，莫不是真心的妙用，只要我们于识得它后，不忘保任，时时处 | This koan teaches us that every gesture and movement, every word and deed, is the wondrous |

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| 处在事境上磨练，将旧习除尽，即能起大机大用，圆证菩提，正不必参无义味的话头也。 | functioning of the true mind. So long as, after recognizing it, we do not forget to safeguard realization, but temper ourselves in circumstances at all times and in all places and eliminate our old habitual tendencies, we can bring forth great dynamic and great functioning, perfectly realize bodhi, and need not investigate huatou devoid of meaningful flavor. |
| 但如习气深厚，执着坚固的人，虽能识得这说法、听法的人，但因定力不够，看不见妄念起处，无从着手保护；于物境当前时，更无力转换，就可择一与自己习性相应的法门，如数息、念佛、参话头或修心中心法等，加上打坐，增加定力，庶几可于行住坐卧处不忘保任，而于最后圆成彻证之功矣。 | But those whose habitual tendencies are deep and whose attachments are firm may recognize the one who speaks Dharma and hears Dharma, yet lack sufficient meditative stability to see where deluded thoughts arise and thus have no way to begin safeguarding it. When external objects confront them, they are even less able to transform them. They may therefore choose a dharma gate suited to their own dispositions, such as counting the breath, Buddha-recitation, investigating a huatou, or cultivating the Heart-of-Heart Dharma. With the addition of seated meditation to strengthen meditative stability, they may then be able, in walking, standing, sitting, and lying down, not to forget to safeguard realization and ultimately accomplish perfect and thorough realization. |

## 大机大用

*Great Functioning of Great Capacity*

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| 学佛原为得真实受用，潇洒自在，起大机大用，利益群伦。不是为了求神通玄妙，炫耀自己；更不是死坐在黑山背后，常住灭尽定中如木石一般不动的。 | The original purpose of studying Buddhism is to gain its true benefit: to be free and at ease, to bring forth great dynamic and great functioning, and to benefit all beings. It is not to seek spiritual powers and occult marvels in order to show off. Still less is it to sit rigidly behind a dark mountain, abiding constantly in the cessation of feeling and perception, motionless like wood or stone. |
| 讲到大机大用，人们往往要想到神通玄妙上去而不知大机大用就在寻常。 | When great dynamic and great functioning are mentioned, people often think of spiritual powers and occult marvels, not realizing that great dynamic and great functioning lie in the ordinary. |
| 这非但现在的初心佛子不知，即昔天皇道悟禅师的侍者龙潭崇信亦不明此机用，而怨禅师不为开示法要，拟辞 | Not only do beginning Buddhist students today fail to understand this; even Longtan Chongxin, |

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| 别他往，对 禅师说：“往不蒙和尚慈悲开示法要，今拟告辞他往。 | attendant to Chan Master Tianhuang Daowu in former times, did not understand this potential and function. Resenting that the Chan master had not explained the essential Dharma to him, he intended to take leave and go elsewhere. He said to the master, “Formerly, I have not received the Master’s compassionate instruction in the essentials of the Dharma, and now I intend to bid farewell and go elsewhere.” |
| ”禅师曰：“我 要吃茶，你拿茶来我饮；我要吃饭，你拿饭来我吃，这不是佛法么？”侍者恍然有省——原来这饮茶、吃饭与拿茶、取饭的就是我人 佛性的机用。可见，要会佛法的大机大用即在这极寻常的应酬、谈笑中。 | The master said, “When I want tea, you bring me tea to drink; when I want food, you bring me food to eat. Is this not Buddhadharma?” The attendant suddenly awakened: drinking tea and eating food, bringing tea and fetching food—these are the functioning of the Buddha-nature in us all. Thus, to understand the great dynamic and great functioning of Buddhadharma is to find it precisely in the most ordinary social exchanges, conversation, and laughter. |
| 我要茶，你拿茶来，这是大机；你拿茶来，我接而饮之，这是大用。同样，你拿饭来，我接而食之，与其它的一切日用都是大机大用。所谓真实佛法，即在寻常日用中。假使我要茶，你拿饭来，我要饭，你拿茶来，这就乱了套，非但不是大机大用的佛法，连世法亦不如了。 | When I want tea and you bring tea, that is great potential; when you bring the tea and I receive and drink it, that is great function. Likewise, when you bring food and I receive and eat it, along with all other daily activities, these are great dynamic and great functioning. The true Buddhadharma lies in ordinary daily life. If I want tea and you bring food, or I want food and you bring tea, everything is in disorder. Not only would this not be the Buddhadharma of great dynamic and great functioning; it would not even accord with worldly ways. |
| 马祖大师在禅林中是最为人称道、大机大用的大宗师，试看他与百丈师徒间的机用接引便可略见一斑。 | Among Chan masters, Master Mazu was most acclaimed as a great master of great dynamic and great functioning. We may glimpse this from the skillful guidance exchanged between him and Baizhang, master and disciple. |
| 一日，百丈随侍马祖游山次，祖见一群大雁飞来，举手指问百丈曰：“这是什么？”丈举首一看，答曰：“大雁。 | One day, while Baizhang was attending Mazu on a mountain excursion, Mazu saw a flock of wild geese flying by. Pointing upward, he asked Baizhang, “What are those?” Baizhang looked up and replied, “Wild geese.” |
| ”（可惜许，当面错过），祖见其见指不见月，着在境上，待大雁飞过，更问曰：“甚处去也？”丈举首不见 | (What a pity—he missed it right before his eyes.) Seeing that Baizhang saw the finger but not the |

