目 录 / Table of Contents

序说	*Preface*
第一则　圣谛第一义	*Case One: The First Principle of the Noble Truths*
第二则　赵州至道无难	*Case Two: Zhaozhou—The Great Way Is Not Difficult*
第三则　日面佛月面佛	*Case Three: Sun-Faced Buddha, Moon-Faced Buddha*
第四则　德山挟复问答	*Case Four: Deshan Questions Again with His Staff*
第七十五则　乌臼消得恁么	*Case Seventy-Five: Wūjiù Can Take It Thus*
第七十六则　丹霞问僧具眼	*Case Seventy-Six: Danxia Asks a Monk About Having the Eye*

序说

Preface

今天我开始讲《碧岩录》的公案，这是禅宗的语录，或许有人要问：我们修的是心中心密法，不是禅宗，为什么要讲宗门公案？因为心中心密法是与禅宗同一鼻孔出气的，二者有异曲同工之妙。禅宗之禅，不是禅定的禅。	Today I begin lecturing on the Chan koans in the Blue Cliff Record. This is a record of Chan sayings. Perhaps someone may ask: “We practice the Heart-of-Heart Esoteric Dharma, not the Chan school. Why, then, speak about koans of the Chan tradition?” It is because the Heart-of-Heart Esoteric Dharma and the Chan school spring from the same source; though their approaches differ, they accomplish the same work. The Chan of the Chan school is not the chan of meditative absorption.
禅定分为四禅八定，是渐次法；而禅宗是达摩祖师所传，叫祖师禅，是直指人心、见性成佛的圆顿法门，不是一步步走的渐次法。我们所修的心中心密法，也同样是直接打开本来，彻见本性的。	Meditative absorption is divided into the four dhyānas and eight absorptions; it is a gradual method. The Chan school, however, was transmitted by Patriarch Bodhidharma. It is called Patriarchal Chan, a complete and sudden dharma gate that directly points to the mind and enables one to see one’s nature and attain Buddhahood. It is not a gradual method of proceeding step by step. The Heart-of-Heart Esoteric Dharma that we practice likewise brings a direct breakthrough into one’s original nature and a thorough realization of it.
不是转弯抹角地从观想或观相成就，再破相见性的有相密。所以它是“以禅为体，以密为用”的，是以密法来证禅宗。为什么要这样做呢？因为禅宗只接上根人，中下根人就难以接受。	It is not a form-based esoteric practice that proceeds indirectly, first attaining realization through visualization or contemplation of forms and then breaking through forms to see one’s nature. Thus it is “taking Chan as its essence and Esoteric Buddhism as its function”: it uses Esoteric Dharma to realize Chan. Why is this necessary? Because the Chan school directly guides only those of the highest capacities; those of middling and lesser capacities find it difficult to receive.
最初的禅宗根本没有什么参话头，都是当下直指见性成佛的，不用参一则固定的话头。譬如“念佛是谁？”“父母未生前如何是我本来面目？”“这个拖死尸的是谁？”“如何是诸佛生处？东山水上行。”等等的话头。	In its earliest days, the Chan school had no such thing as investigating a huatou (critical phrase). It directly pointed to the nature here and now, enabling one to see one’s nature and attain Buddhahood; there was no need to investigate a fixed critical phrase. Such fixed phrases include: “Who is reciting the Buddha’s name?” “Before your

	parents were born, what was your Original Face?” “Who is it that drags this corpse about?” and “What is the place from which all Buddhas arise? East Mountain walks upon the water.” These, and so forth, are huatou.
只就来问者语脉上下搭，指他个入处，令他当下自荐就是了。	They simply responded to the questioner’s words in context, pointed out an entryway for that person, and enabled him to recognize it for himself on the spot.
比如学人来参祖师，学人问：“如何是佛？”祖师直指道：“即心是佛！”“清谈对面，非佛而谁？”或者说：“我对你说恐你不信！”学人说：“师父说真话，学人焉敢不信！”师父说：“即汝便是！”提问的学人一听就开悟承当了。	For example, a student came to consult a patriarch and asked, “What is Buddha?” The patriarch directly pointed out, “This very mind is Buddha!” Or he might say, “Speaking face-to-face like this—if this is not Buddha, who is?” Or perhaps, “I fear you would not believe me if I told you.” The student said, “If the master speaks the truth, how would this student dare not believe it?” The master replied, “You yourself are it!” Upon hearing this, the student who had asked the question awakened and accepted it.
更有的师父就问“如何是佛”时，喝他一声名字，等他答应后便直示道：“即此便是，余无他物！”问者即于言下悟去。请看，这是多么便捷痛快！早期的禅宗都是这样直指见性成佛的。	Still other masters, when asked, “What is Buddha?” would call out the questioner’s name. Once he answered, the master would directly show him: “This very thing is it; there is nothing else!” The questioner would awaken at those words. See how swift and direct this is! Early Chan was all like this: directly pointing to the nature and enabling Buddhahood.
又比如六祖得衣钵离开黄梅之后，有很多人要追赶抢夺。有一个叫惠明的，未出家前是个将军，有武功，跑得比别人快，他第一个追上六祖。	Again, after the Sixth Patriarch received the robe and bowl and left Huangmei, many people pursued him in order to seize them. One of them was named Huiming. Before leaving home, he had been a general; skilled in martial arts, he ran faster than the others and was the first to catch up with the Sixth Patriarch.
这时六祖想：“我这衣钵是表法信的——就是表示得了心法的物证，哪可用武力抢呢？”于是六祖把衣钵摆在大石上，自己隐在草莽中，看你怎么处理。	At that point, the Sixth Patriarch thought: “This robe and bowl are tokens of the Dharma—material proof indicating that one has received the mind Dharma. How could they be seized by force?” He therefore placed the robe and bowl on a large rock and hid himself in the grass, to see how Huiming would deal with them.

惠明追到，见衣钵放在石上，心想：“这下衣钵随手可得，祖师的宝座归我们了。”哪知用手一拿，却拿不动。为什么拿不动呢？关于这点众说纷纭。有人说，衣钵是传法的信物，惠明没有得法，护法神不许，所以拿不动。	When Huiming arrived and saw the robe and bowl on the rock, he thought, “Now they can be taken with a simple reach; the patriarchal seat will be ours.” Yet when he tried to lift them, he could not move them. Why could he not move them? There are many different accounts. Some say that the robe and bowl were tokens of Dharma transmission. Since Huiming had not received the Dharma, the Dharma-protecting spirits did not permit him to take them.
又有人说，不是这样，惠明也知道衣钵是传法的，不能用武力抢，自己还没有得法，纵然用武力抢来了，不过虚有其表，而且是恶行，内心有愧，就再也拿不动了。说法虽有不同，但归根结底“法信”是不可用武力抢夺的。	Others say that this was not the case. Huiming himself knew that the robe and bowl signified Dharma transmission and could not be seized by force. Since he had not yet received the Dharma, even if he had taken them by force, he would have possessed only their outward appearance; moreover, it would have been an evil act. Ashamed in his heart, he was no longer able to lift them. Although the explanations differ, the fundamental point is that a token of the Dharma cannot be seized by force.
所以惠明悔悟说：“我为法来，不为衣来。”于是六祖大师出来对惠明说：你为法来，我为你说法：不思善、不思恶——就是你好的也不想、坏的也不想。	Huiming therefore repented and said, “I have come for the Dharma, not for the robe.” The Sixth Patriarch then emerged and said to him, “You have come for the Dharma; I shall explain the Dharma to you: do not think of good, and do not think of evil—that is, do not think of what is good, nor of what is bad.”
我们的思想都不过在善、恶、美、丑这二方面转，离开这二方面妄念就不行了。所以六祖说：你好的既不想，坏的也不要想。就是叫他不要动念头。	All our thoughts turn only around these two sides: good and evil, beauty and ugliness. Once we leave these two sides, deluded thoughts can no longer proceed. Therefore the Sixth Patriarch said: do not think of what is good, and do not think of what is bad. In other words, he told him not to stir a thought.
这样，惠明良久——心念一动也不动了——正在这个关键时刻，六祖指示他道：“正与么时，那个是明上座本来面目！”换句话说就是在这一念不生时，那了了分明的灵知是什么？不是你本来面目又是什么？这一点，大家当下可试验。	Thus Huiming remained for a long while—without a single movement of thought. At this critical moment, the Sixth Patriarch instructed him: “At just such a time, what is Senior Monk Ming’s Original Face?” Put differently, when not a single thought arises, what is that clear and distinct spiritual knowing? If it is not your Original Face, what else

	could it be? Everyone may test this for themselves here and now.
一念不生时，就是前念已断，后念未起时，是不是像木头石头一样没知觉？显然不是。一念不生时，心是了了分明的。比如大家在这房间里面，一念不生，心无所住，样样东西都在各人视线之内，清清楚楚如镜照物，了无分别。	When not a single thought arises—when the preceding thought has ceased and the following thought has not yet arisen—are we unconscious like wood or stone? Clearly not. When not a single thought arises, the mind is clear and distinct. For example, when everyone in this room has no thought arising and the mind abides nowhere, every object lies within each person's field of vision, perfectly clear, like a mirror reflecting things, without the least discrimination.
假如心有所住呢？这是什么？是伞啊！更进而想是尼龙伞还是自动伞？心念一起，有所住着，只见此物，别的东西就不见了。	But suppose the mind abides somewhere: "What is this? It is an umbrella! And further, is it a nylon umbrella or an automatic umbrella?" Once a thought arises and the mind becomes attached, one sees only this object and no longer sees the other things.
当心无所住，空空荡荡，一切都看见，而一切又似乎没看见的时候，这像镜子一样朗照无住的是谁？用功人就在这关键时刻，回光一鉴，猛着精彩，就豁开正眼了。	When the mind abides nowhere and is open and empty, when one sees everything and yet seems not to see anything, who is it that illumines clearly and without abiding, like a mirror? At this critical moment, the practitioner turns the light inward for a single look and exerts himself with full vigor; then the true eye suddenly opens.
所以六祖指示惠明：你在一念不生，而了了分明时那朗照无住的是谁？这就等于告诉他，那了无分别的神光就是你本来面目啊！因为此时除此之外，无有别物，所以惠明当下悟去。禅宗就这样直截了当。在各大宗派中，禅宗独称宗下，以其快捷简便非余宗所能企及。	Therefore the Sixth Patriarch instructed Huiming: when not a single thought arises and yet there is clear, distinct knowing, who is it that illumines clearly and without abiding? This was equivalent to telling him that the undifferentiating spiritual radiance was his Original Face. At that time there was nothing else besides this, and so Huiming awakened immediately. Chan is so direct and straightforward. Among all the major schools, Chan alone is called the school of the lineage, for its swiftness and simplicity cannot be matched by the other schools.
但是后来人因各人的知见不同，对六祖大师指示“那个是明上座的本来面目”的“那个”二字就仁者见仁，智者见智，生出不同的见解。	Later generations, however, held differing views. Concerning the two characters "that one" in the Sixth Patriarch's instruction, "What is Senior Monk Ming's Original Face?" some saw it one way and some another, and various interpretations arose.

有的说“那个”是问话，是问惠明，当一念不生时哪一个是你本来面目，相当英文的“what”；有的说“那个”是直指，是直接指示惠明，那个一念不生时的神光，就是你本来面目，相当英文的“that”。	Some say that “that one” is a question, asking Huiming which one is your Original Face when not a single thought arises—equivalent to the English “what.” Others say that “that one” is a direct pointing: it directly indicates to Huiming that the spiritual radiance present when not a single thought arises is your Original Face—equivalent to the English “that.”
在禅宗里有很多人为这两个字打“笔墨官司”，各说各有理，互不相让。其实不用打官司。	In the Chan school, many people have engaged in literary disputes over these two characters. Each claims to be right and refuses to yield. In fact, there is no need for such disputes.
如果在六祖直接指示下，你即豁开正眼明白这一念不生而又了了分明的就是我本来面目，因为这时除了我本性外别无他物！自肯承当，不再生疑，就是直指了。	If, under the Sixth Patriarch’s direct instruction, you immediately open the true eye and understand that this state in which not a single thought arises, yet there is clear and distinct knowing, is your Original Face—because at that moment there is nothing besides your own intrinsic nature—then, accepting it yourself without further doubt, this is direct pointing.
反过来，你不知道，糊里糊涂地问：“咳，这一念不生的是哪一个啊？”更或在这里猜疑这个本来面目总该有一个面目啊！这一念不生时，虽了了分明，但是没东西呀，这如何是呢？总得有玄妙奇特才对呀，不是说法性身是功德	Conversely, if you do not know and ask in confusion, “Ah, which one is it that does not give rise to a single thought?” Or you may speculate that this Original Face must have some sort of appearance: when not a single thought arises, there is indeed clear and distinct knowing, but there is no thing there—how can this be it? Surely there must be something mysterious and extraordinary. Is it not said that the Dharma-nature body possesses immeasurable merit and virtue,
无量、妙用无边、神通广大么？我现在怎么一点神通也没有啊？这恐怕不是吧？那么“哪一个是我本来面目呢？”这么一来就变成问话了。	boundless wondrous functioning, and vast spiritual powers? Why do I now have no spiritual powers at all? Perhaps this is not it. Then, ‘Which one is my Original Face?’ In this way, it becomes a question.
其实，我们的佛性，是神妙无比、具足万能、功德无量的。但是你现在刚刚见到本性的时候，不过是等于刚刚离开娘胎落地的婴儿。	In truth, our Buddha-nature is supremely wondrous, fully endowed with all capacities, and possesses immeasurable merit and virtue. Yet when you have only just seen your intrinsic nature, you are like an infant who has just left the womb and entered the world.
这时他能起作用吗？能吃饭穿衣吗？能做事吗？显然一样都不能！所以刚见性的人只不过是素法身，没有玄妙	Can such an infant function? Can it eat and dress itself? Can it do things? Clearly, it can do none of

奇特，要等待婴儿长大——就是要经过一段韬光养晦、保护长养的时间，把旧时习气都消光，长成大人之后，才能起妙用，才能显发神通。所以修道要知先后，不是一悟便休的。最初要认识它，继而保任它，而后方能渐渐圆满成就。	these. Thus, one who has only just seen one's nature possesses merely the bare dharmakāya (Dharma body), without anything mysterious or extraordinary. One must wait for the infant to grow up—that is, one must pass through a period of concealing one's light, nurturing oneself, safeguarding, and fostering growth. After all one's old habitual tendencies have been eliminated and one has grown into an adult, wondrous functioning can arise and spiritual powers can manifest. Therefore, in cultivating the Way, one must know the proper sequence; one awakening does not mean that all is finished. First one must recognize it, then safeguard and sustain it; only afterward can one gradually attain complete fulfillment.
我们现在讲这本《碧岩录》，目的就是要修心中心法的人先行打开本来，于见到自性后，要进一步保护它，使其长养壮大，不能够得少为足。不要认为：我已经打开了，见道了就好了。	Our purpose in lecturing on the Blue Cliff Record is to enable those who practice the Heart-of-Heart Dharma first to break through to their original nature. After seeing their intrinsic nature, they must further safeguard it and allow it to grow strong. They must not be satisfied with a little. Do not think, "I have already had a breakthrough and seen the Way, so that is enough."
那还差得很远，只不过才到法身边，自救不了，还要由见道位，经修道位，到证道位，历过这三个阶段；才能圆满成就。比如曹洞宗，它讲五位君臣，也讲这三个阶段。	There is still a very long way to go. One has only just reached the threshold of the dharmakāya and cannot yet save oneself. One must proceed from the stage of seeing the Way, through the stage of cultivating the Way, to the stage of realizing the Way, passing through these three stages before attaining complete fulfillment. For example, the Caodong school teaches the Five Ranks of Lord and Minister, and it too speaks of these three stages.
临济宗讲三玄三要，也是讲这三个阶段；乃至沩仰宗，讲九十六个圆相，也不离这三个阶段。因为没有天生释迦——试看释迦佛的历史，他也是多生历劫修行成道而不是一悟即成的。因而我们见道之后，于肯定不疑之外，还要绵密保护，使它长养壮大，不能一悟便休。所以讲《碧岩录》是藉鉴古人用功的方法和经历，敦促大家进一步用功。	The Linji school teaches the Three Mysteries and Three Essentials, likewise referring to these three stages. Even the Guiyang school, with its ninety-six circular symbols, does not go beyond these three stages. For there has never been a naturally born Śākyamuni. Look at the history of Śākyamuni Buddha: he too cultivated the Way over many lives and countless kalpas before realizing the Way; he did not attain completion in a single awakening. Therefore, after seeing the Way, in addition to being certain and free of doubt, we must safeguard it continuously and closely, allowing it to grow

	strong. We cannot stop with a single awakening. Thus, the purpose of lecturing on the Blue Cliff Record is to draw on the methods and experiences of the ancients in their practice and urge everyone to continue applying themselves.
为什么叫《碧岩录》呢？宋代有一位圆悟勤禅师，是禅宗的大手笔宗师，住在宜州（今湖南）的夹山上，山上有一块方丈大小的石头，叫碧岩石，他的丈室就以碧岩为名。夏季给学生讲禅宗公案，策励学人用功精进，学生记录下来，结集成书就叫《碧岩录》。	Why is it called the Blue Cliff Record? During the Song dynasty, there was Chan Master Yuanwu Keqin, a great master and eminent writer of the Chan school. He lived on Jia Mountain in Yizhou, now Hunan. On the mountain was a rock about the size of an abbot's chamber, called Blue Cliff Rock, and his own quarters were accordingly named Blue Cliff. In summer, he lectured to his students on Chan koans, encouraging them to practice diligently. The students recorded these lectures, and when they were compiled into a book, it was called the Blue Cliff Record.
圆悟勤禅师是根据雪窦祖师的一百则公案《颂古》讲的。	Chan Master Yuanwu Keqin lectured on the basis of Master Xuedou's one hundred koans in Verses on the Ancients.
《颂古》是颂古人悟道的因缘、证悟的境界和问答言句中的幽微奥义，并于公案中结角淆讹处，在节骨眼上点示学人；更或别出手眼，从另一角度颂自己的心得，补前人的不足。	Verses on the Ancients praises the causes and conditions through which the ancients awakened to the Way, the states of their realization, and the subtle and profound meanings in their questions, answers, and sayings. At the knots, confusions, and errors in the koans, it points out the crucial places for students; moreover, it sometimes reveals a different skillful perspective, praising its own realizations from another angle and supplementing what the earlier masters left incomplete.
公案乃从上佛祖之垂示，宗门正令，以判迷悟邪正者，有如公府之案牍律令（即今法院据以判案之法律），拿来以判是非曲直，至尊至严而不可犯。本来至理绝言，惟对迷者，事不获已，才假言说以显道。	A koan is an authoritative instruction handed down by the Buddhas and patriarchs of old, the orthodox command of the Chan school, by which delusion and awakening, heterodoxy and orthodoxy, are discerned. It is like the case files and legal ordinances of a public court—that is, the laws by which courts today decide cases—used to judge right and wrong, and is supremely venerable, stringent, and inviolable. Originally, ultimate principle transcends speech; only because people are deluded is it necessary to borrow words in order to reveal the Way.

复次，诸祖问答机缘，也只为判断迷悟生死。后人乃将这些垂示机缘唤作公案，用以对照自己的功夫。	Moreover, the encounters of questions and answers between the patriarchs served only to determine delusion or awakening, birth and death. Later generations called these instructions and encounter dialogues koans, using them to compare with their own practice.
像照镜子一样，看看自己的修证功夫是不是相当？是不是和古人一致？功夫如有出入，即从中吸取养分以修证；未臻究竟者，经印证后，藉以开发般若，上上升进。	It is like looking in a mirror to see whether one's cultivation and realization are adequate, and whether they accord with those of the ancients. If there is any discrepancy in one's practice, one draws nourishment from them for cultivation and realization; those who have not yet reached the ultimate are enabled, through verification, to unfold prajñā and advance ever higher.
雪窦禅师把从上诸祖悟道因缘的一百则公案拿来歌颂一番，像我们作诗歌一样，把这些公案里面的结角淆讹与玄奥之处宣示出来，俾后人容易从中吸取养分豁开正眼，亲证本来。	Chan Master Xuedou took one hundred koans concerning the circumstances in which the patriarchs of old awakened to the Way and composed verses in praise of them. Like our writing poetry, he brought out the knots, confusions, and profound subtleties within these koans, so that later generations could more readily draw nourishment from them, open the true eye, and directly realize their original nature.
但是颂出来后，意义仍很深奥，很幽隐，一般人还不容易懂。所以圆悟勤禅师再来烘云托月，旁敲侧击地评唱一番。	Yet after they had been set forth in verse, their meaning remained very profound and obscure, not easily understood by ordinary people. Therefore Chan Master Yuanwu Keqin further illuminated them indirectly, offering comments and appreciations from various angles.
他分三个层次来阐述：前面是垂示，就是在每一个公案之前他要讲一些与这公案有关的要紧话；其次把公案举出来，加以评论分析一下，把深奥之处分疏宣唱出来；最后再就雪窦禅师的颂古进行评唱一番。让后人明白无误地深切了解其中奥义，藉以不懈用功，深入堂奥。所以古来称为宗门第一书。	He expounded them on three levels. First comes the introductory instruction: before each koan, he says certain important words relevant to it. Next, he presents the koan and comments on and analyzes it, distinguishing and expounding its profound points. Finally, he comments on and appreciates Chan Master Xuedou's verses on the ancient cases. This enables later generations to understand their profound meaning deeply and without error, and thereby practice tirelessly and penetrate their inner mysteries. For this reason, it has traditionally been called the foremost book of the Chan school.

今天我给大家讲这本《碧岩录》，帮助大家用功，藉禅宗的开示，助心密同仁直证心源。心中心密法是无相密，是直下见性的，它不和黄教、红教的有相密相同，而和禅宗倒有异曲同工之妙，所以人皆称为禅密。	Today I will explain this Blue Cliff Record to help you in your practice, using the Chan school's teachings to assist fellow practitioners of heart esotericism in directly realizing the source of mind. The Heart-of-Heart Dharma is formless esoteric practice and directly reveals one's true nature. It differs from the form-based esoteric practices of the Yellow and Red traditions, yet shares a marvelous affinity with the Chan school; thus people call it Chan-Esoteric Buddhism.
有相密先要住相修习，等相修成功后，再把相化空，才能见性，比我们多跨了一道门槛。所以无相密不和有相密共。我们心密的修法虽和禅宗有些不同，但它讲的佛法大意与所证境界完全和禅宗一模一样。	In form-based esoteric practice, one must first abide in forms and cultivate them. Only after the forms have been successfully cultivated can they be dissolved into emptiness, allowing one to see one's true nature; this means crossing one additional threshold beyond ours. Thus formless esoteric practice is not the same as form-based esoteric practice. Although our Mind-Seal practice differs somewhat from Chan, the essential meaning of the Buddhadharma that it teaches and the state it realizes are exactly the same as those of Chan.
修到最后，咒也不要念，观也不要观，什么也不要做，就是这么宽宽坦坦、现现成成，一种平怀，泯然自尽，寒来穿衣、饥来吃饭而已。这功夫既平常而又很深。	When practice reaches its end, there is no need to recite mantras, no need to visualize, and nothing at all to do. One simply remains so open and level, so immediately complete: with an even mind, all traces quietly vanish. When cold, put on clothes; when hungry, eat. This practice is both ordinary and very profound.
有人要问：“穿衣吃饭就是，谁不会穿衣？谁不会吃饭？那么人人是佛吗？”我不禁向他笑道：不仅人人都是佛，一切众生都具如来智慧德相，只可惜大家不知道、不认识，只在声、色里打滚。	Someone may ask, “Putting on clothes and eating are all there is? Who cannot put on clothes? Who cannot eat? Does that mean everyone is a Buddha?” I cannot help smiling and replying: Not only is everyone a Buddha; all sentient beings possess the Tathāgata's wisdom and virtuous attributes. It is only regrettable that people do not know or recognize this, but merely roll about amid sounds and forms.
穿衣时，不好好穿衣，在那里挑、拣，什么式样好，什么料子好，什么是新潮，什么是过时；吃饭呢？也不好好吃饭，也在这里挑精拣肥，什么菜好吃，什么菜不好吃。吃荤的还嫌死的不鲜，活的才鲜，就是这么造业受报。	When putting on clothes, they do not simply put on clothes, but fuss and choose: which style is good, which fabric is good, what is fashionable, and what is out of date. When eating, they likewise do not simply eat, but choose the finest and richest foods: which dishes taste good and which do not. Those

	who eat meat even complain that dead animals are not fresh enough and that only live ones are fresh. In this way, they create karma and undergo its retribution.
将一尊大好的天真佛，埋葬在六道轮回里，岂不可惜！假如我们心空无住，有粥吃粥，有饭吃饭，任运随缘，无拘无束，既不住空，也不著有，那就证入无为大道了。所以庞居士的女儿庞灵照说：“饥来吃饭困来眠。	They bury the splendid, naturally genuine Buddha within the cycle of rebirth in the six realms. Is that not regrettable? If our minds are empty and non-abiding—if we eat porridge when there is porridge and rice when there is rice, allow things to unfold in accordance with conditions, remain free and unrestrained, abide neither in emptiness nor in existence—then we realize the great Way of non-contrivance. Therefore Pang Lingzhao, the daughter of Layman Pang, said: “When hungry, eat; when tired, sleep.”
”这是真正到家人语。在这之前，她父母各颂了一首偈子。庞居士先颂说：“难、难、难，十担麻油树上摊。”意思说，学佛修道很难很难，就像将麻油往树上摊，摊得上去吗？才摊上去油就流下来了。	These are the words of one who has truly arrived home. Before this, her parents had each composed a verse. Layman Pang first said: “Hard, hard, hard—spreading ten loads of sesame oil over a tree.” This means that studying Buddhism and cultivating the Way are exceedingly difficult, like trying to spread sesame oil over a tree. Can one spread it on? As soon as it is spread on, the oil runs down.
为什么难呢？因为修道人历劫多生着相惯了，碰到什么东西，他的心就粘上去了，碰到好的境界他就哈哈大笑，碰到逆的境界，他就很忧烦苦恼。	Why is it difficult? Because practitioners have become habituated, throughout innumerable kalpas and lives, to clinging to appearances. Whenever they encounter something, their minds stick to it. When they meet favorable circumstances, they laugh with delight; when they meet adverse circumstances, they are deeply troubled and distressed.
其实境界都是假的，都是莫须有，都是空的，世人都不知道，认为是真实的，追求执着不放。犹如穿着棉絮在荆棘林中走路一样，东一碰扎上去了，西一碰也扎上去了。	In truth, all circumstances are false, without any real basis, and empty. Worldly people do not know this, but take them to be real and pursue them, clinging without letting go. It is like walking through a thicket of thorns while wrapped in cotton wadding: touch something to the east and it sticks; touch something to the west and it sticks as well.

所以说学道是“难、难、难”，难得很啊！其实难吗？不难，为什么？因为我们本来是佛，不是把凡夫变成佛。你只要不迷于假的外境，心常凛觉，意常无守，你就成佛了！所以六祖说：“前念迷是凡夫，后念觉就是佛。	Therefore it is said that learning the Way is “hard, hard, hard”—extremely hard indeed. But is it truly hard? No. Why? Because we are originally Buddhas; it is not a matter of turning ordinary beings into Buddhas. So long as you are not deluded by false external circumstances, your mind constantly clear and alert, and your intent never fixed on anything, you become a Buddha. Thus the Sixth Patriarch said: “The preceding thought, deluded, is an ordinary being; the succeeding thought, awakened, is a Buddha.”
”很快，很快！故此庞婆说：“易、易、易，百草头上西来意！”意思说学佛修道没有难处，容易得很。“百草”表示一切事物，在一切事物的“头上”，意思即离开一切事物。	It happens very quickly. Therefore Old Lady Pang said: “Easy, easy, easy—the meaning of the Western coming is atop every blade of grass!” This means that studying Buddhism and cultivating the Way involve no difficulty at all; they are exceedingly easy. “Every blade of grass” represents all things, and “atop” all things means being free from all things.
即物而离物时还有什么东西呢？心空无住是西来大意啊！也就是《金刚经》所说：“若见诸相非相，即见如来。	When one is within things yet free from things, what remains? The empty, non-abiding mind is the fundamental meaning of the Western coming. This is also what the Diamond Sūtra says: “If one sees all appearances as non-appearances, one sees the Tathāgata.”
”你们不要着在相上，离开相见，事事物物就是大道，有什么难的？所以我们学佛成道不难，不要怕，因为我们本来是佛！只要你放下，不着相，这了了分明的一念清净灵光不是佛是什么？所以这佛性不在别处，就在诸位面前放光啊！但是，庞居士与庞婆两个人一个说难，一个说易，还有所住，未曾究竟。	Do not cling to appearances. See apart from appearances, and every affair and every thing is the great Way. What difficulty is there? Therefore, for us to study Buddhism and realize the Way is not difficult. Do not be afraid, for we are originally Buddhas. So long as you let go and do not cling to appearances, what else is this clear and distinct single thought of pure spiritual radiance but Buddha? Thus Buddha-nature is not elsewhere; it is shining before all of you. Yet Layman Pang and Old Lady Pang, one saying “difficult” and the other “easy,” both still had something in which they abided and had not reached the ultimate.
因为我们的真智是一法不立，一丝不挂的。说难不对，说易也不对。所以他们的女儿庞灵照说：“也不难，也不易，饥来吃饭困来眠！”就是扫去这难易之迹，归于无住。你肚子饿了吃饭，困来睡觉就是了。	For our true wisdom does not establish a single dharma and is utterly bare. To say it is difficult is wrong, and to say it is easy is also wrong. Therefore their daughter Pang Lingzhao said: “Neither difficult nor easy—when hungry, eat; when tired, sleep!”

	This sweeps away the traces of difficult and easy and returns to non-abiding. When you are hungry, eat; when tired, sleep. That is all.
放任自在，安然受用，才是天真佛啊！有的人说成道了，就可以不吃饭不睡觉了，如果你还吃饭睡觉，大概你还没成道。其实错误了。	To let go freely, at ease, and peacefully enjoy what comes is to be the naturally genuine Buddha. Some people say that once one has realized the Way, one need no longer eat or sleep; if one still eats and sleeps, perhaps one has not yet realized the Way. This is mistaken.
只要我们吃饭时不作吃饭想——终日吃饭没有咬着一粒米；睡觉时不作睡觉想，尽管睡得呼呼响，还是了了分明，不是幻梦颠倒就是了。这事只有自己知道，所以说“如人饮水，冷暖自知”，“有道无道，自己知道”。	So long as, when eating, we do not conceive of ourselves as eating—eating all day without biting down on a single grain of rice—and, when sleeping, do not conceive of ourselves as sleeping, then even if we sleep with a loud snore, we remain clear and distinctly aware, rather than being confused by delusive dreams. Only one oneself knows this. Hence it is said, “Like a person drinking water, one knows for oneself whether it is cold or warm,” and “Whether one has realized the Way or not, one knows for oneself.”
而不是常坐不睡才成道。六祖说得很好：“生来坐不卧，死时卧不坐。”你生的时候坐着不睡，你死的时候就倒在那里不能坐了。	It is not by constantly sitting without sleeping that one realizes the Way. The Sixth Patriarch put it well: “While alive, one sits and does not lie down; when dead, one lies down and cannot sit.” When you are alive, you sit and do not sleep; when you die, you fall there and cannot sit.
“一具臭骨头，何为立功过？”一具臭皮囊有什么功，有什么过呢？假如立功过的话，功过在心而不在身。泯绝功过，处处自在才是佛，处处拘谨了，着相了，那你自讨苦吃，不是佛！所以成佛要成活佛，要能起妙用，得真实受用。不是坐在那里动也不动就能成道的，坐在黑山背后是不能成道的。	“What merit or fault can there be in a stinking skeleton?” What merit or fault belongs to this foul skin bag? If merit and fault are to be established, they lie in the mind, not in the body. When merit and fault have both fallen away, one is at ease everywhere; that is Buddha. But if one is constrained everywhere and clings to appearances, one merely invites one’s own suffering and is not Buddha. Thus to become a Buddha is to become a living Buddha, capable of wondrous functioning and of receiving genuine benefit. One cannot realize the Way merely by sitting there without moving; sitting behind a dark mountain cannot bring realization of the Way.
我今天讲这些公案就是帮助大家，用古人的用功过程和悟道因缘来对照一下，反证自己的功力，从中找出差距，吸取经验教训，用以提高自己，由法身边而向上，	My purpose in explaining these koans today is to help you use the ancients’ processes of practice and circumstances of awakening to the Way as a

进而圆证菩提。所以对我们帮助很大。现在我来讲第一则公案，题目叫《圣谛第一义》。	comparison, thereby verifying your own strength in practice. From them, identify your gaps, draw on their experience and lessons, and use them to improve yourselves, advancing from the side of the dharmakāya toward complete realization of bodhi. They are therefore of great help to us. Now I will explain the first koan, entitled “The First Principle of the Noble Truths.”

第一则　圣谛第一义

Case One: The First Principle of the Noble Truths

佛教中有“真谛”、“俗谛”的义理，“谛”就是真理的意思。真谛明空，俗谛明有，真俗不二是圣谛第一义。这是教家穷玄极妙处。教家在精研教理时，把教分为五类。一是小乘，二是大乘。	In Buddhism, there are the principles of “ultimate truth” and “conventional truth.” Truth means reality. Ultimate truth elucidates emptiness, while conventional truth elucidates existence; the nonduality of ultimate and conventional truth is the supreme truth of the First Principle. This is the most profound and subtle point of the doctrinal schools. In their meticulous study of doctrine, these schools divide the teachings into five categories: first, the Hīnayāna; second, the Mahāyāna.
大乘又分始、终、顿、圆四教，合共五教。	The Mahāyāna is further divided into the Beginning, Final, Sudden, and Perfect teachings, making five teachings altogether.
小乘为有义，有法可修，有道可成，有涅　可证；大乘始教，从有入空，为大乘渐次教之开始，明一切皆空，但未显一切众生悉具佛性之义；大乘终教为渐次教之终了，说真如缘起之理，倡一切皆成佛者，明非空非有之义；大乘	The Hīnayāna expounds existence: there are dharmas to cultivate, a path to attain, and nirvāṇa to realize. The Beginning Teaching of the Mahāyāna proceeds from existence into emptiness; it is the beginning of the gradual teachings of the Mahāyāna, explaining that all is empty, but not yet revealing that all sentient beings fully possess Buddha-nature. The Final Teaching of the Mahāyāna is the completion of the gradual teachings. It expounds the principle of suchness (tathatā) arising through conditions and advocates that all can become Buddhas, elucidating the meaning of neither emptiness nor existence. The Mahāyāna
顿教，以顿彻理性，当下明心为教，乃即空即有义；大乘圆教俱赅一切，圆融具德，乃非空而非有，非有而非空义，即“说有之时，纤毫不立，说空之时，周遍法	Sudden Teaching takes sudden penetration of principle and immediate realization of the mind as its teaching; this is the meaning of both emptiness

界”也。教家持论教义，先讲真谛、俗谛，就是先明空、有之义。	and existence. The Perfect Teaching of the Mahāyāna encompasses all things and perfectly integrates all virtues. It is neither emptiness nor existence, neither existence nor emptiness: “When speaking of existence, not even the finest hair is established; when speaking of emptiness, it pervades the entire dharma realm.” When doctrinal teachers discuss teachings and doctrines, they first explain ultimate truth and conventional truth—that is, the meaning of emptiness and existence.
最后才讲第一义谛，那是最高的——空亦不可得，有亦不可得，非空非有，即空即有的上乘义理。因此是教家最高原则。这是公案中梁武帝问达摩大师的问话，集结者就拿它作为本公案的题目。	Only at the end do they discuss the truth of the First Principle, the highest teaching: emptiness, too, is unobtainable; existence, too, is unobtainable; it is neither emptiness nor existence, and yet both emptiness and existence. Therefore, this is the highest principle of the doctrinal schools. This was the question Emperor Wu of Liang asked Master Bodhidharma in this koan, and the compiler used it as this koan’s title.
达摩祖师到中国来，第一个就是去看梁武帝。	When Patriarch Bodhidharma came to China, the first person he went to see was Emperor Wu of Liang.
梁武帝是我们中国信佛的第一个皇帝，他是萧何的第二十五世孙（萧何是汉高祖刘邦的丞相），名字叫萧衍，他度很多人出家为僧，建塔、造寺、塑像装金，自己还披袈裟上座讲《放光般若经》，人称佛心天子。	Emperor Wu of Liang was China’s first emperor to believe in Buddhism. He was Xiao He’s twenty-fifth-generation descendant—Xiao He having been prime minister to Liu Bang, the founding emperor of the Han dynasty—and his name was Xiao Yan. He ordained many people as monastics, built stupas and temples, and commissioned images covered with gold. He himself donned the kāṣāya, ascended the seat, and lectured on the Scripture of the Radiance of Prajñā. People called him the Emperor of the Buddha Heart.
所以达摩第一个去看他。但梁武帝不是上上根器的人，而禅宗只接上上根人，中下根人就难以接受，因为它全凭自己极强的智慧打开本性，根器较差就难于语下开悟。	Thus Bodhidharma first went to see him. But Emperor Wu was not a person of the very highest capacity, whereas the Chan school accepts only those of the highest capacity. Those of middling or lesser capacity find it difficult to accept, for Chan relies wholly on one’s own exceptionally strong wisdom to open one’s intrinsic nature. Those of lesser capacity find it difficult to awaken upon hearing a single utterance.

帝问：如何是圣谛第一义？摩曰：廓然无圣！	The emperor asked, “What is the supreme truth of the First Principle?” Bodhidharma said, “Vast emptiness—nothing holy!”
梁武帝一见达摩，就把这教下最玄妙的极则问题提出来问：圣谛第一义是怎么一回事？考考达摩，看看这位圣僧答得对不对。哪知这天下衲僧跳不出凡、圣、真、俗的圈缋，到大宗师手里，轻轻一捏，便粉碎无余。	As soon as Emperor Wu met Bodhidharma, he raised this most subtle and ultimate question of the doctrinal teachings: What is the supreme truth of the First Principle? He wished to test Bodhidharma and see whether this holy monk would answer correctly. Little did he know that the monks of the world could not escape the confines of ordinary and holy, ultimate and conventional. Yet in the hands of a great master, with a gentle squeeze, all of it is shattered without remainder.
达摩应声答道：“廓然无圣！”我们如在这句话下荐得，便归家稳坐，饥来吃饭，倦来打眠，自在受用，不用在这里分是分非，说长道短了。其或未然，请听葛藤。	Bodhidharma immediately replied, “Vast emptiness—nothing holy!” If we can apprehend this statement, we may return home and sit securely: eat when hungry, sleep when tired, and freely enjoy its use, without having to distinguish right from wrong or discuss this and that. But if this is not yet so, please listen to these entangling words.
“廓然”，乃像虚空一样辽阔，广大无边，清虚灵明，不动不摇也。这是暗示我们的心性犹如虚空一样，辽阔虚明，清空廓彻。“无圣”，这里面既像虚空一样的灵明廓彻，一样也没有，当然没有圣，也没有凡了。	“Vast” means being like empty space: broad and boundless, clear, empty, numinously aware, unmoving and unshaken. This hints that our mind-nature is like empty space—vast, empty, lucid, and thoroughly open. “Nothing holy” means that within this numinous clarity and openness, like empty space, there is not a single thing. Naturally, there is neither holy nor ordinary.
但须注意，虽然一切没有，这知道没有的是谁？达摩大师把这无法形容、比拟的妙明真心巧妙地和盘托出给梁武帝看。可惜俏媚眼做给瞎子看。武帝只知持论教义，说凡道圣而不明心性。	But pay close attention: although there is nothing at all, who is it that knows there is nothing? Master Bodhidharma skillfully laid this wondrously luminous true mind—beyond description or comparison—completely before Emperor Wu. Alas, it was like making alluring eyes at a blind man. The emperor knew only how to discuss doctrine, speaking of the ordinary and the holy, without understanding mind-nature.
不知道这说无的是谁？道有的又是谁？而当面错过。禅师家犹如善舞太阿剑的能手，轻轻一挥，就把你心中的凡圣、真俗等等葛藤，齐根斩断，直下指点你见性。	He did not know who it was that spoke of nothing, or who it was that spoke of existence, and so he missed it right before his eyes. Chan masters are like experts skilled in wielding the great sword: with one light sweep, they cut through at the root all the

	entanglements in your mind concerning ordinary and holy, ultimate and conventional, and directly point you to see your nature.
一切众生本具如来智慧德相，只因迷于声色而不识，果能一切放下，不随声色物相迁流，这妙明真心犹如辽阔的太虚空一样，哪里有圣有凡？就在这一切无有，根尘脱落时，回光一瞥，猛着精彩，即见本来！诸位，参禅已打开本	All sentient beings inherently possess the wisdom and virtuous attributes of the Tathāgata; they fail to recognize them only because they are deluded by sounds and forms. If one can truly let go of everything and not be carried along by sounds, forms, and material appearances, this wondrously luminous true mind is like the vastness of great empty space. Where could there be holy or ordinary? Precisely when there is nothing at all and the sense faculties and their objects fall away, turn the light inward with a single glance, rouse yourself with all your strength, and you will see the original.
来的人知道，当修法修到相当时刻，忽然卒地折、爆地断，打开本来时，内而身心，外而世界，一齐消殒无余，哪里有圣人——佛、菩萨？又哪里有凡夫——张三李四？虽然一切没有，但非同木石，而了了分明。	Those among you who have opened the original through Chan practice know that, when practice reaches a certain point and it suddenly breaks with a snap and bursts apart with a bang, opening the original, the body and mind within and the world without all vanish together without remainder. Where then are holy beings—Buddhas and bodhisattvas? And where are ordinary beings—Zhang San and Li Si? Although there is nothing at all, it is not like wood or stone; it is clear and distinct.
这知道没有的是谁？就是达摩祖师当时指点梁武帝见道的“廓然无圣”的妙明真心啊！假如我们着相，心中存有圣凡见，就不能见道，要离相离见才能见道。	Who is it that knows there is nothing? It is precisely the wondrously luminous true mind indicated by Patriarch Bodhidharma when he said to Emperor Wu, “Vast emptiness—nothing holy!” If we cling to appearances and retain notions of holy and ordinary in our minds, we cannot see the Way. Only by leaving appearances and views behind can we see the Way.
但禅师不能像我们这样滔滔不绝地打葛藤，他只在节骨眼上点示你一句，你如能当下醒悟承当就是了。如点你还是不知道，那非但辜负了师家，也辜负了自己。殊不知，我们的本性廓然无物，一样东西都没有的。	But Chan masters cannot, like us, go on endlessly spinning such entangling words. They merely point something out to you at the crucial juncture; if you can awaken immediately and take it up, that is enough. If, even after they point it out, you still do not know, you have failed not only the teacher but also yourself. Little do you realize that our intrinsic nature is vast and without things; it contains not a single thing.

虽然无有一物，但了了分明，非同木石，这就是妙明真心。我们修法，千万别着相，不要以为有什么可得，假如要什么东西——要神奇、玄妙、神通等等——那就大错特错了！尤其初见性的人是素法身。	Though not a single thing is present, it is clear and distinct, unlike wood or stone. This is the wondrously luminous true mind. In practicing the Dharma, never cling to appearances or imagine that there is anything to be gained. If you seek anything—marvels, mysteries, spiritual powers, and the like—you are utterly mistaken. Especially when one first sees one's nature, it is the unadorned dharmakāya.
素者是无花色之谓，是没有什么玄妙奇特的。千万不要以为没有神通发现而不认法身，错过见性的良机。	"Unadorned" means without colors or embellishment; there is nothing mysterious or extraordinary about it. Never suppose, because no spiritual powers have appeared, that it is not the dharmakāya, and thereby miss the precious opportunity to see your nature.
正当打开时，是无所见、无所闻、无所住，一物都没有的历历孤明！这是最要紧的千钧一发时机！学者如不瞥地，错过这段光景，那就白费功夫了！所以我们说，尽管你前后际断——就是前念已断，后念未起的真空刹那——也不	At the very moment of opening, there is nothing seen, nothing heard, and nowhere to abide: there is only lucid, solitary illumination, with not a single thing present. This is the most critical, hair-trigger moment. If students fail to catch it in a flash and miss this scene, all their effort is wasted. Thus we say that, even if the divisions of past and future are cut off—that is, the preceding thought has ceased and the following thought has not yet arisen, in that moment of true emptiness—you do not
一定见性，为什么？当这时如果你不认识，错过了这段光景，岂不前功尽弃？如果在这时候一把抓住它……嗳！你们要问抓什么东西？用手拿住它吗？不是的，这里没有手，也没有东西，抓个什么？这个抓是当这瞥然即逝的千钧一发时机，灵光一瞥而神会醒悟的意思。	necessarily see your nature. Why? If at that moment you fail to recognize it and miss this scene, would not all your previous efforts be lost? If at that moment you seize it in one grasp . . . Ah, you may ask: what is it that is seized? Do you grasp it with your hand? No. There is no hand here, nor is there any thing—what could you grasp? This "grasping" means that, at that fleeting, hair-trigger moment, the numinous light flashes forth and one intuitively comprehends and awakens.
这在宗下，叫"囫"的一声，转过身来，覩体承当，就是认识本性开悟了。千万别以为有一个东西，被擒住了，抓住了，那就错会了。	In the Chan school, this is called a sudden "hū!" One turns around and directly assumes it in its very presence: this is recognizing one's intrinsic nature and awakening. Never imagine that there is some thing that has been captured or grasped; that would be a mistaken understanding.

所以，达摩祖师说“廓然无圣”，是要梁武帝跳出有、无、凡、圣的窠臼而当下见性。而梁武帝呢？是着相的人呀，你说廓然无圣，连圣也没有岂不落空？可人家说你是圣人呀！你怎么说圣人也没有呢？	Thus, when Patriarch Bodhidharma said, “Vast emptiness—nothing holy,” he wanted Emperor Wu to leap beyond the old confines of existence and nonexistence, ordinary and holy, and immediately see his nature. But Emperor Wu? He was one who clung to appearances. “You say ‘vast emptiness—nothing holy.’ If even holiness does not exist, does that not fall into emptiness? Yet people call you a holy man. How can you say that even holy people do not exist?”
于是帝继问曰：对朕者谁？摩曰：不识。	The emperor then asked, “Who is it that stands before me?” Bodhidharma said, “I do not know.”
梁武帝在有“圣”上着眼，而忽略了最重要的“廓然”二字，所以接下就问：“对朕者谁？”以为这下子抓住了要害，你说“无圣”，那么，站在对面的是谁？人家说你是圣人，若无圣，你又是谁呢？看你怎么抵对！	Emperor Wu fixed his attention on the word “holy” and overlooked the two most important words, “vast emptiness.” He therefore went on to ask, “Who is it that stands before me?” He thought he had now grasped the crucial point: “You say there is ‘nothing holy’; then who is standing before me? People call you a holy man. If there is no holiness, then who are you? Let us see how you answer this!”
这句话有两重意义，一者站在我对面的是谁，二者和我对话的是谁？梁武帝的本意只是第一重，站在我对面的是谁？但在宗下就不这样，而是取第二重，问这能对话的是谁？就像我们现在参禅问：念佛是谁？拖死尸的是谁？讲话是谁？听话又是谁？这个“谁”就有份量，像是问话，却是直接指示你见性。	This question has two meanings: first, who is standing before me? Second, who is speaking with me? Emperor Wu’s original intent was only the first meaning: who is standing before me? But in the Chan school it is not taken this way; rather, it takes the second meaning, asking who it is that can converse. It is like our present Chan inquiries: “Who is reciting the Buddha’s name? Who is dragging this corpse? Who is speaking? And who is listening?” This “who” carries weight. Though it seems to be a question, it directly points you to see your nature.
这句话不这么好答，不是见性人，就不免眼目定动，手足无措，不知落处。但是达摩祖师是大宗师，他明知你是第一重问义，死马权作活马医，强作第二重问义答道：“不识。	This question is not so easy to answer. Unless one has realized one’s true nature, one cannot help but have one’s eyes fixed and hands and feet at a loss, not knowing where to turn. But Patriarch Bodhidharma was a great master. Knowing full well that this was a first-level question about meaning, he treated a dead horse as though it were alive and forcibly answered it as a second-level question about meaning: “I do not know.”
”达摩祖师这句答话真疑杀天下人，你是悟道宗师，怎么说不识？是真不认识？还是假不认识？不是！不是！	“I do not know.” Patriarch Bodhidharma’s reply has truly perplexed people throughout the world. You

在认识不认识上着眼都不是。	are an awakened master—how can you say that you do not know? Do you really not know, or do you only pretend not to know? No, no. To fix one's attention on knowing or not knowing is mistaken in either case.
有一位禅师说得好：缺齿胡僧拿泥弹子到震旦斗宝，被梁武帝“是谁”这骊珠宝光一照，逼得他退避三舍，慌说：“不识。”这“不识”二字，如棉里针，一捏就刺手。	One Chan master put it well: 'The gap-toothed barbarian monk brought a clay pellet to the land of China to compete in treasures. Illuminated by the precious radiance of Emperor Wu's pearl-like question, 'Who are you?', he was forced to retreat thirty miles and hastily said, 'I do not know.'" These two words, "do not know," are like a needle hidden in cotton: squeeze it, and it pricks your hand.
从表面看，似乎是不认识，但实际是直示真心酬对他是谁的“谁”字。	On the surface, it seems to mean that he did not know; in fact, it directly points to the true mind, responding to the "who" that asks who he is.
这能问和能答的东西，有相可见吗？有能所相对吗？无相无能所，有谁认识谁呢？当我们打开本来之际，身心世界都没有，只是一片虚明，没有色相，没有相对的二者，有谁认识谁？譬如我们二人相对有认识不认识之别，现在只是一个绝对真心，没有识别的对象，所以说“不识”。	Does this that can ask and answer have any appearance that can be seen? Is there a duality of subject and object? Without appearance, without subject and object, who could know whom? At the moment we open the original, body, mind, and world are all absent; there is only empty luminosity. There are no material forms and no two things standing in opposition. Who could know whom? For example, when two people face each other, there is a distinction between knowing and not knowing. But now there is only the one absolute true mind, without an object to distinguish; therefore he said, "I do not know."
这个“不识”有如千钧之重，如会得，则当下悟去；如轻率地只当认识不认识会，则磋过了也。	This "I do not know" weighs as heavily as a thousand jun. If you understand it, you awaken immediately; if you carelessly take it merely as knowing or not knowing, you have let it slip by.
或者有人说：“认识对呀，认识就是认识佛性呀！”不对！正当打开时是不能起念的！那时能所双亡，什么都没有，若起一认识之念，则被它影子所惑，失去开悟的良机。	Perhaps someone may say, "Knowing is correct, is it not? Knowing means knowing Buddha-nature!" No. At the very moment of opening, no thought can arise. At that time subject and object both vanish, and there is nothing at all. If a thought of knowing arises, you are deluded by its shadow and lose the precious opportunity for awakening.
况且本性既无相，也无声，又认个什么？再进一步说，彻悟的人，空却一切，心无所住，见犹不见，如有所	Moreover, since intrinsic nature is without form and without sound, what is there to recognize?

重，着在性上，即成窠臼。宗下谓之圣堕，便不为见性的人了。	Going a step further, one who has thoroughly awakened empties all things; the mind abides nowhere, and even seeing is no seeing. If one still holds something to be weighty and clings to nature, it becomes a fixed pattern. In the Chan school, this is called “falling into sainthood”; one is then no longer a person who has seen one’s nature.
比如灵云禅师见桃花开悟后，洪觉范颂云：“灵云一见不再见！”为什么不再见呢！原来灵云祖师参禅，参了三十年不开悟。	For example, after Chan Master Lingyun awakened upon seeing peach blossoms in bloom, Hong Juefan praised him in verse: “Lingyun saw once and did not see again!” Why did he not see again? It was because Patriarch Lingyun had practiced Chan for thirty years without awakening.
有一年春天，桃花开得正好的时候，他打开山门，蓦见千万丛桃花开得如火如荼，宛如一片香火海，当下身心脱落，尘识皆消，豁开本来面目。说偈云：“三十年来寻剑客，几回落叶又抽枝。自从一见桃花后，直到如今更不疑。	One spring, when the peach blossoms were at their finest, he opened the mountain gate and suddenly saw countless clusters of peach blossoms blazing in full bloom, like a vast sea of incense and flowers. At that very moment, body and mind fell away, all worldly consciousness vanished, and his Original Face opened forth completely. He recited this verse: “For thirty years I sought a sword master; how many times have fallen leaves gone, and branches sprouted anew? Since first seeing the peach blossoms, I have never again had any doubt.”
”请看，古人用功，多么恳切，三十年如一日，孜孜参究，一旦时节因缘到来，一触即发，打开玄关识锁，亲证本来。	See how earnestly the people of old applied themselves: for thirty years, as if for a single day, they diligently investigated. Once the time and conditions arrived, a single touch set everything off; the mysterious gate and the lock of consciousness opened, and they directly realized their original nature.
现在的人如也能这么孜孜不倦地精勤修习，何患不即生成就！后来玄沙评论云：“谛当甚谛当，敢保老兄未彻在。”为什么说他未彻呢？因为还有一个“见”和不疑在！尾巴未净，所以不彻。	If people today could likewise cultivate diligently and untiringly, why should they worry that they could not attain accomplishment in this very life? Later, Xuansha commented: “Very fitting indeed, very fitting indeed—but I dare guarantee, my old brother, that you have not yet awakened thoroughly.” Why did he say that Lingyun had not awakened thoroughly? Because there still remained a “seeing” and a lack of doubt. The tail had not yet been cleared away; therefore, the awakening was not thorough.