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| 大雁，乃曰：“飞过去也。”（犹自不惺惺）。 | moon, and was attached to the external circumstance, Mazu waited until the geese had flown past and asked again, “Where have they gone?” Baizhang looked up, saw no geese, and replied, “They have flown away.” (He was still not awake.) |
| 祖见丈一味着境粘心，不会其机，错认定盘星，不识其用，乃更施妙手，扭捏其鼻孔进问曰：“又道飞过去也。”丈负痛出声：“方悟祖之机用。 | Seeing that Baizhang remained attached to circumstances and fixated in mind, failing to understand the potential at work, mistaking the fixed star for the point, and not recognizing its function, Mazu employed another skillful means. He twisted Baizhang’s nostril and asked, “And yet you say they have flown away!” Baizhang cried out in pain and thereupon realized Mazu’s potential and function. |
| ”原来祖指东而问西，是教其识得这举手指物的是谁，而就路还家，非祖连大雁亦不识也。更于负痛处逼问：飞过去了没有。丈乃知这知痛知痒的本性不动不摇、不来不去、没有过去未来的，因而于痛下有悟。 | Mazu had pointed east while asking about west in order to teach him to recognize who it was that raised a hand and pointed to an object, and thus to return home by the very path. It was not that Mazu himself did not recognize wild geese. By pressing him further at the point of pain—had they flown away or not?—Baizhang came to know that the nature which knows pain and itch neither moves nor wavers, neither comes nor goes, and has neither past nor future. Thus he awakened through pain. |
| 丈一日侍马祖立次，祖目视床角上挂的拂子，丈问曰：“即此用离此用。”盖丈于初悟后已会当即则即，当离则离，以此探问于祖。看他古人一动一静，偶然触目闻声处，皆会之于道，所以进步神速。 | One day, as Baizhang stood in attendance upon Mazu, Mazu looked at a whisk hanging from the corner of the bed. Baizhang asked, “Use it as it is, or use it apart from this?” After his initial awakening, Baizhang had understood that one should accord with what is present when it is present and depart when departure is called for; thus he tested Mazu with this question. The ancients, in every movement and stillness, whenever their eyes met an object or their ears encountered a sound, understood it in the Way. Therefore, they progressed with remarkable speed. |
| 我们如果亦这样朝于斯、夕于斯，流离于斯，颠沛于斯，孜孜兀兀用功观照，岂不亦进步迅速？只可惜时下的佛子懒散散的，不痛切用功，镇日忙在搞神通、弄玄妙上，不在心地上用功，因而唐丧了光阴，耽搁了前程，岂不可惜 | If we too were thus engaged with it morning and evening, in displacement and adversity alike, diligently and steadfastly applying ourselves to contemplation, would we not also progress swiftly? Alas, Buddhist students nowadays are lax and |

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| | indolent. They do not practice with earnest intensity, but spend all day pursuing spiritual powers and manipulating mysteries. They do not work upon the mind-ground, and thus waste their time and delay their progress. Is this not regrettable? |
| ！祖见丈顺其语脉转，有落处，不了结，乃针对曰：“汝尔后怎样开口说法接引后人？”丈乃取下床角拂子，举示祖（不妨是天然妙手，不说而说妙示，但有落处了也）。 | Seeing that Baizhang had followed the thread of his words and come to a resting place without bringing the matter to completion, Mazu challenged him directly: “How, in the future, will you open your mouth to teach the Dharma and guide later generations?” Baizhang then took down the whisk from the bedpost and held it up before Mazu. (This was indeed a natural, marvelous gesture: a wondrous indication that spoke without speaking, though it still had a resting place.) |
| 祖见其仍随语脉转，着在即上，乃用百丈之枪刺他曰：“即此用离此用，”丈更将拂子挂床角上。在一般人看来，这一着妙到颠毫，挂去拂子，一切无著，清清爽爽，干干净净，当无语可说了。殊不知未脱马祖语脉，又着在离上了。祖乃震威大喝一声，丈当下一惊，耳聋三日。 | Seeing that he was still following the verbal thread and attached to “as it is,” Mazu turned Baizhang’s own spear against him: “Use it as it is, or use it apart from this?” Baizhang then hung the whisk back on the bedpost. To ordinary people, this move appears exquisitely subtle: once the whisk is hung up, there is no attachment at all—clear, fresh, and clean—and nothing more can be said. Yet he had not escaped Mazu’s verbal thread, but had become attached to “apart from.” Mazu then gave a thunderous shout. Baizhang was startled on the spot and was deaf for three days. |
| 诸位读者，百丈耳聋三日，是被马祖真个震聋了三日，什么声音都听不见了吗？风声鸟语即不闻，鸡鸣犬吠亦不听，逢人说语只见嘴动不闻其声了吗？不是的。 | Dear readers, was Baizhang deaf for three days because Mazu had truly deafened him, so that he could hear no sound at all? Did he not hear the wind and birdsong, the crowing of roosters and barking of dogs? When people spoke to him, did he see only their lips move without hearing their voices? No. |
| 他是于这一喝下，剿绝了即离之见，净裸裸、赤洒洒，内不为见闻觉知所牵，外不为一切色所染，又不落空，真实现成。 | With that shout, his views of “as it is” and “apart from” were cut off. He was utterly bare and open: inwardly unled by seeing, hearing, feeling, or knowing; outwardly unstained by any form; yet not fallen into emptiness. Reality was directly present. |
| 可怜生，历劫多生不曾见到的大宝藏一朝彻见，欲放不能，欲进不得，整日如痴如呆，落在里面三日而后才放 | Poor fellow! The great treasury that he had not seen throughout countless kalpas and lives was suddenly seen through completely. Unable either |