这是教导参学人，于参悟时，只时到神知，而不可住在“性”上。后来洪觉范为之挽救云：“灵云一见不再见，红白枝枝不着花。”就是说，一见之后，不再着在“见”上了，尽管有红的白的桃花现前，也不再着桃花之见了。	This teaches those investigating and studying Chan that, at the time of awakening, they should only reach spiritual knowing and must not abide in “nature.” Later, Hong Juefan came to Lingyun’s rescue, saying: “Lingyun saw once and did not see again; on every red and white branch, no flowers cling.” This means that after the first seeing, he no longer clung to “seeing.” Although red and white peach blossoms appeared before him, he no longer clung to the view of peach blossoms.
也就是说不再着在性上而泯去开悟之迹了。见性的人就是如此胸怀坦荡，无所住着。所以达摩祖师说“不识”，就告诉他真心无物，何有相对？这里没有谁认识谁的。	That is, he no longer clung to nature and erased the traces of awakening. This is the broad and open-hearted bearing of one who has seen one’s nature: abiding nowhere. Thus Patriarch Bodhidharma said, “I do not know,” telling him that the true mind contains no thing—how could there be opposites? Here there is no one who knows anyone else.
帝不契，达摩遂渡江至魏。	The emperor did not understand, so Bodhidharma crossed the river and went to Wei.
梁武帝虽信佛，但般若根器很差，不知达摩在点示他，还以为达摩祖师真正不认识，没有什么本事。所以“帝不契”，话不投机半句多，他就不睬达摩回后宫去了。达摩祖师呢，你不睬我，我也无法度你。	Although Emperor Wu of Liang believed in Buddhism, his capacity for prajñā was poor. He did not know that Bodhidharma was pointing the way for him, and instead thought that Patriarch Bodhidharma truly did not know him and had no special ability. Thus “the emperor did not understand.” When words do not meet, even half a sentence is too much; so he ignored Bodhidharma and returned to his inner palace. As for Patriarch Bodhidharma, if you ignore me, there is nothing I can do to liberate you.
因为禅宗是接上上根器人的，要悟当下悟，不是拖泥带水的说教。在两三句问答之中，语不投契，只有另找门路，所以“达摩遂渡江至魏”了。不是有达摩“一苇渡江”的故事么？达摩踏着一根芦苇就渡江到魏国去了。	The Chan school is intended for people of the highest capacities, who must awaken immediately rather than receive drawn-out and rambling instruction. When, within two or three exchanges of question and answer, the words did not accord, Bodhidharma had no choice but to seek another way. Thus, “Bodhidharma crossed the river and went to Wei.” Is there not the story of Bodhidharma “crossing the river on a single reed”? Standing on a reed, he crossed the river to the state of Wei.
帝后举问志公，志公曰：陛下还识此人否？帝曰：不识。	Later, the emperor raised the matter with Master Zhigong. Zhigong asked, “Does Your Majesty still

	recognize this man?" The emperor replied, "I do not know."
这梁武帝回到后宫去问宝志公。因为梁武帝面前有两位大师，一个是傅大士，一个是宝志公禅师。这两位大师都是从兜率天宫下降来度梁武帝的。梁武帝就把这段公案（与达摩祖师的对话）告诉宝志公。	Emperor Wu of Liang returned to his inner palace and asked Baozhi. Before Emperor Wu stood two great masters: Lay Master Fu and Chan Master Baozhi. Both had descended from the Tuṣita Heaven to liberate Emperor Wu of Liang. The emperor then told Baozhi of this koan—the dialogue with Patriarch Bodhidharma.
志公就问梁武帝，你还识得达摩吗？帝曰：“不识。	Zhigong then asked Emperor Wu of Liang, "Do you still recognize Bodhidharma?" The emperor replied, "I do not know."
”这里梁武帝也同样说不认识，和达摩祖师说的“不识”，是同是别？诸仁还知么？这里面大有文章在！达摩祖师所说的“不识”，不是认识不认识，而是把真心活泼泼地全盘托出给你看，指点你当下见性；而梁武帝说的“不识”呢，只是我们世俗所说的不认识而已。	Here Emperor Wu of Liang likewise said that he did not know. Is this the same as, or different from, Patriarch Bodhidharma's "I do not know"? Do you all know? There is much to consider here. Patriarch Bodhidharma's "I do not know" was not a matter of knowing or not knowing; it presented the living, vibrant true mind to you in its entirety, pointing you toward seeing your nature at once. Emperor Wu of Liang's "I do not know," however, merely meant not knowing in the ordinary worldly sense.
但是在宗下如问你二个“不识”是同是别？你像上文这么回答，就要吃棒。要怎么答呢？父母所生口，终不向你道！	But if, in the Chan school, you are asked whether these two "I do not know" statements are the same or different, and you answer as above, you will receive a blow from the stick. How should you answer? This mouth born of my parents will never tell you!
志公曰：这是观音大士，传佛心印。	Zhigong said, "This is the great being Avalokiteśvara, transmitting the Buddha's Mind-Seal."
志公说，这个达摩是观音大士，前来传佛心印的。佛的心印就是我们的自性，以心印心，叫你当下见性。不需要像我们现在要修什么法，要打多少坐。他只说一句话，在节骨眼上一点，叫你当下豁开正眼，明见本性，叫单刀直入，很快很快。但是现在这个末法时代，修道人根机钝了，像一把刀不快了。不要说一点，千点万点也点不开。	Zhigong said that this Bodhidharma was the great being Avalokiteśvara, who had come to transmit the Buddha's Mind-Seal. The Buddha's Mind-Seal is our own intrinsic nature; mind seals mind, enabling you to see your nature immediately. There is no need to be like us today, practicing some method or sitting through so many meditation sessions. He need only say one sentence, touch the crucial point, and cause you at once to open the true eye and clearly see your intrinsic nature. This is direct entry, very swift indeed. But in this Dharma-ending

	age, practitioners' capacities have grown dull, like a blade that is no longer sharp. Do not speak of one touch: even a thousand or ten thousand touches cannot open them up.
豁开正眼就是打开般若，这是任何一宗都切切需要的，没有智慧绝不能成道。	To open the true eye is to open prajñā. This is urgently necessary in every school; without wisdom, one can never realize the Way.
或许有人说修净土宗不要吧！不然！假如不要，为什么净土功课每一次最后要念一声“摩诃般若波罗蜜”呢？假如没有智慧，怎么能看破世上的一切色相而放下这世界往生西方呢？好多修净土宗的人到最后生不到西方，就是因为无有智慧，看不破这个生于斯、食于斯、所有亲朋好友都在这里的娑婆世界，放不下，舍不得离开，而不能去。	Perhaps someone may say that the Pure Land school does not require this. That is not so. If it did not, why would Pure Land practitioners recite “Mahāprajñāpāramitā” at the end of every service? Without wisdom, how can one see through all worldly forms, let go of this world, and attain rebirth in the Western Pure Land? Many Pure Land practitioners fail to be reborn in the West at the end of life precisely because they lack wisdom. Unable to see through this Sahā world, where they were born, where they have eaten and lived, and where all their family and friends are, they cannot let it go, cannot bear to leave it, and therefore cannot depart.
假如明白所有妻财子禄都是梦幻泡影，舍得放下，那就千修千人去，万修万人去了。	If one understands that all wives, wealth, children, rank, and emolument are like dreams, illusions, bubbles, and shadows, and can let them go, then of a thousand who cultivate, a thousand will go; of ten thousand who cultivate, ten thousand will go.
志公说观音大士传佛心印。观音大士太慈悲了，处处闻声救苦，加被一切众生，离苦得乐。因菩萨与此世界众生缘深，所以释迦佛临圆寂时，托付观音菩萨照顾娑婆世界的众生使大家免遭苦难。	Zhigong said that the great being Avalokiteśvara transmitted the Buddha’s Mind-Seal. Avalokiteśvara is supremely compassionate, hearing cries everywhere and rescuing beings from suffering, bestowing blessings on all sentient beings so that they may leave suffering and attain happiness. Because this bodhisattva has deep affinities with the sentient beings of this world, when Śākyamuni Buddha was approaching parinirvāṇa, he entrusted Avalokiteśvara Bodhisattva with caring for the sentient beings of the Sahā world, so that all might be spared suffering.
《法华经·普门品》就是宣说菩萨的伟大、愿深、慈祥、德隆与功力深厚的。大家称念“观世音菩萨”、“观世音菩萨”……非但不论什么样的障难灾殃都能化为乌有，连一些不顺遂的事也都能消除。我们要努力修行，不要辜负佛菩萨的恩典。修成之后，还要代佛菩萨	The Universal Gateway Chapter of the Lotus Sūtra proclaims the bodhisattva’s greatness, profound vows, compassion, lofty virtues, and deep spiritual power. When everyone invokes “Avalokiteśvara Bodhisattva, Avalokiteśvara Bodhisattva” . . . not

来宣扬、说法，接引后进，使佛法振兴起来，使大家都能出离苦海。	only can all kinds of obstacles, calamities, and disasters vanish completely, but even various unfavorable circumstances can be dispelled. We must strive diligently in cultivation and not disappoint the grace of the Buddhas and bodhisattvas. Having attained realization, we must further proclaim and teach the Dharma on behalf of the Buddhas and bodhisattvas, guide later learners, revive the Buddhadharma, and enable everyone to leave the sea of suffering.
帝悔，遂遣使去请。	The emperor regretted this and sent an envoy to invite him back.
梁武帝听志公禅师说，这是观世音菩萨，来传佛心印的，而自己不认识，怠慢了他，让他走了。梁武帝深悔自己无状，轻慢了达摩，使他悄然离去，所以要差他的使臣去把达摩祖师请回来。	When Emperor Wu of Liang heard Chan Master Zhigong say that this was Avalokiteśvara Bodhisattva, who had come to transmit the Buddha's Mind-Seal, he realized that he had failed to recognize him, treated him negligently, and let him leave. The emperor deeply regretted his improper conduct and his disrespect toward Bodhidharma, which had caused him to depart quietly. He therefore wished to send an envoy to invite Patriarch Bodhidharma back.
志公曰：莫道陛下发使去请，阖国人去，他亦不回！	Zhigong said, "Do not say that Your Majesty might send an envoy to invite him; even if the whole country went to invite him, he still would not return!"
宝志公说，不用说你陛下遣一个使臣去请达摩祖师回来，就是你把全国人发动去请达摩，达摩祖师也不回来了。	Baozhi said, "Not to mention Your Majesty sending one envoy to invite Patriarch Bodhidharma back: even if you mobilized the entire country to invite him, Patriarch Bodhidharma would not return."
这为什么呢？因为达摩祖师是来传佛心印，度有缘众生的，不是来受你供养的，你根基不相当，就无福接受禅门的法宝。宗下所谓：“不是知音，徒劳侧耳。	Why was this? Because Patriarch Bodhidharma came to transmit the Buddha's Mind-Seal and liberate sentient beings with affinities; he did not come to receive your offerings. If your capacity is unsuitable, you lack the good fortune to receive the Dharma treasure of the Chan gate. As the Chan school says: "If one is not a kindred spirit, listening is futile."
”他更不需要名誉，只要得一个半个开悟之士能接法，绍隆佛种就是了。所以达摩祖师是“牢笼不肯住，呼唤不回头”。他是再也不肯回来的。达摩祖师渡江至魏	Nor did he need fame. It was enough if he could find even one or half a person of awakening to receive the Dharma and continue the Buddha-seed in its flourishing. Thus Patriarch Bodhidharma was

后，居嵩山少林寺面壁九年，得神光大师，彻悟心源而传法。	one who “would not remain in a cage and would not turn back when called.” He would never return. After crossing the river to Wei, Patriarch Bodhidharma lived at Shaolin Monastery on Mount Song, facing the wall for nine years. He obtained Master Shenguang, who thoroughly awakened to the source of mind, and transmitted the Dharma to him.
其余在他名下的人也很多，但是他们只得禅宗的皮、肉、骨，而不能得髓。所以达摩祖师只传神光一个人做第二代祖师。	There were many others under his name, but they obtained only the skin, flesh, and bones of Chan; they could not obtain its marrow. Therefore Patriarch Bodhidharma transmitted the Dharma only to Shenguang, making him the Second Patriarch.
达摩原以为梁武帝是中国信佛的皇帝，大概有相当的根基，哪晓得这皇帝不行，只在名相上着眼，不是上上根人，不能传付，所以不辞而别。	Bodhidharma had originally thought that Emperor Wu of Liang, a Chinese emperor who believed in Buddhism, probably possessed considerable capacity. Who would have known that this emperor was inadequate? He attended only to names and appearances, was not a person of the highest capacity, and could not receive the transmission. Therefore Bodhidharma left without farewell.
那么，学禅这么难，值兹末法时代，岂不要断绝佛种吗？不！末法时代也有正法根器人，广大佛子中，上上根人，大有人在。只要有心人提倡弘扬，禅门是会兴隆的。	Then, if studying Chan is so difficult, would not the Buddha-seed be cut off in this Dharma-ending age? No. Even in the Dharma-ending age, there are people with the capacity for the true Dharma. Among the vast multitude of the Buddha’s disciples, there are many people of the highest capacities. So long as those with aspiration promote and spread it, the Chan gate will flourish.
因为有佛、菩萨的伟大慈悲力量加被，只要深信不怠，天天朝于兹、夕于兹，流连于兹、颠沛于兹，不断地前进，自有水到渠成之日。	Because the great compassionate power of the Buddhas and bodhisattvas bestows its blessings, so long as one has deep faith and does not slacken, morning and evening devoted to this, absorbed in this through ease and hardship, and continually presses forward, the day will naturally come when the water flows into its channel.
假如疑疑惑惑地在这里猜疑，我能行吗？佛菩萨会加被我吗？恐怕业障重不成功吧？……那就坏了！因为一疑惑力量就不足了，修起来就打“格顿”，不能奋勇地一往直前、奋斗到底完成艰巨伟大的任务。	But if you remain here full of doubts, wondering, “Can I do it? Will the Buddhas and bodhisattvas bless me? Perhaps my karmic obstacles are too heavy for success?” . . . then things go wrong. Once doubt arises, your strength is insufficient; your practice becomes halting, and you cannot

	courageously press straight ahead and struggle to the end to complete the arduous and great task.
只要我们信心足，不怕路远险阻，把全身力量扑上去奋力前进，就一定能排除艰难证成大道！上面说过，我们于悟道后，不是一悟就休，还要好好地保护它，长养它，把习气除尽，犹如婴儿成长为大人了，那时候才能随心所欲放手空行。	So long as our faith is strong, and we do not fear the distance of the road or its dangers and obstacles, but throw our whole strength into advancing vigorously, we will certainly overcome all difficulties and realize the great Way. As said above, after awakening to the Way, one does not simply stop after a single awakening. One must carefully safeguard and nurture it, removing habitual tendencies completely. Only when, like an infant growing into an adult, this maturation has occurred can one let go freely and move unimpededly through emptiness.
于初悟时不保是不行的，怎么保呢？一面上座养定，一面在日常事务中磨练培养，既不住空，也不住有，一切随缘，任何工作都能做，虽做而不着做，毫无爱恶之心。	At the time of initial awakening, it will not do to fail to safeguard it. How is it safeguarded? On the one hand, sit in meditation to cultivate samādhi; on the other, temper and nurture it amid daily affairs. Abide neither in emptiness nor in existence; accord with conditions in all things; undertake any work, yet while doing it, do not cling to doing it, with no mind of liking or disliking.
宗下所谓：“于心无事，于事无心！”终日忙碌，而心中无事；心中无事，而不妨终日忙碌是也。假如做事时被事做了去，那就不行，要赶快拉回来，放下来，勤于觉照，精于锻炼；假如自觉力量不够，那就要多打坐。	As the Chan school says: “Within mind, retain no affair; in affairs, have no clinging mind!” One may be busy all day while having no affair in the mind; with no affair in the mind, there is no obstacle to being busy all day. But if, while doing things, you are carried away by things, that will not do. Quickly draw yourself back and let go; be diligent in awareness and discerning in training. If your power of self-awareness is insufficient, then meditate more.
为什么呢？因为打坐能培养定力，使你在境界之中有主宰，有力量。你不打坐，定力不够，在境界中锻炼的时候，一浑就浑掉了，被境界拖着走了，落于悟后迷，就不行了，这是最重要的关键。	Why is this so? Because seated meditation can cultivate the power of samādhi, enabling you to remain masterful and strong amid circumstances. If you do not meditate, your samādhi power will be insufficient. When you train amid circumstances, you will become muddled as soon as confusion arises, be dragged along by circumstances, and fall into delusion after awakening. That will not do. This is the most crucial point.
复次，刚刚打开本来时，是没有什么奇特的。修行人往往不识，以为没有什么神奇，不是自性，而忽略错过，	Furthermore, when one has just opened to one's original nature, there is nothing extraordinary

哪知这灵妙真心是一丝不挂、一法不立的绝相妙体。初见性时，习染尚在，只是素法身，一无所有。	about it. Practitioners often fail to recognize it, thinking that because there is nothing miraculous about it, it cannot be intrinsic nature; thus they overlook it and let it pass by. They do not realize that this numinous, wondrous true mind is the absolute, wondrous essence that is utterly bare and does not establish a single dharma. At the first seeing of one's nature, habitual defilements still remain; there is only the pure dharmakāya, with nothing at all.
须待修者于识得后，勤于磨练，将无始旷劫的妄习消尽，方能显发神用。故修行人须弄清修行的次第，千万不要因暂时未发神通，不敢承当而错过开悟的良机，更不要因自己不识而以讹传讹，贻害他人。其实开悟见性并非难事，因为这妙明真心不在别处，整日在各人自己面门放光，无有丝毫离异，只是人们迷相着境忽略不识罢了。	Only after recognizing it must the practitioner diligently temper themselves, until the deluded habits accumulated through beginningless kalpas are exhausted; only then can its wondrous functions manifest. Therefore, practitioners must understand the stages of practice clearly. Never, because spiritual powers have not temporarily appeared, fail to dare to accept this realization and thereby miss the excellent opportunity for awakening. Still less should you, through not recognizing it yourself, pass error on as truth and harm others. In fact, awakening and seeing one's nature are not difficult, for this wondrous, luminous true mind is not elsewhere: all day long, it shines from the face of each person, without the slightest separation. People merely overlook and fail to recognize it because they are deluded by appearances and attached to circumstances.
傅大士《传心颂》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。”你看说得多少明白清楚，从这里悟去，多少庆快。再向别处去寻，找到弥勒佛降生，也无有是处。	Fu Dashi says in his Song of Transmitting the Mind: “Each night I embrace the Buddha as I sleep; each morning we rise together. In rising and sitting, we constantly accompany one another; in speech and silence, we abide together. We are not apart by the slightest fraction, like a body and its shadow.” See how plainly and clearly this is expressed. Awaken from here, and how joyous and carefree you will be. If you seek elsewhere, even if you wait until Maitreya Buddha descends into the world, you will find no such place.
或有人说，保宁勇禅师昔曾说过：“从此偈瞥地者固多，但错会者也不少。”还有玄沙禅师也曾评论此偈说：“大小傅大士只识个昭昭灵灵。”恐怕此偈有毛病，不确切吧?	Someone may say: “Chan Master Yong of Baoning once said, ‘Many have gained a sudden insight from this verse, but quite a few have also misunderstood it.’ Chan Master Xuansha likewise commented on this verse: ‘That great Fu Dashi recognized only the

	clearly aware and numinously responsive.' Might there be something wrong or imprecise about this verse?"
我不禁笑答道：此偈说得如此亲切明白，虽下根人亦能闻之悟得。既能从此会得，为什么有错误呢？又错在哪里呢？保宁勇未曾指出，使后来人疑窦不少，我今不妨补叙出来，为诸君祛疑。	I could not help laughing as I replied: This verse is so intimate, plain, and clear that even persons of the lowest capacities can awaken upon hearing it. If they can understand from it, why should there be any error? And where does the error lie? Yong of Baoning did not point this out, leaving later generations with many doubts. I may as well set it forth now, to dispel your doubts.
盖错者不在此偈，而在会的人鲁莽，以为即此能言会道、举手投足的，便是自己天真佛。	The error does not lie in the verse, but in the rashness of those who understand it, imagining that this very capacity to speak, expound the Way, raise one's hands, and move one's feet is one's own innate Buddha.
犹如有人错解了《圆觉经》那段精辟经文"知幻即离，不假方便；离幻即觉，亦无渐次"一样，以为觉了便成佛，不须再用功精修，勤除妄习，保护本真，以达不动究竟之地。	It is like those who misunderstand the incisive passage in the Sūtra of Perfect Enlightenment: "To know illusion is to depart from it; no expedient means are required. To depart from illusion is enlightenment; there are no gradual stages either." They suppose that awakening means becoming a Buddha, and that there is no further need to exert themselves in refined cultivation, diligently remove deluded habits, preserve the original truth, and attain the ultimate ground of immovability.
哪知这才是始觉，不是本觉，尚须依于本觉，勤苦修习，如子依母，子母相合，融为一体，始成大觉。	They do not realize that this is only initial awakening, not original awakening. They must still rely upon original awakening and practice diligently and arduously. Like a child relying on its mother, child and mother must join and merge into one before great awakening is attained.
岂可得少为足，自以为是，不改旧习任性非为，着境住相，将一尊大好的天真佛，仍旧堕落在六道轮回里，岂不大错，岂不冤屈？！而玄沙禅师说的昭昭灵灵呢？这妙明真心原本昭昭灵灵，不是起心动念有意地去昭昭灵灵。	How could one be satisfied with so little, presume oneself right, leave old habits unchanged, and act recklessly according to one's inclinations—clinging to circumstances and abiding in appearances—thereby causing a fine innate Buddha still to fall into rebirth in the six realms? Would that not be a great mistake and a grievous injustice? As for the "clearly aware and numinously responsive" spoken of by Chan Master Xuansha: this wondrous, luminous true mind is originally clearly aware and numinously responsive. It is not a matter of

	deliberately setting one's mind to become clearly aware and numinously responsive.
假使有一点着意就不对了，比如明镜高悬，自然朗照，不是用力不用力，有意不有意而照。只在你自然而然，不费丝毫力，现现成成，任运而用，既不住执它，也不认着它便是。不是硬要把这昭昭灵灵打杀、磨灭才是。	If there is the slightest intentional effort, it is already wrong. It is like a bright mirror hung high: it naturally illuminates clearly; it does not illuminate because one exerts effort or does not exert effort, or because one intends or does not intend it. You need only be natural and spontaneous, without expending the slightest effort, completely present and ready-made, allowing it to function freely. Do not abide in or cling to it, nor take hold of it. It is not that one must forcibly kill off or obliterate this clear awareness and numinous responsiveness.
而且这昭昭灵灵任你怎样用力打，用力磨，也打杀不得，磨灭不得，而且愈打磨愈昭昭灵灵，更不是离此昭昭灵灵别求一个道理才是。	Moreover, no matter how hard you try to strike or grind away this clear awareness and numinous responsiveness, you cannot kill it or obliterate it. Indeed, the more you strike and grind, the more clearly aware and numinously responsive it becomes. Nor should you seek some principle apart from this clear awareness and numinous responsiveness.
有人虽修行多年而不悟者，都是为自己所瞒，以为发神通才是，而不知所谓神通者，就是日常动用。	Those who have practiced for many years without awakening have all been deceived by themselves: they imagine that the manifestation of spiritual powers is what matters, not realizing that so-called spiritual powers are simply one's everyday functioning.
若不是神通怎会说话、工作？怎会穿衣吃饭？又怎会嬉笑怒骂？在在处处都是它的神用而不自知，偏偏要个奇特，自遭败屈，岂不冤苦？有些人自己不识，甘愿在苦海中头出头没也只罢了，还要贻害别人，说未发神通为未开悟，开悟的人是六通俱全的。	If this were not spiritual power, how could one speak or work? How could one dress and eat? How could one laugh, jest, grow angry, or scold? Its wondrous functions are present everywhere, yet people do not know it. They insist on something extraordinary and thus bring needless frustration upon themselves. Is this not pitiable suffering? Some do not recognize it themselves and are content merely to bob up and down in the sea of suffering; that would be one thing. But they also harm others, saying that one who has not manifested spiritual powers has not awakened, and that an awakened person possesses all six supernormal powers.
他哪里知道悟道在先，发通在后的序次。《大日经》云：“菩萨住此（即见道位）勤苦修习，不久即五通齐	How could they know the sequence in which realization of the Way comes first and the

发。”悟道后还需经过一番打磨，将历劫多生的妄习消尽，方能显发神通。	manifestation of spiritual powers later? The Mahāvairocana Sūtra says: “When a bodhisattva abides at this stage [that is, the stage of seeing the Way] and practices diligently, before long all five supernormal powers will manifest together.” After realizing the Way, one must still undergo further tempering and exhaust the deluded habits of countless kalpas and lives before spiritual powers can manifest.
所以我们修行人，不要自暴自弃，于初打开时，识得它，当仁不让，敢于承当。不为神通奇特所淆惑，然后勤于保养，尽除妄习，不久将来，自然神通大发。又因修行人根机各各不同，也有先通后悟的，但现在这种人并不多见。	Therefore, we practitioners must not abandon ourselves in despair. When it first opens before us and we recognize it, we should unhesitatingly acknowledge it as our own nature. Do not be confused by spiritual powers or extraordinary phenomena. Then diligently preserve and nurture it, thoroughly remove deluded habits, and before long spiritual powers will naturally manifest greatly. Because practitioners’ capacities differ, there are also those who develop powers before awakening, though such people are not often seen today.
现在有些特异功能的人，也没有经过修行，就有了神通，这是报得的神通，是暂时性的，过后就慢慢地消失了。我们佛教所说的神通有好几种：有报得的、修得的、证得的与依得的种种不同。	Some people today possess unusual abilities and spiritual powers without having practiced. These are spiritual powers acquired as karmic retribution; they are temporary and gradually disappear afterward. The spiritual powers spoken of in Buddhism have several kinds: those acquired as karmic retribution, through cultivation, through realization, and through reliance on external aid.
修得的，是用一种法专修一种通，密宗修神通的法就很多；依得的是依靠外来的助力，如神、鬼、妖等而得的通。但这些都不究竟，一口气不来就没有了，没用处，还是在生死轮回中，不出苦海。	Powers acquired through cultivation arise from specializing in one method to cultivate one particular power; Esoteric Buddhism has many methods for cultivating spiritual powers. Powers acquired through reliance depend on external assistance, such as that of spirits, ghosts, or demons. But none of these is ultimate. When one’s last breath does not come, they are gone; they are of no use. One remains in the cycle of birth and death and does not leave the sea of suffering.
只有证得的通才是真正的通，那是我们见性人经过事上的磨练，消尽了习气，恢复了本性的功能，焕发出来的无穷无尽的神通，它是永远不会磨灭的，而且尽管妙用无边而不着神用，整日如痴如呆相似，诚所谓大智若愚者也。	Only powers acquired through realization are genuine spiritual powers. These arise when those who have seen their nature undergo tempering amid circumstances, exhaust their habitual tendencies, and restore the functions of their

	intrinsic nature. They are inexhaustible spiritual powers that will never be obliterated. Yet, although their wondrous functioning is boundless, one does not cling to such functions, and all day long appears almost foolish or dull. This is what is meant by great wisdom seeming like foolishness.
后来雪窦禅师就此公案颂云：“圣谛廓然，何当辨的？对朕者谁？还云不识！因兹暗渡江，岂免生荆棘？阖国人追不再来，千古万古空相忆。休相忆，匝地清风有何极？”师顾视左右云：“这里还有祖师么？”自云：“有！唤来与老僧洗脚。”	Later, Chan Master Xuedou composed this verse on this Chan koan: “The holy truth is vast and empty—how could it be discerned? Who is there before me? He still says he does not know! Because of this, he secretly crossed the river; how could thorny brambles not arise? Though the whole country pursues him, he will not return; through a thousand ages and ten thousand ages, they vainly remember him. Do not remember him: how could the pure breeze covering the earth have any limit?” The master looked around to his left and right and said, “Is the Patriarch still here?” He answered himself, “Yes! Call him here to wash this old monk’s feet.”
圆悟勤禅师云：“大凡颂古，只是绕路说禅，拈古大纲，据款结案。	Chan Master Yuanwu Keqin said: “In general, verses on ancient cases merely speak of Chan by a roundabout route: they bring up the main outline of an old case and render judgment according to the facts.”
”雪窦颂此公案，劈头便道“圣谛廓然，何当辨的？”这就说明寥廓如万里无云晴空一般底一真法界——圣谛，是一丝不挂、一法不立的绝对真心，如何容你计较思量，分是分非，辨得辨失！到这里，直饶铁眼铜睛也摸索不着，岂可以情识卜度辨得？云门云：“参禅到紧要处，如击石火、闪电光，不落心机意识、情尘意想。	In Xuedou’s verse on this Chan koan, he begins with: “The holy truth is vast and empty—how could it be discerned?” This explains that the One True Dharma Realm—the holy truth, vast as a clear sky stretching ten thousand miles without a cloud—is the absolute true mind, utterly bare and not establishing a single dharma. How could it allow you to calculate and deliberate, distinguish right from wrong, or discern gain from loss? Here, even eyes of iron and pupils of bronze cannot grope their way to it. How could it be fathomed and discerned through discriminatory consciousness? Yunmen said: “When Chan investigation reaches its critical point, it is like sparks struck from stone or a flash of lightning: it does not fall into mental contrivance, consciousness, emotional dust, or conceptual thought.”

计较生时，鸽子早过新罗（今名朝鲜）了也。”所以雪窦说天下的衲僧何当辨的？！	By the time one begins to calculate, the pigeon has already flown past Silla—now called Korea. Therefore Xuedou said, how could Chan monks throughout the land discern it?
“对朕者谁，还云不识。”这是雪窦重重为人处，上面说圣谛廓然，一法不立，是无相对的绝对妙体，既是绝对的妙体，有谁识谁呢？雪窦重在这里恐人磋过“廓然”，提醒众人道：“还云不识。	“Who is there before me? He still says he does not know.” Here Xuedou repeatedly points the way for people. Above, he says that the holy truth is vast and empty, that not a single dharma is established, and that it is the absolute wondrous essence without an opposite. Since it is an absolute wondrous essence, who is there to know, and who is there to be known? Xuedou’s emphasis here is meant to prevent people from missing “vast and empty,” and he reminds everyone: “He still says he does not know.”
”着个“还云”二字，就是警告大众廓然中连圣也没有，还有识与不识吗？白云端禅师曾有颂云：“寻常一箭落一雕，更加一箭已相饶。”这是古人老婆心切处，重重为人，不惜浑身落草。到这里整个公案已颂毕。	The words “still says” warn the assembly that within vast emptiness there is not even holiness. Is there still knowing or not knowing? Chan Master Baiyun Duan once composed a verse: “Ordinarily, one arrow brings down one eagle; to shoot another arrow is already excessive.” This is where the ancients showed their anxious, grandmotherly concern for others: repeatedly pointing the way for people, they did not begrudge falling bodily into the weeds. By this point, the entire Chan koan has already been fully versified.
但雪窦为慈悲故，再将这公案的事迹颂出：“因兹暗渡江，岂免生荆棘？”达摩本为人解粘去缚，割除荆棘而来，因何却道生荆棘？盖非但修道人纷纷讨论这则公案的是非得失，即至而今广大的参玄人也无不为之辨得辨失，所以圆悟勤说：“即今诸人脚下已草深数丈。”	But out of compassion, Xuedou further versified the events of this Chan koan: “Because of this, he secretly crossed the river; how could thorny brambles not arise?” Bodhidharma came to free people from clinging and bondage and to cut away thorny brambles. Why, then, does he speak of producing brambles? This is because not only do practitioners debate the rights and wrongs, gains and losses of this case in profusion; even today, the great number of those who investigate the mystery all seek to discern its gains and losses. Thus Yuanwu Keqin said: “Right now, beneath everyone’s feet, the grass is already several yards deep.”
“千古万古空相忆。”是的，自此公案延衍至今，道中人无不为梁武帝惋惜，又无不思念达摩。武帝于达摩圆寂后，自撰碑文云：“嗟夫，见之不见，逢之不逢，今之古之，怨之恨之！”圆悟勤着语云：“太煞不丈夫，	“Through a thousand ages and ten thousand ages, they vainly remember him.” Yes, ever since this Chan koan spread, those within the Way have all lamented Emperor Wu of Liang and longed for

诸仁还知么？”又道：“达摩在什么处？诸人还见么？一落思量，早磋过了也。”	Bodhidharma. After Bodhidharma’s passing, Emperor Wu personally composed an inscription for his stele: “Alas! Seeing him, yet not seeing him; encountering him, yet not encountering him. Now and anciently, I resent it and grieve over it!” Yuanwu Keqin commented: “Far too unmanly! Do you all know?” He also said: “Where is Bodhidharma? Do you all see him? Once you fall into deliberation, you have already missed it.”
雪窦恐人着情见，所以拨转话头，出自己见解昭示后人道：“休相忆，匝地清风有何极？”识得自己脚跟下的立处，即时时与达摩和雪窦把手同行，用何寻思忆念？因此妙明真心不在别处，即在各人自己面门放光，寻常之极，犹	Xuedou feared that people would cling to emotional views, so he turned the topic around and revealed his own understanding for later generations: “Do not remember him: how could the pure breeze covering the earth have any limit?” If you recognize the ground on which you stand beneath your own feet, then at every moment you walk hand in hand with Bodhidharma and Xuedou. Why engage in searching thoughts and recollections? This wondrous, luminous true mind is not elsewhere; it shines from the face of each person. It is utterly ordinary.
如铺天盖地的清风，人人都受其吹拂，人人都受其薰育，人人都以之成就各种事业，有什么高不可攀、登峰造极之处呢?	It is like the pure breeze that blankets heaven and earth: everyone is touched by it, everyone is nurtured by it, and everyone accomplishes all kinds of undertakings through it. What is there that is lofty and unreachable, or a summit that must be scaled?
最后，雪窦恐人迷恋祖师，依倚祖师，不自省，不自立，着在这里，便如灵龟曳尾，自扫行迹一般，更出方便为人，顾视左右问道：“这里还有祖师么？”自应云：“有！”更自云：“唤来与老僧洗脚！”雪窦禅师为什么这样毁	Finally, Xuedou feared that people would become attached to the Patriarch and rely upon him, rather than reflect upon themselves and stand on their own. To cling here is like a divine turtle dragging its tail and sweeping away its own tracks. So, as a further expedient for guiding people, he looked to his left and right and asked: “Is the Patriarch still here?” He answered himself: “Yes!” Then he himself said: “Call him here to wash this old monk’s feet!” Why did Chan Master Xuedou so diminish the Patriarch’s august radiance?
损祖师威光呢？因妙明真心是无师智、无依倚、无所知、无名貌，你唤作什么？一有所立，一有所著，早磋过了也。	Because this wondrous, luminous true mind is wisdom without a teacher, without reliance, without anything known, and without name or form. What could you call it? As soon as anything is

	established or anything is clung to, you have already missed it.
复次，天上天下无一物不是它的显现，无一法不是依它而立，你唤它作祖师？着在这里得么？如僧问黄檗，大唐国里还有禅师么？黄檗云：“不道无禅，只是无师。”即此意也。	Furthermore, above heaven and below heaven, there is not a single thing that is not its manifestation; there is not a single dharma that does not stand by relying on it. Do you call it a patriarch? Can you attain it by clinging here? A monk once asked Huangbo, “Are there any Chan masters in the Great Tang Empire?” Huangbo said, “I do not say there is no Chan; it is only that there are no masters.” This is precisely the meaning.
我们修行人应从此公案中吸取教训，初须知有，更须绵密保护，此是初善；次须放任，不守住它，此是中善；末后连不守之心也无，此是后善。望诸仁珍重！	We practitioners should draw a lesson from this koan. First, one must know that it is there; one must then safeguard it continuously and closely—this is the initial good. Next, one must let it be and not hold on to it—this is the middle good. Finally, even the thought of deliberately not guarding the mind is gone—this is the final good. I hope you will all cherish this!

第二则　赵州至道无难

Case Two: Zhaozhou—The Great Way Is Not Difficult

在上一讲中，我已把第一则公案——圣谛第一义，作了发挥性的讲述。讲是讲过了，但禅不在语言文字里，诸位还须透过义理名相，直会自心始得。那么，如何是禅宗的根本宗旨？祖师又是如何方便接人的？我人应怎样体取？如果诸位仍未理会得，且听我再扯第二则葛藤——赵州至道无难。	In the previous lecture, I gave an expansive explanation of the first koan—“the supreme truth of the Noble Truths.” The explanation has been given, but Chan is not found in words and letters. You must penetrate beyond doctrinal meanings and conceptual labels and directly realize your own mind. What, then, is the fundamental purport of the Chan school? How did the patriarchs skillfully guide people? How should we ourselves realize it? If you still have not understood, then listen as I untangle a second knot of entanglement—Zhaozhou’s “The Supreme Way Is Not Difficult.”
赵州是唐末禅门的著名大德，是一位大手笔宗师。他不与人谈玄说妙、言机论境，也不行棒行喝，只以本分事用平常言语接人，如“庭前柏树子”、“狗子无佛性”、“吃茶去”等话，以接来者，形成了独特的“赵州门风”。	Zhaozhou was a renowned Chan master of great virtue in the late Tang dynasty, a master of great stature. He did not discuss abstruse mysteries or subtle wonders, speak of expedient devices and states, or employ blows and shouts. He simply used ordinary language concerning the matter at hand to guide people, with sayings such as “the cypress

	tree in the courtyard,” “a dog has no Buddha-nature,” and “go drink tea.” In this way, he received those who came to him and formed the distinctive “house style of Zhaozhou.”
此等言句，看似平常，无甚奇特，但内蕴深长，犹如棉里针，着不得，捏不得，一着一捏即伤身刺手。此老能如是平易自如地横拈竖弄、逆行顺行得大自在，盖他计较已尽，炉火纯青，才能由浓而转为平淡。	Such sayings appear ordinary and unremarkable, yet their implications are profound and far-reaching. They are like needles concealed in cotton: one cannot touch or grasp them, for at a touch or grasp they injure the body and prick the hand. This old master could handle matters freely and naturally in every direction, whether going against or with the current. This was because all calculating had been exhausted in him, and he had reached complete maturity; only then could he turn from richness to plainness.
我们学禅修道，先须有悟由，而悟由的关键在于善知识的开发。赵州和尚也不例外。他在师事南泉禅师时，一日问南泉：“如何是道？”南泉指示说：“平常心是道。”这“平常心”三字就是指平常日用事，即是大道之所在。	When we study Chan and cultivate the Way, we must first have a basis for awakening, and the key to such awakening lies in the guidance of a good spiritual friend. Chan Master Zhaozhou was no exception. While studying under Chan Master Nanquan, he once asked Nanquan, “What is the Way?” Nanquan instructed him, “Ordinary mind is the Way.” The three words “ordinary mind” refer to the ordinary activities of daily life; this is where the great Way is found.
其或不然，一息不来时，躯壳尚在，怎么不会言笑运动？庞居士悟道偈云：“日用事无别……唯吾自偶谐，神通与妙用，运水与搬柴。”可见举凡嬉笑怒骂，謦掉臂，无一非真心妙用，只是世人迷于色相而不自知罢了。	Otherwise, when a single breath does not return and the body still remains, how could it cease to speak, laugh, and move? Layman Pang said in his verse on awakening: “There is nothing special in daily affairs … I simply live in harmony with myself. Spiritual powers and wondrous functioning are carrying water and hauling firewood.” Thus, laughing, joking, becoming angry, scolding, clearing one’s throat, and moving one’s arms are all wondrous functions of the true mind. People are merely deluded by forms and appearances and do not know this themselves.
次就字面说来，平者不曲，常者不断，禅者之心如能做到时时平直无曲，处处相应不断，那当体呈现的光明与自在的妙用，也就是道了。这样也将就说得过去，但非宗门的正说。	Taking the words literally, ping means “not crooked,” and chang means “unbroken.” If a Chan practitioner’s mind can remain straight and unbent at all times, responding continuously and appropriately in every situation, then the luminosity and freely functioning wondrous activity

	manifested in that very state may also be called the Way. This explanation is passable, but it is not the orthodox teaching of the Chan school.
但此道又在何处？是否可以通过某种方法去证取？因此赵州又问：“还可趣向否？”南泉答道：“拟向即乖！”意思说，如意有拟议，心有趣向，即与道相背，怎能悟道？盖大道无形，大音希声，无可拟向攫取，息念即昭昭在前，生心即为影遮，故无可趣向也。	But where is this Way? Can it be realized through some method? Therefore, Zhaozhou again asked, “Can one still move toward it?” Nanquan replied, “The very intention to move toward it is already a deviation!” This means that if the mind forms an intention or moves toward some object, it turns away from the Way. How then can one awaken to the Way? The great Way is formless, and the great sound is scarcely heard. There is nothing toward which one can intend or which one can seize. When thoughts cease, it shines clearly before one; when a thought arises, it is obscured by shadows. Therefore, there is nowhere to move toward.
可惜许多学佛修法人，都落在拟议趣向上。看经听法时，认为有实法可得；修法用功时，又以为有圣境可取。纷纷为趣向忙碌，徒自辛劳，宁不冤苦？！其实，道本现成，不属修证，而且人人不二，就看你迷不迷于色相。因此古德讲：道在悟而不在修。	Unfortunately, many people who study Buddhism and practice the Dharma fall into just such intention and seeking. When reading sutras or listening to teachings, they believe that there is some real dharma to be attained; when practicing diligently, they believe that there is some sacred state to be acquired. Busily seeking an objective in every direction, they labor in vain. Is this not unjust suffering? In truth, the Way is originally complete and ready at hand; it does not belong to cultivation or realization, and it is nondual for everyone. It depends only on whether you are deluded by forms and appearances. Thus the ancient masters said: “The Way lies in awakening, not in practice.”
那么，不用思想去拟议，怎么知道是道呢？故赵州又问：“不拟怎知是道？”	Then, if one does not use thought to form intentions, how can one know that it is the Way? Therefore Zhaozhou again asked, “If one does not intend, how can one know that it is the Way?”
南泉答道：“道不属知，不属不知。知是妄觉，不知是无记。若真达不疑之道，犹如太虚，廓然荡豁，岂可强是非耶？”	Nanquan replied: “The Way does not belong to knowing, nor does it belong to not knowing. Knowing is deluded awareness; not knowing is indeterminate ignorance. If you truly reach the Way beyond doubt, it is like the vast emptiness—open, expansive, and unobstructed. How could one forcibly establish right and wrong?”
大道虚廓，宛如虚空，一法不立，一丝不挂，了了分明，妙用无边。有知则头上安头，面目全非；无知则如	The great Way is empty and expansive, like space itself: not establishing a single dharma, utterly bare,

木石，不起妙用。就宗说来，不属知，乃官不容针；不属不知，系私通车马。既知与不知俱无立脚处，还说什么道不道、佛不佛与是非得失呢?	lucidly clear, and boundlessly wondrous in function. To know is to put another head on top of one's head, completely distorting one's original face; not to know is to be like wood or stone, incapable of wondrous functioning. From the standpoint of the Chan school, "not belonging to knowing" means that the official road admits not even a needle; "not belonging to not knowing" means that a private passage admits carriages and horses. Since neither knowing nor not knowing offers any place to stand, why speak of Way or no Way, Buddha or no Buddha, right and wrong, gain and loss?
赵州在南泉指示下，悟明禅理。我们学佛修法的人，也应如此。以理明心，以心显理，时时处处以平常心而应缘，那么道即在其中矣。	Under Nanquan's instruction, Zhaozhou awakened to the principle of Chan. Those of us who study Buddhism and practice the Dharma should be the same: clarify the mind through principle, reveal principle through the mind, and respond to conditions everywhere and at all times with ordinary mind. Then the Way is right there within it.
在未讲公案前，我们先讲圆悟勤祖师的垂示:	Before discussing the koan, let us first consider the introductory instruction of Patriarch Yuanwu Keqin:
"乾坤窄，日月星辰一时黑。"	"Heaven and earth are narrow; the sun, moon, and stars are all dark at once."
乾坤就是天与地，天地是一念心的显现。乾坤窄，就是指我们的心量狭窄。我们学佛的人心量要大，才能于事无住，安然入道。假如心量狭窄，就常与事物粘缠不清，放不下空不掉，与道就不相应了。	Heaven and earth are the sky and the ground, and they are manifestations of a single thought of mind. "Heaven and earth are narrow" means that our mind-capacity is narrow. Those of us who study Buddhism must have broad mind-capacity in order to remain unattached amid affairs and enter the Way with ease. If one's mind-capacity is narrow, one is constantly entangled with things, unable to let go or empty them out, and thus fails to accord with the Way.

为人的心量如何，对修道的成败大有讲究。有很多没有修法的人，他们也不知道信佛，平时就是心情豪放，慷慨激昂，乐善好施，不造诸恶，到了临命终时，同样也能预知时至，清清楚楚地安排后事，潇潇洒洒地走了。	A person's breadth of mind is of great importance to success or failure in cultivating the Way. Many people who do not practice the Dharma do not even know to have faith in Buddhism. Yet they are ordinarily open-hearted and unrestrained, generous and ardent, delight in doing good, and commit no evils. When the time of death approaches, they too can know in advance when it will come, arrange their final affairs clearly, and depart freely and unhurriedly.
反过来，有些信佛修法的人，要死时，非但不能预知时至，反而痛哭流涕，悲伤得舍不得走。	Conversely, some people who have faith in Buddhism and practice the Dharma are not only unable to know in advance when death will come; they instead weep bitterly in sorrow and cannot bear to leave.
这是什么缘故呢？因为前者心量广大，慷慨豪放，提得起，放得下，虽不信佛，但与道契合，如止水生光，心明慧生，故能预知时至；而后者心量狭窄，处处计较，事事摆在心上放不下，虽然信佛、念佛、持斋打坐，但心不明慧	Why is this? The former have broad minds: generous and open-hearted, able to take things up and let them go. Although they do not believe in Buddhism, they accord with the Way; like still water giving rise to light, their minds are clear and wisdom arises. Thus, they can know in advance when death will come. The latter, however, have narrow minds, calculating everywhere and holding every matter in their hearts without being able to let it go. Although they believe in Buddhism, recite the Buddha's name, observe a vegetarian diet, and sit in meditation, their minds lack clarity and wisdom does not arise.
不生，如何能预知时至而潇洒往生呢？心量狭窄的人，临死预知时至也不能，遑论了道成佛！所以说“乾坤窄，日月星辰一时黑”，一切都完了。圆悟勤接着说：	How can they then know in advance when death will come and attain rebirth with ease? People with narrow minds cannot even know in advance when death will come, much less realize the Way and attain Buddhahood. Thus it is said, “Heaven and earth are narrow; the sun, moon, and stars are all dark at once”—everything is finished. Yuanwu Keqin then said:
“直饶棒如雨点，喝似雷奔，也未当得向上宗乘中事。”	“Even if blows fall like raindrops and shouts rumble like thunder, they still cannot serve the matter of the highest vehicle of the Chan school.”
心量狭窄的人，纵然遇到明师，就是棒如雨点、喝似雷奔般的与他撤困，也当不得向上宗乘事——不会开悟的。	Even if people with narrow minds encounter an enlightened teacher who uses blows like raindrops and shouts like thunder to free them from their

	predicament, they still cannot undertake the matter of the highest vehicle of the Chan school—they will not awaken.
这为什么？德山棒、临济喝是宗下出名的接人手法，能使学人棒头明心，喝下得旨。既有如此妙用，为什么又当不得向上宗乘之事呢？盖学人心量狭窄，就事事摆在心里，牢不可拔，任你怎样棒喝与其撤困也无济于事。	Why is this? Deshan's blows and Linji's shouts are celebrated methods by which the Chan school guides people; they can enable students to realize the mind under a blow and grasp the essential meaning under a shout. Since they have such wondrous efficacy, why can they not serve the matter of the highest vehicle of the Chan school? It is because students with narrow minds keep every matter fixed in their hearts, where it cannot be uprooted. No matter how blows and shouts are used to free them from their predicament, it is of no avail.
譬如我们说业障本来空，你们在禅堂里似乎承当认可“业障本如空花水月，非为实有”，心里轻松了。但是有些人出了禅堂遇到一些不如意的事，心里不免又变得沉重起来，觉得业障重了。	For example, we say that karmic obstacles are originally empty. In the Chan hall, you may seem to accept and acknowledge that “karmic obstacles are originally like flowers in empty space and the moon reflected in water; they are not real entities,” and your mind becomes relaxed. But when some people leave the Chan hall and encounter unpleasant circumstances, their minds inevitably grow heavy again, and they feel that their karmic obstacles have become serious.
这就是住在相上的心太厉害，执着心太重了。虽然在禅堂里受了些微的般若薰陶，但薰不动执着的老根子，还是为这莫须有的业所障碍。殊不知所谓业障者，就是心动住相，造业受报。	This is because their minds abide too strongly in appearances and their attachment is too heavy. Although they have received a slight perfuming by prajñā in the Chan hall, it cannot move the old root of attachment. They remain obstructed by this karma that has no real existence. They do not realize that so-called karmic obstacles are simply the mind stirring, abiding in appearances, creating karma, and undergoing karmic retribution.
而一切事相都是真心所显现的妙用，皆是影子，根本没有实质。《金刚经》云：“一切有为法，如梦幻泡影。”哪里有真实的事物？物境既不可得，你还愚痴地执着它干什么？心空境亡，业障就无立脚之处了。宗门云：“了则业障本来空。”相反，你执为实有，粘着不放，就变成“不了应须还宿债”而业障重重了。	Yet all phenomenal appearances are wondrous functions manifested by the true mind; they are all shadows and have no substance whatsoever. The Diamond Sūtra says: “All conditioned dharmas are like dreams, illusions, bubbles, and shadows.” Where are there any real things? Since objects and circumstances cannot be obtained, why foolishly cling to them? When the mind is empty and circumstances vanish, karmic obstacles have

	nowhere to stand. The Chan school says: “Once realized, karmic obstacles are originally empty.” Conversely, if you cling to them as truly existent and refuse to let go, it becomes: “Without realization, one must repay one’s past debts,” and karmic obstacles become layer upon layer.
比如人患病时把心执在病上，就会觉得这里痛、那里痒，难过得要死。假如你放下来，不把病放在心上，所谓痛痒，不过如此，在日常生活中只是多背了一个包袱。这样心里就安稳得多，病也容易好。	For example, when a person is ill and fixes the mind on the illness, they feel pain here and itching there, suffering as though they were about to die. But if you let go and do not keep the illness in mind, pain and itching are merely what they are; in daily life, it is only like carrying one more burden. Then the mind becomes much more settled, and the illness is more easily cured.
有二位生癌症的病人，一个心情开朗豁达，不把病放在心上，照样快快活活地生活、工作，病反而慢慢地好转了。而另一个呢？日夜愁苦烦恼，不多久即死亡了。由此可见一切粘染执着皆是自讨苦吃，自寻烦恼。	There were two patients with cancer. One was cheerful and broad-minded, did not keep the illness in mind, and continued to live and work happily; the illness gradually improved instead. The other grieved, worried, and suffered day and night, and soon died. From this we can see that all clinging, defilement, and attachment are nothing but seeking suffering and trouble for oneself.
就道说来，身本无有，病从何来？连包袱也不背。所谓：生病不作生病想，吃饭不作吃饭想，穿衣不作穿衣想。什么都不可得，不去管它，那还有什么业障不业障。所以，我们要时时心空无住，才能真正证得无为大道。	From the standpoint of the Way, the body itself does not truly exist—so where could illness come from? One does not even carry a burden. As it is said: when ill, do not conceive of yourself as ill; when eating, do not conceive of yourself as eating; when dressing, do not conceive of yourself as dressing. Nothing can be obtained. Do not concern yourself with it. Then what karmic obstacles could there be? Therefore, we must at all times keep the mind empty and non-abiding; only then can we truly realize the great Way of non-contrivance.
我们修法从有为到无为，要历过六地、七地、八地。到第八地才真入无为位。到第七地时，虽证无为，还有个无为在，非真无为。要到第八地，无为影响消亡，才真正不动，所以八地又称不动地。	In practicing the Dharma, we proceed from the conditioned to non-contrivance and must pass through the sixth, seventh, and eighth bhūmis. Only upon reaching the eighth bhūmi does one truly enter the stage of non-contrivance. At the seventh bhūmi, although one realizes non-contrivance, there still remains an idea of non-contrivance, so it is not genuine non-contrivance. Only at the eighth bhūmi, when even the influence of non-contrivance has vanished, is one truly

	unmoved. Therefore, the eighth bhūmi is also called the Immovable Ground.
我们学佛的人，一切不执着，心空无住，心量不求广阔而自广阔，不求开悟见性而自开悟见性。这样才能当得起向上宗乘的大事。	Those of us who study Buddhism should not cling to anything, but keep the mind empty and non-abiding. Without seeking breadth, mind-capacity naturally becomes broad; without seeking awakening and seeing one's true nature, one naturally awakens and sees one's true nature. Only in this way can one undertake the great matter of the highest vehicle of the Chan school.
否则呢，总是记言记语，求玄求妙，把事情摆在心里，放不开，那怎么打得开这玄关识锁，见到本性呢？所以圆悟勤祖师说，你心量一狭窄，虽有祖师在你面前棒喝交驰也无用。因为你执着太深，纠缠过甚，祖师也无能为力了。	Otherwise, one merely remembers sayings and phrases, seeks the abstruse and the marvelous, keeps matters in one's heart, and cannot let go. How, then, can one open this mysterious gateway and the lock of consciousness and see one's true nature? Therefore Patriarch Yuanwu Keqin said that once your mind-capacity becomes narrow, even if patriarchs stand before you, raining blows and shouts upon you in rapid succession, it will be useless. Your attachment is too deep and your entanglement too great; even the patriarchs can do nothing.
我们修任何宗法，净土也罢，禅宗也罢，密宗也罢，都要一切放下。不放下，法修不成。或许有人要说，念佛的人有阿弥陀佛接引往生，用不着放。	Whatever school of practice we follow—Pure Land, Chan, or Esoteric Buddhism—we must let everything go. Without letting go, one cannot succeed in the practice. Perhaps someone will say that those who recite the Buddha's name have Amitābha Buddha to guide them to rebirth, so there is no need to let go.
是吗？如果念佛的人爱根不断，放不下这娑婆世界的妻财子禄、功名富贵，也能往生吗？恐怕佛力再大，也不能接引往生吧！？何以故？因为你这只臭粪船的缆绳紧系在岸边的桩上——恋着娑婆，虽有机动力——佛力，叫他如何开得动呢？！由此可见，放下一切，一心用功，才能有所成就，不是什么投机取巧可以得逞的。	Is that so? If those who recite the Buddha's name have not severed the root of attachment and cannot let go of the wives, wealth, children, emoluments, fame, success, and riches of this Sahā world, can they still attain rebirth? I fear that, however great the Buddha's power may be, he cannot guide them to rebirth! Why? Because the mooring rope of your stinking dung-boat is tightly fastened to a stake on the shore—attached to the Sahā world. Though it has motive power—the Buddha's power—how can it move?! From this we can see that only by letting go of everything and applying oneself single-mindedly can one attain

	anything. It is not something that can be achieved through opportunism or clever shortcuts.
圆悟勤接下又垂示说：	Yuanwu Keqin then further instructed:
“设使三世诸佛，只可自知。”	“Even the Buddhas of the three times can only know it for themselves.”
斯道，即如三世诸佛，也只能自知，无法开口，就像哑子做梦一样，无法向人说。我们的本来面目没有一样东西可以比仿，没有一样物件和它相似，所以也就无法向人讲，只可自知了。宗门云：“妙高峰顶，不容商量！”故三世诸佛，有口难开。	This Way is such that even the Buddhas of the three times can only know it for themselves and cannot put it into words. It is like a mute person dreaming, unable to tell others about it. Our Original Face has nothing with which it can be compared, nor is there any object resembling it; therefore, it cannot be explained to others and can only be known for oneself. The Chan school says, “At the summit of Mount Sumeru, there is no room for discussion!” Thus, though the Buddhas of the three times have mouths, they find it difficult to speak.
你们今后不必问人家打开本来是什么境界。阿弥陀佛！这无知之灵知，无法描绘，怎么向你道？纵或遇到明眼人，也不过旁敲侧击，烘云托月，以心印心。你心未明，说也不会。宗下所谓：“路逢剑客须呈剑，不是诗人莫献诗。	In the future, you need not ask others what realm is encountered upon opening the Original Face. Amitābha Buddha! This knowing awareness that is without knowledge cannot be depicted; how could one explain it to you? Even if you encounter someone with clear insight, they can only hint at it indirectly, setting off the clouds to reveal the moon, and seal mind with mind. If your mind is not yet clear, you will not understand even if it is explained. As the Chan school says: When you meet a swordsman on the road, you must present a sword; do not offer a poem to one who is not a poet.
”假如说你见到什么，那你见鬼，不是见道。《金刚经》说得很明白：“凡所有相，皆是虚妄。”见佛见光都不是，凡所有见，皆非真见。《楞严经》说得更清楚：“见见之时，见非是见，见犹离见，见不能及。	If you say that you see something, then you are seeing ghosts, not seeing the Way. The Diamond Sūtra states this very clearly: “All appearances are illusory.” Seeing Buddhas or seeing light is not it; whatever is seen is not true seeing. The Śūraṅgama Sūtra explains it even more clearly: “When seeing sees seeing, that seeing is not true seeing; seeing still stands apart from seeing, and seeing cannot reach it.”
”有所见的都不是。所以你们今后不要向别人打听，还是自己用功，打开本来，自证自知，才不为别人所瞒。打开之后，向过来人印证倒是可以的。	Anything that is seen is not it. Therefore, in the future do not inquire of others. Instead, apply yourselves and open the Original Face; realize and know it for yourselves, and then you will not be

	misled by others. After opening it, however, it is permissible to seek verification from one who has gone through it.
在此之前打听别人最坏：一、看人家有什么境界，从而衡量人家是不是开悟，妄下定论。二、妄长知见，以为开悟是某种境界，自己也想于此得个消息。此见一起，非但不得消息，反而定也不能入。	Before this, inquiring about others is most harmful. First, one looks at what experiences others have in order to judge whether they have awakened, recklessly drawing conclusions. Second, one wrongly increases one's views, imagining that awakening is some particular experience and wishing to gain some insight into it oneself. Once this view arises, not only will one gain no insight, but one will be unable even to enter samādhi.
因为要得消息的这一念，即是妄心，妄心纷起，还能入定吗？三、人家有境界了，我怎么没有？衷心忧急，坐不安席；或自甘卑劣，不思上进，忧伤悲叹，用功无力；更或嫉妒人家，中伤别人，那就更不好了。	For the very thought of wanting to gain some insight is deluded mind. With deluded thoughts arising in profusion, can one still enter samādhi? Third, when others have experiences, one asks, "Why do I have none?" One becomes inwardly anxious and distressed, unable to sit at ease; or one resigns oneself to inferiority, makes no effort to advance, grieves and sighs, and lacks strength in practice. Worse still, one may become jealous of others and slander them. That is even more harmful.
一真法界是什么形象，确实不好说。故三世诸佛到这里无开口处，只好自己知道，如人饮水，冷暖自知。	What form does the One True Dharma Realm have? It is truly difficult to say. Thus, when the Buddhas of the three times reach this point, there is no place for them to speak. They can only know it for themselves, like a person drinking water who alone knows whether it is cold or warm.
"历代祖师，全提不起。"	"The patriarchs of successive generations cannot fully bring it forth."
过去各代大祖师，对于这件事，都无法全体描绘出来，拿给你看。因为它言语不能到，思想不能及，无开口处。一有言说，便有落处，而非真空无住的一真法界了。	The great patriarchs of every age have been unable to depict this matter in its entirety and show it to you. Language cannot reach it, thought cannot encompass it, and there is no place to begin speaking. The moment one speaks, there is something to which one clings, and it is no longer the One True Dharma Realm of true emptiness and non-abiding.
如赵州大师说："佛之一字，吾不喜闻！"连佛也不立，可谓干净剿绝了。	As Chan Master Zhaozhou said: "I do not like to hear even the word 'Buddha'!" Not even Buddha is

	established; this may truly be called a clean and thorough eradication.
但后人指出：“尚有不喜在！”可见这真空绝相的妙有，宛如虚空，是任何人无法措手的，又怎么能拈提呢？任凭你横说竖说，妙语如珠，也只是半提，而不能全张。	Yet later generations pointed out: “There is still the dislike!” This shows that the wondrous presence of true emptiness, utterly free of appearances, is like empty space: no one can get hold of it. How, then, can it be raised up and presented? No matter how you speak, horizontally or vertically, or how pearl-like your splendid phrases may be, you can only present half of it, never reveal it in full.
但如遇颖悟之士，言下得旨，亦能由半提而张为全提；反是，即全提亦沦为半提矣。如五祖演大师语一士子云，有一首小艳诗颇相近：“频呼小玉原无事，只欲檀郎识得声！”士瞠目不会。圆悟勤在旁闻之，步出方丈，适闻金鸡喔喔啼午，豁然大悟云：“这不是《声》么？！”可见半提全提都由当人自己转换，祖师是不能代劳的。	Yet if one encounters a person of keen awakening who grasps the meaning upon hearing the words, that person can expand a half-presentation into a full presentation. Otherwise, even a full presentation will decline into a half-presentation. Chan Master Wuzu Yan once told a scholar that a somewhat erotic poem came quite close: “Again and again I call little Yu, though there is nothing to do; I only want my beloved to recognize my voice!” The scholar stared in bewilderment and did not understand. Yuanwu Keqin, who heard this while standing nearby, stepped out of the abbot’s quarters and happened to hear a rooster crowing at noon. He was suddenly greatly awakened and said, “Is this not ‘voice’?!” Thus, whether it is a half-presentation or a full presentation depends entirely on the individual’s own transformation; the patriarchs cannot do the work in one’s stead.
“一大藏教，诠注不及。”	“The entire Tripiṭaka cannot explain or annotate it.”
三藏十二部经文，也无法把它解释出来。这就等于善于画图的人，也没法把一种峻拔飘逸的意境画出来一样。宗下有句术语说：“好个风流画不成。	The scriptures of the Tripiṭaka and twelve divisions likewise cannot explain it. This is like a skilled painter being unable to paint a lofty and untrammeled artistic realm. The Chan school has a technical expression: Such elegance cannot be painted.
”这段无尽风流的大好风光，叫人从何下笔，怎么描绘呢？只好隐隐约约烘云托月地说个梗概，由你自悟。	This boundless elegance and magnificent scene—where could one begin to paint it, and how could one depict it? One can only use an indistinct, cloud-setting-and-moon-revealing manner to give a rough outline, leaving you to awaken to it for yourself.
譬如说：“绿荫深处是晨曦”，用以比方秘在形山的天真，这个蕴藏在绿荫深处的曦微晨光——真心，你纵使	For example, “Morning light lies deep within the green shade” is used as a metaphor for the natural