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| 下。此回虽然彻悟，但还耳聋了三日，不无渐次之憾。汾州闻云：“悟即休，说什么耳聋三日。 | to relinquish it or to advance beyond it, he remained dazed and stupefied, absorbed in it for three days before finally letting go. Although he had this time awakened thoroughly, his being deaf for three days still suggests a process of gradual progression. Fenzhou heard this and said, “Once awakened, that is all. Why speak of being deaf for three days?” |
| ”石门曰：“不经三日耳聋，怎么能悟？”汾州闻云：“我与么道，较他石门半月程。”信非虚语也。后黄檗来参马祖，祖已迁化，丈乃将悟道因缘举示黄檗，檗闻之即吐舌，并盛赞马祖：“真乃大机大用！”丈闻后更彻，因深赞曰：“子甚有超师之见！”此百丈良心语也。 | Shimen said, “Without being deaf for three days, how could one awaken?” Fenzhou heard this and said, “What I say is half a month ahead of Shimen.” This was surely no empty claim. Later, Huangbo came to seek instruction from Mazu, only to find that Mazu had already passed away. Baizhang then recounted to Huangbo the circumstances of his awakening. On hearing it, Huangbo stuck out his tongue and highly praised Mazu: “He truly possessed great dynamic and great functioning!” On hearing this, Baizhang awakened still more deeply and praised him warmly: “You truly have insight surpassing your teacher!” These were Baizhang’s sincere words. |
| 讲到机用，举凡一举一动，莫不是大机大用，只随顺时节因缘，衷心毫无委曲，无所滞着即是。所谓纵横自在、收放无拘。翠竹黄花皆是玄机，活杀与夺，莫非妙用。宗下大老证到最后，皆有此大机大用。 | Speaking of the dynamic and its functioning, every movement and every action is nothing but great dynamic and great functioning, provided one accords with the right time and conditions, is wholly without inner distortion, and clings to nothing. This is what is called freedom in all directions, unhindered in gathering in and letting go. Green bamboo and yellow flowers are all profound mysteries; enlivening and killing, granting and taking away, are all wondrous functions. The great masters of the Chan school, once they realize to the end, all possess this great dynamic and great functioning. |
| 如南泉斩猫，归宗斩蛇。皆具活杀自在手段。但有人看到这些公案，往往透不过，心中不免起疑：斩猫杀蛇岂不犯了杀戒？大修行人怎会有此丧生害命的行径？断不是事实，恐怕只是寓言，用以表示杀却心中之贪着、嗔恨、斗殴等妄念而已。 | For example, Nanquan cut a cat in two, and Guizong killed a snake. Both possessed the free means of enlivening and killing. Yet when people encounter such koans, they often cannot penetrate them and naturally raise doubts: does cutting a cat or killing a snake not violate the precept against killing? How could a great practitioner commit acts that destroy life and harm living beings? Surely it was not factual; perhaps it was only an allegory, |

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| | expressing the killing of deluded thoughts in one's own mind—such as greed, anger, and quarrelsome contention. |
| 大约是在一九五六年，有一位胡老大德在上海静安寺为大家开讲《指月录》，讲到这则南泉斩猫公案，就对大家说：“请不要做真实斩猫会，这只是寓言。如庞公云：护生须用杀，杀尽始安君。 | Around 1956, an eminent lay elder surnamed Hu lectured on the Record of Pointing at the Moon at Jing'an Monastery in Shanghai. When he came to this koan of Nanquan cutting the cat, he told the audience, “Please do not understand this as an actual cutting of a cat. It is only an allegory. As Layman Pang said: 'To protect life, one must use killing; only when killing is exhausted can one be at peace.' |
| 乃杀尽自己心中之贪、嗔、痴执着妄习也。”这话亦对，但要看用功人功夫到什么程度，若果功深，到了活杀同时，杀就是活，活就是杀，非但活杀无所区分，而且毫无区分之迹，就不妨是事实了。 | “This means killing the attachments and deluded habits of greed, anger, and ignorance within one's own mind.” This is also correct, but it depends on the level of the practitioner's work. If one's practice is truly profound and one reaches the point where enlivening and killing occur simultaneously, then killing is enlivening and enlivening is killing. Not only is there no distinction between enlivening and killing; there is not even a trace of making such a distinction. In that case, it need not be merely allegorical but may have been an actual event. |
| 当时座下有一位老参，不肯其说，起立云：“这只是你老的证境，可不是王老师的本怀，王老师无此杀活之见，虽斩犹活，不妨实有其事。”胡老不肯，俩下发生争执，正于此相持不下时，不知哪位老参作猫叫一声，众闻囫然惊悟，争执乃息。 | Among those present was an experienced practitioner who would not accept Elder Hu's explanation. Rising to his feet, he said, “That is only your own realization; it was not Teacher Wang's original intent. Teacher Wang had no view of killing and enlivening. Though he cut, it was still enlivening; there is no reason it could not have been an actual event.” Elder Hu would not yield, and the two began to dispute. Just when neither side would give way, some experienced practitioner —no one knew who—gave a cat's cry. Everyone who heard it suddenly awakened, and the dispute ceased. |
| 关于这则斩猫公案，南泉之意原非要斩猫，只要两序有人出来道得一句印心语以发明心地即得。奈无人会此意，道不得救猫之句，南泉一语既出，即随手挥刀杀之。 | As for this koan of cutting the cat, Nanquan's original intention was not to cut the cat. He only wanted someone from either hall to come forward and speak a Mind-Seal phrase that would reveal the mind-ground. Yet no one understood his intention and no one could speak the phrase that would save |

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| | the cat. Once Nanquan had spoken, he immediately drew his blade and killed it. |
| 其时两序或者并非无人，但要进一步看南泉作略，究竟如何？不肯出来道一句以救猫，亦未可知。待后来赵州回，南泉告以往事，赵州脱鞋顶头而出，南泉赞曰：“子若在，即救得猫儿也。” | Perhaps there were capable practitioners in the two halls who wanted to see how Nanquan would carry out his next move and therefore declined to step forward and say a word to save the cat. We cannot know for sure. Later, when Zhaozhou returned, Nanquan told him what had happened. Zhaozhou took off his sandals, placed them on his head, and walked out. Nanquan praised him, saying, “Had you been here, you could have saved the cat.” |
| 兹试将此密意略示于后：解此者，咸谓赵州识得杀猫者是谁，而示以脱鞋顶头上者，亦谁也。其实古人作略，一举一动，一言一行，皆有出处，非只说明顶鞋者是谁也。识得顶鞋者只是悟，要起大机大用才是末后。 | Let us now briefly indicate the hidden meaning. Those who explain this commonly say that Zhaozhou recognized who it was that cut the cat, and that the one who put the sandals on his head was likewise that same one. Yet the actions of the ancients—their every gesture, movement, word, and deed—all had their source; they were not merely explaining who wore sandals on his head. Recognizing who wore the sandals on his head is only awakening. To bring forth great dynamic and great functioning is the final matter. |
| 鞋是穿在脚上的，今以顶头岂非倒行逆施？两序为猫而起争吵，固倒行矣。王老师为此而杀猫，知者固不论，不知者岂不要谤法而坏正法轮，亦逆施也。今顶鞋而出，非但将两序僧众打入其中，即王老师亦一网打尽。 | Shoes are worn on the feet; to place them on one’s head is surely to act upside down and contrary to convention. The two halls quarreled over the cat, and this was indeed upside down. Teacher Wang killed the cat because of this. Those who understood would not comment, but would those who did not understand not slander the Dharma and damage the wheel of true Dharma? That too was contrary to convention. By walking out with the sandals on his head, Zhaozhou not only swept the monastics of both halls into this matter but caught Teacher Wang in the same net as well. |
| 王老师固非弱者，赵州虽出，亦不放过他，说一句大似赞叹语道：子若在即救猫儿。此语好似赞叹，其实用意不善。如绵里藏针捏不得，一捏即刺手。沩山师徒游山次，沩山坐石上，有一飞鸟衔一红果供于石前，仰山云：“吾师威德，飞禽亦知供养。”沩山云：“子亦不得无份。”其中底蕴，诸仁者还识么？ | Teacher Wang was certainly no weakling. Although Zhaozhou came forth, Nanquan still did not let him off. He spoke words that sounded like praise: “Had you been here, you could have saved the cat.” These words seem commendatory, but their intent is not benign. They are like a needle hidden in cotton: one cannot grasp it, for as soon as one grasps it, it pricks the hand. Once, while Guishan |