请善于画山水的妙手王维来画，他也无从握笔临池。	genuineness hidden within the mountain's form. Even if you invited Wang Wei, a master painter of landscapes, to paint this faint dawn light—the true mind—hidden deep within the green shade, he would have no way to take up his brush.
又比如宗下的名句“棋逢绝处着方妙，梅到寒时香愈清！”这种清越峻拔的意境，除了你自己心领神会之外，又怎么描绘？故一大藏教到这里也无法把它注释出来。	Another famous Chan line says: “A move is wondrous only when the chess game reaches its desperate point; the plum's fragrance grows purer in the cold.” How could such a clear, lofty, and untrammeled realm be depicted, apart from being inwardly understood by oneself? Thus, even the entire Tripiṭaka cannot annotate it at this point.
世尊末后在灵山会上拈花示众，以传此不传之秘，怎奈人天罔措，无有入处。幸赖金色公破颜微笑，以心印心，所谓教外别传的这盏光耀大千、腾辉千古的心灯，始得代代延绵不绝地衍传至今。此无说之说，无注解之解乃广博无比、深妙无边之说之注解也。	At the final gathering on Vulture Peak, the World-Honored One held up a flower to show the assembly, transmitting this intransmissible secret. Yet humans and devas were utterly at a loss, with no entry into it. Fortunately, Mahākāśyapa smiled when his face broke into a smile, and mind sealed mind. Only then could this mind-lamp of the special transmission outside the teachings—illuminating the great thousandfold world and shining through the ages—be passed down unbroken from generation to generation to the present. This teaching without words and this explanation without annotation are themselves the most vast and profound of all teachings and explanations.
“明眼衲僧，自救不了。到这里作么生请益。”	“Even clear-eyed monastics cannot save themselves. How, at this point, can one seek instruction?”
般若如大火聚，撄之则燎，纵是明眼道人也不能依倚，无法抟取，是为自救不了。这样一来，大道似乎可望而不可即，无从下手了。但道贵回光转机，不可往死胡同里钻。古人诗云：“山穷水尽疑无路，柳暗花明又一村。	Prajñā is like a great mass of fire: touch it and you are scorched. Even one of clear insight cannot rely on it or grasp it; this is what is meant by being unable to save oneself. Thus, the great Way seems visible but unreachable, with no way to begin. Yet the Way values turning the light inward and shifting the pivot; one must not burrow into a dead end. An ancient poem says: When mountains and waters are exhausted, one suspects there is no road; amid dark willows and bright flowers, another village appears.
”这柳暗花明的又一村在哪里呢？就在放舍生命，“回眸一笑百媚生”处。古德云：“不可得中这么得，无可	Where is this other village amid dark willows and bright flowers? It is where one relinquishes one's life and turns one's gaze back with a smile that

取处如是取。”只要不怕牺牲，勇往直前，自能取得骊龙颔下之珠。	gives rise to a hundred charms. An ancient worthy said: “In what cannot be obtained, thus obtain; where there is nothing to grasp, thus grasp.” So long as one does not fear sacrifice and courageously presses forward, one will naturally obtain the pearl beneath the chin of the black dragon.
虽然如是，怎奈斯道莫可言宣，无能传授，后生小子又怎能向之请教获益呢？上面说过，这涅　妙心虽无法描绘，但可开一线，略露风光，方便权说，俾颖悟者有个入处。故大心菩萨不惜浑身落草，指东话西，教益众生，而不事自救。这是自救不了的又一面。但一有落处，自命不凡，高人一等，能教化众生，便真的生死不了了。	Although this is so, this Way cannot be expressed in words and cannot be transmitted. How, then, can younger students seek instruction from it and benefit? As stated above, although this wondrous mind of nirvāṇa cannot be depicted, one may open a small fissure and reveal a little of its scenery, speaking provisionally and expediently so that those of keen awakening may have an entry. Therefore, great-resolve bodhisattvas do not begrudge descending wholly into the weeds, pointing east and speaking west in order to teach and benefit sentient beings, rather than attending to saving themselves. This is another aspect of being unable to save oneself. But once there is something to which one clings—once one considers oneself extraordinary and superior to others, able to teach and transform sentient beings—then one truly cannot transcend birth and death.
尤有进者，假如我们真正理悟了本来面目，而不绵密保任，更就法身，努力向上精勤锻炼，将旧习除尽，圆证本来，道眼虽不无明亮，也不能自救。因此时见惑虽了，思惑未尽，见可欲境，尚不能无动于衷，故于生死岸头，仍不得自由。	Furthermore, even if we have truly awakened at the level of principle to the Original Face, if we do not continuously and seamlessly safeguard realization, and do not rely on the dharmakāya to strive upward and train diligently, eliminating our habitual tendencies and perfectly realizing our original nature, then, although our dharma eye may be fairly bright, we still cannot save ourselves. For at this time, although the delusions of views may be ended, the delusions of thought have not yet been exhausted. Upon seeing desirable objects, we still cannot remain wholly unmoved; therefore, at the shore of birth and death, we still do not attain freedom.
龙牙禅师云：“学道先须有悟由，竞渡还如赛龙舟；虽是旧阁闲田地，一度赢来方始休！”就是教导我们于悟道后还须如龙舟竞渡一样奋力前进，勤除习气，完全恢复本性光明，方始完成渡过生死苦海的大业。	Chan Master Longya said: “Those who study the Way must first have a basis for awakening; competing in crossing is like racing dragon boats. Though it is an old pavilion and an idle stretch of land, only after winning once may one rest!” This

	teaches us that after awakening to the Way, we must still press forward with all our strength as in a dragon-boat race, diligently eliminating habitual tendencies and completely restoring the luminosity of our intrinsic nature. Only then is the great work of crossing the bitter sea of birth and death complete.
印光大师曾再三说：“修净土好，净土稳当。禅宗虽好，但危险。”就是怕我们悟了一些道理，自以为是，不精进除习，结果对境生心，生死还是不了。关于了不了这一着是假不来的。	Master Yinguang repeatedly said: “Pure Land practice is good; the Pure Land is dependable. Though the Chan school is good, it is dangerous.” He feared that we might awaken to a few principles, deem ourselves right, and fail to diligently eliminate habitual tendencies. Then, when encountering circumstances, the mind will arise, and birth and death will still remain unresolved. In this matter of whether birth and death are transcended or not, falsification is of no use.
假如你说假话骗人，没用处，不过骗了你自己，骗不了人。所以我们应勤苦修持，勤除习气，千万不能掉以轻心，得少为足。假如你做不到这一点，还不如念佛求生西方极乐世界为好。这是站在净土宗的立场来讲的。	If you lie and deceive others, it is useless: you deceive only yourself, not others. Therefore, we should cultivate diligently and arduously, diligently eliminate habitual tendencies, and never treat the matter lightly or be satisfied with little. If you cannot do this, it would be better to recite the Buddha’s name and seek rebirth in the Western Land of Ultimate Bliss. This is spoken from the standpoint of the Pure Land school.
如依禅宗来说，我们果真打开本来见性了，真种子就种下去了。哪怕这一生未了，来生一出头来即一闻千悟，当下打彻。	According to the Chan school, if we have truly opened the Original Face and seen our true nature, then the true seed has been planted. Even if the matter is not resolved in this life, when we emerge in the next life, upon hearing one thing we will awaken to a thousand, and will penetrate it completely on the spot.
我们初心修道应发大誓愿：“为使众生出苦海，故不畏艰辛，不怕路远，一定要成佛，广度众生！”深深种下这颗菩提心种，就永远不会消失，生生世世能起大作用，此所谓愿力不可思议也。故见性后虽习气最深厚的人，也不过七生天上，七返人间，生死就完了。	When we first begin cultivating the Way, we should make a great vow: “In order to lead sentient beings out of the sea of suffering, I will not fear hardship or the length of the road. I shall certainly attain Buddhahood and liberate sentient beings widely!” If we deeply plant this seed of bodhicitta, it will never disappear and will exert great power life after life. This is what is meant by the inconceivability of the power of vows. Therefore, even those who, after

	seeing their true nature, have the deepest habitual tendencies will at most be reborn seven times in the heavens and return seven times among humans; then birth and death will be finished.
一个人有一个人的宿愿，应随顺各人的根性来修法，而不能一刀切。因此，如果你不怕生死，可以在业海里滚，出生入死，自利利他。假如惧怕，就求生极乐世界。佛就不同根性的众生说不同的法，没有定法。各随志愿修与自己相应的法而不用勉强。	Each person has that person's past vows and should cultivate according to their own capacities; one cannot apply a single measure to everyone. Therefore, if you do not fear birth and death, you may roll in the ocean of karma, passing through birth and death while benefiting yourself and others. If you are afraid, then seek rebirth in the Land of Ultimate Bliss. The Buddha taught different dharmas to sentient beings of differing capacities; there is no fixed dharma. Each should cultivate the practice that accords with their own aspirations, without forcing themselves.
圆悟勤最后垂示道：	Yuanwu Keqin finally instructed:
“道个佛字，拖泥带水；道个禅字，满面惭惶。”	“To utter the word ‘Buddha’ is to drag in mud and water; to utter the word ‘Chan’ is to cover one’s face with shame.”
说一个佛字，已经污染了，因为它是一法不立、一丝不挂的，哪有佛菩萨的名字。所以在禅堂内道个佛字，要挑三担水打扫禅堂。说一个禅字也就为禅所缚，本来面目清虚廓彻、无得无失，哪有这些闲名。	To utter the single word Buddha is already a defilement, for it is utterly bare and does not establish a single dharma. How could there be names such as Buddha or bodhisattva? Thus, if one utters the word Buddha in the Chan hall, one must carry three loads of water to clean the Chan hall. To utter the word Chan is likewise to become bound by Chan. The Original Face is clear, empty, vast, and penetrating, with nothing gained and nothing lost; how could it have such idle names?
你如有所得，有个禅在，那你该满脸惭惶才是。为什么？因为你还没有真正空净，还有一物当前，不能与道相应。真正到家的人整日如痴如呆，没有佛，没有禅，连个没有也没有，只是饥来吃饭困来眠。	If you feel that you have attained something and that there is some Chan to be had, you ought to be filled with shame and alarm. Why? Because you have not yet truly become empty and pure; there is still something before you, and so you cannot accord with the Way. Those who have truly arrived home are dazed and simple all day long: no Buddha, no Chan—not even a “no.” They simply eat when hungry and sleep when tired.
如果还有一个佛、禅在，就必须把它打扫干净，方为绝学无为闲道人。佛既不可得，禅也无有，还有什么过	If there is still a Buddha or Chan, you must sweep it clean away. Only then are you “a carefree person of the Way, beyond learning and contrivance.” Since

去、现在、未来与东方、南方、西方、北方？真正彻悟空净了，时间与空间皆是虚语。	Buddha cannot be obtained, nor can Chan be found, what past, present, or future remains, and what east, south, west, or north? Once one has truly awakened thoroughly to emptiness and purity, time and space are all empty words.
我们前次谈到一个公案，一个说修道中有佛最亲切，一个说无佛最亲切。其实，有佛无佛都不对，还着在佛之有无间，不无落处。如果你有个念头：“我修禅，证道，打开本来见到自性了”，那你该多么羞惭、无地自容啊！	Last time we discussed a koan: one person said that having a Buddha in cultivation was most intimate, while another said that having no Buddha was most intimate. In truth, neither having a Buddha nor having no Buddha is right; both remain attached to the presence or absence of Buddha and do not escape having a point of attachment. If you entertain the thought, “I practice Chan, realize the Way, open up my original nature, and see my intrinsic nature,” how ashamed and mortified you ought to be!
“久参之士，不待言之；后学初机，直须究取。”	“Those long engaged in practice need not be told; beginners and later students must investigate it directly.”
久参之士是指修禅已经很久，本性打开来，保任到家的人。他们大事已毕，哪要我们多嘴饶舌？然而刚刚进门的后学初机，未曾见道，就须要真参实究，努力用功精勤取证了。参究什么呢？请看下面的公案。	“Those long engaged in practice” refers to people who have practiced Chan for a long time, broken through to their intrinsic nature, and thoroughly safeguarded their realization. Their great matter is already complete; why would they need us to chatter on? Yet beginners and later students who have only just entered the gate and have not seen the Way must genuinely investigate and inquire, exert themselves diligently, and strive for realization. What should they investigate? Please consider the koan below.
赵州示众云：“至道无难，唯嫌拣择，才有语言是拣择，是明白。老僧不在明白里，是汝还护惜也无？”	Zhaozhou instructed the assembly, saying: “The supreme Way is not difficult; it only dislikes choosing and rejecting. As soon as there are words, there is choosing and rejecting; there is understanding. This old monk does not abide in understanding. Do you still cherish and safeguard it?”
一日赵州上堂开示大众说：“至道无难，唯嫌拣择。”这二句是三祖僧璨大师的《信心铭》中开头语。《信心铭》云：“至道无难，唯嫌拣择。但莫憎爱，洞然明白。	One day, Zhaozhou ascended the hall and instructed the assembly: “The supreme Way is not difficult; it only dislikes choosing and rejecting.” These two lines are the opening words of the Faith in Mind Inscription by the Third Patriarch, Master Sengcan. The Faith in Mind Inscription says: “The

	supreme Way is not difficult; it only dislikes choosing and rejecting. Simply do not hate or love, and it will be clear and open.”
”这就毫无遮掩明白地告诉我们，要证悟至高无上的大道没有什么难处，只要我们在日常动用中不去分别挑选，不要爱憎取舍，直心而应，无所住着，大道就在目前了。赵州和尚寻常用这二句开示大众，指示大家直下见道。	This tells us with complete openness and clarity that there is nothing difficult about realizing the supreme and unsurpassed great Way. We need only refrain from discriminating and choosing amid our daily activities; do not love or hate, grasp or reject. Respond with a direct mind, abide nowhere, and the great Way is right before us. Chan Master Zhaozhou regularly used these two lines to instruct the assembly and point everyone directly to the Way.
由此看来，学道很便当，没有难处。只要我们勇于牺牲世间的虚名假利，放舍贪恋幻境的旧习，当下脱体现成。因为我们本来是佛，只为迷于色相，恋着尘境，掩盖了本性的光明与神用而沦为凡夫，所以不须用力寻取，更不要向外追求。	From this it would seem that studying the Way is quite easy and presents no difficulty. We need only have the courage to sacrifice the empty name and false gain of the world, relinquish our habitual attachment to illusory circumstances, and thereby become free on the spot. For we are originally Buddhas. We have merely become deluded by forms and attached to worldly objects, thereby obscuring the luminosity and wondrous functioning of our intrinsic nature and falling into the condition of ordinary beings. Thus, there is no need to exert ourselves in search of it, much less seek it outside ourselves.
一切众生本来是佛，苦不自知，向前趣境，造业受报，枉受六道轮回生死之苦，宁不冤屈？假如我们在日用中，不去拣择分别，也不爱憎取舍，一切贪恋执着的心都放下，随缘穿衣，任运吃饭，心里空荡荡的，净裸裸的，一法也不立，那你就是一尊活佛。所以说，修道没有难处。	All sentient beings are originally Buddhas, yet painfully fail to recognize this. They pursue external objects, create karma and undergo karmic retribution, and vainly suffer the birth and death of the six realms of rebirth. Is this not unjust? If, in our daily lives, we do not choose or discriminate, nor love or hate, grasp or reject; if we let go of every mind of craving and attachment, dress according to circumstances, eat as things come, and keep the mind utterly empty and naked, without establishing a single dharma—then we are living Buddhas. Thus it is said that cultivation of the Way is not difficult.
修道既如是容易，为什么大家又说难呢？盖难在不肯放也！大家假如肯放，个个都是现现成成的佛，不用向外求取。一般俗人，自不待论，而广大学佛参禅的人，又迷于神通妙用而不自知。	Since cultivation of the Way is so easy, why does everyone say it is difficult? It is difficult only because people are unwilling to let go. If everyone were willing to let go, each would be a Buddha complete and ready as they are, with no need to

	seek anything outside. Ordinary worldly people need not be discussed, but even the great number of Buddhist practitioners and Chan students are deluded by spiritual powers and wondrous functioning without knowing it.
其实，我们知道冷、知道暖、知道饿、知道饱、知道长、知道短，就是现成的神通妙用，不须另外别求。假如这不是真心的神用，上面说过，你一息不来，还能动用自如吗？盖所谓神者，妙用无边；通者，无有阻碍。	In fact, knowing cold and warmth, hunger and fullness, length and shortness—these are already spiritual powers and wondrous functioning. There is no need to seek something else. If this were not the functioning of the true mind, then, as stated above, when a single breath fails to come, could you still function freely? What is called shen means wondrous functioning without limit; tong means the absence of obstruction.
我们的灵妙真心无所不能，无可阻隔，故谓之神通。而现在有所局限者，因旧习未尽，如乌云遮日，光芒不能大放。一俟习染销除，乌云散尽，光芒自然大放，神用自然全张。故我们用功的诀窍，就在一切放下，无所住着。	Our numinous and wondrous true mind can do all things and is blocked by nothing; therefore it is called spiritual power. Its present limitations arise because habitual tendencies have not yet been exhausted. It is like dark clouds obscuring the sun, preventing its rays from shining forth fully. Once habitual defilements are eliminated and the dark clouds disperse, the rays naturally shine forth fully and wondrous functioning naturally unfolds completely. Thus, the key to our practice is to let go of everything and abide nowhere.
因此僧璨大师开头就说：“至道无难，唯嫌拣择。”假如我们时时刻刻把这二句话八个字蕴育在胸中，处处提高警惕，不事分别取舍，成道就无难了。反之，如果畏难不前，或别求玄妙，就难上加难了。	Therefore, Master Sengcan begins by saying: “The supreme Way is not difficult; it only dislikes choosing and rejecting.” If we keep these eight characters of the two lines in our hearts at every moment, remain alert in every circumstance, and do not engage in discrimination, grasping, or rejection, realization of the Way will not be difficult. Conversely, if we shrink back from difficulty or seek some other mystery, difficulty will only be compounded.
庞居士讲：“难、难、难，十担麻油树上摊！”盖形容不知诀窍、修道之难和不肯死心塌地勇猛精进也。庞婆接云：“易、易、易，百草头上西来意。”一切事事物物都是真心妙用，现现成成，俯拾即是，容易得很，有什么难处？	Layman Pang said: “Difficult, difficult, difficult—like spreading ten loads of sesame seeds atop a tree!” This describes the difficulty of cultivating the Way when one does not know the key and is unwilling to press forward bravely with wholehearted resolve. Pang’s wife replied: “Easy, easy, easy—the meaning of the Patriarch’s coming from the West is atop every blade of grass.” Every affair and thing is the

	wondrous functioning of the true mind, complete and ready at hand; it can be picked up wherever one looks. It is extremely easy—what difficulty is there?
修道就是闹革命，是革自己的命，不是革他人的命。要把自己执着物欲的命革掉。王阳明先生说“格物致知”，就是格除物欲之私而致良知——显发真心。学道人之所以不肯革自己的命，袒护执着心，关键在于放不下。	Cultivating the Way is like making a revolution: it is a revolution against one’s own life, not against the lives of others. One must overthrow the life that clings to material desires. Wang Yangming spoke of “investigating things and extending knowledge”; this means removing the selfishness of material desires so as to bring forth innate knowing—that is, to reveal the true mind. The crucial reason practitioners are unwilling to revolutionize themselves and instead shield their clinging minds is that they cannot let go.
你执住不放，保得住吗？人总是要死的，现在不放，最后还是要放下。与其最后舍不得放而不得不放，做个守财鬼，倒不如聪明些当下一切放下，做个超脱生死的道人了。	If you cling to something and refuse to let it go, can you preserve it? Everyone must die. If you do not let go now, you will still have to let go in the end. Rather than being unwilling to relinquish things at the last moment but forced to do so, becoming a ghost guarding wealth, it is better to be wise and let go of everything now, becoming a person of the Way who has transcended birth and death.
更有愚痴透顶的人把生前的爱物存放在棺材里，这有何用，能带走吗？徒然引起宵小觊觎财物、掘坟盗墓的盗窃丑行而已。这些愚痴的举动，说来真令人可悲可笑。我们现在应有智慧，及早一切放下，乐得逍遥自在，何必自寻烦恼，粘着不下，而落个六道轮回、生死不了的冤鬼呢?	Some people, foolish beyond measure, even place the things they cherished in life inside their coffins. What use is that? Can they take them away? It merely arouses the covetousness of petty thieves, leading them to dig up graves and rob tombs. Such foolish acts are truly both pitiable and laughable. We should now possess the wisdom to let go of everything early on and enjoy ease and freedom. Why seek affliction for ourselves by clinging and refusing to let go, only to become resentful ghosts caught in the six realms of rebirth, unable to end birth and death?
赵州和尚接下来说：“才有语言是拣择，是明白。”他为什么这样说呢？因为我们说话，不是说长道短，便是分是分非。有些老太太一边念佛，一边说媳妇怎么坏，女儿怎么好，此固不足论。	Chan Master Zhaozhou then said: “As soon as there are words, there is choosing and rejecting; there is understanding.” Why did he say this? Because when we speak, we either discuss who is right and who is wrong, or distinguish what is long and what is short. Some old ladies recite the Buddha’s name while talking about how bad their daughters-in-law

	are and how good their daughters are. This, of course, need not be discussed.
就是我们修心地法门的人，也同样在辩论，这个法好，那个法不好；某某人开悟了，某某人还未开悟。这不也是无事生非在拣择吗？其实法法平等，无有高下，都是好的。	Even those of us who practice the Mind-Ground Dharma Gate likewise argue that this teaching is good and that teaching is not; that so-and-so has awakened while so-and-so has not. Is this not also making trouble where there is none, choosing and rejecting? In truth, all dharmas are equal, without high or low; all are good.
而所谓不好，是适合不适合的问题，如吃药，病不同，应吃不同的药，不能千篇一律，只修一种法。一切众生本具佛性，只要好好修法，皆能开悟。	What is called “not good” is really a matter of suitability. Just as different illnesses require different medicines, one cannot rigidly practice only one method. All sentient beings inherently possess Buddha-nature; as long as they practice the Dharma well, all can awaken.
不可拣择或住在什么境界上，如见光、见佛，或似有一物在前，推也推不开，离也离不去等等。这些境界，不管怎么好，都是假相，总是阴境，不可着取。真境界是无境界的境界，落个无境界，还是拣择住着。真正证道的人是无境界可得，无话可说的。	Do not choose and reject, nor abide in any state—for example, seeing light, seeing a Buddha, or seeming to have some object before you that cannot be pushed away or left behind. However good such states may seem, they are all false appearances, always states of the skandhas, and must not be grasped. The true state is a state of no state; yet to settle upon a state of no state is still choosing, rejecting, and abiding. Those who have truly realized the Way have no state to attain and nothing to say.
古德云：“举心便错，动念即乖！”又云：“凡有言说，俱无实意。”现在所说的都是事不获已落二落三之言。所以赵州和尚说“才有语言是拣择”也。	Ancient worthies said: “Raise the mind and you are already wrong; stir a thought and you have already gone astray.” They also said: “Whenever there are words, there is no real meaning.” What is being said now is only speech that, out of necessity, falls into duality and multiplicity. This is why Chan Master Zhaozhou said, “As soon as there are words, there is choosing and rejecting.”
那么，明白又有什么不好？也要否定呢？世人所谓的明白，不过是世智辩聪，耍耍小聪明而已。这些都是后天的，随境界转的意识分别，而非先天的般若大智。搞小聪明，就世法说来，也非好事。	Then what is wrong with understanding? Must it too be negated? What worldly people call understanding is merely worldly cleverness and eloquence, the exercise of petty cleverness. These are acquired discriminations of consciousness that shift with circumstances, not the great wisdom of innate prajñā. Even in worldly terms, indulging in petty cleverness is not a good thing.

郑板桥不是有句名言“难得糊涂”吗？就是教人不要逞聪明，争强好胜，须耐气让人，以免惹是招非。对修行人说来搞小聪明，更是大忌。因为一搞小聪明，便不能死心塌地地老实修行，而想搞花招，找窍门，虚应故事了，甚至于未得谓得，不是谓是，从而葬送了自己悟道的光明前程。修行人用功多年而不能证道的，毛病即在于此。	Did Zheng Banqiao not have the famous saying, “It is hard to be muddle-headed”? It teaches people not to flaunt their cleverness or compete to surpass others, but to be patient and yield to others, so as to avoid provoking trouble. For practitioners, petty cleverness is an even greater taboo. Once one indulges in it, one cannot practice honestly and wholeheartedly; instead, one tries tricks, looks for shortcuts, and goes through the motions. One may even claim to have attained what one has not attained, or call wrong what is right, thereby ruining one’s own bright prospects of awakening to the Way. This is precisely the fault of practitioners who have worked for many years without realizing the Way.
复次，世智愈聪，知道得愈多愈坏。因为知见一多，意识分别就更甚，法见也随之更浓而不易除。即使将来能除人我执，因所知障之故，法我执也除不了。故净土宗也说，惟大智大愚的人，念佛可以成功，原因即在于此。	Furthermore, the more clever one is in worldly knowledge, and the more one knows, the worse it becomes. For the more views and knowledge one has, the stronger the discriminations of consciousness become; attachment to dharmas correspondingly deepens and becomes harder to remove. Even if one can later eliminate attachment to self, because of the obstruction of what is known, one cannot eliminate attachment to dharmas. Thus the Pure Land school also says that only those of great wisdom or great simplicity can succeed in Buddha-recitation. This is the reason.
昔孔子问道于老子，老子说：“掊击尔智！”不也是教孔子放舍世智辩聪，才可以入道吗？所以要入道，一定要否定“明白”，心中放教空荡荡底，般若大智才能生起。修心到家的人，不与世争，整日如痴如呆，哪会说长道短，故大师说：“老僧不在明白里。”	Long ago, Confucius asked Laozi about the Way, and Laozi said, “Smash your cleverness!” Was he not likewise teaching Confucius to relinquish worldly cleverness and eloquence before he could enter the Way? Therefore, to enter the Way, one must certainly negate “understanding” and leave the mind utterly empty; only then can the great wisdom of prajñā arise. Those whose mind cultivation has reached completion do not contend with the world. Dazed and simple all day long, how could they discuss who is right and who is wrong? Hence the master said, “This old monk does not abide in understanding.”
大师这句话，是老婆心切，不惜拖泥带水痛切为人处。所语“明白”也不立，看似剿绝干净，无有丝毫粘染，但一有言说，便有落处。说个不在“明白”里，正有	In saying this, the master was so deeply compassionate that he did not begrudge getting entangled in words, earnestly teaching for the sake of others. Yet even this “understanding” of which he

“明白”在。假如真的没有“明白”，说什么在与不在？	speaks is not established. It may seem that everything has been cut off cleanly, without the slightest taint of attachment, but as soon as there are words, there is a point of attachment. To say that one does not abide in “understanding” is precisely to retain an “understanding.” If there truly were no “understanding,” what would there be to say about abiding or not abiding?
《心经》第一句“观自在菩萨”（一般说，这是观世音菩萨的别称。但《心经》是教导学人用心地法门功夫的，不是专指哪一位菩萨，而是泛指用观心法门证道的大菩萨）。	The first words of the Heart Sūtra are “Avalokiteśvara Bodhisattva.” It is generally said that this is another name for Avalokiteśvara Bodhisattva. But the Heart Sūtra teaches practitioners the work of the Mind-Ground Dharma Gate; it does not refer exclusively to any particular bodhisattva, but broadly to great bodhisattvas who realize the Way through the method of contemplating the mind.
“观”就是观照，“自”是自性，不是色身，“在”是要住本位。	“Contemplate” means contemplation; “self” means intrinsic nature, not the physical body; and “abide” means to remain at the original ground.
这是说起初用功要时时处处观照自己的本性，要住本位而不移；功夫渐熟，“观”不要了，“自”在本位不动摇；更进一步，“自”也不要了，自他合为一体，“自”自然化去；最后，功夫转深，化一为零，无在无不在，“在”也无处立脚了。今大师说“不在明白里”，正是有在处，漏逗不少。圆悟着语云：“贼身已露！”良有以也。	This means that, at the outset of practice, one must at all times and in all places contemplate one’s own intrinsic nature, abiding in the original ground without shifting. As practice gradually matures, “contemplation” is no longer needed, and the “self” remains unwavering in the original ground. Going a step further, even the “self” is no longer needed: self and other merge into one, and the “self” naturally vanishes. Finally, as practice deepens, one is transformed from one into zero: nowhere present, yet present everywhere; even “being present” finds nowhere to stand. Now the master says, “not within clarity,” which precisely indicates that there is still somewhere to abide, leaving many openings exposed. Yuanwu commented, “The thief has already revealed himself!” There is good reason for this.
因此语有空处，已启问难之机，后面这句“是汝还护惜也无？”就更全身委地了。	Thus, these words contain an opening of emptiness and have already invited a challenge. The following question, “Do you still cherish and protect it?” exposes him even more completely.
六祖云：“本来无一物，何处惹尘埃？”既无有一物，护惜个什么？今教人护惜，岂不着在物上，不更遭人检	The Sixth Patriarch said, “Originally there is not a single thing; where could dust alight?” Since there is

点吗？故圆悟着语云：“败也，正好与一拶！”老和尚岂不自知？难道是失于检点，自讨苦吃吗？非也，大宗师纵横自在，收放自如，不怕虎口里横身，送给你咬，自有临危解脱之方，绝处逢生之机。	not a single thing, what is there to protect and cherish? To instruct people now to protect and cherish something—is that not attachment to an object, inviting others to scrutinize it? Therefore Yuanwu commented, “Defeated! Just right for another pressing challenge!” Could the old master himself not have known this? Could he have failed to examine himself and thus brought suffering upon himself? No. A great Chan master moves freely in every direction, gathering in and releasing at will. He is not afraid to thrust himself into a tiger’s jaws and offer himself to be bitten, for he has his own means of liberation in danger and his own opportunity to find life in desperate circumstances.
不然，说什么神通广大、妙用无边呢？请看下文，自见分晓。	Otherwise, how could one speak of vast spiritual powers and boundless wondrous functioning? Please read on, and the matter will become clear.
时有僧出，问云：“既不在明白里，护惜个什么？”	At that time a monk came forward and asked, “Since it is not within clarity, what is there to protect and cherish?”
果然，问罪之师来了。捏住你胳膊，看你往哪里走？用功人既然到了净裸裸、赤洒洒，一无所“知”的地步，还保个什么？又惜个什么呢？这对一般人说来，是无法回避、无言可对的。但到大宗师手里，自有转身吐气之能，化险为夷之功。	Sure enough, the master who would press the charge had arrived. He seized your arm—where could you go? Once a practitioner has reached the state of utter purity and nakedness, where there is nothing at all “known,” what remains to be safeguarded? What remains to be cherished? For most people, this would be inescapable and unanswerable. But in the hands of a great Chan master, there is naturally the ability to turn about and breathe freely, transforming danger into safety.
州云：“我亦不知。”	Zhaozhou said, “I too do not know.”
妙哉！看似已到绝处，却又退步阔宏。圆悟着语云：“倒退三千！”是褒，是贬，诸仁还知么？	Wonderful! He seems to have reached a dead end, yet he takes a step back into vast openness. Yuanwu commented, “Retreat three thousand!” Is this praise or criticism? Do you all know?
你们听了，休错认老和尚这下完了，被这僧问倒了，连圆悟也说倒退三千，大概是甘拜下风，不得不自供“我亦不知”了。那你们就被赵州和圆悟瞒了。他说的不知，是说这里无能知、所知，一丝不挂，一法不立，没有东西，叫我向你道个什么？复次，自性当体是灵知，	Having heard this, do not mistakenly think that the old master was finished here, overwhelmed by the monk’s question. Even Yuanwu said, “Retreat three thousand,” so perhaps he had conceded defeat and had no choice but to confess, “I too do not know.” If

若再加“知”，便是头上安头，面目全非了。故知也要铲除。	so, you have been deceived by Zhaozhou and Yuanwu. His “do not know” means that here there is neither a knower nor anything known—utterly bare, not establishing a single dharma. There is nothing at all; what could I possibly tell you? Furthermore, intrinsic nature is itself spiritual knowing. To add “knowing” to it would be like putting a head atop one’s head, utterly altering one’s appearance. Thus even knowing must be eradicated.
关于“知”之一字，神会大师曾说：“‘知’之一字，众妙之门。”教大家识取这能生起知饥、知寒的“灵知”，就是我人的佛性，只要绵密保护它，不粘物、情，知而无知，无知而知，就证道了。	Regarding the word “know,” Master Shenhui once said, “The single word ‘know’ is the gateway to all wonders.” He taught everyone to recognize this spiritual knowing that gives rise to awareness of hunger and cold. It is the Buddha-nature of us human beings. So long as one protects it continuously and closely, without clinging to objects or emotions—knowing yet without knowing, without knowing yet knowing—one realizes the Way.
后来祖师们见广大禅和子着在此“知”上，堕在窠臼里，为救众人出离缠缚故，改为：“‘知’之一字，众祸之门。”由此可见是祸是福，是智是愚，不在言说、文字，而在当人会与不会、荐与不荐了。	Later patriarchs saw that many Chan practitioners had become attached to this “knowing” and fallen into a fixed pattern. In order to rescue people from their entanglement, they changed the saying to: “The single word ‘know’ is the gateway to all calamities.” From this we can see that whether it becomes misfortune or blessing, wisdom or folly, does not lie in speech or writing, but in whether the individual truly understands and realizes it.
僧云：“和尚既不知，为何却道不在明白里？”	The monk said, “Since the Reverend does not know, why do you say that it is not within clarity?”
这僧也是作家，知道赵州命意之所在。但你这么一说，又露出更严重的败阙来，得理不让人，哪容赵州回避。逼问云：“和尚既不知，为什么却道不在明白里？”这一拶非同小可，没有相当的功底也问不出，直教人难以置答。圆悟着语云：“逐教上树去！”可见其转身回避之难。	This monk too was an accomplished person, for he knew Zhaozhou’s intent. Yet by saying this, he exposed an even graver flaw. Having gained the advantage, he would not yield; how could he allow Zhaozhou to evade the issue? He pressed him, asking, “Since the Reverend does not know, why do you say that it is not within clarity?” This challenge was no small matter. Without considerable grounding, one could not have posed it; it made a reply exceedingly difficult. Yuanwu commented, “He is driven up a tree!” This shows how difficult it was to turn away and evade the challenge.

是呀！你既然到了无能知与无所知的地步，为什么说不在明白里？说个不在明白里，不正是有所知吗？你有所知说无所知，不是自相矛盾吗？	Indeed! If you have reached the point where there is neither a knower nor anything known, why say that it is not within clarity? To say “not within clarity” is itself to know something, is it not? If you know something while claiming that there is nothing known, is that not self-contradictory?
这一问假使问着你们，真要哑口无言了。但是，请注意！所谓无知不是真个糊里糊涂，什么都不知道，是非长短都不识，那还是佛、菩萨吗？不见六祖谓永嘉云：汝甚得无生之意。	If this question were put to you, you would truly be left speechless. But take note: so-called not knowing does not mean being genuinely muddled and knowing nothing at all, unable to distinguish right from wrong or long from short. Would that still be a Buddha or bodhisattva? Did not the Sixth Patriarch say to Yongjia, “You have deeply realized the meaning of the unborn”?
永嘉云：无生岂有意耶？祖曰：无意谁当分别？永嘉云：分别亦非意。可见无知是知而不知，不知而无所不知。	Yongjia said, “How can the unborn have any meaning?” The Patriarch replied, “Without meaning, who could make distinctions?” Yongjia said, “Making distinctions is not meaning either.” Thus, not knowing is knowing without knowing; without knowing, there is nothing not known.
无知者是无所住，不着相，任何事情毫无粘染，过去就算了；无所不知者，样样事情都知道，山是山、水是水、长是长、短是短，虽亦分别而不着意，犹如虚空包容万象，无有挂碍，而不是死的无知无物。	Not knowing means non-abiding and nonattachment to appearances: in every matter there is no clinging or defilement, and once it has passed, it is over. Nothing not known means knowing every matter: mountains are mountains, water is water, long is long, and short is short. Though distinctions are made, one does not become attached to them. It is like empty space containing the myriad forms, without obstruction or hindrance; it is not a dead state of knowing nothing and possessing nothing.
昔六祖说的“本来无一物”，祖师们恐人误会，着在顽空里，增益云：“无一物中无尽藏，有花有月有楼台。”本性是神用无边、灵妙无方的，不是冥顽不灵的。假如是死空，无相用、无知觉，佛教有什么价值，还能延绵至今吗？	When the Sixth Patriarch spoke of “Originally there is not a single thing,” later patriarchs feared that people would misunderstand and become attached to inert emptiness. They therefore added: “Within not a single thing lies an inexhaustible treasury; there are flowers, a moon, and towers.” Intrinsic nature has boundless spiritual functioning and inexhaustible wondrous subtlety; it is not dull and insentient. If it were a dead emptiness, without the functioning of appearances or any awareness, what value would Buddhism have? Could it have continued down to the present day?

这僧不是不明斯理，一来要和赵州大师觑面相见，二来要将功夫微细、幽隐处显豁出来，留传后世，以作典范。故在关节上捏住赵州空处，逼他道出末后句来。	This monk did not fail to understand this principle. First, he wished to meet Master Zhaozhou face-to-face; second, he wished to bring the subtle and hidden points of practice into clear view, so that they might be passed down to later generations as a model. Therefore, at this critical juncture, he seized Zhaozhou's opening of emptiness and pressed him to speak the final word.
州云：“问事既得，礼拜了退！”	Zhaozhou said, “Having obtained the answer to your question, bow and withdraw!”
大师自有临危不惧、倒转乾坤的手段，在看似无法闪躲，要被顶死的刹那，却能巧避锋芒，安然无恙地轻易走过。这是什么功夫？不到炉火纯青的地步，能有这样轻灵飘逸的手脚吗？真了不起！圆悟到这里也不得不赞赏道：“这老贼，赖有这一着！”这是哪一着？诸仁还知吗？咄！磋过也不知！	The master had his own means of remaining undaunted in danger and overturning heaven and earth. At the very moment when evasion seemed impossible and he appeared about to be pinned down, he could skillfully avoid the point of attack and pass through calmly and effortlessly. What kind of practice is this? Without reaching complete maturity, could one possess such nimble and graceful skill? Truly remarkable! Even Yuanwu could not help praising him: “This old thief is fortunate to have this one move!” What move was it? Do you all know? Bah! Even after it has been pointed out, you still do not know!
到这里是：“云散水流去，人寂天地空！”消息已尽，大事已毕，不消再问了。故大师云：礼谢之后，回去休息吧。这无言说的言说就是末后句啊！而不会者，咸谓赵州不答话，宁不冤屈！	At this point: “Clouds disperse and waters flow away; people are still, and heaven and earth are empty.” The message is exhausted, and the great matter is complete; there is no need to ask further. Thus the master said: after offering your thanks, go back and rest. This wordless speaking is the final word! Yet those who do not understand all say that Zhaozhou gave no answer. Is that not an injustice?
昔五祖演会下有一僧请益五祖：“如何是末后句？”祖云：“你师兄会末后句，问他去。	In the assembly of the Fifth Patriarch Yan, a monk once requested instruction from the Fifth Patriarch: “What is the final word?” The Patriarch said, “Your senior fellow knows the final word. Go ask him.”
”僧问师兄，适逢游山回，僧为打水洗脚次，进问云：“如何是末后句？”师兄以脚挑水洒其面斥云：“什么末后句？！”僧哭诉祖，祖云：“我向你道，他会末后句！”僧于言下大悟。请看！这末后句多么幽默，又多么巧妙！这僧悟来多么轻快！禅宗就是这样俊捷，诚非它宗可比，诸仁还会么？	The monk asked his senior fellow. Just as the latter was returning from an outing in the mountains, the monk was drawing water to wash his feet and came forward to ask, “What is the final word?” His senior fellow hooked up water with his foot, splashed it in the monk's face, and rebuked him, “What final word?!” The monk tearfully complained to the

	Patriarch, who said, “I told you that he knew the final word!” At those words, the monk attained great awakening. Look! How humorous and ingenious this final word is! How swiftly and lightly the monk awakened! Chan is precisely this agile and incisive; truly, other traditions cannot compare. Do you all understand?
本公案问话之僧也不是等闲之辈，大有经天纬地之才，敢捋虎须，与大宗师法战一场，精彩纷呈，甚为了当，我等于中获益非浅。	The monk who asked questions in this koan was no ordinary person. He possessed great talent capable of ordering heaven and earth, dared to stroke the tiger’s whiskers, and engaged the great master in a Dharma battle. It was brilliantly conducted and thoroughly concluded, and we have gained no small benefit from it.
看公案犹如照镜子，看看自己的功夫到了什么地步，和古人是否有出入，如有偏差，好及时纠正；如功夫未到，看不懂，也无关紧要，只要照公案的指示摆正路线，对准方向，将来功夫一到，自然契合，而不致误入歧途。	Reading koans is like looking in a mirror: see what stage your own practice has reached and whether it differs from that of the ancients. If there is any deviation, correct it promptly. If your practice has not yet reached that point and you cannot understand, that too does not matter. Simply follow the koan’s instructions, set your course straight, and aim in the right direction. When your practice eventually matures, you will naturally accord with it and will not go astray.
由于这则公案的一场精彩法战，我们收到的教益，归纳起来，有如下列：	From the splendid Dharma battle in this koan, the teachings we have received may be summarized as follows:
一、悟道没有什么难处，只要确认一切物境，宛如空花水月，不可得，无可取，心中放教空荡荡地，无丝毫粘染住着，切莫爱憎取舍。	First, realizing the Way is not difficult. One need only recognize that all objects and circumstances are like flowers in empty space and the moon reflected in water: unobtainable and not to be grasped. Let the mind become spacious and empty, without the slightest clinging or abiding. Never indulge in love and hate, grasping and rejecting.
二、做功夫要能收能放，日常动用更要灵活运用，不要呆板；时时反省，处处返照。	Second, in practice one must be able to gather in and release. In daily activity, one must apply this flexibly rather than rigidly; reflect upon oneself at all times and turn the light back everywhere.
三、见道后要绵密保任，不要荒废。但做保任功夫，也不可有所住，不能为保任而保，要灵活，似保非保，保任圆熟，保既无有，任也不见。如灵训参归宗，悟道后，问归宗：“如何保任？”宗云：“一翳在目，空华	Third, after seeing the Way, one must safeguard realization continuously and closely, without neglecting it. Yet even in this work of safeguarding realization, one must not abide anywhere. One

乱坠。”就是说，有个保任在，犹如翳在目，就非是了。	cannot safeguard merely for the sake of safeguarding; one must remain flexible, as though safeguarding yet not safeguarding. When safeguarding realization has fully matured, safeguarding itself is no more, and letting be is no longer seen. When Lingxun visited Guizong after awakening, he asked, “How should I safeguard realization?” Guizong replied, “A single speck in the eye, and flowers in empty space fall everywhere.” That is to say, if there is an idea of safeguarding realization, it is like a speck in the eye and is no longer right.
四、虽然无知，不是落于无记，死在那里不动。如园头问梁山：“家贼难防时如何？”山云：“识得不为冤！”头进问云：“识得后如何？”山云：“贬向无生国里。”头更进问云：“莫非这就是安身立命处么？”山云：“死水不藏龙！”死在那里不动就完蛋了。	Fourth, although there is not knowing, one must not fall into a blank, unresponsive state, dead and motionless. For example, the garden steward asked Liangshan, “What should one do when it is difficult to guard against the thief in one’s own house?” Liangshan said, “Recognizing it means you are not wronged!” The steward pressed further, “What should one do after recognizing it?” Liangshan said, “Demote it to the land of the unborn.” The steward asked again, “Could this be the place of settling one’s body and establishing one’s life?” Liangshan said, “Dead water does not harbor dragons.” To die there without moving is utter ruin.
公案讲完，请看下面雪窦禅师的颂：	The discussion of the koan is complete. Now please consider Chan Master Xuedou’s verse:
至道无难，言端语端。	The supreme Way is not difficult; it lies at the source of words and speech.
一有多种，二无两般。	One has many forms; two has no duality.
天际日上月下，槛前山深水寒。	At the horizon, the sun rises and the moon sets; before the railing, the mountains are deep and the waters cold.
髑髅识尽喜何立？枯木龙吟销未干。	When the skull’s consciousness is exhausted, what joy can remain? The dragon’s chant from the withered tree has not yet faded.
难难！拣择明白君自看！	Difficult, difficult! Discrimination and clarity—see for yourself!
雪窦禅师开头把至道无难提示出来，随后便道言端语端，就是教我们不要把大道看远了，把悟道看难了，它不在别处，就在目前——言之端、语之端——就是在语	At the beginning, Chan Master Xuedou points out that the supreme Way is not difficult. He then says that it lies at the source of words and speech,

言未形之前，也就是一念未生之前。你如在此时回光一瞥，“这是什么？”当下猛省，就悟道了，没有什么难处。	teaching us not to regard the great Way as distant or awakening as difficult. It is not elsewhere; it is right before us—at the source of words and speech—that is, before language takes form, before a single thought arises. If at that moment you turn the light inward for a single glance and ask, “What is this?” then awaken sharply on the spot, you will realize the Way. There is nothing difficult about it.
这“言端语端”一句似乎另有一重意义，就是说“至道无难”这句话是千真万确端正无误的。但我们为了适合禅机，还是采用前一种说法较为适当。	This phrase, “speech is proper and words are proper,” seems to have another level of meaning: namely, that the words “the supreme Way is not difficult” are absolutely true and entirely correct. Yet, in order to accord with Chan opportunities, it is more appropriate to adopt the former explanation.
从前有一位师父参“如何是父母未生前本来面目？”参了多年，未能开悟。后来碰到一位大德，请他慈悲指示个方便。	Long ago, a master investigated the huatou, “What was my Original Face before my parents were born?” for many years but was unable to awaken. Later he encountered a great virtuous teacher and asked him compassionately to give him an expedient instruction.
大德问：“你参什么话头？”他答道：“我参如何是我父母未生前的本来面目？”大德道：“你参得太远了，应向近处看。”他问：“怎么向近处看？”大德道：“不要看父母未生前，须看一念未生以前是什么？”禅者言下大悟。	The great teacher asked, “What huatou are you investigating?” He replied, “I am investigating: What was my Original Face before my parents were born?” The teacher said, “You are investigating too far away. You should look closer at hand.” He asked, “How should I look closer at hand?” The teacher said, “Do not look to before your parents were born. You must look at what this is before a single thought arises.” At these words, the Chan practitioner attained great awakening.
大家坐在这里，请看这一念未生前是什么？它在各人面门放光，朗照一切而毫无粘着，无知无见而又非同木石，这是什么？就在这里猛着精彩，就是悟道。所以说“至道无难，言端语端”啊！	All of you sitting here, please look: What is this before a single thought arises? It shines from each person’s face, brightly illuminating everything without the slightest attachment. It is without knowing or seeing, yet it is not like wood or stone. What is it? Direct your full energy right here—this is awakening to the Way. Thus it is said, “The supreme Way is not difficult; speech is proper and words are proper.”
下面说：“一有多种，二无两般。”为什么说一却有多种，而二无两般呢？盖一者是唯一真心；二者乃千变万化的色相也。千差万别之境相皆一念真心之所现，故二	Next it says: “One has many forms; two are not two different things.” Why is it said that one has many forms, while two are not two different things? One is the single true mind; two refers to the endlessly

无两般；唯一真心，妙用无边，能生万法，故一有多种。	changing forms and appearances. All the myriad differing appearances are manifested by the one true mind in a single thought; therefore, two are not two different things. The one true mind has boundless wondrous functioning and can give rise to all phenomena; therefore, one has many forms.
语云：“一即一切，一切即一。”即斯义也。真证道者心境俱忘，打成一片，头头是道，物物全真，斯真入不二法门者也。	As the saying goes, “One is all; all is one.” This is its meaning. Those who truly realize the Way forget both mind and circumstances; they become continuous and undivided. Every point is the Way, and every thing is wholly true. Such people have truly entered the dharma gate of nonduality.
既然“一有多种，二无两般”，打成一片，就天下太平，无有事了。修道人计较净尽，无不返朴归真，纯任自然。所以道：“天际日上月下，槛前山深水寒。”天上的太阳升起，月亮便西沉了；门外的山愈高深，水便格外寒冷。	Since “one has many forms, and two are not two different things,” and all has become continuous and undivided, all under heaven is at peace and there is nothing more to be done. Practitioners have utterly relinquished calculation and discrimination; all return to simplicity and truth, wholly according with what is natural. Thus it is said: “At heaven’s edge, the sun rises and the moon sets; before the railing, the mountains are deep and the water cold.” When the sun rises in the sky, the moon sets in the west; beyond the gate, the deeper and higher the mountains, the colder the water becomes.
这种毫无造作，纯系自然的景象，正是修道人心空无住、随缘起居的无作妙用。圆悟道：“修道人怎么始得平稳去？风来树动，浪来船高；春生夏长，秋收冬藏，一种平怀，泯然自尽。”不也就是纯任自然，无所造作吗？！修道人到这里随你唤天作地，唤地作天，也言端语端，无所不是了。下面：	Such utterly uncontrived and wholly natural scenes are precisely the wondrous functioning without contrivance of practitioners whose minds are empty and non-abiding, and who live in accordance with conditions. Yuanwu said, “How can practitioners attain steadiness? When the wind comes, the trees move; when waves come, the boats rise. Spring brings growth, summer maturity, autumn harvest, and winter storage. With an even mind, all distinctions fall away of themselves.” Is this not simply following what is natural, with no contrivance? When practitioners reach this point, you may call heaven earth and earth heaven, yet speech is proper and words are proper; there is nothing that is not so. Next:
髑髅识尽喜何立？枯木龙吟销未干。	When the skull’s discriminating consciousness is exhausted, where can joy remain? The dragon sings in a dead tree, and its resonance has not yet faded.