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| | and Yangshan were walking in the mountains, Guishan sat on a rock. A bird flew over, carrying a red fruit, and offered it before the rock. Yangshan said, “Such is our master’s awe-inspiring virtue that even birds know to make offerings.” Guishan said, “You, too, do not lack a share in it.” Do you good friends recognize what lies within this? |
| 讲到这里，偶忆一则现代公案。 | Speaking of this, I am reminded of a modern koan. |
| 抗战时期，虚云禅师隐居重庆，成都信众拟亲懿范，请南怀瑾的师父袁焕仙去请，袁至重庆与虚老相见，寒暄后乃致问云：“成都禅者有三种不同的看法：一、悟后须真修，二、一悟即休，不须再修，三、修即不修，不修即修。 | During the War of Resistance, Chan Master Xuyun lived in seclusion in Chongqing. Devotees in Chengdu wished to invite him to visit, and they asked Yuan Huanxian, the teacher of Nan Huaijin, to extend the invitation. When Yuan arrived in Chongqing and met Elder Xuyun, after exchanging greetings he asked, “Chan practitioners in Chengdu hold three different views: first, after awakening one must engage in true cultivation; second, once awakened, that is all, and no further cultivation is necessary; third, cultivation is itself non-cultivation, and non-cultivation is itself cultivation.” |
| 请问和尚这三种看法，哪一种最为正确？”此问看来平常，其实是宗下主验宾之问，端将手铐脚镣甩在你面前，看你是否上当，自己去套。虚云是当代作家，不上其当，答云：“天下乌鸦一般黑。”以后二人即顾左右而言他，不再交锋了。 | “May I ask, Master, which of these three views is most correct?” This question appears ordinary, but it was actually a question by which a master tests a guest: it was like throwing handcuffs and shackles before him to see whether he would take the bait and put them on himself. Xuyun was a master of the present age and did not fall for it. He replied, “All crows under heaven are equally black.” After that, the two spoke of other matters and did not cross swords again. |
| 此事由袁老将始末情形致信与成都的贾题韬居士，当时大愚阿阇黎亦隐居成都，看了此信说：“袁老问得好，虚老亦答得妙，但下刃不紧，可惜许。”贾问云：“怎么下刃不紧？”愚公云：“放过袁了也。 | Master Yuan wrote to the lay practitioner Jia Titao in Chengdu, recounting the whole matter from beginning to end. At that time, Acharya Dayu was also living in seclusion in Chengdu. After reading the letter, he said, “Master Yuan asked well, and Master Xu answered wonderfully. But his blade did not cut deeply enough—what a pity!” Jia asked, “How did his blade fail to cut deeply enough?” Master Dayu said, “He let Yuan off.” |

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| ”贾进问云：“怎么答才不放过？”愚公云：“回答他：‘你是哪一种？’”即用其人之枪还刺其人也。由此可见宗师的问答真非寻常，其中大有文章，非同儿戏。 | Jia pressed further, “How should he have answered so as not to let him off?” Master Dayu said, “He should have answered: ‘Which kind are you?’” This was using the man’s own weapon to stab him in return. From this we can see that the questions and answers of Chan masters are truly far from ordinary; there is much at work within them, and they are no child’s play. |
| 又如真净文与佛印等禅师一次茶会，佛印到迟，真净禅师问：“为何来迟？”印云：“为着草鞋在真净肚里过。”真净禅师云：“被我吞了。”印云：“可你吐不出。”真净禅师云：“吐不出，把你屙出。”宗师交锋，不同凡响，全视机用功夫深浅而定进退也。 | Again, at a tea gathering attended by Chan Master Zhenjing, Chan Master Foyin, and others, Foyin arrived late. Chan Master Zhenjing asked, “Why are you late?” Foyin replied, “Because my straw sandals had to pass through Zhenjing’s belly.” Chan Master Zhenjing said, “I swallowed them.” Foyin said, “But you cannot spit them out.” Chan Master Zhenjing said, “If I cannot spit them out, I will shit you out.” When Chan masters cross swords, their exchanges are extraordinary; advance and retreat depend entirely on the depth of their skill in responding to circumstances. |
| 要启发大机大用，先须识得本来面目，否则谈不上大机大用。要识得本来面目，并非难事，因本性不在别处，充满目前。惜人皆不识而错过，都因这一“性”字，皆想到高深玄妙处去。 | To awaken great dynamic and great functioninging, one must first recognize the Original Face; otherwise, there can be no talk of great dynamic and great functioninging. Recognizing the Original Face is not difficult, for intrinsic nature is not elsewhere—it fills what is immediately before us. Yet people do not recognize it and let it slip by, because whenever they hear the word “nature,” they think of something lofty, profound, and mysterious. |
| 哪知道目前能见能闻、能言能行的“这个”即本来人，若离此别寻，则愈寻愈远，愈觅愈不见矣。当二人相对、四目相视，直指这能视的是谁？便可一超直入，毫无难处。 | They do not realize that this very one, able to see and hear, speak and act, is the original person. If one leaves this to seek elsewhere, the more one searches, the farther away it becomes; the more one looks, the less one sees. When two people face one another, their four eyes meeting, directly point out: Who is it that sees? One can then transcend at once and enter directly, with no difficulty at all. |
| 真净禅师有颂云：“人人有个天真佛，妙用纵横总不知，今日分明齐指出，斩蛇举拂更由谁？”这指示，多么直截了当、坦率痛快。 | Chan Master Zhenjing composed this verse: “Everyone possesses a naturally genuine Buddha, yet none knows its wondrous functioning in all directions. Today I clearly point it out equally to all: when slaying a snake or raising the whisk, who else |