这两句是借古人问道公案的语句，交织起来颂本公案“知而无知，无知而无所不知”的。昔有僧问香严禅师：“如何是道？”严云：“枯木里龙吟。”僧进问云：“如何是道中人？”严云：“髑髅里眼睛。	These two lines weave together phrases from ancient koans concerning inquiry into the Way, in praise of this koan’s teaching: “knowing yet without knowing; without knowing, yet knowing all.” Once, a monk asked Chan Master Xiangyan, “What is the Way?” Xiangyan said, “A dragon sings in a dead tree.” The monk further asked, “What is a person in the Way?” Xiangyan said, “Eyes in a skull.”
”僧不悟，举问石霜：“如何是枯木里龙吟？”霜云：“犹带喜在。”僧云：“如何是髑髅里眼睛？”霜云：“犹带识在。”僧仍不悟，又举问曹山：“如何是枯木里龙吟？”山云：“血脉不断。	The monk did not awaken and put the question to Shishuang: “What does it mean for a dragon to sing in a dead tree?” Shishuang said, “It still carries joy.” The monk asked, “What are eyes in a skull?” Shishuang said, “It still carries consciousness.” The monk still did not awaken, so he again asked Caoshan, “What does it mean for a dragon to sing in a dead tree?” Caoshan said, “The bloodline has not been cut off.”
”僧云：“如何是髑髅里眼睛？”山云：“干不尽。”僧云：“什么人得闻？”山云：“尽大地未有一人不闻。”僧云：“未审龙吟是何章句？”山云：“不知是何章句，闻者皆丧。”复又颂云：“枯木龙吟真见道，髑髅识尽眼初明；喜识尽时消息尽，当人哪辨浊中清？”	The monk asked, “What are eyes in a skull?” Caoshan said, “It cannot be exhausted.” The monk asked, “Who can hear it?” Caoshan said, “Throughout the whole earth, there is not one person who does not hear it.” The monk asked, “May I ask what line or verse the dragon’s singing is?” Caoshan said, “I do not know what line or verse it is; all who hear it are undone.” He further composed this verse: “The dragon sings in a dead tree: this is truly seeing the Way. When consciousness in the skull is exhausted, the eyes first become bright. When joy and consciousness are exhausted, not a trace remains. How can the person concerned distinguish purity amid defilement?”
这则公案所说的枯木龙吟与髑髅眼睛，系表真空妙有的大道无言而无所不言，无识而无所不识，与石霜、曹山二位禅师的开示交加起来，便般若味重重，风光无尽了。兹将其含义略分析如下：	The dragon singing in a dead tree and the eyes in a skull spoken of in this koan symbolize the great Way of true emptiness and wondrous presence: wordless, yet leaving nothing unsaid; without consciousness, yet leaving nothing unrecognized. Interwoven with the teachings of Chan Masters Shishuang and Caoshan, they yield layer upon layer of prajñā flavor and inexhaustible vistas. Their meaning may be briefly analyzed as follows:
一、无说是正说，无闻系正闻；无知是真知，无见乃正见。	1. Non-speaking is true speaking, and non-hearing is true hearing; non-knowing is true knowing, and

	non-seeing is right seeing.
二、一说龙吟、髑眼，便有无言之言与无识之识在，犹如眼里着沙，非为净目。	2. Once one speaks of dragon singing and skull-eyes, there are words within wordlessness and consciousness within non-consciousness. It is like getting sand in one's eyes; this is not clear vision.
三、尽管大道虚旷，无声无息，无言无识，但非如木石无知，而系妙用无边。	3. Although the great Way is vast and open, without sound or trace, without speech or consciousness, it is not insentient like wood or stone; rather, its wondrous functioning is boundless.
四、初悟道人不无喜悦，故初地菩萨名欢喜地。此时习染未尽，妄识犹存。	4. Those newly awakened to the Way cannot be entirely without joy; hence first-bhūmi bodhisattvas are said to abide on the Ground of Joy. At this time, habitual defilements have not yet been exhausted, and deluded consciousness still remains.
五、悟道后如堕在圣境上，着在窠臼里，也是不剿绝。	5. After awakening to the Way, if one falls into a sacred state and becomes attached to a fixed pattern, one has likewise not cut it off completely.
六、妙高峰顶固官不容针，不许商量，但第二峰头，为接引初机，不妨私通车马，略露风光。	6. At the summit of the wondrously lofty peak, not even a needle can be admitted and no discussion is permitted. Yet on the second peak, in order to guide beginning practitioners, there is no harm in allowing carts and horses to pass privately and giving a slight glimpse of the scenery.
有这许多意义在，故石霜与曹山说“犹带喜在”、“血脉不断”与“干不尽”也。	Because these many meanings are involved, Shishuang and Caoshan spoke of “still carrying joy,” “the bloodline has not been cut off,” and “it cannot be exhausted.”
雪窦有大才，把这问道的语句，一串穿来，用颂本公案，确是神偷妙手。髑髅（骷髅头）分别妄识已尽，有什么喜与悲？枯木龙吟——无情说法——是炽然说，无间说，销不干的。这就与本公案虽不在明白里，而不是无说、无知的旨意巧妙地结合起来了。	Xuedou was greatly talented. Stringing together these phrases from inquiries into the Way in order to praise this koan was indeed the work of a masterful spiritual thief. When the skull's discriminating deluded consciousness has been exhausted, what joy or sorrow can remain? The dragon singing in a dead tree—insentient beings expounding the Dharma—is blazing speech, ceaseless speech, which cannot be exhausted. In this way, it is ingeniously joined with this koan's purport: though it is not within what is plainly evident, it is not without speaking or without knowing.

关于无情说法，昔洞山祖师参沩山和尚问曰：“顷闻南阳忠国师有无情说法话，某未究其微。”沩曰：“阇黎还记得么？”师曰：“记得。”沩曰：“试举一遍看。”师举毕。沩曰：“我这里也有，只是罕遇其人。	Concerning insentient beings expounding the Dharma, Chan Master Dongshan once visited Master Guishan and asked, “I recently heard that National Teacher Zhong of Nanyang spoke of insentient beings expounding the Dharma, but I have not penetrated its subtle meaning.” Guishan said, “Venerable, do you still remember it?” Dongshan said, “I remember it.” Guishan said, “Try reciting it once.” After Dongshan had recited it, Guishan said, “I also have it here, but rarely encounter someone capable of receiving it.”
”师曰：“我未明，乞师指示。”沩竖起拂子曰：“会么？”（竖拂的是谁？不正是无声之说——无情之说法吗？）师曰：“不会。”（可惜许，磋过了也。）师后参云岩问：“无情说法，什么人得闻？”岩曰：“无情得闻。	Dongshan said, “I do not understand. I beg the Master to instruct me.” Guishan raised his whisk and said, “Do you understand?” (Who is it that raises the whisk? Is this not wordless speech—the Dharma expounded by the insentient?) Dongshan said, “I do not understand.” (What a pity! He let the opportunity pass.) Later, Dongshan visited Yunyan and asked, “When insentient beings expound the Dharma, who can hear it?” Yunyan said, “Insentient beings can hear it.”
”（妙哉！妄尽情消是什么人？）师曰：“和尚得闻否？”岩曰：“我若闻，汝即不闻我说法。”此语较幽隐，似须稍注释一下：	(How wondrous! When delusion is exhausted and emotional attachment has vanished, what person is this?) Dongshan asked, “Can the venerable monk hear it?” Yunyan said, “If I could hear it, you would not hear me expounding the Dharma.” This statement is rather obscure and seems to require a brief explanation:
一、我若闻，非但有能闻与所闻在，更有法在；能所相对，法见未除，即非道人，何能据师位说法？	1. If I could hear it, there would not only be a hearer and what is heard, but also a dharma. So long as subject and object stand opposed and the view of dharmas has not been removed, one is not a person of the Way. How, then, could one occupy the master’s seat and expound the Dharma?
二、我若闻即同无情，无情以不说为正说，非有言说也。	2. If I could hear it, I would be the same as the insentient. For the insentient, not speaking is true speaking; it is not speech expressed in words.
三、我若闻即齐诸圣，而圣者之报化非真，亦非说法者，我今为子说，凡固不居，圣亦不可得。	3. If I could hear it, I would be equal to all the sages. Yet the sambhogakāya and nirmāṇakāya of the sages are not the true Buddha, nor are they the one who teaches the Dharma. As I am now

	speaking to you, I do not abide as an ordinary being, and sainthood too is unattainable.
洞山师曰：“我为甚不闻？”岩亦竖起拂子问曰：“还闻否？”师曰：“不闻。	Chan Master Dongshan said, “Why can I not hear it?” Yunyan again raised his whisk and asked, “Do you hear it?” Dongshan said, “I do not hear it.”
”（犹自不惺惺）岩曰：“我说法，汝尚不闻，何况无情说法乎？”师曰：“无情说法，该何典教？”岩曰：“岂不见弥陀经云：‘水鸟树林悉是念佛念法。’”师于此有省。（已迟八刻）乃述偈曰：“也大奇，也大奇，无情说法不思议；若将耳听终难会，眼处闻声方得知。”	(He was still not fully awake.) Yunyan said, “Even when I expound the Dharma, you still do not hear it; how much less would you hear insentient beings expounding the Dharma?” Dongshan asked, “What scriptural teaching does the Dharma expounded by insentient beings accord with?” Yunyan said, “Have you not seen the Amitābha Sūtra, which says, ‘The waters, birds, and forests all recite the Buddha and recite the Dharma’?” At this, Dongshan had an insight. (He was already very late.) He then composed this verse: “How very wondrous, how very wondrous! Insentient beings expounding the Dharma is inconceivable. If one listens with the ears, one will never understand; only by hearing sound at the place of seeing can one know.”
这无情无说之正说，非耳听可得，故曹山云：“不知是何章句，而闻者皆丧（丧生失命）也。”在座诸仁还识得在目前的纷扰尘境中存在着绝言说、断听闻的玄虚大道——浊中清吗？	This true speaking of the insentient and the wordless cannot be attained through hearing with the ears. Therefore Caoshan said, “I do not know what line or verse it is, yet all who hear it lose their lives.” Do you worthy people present recognize, amid the confused realm of dust before you, the mysterious and profound great Way that transcends speech and cuts off hearing—the purity amid defilement?
无情说法也无甚难会。参究玄机到精微处，非言语所能表，只有心领神会，世间的事到微妙处，不也是“心有灵犀一点通”与“此时无言胜有言”吗？这就是“眼处闻声方得知”的注脚啊！	Insentient beings expounding the Dharma is not so difficult to understand. When one investigates the profound principle to its most subtle point, it cannot be expressed in words; one can only comprehend it directly in one’s mind. Are not worldly matters, when they reach the subtle and marvelous, likewise a case of “two hearts linked by a single flash of understanding” and “at such a moment, silence surpasses speech”? This is the annotation for “only by hearing sound at the place of seeing can one know.”

百丈禅师尝曰：“一切语言，山河大地，一一转归自己始得。”雪窦将公案颂完，最后也转归自己，为人道：难难！拣择明白君自看！	Chan Master Baizhang once said, “Only when all language, mountains, rivers, and the great earth are each turned back to oneself is it accomplished.” After Xuedou had finished praising the koan, he too finally turned it back to oneself, saying to others: “Difficult, difficult! If you discriminate clearly, see for yourself!”
庞婆云：“易、易、易，百草头上西来意！”本颂开头不也说：至道无难，言端语端。历代祖师直指见性的语句更不胜枚举，悟道不是很容易吗？为什么又说难呢？盖悟道不是徒托空言，须要与事相应。其间不无难处，兹略举十端如下：	Laywoman Pang said, “Easy, easy, easy—the meaning of the Patriarch’s coming from the West is atop every blade of grass!” Does not this verse likewise begin by saying, “The supreme Way is not difficult; speech is proper and words are proper”? The direct-pointing sayings of patriarchs throughout the ages that reveal one’s true nature are even more numerous than can be counted. Is not awakening to the Way very easy? Why, then, is it also called difficult? Awakening to the Way cannot be achieved merely by empty talk; it must accord with actual circumstances. There are indeed difficulties involved. Let us briefly enumerate ten of them:
一、疑情难起，妄念难息。参禅不起疑情，即无开悟之日，应抱定一则透不过的话头，吐又吐不出，吞又吞不落，极力追究，直至行不知行，坐不知坐，方能相应。持咒念佛，须心念耳闻，极力追顶，才能化妄念于无形。	1. It is difficult to arouse a sense of doubt, and difficult to still deluded thoughts. If one investigates Chan without arousing a sense of doubt, there will be no day of awakening. One should firmly hold to a huatou that cannot be penetrated—one can neither spit it out nor swallow it down—and investigate it with all one’s strength, until one does not know one is walking while walking, nor know one is sitting while sitting. Only then can one accord with it. In mantra recitation and Buddha-recitation, one must have the mind recite and the ears hear, pressing forward with all one’s strength, so that deluded thoughts are dissolved invisibly.
二、大道即在目前，学人就是不识。古德云：只为亲切甚，转令荐得迟！非虚语也。	2. The great Way is right before one’s eyes, yet students do not recognize it. An ancient worthy said, “Precisely because it is so intimate, one is delayed in recognizing it.” These are no empty words.
三、聪慧者，流于文字、口头，不务实修；老实者又多死于句下，此宗风所以不振也。	3. The clever drift into written words and empty talk, neglecting actual cultivation; while the honest often die under the words of a saying. This is why the tradition of this school does not flourish.

四、真伪难辨。玄沙云：学道之人不识真，只为从来认识神；无量劫来生死本，痴人唤作本来人。在识神里用事而谓悟道，今人尤甚。	4. It is difficult to distinguish the genuine from the false. Xuansha said, “People studying the Way do not recognize the true, only because from time without beginning they have recognized the spirit-consciousness. This is the root of birth and death through measureless kalpas, yet foolish people call it their original person.” People act within discriminating consciousness and claim to have awakened to the Way; this is especially prevalent today.
五、死水不藏龙。学者往往因乐于安住定境，落入无记，坐在鬼窟里而不知。	5. Dead water does not harbor dragons. Students often delight in abiding in meditative appearances, fall into a blank, unresponsive state, and sit in a ghost cave without knowing it.
六、住着定境自以为得。学者于定中偶得一圣境，自以为得，守住不放而死于境下。如守住“乐”者，即不能出欲界；守“明”者，不出色界；守“空”者，不出空界等。	6. One becomes attached to meditative appearances and takes them to be attainment. Students may occasionally encounter a sacred state in samādhi, regard it as attainment, cling to it without letting go, and perish beneath that state. Those who cling to “bliss,” for example, cannot leave the desire realm; those who cling to “luminosity” cannot leave the form realm; those who cling to “emptiness” cannot leave the formless realm; and so forth.
七、功夫与悟道混为一谈。众多学者不识功夫与悟道的区别，误将发了某种神通或气脉通畅了，以为悟道；反之，即非悟道。不知神通再大，功夫再好，不识真心，终有落处，生死不了，绝非悟道。	VII. Confusing practice with realization of the Way. Many students do not understand the difference between practice and realizing the Way. They mistakenly take the manifestation of some spiritual power or the free flow of the channels and energies to be realization of the Way; conversely, they think that without these, there is no realization. They do not know that, however great one’s spiritual powers and however good one’s practice, if one does not recognize the true mind, one will ultimately have somewhere to fall, will be unable to transcend birth and death, and certainly will not have realized the Way.
八、骄躁难戒。学者于悟道前，多急于求成，失之在躁；悟道后，又因欣喜而失之在骄。躁则易折，骄则易狂，俱为学者之大忌，故亟宜戒除。但学人往往不自觉或护短而不之顾，故多流于始勤终惰或狂妄不羁，此岂非今日修道者多而证道者少症结之一欤？	VIII. Arrogance and impatience are difficult to overcome. Before realizing the Way, students are often eager for quick success and fail through impatience; after realizing the Way, they fail through arrogance born of delight. Impatience easily leads to collapse, while arrogance easily

	leads to madness. Both are major taboos for students and should therefore be eliminated without delay. Yet students often fail to notice them, or protect their own shortcomings and pay them no heed. Thus, many begin diligently but end in laziness, or become wildly arrogant and unrestrained. Is this not one of the key reasons why there are many practitioners today but few who realize the Way?
九、保任精进，消除旧习难。要将多生历劫着相的旧习一下消光，确非易事。俗语云：“江山好改，习气难移。”如不时时觉照，护惜本真，勤于改造，实难有净尽之日。但学者往往得少为足，以为一悟便是，不事改造，非但无以进证后得智，且有堕入“悟后迷”之危险，可不慎哉？！	IX. It is difficult to safeguard realization diligently and eliminate habitual tendencies. To eradicate at once the old habits of attachment to appearances accumulated over countless lives and kalpas is certainly no easy matter. As the saying goes, “Rivers and mountains are easy to change; habitual tendencies are hard to shift.” Without constant awareness, cherishing one’s original true nature, and diligent self-transformation, it is truly difficult for there ever to be a day when they are completely purified. Yet students often rest content with a little attainment, thinking that one awakening is enough, and do not undertake self-transformation. Not only can they then make no further progress toward differentiated wisdom, but they also run the danger of falling into “delusion after awakening.” How can one fail to be cautious?
十、圆证无住难。众多学人往往以为悟得此能言会道、謦　掉臂的是自己天真佛，便已到家，如再用功，就是执法了。殊不知此只是始觉，不是本觉，尚须以之依于本觉，精勤修习，始成大觉。更有学人着于性体，住在证境上，不自觉的堕于圣域而不离窠臼，此皆不能圆证菩提之大咎也。	X. It is difficult to perfect the realization of non-abiding. Many students mistakenly think that the natural Buddha which can speak eloquently, cough, and move its arms is their very self, and that they have already arrived home. If they were to apply themselves further, they think, that would be attachment to dharmas. They do not realize that this is only initial awakening, not original awakening. They must still rely on it to accord with original awakening and practice diligently before they can achieve great awakening. Others become attached to the essence of nature and abide in the state of realization. Without realizing it, they fall into the realm of sagehood and do not leave their old rut. All these are grave faults that prevent the complete realization of bodhi.
以上这些都是在修行过程中差之毫厘，失之千里的大难处，还有其他较为次要枝节的，就不一一再举了。以有	All these are major difficulties in the course of practice: a difference of a hair's breadth can lead to

这许多难处，所以雪窦说：“拣择明白君自看。	an error of a thousand miles. There are also other, relatively minor details, which need not be enumerated one by one. Because there are so many such difficulties, Xuedou said: “Examine and distinguish them clearly; see for yourself.”
”叮嘱大家自行反省，看自己立在什么处：是在分别拣择某法、某人、某事，还是坐在明白里逞识神；是着在某种阴境上自以为得意，还是弄精魂搞神通玄奇；是骄傲自满，落于疯狂，还是堕在空、乐、明里作活计？……好彩须自看，不得颟顸笼统。请大家自己检点，有偏差迅速改正，以免入宝山空手回而虚度一生，则幸甚矣！	“Choose clearly and see for yourself.” He urged everyone to examine themselves and see where they stand: Are they discriminating and choosing among this dharma, that person, and some affair, or sitting in their understanding and flaunting their discriminating consciousness? Are they attached to some state of the aggregates and complacently pleased with themselves, or manipulating vital spirits and pursuing the mysteries of spiritual powers? Have they become arrogant and self-satisfied, falling into madness, or have they fallen into emptiness, bliss, and luminosity as their occupation? … You must look carefully for yourself and must not be muddleheaded and vague. Please examine yourselves. If there is any deviation, correct it promptly, lest you enter a mountain of treasures only to return empty-handed and waste an entire lifetime. That would indeed be most fortunate.

第三则　日面佛月面佛

Case Three: Sun-Faced Buddha, Moon-Faced Buddha

教是佛口，禅是佛心。禅宗是佛法的正宗，是源自本师释迦牟尼佛的一脉真传。当年灵山会上，释迦文佛拈花，迦叶尊者微笑，佛说：“吾有正法眼藏，涅　妙心，实相无相，微妙法门，不立文字，教外别传，付嘱摩诃迦叶。	Teaching is the Buddha’s mouth; Chan is the Buddha’s mind. The Chan school is the orthodox lineage of the Buddhadharma, a genuine transmission originating with our fundamental teacher, Śākyamuni Buddha. At the assembly on Vulture Peak, Śākyamuni Buddha held up a flower, and Venerable Kāśyapa smiled. The Buddha said: “I possess the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa, the true reality of no appearance, and the subtle Dharma gate—a special transmission outside the teachings, not established in words and letters—which I entrust to Mahākāśyapa.”
”故迦叶尊者为第一代祖。以后辗转相传，至菩提达摩尊者为第二十八代祖。此为“西天四七”（盖四七二十	Therefore, Venerable Kāśyapa became the first patriarch. The transmission was then passed down

八也）。时值我国文明大著，善根成就，解脱缘熟，故感达摩祖师渡海西来，为东土初祖。	successively until it reached Venerable Bodhidharma, the twenty-eighth patriarch. This is known as the “four sevens of the Western Land” (for four times seven equals twenty-eight). At that time, civilization in our country was flourishing, people’s wholesome roots had matured, and their conditions for liberation were ripe. Thus Bodhidharma was moved to cross the sea from the west and became the first patriarch in the Eastern Land.
先见梁武帝（见前文“圣谛第一义”），帝不契，遂渡江至魏，面壁九年，遇神光大师，传为第二代祖。以后辗转相传，至惠能大师为第六代祖。此为“东土二三”（二三得六）。六祖以后，便分灯而传，主要有两大支：一支是青原行思，一支是南岳怀让。本公案中的“马大师”就是南岳怀让禅师的嗣法弟子。	He first met Emperor Wu of Liang (see the earlier discussion of “the highest meaning of the noble truth”), but the emperor did not resonate with him. He therefore crossed the river into Wei, faced a wall for nine years, encountered Master Shenguang, and transmitted the Dharma to him as the second patriarch. The transmission was subsequently passed down until it reached Master Huineng, the sixth patriarch. This is known as the “two threes of the Eastern Land” (for two times three equals six). After the Sixth Patriarch, the lamp was divided and transmitted through several lines, principally two great branches: one through Qingyuan Xingsi and the other through Nanyue Huairang. The “Master Ma” in this koan was a Dharma heir of Chan Master Nanyue Huairang.
江西马祖道一禅师俗姓马，世称“马大师”，他早年修行非常用功，只管打坐。怀让禅师知他是法器，问他坐禅图什么？他说：图作佛。	Chan Master Mazu Daoyi of Jiangxi, whose lay surname was Ma and who was commonly known as “Master Ma,” practiced with great diligence in his early years, doing nothing but sitting in meditation. Chan Master Huairang knew that he was a vessel for the Dharma and asked him what he hoped to attain by meditating. He replied, “I seek to become a Buddha.”
怀让禅师就拿一块砖头在他坐禅的地方磨，嚓啦！嚓啦！那噪音使马祖不耐烦，干扰得他打不成座。马祖起坐问：你磨砖作什么？怀让禅师答：我要把它磨成镜子。	Chan Master Huairang then took a brick and began grinding it where Mazu was meditating. Scrape! Scrape! The noise annoyed Mazu and disrupted his meditation. Mazu rose from his seat and asked, “What are you grinding that brick for?” Chan Master Huairang replied, “I am going to grind it into a mirror.”
马祖说：砖头能磨成镜子么？怀让禅师就等他这句话，立即借机反问：磨砖既不能成镜，坐禅怎么能成佛呢？	Mazu said, “Can a brick be ground into a mirror?” Chan Master Huairang had been waiting for just

这一问非同小可，直下震醒了马祖的迷梦！修行成道单靠打坐是不行的，打坐用功消除妄想，还要在各种境界中锻炼磨净习气。	this question and immediately turned it back on him: “If grinding a brick cannot make a mirror, how can sitting in meditation make a Buddha?” This question was no small matter; it instantly jolted Mazu awake from his deluded dream. Sitting in meditation alone is not sufficient for practice and realization. One meditates to work at eliminating deluded thoughts, but one must also temper oneself amid all kinds of circumstances and wear away habitual tendencies.
单靠打坐是除不尽习气的，一定要在种种顺的逆的境界中磨炼，习气才可以除尽。	Sitting in meditation alone cannot eliminate habitual tendencies completely. One must temper oneself amid all kinds of favorable and adverse circumstances before habitual tendencies can be fully removed.
而且单靠打坐，把心坐死，入灭尽定，非但不能成佛，落入土、木、金、石倒有份在！马祖根性大利，言下知非，就向怀让禅师请教：那怎样做才对呢？怀让禅师是大手笔的宗师，启发学人有非常的手段，就反问马祖：如牛驾车，车若不行，打车对，还是打牛对？	Moreover, if one relies solely on sitting meditation and deadens the mind, entering the cessation of feeling and perception, not only will one fail to become a Buddha, but one may instead become like earth, wood, gold, or stone. Mazu’s faculties were exceptionally sharp. As soon as he heard these words, he recognized his error and asked Chan Master Huairang, “Then what should I do?” Chan Master Huairang was a master of great ability, with extraordinary methods for inspiring students. He asked Mazu in return, “If an ox is pulling a cart and the cart will not move, should one strike the cart or strike the ox?”
怀让禅师意在何处？为什么这么问呢？车，比喻身体；牛，比喻佛性。你要修行成佛就必须证到佛性。把身体拘在那里不动，就是打车。心性才是牛，心动身体才会动，要修心才对。（有人插话：哦！要打牛才对。	What was Chan Master Huairang getting at? Why did he ask this? The cart is a metaphor for the body; the ox is a metaphor for Buddha-nature. If you wish to practice and become a Buddha, you must realize Buddha-nature. Confining the body there without moving is like striking the cart. The nature of mind is the ox: only when the mind moves does the body move. One must cultivate the mind. (Someone interjected, “Oh! Then one should strike the ox.”
）哈哈，你答打牛也不对！有牛可打，就落到一边了。前则公案讲的“髑髅识尽喜何立？枯木龙吟销未干。”，你还没有明白呀。	) Ha! Your answer, “strike the ox,” is also wrong. If there is an ox that can be struck, you have already fallen to one side. Have you still not understood the earlier koan: “When the skull’s consciousness is

	exhausted, where can joy abide? The dragon's chant in the withered tree has not yet died away."?
（有人问：那怎么答才行？老人说：怎么问的？那人问：打车还是打牛？老人厉声喝道：打你！）有一个“牧牛图颂”，图文并茂，讲的就是修行保任的过程。找到牛之后（比喻见性之后），这牛的性子还很野（比喻习气尚重），还要拉紧缰绳，高举鞭子看好它（比喻除习气保任的过程），到最后人也没有，牛也没有，才算真正了手。	(Someone asked, "Then how should one answer?" The elder said, "How was the question asked?" The person asked, "Strike the cart or strike the ox?" The elder sternly shouted, "I'll strike you!") There is a set of "Verses on the Oxherding Pictures," illustrated with both images and text, which describes the process of safeguarding realization in practice. After finding the ox (a metaphor for seeing one's true nature), its temperament is still wild (a metaphor for heavy habitual tendencies). One must still hold the reins tight, raise the whip high, and watch over it carefully (a metaphor for eliminating habitual tendencies and safeguarding realization). Only when, in the end, there is neither person nor ox can the task truly be said to be complete.
马祖经怀让禅师的启发开示，言下大悟，心意超然。从此跟随怀让禅师，随侍左右达九年之久，深得心印。后出世说法度众，法席大盛，座下出八十余位善知识，遍布各地。	Through Chan Master Huairang's inspiration and instruction, Mazu experienced great awakening at these very words, and his mind became free and transcendent. From then on, he followed Chan Master Huairang and attended him constantly for as long as nine years, receiving the Mind-Seal deeply. Later, he entered the world to teach the Dharma and liberate sentient beings. His Dharma assemblies flourished, and more than eighty wise teachers emerged among his disciples, spreading throughout the land.
早在怀让禅师跟随六祖之时，六祖就告诉怀让：“西方般若多罗（达摩祖师的师父，西天第二十七代祖）谶汝足下出一马驹，踏杀天下人。”踏杀天下人，就是说培育出很多很多大善知识，教化天下。本公案中的“马大师”就是这位马祖禅师。	As early as the time when Chan Master Huairang was following the Sixth Patriarch, the Sixth Patriarch told him: "Prajñātāra of the West—the teacher of Patriarch Bodhidharma and the twenty-seventh patriarch of the Western Land—prophesied that beneath your feet a colt would appear and trample the people of the world to death." To "trample the people of the world to death" means to cultivate very many great wise teachers who would instruct and transform the world. The "Master Ma" in this koan is this Chan Master Mazu.
马大师不安。	Master Ma was unwell.
不安，就是生病了。诸位可能感到奇怪，像马祖这样了不起的大祖师，已经开悟成道了，怎么还会生病呢？其	To be unwell means to be ill. You may find it strange that such an eminent great patriarch as

实，病都是夙障，是过去世久已造下的业，每个人或多或少都免不了要造点业。	Mazu, who had already awakened and realized the Way, could still become ill. In fact, illness is karmic obstruction: karma created long ago in past lives. Everyone, to a greater or lesser extent, inevitably creates some karma.
所以，纵是开悟的大祖师，也免不了要生点病。但是，开悟了，犹如大梦醒来，过去现在所作所为皆如梦幻，了不可得，即使身患重病，因心空不作病见故，亦不为病所苦。	Therefore, even great patriarchs who have awakened cannot entirely avoid becoming ill. But awakening is like waking from a great dream: all that one has done in the past and present is like dream, illusion, bubble, and shadow—utterly unobtainable. Even if the body suffers grave illness, because the mind is empty and does not regard it as illness, one is not distressed by it.
假设我们身体有了病，不要时时刻刻想着病，不为病所苦，业障即当下瓦解冰消。假如你时刻记着病，那就痛苦了，难过死了！开悟成道的人不把病摆在心上，你看着他病了，他自己可跟没病一样。	If our bodies become ill, we should not dwell on the illness at every moment. If we are not distressed by illness, karmic obstacles will immediately disintegrate and melt away. But if you keep thinking about your illness all the time, then you will suffer terribly. Those who have awakened and realized the Way do not place illness in their minds. You may see that they are ill, but they themselves are as if they were not ill at all.
宋朝的慈明禅师晚年中了风，嘴都歪了。他的侍者急得跺脚：这可怎么办？你平生呵佛骂祖，现在报应了不是？禅师说：不要发愁，我给你弄正它就是了。说着用手一推，嘴就正了，跟没病一样。业障到祖师身上，如热汤销冰。	In his later years, Chan Master Ciming suffered a stroke, and even his mouth became crooked. His attendant stamped his feet anxiously: “What are we to do? All your life you have reviled Buddhas and cursed patriarchs; now you are receiving your retribution, aren’t you?” The Chan master said, “Do not worry. I will straighten it for you.” As he spoke, he pushed his mouth with his hand, and it became straight, as though he had never been ill. When karmic obstacles reach a patriarch, they are like ice melting in hot soup.
业障好比债务，在祖师那里，要还就还，要不还就不还，还也不作还想，不还也不作不还想。马祖是大祖师，别人看他生病了，他自己并不作病想，没什么痛苦，没什么不安。	Karmic obstacles are like debts. For a patriarch, if they must be repaid, they are repaid; if they need not be repaid, they are not repaid. Even when repaying them, he does not think of repayment; even when not repaying them, he does not think of nonrepayment. Mazu was a great patriarch. Others saw him as ill, but he himself did not conceive of illness. He had no great suffering and no unease.

院主问：“和尚近日尊候如何？”	The monastery steward asked, “How has your health been recently, Venerable?”
院主，就是寺院里的当家师。和尚，是梵文的音译，中文意思是亲教师，就是最亲最尊的老师。当家师来慰问马祖：您近来身体怎么样啊？	The monastery steward is the monastic responsible for managing the affairs of a monastery. Heshang is a transliteration from Sanskrit; in Chinese it means a personal teacher, one’s closest and most honored teacher. The steward came to inquire after Mazu: “How has your health been recently?”
大师云：“日面佛，月面佛。”	The great master said, “Sun-faced Buddha, moon-faced Buddha.”
日面指白天，月面指晚上。白天晚上都是佛，就是说白天晚上都一样。没病是这样，有病是这样，有病没病都一样。	Sun-faced refers to daytime, and moon-faced refers to nighttime. Day and night are both Buddha; that is, daytime and nighttime are the same. Being ill is like this, and not being ill is like this. Illness and non-illness are both the same.
佛者，觉也。须觉破一切事物，皆如梦幻泡影，了不可得。觉有照意，要时时用心观照，不可疏忽。我们平时说话、走路、工作，都是佛性的作用。须用功绵密，观照保护它。不能逐境生心，有所住着。	Buddha means awakening. One must awaken to the fact that all things are like dreams, illusions, bubbles, and shadows, utterly unobtainable. Awakening has the sense of illumination; one must always apply the mind in contemplation and must not be negligent. When we speak, walk, or work in ordinary life, these are all functions of Buddha-nature. We must practice continuously and seamlessly, contemplating and safeguarding it. We must not let the mind arise in response to circumstances or abide in attachments.
须健康不作健康想，生病不作生病想，穿衣不作穿衣想，吃饭不作吃饭想，如此绵密用功，心里放教空空净净、坦坦荡荡地，还怕不能成道吗？修净土的人一天要念数万佛号，心系阿弥陀佛，无暇生起妄想；参禅的人贵在起疑情	When healthy, do not conceive of health; when ill, do not conceive of illness; when dressing, do not conceive of dressing; when eating, do not conceive of eating. Practice continuously and seamlessly in this way, letting the mind become utterly empty, pure, open, and unconstrained. How could one then fear failing to realize the Way? Those who practice Pure Land recite Amitābha Buddha’s name tens of thousands of times each day, keeping their minds on Amitābha Buddha and leaving no leisure for deluded thoughts to arise. For those who investigate Chan, what is valuable is arousing a sense of doubt.
，疑情一起，妄想自然不生；我们修心中心法的座上咒语不停，座下绵密观照，左右照顾着这个心，不令外驰，故皆有所证入。禅、密、净都是佛说的法，归元无	Once the sense of doubt arises, deluded thoughts naturally do not arise. For us who practice the Heart-of-Heart Dharma, the mantra continues

二路，方便有多门，证到都是一样的。不能说这个法好，那个法不好。门户之见，分河饮水，害人害己呀！应该“日面佛，月面佛”才对。	without interruption during meditation sessions, and off the cushion we maintain continuous and seamless contemplation, attending to this mind on all sides and not allowing it to run outward. Thus all can attain realization. Chan, Esoteric Buddhism, and Pure Land are all teachings spoken by the Buddha. In returning to the source, there are not two roads; expedient means have many gates, but realization is the same. One must not say that this Dharma is good and that Dharma is bad. Sectarian views, dividing rivers and drinking their waters separately, harm both others and oneself. One should instead be “sun-faced Buddha, moon-faced Buddha.”
这个公案就这么简单。下面是圆悟勤禅师对这个公案的评论：	This koan is just that simple. What follows is Chan Master Yuanwu Keqin’s commentary on this koan:
祖师若不以本分事相见，如何得此道光辉？	If the patriarch had not met him through the fundamental matter, how could the radiance of this Way have been attained?
祖师，就是马大师。本分事，就是时时不离自性。以本色、自在、随顺、自然的真心相见，也就是时时刻刻以“明心见性”提示学人。	The patriarch refers to Master Ma. The fundamental matter means never departing from one’s own nature at any moment. To meet someone with one’s original, free, accommodating, and natural true mind is to point students toward realizing the mind and seeing their true nature at every moment.
假如时时刻刻以“相”提示学人，时时刻刻着神通，引人入邪道，那怎么能得“此道光辉”呢？怎么能“日面佛，月面佛”而不被病魔压倒呢？我们修道，也应当如此，时时刻刻以本分事相见，不要着境、着相、着神通。	If one were instead to instruct students at every moment through appearances, constantly becoming attached to spiritual powers and leading people onto a wrong path, how could the radiance of this Way be attained? How could one be “sun-faced Buddha, moon-faced Buddha” and not be overwhelmed by the demon of illness? We too, in cultivating the Way, should meet all things through the fundamental matter at every moment, without attachment to circumstances, appearances, or spiritual powers.
要从两头考察自己，看功夫是否有所增进：一头是烦恼时，一头是喜欢时。	We must examine ourselves at two ends to see whether our practice has improved: when we are afflicted and when we are delighted.
烦恼来了，心里很痛苦，念佛的人能不忘佛号吗？参禅的人能提起话头吗？我们修心密的人还能如法打坐、绵	When affliction comes and the mind suffers greatly, can those who recite the Buddha’s name refrain

密观照吗？高兴事来了，升官发财、被人称赞、受人尊重，喜欢得不得了，一下子想不起佛号了，提不起话头了，忘掉打坐、观照了，为境所转，何能成道？修行应该八风不动才对。	from forgetting it? Can Chan practitioners raise the huatou? Can we who practice heart esotericism still meditate in accordance with the Dharma and maintain continuous and seamless contemplation? When joyful events come—promotion, wealth, praise, and respect from others—we become overjoyed. At once we cannot recall the Buddha's name, cannot raise the huatou, and forget meditation and contemplation. Swept along by circumstances, how can we realize the Way? In practice, one should remain unmoved by the eight worldly winds.
八风当中，四个是顺境，四个是逆境，逆境粗，顺境细，粗的还容易觉察，细的就不易应付了。诸位应从这两头考察自己，“日面佛，月面佛”，高兴是佛，烦恼也是佛。有没有功夫就从这里看。	Among the eight worldly winds, four are favorable circumstances and four are adverse circumstances. Adverse circumstances are coarse, while favorable circumstances are subtle. The coarse are easier to notice, but the subtle are not easy to handle. You should examine yourselves from these two ends: “sun-faced Buddha, moon-faced Buddha.” Joy is Buddha, and affliction is also Buddha. Whether one has genuine practice is seen precisely here.
此个公案，若知落处便独步丹霄。若不知落处，往往枯木岩前差路去在。	In this koan, if one knows where it lands, one can stride alone through the crimson heavens. If one does not know where it lands, one will often take a mistaken path before the cliff of withered trees.
“知落处”就是知道马祖说“日面佛，月面佛”的含义。丹霄就是明朗、绚丽的天空，比喻心地光明。	To “know where it lands” is to understand what Mazu meant by saying, “sun-faced Buddha, moon-faced Buddha.” The crimson heavens are the bright and splendid sky, a metaphor for the luminosity of the mind-ground.
独步丹霄，就像在彩虹一样绚丽的天上独步空行，没有妄想执着；心量犹如虚空，顺也不可得，逆也不可得，健康也不可得，生病也不可得，舒服也不可得，痛苦也不可得，如此潇洒自如，即所谓“断除烦恼，得大自在”也，欲	Walking alone in the crimson sky is like walking alone through the sky as radiant as a rainbow, free of deluded thoughts and attachments. The mind-capacity is like empty space: favorable circumstances cannot be grasped, adverse circumstances cannot be grasped, health cannot be grasped, illness cannot be grasped, comfort cannot be grasped, and suffering cannot be grasped. To be so free and at ease is what is meant by “cutting off afflictions and attaining great freedom.”
不“独步丹霄”可得乎！若不知落处，假如不能领会“日面佛，月面佛”的含义，往往就坐成“枯木禅”	Could one not attain “walking alone in the crimson sky”? If one does not know where to land, and cannot understand the meaning of “Sun-Faced

了，那是一条叉路，修死定，若不知回头，最后会变成土木金石的。	Buddha, Moon-Faced Buddha," one will often end up sitting in "withered-wood Chan." That is a side path: one cultivates dead samādhi, and, if one does not turn back, will eventually become like earth, wood, metal, or stone.
若是本分人到这里，须是有"驱耕夫之牛，夺饥人之食"的手脚，方见马大师为人处。	When a person of true substance reaches this point, they must have the skill to "drive away the plowman's ox and snatch the hungry man's food." Only then can one see how Master Ma guided people.
耕夫就是种地的农民。过去农民用牛耕地，若把他的牛驱赶走，他就没法耕地了。饥人，肚子饿，他正要吃饭，若把他的食物夺走，他就吃不成了。	A plowman is a farmer who cultivates the land. In the past, farmers used oxen to plow; if one drove away his ox, he could no longer plow. A hungry person is about to eat because his stomach is empty; if one snatches away his food, he cannot eat.
手脚就是手段，这是什么样的手段呢？这就是禅宗的"恶辣钳锤"，所谓"杀人刀、活人剑"里的杀人刀。用这种手段，叫你死透了再活。就是把你所有的妄念、所有的凡情统统去掉，去得一丝不剩，要死透，不死透复苏不了。	"Hands and feet" means skillful means. What kind of skillful means are these? They are the Chan school's "fierce tongs and hammers"—the killing sword in the saying, "a sword that kills and a sword that gives life." Such means make you die completely and then come alive again. They remove all your deluded thoughts and all ordinary emotional attachments, leaving not a trace. You must die completely; unless you die completely, you cannot revive.
若未死透便轻许复苏，即轻率地印证学人证道，结果必是"半青半黄"，这叫"药水汞"，不是真金，遇火即飞，遇境即倒，何能敌得生死！我们修心中心法，到根尘脱落的时候，身、心爆裂，如天塌地崩！不要怕，这是修法的力量。	If, before one has died completely, one is lightly permitted to revive—that is, if a student is rashly certified as having realized the Way—the result will inevitably be "half green and half yellow." This is called "medicinal mercury": it is not true gold; when it encounters fire, it vanishes, and when it encounters circumstances, it collapses. How could it withstand birth and death? When we practice the Heart-of-Heart Dharma, at the point where the sense faculties and their objects fall away, body and mind burst apart, as though heaven were collapsing and earth were crumbling. Do not be afraid; this is the power of the practice.

一怕就退回来，死不透，身、心、世界化不空，就不能见性了。谚云：“不是一番寒澈骨，怎得梅花扑鼻香？”我们经过这一番刻苦用功，大死大活后，到圆寂的时候，就安然自在了。	The moment one is afraid, one retreats. If one does not die completely, and body, mind, and world do not dissolve into emptiness, one cannot see one’s true nature. As the proverb says: “Without a bone-chilling winter, how could plum blossoms send forth such fragrance?” After we have undergone this period of arduous practice, died a great death and come greatly alive, we will be peaceful and at ease when the time of death comes.
如果现在不肯做功夫，到死时就会痛苦难过。而且作不得主，便又六道轮回去了。奉劝各位，好好用功，手痛腿痛忍耐一下，功不唐捐，将来就会大自在、大安乐、大逍遥。	If you are unwilling to practice diligently now, you will suffer greatly when death comes. Moreover, you will be unable to be your own master and will return to the cycle of rebirth in the six realms. I urge you all to practice well. Endure a little pain in your hands and legs; your efforts will not be wasted. In the future, you will attain great freedom, great peace and joy, and great ease.
如今多有人道：“马大师接院主”，且喜没交涉。	Nowadays many people speak of “Master Ma’s receiving the monastery director,” and fortunately it has nothing to do with the matter.
接，是接引的意思。如今有许多人这样说：马大师讲“日面佛月面佛”是接引院主成道的，这都是胡揣摩，无端生出许多道理来，全都是妄想。禅之所以为禅，是本色自在，随顺自然，一丝不挂，一尘不染的。	“Receiving” means guiding or leading someone onward. Nowadays many people say that when Master Ma spoke of “Sun-Faced Buddha, Moon-Faced Buddha,” he was guiding the monastery director to realize the Way. This is all wild speculation, gratuitously producing all sorts of theories; it is entirely deluded thinking. Chan is Chan because it is natural and at ease, following what is natural, utterly bare and unstained by a single speck of dust.
有个法在，有个接引，或有个佛成，都不相干。这样的“聪明”人还是少知道点道理好，道理越多越误事。昨天，瑞安的几位居士找我谈禅，我问他们参什么话头，他们一个也没参话头，都在研究禅宗义理。	Whether there is a dharma, a guiding reception, or a Buddha to be attained, none of it is relevant. Such “clever” people would be better off knowing fewer theories; the more theories they know, the more they obstruct themselves. Yesterday several lay practitioners from Rui'an came to discuss Chan with me. I asked them what huatou they were investigating. Not one of them was investigating a huatou; they were all studying the doctrinal principles of the Chan school.
研究文字义理有什么用？都是打妄想。还是提起个话头来参究，隔断妄想，倒容易成就。修净土也一样，要不	What use is there in studying written words and doctrinal principles? It is all deluded thinking. It is

打妄想，专心念佛。	better to take up a huatou and investigate it, cutting off deluded thoughts; then attainment comes more easily. Pure Land practice is the same: do not indulge in deluded thoughts, but recite the Buddha's name with single-minded concentration.
有个“聪明”人破念佛，他说：比如儿子一直喊“妈妈、妈妈”，母亲心里不烦吗？你整天念“阿弥陀佛、阿弥陀佛”，阿弥陀佛不也烦死了吗？说这话的人好像很聪明，很懂道理，其实这不是真聪明，全是妄想。	One “clever” person criticized Buddha-recitation. He said, “Suppose a child keeps calling, ‘Mama, Mama.’ Wouldn't the mother become annoyed? You recite ‘Amitābha Buddha, Amitābha Buddha’ all day long—wouldn't Amitābha Buddha be annoyed to death as well?” The person who says this seems very clever and to understand the principles very well, but this is not true cleverness; it is entirely deluded thinking.
一、他不知道，佛与凡夫不同，佛是无心相应，哪有烦恼？二、他不知道念佛的落处，念佛不是喊阿弥陀佛，而是仗佛号洗心革面，密密转移妄念，令心空净，心即是土，土即是心，随其心净，即佛土净。日久功深，必得生极乐净土，亲见阿弥陀佛。“聪明”人讲些似是而非的道理有什么用？还不如老公公、老婆婆一心念佛的好。	First, he does not know that a Buddha differs from an ordinary being. A Buddha responds without contriving mind; how could there be afflictions? Second, he does not know the point of Buddha-recitation. Buddha-recitation is not merely calling out “Amitābha Buddha”; it relies on the Buddha's name to cleanse and transform the mind, subtly redirecting deluded thoughts so that the mind becomes empty and pure. Mind itself is the land, and the land is mind itself; as one's mind becomes pure, the Buddha-land becomes pure. With time and deep practice, one will surely be reborn in the Pure Land of Utmost Bliss and personally see Amitābha Buddha. What use is there in the plausible but mistaken theories propounded by “clever” people? They are not as good as an old man or old woman who single-mindedly recites the Buddha's name.
所以圆悟勤禅师说“且喜没交涉”。没交涉，就是扯不上关系、毫不相干。	Therefore Chan Master Yuanwu Keqin said, “Fortunately, it has nothing to do with the matter.” “Having nothing to do with it” means being unrelated and wholly irrelevant.
如今众中多错会，瞠眼云：“在这里！左眼是日面，右眼是月面”，有什么交涉？驴年未梦见在！只管蹉过古人事。	Nowadays, many among the assembly misunderstand it. They stare with wide eyes and say, “It is right here! The left eye is the Sun-Faced Buddha, and the right eye is the Moon-Faced Buddha.” What has that to do with it? Not even in the year of the donkey would one dream of it! They

	merely let the matter of the ancient worthies slip by.
众，指学禅的大众。错会，就是错误理解。他们瞪瞪眼睛说：禅就在这里啊，“日面佛”是左眼，“月面佛”是右眼。	“The assembly” refers to the community of Chan students. “Misunderstand” means to understand wrongly. They open their eyes wide and say, “Chan is right here: the ‘Sun-Faced Buddha’ is the left eye, and the ‘Moon-Faced Buddha’ is the right eye.”
这全是错误理解，胡说八道！看来不但是现在，从古就有这样的人，不去真参实究，参禅不起疑情，不用功，尽打妄想、说道理。所以圆悟勤禅师说：“有什么交涉？驴年未梦见在！只管蹉过古人事。	This is all mistaken understanding and utter nonsense! It seems that not only today, but since ancient times, there have been such people. They do not genuinely investigate and practice; in investigating Chan they do not arouse a sense of doubt, do not apply effort, and merely indulge in deluded thoughts and talk of principles. Therefore Chan Master Yuanwu Keqin said: What has that to do with it? Not even in the year of the donkey would one dream of it! They merely let the matter of the ancient worthies slip by.
”蹉过古人事，是指落入意识分别，错过了藉古人因缘而自己悟道的机会。说到这里，不免有人要问：“禅不是在日常动用中吗？一切作用，皆是佛性的妙用呀！怎么说不是呢？”是的，一切日用，都是佛性的作用。但是不能认作他、住着他，一有所住便成窠臼，就不是了。	To let the matter of the ancient worthies slip by means to fall into discriminating consciousness and miss the opportunity to awaken to the Way oneself through the conditions provided by the ancient masters. At this point, someone will inevitably ask, “Is Chan not found in everyday activity? Is not every function the wondrous functioning of Buddha-nature? Why say that it is not?” Yes, all daily activities are functions of Buddha-nature. But one must not take them to be something real or abide in them. As soon as one abides in anything, it becomes a fixed pattern, and then it is no longer so.
只如马大师如此道，意在什么处?	When Master Ma spoke in this way, what was his intention?
这样理解也不对，那样理解也不对，那么马大师说“日面佛，月面佛”，到底意在何处呢？到底意在什么处，诸仁还会么？问着圆悟也张口不得！	This understanding is not right, nor is that understanding right. Then when Master Ma said, “Sun-Faced Buddha, Moon-Faced Buddha,” what exactly was his intention? Where exactly was his intention? Do you good people understand? Even if you asked Yuanwu, he could not open his mouth!
有的云：“点平胃散一盏来”，有什么把鼻？到这里，作么生得平稳去?	Some say, “Bring a bowl of Pingwei Powder.” What handle is there to grasp? At this point, how can one attain stability?

平胃散，是过去一种平常的药，治胃病的。有的人只图口头油滑，不老实参禅，搜集一些禅语，学着打机锋，见马祖说“日面佛，月面佛”，就来上一句：拿一碗平胃散来给大师喝。这种不契实意、乱打机锋的毛病最坏。	Pingwei Powder was a common medicine in the past, used to treat stomach ailments. Some people merely seek verbal cleverness. Instead of honestly investigating Chan, they collect Chan sayings and imitate the repartee of Chan encounters. Seeing Master Ma say, “Sun-Faced Buddha, Moon-Faced Buddha,” they offer a line of their own: “Bring the master a bowl of Pingwei Powder to drink.” This fault of failing to accord with the true meaning while randomly making clever Chan replies is the worst.
所以圆悟勤禅师说：有什么把鼻？比方一把瓷壶，旁边安个把手，古时叫“把鼻”。没有把手就没捞没摸，比喻没有摸索着真意，没有着落。这种人只是口头油滑，其实心里乱得很，一点也不安稳。所以圆悟勤禅师说：“作么生得平稳去？”	Therefore Chan Master Yuanwu Keqin said, “What handle is there to grasp?” For example, a porcelain pot has a handle attached to its side; in ancient times this was called a “grasping nose.” Without a handle, there is nothing to seize or feel for. This metaphorically means that one has not found the true meaning and has no foothold. Such people are merely verbally slick; inwardly, they are in great disorder and not at all stable. Therefore Chan Master Yuanwu Keqin said, “How can one attain stability?”
所以道：向上一路，千圣不传；学者劳形，如猿捉影。	Therefore it is said: “The path that goes beyond cannot be transmitted even by a thousand sages; practitioners weary their bodies like monkeys grasping at reflections.”
识得本来，只到法身边。亟须绵密保任、时时观照、念起不随、无所得、无所求、二六时中历历孤明，方入法身正住。更须向上，孤明也不可得，亲证报、化，才能圆成佛果。	Recognizing one’s original nature only brings one to the threshold of the dharmakāya. One must urgently safeguard realization continuously and seamlessly, contemplate at all times, refrain from following thoughts when they arise, and have nothing to attain and nothing to seek. Only by remaining clearly and singly luminous throughout the day and night can one enter right abiding in the dharmakāya. One must go still further: even this single luminosity cannot be grasped. Only by directly realizing the sambhogakāya (reward body) and nirmāṇakāya (manifestation body) can one perfectly fulfill Buddhahood.
“向上一路”，就是指法身向上之事，此事千圣不传。为什么不传？因为没办法传。这不是一件东西，我把它交给你就算传给你了。法身向上之事，只能自证自悟、通身放下、桶底打穿，别人用不上劲。	“The path that goes beyond” refers to what lies beyond the dharmakāya. This cannot be transmitted even by a thousand sages. Why can it not be transmitted? Because there is no way to

	transmit it. It is not an object that I can hand over to you and thereby transmit. What lies beyond the dharmakāya can only be directly realized and awakened to by oneself: one must let go completely and break through the bottom of the bucket. Others cannot exert any force on one's behalf.
修净土也是这样，并不是佛把你拉到净土去。你的心好比一潭水，水面平静（比喻没有妄想执着），天上的月亮（比喻佛）就会清晰地映在水里。你心里有佛，定会与佛感应道交，这就叫蒙佛接引。	Pure Land practice is the same. It is not that the Buddha pulls you into the Pure Land. Your mind is like a pool of water: when its surface is still—symbolizing freedom from deluded thoughts and attachments—the moon in the sky—symbolizing the Buddha—is clearly reflected in the water. If you have the Buddha in your mind, you will certainly enter into responsive communion with the Buddha. This is called receiving the Buddha's guidance.
“学者劳形”，学者指修行人，形指身体，劳形就是使身体很疲劳。就像马祖年轻的时候，只管打坐，那就是学者劳形。“如猿捉影”——就像猴子捞月亮一样。大家一定知道猴子捞月亮的故事。	“Practitioners weary their bodies”: practitioners refers to those who cultivate, and body refers to the physical body; to weary the body is to make it very fatigued. When Master Ma was young, he simply kept sitting in meditation; this was what it meant for practitioners to weary their bodies. “Like monkeys grasping at reflections”—it is like monkeys trying to scoop up the moon. Everyone surely knows the story of monkeys scooping up the moon.
“高高山顶上，孤月照寒潭”，水中的月亮，亮晶晶的，很好看。	“High atop a mountain peak, a solitary moon shines upon a cold pool.” The moon in the water is bright and sparkling, beautiful to behold.
一群猴子挂在树上一只连接着一只吊下去，要把水中的月亮捞出来，那能捞得到吗？“水中且无月，月是在青天”，其实根本用不着捞，月亮本来就好好地在天上挂着，猴子本来就美美地沐浴在月光中。这很像骑着马找马。砖头不能磨成镜子，水中的月亮也捞不出来，所以怀让禅师提示马祖：磨砖既不成镜，坐禅怎么能成佛呢？	A group of monkeys hang from a tree, one linked to another, reaching downward to scoop up the moon in the water. Could they possibly scoop it up? “There is no moon in the water; the moon is in the blue sky.” In fact, there is no need to scoop it up at all. The moon has always hung perfectly well in the sky, and the monkeys have always been happily bathed in moonlight. This is much like riding a horse while looking for a horse. A brick cannot be polished into a mirror, nor can the moon in water be scooped up. Therefore Chan Master Huairang pointed out to Master Ma: if polishing a brick cannot make a mirror, how can sitting in meditation make one a Buddha?

有些人要升官、要发财，不惜杀人害命办坏事。金钱、地位、名誉、面子，都是水中的月影啊，都了不可得，一口气不来，半点也带不去。为此而不择手段，岂不是“如猿捉影”么？到头来“万般将不去，唯有业随身”，还要随业受惨厉的恶报。	Some people seek promotion and wealth, stopping at nothing—even killing people or taking lives and doing evil. Money, status, reputation, and saving face are all reflections of the moon in water: they are utterly unobtainable. When one breath fails to return, one cannot take even the slightest bit of them along. Is it not like “monkeys grasping at reflections” to pursue them by any means whatsoever? In the end, “Nothing can be taken with us; only our karma follows us,” and one must undergo the dreadful retribution of one’s karma.
只这“日面佛，月面佛”极是难见。雪窦到此，亦是难颂。却为他见得透，用尽平生功夫指注他。诸人要见雪窦么？看取下文：	This “Sun-Faced Buddha, Moon-Faced Buddha” is exceedingly difficult to perceive. Even Xuedou found it difficult to praise in verse. Yet because he saw through it completely, he devoted the work of his whole life to pointing it out. Do you wish to see Xuedou? Look to the passage below:
雪窦重显禅师是云门宗第四代祖师。雪峰禅师的弟子云门文偃创立云门宗，偃传香林澄远，远传智门光祚，祚传雪窦重显。雪窦禅师拈出一百则公案，为启发学人透脱，在每则公案后面都写了一个颂，这就是《颂古百则》。	Chan Master Xuedou Chongxian was the fourth patriarch of the Yunmen school. Chan Master Xuefeng’s disciple Yunmen Wenyan founded the Yunmen school. Wenyan transmitted it to Xianglin Chengyuan, Chengyuan transmitted it to Zhimeng Guangzuo, and Guangzuo transmitted it to Xuedou Chongxian. Master Xuedou selected one hundred koans, and, to inspire students to break through, wrote a verse after each koan. This is the One Hundred Cases with Verses on the Ancients.
后来，临济宗的圆悟勤禅师为了进一步启发学人，逐条讲解《颂古百则》，由学人记录，结集成书，就是我们现在讲的《碧岩录》。	Later, Chan Master Yuanwu Keqin of the Linji school, in order to further inspire students, explained the Hundred Cases with Verse Commentary item by item. His students recorded these explanations and compiled them into a book—the Blue Cliff Record, which we are now discussing.
圆悟禅师说：这则“日面佛，月面佛”公案很是难透（极是难见），雪窦禅师到这里，也难以写颂。但他见得透、悟得彻，用尽平生功夫，直下指出，为公案作了注解。各位要见识雪窦禅师的境界么？请看下文。	Chan Master Yuanwu said: This koan of “Sun-Faced Buddha, Moon-Faced Buddha” is exceedingly difficult to penetrate (indeed, extremely difficult to see through). Even Chan Master Xuedou found it difficult to compose a verse at this point. Yet he saw through it and awakened thoroughly; exerting all the effort of his life, he pointed directly to it and provided commentary on the koan. Do you wish to

	see the level of Chan Master Xuedou? Please read on.
下面就是雪窦禅师为这则公案写的颂：	What follows is Chan Master Xuedou's verse on this koan:
日面佛，月面佛，五帝三皇是何物？	Sun-Faced Buddha, Moon-Faced Buddha—what are the Five Emperors and Three Sovereigns?
五帝三皇已成为历史陈迹，过眼云烟，了不可得。而佛性却是不生不灭、不垢不净、不增不减，亘万古而长存，历沧桑而不变。昔嵩岳元圭禅师打坐时，见一帝王，形貌非常奇伟，率随从威风凛凛而来。	The Five Emperors and Three Sovereigns have become historical traces of the past, fleeting as clouds and smoke before the eyes, utterly unobtainable. Yet Buddha-nature neither arises nor ceases, is neither defiled nor pure, neither increases nor decreases; it endures throughout countless ages and remains unchanged through all vicissitudes. Once, while Chan Master Yuangui of Mount Song was sitting in meditation, he saw an emperor of extraordinarily majestic appearance approach, followed by an imposing retinue.
禅师问他来干什么，他说：你难道连我也不认识吗？禅师说：我观佛与众生都是平等的，对您能另眼看待吗？那帝王说：我是岳神，掌握着人类生死的大权，能让人活，也能令人死，你怎么能用平常的眼光看我呢？禅师说：我本	The Chan master asked why he had come. The emperor said, "Do you not even recognize me?" The Chan master said, "I see Buddhas and sentient beings as equal. Why should I regard you differently?" The emperor said, "I am the deity of Mount Yue. I hold the great power over human life and death: I can cause people to live, and I can cause them to die. How can you view me in an ordinary way?" The Chan master said, "As for me,"
来就不曾生，你能令一个无生的人死吗？在我看来，身体和虚空不二，我和你不二，你能让虚空和你损坏吗？就算你能损坏虚空和你，我却是不生不灭的，你尚且没有证到这个“我”，又怎么能让我生让我死呢？禅师讲的这个“我”，便是法身，便是明心见性的性，这本来就是不生不灭的。	"I have never been born. Can you cause one who is unborn to die? As I see it, the body and empty space are nondual, and you and I are nondual. Can you destroy empty space and yourself? Even if you could destroy empty space and yourself, I neither arise nor cease. You have not yet realized this 'I'; how then could you make me be born or make me die?" This "I" of which the Chan master spoke is the dharmakāya—the nature realized by realizing the mind and seeing one's true nature. It is originally neither arising nor ceasing.
那岳神却是根性大利，竟能言下知归，他原不知道有法身不生不灭之事，经禅师开示，却顿然明白了。他向禅师顶礼，恭敬地说：我比别的神正直，也比别的神有智慧，谁知您的智慧更为广大。请您传授给我正戒，使我也能得度。	This deity of Mount Yue had exceptionally sharp faculties and was able to know the ultimate destination upon hearing these words. Previously, he had not known of the dharmakāya's unborn and undying nature, but after the Chan master's

	instruction, he suddenly understood. He bowed to the Chan master and said respectfully, “I am more upright and wiser than other deities, yet I never knew that your wisdom was still more vast. Please transmit the true precepts to me, so that I too may attain liberation.”
所以雪窦禅师为“日面佛，月面佛”写颂，便直下指注：“五帝三皇是何物”。宋朝的神宗皇帝认为这一句不好，说这个颂“讽国”，为此不允许把《颂古百则》收进大藏经。可见皇帝的私心颇大。	Therefore, when Chan Master Xuedou composed a verse on “Sun-Faced Buddha, Moon-Faced Buddha,” he directly added this annotation: “What are the Five Emperors and Three Sovereigns?” Emperor Shenzong of the Song dynasty considered this line inappropriate, saying that the verse “satirized the state,” and consequently did not permit the Hundred Cases with Verse Commentary to be included in the Buddhist canon. This shows how considerable the emperor’s self-interest was.
唐朝的宣宗是一代英明君主，信仰佛教，拥护三宝，修复旧寺，广兴佛法。他未做皇帝之前，遭武宗猜忌，便诈死潜逃，到香严禅师门下剃发作沙弥。	Emperor Xuanzong of the Tang dynasty was an enlightened ruler of his age. He believed in Buddhism, upheld the Three Jewels, restored old monasteries, and widely promoted the Buddhadharma. Before becoming emperor, he was suspected by Emperor Wuzong, so he feigned death and fled. He took tonsure under Chan Master Xiangyan and became a novice monk.
香严禅师为庐山瀑布题诗：“穿云透石不辞劳，地远方知出处高”，沙弥随口续上两句：“溪涧岂能留得住，终归大海作波涛”，他是一心要作皇帝的哟。后来沙弥到盐官齐安禅师那里参禅，当时黄檗希运禅师在那里作首座。	Chan Master Xiangyan inscribed the following poem for the waterfall at Mount Lu: “Piercing clouds and passing through stone, it does not shrink from toil; only because the ground is distant does one know its source is high.” The novice casually added two lines: “How could streams and ravines hold it back? In the end, it returns to the great ocean and becomes its waves.” He had his heart set on becoming emperor. Later, the novice went to study Chan with Chan Master Qi’an of Yanguan. At that time, Chan Master Huangbo Xiyun was serving there as head seat.
沙弥见黄檗禅师拜佛，便说：“不着佛求、不着法求、不着僧求，长老礼拜，当何所求？”禅师说：“不着佛求、不着法求、不着僧求，常礼如是事。”禅师洒脱，不作拜佛想，却是常拜。	Seeing Chan Master Huangbo bowing to the Buddha, the novice said, “One should not seek through Buddha, seek through Dharma, or seek through Saṅgha. For what, then, does the venerable bow?” The Chan master said, “One should not seek through Buddha, seek through Dharma, or seek through Saṅgha; yet one always

	bows in this way.” The Chan master was free and untrammeled: he did not conceive of himself as bowing to the Buddha, yet he constantly bowed.
沙弥说：“用礼何为？”此语已落断灭空，这也是着相，着了非法相。禅师打了他一掌，他说：“太粗生！”他没在这一掌下开悟，反说禅师太粗暴了。禅师说：“这里是什么所在？说粗说细！”随后又打两掌。	The novice said, “What use is bowing?” These words had already fallen into annihilationist emptiness; this too was attachment to appearances—attachment to the appearance of non-dharma. The Chan master struck him with his palm. He said, “Too rough!” He did not awaken under this blow, but instead said that the Chan master was too violent. The Chan master said, “What sort of place is this, for you to speak of roughness and refinement?” He then struck him twice more.
后来沙弥作了皇帝，还没忘这个茬。黄檗禅师圆寂后，宣宗竟谥他“粗行禅师”。宰相裴休是黄檗禅师的入室弟子，知道这三掌的故事，便向皇帝上奏：“三掌为陛下断三际也。”宣宗毕竟是信佛的皇帝，就改谥“断际禅师”。	Later, when the novice became emperor, he still had not forgotten this incident. After Chan Master Huangbo passed away, Emperor Xuanzong bestowed on him the posthumous title “Chan Master Coarse Conduct.” Pei Xiu, the prime minister, was an inner disciple of Chan Master Huangbo. Knowing the story of the three blows, he memorialized the emperor: “The three blows severed the three divisions of time for Your Majesty.” Since Emperor Xuanzong was, after all, an emperor who believed in Buddhism, he changed the posthumous title to “Chan Master Severing the Divisions.”
唐宣宗是有名的信佛皇帝，尚这样自私，况宋神宗乎？宋神宗只认为“此颂讽国”，却不知道“五帝三皇是何物”这句话早就有了，雪窦禅师是借来引用。	Emperor Xuanzong of the Tang was a renowned Buddhist emperor, yet he was still so self-interested; how much more so Emperor Shenzong of the Song? Emperor Shenzong merely thought that “this verse satirizes the state,” without knowing that the phrase “What are the Five Emperors and Three Sovereigns?” had long existed and was simply borrowed and cited by Chan Master Xuedou.
过去禅月禅师写过一首诗——《题公子行》：“锦衣鲜华手擎鹘，闲行气貌多轻忽，稼穑艰难总不知，五帝三皇是何物？”鹘是一种比鹰还凶的猛禽，用鹘毛做的扇子异常名贵。	Long ago, Chan Master Chanyue wrote a poem, “Inscribed for a Young Nobleman”: “In splendid embroidered garments, a falcon held in hand, he strolls idly, with an arrogant and careless air. He knows nothing of the hardships of farming; what are the Five Emperors and Three Sovereigns to him?” A falcon is a bird of prey even fiercer than an eagle. Fans made from falcon feathers were exceptionally precious.

看这公子哥，穿着鲜丽的衣服，手里摇着鹘毛扇子，没事闲逛，一副心不在焉的神情。不但不务正业，而且不学无术。不但不知道农民种地的辛劳，而且一点也不懂历史，不知道“五帝三皇”是怎么回事——五帝三皇是何物?	Look at this young nobleman: dressed in bright and splendid clothes, idly waving a falcon-feather fan in his hand, he wanders about with a distracted expression. Not only does he fail to attend to proper pursuits, but he is also unlearned and inept. He knows neither the hardship of farmers cultivating the land nor anything at all about history; he does not know what the “Five Emperors and Three Sovereigns” are—what are the Five Emperors and Three Sovereigns?
雪窦禅师引用了这句诗，将这句诗赋以新意，直下为“日面佛，月面佛”作了注解。一句“五帝三皇是何物”就把此公案注解完了。那么雪窦禅师意在何处？诸位要见雪窦意么？须要向后退身、截断我执、泯除意识分别才行。	Chan Master Xuedou cited this line of poetry, invested it with a new meaning, and directly used it to comment on “Sun-Faced Buddha, Moon-Faced Buddha.” The single line, “What are the Five Emperors and Three Sovereigns?” fully comments on this koan. But where does Chan Master Xuedou’s intent lie? Do you wish to see Xuedou’s intent? You must step back, sever attachment to self, and eliminate the discriminations of consciousness.
昔远录公问兴阳剖侍者：“娑竭出海乾坤震，觌面相呈事若何？”娑竭，是海龙王的名字。觌面相呈，比喻自性朗然现前，又比喻两个见性的面对面问答。自性朗然现前之时，就像龙王出海一样，乾坤为之震动。	Long ago, Layman Fayuan asked Attendant Po of Xingyang, “When Sāgara emerges from the sea and heaven and earth shake, what is it like to present it face-to-face?” Sāgara is the name of the sea dragon king. “Presenting it face-to-face” metaphorically refers to one’s intrinsic nature clearly appearing before one, and also to two people who have seen their nature questioning and answering each other face-to-face. When one’s intrinsic nature clearly appears, it is like the dragon king emerging from the sea, causing heaven and earth to quake.
现在我们俩觌面相呈，要说句亲证自性的话，又怎么说呢？剖云：“金翅鸟王当宇宙，个中谁是出头人！”金翅鸟以龙为食，金翅鸟王是鸟中之王，它拿龙王当点心吃。当宇宙，就是正在宇宙中翻飞。	“Now that the two of us are presenting it face-to-face, how should we speak a word of directly realized intrinsic nature?” Po said, “When the king of golden-winged birds fills the cosmos, who among them can stand forth?” Golden-winged birds feed on dragons; their king is the king among birds, and takes dragon kings as a snack. “Fills the cosmos” means that it is soaring and wheeling throughout the universe.
你用“龙王出海”作喻，我就用“金翅鸟王当宇宙”相比。此时谁敢出头！此时还有“觌面相呈”吗？还有个东西可以拿出来印证吗？前则公案讲过“髑髅识尽喜何	You use “the dragon king emerging from the sea” as a metaphor; I answer with “the king of golden-winged birds fills the cosmos.” At such a time, who

立？枯木龙吟销未干”，还在欢喜，那就是意识分别尚未除尽。	would dare to stand forth? Is there still any “presenting it face-to-face”? Is there still anything that can be brought forth for verification? In the preceding koan, we spoke of “When skull-consciousness is exhausted, what joy can remain? The dragon’s cry in the withered tree has not yet died away.” If joy still remains, then the discriminations of consciousness have not yet been entirely eliminated.
枯木里还有龙吟之声，还没有销干净啊。至此远录公仍不惺惺，又说：“忽遇出头，又作么生？”他还在抱着见性的境界不放，落在光影里还不自知。剖云：“似鹘捉鸠君不信，髑髅前验始知真。	The sound of the dragon’s cry still remains within the withered tree; it has not yet been completely extinguished. At this point, Layman Fayuan was still not fully awake and said, “If someone suddenly stands forth, then what?” He was still clinging to the state of seeing one’s nature, falling into light and shadow without realizing it. Po said, “Like a falcon seizing a dove—if you do not believe it, only when it is tested before the skull will you know what is genuine.”
”鸠是斑鸠，是一种体形不大的鸟。真的见性必定能扫荡一切意识分别，就像凶猛的鹘抓斑鸠一样容易。	A dove is a small bird. Genuine seeing of one’s nature must sweep away all discriminations of consciousness, as easily as a fierce falcon catches a dove.
我已经给你作了“金翅鸟吃龙”、“宇宙装海”的比喻，你还不信那？还要强出头啊？你若还抱着“见性”的概念（这正是意识分别）不放，到生死关头现前的时候，就考验出您的真假了！远云：“恁么则屈节当胸、退身三步。	I have already given you the metaphors of “the golden-winged bird eating the dragon” and “the cosmos containing the sea,” yet you still do not believe? Do you still insist on standing forth? If you continue to cling to the concept of “seeing one’s nature”—which is precisely discrimination by consciousness—then, when the critical juncture of birth and death appears before you, your genuineness or falsity will be tested. Fayuan said, “In that case, I lower myself before you and step back three paces.”
”远录公到这里却退缩了，可见他当面错过，并未一把擒来。到这里须是“天上天下，唯我独尊”始得，酬他“天上天下，唯我独尊”也须是“打死了喂狗”方可，这才叫“一把擒来”，才算得上“真报佛恩”。	At this point Layman Fayuan drew back. This shows that he missed it before his very face and had not seized it in one grasp. Here one must attain “Above heaven and below heaven, I alone am honored.” To answer him with “Above heaven and below heaven, I alone am honored,” one must also “beat it to death and feed it to the dogs.” Only this is called “seizing it in one grasp,” and only this counts as truly repaying the Buddha’s kindness.

若证不到这里，就不可能领会得“日面佛，月面佛”的真意。剖云：“须弥座下乌龟子，莫待重遭点额回！”须弥山很大，山腰是四王天，山顶是忉利天。拿须弥山当座位，比喻法身广大无边。	Unless one realizes this point, one cannot comprehend the true meaning of “Sun-Faced Buddha, Moon-Faced Buddha.” Po said, “Little turtle beneath Mount Sumeru’s seat, do not wait until you are again struck on the head and turn back!” Mount Sumeru is enormous. On its slopes are the heavens of the Four Heavenly Kings, and at its summit is the Trāyastriṃśa Heaven. Taking Mount Sumeru as one’s seat is a metaphor for the dharmakāya’s vastness and boundlessness.
须弥山下有个乌龟，时时伸出头来，一点它的头，立即就缩回去了。诸位，兴阳（地名）剖侍者的这句话，是比喻什么，我想大家该明白了。所以“五帝三皇是何物？”这一句话就把“日面佛，月面佛”颂尽了。下面是雪窦禅师讲自己刻苦修行的心路历程：	Beneath Mount Sumeru is a little turtle that repeatedly sticks out its head; the moment its head is tapped, it immediately draws back. Everyone, what does this saying by Attendant Po of Xingyang —a place name—metaphorically mean? I think you should all understand. Thus, the single line “What are the Five Emperors and Three Sovereigns?” exhausts the verse on “Sun-Faced Buddha, Moon-Faced Buddha.” What follows is Chan Master Xuedou’s account of the inner course of his arduous cultivation:
二十年来曾苦辛，为君几下苍龙窟。	For twenty years I endured hardship; for you, how many times did I descend into the azure dragon’s cave?
这里所说的“君”，就是指明心见性的“性”，法、报、化三身的“法身”，彻悟本来的“本来”。刚才讲过嵩岳元圭禅师的襟怀，以启大家对“了生脱死”的正解。	The “you” spoken of here refers to the “nature” of realizing the mind and seeing one’s true nature: the dharmakāya among the dharmakāya, sambhogakāya, and nirmāṇakāya; the “original” of thoroughly awakening to one’s original nature. We have just discussed the breadth of heart of Chan Master Yuangui of Mount Song in order to inspire everyone toward a correct understanding of transcending birth and death.
若非彻悟本来，襟怀何能如是博大？何能如是潇洒自在？为了彻悟本来，雪窦重显禅师历尽艰辛，苦修了二十年。几度丧身失命，都是为了它呀！都是为了这个“君”。骊龙颔下有珠，异常珍贵。	Without thoroughly awakening to one’s original nature, how could one’s breadth of heart be so great? How could one be so free and at ease? In order to thoroughly awaken to his original nature, Chan Master Xuedou Chongxian underwent every hardship and cultivated arduously for twenty years. He risked life and death time and again, all for this —for this “you.” Beneath the chin of the black dragon is a pearl of extraordinary value.

雪窦禅师用骊龙之珠比喻这个“君”。	Chan Master Xuedou used the black dragon’s pearl as a metaphor for this “you.”
下苍龙窟里摘取骊龙之珠，比去老虎嘴上拔毛更为艰辛，需要何等的坚强意志、需要何等的毅力才行啊！我们呢，才做了一年功夫，就叫苦连天：哎呀！怎么还没有消息呀？是这个法不灵吧！换个法修修。	To descend into the azure dragon’s cave and pluck the pearl from beneath its chin is even more arduous than pulling hairs from a tiger’s mouth. What strength of will and what perseverance it requires! But we, after practicing for only a year, cry out in misery: “Oh! Why is there still no news? Perhaps this Dharma is ineffective. Let us change to another practice.”
要是这样，到弥勒佛下生，也无了期。当年二祖见初祖，白雪齐腰。达摩祖师在洞里坐着不动，二祖也不敢讲话，就站在洞外等，雪下得很大，都埋到了腰部。这是何等的毅力？“宝剑锋自磨砺出，梅花香从苦寒来”，能历此等艰辛，能有此等毅力，你的好消息就来了，结果就圆成了。	If this is the case, then even when Maitreya Buddha descends into the world, there will still be no end to it. When the Second Patriarch went to see the First Patriarch, the snow was waist-deep. Patriarch Bodhidharma sat motionless in his cave, and the Second Patriarch did not dare speak. He simply stood outside the cave and waited. The snow fell heavily and buried him up to the waist. What tremendous perseverance! “The blade of a precious sword is sharpened by grinding; the fragrance of plum blossoms comes from bitter cold.” If you can endure such hardship and possess such perseverance, good news will come to you, and fruition will be brought to perfection.
修任何法门，都要能耐艰辛、发长远心才行。修净土就要长远地不离佛号，参禅就要长远地不离话头。禅宗的公案很多，取一则透不过的公案长远地挂在心头，如鸡抱卵，不得暂离。	In cultivating any dharma gate, one must be able to endure hardship and sustain a long-term resolve. To cultivate Pure Land practice, one must remain with the Buddha’s name over the long term; to investigate Chan, one must remain with the huatou over the long term. There are many Chan koans: choose one that you cannot penetrate and keep it in your mind over the long term, like a hen brooding her eggs, never leaving it even for a moment.
当年三峰禅师已识得本来，看到“德山托钵”公案仍透不过去。“德山托钵”公案是这样的：德山禅师座下有两个出众的弟子，师兄是岩头全豁，师弟是雪峰义存。当时雪峰禅师在众中作饭头，给大众做饭。	Although Chan Master Sanfeng had already recognized his original nature, he still could not penetrate the koan of “Deshan Carrying His Bowl.” The koan goes as follows: Chan Master Deshan had two outstanding disciples. The elder disciple was Yantou Quanhuo, and the younger was Xuefeng Yicun. At that time, Chan Master Xuefeng served as the kitchen steward among the assembly, preparing meals for everyone.

有一天饭熟得晚了点，德山托着饭钵来吃饭，雪峰看见师父来了，便说：“钟未鸣、鼓未响，托钵向什么处去？”德山没说话就低头回方丈去了。	One day, the meal was ready rather late. Deshan carried his bowl to eat. When Xuefeng saw his master coming, he said, “The bell has not rung, and the drum has not sounded. Where are you going with your bowl?” Deshan said nothing, lowered his head, and returned to the abbot’s quarters.
一会儿岩头来了，雪峰把刚才的事告诉岩头，岩头说：“大、小德山未会末后句在！”大德山是指德山禅师，小德山是指雪峰禅师。他这话是说师父和师弟都没有透彻“末后句”。	Before long, Yantou arrived. Xuefeng told him what had just happened, and Yantou said, “The great and little Deshan have not understood the final word!” Great Deshan referred to Chan Master Deshan, and little Deshan to Chan Master Xuefeng. By this, he meant that neither master nor junior disciple had thoroughly penetrated the “final word.”
德山知道了，把岩头喊来，问：“汝不肯老僧那？”你不承认我吗？岩头“密启其意”——秘密地、悄悄地告诉德山。德山禅师第二天上堂说法，就与往常不同了。岩头听了，拍手大笑：“且喜堂头老汉会末后句。他后天下不奈伊何。虽然，也只得三年活。”此后，德山果然只活了三年就圆寂了。	When Deshan learned of this, he summoned Yantou and asked, “You do not approve of this old monk?” In other words, “You do not acknowledge me?” Yantou secretly and quietly conveyed its meaning to Deshan. The next day, when Chan Master Deshan ascended the hall to teach, he was different from usual. Hearing him, Yantou clapped his hands and laughed loudly: “It is fortunate that the old fellow in the abbot’s hall understands the final word. Henceforth, no one under heaven will be able to do anything with him. Still, he has only three years left to live.” Thereafter, Deshan indeed passed away three years later.
三峰禅师透不过这个公案：难道是师父不行吗？一定要徒弟告诉他吗？“密启其意”启的是什么意？他说三年，德山就活三年，难道他给德山授记吗？这么许多问题都透不过去。	Chan Master Sanfeng could not penetrate this koan. Could it be that the master was inadequate? Did he have to be told by his disciple? What meaning did Yantou secretly convey? He said three years, and Deshan lived for three years—was he giving Deshan a prophecy? He could not penetrate any of these many questions.
透不过就参哪！参得“头面俱肿”——头、脸都肿起来了。就这样久久坚持，疑情不断，艰苦受尽，触机遇缘，好消息就要来了。有一天，三峰禅师到后院去，听到劈竹子的声音，“啪！！”一下子就打开了。	If you cannot penetrate it, then investigate it! Sanfeng investigated until his “head and face were both swollen”—his head and face truly became swollen. Persisting in this way for a long time, with his sense of doubt unbroken and every hardship endured, he encountered the right circumstance and condition, and good news was about to come. One day, Chan Master Sanfeng went to the rear courtyard and heard the sound of bamboo being

	split. “Crack!” In that instant, he experienced a sudden breakthrough.
我们修行，不能一下子修黄教，一下子修红教，一下子又改念佛、或是参禅。见异思迁，就一事无成了。修任何法门都应该持之以恒。要像雪窦禅师那样，二十年如一日，不怕艰难困苦，“二十年来曾苦辛，为君几下苍龙窟”。	In our cultivation, we cannot practice the Yellow School for a while, then the Red School for a while, and then switch to Buddha-recitation or Chan investigation. If we keep changing our minds upon seeing something different, we will accomplish nothing. Whatever dharma gate we cultivate, we should persevere in it. We should be like Chan Master Xuedou, remaining the same for twenty years, unafraid of hardship and suffering: “For twenty years I have endured bitter toil, entering the blue dragon’s caves again and again for your sake.”
屈！堪述。	What an injustice—and yet it is worth recounting.
屈，就是冤屈。冤枉啊！为什么冤枉？啊！原来我们本来是佛啊。	“Injustice” means being wronged. Wronged indeed! But why is it an injustice? Ah! It is because we were originally Buddhas.
我们原先不知道，为此事历尽艰辛，修啊！修啊！噢！原来如此！此事与苦修竟然毫不相干，原来竟是白费劲！诸位，我一开始就告诉大家，佛性时时都在你面前放光，是你自己不肯承当啊。不肯承当，就是有妄想，有执着。	We did not know this at first, and for its sake we underwent every hardship, cultivating and cultivating. Then—ah! So that is how it is! This matter has absolutely nothing to do with arduous cultivation; all that effort was originally in vain! Everyone, I told you from the very beginning that Buddha-nature is always shining before you. It is only that you yourself refuse to acknowledge and assume it. Refusing to assume it means having deluded thoughts and attachments.
释迦牟尼佛夜睹明星成道时就说：“奇哉！一切众生俱有如来智慧德相，但以妄想执着，不能证得。”我们只要放下妄想执着，当下就是佛，何用“二十年来曾苦辛，为君几下苍龙窟”？这不冤枉吗？所以叫屈！	When Śākyamuni Buddha attained the Way upon seeing the morning star, he said: “How extraordinary! All sentient beings possess the wisdom and virtuous characteristics of the Tathāgata, but because of deluded thoughts and attachments, they cannot realize them.” As long as we let go of deluded thoughts and attachments, we are Buddhas right here and now. What need is there for “For twenty years I have endured bitter toil, entering the blue dragon’s caves again and again for your sake”? Is that not being wronged? That is why it is called an injustice!
堪述，就是也值得说说。这辛苦没有白受，值得一提。为什么呢？明白了宇宙、生命的本源，超脱了一切束	“Worth recounting” means that it is also worth speaking of. This hardship was not endured in vain; it is worth mentioning. Why? Because one has

缚，不再为生死所拘，自在逍遥，无往不利了。我们修道见性，有三种不同情况：	understood the source of the universe and life, transcended every bondage, is no longer constrained by birth and death, and moves freely and at ease, with nothing that cannot be overcome. There are three different circumstances in which we cultivate the Way and see our true nature:
一、参禅念佛几十年。	1. Investigating Chan or reciting the Buddha's name for several decades.
二、修心中心法三年。	2. Cultivating the Heart-of-Heart Dharma for three years.
三、直指你当下见性。	3. Receiving direct pointing and seeing one's true nature immediately.
三种荐得的本性都一样，但力用却不同。第一种力量最大，第三种力量最小。第三种得来容易，未曾费力，不知道珍重保护，常常轻忽，守不住而流浪。更或以为平常，未发神通，而怀疑。	The intrinsic nature realized in these three ways is the same, but the strength of its functioning differs. The first has the greatest strength, and the third the least. In the third case, it is attained easily and without effort, so one does not know to cherish and safeguard it. One often treats it lightly, cannot retain it, and drifts away. One may even take it for something ordinary and, because spiritual powers have not manifested, begin to doubt.
他不知道这平常心——“一念不生、了了分明的灵知”就是佛，总在神通上追究。殊不知，神通是枝末，悟道是根本。根本既得，只绵密扫荡习气，神通不求而自得。	Such a person does not know that this ordinary mind—the lucid knowing in which not a single thought arises and all is clearly discerned—is Buddha. Instead, he constantly pursues spiritual powers. He does not realize that spiritual powers are branches and leaves, whereas awakening to the Way is the root. Once the root has been obtained, one need only continuously and meticulously clear away habitual tendencies; spiritual powers will arise of themselves without being sought.
所以当面错过：这种人，就像前面说的纨绔子弟，浪荡公子，祖上留下的基业，得来容易，不知护守，轻易地给糟蹋了。	Thus one misses it right before one's eyes. Such a person is like the pampered and dissolute young master mentioned earlier: inheriting the family estate with ease, he does not know to protect and preserve it, and carelessly squanders it.
又像《法华经》里所说的呆公子，不知自身的尊贵，而流落街头乞讨，岂不冤屈！第一种，参禅念佛，得来不易，历尽艰辛，几经生死，经过几十年的持续磨练，才得见性，所以力量大，遇事不惑，透得过一切顺逆境，不为生死所染。	He is also like the foolish young master described in the Lotus Sūtra, who does not know his own nobility and wanders the streets begging. Is that not an injustice? In the first case, that of investigating Chan or reciting the Buddha's name, realization is not easily attained. One undergoes

	every hardship, passes through life and death again and again, and only sees one's true nature after decades of sustained training. Therefore, one's strength is great: when circumstances arise, one is not confused; one can penetrate all favorable and adverse circumstances and is not defiled by birth and death.
明眼衲僧莫轻忽。	Clear-eyed patch-robed monks, do not take this lightly.
明眼衲僧，是指彻悟本来的人。彻悟本来，就能洞察一切，不为所拘，这叫“顶门具眼”。彻悟本来，就会善观机缘，以非常的手段启发学人，这叫“肘后有符”。	A clear-eyed patch-robed monk is one who has thoroughly awakened to the original nature. Having thoroughly awakened to the original nature, one can see through everything and is not bound by anything; this is called “having an eye at the crown of one's head.” Having thoroughly awakened to the original nature, one can skillfully observe circumstances and potential and use extraordinary means to inspire students; this is called “having a talisman behind one's elbow.”
就算你是顶门具眼、肘后有符的明眼衲僧，到了“日面佛，月面佛，五帝三皇是何物”这里，也不可轻轻放过（轻忽就是轻轻放过），大须仔细！“明眼衲僧莫轻忽”是雪窦颂的最后一句，他为什么这样说呢？若不仔细，岂不成	Even if you are a clear-eyed patch-robed monk with an eye at the crown of your head and a talisman behind your elbow, when you reach the point of “Sun-Faced Buddha, Moon-Faced Buddha; what are the Five Emperors and Three Sovereigns?” you must not lightly pass it by (“taking lightly” means lightly passing it by). You must be extremely careful! “Clear-eyed patch-robed monks, do not take this lightly” is the final line of Xuedou's verse. Why does he say this? If one is not careful, would one not become what is called
了“远录公第二”，所谓“颟顸佛性、笼统真如”，怎能敌得生死？！当远录公说完见性的境界，“觌面相呈”时，剖侍者讲的“金翅鸟王当宇宙，个中谁是出头人”，旨在启发远录公不能着在“乾坤震，觌面相呈”的光影里。	“a second Fayuan Gong”—that is, one with a muddled Buddha-nature and an indiscriminate suchness? How could such a person contend with birth and death? After Fayuan Gong had described the realm of seeing one's true nature, “presenting it face-to-face,” Attendant Pou's words, “The king of golden-winged birds fills the universe; who among them can stand forth?” were intended to awaken Fayuan Gong so that he would not cling to the luminous images of “heaven and earth shake, presenting it face-to-face.”
远录公说“忽遇出头，又作么生？”竟是抱着光影不放。“似鹘捉鸠君不信，髑髅前验始知真。”指出生死	Fayuan Gong said, “If one suddenly encounters someone who stands forth, then what?” He was in

事大，又加一重钳锤。“恁么则屈节当胸、退身三步。	fact still clinging to the luminous images. “You do not believe the falcon seizing the dove; only when tested before the skull will you know what is true.” This pointed out the gravity of birth and death and added another hammer-and-tongs blow. “In that case, bend at the chest and retreat three steps.”
”远录公不得不放下光影（应在前句放下，至此已迟八刻），却又落在概念里。这真是：落进落退，难脱滞碍，放下光影，捡起布袋，有心可心，仍是捏怪，生死门头，岂能自在！正当“日面佛，月面佛”、“五帝三皇是何物”之时，确是“轻忽”不得的。所以说：“须是仔细始得”。珍重！	Fayuan Gong had no choice but to let go of the luminous images—he should have let them go in the preceding statement; by this point he was already far too late—yet he fell again into conceptual thought. This is truly so: whether advancing or retreating, it is hard to escape obstruction; putting down the luminous images, one picks up a cloth bag; with mind upon mind, one still fabricates strangeness. How can one be free and at ease at the gateway of birth and death? At the very point of “Sun-Faced Buddha, Moon-Faced Buddha” and “what are the Five Emperors and Three Sovereigns?” one truly cannot take things lightly. Therefore it is said: “Only by being careful can one succeed.” Take care!

第四则　德山挟复问答

Case Four: Deshan Questions Again with His Staff

我们已经讲过三则公案了。可以看出，悟道的大祖师胸怀坦荡，赤裸裸，净洒洒，更无一丝一毫的挂碍。好比云散长空，青天澈露，光明无量，照十方国。	We have already discussed three koans. From them we can see that the great patriarchs who realized the Way were broad-minded and open, utterly bare and pure, without the slightest hindrance or attachment. It is like clouds dispersing from the vast sky, revealing the clear blue heavens: boundless light shines throughout the lands of the ten directions.
正当此时，古往今来、上下十方，任君纵横，时时处处平等无碍，岂有好与坏、是与非、有与无、对与错之隔？倘稍涉趣向，略有取舍，便成滞碍。所以说“青天白日，不可更指东划西”，此谓之“把定”。	At just such a time, throughout past and present and the ten directions above and below, you may roam freely at will. At every time and in every place, all is equal and unobstructed. How could there be barriers between good and bad, right and wrong, being and nonbeing, correct and incorrect? Yet if one slightly inclines in a direction or makes the least choice or rejection, one becomes obstructed. Thus it is said, “Under the clear sky and bright sun,

	do not point east and gesture west." This is called "holding fast."
禅者会面，语默相对，觌面相呈，作家相见，当此时节，逢此因缘，岂能乱打机锋，胡说八道！必是函（盒子）盖（盒盖子）相投，应机酬唱。或擎拳竖拂，或戏笑呵骂，或语或默，或动或静，自有其落处。如箭锋相拄，恰到好处。所以说"时节因缘，亦须应病与药"，此谓之"放行"。	When Chan practitioners meet, they face one another in speech or silence, presenting themselves directly face-to-face. When masters meet, at such a time and in such circumstances, how could they recklessly trade Chan repartee or talk nonsense? Their responses must fit together like a box and its lid, answering one another in accordance with the occasion. They may raise a fist or hold up a whisk; they may jest, laugh, shout, or scold; they may speak or remain silent, move or be still—each has its proper place. Like arrowheads meeting, it is exactly right. Thus it is said, "According to the time and conditions, one must also prescribe medicine in response to the illness." This is called "letting go."
所谓"官不容针"者，乃"把定"也，岂容你指东划西，自讨没趣；所谓"私通车马"，大须"放行"，不然失却一只眼也。那么，放行怎么放？把定怎么把？何处应放行？何时须把定？放行好，还是把定好？请看《碧岩录》第四则"德山挟复问答"：	What is meant by "in public office, not even a needle may be admitted" is "holding fast." How could you be allowed to point east and gesture west, making a fool of yourself? What is meant by "private passageways accommodate carts and horses" requires "letting go"; otherwise, one loses an eye. But how does one let go? How does one hold fast? Where should one let go? When must one hold fast? Is letting go better, or holding fast? Please consider Case Four of the Blue Cliff Record, "Deshan's Question-and-Answer with His Bundle under His Arm":
德山到沩山，挟复子于法堂上，从东过西，从西过东，顾视云："无！无！"便出。（雪窦著语云：勘破了也。）	Deshan arrived at Guishan. Carrying his bundle under his arm, he entered the Dharma Hall, walked from east to west and from west to east, looked about, and said, "Nothing! Nothing!" Then he left. (Xuedou added the comment: "Seen through!")
"德山棒，临济喝"誉满禅林，德山、临济两大禅德，是禅宗里棒喝交驰的两位大祖师。德山宣鉴禅师，俗姓周，二十岁出家，精究律藏，于性相诸经，贯通旨趣。	"Deshan's stick and Linji's shout" are renowned throughout the Chan world. Deshan and Linji, two great Chan masters, were eminent patriarchs whose sticks and shouts went hand in hand in the Chan school. Chan Master Deshan Xuanjian, whose lay surname was Zhou, left home at the age of twenty. He studied the Vinaya Piṭaka in depth and thoroughly understood the essential purport of the scriptures on nature and characteristics.

他原在四川讲《金刚经》，时称“周金刚”，著书注解《金刚经》，书名《青龙疏钞》。他听说南方禅宗倡导“见性成佛”，顿悟本来，当下是佛。他以为是“魔说”。	He had formerly lectured on the Diamond Sūtra in Sichuan and was then known as “Zhou of the Diamond Sūtra.” He wrote a commentary on the Diamond Sūtra entitled Qinglong Commentary Notes. He heard that the Chan school in the south advocated “seeing one’s nature and becoming a Buddha,” suddenly awakening to one’s original nature and being a Buddha right then and there. He considered this “the teaching of demons.”
依教下的理论，须要千劫学佛的威仪，万劫学佛的细行，然后成佛。他南方魔子，竟敢说即心是佛！于是他便发奋，担着《青龙疏钞》，直往南方，去破这些魔子。走到澧洲这个地方，见一位老婆婆在路边卖油糍。	According to the doctrinal teachings, one must spend a thousand kalpas learning the Buddha’s deportment and ten thousand kalpas learning the Buddha’s subtle practices before becoming a Buddha. Yet these demon disciples in the south dared to say that the mind itself is Buddha! So he roused himself, shouldered his Qinglong Commentary Notes, and headed straight for the south to refute these demon disciples. When he reached Lizhou, he saw an old woman selling fried rice cakes by the roadside.
油糍是当时的一种食品，类似于现在糯米做的汤团。他走得肚子饿了，便放下担子，要买油糍作点心吃。老婆婆问他挑的是什么，他说是《青龙疏钞》，解释《金刚经》的。	Fried rice cakes were a food of that time, resembling today’s glutinous-rice dumplings. As he was hungry from traveling, he set down his load and wished to buy some cakes for a snack. The old woman asked what he was carrying. He replied that it was the Qinglong Commentary Notes, an explanation of the Diamond Sūtra.
老婆婆说：“我有一个问题，你若答得出来，我就布施油糍给你作点心；若答不出来，就请你到别处去买。”德山说：“可以，你问吧。”老婆婆说：“《金刚经》云：过去心不可得，现在心不可得，未来心不可得。	The old woman said, “I have a question for you. If you can answer it, I will give you some cakes as a snack. If you cannot answer it, please buy them elsewhere.” Deshan said, “Very well. Ask your question.” The old woman said, “The Diamond Sūtra says: ‘The past mind cannot be obtained, the present mind cannot be obtained, and the future mind cannot be obtained.’”
上座您要点哪个心呢？”德山善于讲《金刚经》，原以为自己通达经中奥义，没有什么问题能难得住他，谁知到这里却被一个老婆婆问倒了。他干瞪眼答不出话来，老婆婆就指示他去参问附近的龙潭崇信禅师。	“Venerable sir, which mind do you wish to refresh?” Deshan was skilled at expounding the Diamond Sūtra and had believed that he understood its profound meaning, that no question could stump him. Yet he was brought up short by an old woman’s question. He could only stare blankly, unable to answer. The old woman then directed

	him to seek instruction from Chan Master Longtan Chongxin, who lived nearby.
德山到了龙潭禅师那里，一进门就说：“早就向往龙潭，谁知到了龙潭，潭也不见，龙也不现。”龙潭和尚从屏风后走出来，说：“你已经亲自到了龙潭了。	When Deshan arrived at Chan Master Longtan’s place, he said as soon as he entered, “I had long admired Longtan, but now that I have come to Longtan, I see neither a pond nor a dragon.” Monk Longtan emerged from behind a screen and said, “You have personally arrived at Longtan.”
”诸位，“潭也不见，龙也不现”怎么会是“亲到龙潭”呢？这就是接引他。《金刚经》云：“若见诸相非相，即见如来。”假如见潭、见龙，那就着相了。不见潭、不见龙，正好离相而见本性。	Everyone, how could “seeing neither a pond nor a dragon” be “personally arriving at Longtan”? This was a means of guiding him. The Diamond Sūtra says, “If one sees all appearances as non-appearances, one sees the Tathāgata.” If one saw a pond or a dragon, one would be attached to appearances. Seeing neither pond nor dragon is precisely to be free from appearances and see one’s true nature.
再者，我们的佛性本来就是离相的啊，“离一切诸相，即名诸佛”。龙潭禅师是一语双关！但周金刚当时心粗，没有当下契入，只是依礼貌顶礼而退。	Moreover, our Buddha-nature is originally free from appearances: “To be free from all appearances is called all Buddhas.” Chan Master Longtan was speaking with a double meaning. But Zhou of the Diamond Sūtra was coarse-minded at the time and did not immediately enter into accord with it. He merely bowed in courtesy and withdrew.
到了晚上，德山入室参问，他善讲《金刚经》，讲了很多《金刚经》的义理，龙潭禅师只是唯唯噢噢应付。天已经很晚了，龙潭和尚说：“夜已深，你下去休息吧。”德山就道个珍重，揭帘而出。	That evening, Deshan entered the master’s room to seek instruction. Being skilled in expounding the Diamond Sūtra, he spoke at length about its principles, while Chan Master Longtan merely responded with “yes, yes” to humor him. It grew very late, and Monk Longtan said, “The night is deep. Go down and rest.” Deshan bade him farewell, lifted the curtain, and went out.
他一看外面很黑，伸手不见五指，便又退回，说：“外面黑。”龙潭禅师就卷了个纸卷当蜡烛，点着了递给德山。德山刚接到手里，龙潭禅师却“扑”地一下把火吹灭了。德山豁然大悟，立即向龙潭禅师礼拜。	Seeing that it was pitch-dark outside, so dark that he could not see his hand before his face, he returned and said, “It is dark outside.” Chan Master Longtan rolled up a piece of paper as a candle, lit it, and handed it to Deshan. Just as Deshan received it, Chan Master Longtan suddenly blew out the flame. Deshan suddenly awakened profoundly and immediately bowed to Chan Master Longtan.
“吹烛”怎么就能悟道？这里面有什么道理？若诸位在这里透不过，回去好好参一参。龙潭和尚说：“你见了	How could blowing out a candle enable one to realize the Way? What principle is involved here? If

个什么，便礼拜？”德山回答说：“从今以后，我再不怀疑天下老和尚说的话！”	you cannot penetrate this, go home and investigate it carefully. Monk Longtan said, “What have you seen that you bow?” Deshan replied, “From this day forward, I shall no longer doubt the words of the old masters throughout the land!”
第二天，龙潭禅师上堂云：“可中有个汉，牙如剑树，口似血盆，一棒打不回头（自老婆婆始，早已两棒三棒了也！）。他时异日，向孤峰顶上，立吾道去在。	The next day, Chan Master Longtan ascended the Dharma seat and said: “Among you is a fellow whose teeth are like sword-trees and whose mouth is like a basin of blood. A single blow cannot make him turn back. (Beginning with the old woman, he had already received two or three blows!) One day he will stand upon a solitary peak and uphold my Way.”
”德山把《青龙疏钞》堆在法堂前，举着火炬说：“穷诸玄辩，若一毫置于太虚；竭世枢机，似一滴投于巨壑。”从这种词语里，可以看出德山禅师的文彩，那《青龙疏钞》一定写得“天花乱坠，地涌金莲”。	Deshan piled the Qinglong Commentary Notes before the Dharma Hall, raised a torch, and said, “Exhausting all subtle arguments is like placing a single hair in empty space; exhausting all the world’s clever devices is like casting a drop of water into a vast ocean.” From such language, one can see Chan Master Deshan’s literary brilliance. The Qinglong Commentary Notes must certainly have been written with extravagant eloquence.
太虚、巨壑（大海）比喻佛性，玄辩就是玄妙的思辩，枢机比喻聪明智慧。穷尽了玄妙的思辩，也只像一根毫毛放在太空里；竭尽了世间的聪明才智，只好比一滴水投入大海。佛性就是如此广大无边。	Empty space and the vast ocean symbolize Buddha-nature; subtle arguments are abstruse speculations, while clever devices symbolize intelligence and wisdom. Even if one exhausts all subtle speculation, it is only like placing a hair in empty space. Even if one exhausts all worldly intelligence and ingenuity, it is only like casting a drop of water into the ocean. Buddha-nature is so vast and boundless.
德山禅师竟把他沥尽心血写成的《青龙疏钞》付之一炬。“吹烛悟道”之后，德山禅师听说沩山的道风很高，座下有一千五百人，便要“作家相见”，来参沩山。	Chan Master Deshan actually consigned the Qinglong Commentary Notes, written with his heart’s blood, to the flames. After realizing the Way through “blowing out the candle,” he heard that Guishan’s Dharma influence was lofty and that fifteen hundred people studied under him. He therefore wished for a meeting between masters and went to visit Guishan.

沩山灵佑禅师，是沩仰宗的创始人，乃百丈禅师的法子，马祖禅师的法孙。百丈禅师座下有一司马头陀，善观地理，他告诉百丈禅师，湖南境内有一山，名曰大沩，风水很好，是一千五百人善知识所居之处。	Chan Master Guishan Lingyou was the founder of the Guiyang school, a Dharma son of Chan Master Baizhang and a Dharma grandson of Chan Master Mazu. Among Baizhang's disciples was a mendicant named Sima, skilled in geomancy. He told Chan Master Baizhang that in Hunan there was a mountain called Dawei whose fengshui was excellent, a place fit for a great spiritual teacher with fifteen hundred followers.
当时，灵佑禅师在百丈那里作典座，百丈禅师就遣典座去住大沩山。沩山山势险峻，渺无人迹，灵佑禅师与猿猴为伍，采橡栗充饥，一住就是六七年，却无人上山。	At that time, Chan Master Lingyou served as steward of provisions under Baizhang. Chan Master Baizhang therefore sent him to reside on Mount Dawei. The mountain was steep and remote, with scarcely any trace of human habitation. Chan Master Lingyou kept company with apes and monkeys and gathered acorns and chestnuts to relieve his hunger. He lived there for six or seven years, but no one came up the mountain.
灵佑禅师想：我住这里，本是为了利益学人，今无人往来，何必在这儿作自了汉？便离开草庵，准备下山到别处去。走到山口，看见许多狼虫虎豹拦住去路，灵佑禅师说：“你们不用拦我。	Chan Master Lingyou thought, “I live here in order to benefit students. Now that no one comes or goes, why should I remain here as one who seeks liberation only for himself?” So he left his grass hut and prepared to go down the mountain elsewhere. At the mountain entrance, he saw many wolves, insects, tigers, and leopards blocking his path. Chan Master Lingyou said, “You need not stop me.”
我若与此山有缘，你们就各自散去；我若无缘，你们不用动，我向前走，任你们吃。”话刚说完，狼虫虎豹就四散而去，沩山禅师便又回庵。又过了不到一年，懒安上座领了十多位僧人，从百丈禅师那里来，辅助沩山禅师。	“If I have an affinity with this mountain, then each of you should disperse. If I have no affinity with it, you need not move. I shall walk forward, and you may eat me as you please.” As soon as he finished speaking, the wolves, insects, tigers, and leopards scattered in all directions. Chan Master Guishan then returned to his hut. Less than a year later, Venerable Lan'an led more than ten monks from Chan Master Baizhang's place to assist Chan Master Guishan.
此后山下居民逐渐知道了，就帮着修建寺院。学人也渐渐多了起来，不但地方官支持，就连宰相裴休也曾上山问法，很快就成了一千五百众的大道场。	Thereafter, the residents at the foot of the mountain gradually learned of him and helped build a monastery. Students also gradually increased in number. Not only did local officials lend their support, but even the prime minister Pei Xiu went up the mountain to inquire into the

	Dharma. Before long, it had become a great practice center with fifteen hundred members.
德山到了沩山，挟复子于法堂上。复子是僧人行脚用的包裹，挟复子就是拿着包裹。他连包裹也不解开，背着包裹就上法堂了。从东过西，从西过东。	When Deshan arrived at Guishan, he carried his bundle under his arm into the Dharma Hall. A bundle was the luggage carried by a traveling monk; carrying it under one's arm meant holding this luggage. Without even untying his bundle, he entered the Dharma Hall with it on his back. He walked from east to west and from west to east.
他来回走动，要做什么？禅者风范，一举一动都在说法，不一定非要说话才是说法。顾视云：“无！无！”顾视就是这边看看，那边看看。没有！没有！你们法堂上什么都没有，就连我走来走去都没有，他这是表示彻底悟道了。	Why did he walk back and forth? In the bearing of a Chan practitioner, every gesture and movement expounds the Dharma; one need not speak for it to be Dharma teaching. Looking around, he said, “Nothing! Nothing!” Looking around means looking here and there. Nothing! Nothing! There is nothing at all in your Dharma Hall; even my walking back and forth does not exist. In this way, he was demonstrating that he had completely realized the Way.
说完便在众目睽睽之下出法堂而去。雪窦禅师在这里着语“勘破了也”，勘破就是看透了你的行藏。	Having said this, he left the Dharma Hall before everyone's eyes. Xuedou commented here, “Seen through!” To see through means to discern the whole course of someone's conduct.
诸位，是德山看透沩山，是沩山看透德山，还是雪窦看透了他们俩？你们说说看，你们能不能也看透雪窦？凡是下语，都有尾巴，雪窦在这里已是草丛里露身了也！真见道人，一法不立、一丝不挂、赤裸裸、净洒洒，方与自性相应。	Everyone, did Deshan see through Guishan? Did Guishan see through Deshan? Or did Xuedou see through both of them? Tell me: can you also see through Xuedou? Whenever one adds a comment, it has a tail. Here Xuedou has already exposed himself amid the grass! One who truly sees the Way establishes not a single dharma, is utterly bare, naked and pure; only then does one accord with one's true nature.
你若是有个“看透”在，狐狸尾巴就露出来了。沩山禅师是大手笔宗师，坐着不动，也不管他，看他有什么伎俩！这就是“官不容针”之处，在这里有一点点伎俩，就是“半青半黄”，有一点东西就不彻。法战的第一个回合，德山吃了个败仗。	If you retain an idea of “seeing through,” the fox's tail is exposed. Chan Master Guishan was a great master. He sat unmoving and paid no attention to Deshan, waiting to see what tricks he had. This is the point at which “in public office, not even a needle may be admitted.” Any little trick here is neither fully green nor fully yellow; if anything remains, one is not thorough. In the first round of Dharma combat, Deshan suffered a defeat.