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| | is there?" How direct, forthright, and exhilarating this instruction is! |
| 禅师家老婆心切毫无遮拦地将真心举似学人，叫大家不用起什么疑情，毫不吃力地当下悟去，从而开启机用，多么庆快！密宗亦不两样。 | Chan masters, with a grandmother's solicitous care, reveal the true mind to students without the slightest concealment, so that everyone need not generate any sense of doubt, but may awaken immediately without effort and thereby bring forth their dynamic and functioning. How joyful this is! Esoteric Buddhism is no different. |
| 密宗最高深的阿底约嘎心髓所说的法要完全与禅宗一致，亦是直下开示见宗，使学人当下识取灵妙真心，会取法、报、化三身的妙用。 | The essential instructions taught by the Heart Essence of Atiyoga, the most profound teaching of Esoteric Buddhism, are wholly consistent with the Chan school. They likewise directly reveal the school's essential principle, enabling students to recognize the numinous and wondrous true mind at once and to comprehend the wondrous functioning of the dharmakāya, sambhogakāya, and nirmāṇakāya. |
| 大圆满击椎三要说："清净无念了了分明是法身，光明朗照是报身，观一切法相如幻如化，随缘应用，毫无住着是化身。"这和临济祖师所说：一念清净心光即法身佛，一念无分别心光即报身佛，一念无差别心光即化身佛。 | The Three Statements That Strike the Vital Point of Dzogchen (Great Perfection) say: "Pure, thought-free, clear, and distinct is the dharmakāya; bright and lucid illumination is the sambhogakāya; regarding all dharmas and appearances as illusory transformations, responding to conditions in their application without any attachment, is the nirmāṇakāya." This accords with what Patriarch Linji said: the pure light of mind in a single thought is the dharmakāya Buddha; the non-discriminating light of mind in a single thought is the sambhogakāya Buddha; the non-differentiating light of mind in a single thought is the nirmāṇakāya Buddha. |
| 本性圆具三身，不须身外求取。如出一辙，所以有一位大宝法王说："最上乘的密法即是禅，禅是最高深的密法。"确是真实不虚之说。可惜现在的佛子多不理解此理，妄自分别，修禅者视密为外道，修密者执神通而非禅，搞得冰炭不同炉，此皆不通各宗各派真髓之过也。 | Intrinsic nature perfectly embodies the three kāyas; there is no need to seek them outside oneself. They are exactly alike. Thus one Karmapa said, "The highest Esoteric Dharma is Chan, and Chan is the most profound Esoteric Dharma." This is indeed a true and not false statement. Unfortunately, many Buddhists today do not understand this principle and make mistaken distinctions: Chan practitioners regard Esoteric Buddhism as a non-Buddhist path, while Esoteric practitioners cling to spiritual powers and reject Chan. They make them as incompatible |