德山至门首，却云：“也不得草草。”便具威仪，再入相见。沩山坐次，德山提起坐具云：“和尚。”沩山拟取拂子，德山便喝，拂袖而出。（雪窦著语云：勘破了也。）德山背却法堂，着草鞋便行。	When Deshan reached the entrance, he nevertheless said, “I must not be careless.” He then composed himself with full deportment and entered again to meet Guishan. As Guishan sat there, Deshan lifted his sitting cloth and said, “Reverend!” Guishan made as if to take up his whisk. Deshan then gave a shout, brushed his sleeves, and left. (Xuedou added the comment: “Seen through!”) With his back to the Dharma Hall, Deshan put on his straw sandals and departed.
德山走到门口，却说：“也不得草草。”不能这样马马虎虎，吃了败仗就走啊，他还要回去翻翻本。具威仪就是具有行为规范，要有礼貌啊。沩山是一山的祖师，客人来了，要向祖师磕头礼拜的。	Deshan walked to the door, but then said, “This will not do either—one must not be hasty.” He could not simply leave carelessly after losing the encounter; he wanted to return and regain the ground. To possess dignified deportment is to observe proper conduct and be courteous. Guishan was the founding patriarch of a whole mountain; when a visitor arrived, he should prostrate and pay homage to the patriarch.
坐具，是僧人专用的、有一定规格的方布。打坐时铺着，礼拜时作拜垫。沩山在法堂上坐着，德山按规矩礼拜完了，提起坐具，说：“和尚。”德山要用语言挑动沩山，使沩山有所举动，他要引人下水。	A sitting cloth was a square piece of fabric, made to certain specifications, used exclusively by monastics. It was spread beneath one during meditation and used as a kneeling mat during prostrations. Guishan was seated in the Dharma Hall. After Deshan had completed his prostrations according to the rules, he picked up his sitting cloth and said, “Reverend.” Deshan wished to provoke Guishan verbally, to make him respond; he wanted to draw him into the trap.
沩山就要去拿拂子，拂子就是拂尘，要拿拂尘打他。你来翻本，用语言挑逗，要引人下水，就该吃打。德山便喝，德山好快啊！你想拿拂尘打我，我先喝你，不等你打，拂袖而出。	Guishan was about to take up the fly-whisk—a fly-whisk is a whisk for brushing away dust—to strike him with it. If you return to regain the ground, provoke someone with words, and try to draw him into a trap, then you deserve a beating. Deshan immediately gave a shout. Deshan was quick indeed! You want to take up the fly-whisk and strike me, so I will shout at you first. Without waiting to be struck, he flicked his sleeve and left.
喝也有喝的道理：你还有这个在呀！还要拿拂子啊！这就是主人和客人的转换。作家相见，应机转换，不然就死在边上了。雪窦禅师在这里又着语“勘破了也”，诸位，这又是谁勘破谁呢？德山背对着法堂，穿上草鞋就	There was also a reason for the shout: “You still have that there! You still want to take up the fly-whisk!” This was a reversal of host and guest. When accomplished Chan adepts meet, they respond to the occasion with such reversals; otherwise, they

走了。法战的第二个回合，德山讨到了便宜。沩山落败了么？沩山是大作家，他自有出身之路。	become stuck on one side. Chan Master Xuedou added the comment here, “Seen through!” Everyone, then who saw through whom? Deshan turned his back on the Dharma Hall, put on his straw sandals, and left. In the second round of the Dharma contest, Deshan gained the advantage. Had Guishan been defeated? Guishan was a great Chan adept; he had his own way of emerging.
沩山至晚问首座：“适来新到在什么处？”首座云：“当时背却法堂，着草鞋出去也。”沩山云：“此子已后向孤峰顶上盘结草庵，呵佛骂祖去在。”（雪窦著语云：雪上加霜！）	That evening, Guishan asked the head-seat monk, “Where is the newcomer who arrived earlier?” The head-seat monk said, “He turned his back on the Dharma Hall, put on his straw sandals, and went out.” Guishan said, “In the future, this fellow will build a grass hut atop a solitary peak, where he will scold the Buddha and curse the patriarchs.” (Xuedou added the comment: “Frost upon snow!”)
沩山并不忙，缓缓地到了晚上才问首座：“刚才新来的那个人在什么地方啊？”首座说：“当时就背对着法堂，穿上草鞋走了。”沩山说：“这个人以后向孤峰顶上盘结草庵，呵佛骂祖去在。	Guishan was in no hurry. Only slowly, when evening came, did he ask the head-seat monk, “Where is the newcomer from earlier?” The head-seat monk said, “He turned his back on the Dharma Hall, put on his straw sandals, and left.” Guishan said, “In the future, this fellow will build a grass hut atop a solitary peak, where he will scold the Buddha and curse the patriarchs.
”沩山话里有刺：你见我取拂尘，急忙就喝；讨了便宜，匆匆就走啊，狐狸尾巴早露出来了。这就像“灵龟曳尾”，扫去了足迹，又留下扫迹。	There was a barb in Guishan’s words: You saw me reach for the fly-whisk and hurriedly gave a shout; having gained the advantage, you hurried away. Your fox’s tail has long since been exposed. It is like “the divine turtle dragging its tail”: it sweeps away its tracks, yet leaves behind the traces of sweeping.
沩山禅师是大作家，不慌不忙地到了晚上，抓住这狐狸尾巴轻轻一提，就打完了这场法战的第三个回合，圆了这个公案。以后德山禅师手提大棒，孤峰据坐，呵佛骂祖，打风打雨，也没有跳出沩山禅师这句不疾不徐的话。所以雪窦在此着语：“雪上加霜。” 下面是雪窦禅师为这则公案写的颂：	Chan Master Guishan was a great adept. Unhurriedly, he waited until evening, lightly seized this fox’s tail, and thereby concluded the third round of this Dharma contest and brought this koan to completion. Later, Chan Master Deshan carried a great staff in hand, sat firmly on solitary peaks, scolded the Buddha and cursed the patriarchs, and struck like wind and rain; yet he never escaped Guishan’s calm and unhurried remark. Therefore, Xuedou added the comment here: “Frost upon snow.” Below is Chan Master Xuedou’s verse on this koan:

一勘破，二勘破，雪上加霜曾险堕。	First, seen through; second, seen through—frost upon snow, he nearly fell.
这则公案可分三段：一勘破、二勘破、雪上加霜。	This koan may be divided into three parts: first, “seen through”; second, “seen through”; and “frost upon snow.”
“一勘破”，是指德山无风三尺浪、平地起骨堆，要与沩山“作家相见”，挑起一场法战，交流交流心得。怎奈沩山禅师稳坐钓鱼台，不为他所动，德山不得不败阵而归。	“First, seen through” refers to Deshan stirring up trouble where there was no wind and raising a heap of bones on level ground. He wished to “have an encounter between adepts” with Guishan, to provoke a Dharma contest and exchange their realizations. But Chan Master Guishan sat firmly as if on a fishing terrace and was not moved by him, so Deshan had no choice but to return defeated.
当年南泉山下有一庵主，别人告诉他：“近日南泉和尚在山上聚众说法，你怎么不去拜见他啊？”庵主说：“别说是南泉和尚，就是千佛出世，我也不去。”看来他已经很有把握了，能不为一切境界所动。	In those days, there was a hermitage master below Mount Nanquan. Someone told him, “Recently, Venerable Nanquan has been gathering people on the mountain to teach the Dharma. Why do you not go and pay him a visit?” The hermitage master said, “Not only would I not go for Venerable Nanquan; even if a thousand Buddhas appeared in the world, I would not go.” It seemed that he was already very assured, able to remain unmoved by all circumstances.
南泉禅师听到了这件事，就派他的弟子赵州禅师去勘一勘真假。赵州见了庵主便礼拜，庵主看也不看。赵州又从东过西、从西过东（颇似德山），庵主还是看也不看。	When Chan Master Nanquan heard of this, he sent his disciple Chan Master Zhaozhou to test whether it was genuine. When Zhaozhou met the hermitage master, he prostrated, but the master did not even look at him. Zhaozhou then walked from east to west and from west to east, much as Deshan had done, but the hermitage master still did not look at him.
赵州没办法了，把门上的帘子拽下来，说：“草贼大败！”意思是说：你打了败仗，你不敢讲话。庵主还是不理他。赵州彻底没辙，只好狼狈而去（这与德山的第一个回合大败而归，何其相似）。	Zhaozhou had no recourse. He pulled down the curtain at the door and said, “The grass-bandit has been utterly defeated!” This meant: You have lost the encounter; you do not dare speak. But the hermitage master still ignored him. Zhaozhou was completely at a loss and could only leave in embarrassment—how similar this was to Deshan’s crushing defeat in the first round.
赵州败阵回山，将此事告诉南泉，南泉说：“我从来疑着这汉。”他要亲自去勘一勘（也要翻本）。第二天，	After Zhaozhou returned defeated to the mountain, he told Nanquan what had happened. Nanquan said, “I have always had doubts about this fellow.”

南泉禅师带着沙弥，提了一壶茶，拿了三只碗，来到庵里，往地上一放，便说：“昨日的，昨日的。	He wanted to test him personally, and regain the ground as well. The next day, Chan Master Nanquan took a novice monk, a pot of tea, and three bowls to the hermitage. Setting them on the ground, he said, “Yesterday’s one, yesterday’s one.”
”庵主说：“昨日的，是什么？”（庵主上钩了也。这与德山挑逗沩山取拂尘，又何其相似）南泉拍了拍沙弥的背，说：“赚我来，赚我来。”拂袖便回。	The hermitage master said, “What is ‘yesterday’s one’?” The hermitage master had taken the bait. How similar this was to Deshan’s provoking Guishan into taking up the fly-whisk. Nanquan patted the novice on the back and said, “You tricked me into coming, you tricked me into coming.” Then he flicked his sleeve and returned.
“二勘破”，是指德山不甘落败，还要回去翻本，礼拜了，叫一声“和尚”，挑逗沩山拿拂子打他，仗着年轻，眼明嘴快，脚也利索，喝一声便走，讨得了便宜，胜了第二个回合。	“Second, seen through” refers to Deshan’s refusal to accept defeat. He wanted to return and regain the ground. After prostrating, he called out, “Reverend,” provoking Guishan to take up the fly-whisk and strike him. Relying on his youth, quick eye, quick tongue, and nimble feet, he gave a shout and left. He gained the advantage and won the second round.
得意不可再往，便背向法堂，穿上草鞋，匆匆下山去了。好险哪！要不是眼明、嘴快、脚也快，拂子就打在身上了。这就是雪窦颂里的“曾险堕”。雪窦禅师是三段一气颂来，把“曾险堕”放在句后，既脉络清楚，念起来又朗朗上口。可见雪窦禅师不但见地透彻，而且文才不俗。	Once pleased with himself, he could not press on further. So he turned his back on the Dharma Hall, put on his straw sandals, and hurried down the mountain. How perilous! Had his eye, tongue, and feet not all been quick, the fly-whisk would have struck his body. This is the “he nearly fell” in Xuedou’s verse. Chan Master Xuedou composed the three sections as one continuous verse, placing “he nearly fell” at the end of the line. Thus its structure is clear, and it is also sonorous when recited. This shows that Chan Master Xuedou not only had penetrating insight but also possessed considerable literary talent.
“雪上加霜”，是指沩山禅师极其稳健，不慌不忙，贼过后再张弓，也能准准中的。缓缓地到了晚上才问首座，稳稳地对着大众评论德山。要不是他一千五百人的善知识，怎能有如此手段？沩山禅师岂是泛泛，他创立了沩仰宗，是大手笔的开宗祖师。德山禅师能从这里讨得便宜，已经是很难得了。	“Frost upon snow” refers to Chan Master Guishan’s exceptional steadiness. Unhurried and unflustered, even after the thief had passed, he could draw his bow and still hit the mark exactly. He waited slowly until evening before asking the head-seat monk, and then calmly commented on Deshan before the assembly. If he had not been a spiritual guide to fifteen hundred people, how could he have possessed such skill? Chan Master Guishan was no ordinary person: he founded the Weiyang school

	and was a founding patriarch of great stature. That Chan Master Deshan could gain any advantage from such a person was already quite remarkable.
飞骑将军入虏庭，再得完全能几个?	When the Flying Cavalry General entered the land of the Xiongnu, how many could escape whole a second time?
飞骑将军，是指汉武帝时代的“飞将军李广”。李广武艺高强，勇猛善战，尤精骑射。有一次，他带着人马巡逻，巡到山麓，遥望有一只猛虎在草丛中蹲着。他急忙张弓搭箭，向老虎射去。	The Flying Cavalry General refers to Li Guang, the “Flying General” of Emperor Wu of the Han dynasty. Li Guang was highly skilled in martial arts, brave and adept in battle, and especially expert at mounted archery. Once, while leading his men on patrol near the foot of a mountain, he saw in the distance what appeared to be a fierce tiger crouching in the grass. He quickly drew his bow, set an arrow to it, and shot at the tiger.
他有百步穿杨的绝技，箭不虚发，当然射中。谁知走近草丛，仔细一瞧，并不是虎，而是一块大石头。箭透石中，羽露石外，用手拔箭，竟拔不出来。李广颇觉奇怪，再射这块石头，一点也射不进去了。	He possessed the skill of shooting through a willow leaf from a hundred paces, and his arrows never missed; naturally, he hit it. But when he approached the grass and looked carefully, it was not a tiger at all, but a great stone. The arrow had penetrated the stone, its feathers protruding outside. When he tried to pull it out by hand, he could not. Li Guang found this quite strange. When he shot at the stone again, the arrow would not penetrate it at all.
心力不可思议，就像鸠摩罗什举鼎一样。鸠摩罗什小的时候，跟他母亲去寺里拜佛，看见一个大铁鼎，他过去一举就举起来了。举过后，他觉得奇怪，心想：我小小年纪，怎么能举起这么重的铁鼎呢？再举，就举不动了。心一起分别，力量就不足了。若没有这分别心，神通就发现了，举鼎射石，都不在话下，嗖！一箭就能射进石头里去。	The power of mind is inconceivable, as in the case of Kumārajīva lifting a cauldron. When Kumārajīva was young, he went with his mother to worship the Buddha at a monastery. Seeing a great iron cauldron, he went over and lifted it. Afterward, he found this strange and thought, “How could I, at such a young age, lift so heavy an iron cauldron?” When he tried again, he could not lift it. Once the mind gives rise to discrimination, its strength is inadequate. If there is no discriminating mind, spiritual powers manifest. Lifting a cauldron or shooting through stone is then nothing extraordinary—whoosh! An arrow can shoot straight into a stone.
虏庭，是指匈奴的地盘。入虏庭，就是深入到匈奴的占领区。有一次，李广奉命出雁门关抵抗匈奴。匈奴的首领单于，设计层层埋伏，李广寡不敌众，竟被生擒活	The land of the Xiongnu refers to the territory of the Xiongnu. To enter it was to penetrate deep into Xiongnu-occupied territory. Once, Li Guang was ordered to leave Yanmen Pass to resist the

捉。李广假装伤重而死，他们把李广放在两匹马之间的网兜里。	Xiongnu. Their leader, the Chanyu, arranged ambushes in successive layers. Outnumbered, Li Guang was captured alive. Feigning severe injury and death, he was placed in a net slung between two horses.
李广偷眼看见旁边有一个匈奴兵骑着一匹好马，就突然腾身跳上那马，将匈奴兵推落马下，并夺了他的弓箭，快马加鞭，向南回奔。匈奴追赶，李广箭不虚发，射退追骑，竟然脱身逃回。能有几个武将有这等死里逃生的本领啊？所以说：“再得完全能几个？”	Li Guang secretly glimpsed a Xiongnu soldier nearby riding a fine horse. Suddenly he leapt onto that horse, pushed the soldier to the ground, seized his bow and arrows, and galloped southward. The Xiongnu gave chase, but Li Guang's arrows never missed. He shot back the pursuing riders and escaped safely. How many generals could possess such skill in escaping from the brink of death? Hence the line: “How many could escape whole a second time?”
“飞骑将军入虏庭，再得完全能几个？”是比喻德山禅师，不甘法战落败，再回去相见，仗着手眼灵活，讨得了便宜。就像飞将军李广死里逃生一样。	“When the Flying Cavalry General entered the land of the Xiongnu, how many could escape whole a second time?” is a metaphor for Chan Master Deshan. Unwilling to lose the Dharma contest, he returned for another encounter and, relying on his nimble hands and quick perception, gained the advantage. It was like the Flying General Li Guang escaping from mortal danger.
急走过，不放过，孤峰顶上草里坐。咄！	He hurried away, but was not let off; atop a solitary peak, he sits amid the grass. Ha!
急走过，是说德山禅师讨了便宜之后，着草鞋便行，急急地下山去了。不放过，是说沩山禅师不放过他，缓缓地到晚上才评论他：“此子以后向孤峰顶上盘结草庵，呵佛骂祖去在。”说他以后会“孤峰顶上草里坐”。	“He hurried away” means that, after Chan Master Deshan gained the advantage, he put on his straw sandals and left, hurrying down the mountain. “But was not let off” means that Chan Master Guishan did not let him off. Only slowly, when evening came, he commented on him: “In the future, this fellow will build a grass hut atop a solitary peak, where he will scold the Buddha and curse the patriarchs.” He said that Deshan would later “sit amid the grass atop a solitary peak.”

为什么说“草里坐”呢？这叫“落草为人”，开堂说法、接引大众、弘法利生，就是落草。本来任何事情都没有，你还要“早上堂、晚入室”啊。	Why say “sit amid the grass”? This is called “descending into the weeds for the sake of others.” Opening a Dharma hall, teaching the Dharma, guiding the assembly, spreading the Dharma, and benefiting living beings—all this is descending into the weeds. Originally, there is nothing at all, yet you still hold morning Dharma talks and conduct evening interviews.
早上上堂，是对大众普讲，普遍性的开示；晚上入室，因每个人的情况都有不同，晚上个别引导。晚入室又叫“请益”，去请师父开示，可使自己进步。接引大众总要讲话，这样讲、那样讲，说来说去都是白说。但有言说，都无实义，真实意义不在言处，真实的佛性是无话可说、意想不到的。指东划西地说啊、说啊，岂不就是“落草”么！	Giving a morning Dharma talk means delivering a general teaching to the assembly, an instruction applicable to all. Conducting evening interviews means offering individual guidance in the evening, since each person’s circumstances differ. Evening interviews are also called “requesting instruction”: one asks one’s teacher for guidance in order to make progress. To guide the assembly, one must speak. One speaks this way and that way, but in the end it is all empty talk. Wherever there are words, there is no real meaning. True meaning does not lie in words; true Buddha-nature is inexpressible and beyond conception. To point east and gesture west, talking and talking—is this not descending into the weeds?
咄！本来海清河晏、世界清平，你在那里指东划西、说三道四干什么！	Ha! Originally, the seas are calm, the rivers clear, and the world at peace. Why are you there pointing east and gesturing west, making all manner of comments?
雪窦禅师所写的颂就讲到这里，下面是圆悟勤禅师对该颂的评唱：	Chan Master Xuedou’s verse ends here. What follows is Chan Master Yuanwu Keqin’s commentary on the verse:
雪窦颂一百则公案，一则则焚香拈出，所以大行于世。	Xuedou composed verses on one hundred koans, presenting each one after burning incense; therefore, they became widely circulated in the world.
雪窦禅师为《颂古百则》写颂，把紧要的地方，把公案的隐晦处，呕心沥血，剖析出来。用自己的心得，引导大众，所以说“一则则焚香拈出”。就像供养佛一样，供养大众。因此大行于世，广为流传。	Chan Master Xuedou composed verses for The Hundred Cases with Verse, painstakingly analyzing the crucial points and the obscure places in the koans. Drawing on his own realization, he guided the assembly; hence it is said that he “brought forth each case while burning incense.” He offered them to the assembly as one makes offerings to the

	Buddha. Thus the work became widely practiced and broadly circulated.
那时《颂古百则》风靡禅林，禅宗学子纷纷学习、研究。但宋神宗却不许入藏，不允许把《颂古百则》收进大藏经。他以为“五帝三皇是何物”（见前则公案“日面佛月面佛”）这句话“讽国”，讽刺国家，不把国家的皇帝放在眼里。他不是修行人，太自私了。但他却挡不住《颂古百则》大行于世。	At that time, The Hundred Cases with Verse swept through Chan circles, and students of the Chan school eagerly studied and investigated it. Yet Emperor Shenzong of the Song would not permit it to be included in the canon; he would not allow The Hundred Cases with Verse to be collected in the Buddhist canon. He believed that the phrase, “What are the Five Emperors and Three Sovereigns?” (see the preceding koan, “Sun-Face Buddha, Moon-Face Buddha”) was “satirizing the state,” ridiculing the nation and showing no regard for its emperor. He was not a practitioner and was excessively self-centered. Yet he could not prevent The Hundred Cases with Verse from becoming widely practiced and circulated.
他更会文章，透得公案，盘雕得熟，方可下笔。何故如此？龙蛇易辨，衲子难瞒。	One must also be skilled in literary composition, penetrate the koan, and work it over until thoroughly familiar with it before setting brush to paper. Why is this so? Dragons and snakes are easy to distinguish, but patch-robed monks are hard to deceive.
雪窦重显禅师不但文化水平很高、文章写得很好，而且见地透彻、透得过公案。能够左盘右旋、左绕右弯，用画龙点睛之笔，将不落语言、不犯思惟之处，和盘托出。他自己反覆推敲，到非常熟练的时候，才下笔写颂。	Chan Master Xuedou Chongxian not only possessed a high level of literary learning and wrote superb prose, but also had penetrating insight and thoroughly understood koans. Able to turn and twist them this way and that, he used the brushstroke that puts the pupils in a painted dragon’s eyes to lay fully bare that which does not fall within language and does not depend on thought. Only after repeatedly weighing and refining the matter until he was thoroughly familiar with it did he set brush to paper and compose verses.
为什么这样呢？因为“龙蛇易辨，衲子难瞒”哪。龙，比喻开悟的人；蛇，比喻未悟的人。开悟不开悟倒容易辨别，但要写颂，必用语言文字，而佛性却是不落语言、非关文字的。	Why was this so? Because “dragons and snakes are easy to distinguish, but patch-robed monks are hard to deceive.” Dragons symbolize those who are awakened, and snakes those who are not. It is comparatively easy to distinguish awakening from non-awakening, but composing verses necessarily uses language and words, whereas Buddha-nature

	does not fall within language and has nothing to do with letters.
用“有言”烘托出“无言”，谈何容易！弄得不好，自己也落进去了，怎么能瞒得过开悟了的明眼衲僧呢？就像舞动太阿宝剑一样，不但要舞得圆团灵妙，还要绝不伤锋犯手才行。	To use “words” to evoke that which is “wordless”—how could that be easy? If one mishandles it, one falls into it oneself. How then could one deceive clear-eyed, awakened Chan monks? It is like wielding the precious sword Tai’e: one must not only wield it with complete, nimble perfection, but must never damage its edge or injure one’s hand.
雪窦参透这公案，于节角聱讹处，着三句语，撮来颂出。雪上加霜，几乎险堕。	Xuedou penetrated this koan and, at its knotty and difficult turns, added three lines, gathering them into a verse. Frost upon snow—he nearly fell into danger.
雪窦禅师参透了“德山挟复问答”，在这公案的转折处，着了三句语。节角聱讹处，就是公案里错综复杂的转折处。三句语，就是两句“勘破了也”，一句“雪上加霜”。撮来颂出，就是三句语连起来，一气成颂：“一勘破，二勘破，雪上加霜曾险堕。”	Chan Master Xuedou had penetrated the “Deshan’s Bundle and Reply” koan and added three lines at its turning point. “Its knotty and difficult turns” refers to the intricate and complex transitions in the koan. The three lines are two instances of “Seen through!” and one of “Frost upon snow.” “Gathering them into a verse” means joining these three lines into a single verse in one breath: “Seen through once, seen through twice—frost upon snow, he nearly fell.”
只如德山似什么？一似李广天性善射，天子封为飞骑将军。深入虏庭，被单于生获。广时伤病。置广两马间，络而盛卧。	Now, what was Deshan like? He was like Li Guang, who was naturally skilled in archery and was appointed Flying Cavalry General by the Son of Heaven. Having penetrated deep into the enemy camp, he was captured alive by the Chanyu. At the time, Guang was wounded and ill. He was placed between two horses, bound in a net, and laid there.
广遂诈死，睨其傍有一胡儿骑善马，广腾身上马，推堕胡儿，夺其弓矢，鞭马南驰，弯弓射退追骑，以故得脱。这汉有这般手段，死中得活。雪窦引在颂中，用比德山再入相见，依旧被他跳得出去。看他古人，见到、说到、行到、用到，不妨英灵。有杀人不眨眼的手脚，方可立地成佛；有立地成佛的人，自然杀人不眨眼。方有自由自在分。	Guang then feigned death. Glancing aside, he saw a Hu youth riding a fine horse. Guang leapt onto the horse, pushed the youth off, seized his bow and arrows, and whipped the horse southward. Drawing his bow, he shot back the pursuing riders, and thus escaped. This man possessed such skill: he found life in the midst of death. Xuedou invokes this in his verse to compare it to Deshan’s returning for another encounter and still managing to leap free. Look at the people of old: in seeing, speaking, acting, and applying, they possessed a heroic spirit. Only one with the capacity to kill without blinking an eye may become a Buddha on the spot; one

	who can become a Buddha on the spot naturally has the capacity to kill without blinking an eye. Only then does one have a share in freedom and ease.
杀人不眨眼，就是要杀死诸位的妄情，杀死诸位的意识卜度，杀死诸位的取舍之心。把这些杀尽，妄心死透，再活转来，就救了你的法身慧命。当年云门禅师参访睦州禅师，睦州一见他来，就把门关上。	To kill without blinking an eye means to kill your deluded feelings, your consciousness's calculating and conjecturing, and your mind of grasping and rejecting. When these have all been killed off and the deluded mind has died completely, it comes alive again, thereby saving your dharmakāya wisdom-life. In former days, when Chan Master Yunmen went to visit Chan Master Muzhou, Muzhou saw him arrive and immediately shut the door.
云门在外面敲门，睦州问："作什么？"云门说："己事未明，乞师指示。"睦州开门一见，便又立即关上。一连三天都是这样。第三天，云门等他刚一开门，就跳了进去。	Yunmen knocked outside the door. Muzhou asked, "What do you want?" Yunmen said, "My own matter is not yet clear. I beg the Master for instruction." Muzhou opened the door, took one look at him, and immediately shut it again. This went on for three days. On the third day, as soon as Muzhou opened the door, Yunmen jumped inside.
睦州还是不放过云门，一把揪住："快说！快说！"云门拟议（拟议就是考虑考虑怎么说），睦州一下子把他推出去，砰地一声关上了门，挤伤了云门一只脚。云门痛极了，一时妄念顿空，竟于此时豁然大悟。	Muzhou still would not let Yunmen off. Seizing him by the collar, he said, "Speak! Speak!" Yunmen hesitated—meaning that he considered what to say—and Muzhou abruptly shoved him out. With a bang, he shut the door, crushing one of Yunmen's feet. Yunmen was in excruciating pain; in that instant, his deluded thoughts suddenly became empty, and he experienced a great awakening.
这杀人不眨眼的手段就如此厉害。现在的人，说他说得重一点，他就不满意了，怎能与道相应呢？若也能像古人那样诚心诚意地用功，今生成道有什么难处？我们若是真肯用功，吃得菜根香、穿得布衣暖就行了，不必欲望太高。	This is how formidable the method of killing without blinking an eye can be. People nowadays become dissatisfied if one speaks even a little harshly to them. How can they accord with the Way? If one can sincerely and wholeheartedly apply oneself as the people of old did, what difficulty is there in realizing the Way in this very life? If we truly resolve to apply ourselves, it is enough to find vegetables with their roots sweet and plain cloth garments warm; there is no need for excessive desires.
若忙忙碌碌，向外求取，死期到来，什么也带不走，那就叫"弄精魂"，是造生死之业啊。奉劝诸位，自己本来是佛，时时观照，不要着相，心、境都不可得，灵光	If one remains busy and restless, seeking outwardly, then when death comes, one cannot take anything away. This is called "playing with discriminating consciousness"; it is creating karma

独耀，迥脱根尘，才能逍遥自在——“方有自由自在分”。	of birth and death. I urge you all: you are originally Buddhas. At all times, contemplate and illuminate; do not cling to appearances. Mind and circumstances are both unobtainable. When the spiritual light shines alone, far transcending the sense faculties and their objects, one can be carefree and at ease—only then does one have a share in freedom and ease.
如今人有的问着，头上一似衲僧气概，轻轻拶着，便腰作段、股作截，七支八离，浑无些子相续处。所以古人道：“相续也大难。”看他德山、沩山如此，岂是灭灭挈挈的见解？再得完全能几个！	Nowadays, when some people are questioned, they initially seem to have the bearing of patch-robed monks. Press them just slightly, however, and their waists break into sections, their thighs into pieces; they are scattered into seven parts and eight fragments, with not the slightest continuity anywhere. Therefore the people of old said, “Continuity, too, is most difficult.” Look at Deshan and Guishan: how could their understanding have been such fragmentary, piecemeal stuff? And how many can attain such complete mastery?
如今的人啊（宋朝时），你问到他，开头还有点衲僧气概，像是个开悟的人。再往下接着问，逼得稍稍一紧（轻轻拶着），就腰一段、股一截，七零八碎，不成人样了。	In the Song dynasty, when you questioned people, they initially displayed a little of the bearing of patch-robed monks, as though they were awakened. But if you continued questioning and pressed them only slightly, their waists broke into sections and their thighs into pieces; they fell into scattered fragments and no longer resembled human beings.
宋朝的时候尚有这样的人，现在如何呢？这叫做“虾蟆禅，只跳得一跳。”所以古人说：“相续也大难。”能够不被语言卡住，就像水上葫芦，按着便转，并且恰如其分，这就叫“相续”。	There were still such people in the Song dynasty; what of today? This is called “frog Chan: it can make only one jump.” Therefore the people of old said, “Continuity, too, is most difficult.” To avoid being obstructed by language, to be like a gourd floating on water that turns whenever it is pressed, and to respond precisely as appropriate—this is called “continuity.”
能够如此，谈何容易！现在举一则古人的公案，看看古人相续：梁山缘观禅师座下，有个园头，是管菜园子的，种菜供大家吃。他是个开悟的人。有一天，有个僧人去挑逗他，要他露个消息。	To attain this is by no means easy. Now let us raise a koan of an ancient master and see the continuity of the ancients. Under Chan Master Liangshan Yuanguan there was a garden steward who managed the vegetable garden and grew vegetables for the community. He was an awakened person. One day, a monk went to provoke him, wanting him to reveal something.

说他：“你怎么不去问堂头和尚？问一、二则话，结结缘嘛。	He said to him, “Why don’t you go ask the head monk? Ask him a question or two and form an affinity.”
”园头说：“除非我不去问，我要去问，须教堂头和尚下禅床立地在！”第二天，梁山禅师上堂，园头站出来问：“家贼难防时如何？”就是说，妄念纷飞，不可收拾的时候，怎么对付？梁山说：“识得不为冤。	The garden steward said, “Unless I do not go ask him, if I do go ask him, I shall make the head monk get down from his Chan seat and stand on the ground!” The next day, Chan Master Liangshan ascended the hall. The garden steward stepped forward and asked, “What should one do when the house thief is hard to guard against?” That is, when deluded thoughts are flying about and cannot be brought under control, how should one deal with them? Liangshan said, “To recognize it is not to be wronged.”
”意思是，你既已知道妄念纷飞，不必睬它，任它自生自灭，不跟它跑。跟它跑是流浪，压制它是“搬石头压草”，都不行。跟它跑、压制它，都是用的冤枉功夫，认识清楚，不跟它跑，就不冤枉了。	This means that since you already know that deluded thoughts are flying about, you need not heed them. Let them arise and cease by themselves; do not follow them. To follow them is to wander astray, while to suppress them is “pressing down grass with a stone.” Neither will do. Following them and suppressing them are both wasted effort. Recognize them clearly and do not follow them; then your effort is not wasted.
园头说：“识得后如何？”认识清楚了，怎么处理这妄念啊？梁山说：“贬向无生国里！”本来无生，有就是没有，不睬它就是了，久久妄念自然不起，这就是贬向无生国里。	The garden steward said, “What after recognizing it?” Once one has recognized it clearly, how should one deal with these deluded thoughts? Liangshan said, “Cast them into the land of the unborn!” Originally they are unborn: what appears to be there is in fact absent. Simply do not heed them. Over time, deluded thoughts will naturally cease to arise. This is what it means to cast them into the land of the unborn.
园头说：“莫是他安身立命处么？”意思是，妄念不起就是安身立命处吗？这样就究竟了吗？梁山说：“死水不藏龙。”意思是，死住于念头不起的境界，是走了错路。死定就像一潭死水那样，不藏龙——没有什么用处。	The garden steward said, “Is that their place of settling body and establishing life?” That is, is the non-arising of deluded thoughts the place of settling body and establishing life? Is that ultimate? Liangshan said, “Dead water does not harbor dragons.” This means that to remain fixed in a state where thoughts do not arise is to take a wrong path. Dead samādhi is like a stagnant pool: it harbors no dragons—it is of no use.

园头说：“如何是活水里龙？”梁山说：“兴波不作浪。”什么事都可以做，就是“兴波”。但毫无挂碍，一点也不往心里挂，做了就等于没有做，这就是“不作浪”。	The garden steward said, “What is the dragon in living water?” Liangshan said, “It raises waves without making breakers.” One may do anything at all: this is “raising waves.” Yet one remains wholly free of obstruction, without retaining the slightest thing in one’s mind. Once it is done, it is as though it had not been done. This is “without making breakers.”
园头接着说：“忽然倾湫倒岳时如何？”倾湫倒岳，把山岳都冲倒了，好大的波浪啊！就是说忽然大发脾气，怎么样啊？梁山果然从法座上走下来，一把抓住园头，说：“阇黎！莫教湿着老僧袈裟角。	The garden steward continued, “What if a pool suddenly overturns and a mountain collapses?” A pool overturning and a mountain collapsing—such enormous waves! That is, what if one suddenly erupts in anger? Liangshan indeed descended from the Dharma seat, seized the garden steward, and said, “Venerable one! Do not let the corners of this old monk’s robe get wet.”
”发脾气只是“菩萨心肠罗刹面”，吓吓对方，教育他人而已，毫无嗔怒之心。看似倾湫倒岳之势，还不曾弄湿袈裟角呢！看他古人一问一答，相续得恰如其分，如箭锋相拄。若非见地透彻，焉能如是？	An outburst of anger is merely “the heart of a bodhisattva with the face of a rākṣasa”: it only frightens the other person and educates others, without the least anger in one’s heart. Though it may seem to have the force of a pool overturning and a mountain collapsing, it has not even wetted the corner of the robe. Look at the ancients: in each question and answer, their continuity was precisely appropriate, like arrowpoints meeting. Without penetrating insight, how could this be possible?
“急走过”——德山喝，便出去，一似李广被捉后设计，一箭射杀一个番将，得出虏庭相似。雪窦颂到此，大有功夫。德山背却法堂，着草鞋出去，道得便宜。殊不知，这老汉依旧不放他出头在。	“Hurry past!”—Deshan gave a shout and went out, just as Li Guang, after being captured, devised a plan, shot and killed a barbarian general with one arrow, and escaped from the enemy camp. In composing his verse to this point, Xuedou displayed great skill. Deshan turned his back on the Dharma hall, put on his straw sandals, and went out, seeming to have gained the advantage. Yet he did not realize that this old man still had not let him get away.
雪窦道“不放过”沩山至晚间问首座：“适来新到在什么处？”首座云：“当时背却法堂，着草鞋出去也。”沩山云：“此子他日向孤峰顶上盘结草庵，呵佛骂祖去在。”几曾是放过来？不妨奇特！到这里，雪窦为什么道“孤峰顶上草里坐”？又下一喝，且道落在什么处？更参三十年！	Xuedou says, “He did not let him off.” That evening, Guishan asked the head monk, “Where is the newcomer who arrived earlier?” The head monk said, “He turned his back on the Dharma hall, put on his straw sandals, and went out.” Guishan said, “One day this fellow will build a grass hut on the summit of a solitary peak and revile Buddhas and

	curse patriarchs.” When had he ever been let off? How extraordinary! At this point, why does Xuedou say, “Sitting amid the grass atop a solitary peak”? He then gives another shout. Tell me, where does it land? Investigate for another thirty years!
“咄！”就是雪窦禅师在颂后的一喝，这一喝落在什么处啊？圆悟勤禅师评唱完毕，我也该讲完这则公案了。圆悟勤禅师不是真的让你再去参三十年，参一参“咄！”落在何处。这是一句激励的话，激励你要见当下便见，不要拖泥带水。诸位还见么？	“Ho!” is the shout that Chan Master Xuedou gives after the verse. Where does this shout land? Chan Master Yuanwu Keqin has finished his commentary, and I too should finish explaining this koan. Chan Master Yuanwu Keqin does not truly mean that you should spend another thirty years investigating where “Ho!” lands. It is an exhortation, urging you to see at the very moment you see, without dragging things out. Have you all seen?
（振威一喝）参！	(Zhenwei gives a shout.) Investigate!

第七十五则　乌臼消得恁么

Case Seventy-Five: Wūjiù Can Take It Thus

我们先讲圆悟勤祖师在这则公案前的垂示：	Let us first discuss the introductory remarks that Patriarch Yuanwu Keqin gave before this koan:
灵锋宝剑，常露现前，亦能杀人，亦能活人。	The precious sword with its numinous edge is ever manifest before us: it can kill people, and it can also bring people to life.
“灵锋宝剑”，比喻佛性及其妙用。临济禅师说：“有时一喝如金刚王宝剑，有时一喝如踞地狮子，有时一喝如探杆影草，有时一喝不作一喝用。”这里的灵锋宝剑，就是金刚王宝剑。	“The precious sword with its numinous edge” is a metaphor for buddha-nature and its wondrous functioning. Chan Master Linji said: “At times, a shout is like the precious sword of the Vajra King; at times, a shout is like a lion crouching on the ground; at times, a shout is like a probing pole brushing the grass; at times, a shout does not function as a shout.” The precious sword with its numinous edge here is the precious sword of the Vajra King.
金刚异常坚固，能损坏所有的物体，而不被一切物体所损坏。金刚王是金刚中之王，更是坚固无比。可想而知，这样的宝剑是何等地锋利，故称“灵锋”。比喻悟道的大祖师睿智无边，能仗此慧剑，斩断一切妄想执着。不但斩断了自己的妄想执着，而且有开示学人的善巧方便，也能斩断学人的妄想执着。	Vajra is exceptionally hard: it can damage every object, yet cannot be damaged by any object. The Vajra King is the king among vajras and is incomparably firm. One can imagine how sharp such a precious sword must be; hence it is called a “numinous edge.” This is a metaphor for great patriarchs who have realized the Way: their wisdom

	is boundless, and with this sword of wisdom they can cut through all deluded thoughts and attachments. Not only do they cut through their own deluded thoughts and attachments; through skillful means of instructing students, they can also cut through the deluded thoughts and attachments of others.
“常露现前”，常就是不间断。香林澄远禅师说：“老僧四十年才打成一片。”“打成一片”就是没有间断，四十年才得到这个“常”，可见古人用功多么有恒心。	“Ever manifest before us”: “ever” means uninterrupted. Chan Master Xianglin Chengyuan said, “It took this old monk forty years to become continuous and undivided.” “Become continuous and undivided” means without interruption. It took him forty years to attain this “ever,” showing how steadfast the practitioners of old were in their efforts.
现在的人大多缺乏恒心，不能几十年如一日地念兹在兹，所以修行者多，成道者少。有的人说：“现在是末法时代，没有人能成道了。”他不知道正法、末法只在人心。你有恒心，不怕艰难困苦，就是正法。	Most people today lack perseverance. They cannot keep their minds on practice day after day for decades, so although there are many practitioners, few realize the Way. Some say, “This is the age of Dharma decline; no one can realize the Way any longer.” They do not understand that the age of the true Dharma and the age of Dharma decline exist only in the human mind. If you are steadfast and do not fear hardship and suffering, that is the true Dharma.
你没有恒心，朝三暮四，知难而退，那就是末法了。并不是现在连一个人也不能成道。无佛时代，没有佛法的教化，尚有“独觉”出世。何况现在是有佛时代，还有佛法在啊！你只要有恒心，不怕艰难困苦，或念佛、或参禅、或修密，几十年如一日，还怕不能成道吗？一定也会“灵锋宝剑，常露现前”的。	If you lack perseverance, keep changing your mind, and retreat when difficulties arise, that is the age of Dharma decline. It is not that no one at all can realize the Way now. Even in an age without a Buddha, when there is no teaching of the Buddhadharma, pratyekabuddhas still appear in the world. How much more so now, in an age with a Buddha, when the Buddhadharma still exists! So long as you are steadfast and do not fear hardship and suffering—whether you practice Buddha-recitation, investigate Chan, or cultivate Esoteric Buddhism—and persist for decades as though each day were the same, why fear that you will not realize the Way? You too will surely have “the precious sword with its numinous edge, ever manifest before you.”
灵锋宝剑——我们的佛性，常在当人面门放光，无有隐藏。一切行为举止、謦　掉臂，无不是它的妙用，无不	The precious sword with its numinous edge—our buddha-nature—always shines before each

是它的显现。所以说：常露现前！	person's very face; it is never hidden. Every action and gesture, every cough and movement of the arm, is its wondrous functioning and its manifestation. Therefore it is said to be ever manifest before us.
“亦能杀人，亦能活人。”杀人，就是杀掉自己和学人的妄想执着，杀掉自己和学人对境生心的夙习。杀掉这些，佛性就会朗然现前。	“It can kill people, and it can also bring people to life.” To kill people means to eliminate the deluded thoughts and attachments of oneself and one's students, and to eliminate the ingrained habit of giving rise to thoughts in response to circumstances. When these are eliminated, buddha-nature shines forth clearly before one.
佛性原是天然本具，不从外得，但因对境生心、妄执妄取，因妄而造业，因业而受报，从而生生不息，六道轮回，头出头没，无有出期。杀掉妄执妄取的习气，佛性本自现成。此即“杀人刀”也。	Buddha-nature is naturally and inherently complete; it is not obtained from outside. Yet, because we give rise to thoughts in response to circumstances, falsely cling and falsely grasp, create karma through delusion, and undergo retribution because of karma, birth after birth continues without cease. We revolve through the six realms, our heads emerging and submerging, with no prospect of release. When the habitual tendencies of false clinging and false grasping are eliminated, buddha-nature is inherently present and complete. This is the “killing sword.”
初除妄执，一念空灵，心平如镜，百骸调适，此时极易着于此境。若死住于此，即是“死水不藏龙”，就不能起无边的妙用了，故而此时就须“活人”。活人，就是激励住于死定的学人活跃起来，去掉颠倒妄执。妄念息处，菩提现前。起一切妙用而无取舍，即是一尊大好活佛。此即“活人剑”也。	When deluded attachment is first removed, a single thought becomes empty and numinous, the mind is level like a mirror, and the whole body is at ease. At this point, one can very easily become attached to this state. If one remains fixed in it, this is “Dead water does not harbor dragons”; one cannot give rise to boundless wondrous functioning. Thus, at this point one must “bring people to life.” Bringing people to life means stirring students who abide in dead samādhi into activity and removing their inverted deluded attachments. Where deluded thoughts cease, bodhi appears before one. To give rise to every kind of wondrous functioning without grasping or rejecting is to be a great living Buddha. This is the “life-giving sword.”
这一段话是说，只要我们心空无住、不变随缘、随缘不变，信手拈来皆是妙用。既能除去妄想执着（杀人），又能发起种种妙用利益群生，同时可以为他人作榜样，引人入道（活人）。杀人时绝不会“伤锋犯手”、藕断	This passage means that so long as our minds are empty and non-abiding, unchanging while according with conditions and according with conditions while remaining unchanged, whatever

丝连，活人时绝不会落入“窠窟”、漫扯葛藤。何以如此潇洒自在、纵夺裕如？“灵锋宝剑，常露现前”故也。	we take up at hand is wondrous functioning. We can both remove deluded thoughts and attachments (“killing people”) and bring forth all manner of wondrous functioning to benefit living beings; at the same time, we can serve as examples for others and lead them into the Way (“bringing people to life”). When killing people, we never “damage the edge or cut the hand,” leaving lingering attachments like broken lotus roots still joined by threads. When bringing people to life, we never fall into “nests and dens” or spin interminable complications. Why can this be done with such ease and freedom, so adeptly in both bestowing and taking away? Because “the precious sword with its numinous edge is ever manifest before us.”
在彼在此，同得同失。	There and here, they gain together and lose together.
善知识与学人觌面相呈，若俱是明眼人，必是彼此一如。尽管机锋转移，乃至宾主互换，也都是“转辘辘的”，像水上葫芦，按着便转，不会死在句下，这便是“同得”。	When a good spiritual friend and a student meet face-to-face, if both have clear eyes, they are necessarily alike on both sides. Although their sharp exchanges shift and even host and guest exchange places, both are freely turning, like a gourd floating on water that turns whenever it is pressed; they do not become fixed on words. This is what is meant by “gaining together.”
本公案中的乌臼和尚与定州来僧就是这样，这是临济禅师所讲的“主看主”。若是“宾看主”、“主看宾”、乃至“宾看宾”，就不是这样。	The monk from Dingzhou and Master Wujiu in this koan are like this. This is what Chan Master Linji called “host seeing host.” If it is “guest seeing host,” “host seeing guest,” or even “guest seeing guest,” it is not so.
宾看主，是明眼学人遇上了瞎眼“善知识”；主看宾，是学人有落处，虽经善知识点拨，还抵死不肯放；宾看宾者，两个俱是瞎汉。慢说宾看宾是“同失”，就连宾看主、主看宾也是“同失”——二者共同失去禅宗的宗旨。	Guest seeing host means that a clear-eyed student encounters a blind “good spiritual friend.” Host seeing guest means that the student has a fixed position and, though instructed by a good spiritual friend, stubbornly refuses to let go. Guest seeing guest means that both are blind fellows. Needless to say, guest seeing guest is “losing together”; even guest seeing host and host seeing guest are “losing together”—the two jointly lose the central principle of the Chan school.
何以如此？“为非器众生说甚深法，是菩萨谬”。他不是能契入甚深佛法的根性，你出于菩萨的悲心，硬是为他说甚深的佛法，直指他见性。他不能契入，你即使浑	Why is this so? “To teach profound Dharma to beings who are not vessels for it is the bodhisattva’s error.” Such a person does not have

身落草，又有何用？牛须吃草，也要它自己吃才可以。按牛头吃草，岂不是错误么？所以说：是菩萨谬！下面举一则“主看宾”的公案：	the capacity to enter into the profound Buddhadharma, yet out of bodhisattva compassion you insist on teaching that person profound Dharma and directly point out their true nature. They cannot enter into it; even if you exhaust yourself in adapting to them, what use is that? A cow must eat grass, but it must eat it itself. Is it not a mistake to force the cow’s head down to the grass? Therefore it is called the bodhisattva’s error. Below is a koan of “host seeing guest”:
有一僧问百丈禅师：“抱璞投师，请师一鉴。”璞是玉石，剔除石质，便成为价值连城的美玉，他用璞来比喻佛性。这僧有悟处，他是来求印证的。百丈禅师说：“昨夜南山虎咬大虫。	A monk asked Chan Master Baizhang, “I come to a master holding an uncut jade; I ask the master to appraise it.” Uncut jade is stone containing jade; when its stony matter is removed, it becomes precious jade worth a fortune. He used uncut jade as a metaphor for buddha-nature. This monk had some realization and had come seeking verification. Chan Master Baizhang said, “Last night, a tiger on South Mountain bit a great insect.”
”诸位听过“丙丁童子来求火”的公案么？丙丁本来属火，却又来求火，比喻你本来是佛，却又来求佛。但这要契在实处，事事无碍，才叫“脚跟点地”。若契不到实处，只是理解，死在句下，也没有什么用处。	Have you all heard the koan, “The boys Bing and Ding come seeking fire”? Bing and Ding inherently belong to fire, yet they come seeking fire; this is a metaphor for how you are originally a Buddha, yet seek a Buddha. But this must be realized in actual practice, with no obstruction in any matter, before it can be called having one’s heels firmly on the ground. If it is not realized in actual practice and is merely understood intellectually, one is fixed on words, and it is of no use.
我们在这儿不能扯得太远，再去讲“丙丁童子来求火”的公案。你只要知道，老虎就是大虫，“虎咬大虫”与“丙丁童子来求火”是同一种意蕴就行了。这僧来求印证，求者是谁？印证何物？所以百丈禅师用“虎咬大虫”作喻。	We must not stray too far here by discussing the koan of “the boys Bing and Ding come seeking fire.” You need only know that a tiger is a great insect, and that “a tiger biting a great insect” has the same import as “the boys Bing and Ding come seeking fire.” The monk had come seeking verification. Who is it that seeks? What is to be verified? Therefore Baizhang used “a tiger biting a great insect” as a metaphor.
这僧说：“不谬真诠。为什么不垂方便？”这话前半句还不错，却拖了后半句一条尾巴，那就面目全非了。	The monk said, “It does not deviate from the true meaning. Why do you not further offer skillful means?” The first half of this statement was all right, but he dragged along a tail in the latter half, and thereby it became entirely distorted.

既然不谬真诠，还要再垂什么方便？百丈禅师答他：“掩耳盗铃汉！”我用“虎咬大虫”作喻，已经鉴定了你所抱之璞，你若真的已至不疑之地，这不是已经印证过了吗！“不谬真诠”答得也不错，若“再垂方便”，说你明心见	Since it did not deviate from the true meaning, what further skillful means was there to offer? Chan Master Baizhang replied, “You fellow who steals a bell while covering your ears!” I used “a tiger biting a great insect” as a metaphor and had already appraised the uncut jade you held. If you had truly reached the point of no doubt, had this not already verified you? “It does not deviate from the true meaning” was also a good reply. But if I were to “further offer skillful means” and say that you had realized the mind,
性、说你开悟，岂不是头上安头吗？真到不疑之地，明即是心、见即是性，何用再说明心见性；觅“迷”尚不可得，哪里还有“悟”的概念呢？这僧不是没有悟处，而是落入概念，不能透彻，还要祖师再垂方便肯他。	or seen your true nature and awakened, would that not be putting a head on top of your head? When one has truly reached the point of no doubt, illumination itself is mind and seeing itself is nature; what need is there to speak further of realizing the mind and seeing one’s true nature? When even “delusion” cannot be found, how could there still be a concept of “awakening”? It was not that this monk had no realization, but that he had fallen into concepts and could not penetrate thoroughly; he still wanted the patriarch to offer further skillful means and affirm him.
他不能自肯，还要祖师“鉴”他这“璞”，要祖师肯，这岂不是自己骗自己么？多么像掩耳盗铃啊！所以百丈禅师答他：“掩耳盗铃汉！”这僧到此仍不惺惺，却说：“不遇中郎鉴，还同野舍薪。	He could not affirm himself, but still wanted the patriarch to appraise this “uncut jade” of his and to acknowledge it. Was he not deceiving himself? How much this resembles stealing a bell while covering one’s ears! Thus Chan Master Baizhang answered, “You fellow who steals a bell while covering your ears!” Yet the monk was still not awake, and said, “If I do not encounter a physician who can appraise it, it remains the same as firewood in a wilderness hut.”
”中郎就是医生，能鉴别出药草和柴草的不同。他的意思是，若百丈禅师不“垂方便”肯他，那他这“璞”还是和野外破房子里的柴草相同，没有什么价值。百丈禅师便打。	The physician is one who can distinguish medicinal herbs from firewood. He meant that if Chan Master Baizhang did not “further offer skillful means” and acknowledge him, then his “uncut jade” would remain no different from the firewood in a dilapidated house in the wild, with no value at all. Chan Master Baizhang then struck him.
百丈禅师是大手笔的宗师，棒下无生忍，要打掉他的概念，救他让他透彻。这僧挨了棒，大声叫道：“苍天！	Chan Master Baizhang was a master of great caliber. His staff embodied the patience of non-arising: he wished to strike away the monk’s

苍天！”却也颇似棒下已经透彻的样子。百丈禅师说：“得与么多口。	concepts, rescue him, and enable him to penetrate thoroughly. Having received the blow, the monk cried out loudly, “Heavens! Heavens!” He even seemed rather like one who had thoroughly penetrated under the staff. Chan Master Baizhang said, “You have been allowed far too much talk.”
”这是说，我打你是因为你多嘴，一句“不谬真诠”已够，还要我“再垂方便”，还要再引我也多嘴从而浑身落草啊！这僧若在此时将他的粘着抖擞干净，便可赤裸裸、净洒洒，潇洒自在去。	This means: I struck you because you were too talkative. One sentence—“It does not deviate from the true meaning”—was enough; yet you wanted me to “further offer skillful means,” and wanted to induce me, too, into excessive talk and thereby make me exhaust myself in adapting to you. If, at this moment, the monk had shaken off all his attachments completely, he could have gone on utterly bare and spotless, at ease and free.
谁知他还是死抱着见性、印证等观念不放，反而说：“罕遇知音！”拂袖便行。他走后，百丈禅师说：“百丈今日输却一半。”两个人，一人一半。这僧落入概念而不自知，打也没有打醒，输了一半；百丈禅师善巧点拨，不惜行棒，却未奏效，输了另一半。尽管百丈禅师道眼通明，也被这僧带累得输却一半，这岂不是“同失”么！	Who would have thought that he would still cling rigidly to such concepts as seeing one’s true nature and verification? Instead, he said, “Rare indeed to encounter one who understands me!” Then he flicked his sleeves and departed. After he left, Chan Master Baizhang said, “Baizhang has lost half today.” There were two people, each losing half. The monk had fallen into concepts without knowing it; even the blow did not awaken him, so he lost one half. Chan Master Baizhang skillfully instructed him and did not hesitate to use the staff, yet it did not take effect, so he lost the other half. Although Chan Master Baizhang’s Dharma eye was penetratingly clear, he was drawn into losing half by this monk. Is this not “losing together”?
“在彼在此，同得同失”的另一个意思是：两个明眼人机锋相见，得者同得（拓出无住的真如）、失者同失（打失有住的葛藤）。尽管机锋转移、宾主互换，二者仍是浑然一体、无二无别。	Another meaning of “there and here, they gain together and lose together” is this: when two clear-eyed persons meet in sharp exchange, what they gain, they gain together—opening out the suchness of non-abiding; what they lose, they lose together—casting off the entanglements of abiding. Although their sharp exchanges shift and host and guest exchange places, the two remain a seamless whole, neither two nor different.
他们你来我往、有张有驰，契无言之妙旨於戏笑怒骂之际，显无相之本体于擎拳竖拂之间，无彼无此、无得无失，活泼泼地烘托出无挂无碍、自在潇洒的灵明之心。这岂是“掩耳盗铃汉”所能梦见的么？	In their give-and-take, their tension and release, they accord with the subtle purport beyond words amid laughter, play, anger, and scolding; between raising a fist and holding up a whisk, they reveal the

	formless fundamental essence. With neither there nor here, neither gain nor loss, they vividly bring out the bright and numinous mind—unhindered, unbound, free and at ease. How could a fellow who steals a bell while covering his ears ever dream of this?
若要提持，一任提持；若要平展，一任平展。	If one wishes to uphold it, one may freely uphold it; if one wishes to lay it flat, one may freely lay it flat.
提，是高提祖印；持，是把持要津。提持，就是“官不容针”：凡所有相，皆是虚妄；但有言说，都无实义。所谓“一翳在目，空华乱坠”，犹如“蚊子上铁牛”，无你下口处！到这里还要辨什么迷悟、分什么宾主？此时“不落宾主”。	Ti means upholding the patriarchal seal at its lofty summit; chi means grasping the crucial pass. Together, tichi means “not even an official tolerates a needle”: all appearances are illusory; whatever is expressed in words has no real meaning. As it is said, “A single speck in the eye, and flowers in empty space fall everywhere”; it is like “a mosquito climbing an iron ox”—there is nowhere for you to sink your teeth! At this point, why still distinguish delusion from awakening, or divide host from guest? At this point, one “does not fall into host and guest.”
平，是平直；展是舒展。平展就不像提持那样陡峭：无言时不妨有言，以有言契无言也；无相处不碍有相，以有相显无相也。这就是“私通车马”。所谓“平常心是道，直心是道场”。横说竖说，犹如峰回路转；交相辉映，颇似帝网宝珠。故曰“回互”。岂可拘泥于一言一句、一时一处、一人一物耶？此时“不拘回互”。	Ping means level and straight; zhan means spreading out. Pingzhan is not as precipitous as tichi: when there are no words, words may nonetheless be used, using words to accord with wordlessness; where there are no appearances, appearances need not be obstructed, using appearances to reveal the appearance-free. This is “private passage for carriages and horses.” As it is said, “Ordinary mind is the Way; the straightforward mind is the place of practice.” Whether speaking horizontally or vertically, it is like peaks turning and paths winding; they illuminate one another like jeweled pearls in Indra’s net. Thus it is called “reciprocal interaction.” How could one cling rigidly to a single word or phrase, a single time or place, a single person or thing? At this point, one “is not bound by reciprocal interaction.”
彻悟本来的人，以本份事相见。如果要“提持”，任凭他们怎样提持，也不会落入“有宗可宗”；如果要“平展”，任凭他们怎样平展，也不会失去宗旨。此即是“若要提持，一任提持；若要平展，一任平展”，因他们“不落宾主、不拘回互”故也。	Those who have thoroughly awakened to their original nature meet one another in terms of their proper task. If “upholding and grasping” is called for, then however they may uphold and grasp, they will not fall into “having a tenet to take as a tenet.” If “level spreading” is called for, then however they

	may spread things out, they will not lose the essential principle. This is what is meant by: “If upholding and grasping are wanted, let there simply be upholding and grasping; if level spreading is wanted, let there simply be level spreading.” This is because they “do not fall into host and guest, and are not bound by reciprocal interaction.”
且道不落宾主、不拘回互时如何？试举看：	But tell me: what is it like when one does not fall into host and guest and is not bound by reciprocal interaction? Try raising an example.
那么，不落宾主、不拘回互的时候是什么样的呢？现举出一则公案来看一看。下面就是“乌臼消得恁么”这则公案：	Then what is it like when one does not fall into host and guest and is not bound by reciprocal interaction? Let us cite a koan and consider it. What follows is the koan, “Wujiu can handle it thus.”
僧从定州和尚会里，来到乌臼。	A monk came from the assembly of the Reverend Dingzhou to Wujiu.
定州和尚是神秀大师的徒孙。这僧从定州和尚会里来，他是定州和尚的弟子。我们前面讲过马大师的“日面佛、月面佛”公案，马大师是六祖的徒孙。乌臼和尚是马大师的弟子。神秀大师和六祖大师都是五祖弘忍大师的弟子。	The Reverend Dingzhou was a Dharma grandson of Master Shenxiu. This monk came from the Reverend Dingzhou’s assembly and was Dingzhou’s disciple. Earlier, we discussed Master Ma’s koan of the “Sun-Faced Buddha and Moon-Faced Buddha.” Master Ma was a Dharma grandson of the Sixth Patriarch. Reverend Wujiu was Master Ma’s disciple. Master Shenxiu and the Sixth Patriarch were both disciples of Master Hongren, the Fifth Patriarch.
依禅宗的法脉传承，这定州来僧和乌臼和尚是辈份相当的。诸位都读过《六祖坛经》，当年五祖要传法，令弟子们各作一个偈子，若谁的偈子语意冥符禅宗的宗旨，就付法传衣给他，为第六代祖。	According to the Dharma-lineage transmission of the Chan school, the monk who came from Dingzhou and Reverend Wujiu belonged to the same generation. You have all read the Platform Sūtra of the Sixth Patriarch. When the Fifth Patriarch was preparing to transmit the Dharma, he instructed his disciples each to compose a verse. Whoever’s verse accorded in meaning with the essential principle of Chan would receive the Dharma transmission and robe and become the Sixth Patriarch.
神秀的偈子是：“身是菩提树，心如明镜台，时时勤拂拭，勿使惹尘埃。”明悟本来、观照保任，渐修的次第宛然可见。	Shenxiu’s verse was: “The body is the bodhi tree; the mind is like a bright mirror stand. At all times, diligently wipe it clean; do not let it gather dust.” The stages of gradual cultivation—realizing one’s

	original nature, contemplative awareness, and safeguarding realization—are plainly evident.
六祖惠能大师针对此偈而作偈曰：“菩提本无树，明镜亦非台，本来无一物，何处惹尘埃？”一法不立、当下即是，顿悟的透脱已显端倪。初祖达摩大师渡海西来，所传的就是顿悟的“祖师禅”，不须渐修。	In response to this verse, the Sixth Patriarch, Master Huineng, composed: “Bodhi originally has no tree; the bright mirror is not a stand. Originally there is not a single thing—where could dust alight?” Not establishing a single dharma, being so immediately: the untrammeled quality of sudden awakening is already apparent. When the First Patriarch, Bodhidharma, crossed the sea from the west, what he transmitted was the “Patriarchal Chan” of sudden awakening, which does not require gradual cultivation.
所以，尽管神秀当时在五祖会下作首座，能代五祖为众讲法，五祖也不把衣法传给他，而是传给当时尚未剃度、在众中很无地位的惠能。	Therefore, although Shenxiu was then the head seat under the Fifth Patriarch and could lecture on the Dharma to the assembly in the Fifth Patriarch’s stead, the Fifth Patriarch did not transmit the robe and Dharma to him. Instead, he transmitted them to Huineng, who had not yet left home and held very little status within the assembly.
六祖惠能大师得法以后，回至岭南，在猎人队中韬光养晦十五年之久，才出世说法，传顿悟法门，世称南宗，谓之“南顿”。神秀大师法席极盛于一时，世称北宗，谓之“北渐”。	After the Sixth Patriarch, Master Huineng, received the Dharma, he returned to Lingnan and concealed his light among a band of hunters for fifteen years. Only then did he emerge to teach the Dharma and transmit the Dharma gate of sudden awakening. This became known as the Southern school, or “Southern Sudden Awakening.” Master Shenxiu’s teaching seat flourished greatly for a time and became known as the Northern school, or “Northern Gradual Cultivation.”
后来，北宗迅速衰落，禅宗就几乎全是南宗的传承了。然而，神秀所传的也是禅宗法脉，北宗也出人才，本公案中的定州来僧就是北宗所出的人才。	Later, the Northern school rapidly declined, and the Chan school came to consist almost entirely of the Southern school’s transmission. Nevertheless, what Shenxiu transmitted was also the Chan Dharma lineage, and the Northern school too produced capable people. The monk from Dingzhou in this koan was one such capable person from the Northern school.

只有顿悟没有渐修也不行啊，顿悟才登初地，还须上上升进，二地、三地直至十地满心。何止悟前的念佛、参禅、修密等等修行是渐修，悟后真修不也是渐修吗？所以有人说，神秀大师是双眼明亮，六祖大师是摩醯首罗一只眼。	Sudden awakening without gradual cultivation will not do either. With sudden awakening one has only ascended to the first bhūmi and must continue advancing through the second and third bhūmis, until the tenth bhūmi is complete. Is not Buddha-recitation, Chan investigation, Esoteric practice, and other cultivation before awakening gradual cultivation? And is true cultivation after awakening not gradual cultivation as well? Therefore, some say that Master Shenxiu had two bright eyes, whereas the Sixth Patriarch had the single eye of Maheśvara.
乌臼问：“定州法道何似这里？”僧云：“不别。”	Wujiu asked, “How does the Dharma Way at Dingzhou compare with this place?” The monk said, “No different.”
乌臼和尚问这僧，定州和尚说什么法？和这里是不是一样？这僧回答：“不别。”和这里没有区别。定州和尚也是禅宗传人啊，禅宗的宗旨没有什么差别。乍听起来，这答语很好，其实已经有落处了——还有一个“不别”在！	Reverend Wujiu asked the monk what Dharma the Reverend Dingzhou taught and whether it was the same as here. The monk replied, “No different”—there is no difference from here. The Reverend Dingzhou was also an heir of Chan; there is no difference in the essential principle of Chan. At first hearing, this answer seems very good, but in fact it already has somewhere to land—there is still a “no different”!
再举一则类似的公案：雪峰义存禅师，为道辛勤，曾三上投子、九到洞山，得法于德山宣鉴，后在鳌山成道，是一千五百人的大善知识。禅宗“一花开五叶”，共有五宗。他的后代子孙就创立了云门、法眼两宗。	Let us cite another similar koan. Chan Master Xuefeng Yicun labored diligently for the Way. He went three times to Touzi and nine times to Dongshan, received the Dharma from Deshan Xuanjian, and later realized the Way on Mount Ao. He became a great spiritual teacher to fifteen hundred people. In Chan, “one flower opens into five petals,” meaning that there are five schools. His later descendants founded the Yunmen and Fayan schools.
雪峰禅师是一位很了不起的禅宗大祖师。有一次，他问来僧：“甚处来？”来僧答：“近离浙中。”雪峰禅师接着就问：“船来？陆来？”你是坐船从水路来的呢，还是走道从旱路来的？来僧答：“二途俱不涉。	Chan Master Xuefeng was a truly remarkable great patriarch of Chan. Once he asked a visiting monk, “Where have you come from?” The monk replied, “I have recently left central Zhejiang.” Xuefeng then asked, “Did you come by boat or by land?” That is, did you come by water in a boat, or overland by road? The monk replied, “I have traversed neither route.”

”这两条路与我都没关系。看来这僧却识得机锋，不是个“实头人”。	“Neither of these two routes has anything to do with me.” This monk seemed to understand the thrust of the encounter and was not a literal-minded fellow.
雪峰禅师说：“争得到这里？”那你是怎么来到这里的？来僧说：“有什么隔碍？”还有什么间隔、什么分别吗？这与本公案中定州来僧的“不别”何其相似。雪峰禅师便打，这僧挨了打，跑掉了。	Chan Master Xuefeng said, “Then how did you get here?” The monk said, “What obstruction is there?” What interval or distinction is there? This closely resembles the “no different” of the monk from Dingzhou in the present koan. Chan Master Xuefeng then struck him, and the monk ran away after receiving the blow.
十年后这僧又来了，雪峰禅师还是问他：“甚处来？”他答：“湖南。”雪峰禅师接着问：“湖南与这里，相去多少？”他答：“不隔。”这与十年前的问答同一个意蕴。	Ten years later, the monk came again. Chan Master Xuefeng again asked him, “Where have you come from?” He answered, “Hunan.” Xuefeng then asked, “How far apart are Hunan and this place?” He answered, “Not separated.” This has the same import as the exchange ten years earlier.
雪峰禅师竖起拂子，问：“还隔这个么？”这一问是什么意思呢？禅宗的宗旨，赤裸裸、净洒洒，一法不立。因为学人不知不觉地就落入光影、落入概念之中，一有落处就有隔碍、就有分别了。	Chan Master Xuefeng raised his whisk and asked, “Are you still not separated from this?” What did this question mean? The essential principle of Chan is utterly bare and clean, not establishing a single dharma. Because students unconsciously fall into reflections and shadows, into concepts, once there is somewhere to land, there is obstruction and distinction.
所以说：“挂得一丝，不名解脱”。这是考他是否还有落处。这僧答：“若隔，即不到也。”若有隔碍，我就不会来到这里了。这明明是在强调无隔碍，不知不觉地落到“不隔”里去了。雪峰禅师又打，他又跑掉了。	Therefore it is said: “If even a single thread remains hanging, it cannot be called liberation.” This tested whether he still had somewhere to land. The monk answered, “If there were separation, I could not have arrived here.” If there were an obstruction, I would not have come here. He was plainly emphasizing nonseparation, yet unconsciously fell into “not separated.” Chan Master Xuefeng struck him again, and again he ran away.
这僧后来也坐了道场，见人就骂雪峰禅师。他的一个同参为此登门专访，问他：“雪峰有何言句？便如是骂他。”这僧便把上述“不隔”的公案举出。同参狠狠地批评了这僧一顿，并点破了“不隔”的落处。这僧以后常常悲痛流泪，常在半夜向着雪峰道场的方向烧香礼拜忏悔。	Later, this monk too established a teaching seat, and whenever he met people he cursed Chan Master Xuefeng. One of his fellow practitioners paid him a special visit because of this and asked, “What words did Xuefeng say that make you curse him so?” The monk then recounted the foregoing koan of “not separated.” His fellow practitioner sharply criticized him and exposed where he had

	fallen into “not separated.” Thereafter, the monk often wept in grief. In the middle of the night, he would frequently burn incense, bow in repentance, and face in the direction of Xuefeng’s teaching seat.
近代有一位无穷禅师，是镇江金山寺挂牌开悟的和尚，曾在四川成都闭“生死关”。	In modern times there was a Chan master named Wuqiong, a monk at Jinshan Monastery in Zhenjiang whose awakening was formally acknowledged. He once undertook a “birth-and-death retreat” in Chengdu, Sichuan.
有人举上述“不隔”公案问无穷禅师：这僧过（过就是过错）在什么处？无穷禅师答：“过在不隔！”还有个“不隔”在，就是还有东西没销干净啊！你若肯了他这个不隔，就是“宾看宾”。明眼祖师正是在此时行棒行喝。	Someone cited the foregoing koan of “not separated” and asked Chan Master Wuqiong, “Where was this monk’s error?” Wuqiong replied, “His error lay in ‘not separated’!” As long as there is still a “not separated,” something has not been completely dissolved. If you acknowledge his “not separated,” that is “guest looking at guest.” It is precisely at such a moment that clear-eyed patriarchs employ the staff or shout.
他若真彻，必有转身处（就像本公案中的定州来僧）；他若不彻，必死于棒下（就像“不隔”公案里的那僧）。这时行棒行喝是极妙的手段，一下子就检验出真假来了。	If he is truly thorough, he will surely have a turning point—as did the monk from Dingzhou in this koan. If he is not thorough, he will surely die beneath the staff—as did the monk in the koan of “not separated.” At such a time, the staff and shout are exceptionally skillful means: in a single stroke, they test what is genuine and what is false.
再讲一则发生在汉阳对岸的古公案，问：“古镜未磨时如何？”意思是，没有开悟以前是什么样的境界？其实，若真的了彻，便没有迷和悟、悟前和悟后等种种隔碍、种种分别。	Let us tell another ancient koan that took place across the river from Hanyang. Someone asked, “What is it like before an ancient mirror has been polished?” This means: what is the realm like before awakening? In fact, if one has truly penetrated it thoroughly, there are no such obstructions or distinctions as delusion and awakening, before awakening and after awakening.
应该是横亘十方、竖穷三际，不别不隔，浑然一体。答：“此去汉阳不远。”这个答语不彻。	It should extend horizontally throughout the ten directions and vertically exhaust the three divisions of time: neither different nor separated, a seamless whole. The answer was, “Hanyang is not far from here.” This answer is not thorough.
虽然不远，也还有一江之隔，这“一江”却是“天堑”哪！被人称之为“机锋”的禅宗语录，是活泼泼的佛性现量，丝毫也不粘滞于古人的窠臼，当下就截断学人的思维葛藤，引导学人契入佛性。	Though it is not far, it is still separated by a river, and this “one river” is a “heavenly moat”! The Chan recorded sayings called “encounter words” are the lively, immediate manifestation of Buddha-nature.

	They do not cling in the slightest to the old masters' fixed patterns; in the present instant, they cut off the student's tangled discursive thinking and guide the student to accord with Buddha-nature.
“不隔”公案里的那僧是粘滞于“不隔”，去问无穷禅师的人是粘滞于公案。无穷禅师答“过在不隔”，若问者灵利，当下便可透了这个公案。	The monk in the koan of “not separated” clung to “not separated,” while the person who questioned Chan Master Wuqiong clung to the koan. When Wuqiong answered, “His error lay in ‘not separated,’” if the questioner had been quick and perceptive, he could have penetrated this koan immediately.
进而，如何使问者顿契自己的佛性呢？有人将无穷禅师答“过在不隔”的公案举问师公大愚阿阇黎，愚公改答：“过在一问！”直下截断问者的思维葛藤。	Furthermore, how could the questioner be brought to sudden accord with his own Buddha-nature? Someone cited to Acharya Dayu the koan in which Chan Master Wuqiong answered, “His error lay in ‘not separated.’” Master Dayu changed the reply to: “The error lies in asking!” This directly cut off the questioner's tangled discursive thinking.
若能在愚公语下透得出，不妨是“英灵的汉”，从此“天堑变通途”；若透不出，即使以后坐得道场，也只能是“魔魅好人家男女”。不别、不隔，要真的无分别、无隔碍才行。还有迷和悟、悟前和悟后等等差别，早已“隔”了也。	If one can break through beneath Master Dayu's words, one may indeed be a spirited fellow, and from then on “the heavenly moat becomes an open thoroughfare.” If one cannot break through, then even if one later establishes a teaching seat, one can only “bewitch the sons and daughters of good families.” “No different” and “not separated” must mean truly without discrimination and without obstruction. If distinctions such as delusion and awakening, before awakening and after awakening still remain, one has long since been “separated.”
臼云：“若不别，更转彼中去。”便打。僧云：“棒头有眼，不得草草打人。”	Wujiu said, “If there is no difference, then turn around and go back there.” He then struck him. The monk said, “The staff has eyes; you must not strike people carelessly.”
定州来僧答了“不别”，乌臼和尚说：如果没有区别，你就不必到我这里来，那就还回原来的地方去。说完举棒就打。乌臼和尚正是在关键时行棒，若非这僧就很难转身了。这僧却是个明眼人，他自有转身处。	The monk from Dingzhou answered, “No different.” Reverend Wujiu said: if there is no difference, you need not have come to me; just return to where you came from. Having said this, he raised his staff and struck. Reverend Wujiu was employing the staff precisely at the critical point; without this, it would have been difficult for the monk to turn himself around. But this monk was a clear-eyed person; he had his own turning point.

他说：“棒头有眼，不得草草打人。”祖师手里的棒不是轻易用的，要长眼睛看清对方啊，不能马马虎虎、举棒就打。言外之意：我是开悟的人，你怎么能轻易地举棒就打呢？不能瞎打人啊。	He said, “The staff has eyes at its tip; one must not strike people carelessly.” The patriarch’s staff is not used lightly; it must have eyes to see the other person clearly. One cannot carelessly raise the staff and strike. What he meant was: “I am an awakened person—how can you so lightly raise your staff and strike me? You must not strike people blindly.”
臼云：“今日打着一个也。”又打三下。僧便出去。	Wujiu said, “Today I have struck one.” He then struck him three more times. The monk thereupon went out.
乌臼和尚说：我今天正好打着了一个。说完又打了三下。你不是说“不得草草打人”么，我今天打你并非草草，正好打准了。乌臼和尚这是“一向行令”，所谓“千里万里一条铁”。你说打你不能瞎打，你是个有道的人啊！有道还是有东西在，我今天就是要把你这个有道打掉。“金翅鸟王当宇宙，个中谁是出头人！”这里是触犯不得的。	Master Wujiu said, “Today I have indeed struck one.” Having said this, he struck him three more times. “Did you not say, ‘One must not strike people carelessly’? My striking you today was not careless; I struck right on target.” Master Wujiu was here exercising uncompromising authority—what is called “a single bar of iron for a thousand or ten thousand miles.” You said that one must not strike you blindly, because you are a person of the Way. Yet being a person of the Way still leaves something there; today I intend to strike away this very notion of being a person of the Way. “The king of garuḍas rules the cosmos—who here can stand forth?” This is not to be violated.
我们在讲“日面佛，月面佛”公案时提到过这句话，这是兴阳剖侍者对远录公所讲的。那是远录公年轻时的事，后来远录公的成就很高，是位很了不起的一代大宗师。	When discussing the koan “Sun-Face Buddha, Moon-Face Buddha,” we mentioned this saying. It was spoken by Xingyang Pou, the attendant, to Master Fayuan. This occurred when Fayuan was young. Later, Master Fayuan attained great accomplishment and became an extraordinary great master of his generation.
远录公就是浮山法远禅师，深达临济、曹洞两宗的宗旨，嗣法临济宗的叶县归省禅师，在曹洞宗大阳警玄（明安）禅师座下盘桓多年。明安禅师有两个异常透脱的弟子，一个是兴阳清剖（即剖侍者），一个是福严审承。	Yuanlugong was Chan Master Fushan Fayuan. He profoundly understood the essential principles of both the Linji and Caodong schools. He inherited the Dharma of Chan Master Guisheng of Yexian, of the Linji school, and spent many years under Chan Master Dayang Jingxuan (Mingan) of the Caodong school. Master Mingan had two exceptionally free and penetrating disciples: Xingyang Qingpou, namely Attendant Pou, and Fuyan Shencheng.
可惜他们两个都是英年早逝，以致明安禅师晚年说：“兴洞上一宗，非远即觉也。”远，就是浮山法远；	Unfortunately, both died young. Consequently, in his later years Master Mingan said, “As for the

觉，就是琅琊慧觉。琅琊禅师是汾阳善昭的嗣法弟子，也是临济宗人，也曾在明安禅师座下盘桓，深达曹洞宗的宗旨。	Caodong school, none but Yuan and Jue can carry it on.” Yuan was Fushan Fayuan, and Jue was Langya Huijue. Chan Master Langya was a Dharma heir of Fenyang Shanzhao and likewise belonged to the Linji school. He too spent time under Master Mingan and deeply understood the essential principles of the Caodong school.
明安禅师八十岁那年，感叹无人可继曹洞宗的法席，便将传法的信物托付给法远禅师，请他帮助物色一个合格的曹洞宗继承人。	When Master Mingan was eighty years old, he lamented that no one could continue the Caodong Dharma seat. He therefore entrusted the tokens of Dharma transmission to Master Fayuan and asked him to help seek out a qualified successor to the Caodong school.
明安禅师圆寂后，又过了好多年，法远禅师发现了一个能够深契曹洞宗旨的合格人才，他就是投子义青。浮山法远禅师是禅宗的硕德，享誉禅林的“九带”，就是浮山所作。	Many years after Master Mingan passed away, Master Fayuan discovered a qualified person who deeply accorded with the Caodong school’s essential principles: Touzi Yiqing. Chan Master Fushan Fayuan was a venerable Chan master. The “Nine Belts,” renowned throughout Chan circles, was composed by Fushan.
我们在这里不能扯得太远，但由于前面讲“日面佛，月面佛”时提到过远录公年轻时的一则公案，所以在这里重提，以便使诸位对他有个全面的了解。就像赵州禅师，人称“古佛”，是禅宗史、乃至佛教史上著名的硕德。然而，在他早年跟南泉禅师学道时，也勘山下的庵主不得。能从“一向行令”的机锋下透出，确实不是易事。	We should not stray too far from our subject here. But because, in our earlier discussion of “Sun-Face Buddha, Moon-Face Buddha,” we mentioned a koan from Master Fayuan’s youth, we have raised the matter again so that you may gain a more complete understanding of him. Consider Chan Master Zhaozhou, known as an “ancient Buddha” and a celebrated great master in the history of Chan, indeed in the history of Buddhism. Yet when he was young and studied the Way under Master Nanquan, he was unable to test the hermitage master at the foot of the mountain. To break through under the sharp edge of uncompromising authority is truly no easy matter.
本公案中的定州来僧，在乌臼和尚一向行令的时候，并不像远录公年轻时那样讲：“忽遇出头，又作么生？”这僧至此便走出去，这正是明眼人的作略，走出去是表示“放过”。	When Master Wujiu exercised uncompromising authority, the monk from Dingzhou in this koan did not respond as Master Fayuan had in his youth: “If one suddenly encounters someone who stands forth, then what?” At this point the monk simply went out. This was precisely the manner of one with clear eyes: going out signified “letting it pass.”
你以为我落在开悟、成道等概念里，你要“一向行令”啊，我已知道你是明眼祖师了，我若再纠缠（就像“百	You think I am caught in concepts such as awakening and realizing the Way, and so you wish

丈输却一半”公案里那个僧人那样纠缠），不正是被你言中了么？这时走出去“放过”，正当其时。	to exercise uncompromising authority. But I already know that you are a clear-eyed patriarch. If I were to continue wrangling—as did the monk in the koan “Baizhang Loses Half”—would that not prove your words correct? To go out and “let it pass” at this moment was exactly timely.
这个公案到这里也可以圆满结束，可是乌臼和尚却还是不放过他。为什么呢？因为这僧好像是在“撑门拄户”，他是不是仍坚持开悟、成道等概念呢，并没有检验出来，还要再检验检验他。	The koan could have concluded perfectly here, yet Master Wujiu still would not let him go. Why? Because the monk seemed to be “propping up the gate and supporting the household.” Whether he still clung to concepts such as awakening and realizing the Way had not yet been tested, so Wujiu had to test him further.
若他仍落在概念里，就是没有“落在实处”。《金刚经》云：“若阿罗汉作是念：我得阿罗汉道。即为着我、人、众生、寿者”。诸位，执着“我、人、众生、寿者”还会是阿罗汉吗？阿罗汉不起那样的念头，不作是念。不作开悟、成道之念，才是“落在实处”。	If he still fell into concepts, then he had not “come down to what is real.” The Diamond Sūtra says: “If an arhat thinks, ‘I have attained arhatship,’ then he is attached to self, person, sentient being, and life span.” Everyone, could one still be an arhat while clinging to self, person, sentient being, and life span? An arhat does not give rise to such a thought; he does not think in this way. Not entertaining thoughts of awakening or realizing the Way is what it means to “come down to what is real.”
臼云：“屈棒元来有人吃在。”僧转身云：“争奈杓柄在和尚手里。”	Wujiu said, “So there is someone to receive an undeserved blow after all.” The monk turned around and said, “But the handle of the ladle is in the master’s hand.”
乌臼和尚还要再检验检验他，便说：“原来冤枉棒也有人吃啊！”只有懵懵懂懂的汉才吃屈棒，挨了棒还不知道是怎么回事。这僧若没有下文，就说明他不是明眼人。他若有下文，也就把他引回来了。	Master Wujiu wished to test him further, so he said, “So there is someone after all to receive an undeserved blow!” Only a muddleheaded fellow receives an undeserved blow—being struck without even knowing what it means. If this monk had nothing further to say, that would show that he was not a person of clear eyes. If he did have something further to say, Wujiu would thereby draw him back in.
这僧善能转身吐气，也不与乌臼和尚争论，只是轻轻地转身说：“争奈杓柄在和尚手里。”因为你是这里的祖师，纵夺、杀活的权柄在你手里，所以任你摆布啊。言外之意：若我们俩换换位置，你也不得不吃屈棒。	This monk was skilled at turning around and speaking freely. He did not argue with Master Wujiu, but merely turned around lightly and said, “But the handle of the ladle is in the master’s hand.” Because you are the patriarch here, the authority to take or give, to kill or enliven, is in your hands; therefore I must submit to your disposal. What he

	meant was: if the two of us exchanged positions, you too would have no choice but to receive an undeserved blow.
臼云：“汝若要，山僧回与汝。”僧近前夺臼手中棒，打臼三下。	Wujiu said, “If you want it, this mountain monk will give it back to you.” The monk stepped forward, seized the staff from Wujiu’s hand, and struck Wujiu three times.
乌臼和尚是“大作家”，敢向虎口里横身，敢于横身让他咬，便说：“你如果想要杓柄，我就把这根棒回送给你。”你不是说因为杓柄在我手里，你才不得不吃屈棒么。那好，我就把杓柄送给你，看你如何处置。	Master Wujiu was a great master, daring to thrust himself into a tiger’s mouth and let it bite him. He said, “If you want the handle of the ladle, I will give this staff back to you.” Did you not say that, because the handle was in my hand, you had no choice but to receive an undeserved blow? Very well, then—I will give you the handle and see how you deal with it.
这僧倒也不客气，你送给我，我也善用。便夺过乌臼手中的棒，打了乌臼三下。这叫“宾主互换”，本来乌臼和尚是主、定州来僧是宾，现在来僧是主、乌臼是宾了。若不是乌臼和尚这样的大作家，也不敢轻易地把棒送给客人。若不是定州来僧这样的明眼人，也不敢贸然地夺棒打山主。	The monk was not at all polite. “You give it to me, and I too know how to use it.” He seized the staff from Master Wujiu’s hand and struck Wujiu three times. This is called “the interchange of host and guest.” Originally, Master Wujiu was the host and the visiting monk from Dingzhou was the guest; now the visiting monk was the host and Wujiu the guest. Had Wujiu not been such a great master, he would not have dared lightly to hand the staff to a guest. Had the monk from Dingzhou not been such a clear-eyed person, he would not have dared rashly seize the staff and strike the master of the mountain.
臼云：“屈棒！屈棒！”僧云：“有人吃在。”	Wujiu said, “An undeserved blow! An undeserved blow!” The monk said, “There is someone to receive it.”
乌臼和尚挨了棒，便说：“屈棒！屈棒！”你这是棒头无眼瞎打人，你行棒行的是屈棒。定州来僧说：“有人吃在。”你说屈棒，就有落处，有落处就该吃棒。打你打得正好，并不冤枉。	Having received the blows, Master Wujiu said, “An undeserved blow! An undeserved blow!” “Your staff has no eyes; you strike people blindly. The blows you administer are undeserved blows.” The monk from Dingzhou said, “There is someone to receive it.” Once you say they are undeserved blows, there is something to seize upon; and where there is something to seize upon, there should be a blow. Striking you was exactly right; it was not undeserved.

臼云：“草草打着个汉。”僧便礼拜。	Wujiu said, “Carelessly, I have struck a fellow.” The monk then bowed.
乌臼和尚说：“草草打着个汉。”今天碰上了一个汉子，打中了一个明眼人。这是说乌臼打来僧打中了，还是来僧打乌臼打中了呢？无论谁打中谁，都是乌臼和尚自己赞扬自己。我若无眼，岂能打中你这个明眼人么？你若是个懵懂汉，我纵然道眼通明，也是“双失”。幸好你不是懵懂汉，敢于夺棒打我，你也是打中了一个明眼人。	Master Wujiu said, “Carelessly, I have struck a fellow.” Today he had encountered a true fellow and struck a person of clear eyes. Does this mean that Wujiu struck the visiting monk on target, or that the visiting monk struck Wujiu on target? No matter who struck whom on target, Master Wujiu was praising himself. If I had no eyes, how could I strike a person of clear eyes such as you? If you were a muddleheaded fellow, then even if my Dharma eye were perfectly clear, we would both have lost. Fortunately, you are not a muddleheaded fellow. You dared to seize the staff and strike me, and you too struck a person of clear eyes on target.
定州来僧的礼拜却并非“平展”、并非“放过”，这一招最毒，所谓“陷虎之机”者是也。你是个能打中明眼人的大善知识啊，这就有落处了，你露出这么明显的破绽，我正好在这痒处挠一挠：你是善知识，我向你礼拜了。这时乌臼和尚若“据坐”——稳稳地坐着受礼，那就被这僧顶死了。不要忘了现在杓柄在这僧手里。	The Dingzhou monk’s bow, however, was not a straightforward yielding, nor was it “letting it pass.” This move was most poisonous; it was what is called “the device for trapping a tiger.” You are a great spiritual teacher capable of striking a clear-eyed person on target—there is something to seize upon there. You have exposed such an obvious opening, and I can now scratch precisely where it itches: you are a great spiritual teacher, so I bow to you. If Master Wujiu had then “taken his seat”—sitting firmly and receiving the bow—he would have been pinned to death by this monk. Do not forget that the handle of the ladle was now in the monk’s hand.
臼云：“和尚却恁么去也。”僧大笑而出。	Wujiu said, “So the monk goes off in this manner.” The monk burst out laughing and left.
乌臼和尚自有转身之处，却称这僧为“和尚”。在丛林里，和尚这个称呼不是随便谁都能承当的，只有主持道场的大祖师才担当得起。你向我礼拜，想藉机顶死我啊，我能识破你的机锋。现在杓柄还在你手里，你却向我礼拜，就恁么去了么？	Master Wujiu had his own way of turning around, and he addressed this monk as “Venerable.” In Chan monasteries, not just anyone can bear the title “Venerable”; only a great patriarch presiding over a practice center is fit to assume it. You bow to me, intending to use the opportunity to pin me to death, but I can see through the sharpness of your move. Now the handle of the ladle is still in your hand, yet you bow to me—so you are simply going off in this manner?

定州来僧大笑而出，这才是“平展”、才是“放过”。你的机锋我知道，我的机锋你也知道，这多么好笑啊！这个道场是你的，正应该你坐，你当之无愧。现在我把杓柄还给你，我还是出去的好。大笑而出正好圆了这个公案。	The monk from Dingzhou burst out laughing and left. Only this was a straightforward yielding, only this was “letting it pass.” I know the sharpness of your move, and you know the sharpness of mine—how amusing! This practice center is yours, and you should indeed sit here; you are fully worthy of it. Now I return the handle of the ladle to you. It is better that I go out. His laughing departure brought this koan to a perfect conclusion.
臼云：“消得恁么！消得恁么！”	Wujiu said, “Can you bear it? Can you bear it?”
《证道歌》云：“四事供养敢辞劳，万两黄金亦消得”。消得，就是消受得了。若消受得了，“了则业障本来空”；若消受不了，“未了应须还宿债”！大祖师可不是轻易能打的，若“消不得”，打大祖师罪过弥天！现举一则“消不得”的公案：	The Song of Enlightenment says: “How could I dare decline the labor of receiving the four kinds of offerings? Even ten thousand taels of gold I can bear.” To “bear it” means to be able to receive it. If one can bear it, then “once it is realized, karmic obstacles are originally empty”; if one cannot bear it, then “if it is not yet realized, one must repay past debts.” A great patriarch is not someone whom one can strike lightly. If one “cannot bear it,” the offense of striking a great patriarch is boundless. Let us now cite a koan about one who could not bear it:
慈照蕴聪禅师，得法于首山省念，是临济宗的硕德。在他住持襄州的石门道场时，襄州太守为泄私愤，把他抓去鞭打、羞辱了一番。放出后，众僧出寺迎接，在路上相遇。	Chan Master Cizhao Yuncong received Dharma transmission from Shoushan Shennian and was a great master of the Linji school. While he was abbot of the Shimen practice center in Xiangzhou, the prefect of Xiangzhou, seeking to vent a private grudge, had him arrested, whipped, and humiliated. After he was released, the monastics came out of the monastery to welcome him and met him on the road.
首座赶向前，问讯说：“太守无辜屈辱和尚如此……”慈照禅师以手指地，说：“平地起骨堆！”意思是：本来没事，是他故意找茬。谁知随禅师所指之处，平地竟涌起一堆土。	The head-seat monk hurried forward, made an inquiry, and said, “The prefect has wrongfully humiliated the Venerable in this way . . .” Master Cizhao pointed to the ground and said, “A heap of bones rises from level ground!” This meant that there had originally been no trouble; the prefect had deliberately sought one. Yet where the Chan master pointed, a mound of earth actually surged up from the level ground.
太守听到了平地涌土之事，心惊肉跳，但却不知忏悔，竟派人把那堆土铲平。铲平后不久，土又涌出，与未铲	When the prefect heard that earth had surged from level ground, he was terrified. Yet he did not know to repent, and instead sent men to level the

前一样。后来，太守全家都在襄州惨死，这样的报应也不过才是“华报”，死后的“果报”惨不忍言也！	mound. Soon after it was leveled, the earth surged up again, just as it had before. Later, the prefect’s entire family died tragically in Xiangzhou. Such retribution was only the immediate retribution; the karmic result after death was too dreadful to describe.
乌臼和尚称赞定州来僧“消得恁么”，不仅仅是称赞这僧，同时也是自赞：我若不是能看清对方，岂敢轻易地就把杓柄与他。纵观坐道场的大善知识，有几个敢像我这样在虎口里横身让他咬！这则公案就到这里。下面是雪窦禅师为这则公案写的颂：	Chan Master Wujiu praised the visiting monk from Dingzhou, saying that he “could handle it so well.” This was not merely praise for the monk; it was also self-praise: If I were not able to see clearly into the other person, how would I dare so readily hand him the ladle handle? Looking over the great Dharma teachers who preside over practice centers, how many would dare, as I do, to put themselves across a tiger’s jaws and let it bite? This koan ends here. What follows is Chan Master Xuedou’s verse on this koan:
呼即易、遣即难，互换机锋仔细看。	To summon is easy; to dismiss is hard. Examine carefully the encounter in which host and guest exchange positions.
有人善于弄蛇，吹一种叫做“瓢子”的东西，发出特殊的声音，就把蛇呼来了。呼来容易，要把它们遣走，可就难了。必须是行家里手，具有遣蛇的手段，才能把它们遣走。俗话说：“请神容易送神难”。	Some people are skilled at handling snakes. By blowing an instrument called a “piaozi,” which produces a special sound, they can summon the snakes. Summoning them is easy, but sending them away is difficult. Only an expert who possesses the means to dismiss snakes can send them away. As the saying goes, “It is easy to invite spirits, but hard to send them away.”
我这次来温州，在船上遇到一个人，他说他爸爸也是个修道的。我问他：“你爸爸修什么道？”他说：“画一道灵符，请什么神，什么神就到。	When I came to Wenzhou this time, I met someone on the boat. He said that his father also cultivated a path. I asked him, “What path does your father cultivate?” He replied, “He draws a numinous talisman; whichever spirit he summons, that spirit comes.”
”（原来是个外道）有一次请来一个孙悟空，有人从门口经过，不由自主地进来就翻跟头，一直翻，翻个不停。这样不行啊，把孙悟空送走吧，却又送不走。他爸爸吓坏了，从那以后没敢再请。	(It turned out that he was a practitioner of a non-Buddhist path.) Once, he summoned Sun Wukong. Whenever someone passed the doorway, that person would involuntarily enter and begin turning somersaults—again and again, without stopping. This would not do. They wanted to send Sun Wukong away, but could not. His father was terrified and never dared summon him again.

后来，他爸爸的师父说：请来办完事情就要送走，把孙悟空的师父请来，孙悟空就走了。孙悟空的师父是须菩提，画一道须菩提的灵符，一烧就能送走孙悟空。诸位，这些都是精灵鬼妖，假托孙悟空、须菩提之名，却也是“呼即易、遣即难”啊。佛菩萨的名号，它们也敢假冒。不能相信它们。	Later, his father’s teacher said, “Once you have summoned one to perform a task, you must send it away afterward. If you summon Sun Wukong’s teacher, Sun Wukong will leave.” Sun Wukong’s teacher was Subhūti. If one drew a numinous talisman of Subhūti and burned it, Sun Wukong could be sent away. Everyone, these are all spirits, ghosts, and demons, falsely assuming the names of Sun Wukong and Subhūti. Yet this too is a case of “to summon is easy; to dismiss is hard.” They even dare impersonate the names of Buddhas and bodhisattvas. Do not believe them.
“呼即易、遣即难”，是比喻将棒给他容易，想夺回杓柄、把他遣走，可就难了。	“To summon is easy; to dismiss is hard” is a metaphor: it is easy to hand him the staff, but difficult to reclaim the ladle handle and send him away.
“互换机锋仔细看”。互换机锋，就是“宾主互换”的机锋。你看他们俩：一下子乌臼是主、来僧是宾；一下子来僧是主、乌臼是宾。个个都是转辘辘的，如水上葫芦，按着便转。	“Examine carefully the encounter in which host and guest exchange positions.” The encounter in which host and guest exchange positions means just that: one moment Wujiu is the host and the visiting monk is the guest; the next moment the visiting monk is the host and Wujiu is the guest. Each is ever-turning, like a gourd floating on water: press it, and it turns.
“仔细看”，我们要看仔细哟！我们要看一看他们是如何起用的，从这里学习学习，以免以后被问倒。比如，卖油糍的婆子问德山（见第四则“德山挟复问答”）：“金刚经云：过去心不可得、现在心不可得、未来心不可得。	“Examine carefully”: we must look carefully! We must observe how they give rise to functioning and learn from this, lest we be left speechless when questioned later. For example, the old woman who sold fried cakes asked Deshan (see Case Four, “Deshan’s Question-and-Answer While Carrying His Bundle”): “The Diamond Sūtra says that the past mind cannot be obtained, the present mind cannot be obtained, and the future mind cannot be obtained.”
上座欲点哪个心？”该怎么答呀？你们说说看。（有人答道：不知。）不知？不知就不能吃点心！老婆婆已经讲了：“尔若答得，布施油糍作点心；若答不得，别处买去。”若答“不知”，还不如直接到别处去买。	“Which mind does the venerable intend to refresh?” How should he have answered? Tell me. (Someone replied, “I do not know.”) You do not know? Then you cannot have a snack! The old woman had already said, “If you can answer, I shall offer you fried cakes as a snack; if you cannot answer, go elsewhere to buy them.” If he answered, “I do not know,” he might as well have gone elsewhere to buy them directly.

答语应该“函盖相投”，就像盒子和盒盖子，扣上恰好。若驴头不对马嘴，就是“函盖不投”。既然三心均不可得，自当一体同观。当婆子问“欲点哪个心”时，可以轻轻地答她：“你知我也知，不能告诉他人知。	The reply should be one in which “box and lid fit together,” like a box and its lid, which fit perfectly when closed. If donkey-head does not match horse-mouth, that is a case of “box and lid not fitting.” Since the three minds are all unobtainable, they should naturally be contemplated as one. When the old woman asked, “Which mind do you intend to refresh?” he could have answered her lightly, “You know, and I know; it cannot be told for others to know.”
”此后，婆子不能说她不知。她若说不知，即刻给她一句：“将谓将谓！原来原来！”她也不能说知，般若无知故。婆子要布施，德山是受施者。受施者若灵利，布施者始终是宾。	After that, the old woman could not say that she did not know. If she said she did not know, he could immediately give her the remark: “So I thought, so I thought! As it turns out, as it turns out!” Nor could she say that she knew, for prajñā is without knowing. The old woman wished to make an offering, while Deshan was the recipient. If the recipient is quick and perceptive, the giver remains the guest throughout.
证到自性之后，机锋对答只是妙用，就看你是否机灵了。有人问你，你想一想再答就不行。如果心里真是空荡荡的、真的没有东西，答语即口就来，用不着思考。当然，起用也有一个学习、锻炼的过程。我们面前的这个“互换机锋”的公案，诸位要“仔细看”了。	After realizing one’s true nature, the sharp exchanges of Chan dialogue are merely wondrous functioning; it depends on whether you are quick-witted. If someone asks you something and you have to think before answering, that will not do. If the mind is truly empty and there is really nothing in it, the reply comes straight from the mouth, without the need for thought. Of course, giving rise to functioning also requires a process of learning and training. Everyone should “examine carefully” this koan before us concerning “the encounter in which host and guest exchange positions.”
劫石固来犹可坏，沧溟深处立须干。	Though the kalpa-stone be firm, it can still be worn away; if one stood in the depths of the vast ocean, it would have to run dry.
什么叫“劫石”啊？劫，是佛教里的时间单位。一劫是多长时间？可以用这块“劫石”来计算。劫石是一块异常坚固的石头，厚度一由旬（一由旬等于四十里），长和宽都是八万四千由旬，这比我们的地球大多了。	What is a “kalpa-stone”? A kalpa is a unit of time in Buddhism. How long is a kalpa? It may be calculated by means of this “kalpa-stone.” A kalpa-stone is an exceptionally solid rock, one yojana thick—a yojana being forty li—and eighty-four thousand yojanas in both length and width. It is far larger than our earth.

每隔五百年，有天人下来，用他们的衣袖在劫石上拂一下，直到把这块坚固的大石拂尽——磨得没有了。天人的衣服很轻柔，重量只有六铢。二十四铢等于一两，四件天衣才有一两重。用这么轻柔的衣袖，五百年才拂一次，将一块比地球大得多的劫石磨光，所需时间之长还能想像得出么？这么长的时间就是一劫，谓之“轻衣拂石劫”。	Every five hundred years, a celestial being descends and brushes the kalpa-stone once with a sleeve, continuing until the great solid rock has been entirely worn away. The garments of celestial beings are exceedingly soft and weigh only six zhu. Twenty-four zhu equal one liang, so four celestial garments weigh only one liang. With such a soft sleeve, brushing it only once every five hundred years, this kalpa-stone—far larger than the earth—would eventually be ground away. Can one imagine how long that would take? Such a length of time is one kalpa, called the “kalpa of a light robe brushing a stone.”
“劫石固来犹可坏”，劫石虽然坚固，还是可以被轻柔的六铢天衣磨光，还是会坏掉。但乌臼和尚与定州来僧“宾主互换”的机锋，你却无论如何无法摧坏，千古万古也不能穷尽。	“Though the kalpa-stone be firm, it can still be worn away”: although the kalpa-stone is solid, it can still be polished away by the soft celestial robe weighing six zhu; it will still perish. But the sharp encounter in which Chan Master Wujiu and the visiting monk from Dingzhou exchange the roles of host and guest cannot possibly be destroyed. It cannot be exhausted through a thousand ages or ten thousand ages.
机就是佛性，锋就是妙用，这是佛性的大机大用，怎么会损坏呢？“沧溟深处立须干”。沧溟，就是茫茫的大海。洪波浩渺，白浪滔天，沧沧茫茫，渺渺溟溟，无边无际，辽阔弥远。寻常人到了这里，就要被淹没掉。	The “pivot” is Buddha-nature, and the “edge” is wondrous functioning. This is the great pivot and great functioning of Buddha-nature; how could it be damaged? “If one stood in the depths of the vast ocean, it would have to run dry.” The vast ocean is the boundless sea: its great waves surge mightily, its white breakers tower to the sky; vast and dim, boundless and immeasurable, it stretches without limit into the distance. An ordinary person who arrived there would be drowned.
但是乌臼和尚与定州来僧，如果到这大海里站立，海水也须干涸。这是用劫石和大海作比喻，赞叹两人“宾主互换”的机锋。这一句明显是“褒”，下面一句看来是“贬”，但骨子里更是进一步赞叹：乌臼老和定州僧真是一代精英、杰出的高僧。	But if Chan Master Wujiu and the visiting monk from Dingzhou were to stand in that great ocean, even its waters would have to dry up. The kalpa-stone and the ocean are used as metaphors to praise the sharp encounter in which the two exchange host and guest. This line is plainly praise. The next line appears to be criticism, but at its core it offers still further praise: old Wujiu and the monk from Dingzhou truly were outstanding figures of their age, eminent monastics of exceptional distinction.

乌臼老，乌臼老，几何般？与他杓柄太无端！	Old Wujiu, old Wujiu—what sort of man are you? How utterly uncalled-for to hand him the ladle handle!
乌臼老、乌臼老啊！你这是从何说起呢？你有多大的本领啊？你怎么敢把杓柄给与他人呢！你这样做太轻率、太不对、太无端了。这根柱杖子，三世诸佛也用，历代祖师也用。用它来打掉学人的执着、粘滞，使学人荐取自家本来面目。你怎么能把这个轻易给人呢！幸亏定州来僧晓得“平展”，只轻轻地打了你三下。	Old Wujiu, old Wujiu! What are you saying here? How great are your abilities? How dare you give the ladle handle to another person? What you did was far too careless, far too wrong, far too uncalled-for! This walking staff was used by the Buddhas of the three times and by the patriarchs of every generation. It is used to strike away students' attachments and clinging, enabling them to recognize their own Original Face. How could you hand this over to someone so lightly? Fortunately, the visiting monk from Dingzhou understood how to lay things level and struck you only three times, lightly.
纵或遇到一个鲁莽的汉子，虚空里揣骨、平地上起雷，把柱杖子交到他手，他跟你胡搅蛮缠，乌臼老也能轻易地转危为安、化险为夷，以作家自有出身之路故。	Even if he had encountered a rash fellow, one who feels for bones in empty space and raises thunder on level ground, and handed the walking staff to him, should that fellow have entangled him in wild and unreasonable dispute, old Wujiu could still easily turn danger into safety and avert peril, because a genuine master has his own way of making an exit.
一般说来，当然不能轻易把柱杖子交付他人。然而，我们做事情要看对象，要看看对方是什么样的人。是法器，就交付；不是法器，就不交付。乌臼和尚道眼通明，看准了对方，大胆地把杓柄与他，才演出了这场千古绝唱。	Generally speaking, of course, one should not lightly hand a walking staff over to another person. Yet in doing things, we must consider the person involved; we must see what kind of person the other is. If one is a vessel of the Dharma, entrust it; if not, do not entrust it. Chan Master Wujiu's Dharma eye was clear and penetrating. Having accurately recognized the other person, he boldly handed him the ladle handle, and thus this timeless masterpiece was performed.
如果当交付而不交付，缩手缩脚，这公案的后半段就没有了。“呼即易、遣即难，互换机锋仔细看。”雪窦禅师不就是从这里看出精彩来的吗？“劫石固来犹可坏，沧溟深处立须干”！	If one should entrust it but does not, drawing back timidly, then the latter half of this koan would not exist. “To summon is easy; to dismiss is hard. Examine carefully the encounter in which host and guest exchange positions.” Is this not precisely where Chan Master Xuedou discerned its brilliance? “Though the kalpa-stone be firm, it can still be worn away; if one stood in the depths of the vast ocean, it would have to run dry!”

第七十六则　丹霞问僧具眼

Case Seventy-Six: Danxia Asks a Monk About Having the Eye

邓州丹霞天然禅师，是唐代著名的大禅德。他出生于哪年、俗家姓什么，灯录中缺乏记载，所以圆悟勤祖师说他“不知何许人”。丹霞禅师年轻时是学儒的，饱读五经四书，通达孔孟之道。	Chan Master Danxia Tianran of Dengzhou was a renowned great Chan master of the Tang dynasty. The lamp records contain no account of the year of his birth or his lay surname; thus Patriarch Yuanwu Keqin said that he was “of unknown origin.” In his youth, Master Danxia studied Confucianism, was well read in the Five Classics and Four Books, and thoroughly understood the teachings of Confucius and Mencius.
有一天，他要去京城长安参加科举考试，在路途中的旅店里做了一个梦，梦见房间里充满白光。他找了一个“占者”（也就是算命先生）给他解这“白光满室”之梦预兆着什么吉凶祸福。占者告诉他，这是“解空之祥”。	One day, as he was traveling to Chang’an, the capital, to sit for the civil-service examinations, he had a dream at an inn along the way. He dreamed that the room was filled with white light. He sought out a diviner—that is, a fortune-teller—to interpret the auspicious or inauspicious portent of this dream of “white light filling the room.” The diviner told him that it was “an auspicious sign of understanding emptiness.”
祥，就是吉祥。这个梦是好梦，是吉兆。什么吉兆啊？“解空”的吉兆。解空，就是能够悟解、能够透彻佛门的大乘空义。这无异告诉他，如果他修学佛法，一定能得大成就。	Xiang means auspicious. This was a good dream, an auspicious omen. What auspicious omen was it? An auspicious omen of “understanding emptiness.” Understanding emptiness means being able to awaken to and thoroughly comprehend the Mahāyāna teaching of emptiness in Buddhism. This was tantamount to telling him that, if he studied and practiced the Buddhadharma, he would certainly attain great accomplishment.
他听了之后，正好遇到一个“禅者”（也就是佛教的禅宗学人）。禅者问他：“仁者何往？”您这是要到什么地方去呀？他答：“选官去。”去参加科举考试，考中了就可以应选补缺而做官。	After hearing this, he happened to meet a “Chan practitioner”—that is, a student of the Chan school of Buddhism. The Chan practitioner asked him, “Where are you going, sir?” In other words, where were you headed? He replied, “To be selected for office.” He was going to take the civil-service examinations; if he passed, he could be selected to fill a vacancy and become an official.

禅者说：“选官何如选佛！”做官怎么能比得上做佛呢？做官只是一时的功名显赫，只是过眼云烟，不能长存于世。修道成佛则能够亘今古而常存、历沧桑而不变。	The Chan practitioner said, “How can being selected for office compare with being selected as a Buddha!” How could becoming an official compare with becoming a Buddha? Official rank and fame are but momentary splendor, passing clouds and smoke that cannot endure in the world. Cultivating the Way and becoming a Buddha, however, can endure throughout past and present, unchanged through all the vicissitudes of time.
做官必须是为了治理好国家、为了百姓的安宁幸福、为了国富民强竭尽才智，才算得上是个好官。虽然如此，也不能利益多少人，不能够给大家带来多大的利益。这与修道成佛对众生的利益，是远不能相比的。	To be a good official, one must exhaust one’s talents and wisdom for the good governance of the country, for the people’s peace, security, and happiness, and for national prosperity and strength. Even so, one can benefit only so many people and bring them only limited benefit. This is far beyond comparison with the benefit to sentient beings that comes from cultivating the Way and becoming a Buddha.
一旦修行成佛，就能救度无量无边的众生，并且“皆令入无余涅　而灭度之”。让他们都能彻底解脱、永离生死苦海。所以“选官何如选佛”呢？做官需要“选”，学佛也需要“选”，都需要挑选、选择，优中选优。	Once one cultivates and becomes a Buddha, one can liberate immeasurable, boundless sentient beings and “cause them all to enter nirvāṇa without remainder and thereby be liberated.” One enables them all to attain complete liberation and forever leave the bitter ocean of birth and death. Thus, how can being selected for office compare with being selected as a Buddha? Becoming an official requires “selection,” and studying Buddhism also requires “selection”: both involve choosing the best from among the best.
佛教的修行道场就是选佛场，“十方同聚会，个个学无为。此是选佛场，心空及第归。”看谁用功精进不懈，看谁能修得心空无住，谁就能应选而做佛，谁就能开悟成道，这是要选一选的。	A Buddhist practice center is a place for selecting Buddhas: “Those from the ten directions gather together; each studies non-contrivance. This is a place for selecting Buddhas; when the mind is empty, one returns having passed the examination.” It is a matter of seeing who applies themselves diligently and without cease, and who can cultivate until the mind is empty and abides nowhere. Such a person may be selected to become a Buddha, awaken, and realize the Way. There must indeed be a selection.
所以，大家修法须勇猛精进，不可懈怠。假如求得了修行方法，就那么游游泛泛、懒懒散散的，今天修修、明天停停，这样怎么能成道呢？道场是选佛场，你不用	Therefore, everyone practicing the Dharma must advance with courageous vigor and must not be lax. Suppose one has obtained a method of

功，就要落选。要努力上进，真正证到心空无住，才堪中选。	practice but then drifts along idly and lazily, practicing today and stopping tomorrow. How could one realize the Way in this manner? The practice center is a place for selecting Buddhas. If you do not apply yourself, you will not be selected. You must strive diligently and truly realize that the mind is empty and abides nowhere before you are worthy of selection.
丹霞在旅店里忽梦白光满室，听了占者“解空之祥”的解释，又受了禅者“选官何如选佛”之激励，非常感动，当下便决定抛弃仕途，学佛修道。	At the inn, Danxia suddenly dreamed of white light filling the room. Having heard the diviner’s explanation of “an auspicious sign of understanding emptiness,” and then received the Chan practitioner’s encouragement that “being selected for office cannot compare with being selected as a Buddha,” he was deeply moved. Thereupon, he resolved to abandon an official career and study Buddhism and cultivate the Way.
他问禅者：“选佛当往何所？”要学佛修道应当往什么地方去啊？禅者说：“今江西马大师出世，是选佛之场，仁者可往。”现今马祖大师出世，在江西说法度众。	He asked the Chan practitioner, “Where should one go to be selected as a Buddha?” That is, where should one go to study Buddhism and cultivate the Way? The Chan practitioner replied, “At present, Master Ma is teaching in Jiangxi. There is a place for selecting Buddhas; you may go there.” Master Mazu was then teaching the Dharma in Jiangxi and liberating sentient beings.
马大师是当今的大禅德，他的道场就是选佛场，你可以到他那里去。丹霞毫不犹豫，便直奔江西，赶往马大师的道场。他见到马大师，却不说话，而是用两手托着幞头脚，让马大师看。	Master Ma was a great Chan master of that time. His practice center was a place for selecting Buddhas, and Danxia could go there. Without the slightest hesitation, Danxia went straight to Jiangxi and hurried to Master Ma’s practice center. When he met Master Ma, he said nothing; instead, he held up the ends of his headcloth with both hands for Master Ma to see.
幞头是古代男子用的一种头巾，幞头脚就是幞头包在头上的折角处。一般人初来乍到，总要先介绍自己是谁，从什么地方来，来干什么。	A headcloth was a kind of head covering worn by men in ancient times. Its ends were the folded corners where it was wrapped around the head. Ordinarily, when someone first arrived, they would introduce themselves—who they were, where they had come from, and why they had come.
丹霞就不这样，才见马大师，就以两手托幞头脚，已显露出“以无言显有言”凌厉直捷的禅风。纵观丹霞的学道因缘，那“白光满室”之梦、那占者、禅者之遇，固然可以说是佛菩萨点化他。而他一点就醒、一拨便转，	Danxia did not do this. As soon as he saw Master Ma, he held up the ends of his headcloth with both hands, already revealing a sharp and direct Chan style of “revealing speech through silence.” Looking

毅然抛弃仕途，那干净俐落、毫不拖泥带水的风格，岂不是再来人的作略么！	over the causes and conditions of Danxia's pursuit of the Way—the dream of "white light filling the room," his encounter with the diviner and the Chan practitioner—one may certainly say that Buddhas and bodhisattvas had guided him. Yet at a single prompting he awakened, and at a single nudge he turned around, resolutely abandoning an official career. Was not that clean-cut, decisive manner, without the least hesitation or entanglement, the bearing of one who had returned again?
马大师仔细地打量着这个两手托幞头脚的年轻人，看出他与石头禅师对机，便对他说："吾非汝师。南岳石头处去。"六祖以后，禅宗分灯，辗转相传，是从青原行思、南岳怀让这两支传承延续下来的。	Master Ma carefully looked over this young man holding up the ends of his headcloth with both hands. Seeing that he was suited to Chan Master Shitou, he said to him, "I am not your teacher. Go to Shitou of Nanyue." After the Sixth Patriarch, the lamps of the Chan school were divided and transmitted in succession through the two lineages of Qingyuan Xingsi and Nanyue Huairang.
行思禅师、怀让禅师都是六祖的弟子。石头希迁禅师嗣法青原行思，马祖道一禅师嗣法南岳怀让。石头禅师机锋峻拔，往往使人摸不着边际，而马大师的禅风则比较平缓。	Chan Masters Xingsi and Huairang were both disciples of the Sixth Patriarch. Chan Master Shitou Xiqian inherited the Dharma from Qingyuan Xingsi, while Chan Master Mazu Daoyi inherited the Dharma from Nanyue Huairang. Master Shitou's Chan responses were lofty and incisive, often leaving people unable to grasp their meaning, whereas Master Ma's Chan style was comparatively gentle and even.
悟道各有各的机缘，适合峻拔的便以峻拔的手段接引，适合平缓的便以平缓的手段接引。丹霞与石头对机，而大名鼎鼎的庞蕴居士却与马大师对机。	Each person's awakening has its own causes and conditions. Those suited to lofty and incisive methods are guided by lofty and incisive methods; those suited to gentler methods are guided by gentler methods. Danxia was suited to Shitou, whereas the celebrated layman Pang Yun was suited to Master Ma.
庞居士一开始是跟石头学禅，他问石头禅师："不与万法为侣者是甚么人？"一切事物都是法，一切事物都有相。不与这些有相的东西为伴侣，即是超越万法。这是什么人的境界呢？这一问相当高深，够绝对的。	Layman Pang initially studied Chan with Shitou. He asked Chan Master Shitou, "Who is the one who does not take the myriad dharmas as companions?" All things are dharmas, and all things have appearances. Not taking such things with appearances as one's companions is to transcend the myriad dharmas. What kind of state is this? It was quite a profound question, utterly absolute.