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| | as ice and charcoal in the same furnace. This all results from failing to understand the true essence of the various schools and traditions. |
| 我们要启大机大用，只要于识得本来后，绵密保护，在事境上精勤锻炼起用，除去所有粘着、疑滞、贪嗔等妄习，运用纯熟，自然融入大机大用之境。千万勿被这“大”字吓倒，想到高深玄妙中去。一切机用，尽在目前，只于临机无滞、无疑即得，一落疑滞即飞去矣。 | If we wish to awaken great dynamic and great functioninging, we need only, after recognizing the Original Face, protect it continuously and closely, diligently temper the mind and put it to use amid affairs and circumstances, and remove all attachments, doubts, hindrances, and deluded habits such as greed and anger. Once this use becomes fully mature, we will naturally enter the realm of great dynamic and great functioninging. Never be intimidated by the word “great” and imagine something lofty, profound, and mysterious. All potential and functioning are right before us: when responding to circumstances, simply be free of hindrance and doubt. The moment doubt or hindrance arises, they fly away. |
| 如百丈野狐公案。当僧问：“大修行人还落因果否？”答他不落因果，原无甚过错，乃自生疑而落狐狸身。可怜生，五百年后犹自不惺惺，幸得百丈慈悲为他释疑道：“不昧因果。”方才将这一疑团放下，释然而化。 | Consider the koan of Baizhang’s wild fox. When a monk asked, “Does a person of great cultivation still fall under cause and effect?” he answered, “He does not fall under cause and effect.” There was originally no serious error in this, but he generated doubt himself and fell into the body of a fox. Poor fellow—five hundred years later, he was still not fully awake. Fortunately, Baizhang compassionately resolved his doubt, saying, “He does not obscure cause and effect.” Only then did he let go of this knot of doubt, become released, and pass away. |
| “不落”、“不昧”，相差一字，意境大有死活天渊之别，但在达人份上确无丝毫分别。 | “Does not fall” and “does not obscure” differ by a single character, yet their implications differ as vastly as life and death, heaven and abyss. From the standpoint of one who has realized the Way, however, there is truly not the slightest distinction. |
| 以佛性天真，一丝不挂，一尘不染，一法不立，因因果果向甚处去着，死即无有，活从何来？其间还容是非、正误否？这野狐能从不昧处悟去固幸甚，如能从不落处悟去，则海阔天空更胜一筹。临化去，还要百丈做亡僧礼火化，更是粘着，而百丈亦俯从其请，亦不免混身落草，落在因果中矣。 | Buddha-nature is naturally genuine, utterly bare, unstained by a single speck of dust, and not establishing a single dharma. Where could causes and effects attach? If there is death, then there is nothing at all; whence could life arise? Is there still room here for right and wrong, or correctness and error? It was most fortunate that this wild fox awakened through “does not obscure,” but had he awakened through “does not fall,” it would have |

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| | been still more vast and untrammeled. Yet, before passing away, he still asked Baizhang to perform funeral rites for a deceased monk and cremate him—this was further attachment. Baizhang, in complying with his request, likewise could not avoid becoming thoroughly entangled, falling into cause and effect. |
| 我们做功夫于识得本来后，只时时注意保护本真而不忘，保到纯熟处，亦不死保不放，而任其自然，极微细的妄念亦看得分明，不随之流转，最后即浑化相忘而起神通妙用，观察群机，如观掌纹，施以相应之妙用如探囊取物，正不必近求远取，着力于斯而惶惶不可终日也。 | After recognizing the Original Face, in our practice we need only remain constantly attentive, protecting the original reality without forgetting it. When this safeguarding becomes fully mature, we do not rigidly guard it without letting go, but allow it to function naturally. Even the most extremely subtle deluded thoughts are then seen clearly, and we do not drift along with them. Finally, everything becomes thoroughly integrated and mutually forgotten, and spiritual powers and wondrous functioning arise. We observe the capacities of all beings as clearly as the lines on our palm and apply fitting wondrous functions as easily as taking something from a bag. There is no need to seek nearby or far away, or to strain over this in anxious unrest all day long. |
| 但此种功夫亦因人而异，有的现身即现前，有的须待脱却这肉壳后方能现前。大家只要安心用功，去其妄习，不企求神通玄妙，将来一定能启发神通，得大机大用，不然者将成道无望矣。 | But this kind of practice varies from person to person. For some, it manifests before them in this very body; for others, it can manifest only after they have cast off this fleshly shell. Everyone need only apply themselves with a peaceful mind, eliminate deluded habits, and not seek spiritual powers or mysterious wonders. In time, they will certainly awaken spiritual powers and attain great dynamic and great functioninging. Otherwise, realization of the Way will be beyond hope. |