石头禅师听到他这么问，就用手捂住他的嘴。这说不出话的是谁？！有语言就有思惟，落入语言、落入思惟就不是了。庞居士经石头禅师一捂，豁然有省，但还不彻。	On hearing this question, Chan Master Shitou covered Pang's mouth with his hand. Who is it that cannot speak? Where there is language, there is thought; once one falls into language or thought, it is no longer it. When Chan Master Shitou covered his mouth, Layman Pang suddenly had an awakening, but it was not yet complete.
后来，庞居士又去参问马大师，还是那个问题（若彻就不须再问了）“不与万法为侣者是甚么人？”马大师说：“待汝一口吸尽西江水，即向汝道。”西江是江西省的一条大河。等你一口能把西江水吸干的时候，我才告诉你。	Later, Layman Pang went to consult Master Ma and asked the same question—if his realization had been complete, he would not have needed to ask again—“Who is the one who does not take the myriad dharmas as companions?” Master Ma said, “When you can drink up the waters of the West River in a single gulp, I will tell you.” The West River is a major river in Jiangxi Province. When you can drink all its water dry in one gulp, only then will I tell you.
你若不能一口吸尽西江水，我就不告诉你。这是不落语言的啊，一说出来，就不是了。庞居士言下大悟，立时了彻，顿领玄旨。悟后再起妙用，那就不只是一口吸尽西江水了，“沧溟深处立须干”啊！	If you cannot drink up the waters of the West River in a single gulp, I will not tell you. This does not fall into language: once it is spoken, it is no longer it. Layman Pang attained great awakening at these words; he immediately realized it completely and suddenly grasped the profound purport. Once awakened, he further gave rise to wondrous function. Then it was no longer merely a matter of drinking up the West River in one gulp: “The depths of the vast ocean would be dry in an instant!”
神迹卓著的五台隐峰禅师，俗姓邓，灯录上称他邓隐峰，是马祖的弟子。他早年跟马祖学禅的时候，也想去参问石头。马祖告诉他：“石头路滑！”石头禅师机锋峻拔，你未必能摸得着边际，会滑倒你的。	Chan Master Wutai Yinfeng, renowned for his remarkable spiritual powers, had the lay surname Deng. The lamp records call him Deng Yinfeng, and he was a disciple of Mazu. In his early years, while studying Chan with Mazu, he also wished to go and consult Shitou. Mazu told him, “The road to Shitou is slippery!” Chan Master Shitou's responses were lofty and incisive; you might not be able to grasp their meaning and could slip and fall.
邓隐峰说：“竿木随身，逢场作戏。”他还满不在乎。来到石头那里，他绕着石头的禅座转了一圈，顿了顿手里的锡杖，问石头：“是何宗旨？”石头说：“苍天！苍天！”邓隐峰摸不着头脑，跑回来问马祖。	Deng Yinfeng said, “With pole and pack at my side, I make a performance wherever I go.” He was quite unconcerned. Arriving at Shitou's place, he circled Shitou's Chan seat once, struck the staff in his hand on the ground, and asked Shitou, “What is the essential purport?” Shitou replied, “Vast sky! Vast

	sky!" Deng Yinfeng could make neither head nor tail of it, so he ran back to ask Mazu.
马祖说："汝更去问，待他有答，汝便嘘两声。"邓隐峰又跑到石头那里，跟前次一样，转一圈，顿顿锡杖"是何宗旨？"石头禅师这次不答苍天，抢先向他嘘了两声。邓隐峰不能再嘘了，又跑回来问马祖。	Mazu said, "Go ask him again. When he gives an answer, then make two hissing sounds." Deng Yinfeng ran again to Shitou. Just as before, he circled once, struck his staff on the ground, and asked, "What is the essential purport?" This time Chan Master Shitou did not reply, "Vast sky!" Instead, he forestalled him by making two hissing sounds. Deng Yinfeng could no longer hiss in return, and again ran back to ask Mazu.
马祖说："向汝道，石头路滑！"我早就告诉过你，石头路滑，他比你先下手，他的机锋急得很，你未必能对机。邓隐峰与石头不对机，而丹霞却正好与石头对机。所以马祖不赞同邓隐峰参问石头，却指示丹霞到石头禅师那里去。马大师堪称善观机缘啊！	Mazu said, "I told you that the road to Shitou is slippery!" I had already told you that the road to Shitou was slippery. He acted before you; his Chan response is exceedingly swift, and you might not be suited to him. Deng Yinfeng was not suited to Shitou, whereas Danxia was precisely suited to him. Thus Mazu did not approve of Deng Yinfeng's consulting Shitou, but directed Danxia to go to Chan Master Shitou. Master Ma was indeed skilled at discerning people's causes and conditions.
丹霞到了石头禅师那里，还是以两手托幞头脚。石头禅师说："着槽厂去。"当年六祖初见五祖，五祖也是说"着槽厂去"，于是六祖便到后院破柴踏碓。丹霞听石头禅师这么讲，便行礼致谢，从此随大众过起了农禅生活。	When Danxia arrived at Chan Master Shitou's place, he again held up the ends of his headcloth with both hands. Chan Master Shitou said, "Go to the rice-pounding shed." When the Sixth Patriarch first met the Fifth Patriarch, the Fifth Patriarch likewise said, "Go to the rice-pounding shed," and the Sixth Patriarch then went to the rear courtyard to split firewood and pound rice. On hearing Shitou's words, Danxia bowed in thanks and thereafter lived the life of farming and Chan practice together with the community.
就这样住了三年，丹霞悟道了。有一天，石头禅师对大家说："来日铲佛殿前草。"第二天，大众都找出锹、锄等工具，准备铲草。只有丹霞禅师与众不同，他端来一盆水，洗净了头，来到石头禅师面前跪下了。	He lived there in this way for three years, and Danxia realized the Way. One day, Chan Master Shitou told everyone, "Tomorrow we shall clear the grass in front of the Buddha hall." The next day, the community all took out spades, hoes, and other tools, preparing to clear the grass. Only Chan Master Danxia acted differently: he brought a basin of water, washed his head clean, and came before Chan Master Shitou and knelt down.
原来"铲殿前草"是指剃去头发啊，要给他们剃度。丹霞识得石头禅师的机锋。石头禅师见他这样，笑逐颜	It turned out that "clearing the grass in front of the hall" meant shaving off their hair: Shitou was going

开，便给他剃发，度他为僧。随后又为他说戒，丹霞“掩耳而出”，他捂着耳朵不听，出门跑了。	to ordain them. Danxia recognized Chan Master Shitou’s Chan response. When Shitou saw him act in this way, his face broke into a smile. He shaved Danxia’s head and ordained him as a monastic. He then began to expound the precepts to him, but Danxia “covered his ears and went out”: he covered his ears rather than listen, and ran out the door.
这是什么意思啊？丹霞机锋峻峭，壁立千仞，当初以两手托幞头脚已显端倪。此时若说“我无贪嗔痴，何用戒定慧！”那便成了说教，不是禅机了。丹霞禅师掩耳而出，正是禅师的作略，省却多少言语，正是无言胜有言。	What did this mean? Danxia’s Chan response was steep and sharp, like a sheer cliff rising a thousand fathoms; the first signs had already appeared when he held up the ends of his headcloth with both hands. If he had then said, “I have no greed, anger, or ignorance, so why should I need precepts, samādhi, and wisdom?” it would have become mere preaching rather than Chan activity. Chan Master Danxia covered his ears and went out—this was precisely a Chan master’s manner of action. It spared how many words; this was truly silence surpassing speech.
诸位，我们各人问问自己：还有贪嗔痴在吗？若说有，性本不垢不净，何来贪嗔痴？若说无，佛又为何教修戒定慧呢？请在这里下一语。（良久），若忽有人喝一声、掩耳而出，吾则哈哈一笑、下座。	Everyone, ask yourselves: Do greed, anger, and ignorance still remain? If you say they do, intrinsic nature is neither defiled nor pure; where could greed, anger, and ignorance come from? If you say they do not, why did the Buddha teach the cultivation of precepts, samādhi, and wisdom? Please offer a word here. (After a long pause.) If someone were suddenly to give a shout, cover their ears, and walk out, I would laugh heartily and leave the seat.
丹霞这一跑，又跑到江西马大师那里。他也不先去参拜马祖，就跑到僧堂里。僧堂供有圣僧——罗汉僧的塑像，丹霞骑在圣僧像的脖子上，坐在那里。	After Danxia ran off, he again went to Master Ma in Jiangxi. Without first paying respects to Mazu, he went straight to the monks’ hall. The hall contained an image of the holy monk—an arhat monk—and Danxia sat there astride the neck of the image of the holy monk.
众僧都大吃一惊，这人怎么这样不知礼节、怎么敢在圣僧头上坐啊？便急急忙忙地去向马祖报告。马祖过来一看，说：“我子天然。”这是我的孩子，是禅宗的子孙，佛性天真、自然合道。	All the monks were greatly startled. “How can this man be so lacking in decorum? How dare he sit on the head of a holy monk?” They hurriedly went to report it to Mazu. When Mazu came and saw him, he said, “My son, Tianran.” This is my child, a descendant of the Chan school; his Buddha-nature is innocent and natural, and accords with the Way.

丹霞连忙跳下来向马大师礼拜，说：“谢师赐法号。”谢谢师父赐给我名字，“天然”就是我的法名，于是他就叫“天然”了。丹霞天然禅师的名字就是这么来的。	Danxia hurriedly jumped down and bowed to Chan Master Mazu, saying, “Thank you, Master, for bestowing a Dharma name upon me.” Thanking his master for giving him the name Tianran, he took “Tianran” as his Dharma name. Thus he came to be called Tianran. This is how Chan Master Danxia Tianran received his name.
以上我们介绍了本公案之主——丹霞天然禅师，下面讲解这则公案：	We have now introduced the principal figure in this koan—Chan Master Danxia Tianran. Let us now explain the koan itself:
丹霞问僧：“甚处来？”僧云：“山下来。”	Danxia asked a monk, “Where have you come from?” The monk said, “From down the mountain.”
有一位僧人来参丹霞，丹霞禅师问他：“你从什么地方来？”乍一听，这问话稀松平常，是从温州来，还是从凉州来，从什么地方来啊？其实，禅宗祖师接引学人，句句不离佛性根本义，这是问他生从何来、死往何去，问的是这个来处。	A monk came to consult Danxia. Chan Master Danxia asked him, “Where have you come from?” At first hearing, this question seems quite ordinary: Did he come from Wenzhou or Liangzhou? Where had he come from? Yet when Chan patriarchs guide students, not a single word departs from the fundamental meaning of Buddha-nature. He was asking: From where does one come in birth, and to where does one go in death? That was the source from which he was asking about.
这僧的回答也颇似个明眼人，他不说来的地名，是沙马界、还是五马河。而回答：“从山下来。”这答语还像回事，好像是个“作家”，好像是要“验主”，检验一下主家是否道眼通明。若主家道眼不明，还真是难以抵对。	The monk’s reply also rather resembled that of one with clear eyes. He did not name the place from which he had come—whether it was the realm of Shama or the Five-Horse River—but replied, “From down the mountain.” This answer had some substance to it. He seemed to be an accomplished practitioner, as though he meant to test the host and see whether the host’s Dharma eye was clear and penetrating. If the host’s Dharma eye were unclear, it would indeed be difficult to respond.
然而，丹霞是极其透彻的大祖师，自有出众的手段，不会被他问倒。丹霞一听，你不通来处，好像是个“作家”。我再考考你，看你是不是真的明眼人。丹霞要再辨一辨来僧的真假。	Yet Danxia was an exceptionally thoroughgoing great patriarch. He naturally had extraordinary means and would not be stumped by this question. On hearing that the monk did not reveal the place from which he had come, Danxia thought: He seems to be an accomplished practitioner. I shall test him further to see whether he truly has clear eyes. Danxia intended to distinguish whether the visiting monk was genuine or not.

霞云：“吃饭了也未？”僧云：“吃饭了。”	Danxia said, “Have you eaten?” The monk said, “I have eaten.”
丹霞问来僧：“吃过饭了没有？”来僧说：“吃过饭了。”坏了！麒麟皮下露出了马脚，这僧原来是个懵懂汉。但是，也不能说定，有的人就敢于故意卖个破绽，敢于横身虎口让对方咬。对方若咬不住，就不是明眼人。	Danxia asked the visiting monk, “Have you eaten?” The monk replied, “I have eaten.” Oh no! Beneath the qilin hide, a horse’s hoof has been exposed: this monk was originally a muddleheaded fellow. Yet one cannot say so with certainty. Some deliberately expose a flaw and dare to offer themselves to the tiger’s jaws for the other person to bite. If the other person cannot seize it, then he does not have clear eyes.
雪峰禅师就善用这种手段。雪峰座下有一僧，去参问灵云禅师，问灵云：“佛未出世时如何？”灵云举起拂子。又问：“出世后如何？”灵云还是举起拂子。	Chan Master Xuefeng was skilled in using this kind of method. A monk under Xuefeng went to consult Chan Master Lingyun and asked him, “What is it like before the Buddha appears in the world?” Lingyun raised his whisk. He then asked, “What is it like after the Buddha appears in the world?” Lingyun again raised his whisk.
佛为一大事因缘出现于世，为使众生开、示、悟、入佛的知见，也就是为了使大家明心见性，明悟自心本具的真如佛性。“佛未出世”是指尚未明心见性，“佛出世后”是指明心见性之后。	The Buddha appears in the world for the one great cause and condition: to enable sentient beings to open, reveal, awaken to, and enter the Buddha’s knowledge and vision—that is, to enable everyone to realize the mind and see their true nature, awakening to the suchness Buddha-nature inherently present in their own minds. “Before the Buddha appears in the world” refers to not yet realizing the mind and seeing one’s true nature; “after the Buddha appears in the world” refers to after realizing the mind and seeing one’s true nature.
灵云答这两问都举起拂子，干净剿绝，以示“悟”与“不悟”不二，烘托出天真佛性在悟不增、在迷不减。扫掉了明心见性、开悟、成道等等概念上的粘着，一法不立、一丝不挂。只有如此透彻，才算得上真正明心见性。	Lingyun raised his whisk in response to both questions, cutting things off cleanly and completely, thereby showing that awakening and non-awakening are nondual. This brings out the fact that innocent Buddha-nature neither increases in awakening nor diminishes in delusion. He swept away attachment to concepts such as realizing the mind and seeing one’s true nature, awakening, and realizing the Way: not establishing a single dharma, utterly bare. Only such thoroughness can be called truly realizing the mind and seeing one’s true nature.

这僧却不能当下契入，无疑是粘滞在开悟、成道等概念里，不能透脱。他又跑回来了，又回到雪峰这里。雪峰说：“返太速乎？”你回来得也太快了！这到底是为了什么呀？这僧说：“某甲到彼，问佛法不契，乃回。	But this monk could not enter into it directly. Undoubtedly, he was stuck on concepts such as awakening and realizing the Way and could not break free. He ran back, returning to Xuefeng. Xuefeng said, “Have you returned so soon?” You have come back far too quickly! What is this all about? The monk said that when he went there, he asked about the Buddhadharma but did not attain accord with it, and so he returned.
”雪峰问他：“汝问什么事？”这僧便将灵云怎么怎么举拂子的事说了一遍。雪峰明白了这僧的落处，对他说：“汝问，我为汝道。”僧便问：“佛未出世时如何？”雪峰举起拂子。僧又问：“出世后如何？”雪峰放下拂子。	Xuefeng asked him, “What did you ask about?” The monk then recounted how Lingyun had raised the whisk in response to his questions. Xuefeng understood where the monk was stuck and said to him, “Ask me, and I will tell you.” The monk then asked, “What is it like before the Buddha appears in the world?” Xuefeng raised his whisk. The monk again asked, “What is it like after the Buddha appears in the world?” Xuefeng put down his whisk.
有人说，雪峰答得好，举起拂子表示执着事物不放，放下拂子表示一切都能放下。这理论听来也不错，却和这僧犯的是同一种毛病。什么叫“放下”？没有东西可放，才是真正的放下，才算透脱。	Some say that Xuefeng answered well: raising the whisk signifies clinging to things and refusing to let them go, while putting down the whisk signifies being able to let everything go. This theory sounds plausible, but it is the same error committed by the monk. What is meant by “letting go”? When there is nothing to let go of, that is genuine letting go; only then has one truly broken free.
还有东西可放，分明没有透脱，不算真正放下！雪峰一举一放，正挠到这僧的痒处，这僧若能当下悟去，若能像玄沙那样说一句“老和尚脚跟未点地在”，便可潇洒自在去也！	If there is still something that can be let go of, one plainly has not broken free and cannot be said to have truly let go. Xuefeng’s raising and lowering of the whisk struck precisely at this monk’s sore spot. Had the monk been able to awaken on the spot, and say as Xuansha did, “The old master’s heels have not yet touched the ground,” he could have gone freely and at ease.
雪峰曾示众云：“世界阔一尺，古镜阔一尺；世界阔一丈，古镜阔一丈。”玄沙指着火炉问雪峰：“火炉阔多少？”雪峰答：“如古镜阔。”玄沙说：“老和尚脚跟未点地在！”	Xuefeng once instructed the assembly: “If the world is one foot wide, the ancient mirror is one foot wide; if the world is one zhang wide, the ancient mirror is one zhang wide.” Pointing to the brazier, Xuansha asked Xuefeng, “How wide is the brazier?” Xuefeng answered, “As wide as the ancient mirror.” Xuansha said, “The old master’s heels have not yet touched the ground!”

“世界阔一尺，古镜阔一尺；世界阔一丈，古镜阔一丈。”雪峰是用古镜比喻天真佛性。佛性与世界本来不二。	“If the world is one foot wide, the ancient mirror is one foot wide; if the world is one zhang wide, the ancient mirror is one zhang wide.” Xuefeng used the ancient mirror as a metaphor for innocent Buddha-nature. Buddha-nature and the world are originally nondual.
《心经》在讲了“色不异空、空不异色”之后，恐学人将色、空看作“不异（相同）”的二物，紧接着说“色即是空、空即是色”，直指不二。这里的世界、古镜也是此义，世界就是古镜、古镜就是世界。	After the Heart Sūtra says, “Form is not different from emptiness; emptiness is not different from form,” it fears that students may regard form and emptiness as two things that are “not different,” or identical. It therefore immediately says, “Form is emptiness; emptiness is form,” directly pointing to nonduality. The world and the ancient mirror here have the same meaning: the world is the ancient mirror, and the ancient mirror is the world.
玄沙问“火炉阔多少”是“验主问”，看你是不是会落在古镜边，或者落在世界边。一落两边，便非不二。雪峰不惧落古镜边，迳答“如古镜阔”。雪峰是一千五百人的大善知识。	Xuansha’s question, “How wide is the brazier?” was a question meant to test the host: to see whether he would fall on the side of the ancient mirror or on the side of the world. To fall on either side is not nonduality. Xuefeng was not afraid of falling on the side of the ancient mirror and directly answered, “As wide as the ancient mirror.” Xuefeng was a great spiritual teacher with fifteen hundred disciples.
禅宗一花开五叶，共分五宗，他座下就出了云门、法眼两宗。他岂不知落在古镜边么？雪峰自有深意。雪峰的弘法手段与其师兄岩头不同。岩头善用恶辣钳锤，天下人摸索不着，谁也咬他不住，其师德山也不奈他何。	When the single flower of the Chan school blossomed into five petals, it divided into five schools; from among his disciples emerged the Yunmen and Fayan schools. Could he possibly have failed to know that he was falling on the side of the ancient mirror? Xuefeng had his own deeper intention. His methods of propagating the Dharma differed from those of his Dharma brother Yantou. Yantou excelled in using fierce tongs and hammers; no one in the world could fathom him or get their teeth into him. Even his master Deshan could do nothing with him.
雪峰却是不惧浑身落草，敢于横身让学人咬嚼。敢咬者、能咬住者，方堪传授。所以岩头说：“雪峰虽与我同条生，不与我同条死”。意思是：虽然同在德山门下打开本来（同条生。言体），起用的手段却不同（不同条死。	Xuefeng, however, was unafraid of falling entirely into the weeds; he dared to offer himself for students to bite and chew. Only those who dared to bite, and could bite firmly, were worthy of receiving transmission. Thus Yantou said, “Although Xuefeng and I were born from the same branch, we do not die from the same branch.” This means that

	although they both opened to their original nature under Deshan (being born from the same branch, referring to essence), their methods of functioning differed (not dying from the same branch.
言相、用）。雪峰不惧落古镜边，是故意卖个破绽。你问“火炉阔多少”，可能是验主问，也可能是懵懂问。我故意落古镜边，看你能否检点得出。若检点得出，正合我意；若检点不出，那就该吃棒了。玄沙检点得出，一句“脚跟不点地”咬个正着，不愧为雪峰的高徒也。	This refers to characteristics and function). Xuefeng was unafraid of falling on the side of the ancient mirror because he was deliberately exposing a flaw. Your question, “How wide is the brazier?” may have been intended to test the host, or it may have been asked in confusion. I deliberately fall on the side of the ancient mirror to see whether you can call me to account. If you can, that is exactly what I intend; if you cannot, then you deserve a blow. Xuansha could call him to account. With the single phrase, “Your heels have not yet touched the ground,” he bit squarely into the point. He was indeed Xuefeng’s outstanding disciple.
雪峰举拂子、放拂子，故意落在两边，也是考验这僧，看他是否检点得出。可惜这僧检点不出，还以为雪峰答得对，便礼拜。雪峰便打，打你这个糊涂人！我原是将错示你，你却检点不出。	Xuefeng’s raising and lowering of the whisk deliberately fell on the two sides as well, testing whether this monk could call him to account. Sadly, the monk could not; he even thought that Xuefeng’s answer was correct and bowed. Xuefeng then struck him—struck this confused fellow! I had deliberately shown you an error, but you could not call me to account.
这僧挨了打，也没有弄明白，后来又去问玄沙。玄沙说：“汝欲会么？我与汝说个喻：如人卖一片园，东西南北一时结契了也，中心树子犹属我在。	Having received the blow, the monk still did not understand. Later, he went to ask Xuansha. Xuansha said, “Do you wish to understand? Let me give you an analogy. Suppose a man sells a garden plot and concludes the contract for its east, west, south, and north boundaries all at once, but the tree at its center still belongs to me.”
”玄沙很会打比方：东西南北一时结契，比喻其他一切都能放下；中心树子犹属我在，比喻却放不下开悟、成道等概念。这能算真的放下吗？放不下就不算开悟成道。无修才是真修，无得才是真得，无证才是真证！	Xuansha was very skilled at using analogies. Concluding the contract for the east, west, south, and north boundaries all at once symbolizes being able to let go of everything else; the tree at the center still belonging to me symbolizes being unable to let go of concepts such as awakening and realizing the Way. Can that count as genuine letting go? If one cannot let go, one cannot be said to have awakened or realized the Way. No cultivation is true cultivation; no attainment is true attainment; no realization is true realization!

丹霞问：“吃饭了也未？”僧答：“吃饭了。”这僧是懵懂汉呢，还是明眼人故意卖破绽？丹霞当然不会轻轻放过他。请看下文：	Danxia asked, “Have you eaten?” The monk answered, “I have eaten.” Was this monk a muddleheaded fellow, or was one with clear eyes deliberately exposing a flaw? Danxia certainly would not let him off lightly. Please read on:
霞云：“将饭来与汝吃的人，还具眼么？”僧无语。	Danxia said, “Does the person who brought you your food have eyes?” The monk had no reply.
拿饭来给你吃的那个人，长了眼睛没有？供养明眼人吃饭才好，像你这样的懵懂汉，什么都不明白。供养你吃饭（即与你说法），岂不是瞎了眼么？僧无语——这僧无话可说了。唉！真是个懵懂汉。	Does the person who brought you food to eat have eyes? It is proper to make offerings of food to one with clear eyes. But you are a muddleheaded fellow who understands nothing. To offer you food—that is, to expound the Dharma to you—would that not be blindness? The monk had no reply: he had nothing to say. Alas! He truly was a muddleheaded fellow.
圆悟勤祖师在此着语云：“果然走不得。这僧若是作家，向他道：与和尚眼一般！”无语就不行了，就“走不得”了。	Patriarch Yuanwu Keqin commented here: “Indeed, he could not get away. If this monk had been an accomplished practitioner, he would have said to him, ‘They are just like the eyes of the venerable monk!’” Having no reply would not do; he could not “get away.”
这僧如果是明眼人，待丹霞问“将饭来与汝吃的人，还具眼么？”迳答他：不但具眼，而且跟你的眼一般无二！看你丹霞如何应付？尽管丹霞也不会就此罢休，那就会演出一幕堪为后人作标榜的千古绝唱。这僧却是眼眨眨地“无语”，不是个明眼人啊。	If this monk had been one with clear eyes, when Danxia asked, “Does the person who brought you your food have eyes?” he would have directly replied: Not only does he have eyes, but they are no different from yours! Let us see how you, Danxia, would respond. Danxia certainly would not have left matters there, and a timeless masterpiece worthy of serving as a model for later generations would have unfolded. But this monk merely blinked his eyes and had “no reply”; he was not one with clear eyes.
有人说：布施乃六度之首，将饭与人吃正是行布施，还有具眼、不具眼的分别么？那好，大家来看看《佛说四十二章经》是怎么讲的吧。该经第十一章云：	Some say: Giving is the first of the six perfections. Giving food to others is precisely the practice of giving, so how can one distinguish between having eyes and not having eyes? Very well—let us see what the Sūtra in Forty-Two Sections Spoken by the Buddha says. Chapter Eleven of that sūtra states:
佛言：饭恶人百，不如饭一善人。饭善人千，不如饭一持五戒者。饭五戒者万，不如饭一须陀洹。饭百万须陀洹，不如饭一斯陀含。饭千万斯陀含，不如饭一阿那含。饭一亿阿那含，不如饭一阿罗汉。饭十亿阿罗汉，	The Buddha said: “Feeding one hundred evil people is not as good as feeding one good person. Feeding one thousand good people is not as good as feeding one person who keeps the five precepts.

不如饭一辟支佛。饭百亿辟支佛，不如饭一三世诸佛。饭千亿三世诸佛，不如饭一无念、无住、无修、无证之者。	Feeding ten thousand people who keep the five precepts is not as good as feeding one srotāpanna. Feeding one million srotāpannas is not as good as feeding one sakadāgāmin. Feeding ten million sakadāgāmins is not as good as feeding one anāgāmin. Feeding one hundred million anāgāmins is not as good as feeding one arhat. Feeding one billion arhats is not as good as feeding one pratyekabuddha. Feeding ten billion pratyekabuddhas is not as good as feeding all Buddhas of the three times. Feeding one trillion Buddhas of the three times is not as good as feeding one who is without thought, without abiding, without cultivation, and without realization.”
《四十二章经》最早传入中国，有人说它是小乘经典。上段经文中，在辟支佛与三世诸佛之间，果然没有列入大乘菩萨。然而，不管是羊车、鹿车、牛车，最后都是大白牛车。无论是声闻乘、缘觉乘、菩萨乘，终归是一佛乘啊。	The Sutra in Forty-Two Sections was among the earliest scriptures transmitted to China. Some say that it is a Hīnayāna scripture. In the preceding passage, Mahāyāna bodhisattvas are indeed not listed between pratyekabuddhas and the Buddhas of the three times. Yet whether one speaks of the goat cart, deer cart, or ox cart, in the end they are all the great white ox cart. Whether it is the śrāvaka vehicle, the pratyekabuddha vehicle, or the bodhisattva vehicle, they all ultimately return to the One Buddha Vehicle.
“饭恶人百”，就是将饭来与一百个恶人吃……这段经文很容易懂，不用再作解释。那“无念、无住、无修、无证之者”，分明已透出大乘一实相印。实相无相，无相而无不相。	“Feeding a hundred evil people” means giving food to a hundred evil people to eat. ... This passage is very easy to understand and needs no further explanation. As for “one who has no thought, no abiding, no practice, and no realization,” it clearly already reveals the One Mark of ultimate reality of the Mahāyāna. Ultimate reality is markless; being markless, it is not without marks.
下面接着看公案：	Next, let us consider the following koan:
长庆问保福：“将饭与人吃，报恩有分。为什么不具眼？”	Changqing asked Baofu, “One who gives food to others has a share in repaying kindness. Why does he not possess the eye?”
长庆、保福、玄沙、云门等禅德，都是雪峰义存禅师的高足弟子。长庆即长庆慧棱禅师，保福即保福从展禅师，他们两个同在雪峰会下，很是相契，经常在一块讨论古人的公案。	Chan worthies such as Changqing, Baofu, Xuansha, and Yunmen were all outstanding disciples of Chan Master Xuefeng Yicun. Changqing was Chan Master Changqing Huileng, and Baofu was Chan Master Baofu Congzhan. The two studied together under

	Xuefeng, were deeply congenial, and often discussed the koans of the ancients together.
有一天，他们讨论起“丹霞问僧具眼”这则公案来了。长庆问保福：“将饭与人吃，报恩有分。为什么不具眼？”教下有言：“上报四重恩，下济三途苦。”这四重恩就有一重是“报三宝恩”。三宝者，佛、法、僧也。	One day, they began discussing the koan of Danxia asking a monk whether he possessed the eye. Changqing asked Baofu, “One who gives food to others has a share in repaying kindness. Why does he not possess the eye?” The teachings say, “Above, repay the four weighty kindnesses; below, relieve the suffering of the three lower realms.” One of these four weighty kindnesses is the kindness of the Three Jewels. The Three Jewels are the Buddha, the Dharma, and the saṅgha.
供养僧不就是报恩吗？供养就是“四事供养”。哪四事？饮食、衣服、卧具、医药。将饭与人吃……供养出家人饮食，不正是报三宝恩吗？所以说“报恩有分”，那为什么说不具眼呢？	Is not making offerings to the saṅgha a way of repaying kindness? Offerings are the “four requisites.” What are the four? Food and drink, clothing, bedding, and medicine. Giving food to others to eat … making an offering of food to monastics—is this not repaying the kindness of the Three Jewels? Thus it is said that one has a share in repaying kindness. But why say that he does not possess the eye?
长庆并不是不知道为什么不具眼，才问保福的。讨论古人的公案并不是就事论事，评价古人的是非长短。而是藉公案为由，端正自己和他人的见地，以当下启开般若正眼。	Changqing did not ask Baofu because he himself did not know why one did not possess the eye. Discussing the koans of the ancients is not merely a matter of discussing particular events or judging the ancients’ rights and wrongs, strengths and weaknesses. Rather, one uses a koan as an occasion to correct one’s own and others’ views, thereby opening the true eye of prajñā in the present.
长庆这样问保福，是藉“丹霞问僧具眼”这则公案为话头，检验保福的见地，看一看保福是不是时时不离自性。赵州禅师曾说：“老僧行脚时，除二时粥饭是杂用心处，此外更无别用心处。	By questioning Baofu in this way, Changqing used the koan of Danxia asking a monk whether he possessed the eye as a huatou to test Baofu’s understanding and see whether he remained at all times inseparable from his own nature. Chan Master Zhaozhou once said that, when this old monk traveled on pilgrimage, apart from the two daily meals of gruel and rice, which were occasions of mixed-up mental activity, there was no other occasion of mental activity.
若不如是，大远在！”时时处处都不“杂用心”，即时时处处都不离自性。如此绵密保任，长养圣胎，自得法身正住。然后法身向上，起无量无边妙用，于本来无法	If this is not so, one is far removed indeed! To have no “mixed-up mental activity” at all times and in all places is to remain inseparable from one’s own

处开演八万四千法门，于本无众生处救度无量无边众生。	nature at all times and in all places. By safeguarding realization with such continuous care and nurturing the embryo of sagehood, one naturally attains the dharmakāya's proper abiding. Then, from beyond the dharmakāya, one gives rise to immeasurable and boundless wondrous functioning, expounding eighty-four thousand dharma gates where originally not a single dharma exists, and liberating immeasurable and boundless sentient beings where originally no sentient beings exist.
在赵州禅师一百多岁的时候，燕王、赵王并驾来到赵州道场，赵州禅师端坐不起。燕王突然问道：“人王尊耶？法王尊耶？”本来燕王是领兵来攻打赵王的，要抢赵王的地盘。	When Chan Master Zhaozhou was more than one hundred years old, the King of Yan and the King of Zhao arrived together at Zhaozhou's monastery. Zhaozhou remained seated upright and did not rise. The King of Yan suddenly asked, "Which is more exalted: the human king or the Dharma King?" Originally, the King of Yan had led troops to attack the King of Zhao and seize his territory.
有善观气象者上奏燕王：“赵州有圣人所居，战必不胜。”于是，燕、赵二王化干戈为玉帛，在筵会上见面。	Someone skilled at observing atmospheric signs memorialized the King of Yan: "A sage dwells at Zhaozhou; if you go to war, you will surely not prevail." Thus the two kings of Yan and Zhao turned weapons of war into jade and silk, and met at a banquet.
燕王问赵王：“赵之金地，上士何人？”在你所辖的这块宝贵如金的土地上，哪一位是修行成就的大菩萨啊？赵王说：“有讲《华严经》大师，节行孤邈。若岁大旱，咸命往台山祈祷。大师未回，甘泽如泻。	The King of Yan asked the King of Zhao, "In Zhao's land of gold, who is the superior person?" That is, on this land under your jurisdiction, precious as gold, who is the great bodhisattva accomplished in practice? The King of Zhao replied, "There is a master who lectures on the Avataṃsaka Sūtra, whose discipline and conduct are lofty and solitary. Whenever there is a severe drought, everyone asks him to go to Mount Wutai to pray. Before the master has returned, sweet rain pours down in torrents."
”燕王说：“恐未尽善。”赵王又说：“此去一百二十里，有赵州观音院，有禅师年腊高邈、道眼明白。”燕王说：“此可应兆乎！”燕王却是有眼，不重祈雨灵验，却重道眼明白。	The King of Yan said, "I fear that is not altogether excellent." The King of Zhao then said, "One hundred and twenty li from here is Guanyin Monastery at Zhaozhou, where there is a Chan master advanced in years and eminent in attainment, whose Dharma eye is clear." The King of Yan said, "Could this be the portent?" The King of

	Yan truly possessed the eye: he did not prize the efficacy of prayers for rain, but rather the clarity of the Dharma eye.
他和赵王来到赵州道场，见禅师端坐不起，突发“人王尊耶？法王尊耶？”一问。这是“验主问”，要检验一下赵州禅师是不是真的道眼明白。赵州禅师说：“若在人王，人王中尊；若在法王，法王中尊。	He and the King of Zhao came to Zhaozhou’s monastery. Seeing the Chan master seated upright without rising, he suddenly asked, “Which is more exalted: the human king or the Dharma King?” This was a question to test the master, to determine whether Chan Master Zhaozhou truly had a clear Dharma eye. Chan Master Zhaozhou said, “Among human kings, the human king is supreme; among Dharma Kings, the Dharma King is supreme.”
”这一答语活脱脱地显示出真如佛性——无相的法身，赵州禅师将佛性和盘托出。佛性在人王边是最最尊贵的，在法王边也是最最尊贵的，乃至“天上天下，唯我独尊”！燕王深为叹服。从此二王均拜赵州禅师为师，执弟子礼。	This reply vividly revealed the Buddha-nature of suchness—the markless dharmakāya. Chan Master Zhaozhou laid Buddha-nature entirely before him. Buddha-nature is supremely exalted among human kings and also supremely exalted among Dharma Kings—indeed, “Above heaven and below heaven, I alone am honored.” The King of Yan was deeply impressed. Thereafter, both kings took Chan Master Zhaozhou as their teacher and observed the rites of disciples.
其实长庆知道，若落在供养、报恩等概念里，不能“三轮体空”，充其量也只能是换取人天福报的善行。纵能感得“百鸟衔花、白猿献果”，也未必就是道眼明白。他却故意问保福，目的是检验保福是不是会走作，脚跟是不是点地。	In fact, Changqing knew that if one falls into such concepts as making offerings and repaying kindness, and cannot realize the emptiness of the threefold wheel, then at most it is merely a wholesome deed that gains blessings in the human and deva realms. Even if one evokes the response of “a hundred birds carrying flowers and white apes offering fruit,” this does not necessarily mean that one’s Dharma eye is clear. Yet he deliberately questioned Baofu in order to test whether Baofu would go astray and whether his heels were firmly planted on the ground.
福云：“施者、受者，二俱瞎汉！”	Baofu said, “The giver and the receiver are both blind fellows!”
长庆用供养、报恩等概念来套保福，保福却自有出身之路。快哉保福，“施者、受者，二俱瞎汉！”这一答干脆利落。施者就是“将饭与人吃”的人，受者就是“吃饭了”这个僧人。	Changqing attempted to ensnare Baofu with concepts such as making offerings and repaying kindness, but Baofu had his own way of escape. Excellent, Baofu! “The giver and the receiver are both blind fellows!” This answer was crisp and decisive. The giver is the person who “gives food to

	others to eat," while the receiver is the monk who "has eaten the food."
受者是个懵懂汉，竟眼眨眨地无语；施者却看不出他道眼不明，还供饭给他吃。他们两个都是瞎汉。要供养就供养明眼人。	The receiver was a muddleheaded fellow who merely blinked in silence. The giver, unable to see that his Dharma eye was unclear, still offered him food to eat. Both were blind fellows. If one is to make offerings, one should make them to a clear-eyed person.
供养一个“漆桶”，有什么用处？昔有婆子，搭了一个庵子，供养一位僧人在庵子里面修行达二十年之久，常教二八妙龄女子给他送饭（将饭与人吃，报恩有分乎？）。	What use is there in making offerings to a "lacquer bucket"? Long ago, there was an old woman who built a hermitage and supported a monk practicing within it for twenty years. She regularly had a girl of sixteen deliver his meals—was this not giving food to others to eat and having a share in repaying kindness?
有一天，婆子交待送饭的女子，送去饭之后，抱住这个僧人，问他：“正恁么时如何？”看他说什么。“恁么”这个词久已传播丛林，“正恁么时”就是佛性朗然现前之时。	One day, the old woman instructed the girl delivering the meal that, after taking him the food, she should embrace the monk and ask him, "What about at just such a time?" She wanted to see what he would say. The expression "just such" had long been current in Chan circles; "at just such a time" means the time when Buddha-nature is luminously present before one.
婆子是要考验一下这位僧人是否脚跟点地，是否还会走作，是否能透得过女色现前之境。送饭女子依令而行，这个僧人说：“枯木倚寒岩，三冬无暖气。	The old woman wished to test whether the monk's heels were firmly planted on the ground, whether he would still go astray, and whether he could penetrate the circumstance of a woman's beauty appearing before him. The girl obeyed her instructions. The monk said, "A withered tree leans against a cold cliff; through three winters, there is no warmth."
”二八女子抱定，好像一段枯木靠在冰冷的岩石上，丝毫也生不起欲火，就像三九严寒的冬天一样没有暖气。这僧能“坐怀不乱”，堪称人格高尚，但修行路却走错了。他道眼不明，修的是死定。	Held fast by a girl of sixteen, he was like a withered tree leaning against an icy cliff: not the slightest fire of desire arose, as though it were the bitter cold of deep winter, without any warmth. This monk could "sit with a woman in his lap without becoming disordered," and his character might be called noble; yet he had gone wrong on the path of practice. His Dharma eye was unclear, and he cultivated dead samādhi.
“正恁么时”真如佛性朗照，怎么会是“枯木倚寒岩，三冬无暖气”呢？再说，“枯木倚寒岩，三冬无暖气”	When, at "just such a time," the Buddha-nature of suchness shines forth luminously, how could it be

只是他自己的境界，他只管自己，面对眼前这位如此举动的女子，却不予点化，令她清醒，心里何曾有众生来?	“a withered tree leans against a cold cliff; through three winters, there is no warmth”? Moreover, “a withered tree leans against a cold cliff; through three winters, there is no warmth” was only his own state. He attended only to himself. Faced with a woman behaving so before him, he did not offer her guidance to awaken her. When had sentient beings ever entered his heart?
小乘圣者，旧业已消、梵行已立、所作已办，住涅城而不受后有；	Hīnayāna sages have extinguished their former karma, established the pure conduct, and completed what had to be done; they abide in the city of nirvāṇa and do not undergo further existence.
大乘菩萨，深信不疑、切愿不退、力行不息，涉生死海以广度众生。	Mahāyāna bodhisattvas have deep and unwavering faith, earnest vows that do not retreat, and ceaseless diligent practice; they cross the ocean of birth and death in order broadly to liberate sentient beings.
在大乘菩萨眼里，声闻、缘觉也是俗人，《楞严经》更将其列入五十种“阴魔”之中。所以，当送饭女子回来告诉婆子之后，婆子骂这僧：“我二十年只供养得个俗汉！”立即就把这僧赶走，并将庵子烧掉了。这位婆子却是不瞎。	In the eyes of Mahāyāna bodhisattvas, śrāvakas and pratyekabuddhas are also worldly people; the Śūraṅgama Sūtra even includes them among the fifty kinds of “skandha demons.” Therefore, when the girl returned and told the old woman, the old woman rebuked the monk: “For twenty years I have supported nothing but a worldly fellow!” She immediately drove him away and burned down the hermitage. This old woman was not blind.
长庆云：“尽其机来，还成瞎否？”	Changqing said, “If he fully brought forth his capacity, would he still be a blind fellow?”
尽其机来，就是尽机起用，所谓“大机大用”者是也。大机就是佛性，大用就是佛性的妙用。丹霞说：“将饭来与汝吃的人，还具眼么？”圆悟祖师在此着语云：“虽然是倚势欺人，也是据款结案。	To fully bring forth one’s capacity means to bring forth its full functioning—the so-called great capacity and great functioning. Great capacity is Buddha-nature, and great functioning is the wondrous functioning of Buddha-nature. Danxia said, “Does the person who brought you food to eat still possess the eye?” Patriarch Yuanwu commented here: “Although this is relying on power to bully someone, it is also deciding the case on the basis of the evidence.”
”这僧若是个明眼人，就会抓住丹霞的“倚势欺人”，给丹霞一拶。谁知他不是明眼人，竟然“无语”，所以	If this monk had been a clear-eyed person, he would have seized upon Danxia’s “relying on power to bully someone” and given Danxia a sharp

丹霞就算是“据款结案”了。圆悟祖师在“无语”下着语：“果然走不得。	challenge. But he was not a clear-eyed person and was actually “speechless”; thus Danxia could be said to have “decided the case on the basis of the evidence.” Under “speechless,” Patriarch Yuanwu commented: “Indeed, he could not get away.”
这僧若是作家，向他道：与和尚眼一般！”这僧若能如此，便是“尽其机”。长庆的意思是：若这僧不是“无语”，而是尽了佛性的大机大用，还能说是“瞎汉”吗？	If this monk had been a master, he would have said to him, “They are the same as the venerable’s eyes!” If the monk could have responded in this way, that would have been “fully bringing forth his capacity.” Changqing meant: if this monk had not been “speechless,” but had fully brought forth the great capacity and great functioning of Buddha-nature, could he still be called a “blind fellow”?
禅宗直指人心、见性成佛，赤裸裸、净洒洒，一法不立，岂能立得“尽机”？长庆不知不觉落到“尽机”里去了。教下的供养、报恩等概念他能看清、能空却，宗下的尽机、具眼等葛藤他却看不清、空不掉了。	The Chan school directly points to the mind: see one’s nature and become a Buddha. Utterly bare and wholly pure, not establishing a single dharma—how could it establish “fully bringing forth one’s capacity”? Without realizing it, Changqing had fallen into “fully bringing forth one’s capacity.” He could see clearly and let go of such teaching-school concepts as making offerings and repaying kindness, but he could not see clearly or let go of the entanglements of the Chan school, such as fully bringing forth one’s capacity and possessing the eye.
所以，圆悟祖师在此着语云：“识甚好恶？犹自未肯！讨什么碗？”并评论说：“当时若是山僧，等他道：尽其机来，还成瞎否？只向他道：瞎！”若见地不彻，落在有无、是非、对错、尽机不尽机、具眼不具眼等概念里，不能超越，便大违“不二”，那就是粘滞，就是“犹自未肯”。	Therefore, Patriarch Yuanwu commented here: “What good and evil do you recognize? You still refuse to yield! What bowl are you seeking?” He further remarked, “Had this mountain monk been there at the time, when he said, ‘If he fully brought forth his capacity, would he still be a blind fellow?’ I would simply have said to him: ‘Blind!’” If one’s understanding is not thorough and one falls into concepts such as existence and nonexistence, right and wrong, correct and incorrect, fully bringing forth one’s capacity or not, possessing the eye or not, and cannot transcend them, this greatly violates nonduality. That is attachment and stagnation; it is “still refusing to yield.”
若“挂得一丝”而未肯，不知不觉地就会讨个“碗”端端。所以圆悟勤祖师直呼其瞎！	If one “has even a single thread remaining hanging” and refuses to yield, one will unknowingly seek a bowl to hold out. Therefore Patriarch Yuanwu Keqin directly called him blind!

我们下面看看保福是怎么答的。	Now let us see how Baofu answered.
福云：“道我瞎得么！”	Baofu said, “Can you say that I am blind?”
保福的意思是：不是向你说过“施者受者，二俱瞎汉”了么！我恁么具眼，识得这些概念当体即空。我已经“尽其机”了，你当然不应该说我瞎。像圆悟那样答一个“瞎”字多么有力，且余味无穷。保福的答语就太软弱无力了。	Baofu’s meaning was: “Did I not tell you, ‘The giver and the receiver are both blind fellows’?” I am thus fully endowed with the eye and recognize that these concepts are empty in themselves. I have already “exhausted his capacity”; surely you should not call me blind. How forceful it would have been to answer with a single word, “Blind,” as Yuanwu did, leaving an inexhaustible aftertaste. Baofu’s reply was altogether too weak and powerless.
说话有得当、有不得当，他这一软弱，就不得当了。他是落入“不成瞎”而不自知，他的意思是：我已经“尽机”，而“不成瞎”了。	There are appropriate and inappropriate ways of speaking. Once he became weak in this way, his response was inappropriate. He fell into “not becoming blind” without realizing it. His meaning was: I have already “exhausted the capacity,” and therefore “have not become blind.”
圆悟勤祖师在此着语云：“两个俱是草里汉，龙头蛇尾！……一等是作家，为什么前不构村、后不构店？”长庆落入“尽机”，保福落入“不成瞎”，都已浑身落草，所以圆悟说他们都是“草里汉”。	Patriarch Yuanwu Keqin appended this comment here: “Both are fellows in the weeds—dragon’s head, snake’s tail! … They are both masters; why is there no village ahead and no inn behind?” Changqing fell into “exhausting the capacity,” while Baofu fell into “not becoming blind.” Both had fallen entirely into the weeds, so Yuanwu said that they were both “fellows in the weeds.”
他们两个两问两答，前一问一答很好，后一问一答却落草了。	In their two questions and two answers, the first question and answer were very good, but the latter question and answer fell into the weeds.
这岂不是“龙头蛇尾”吗？然而，他们两个都是雪峰的高足弟子，都是“作家”，都是明眼人啊！为什么到这里问也背离佛性、答也背离佛性——“前不构村、后不迭店”呢？悟后起用，句句不能背离佛性根本义，但这大多须要一个锻炼的过程，像丹霞那样“一下子到位”并不多见。	Is this not “a dragon’s head and a snake’s tail”? Yet both were outstanding disciples of Xuefeng, both were masters, both were people with clear eyes. Why, when they came to this point, did both question and answer depart from the Buddha-nature—having “no village ahead and no inn behind”? After awakening, when one puts it into function, every utterance must not depart from the fundamental meaning of Buddha-nature. Yet this usually requires a process of refinement; cases like Danxia’s, in which one reaches the mark all at once, are rarely seen.

长庆和保福常常讨论古人公案，就是在锻炼自己啊。然而，一有走作，就会被明眼人抓住，雪窦禅师就是抓住他们“尽机不成瞎”来颂这个公案的。下面就是雪窦禅师写的颂：	Changqing and Baofu often discussed the koans of the ancients as a way of refining themselves. Yet as soon as there was any deviation, it would be seized upon by one with clear eyes. Chan Master Xuedou seized upon their “exhausting the capacity without becoming blind” in composing this verse on the koan. The following is Chan Master Xuedou’s verse:
尽机不成瞎，按牛头吃草！	Exhausting the capacity without becoming blind—pressing a cow’s head down to make it eat grass!
这僧眼眨眨地“无语”，说明他未曾荐取活泼自然的天真佛性，他当然是“瞎汉”。你能代替他“尽机”么？牛不吃草，强按牛头有什么用？强按牛头，不能代替牛自己吃草。这僧是“瞎汉”，由你来“尽机”，也不能说是“不成瞎”。	This monk blinked his eyes and was “speechless,” showing that he had never recognized the lively, natural, spontaneous Buddha-nature. He was certainly a “blind fellow.” Can you exhaust the capacity on his behalf? If the cow will not eat grass, what use is there in forcibly pressing down its head? Pressing down the cow’s head cannot take the place of the cow’s eating grass for itself. This monk is a “blind fellow”; even if you exhaust the capacity for him, you still cannot say that he has “not become blind.”
圆悟祖师对这句颂词评唱说：	Patriarch Yuanwu commented on this verse as follows:
长庆云“尽其机来，还成瞎否”，保福云“道我瞎得么”，一似按牛头吃草。须是等他自吃始得，那里按他头教吃！雪窦恁么颂，自然见得丹霞意。	Changqing said, “When he has exhausted his capacity, does he still become blind?” Baofu said, “Can you call me blind?” It is just like pressing a cow’s head down to make it eat grass. One must wait for it to eat by itself; how could one press down its head and make it eat? When Xuedou composed the verse in this way, he naturally perceived Danxia’s intent.
如何是丹霞意？可分三段来讲：	What was Danxia’s intent? It may be explained in three parts:
第一、问僧“甚处来”。这是问他“生从何来”，要验一验他的来处。答这一问，可用“正是”、“不可总没来处也”、“要知来处也不难”。这三句答语，意思都一样，都是将天真佛性和盘托出。	First, he asked the monk, “Where have you come from?” This was asking him, “From where does birth come?” in order to test his source. One could answer this question with “Just so,” “One cannot altogether have no place of coming,” or “It is not difficult to know the place of coming.” These three answers all mean the same thing: they present the spontaneous Buddha-nature in its entirety.

此三句就是圆悟祖师在此句下的着语。若这样答，意思已非常明确，丹霞禅师也就不用再检验他了。这僧却答“山下来”，这就不大明确了，可能是瞒天过海，也可能是懵懂不会。	These three sentences are precisely Patriarch Yuanwu’s appended comments on this line. Had the monk answered in this way, the meaning would already have been perfectly clear, and Chan Master Danxia would not have needed to test him further. But the monk answered, “From down the mountain,” which was not very clear. Perhaps he was concealing the truth in order to get past Danxia, or perhaps he was simply muddled and did not understand.
所以圆悟祖师在此着语云：“着草鞋入尔肚里过也。只是不会。”此着语道出了瞒天过海和懵懂不会两种可能。若此僧是瞒天过海、暗藏机锋，那就是“着草鞋入尔肚里过”。若此僧是个懵懂汉，那就是“不会”。	Therefore, Patriarch Yuanwu appended this comment here: “He has passed through your belly wearing straw sandals. He simply does not understand.” This comment expresses both possibilities: concealing the truth in order to get past someone, and being muddled and not understanding. If the monk was concealing the truth and secretly hiding a sharp device, then he had “passed through your belly wearing straw sandals.” If he was a muddled fellow, then he “did not understand.”
只因这僧经不起后来的检验，所以判他“只是不会”。圆悟祖师接着着语：“言中有响，谙含来。知他是黄是绿。”黄喻成熟，绿喻不成熟。	Because this monk could not withstand the later test, he was judged to be one who “simply does not understand.” Patriarch Yuanwu then appended: “There is an echo in his words; he conceals his coming within them. One knows whether he is yellow or green.” Yellow symbolizes maturity, and green symbolizes immaturity.
此僧若成熟，一句“山下来”便是“言中有响”，暗暗地隐含着“生从何来”的来处，并且带着引丹霞上当的钓钩。若不成熟，便是被丹霞勘破了。因为这僧后来“无语”，所以圆悟祖师说“知他是黄是绿”。	If this monk had been mature, his single reply, “From down the mountain,” would have contained “an echo in his words,” secretly implying the source of “From where does birth come?” and carrying a hook intended to lure Danxia in. If he had not been mature, then Danxia had seen through him. Because the monk later stood blinking and “speechless,” Patriarch Yuanwu said, “One knows whether he is yellow or green.”
第二、丹霞进一步问“吃饭了也未”。这是进一步勘验他。这僧若伶俐，便不会上当。可惜他是懵懂汉，这一问便是当头浇来的恶水了。圆悟祖师在此着语云：“第一勺恶水浇！何必？”然后自答：“定盘星。要知端的。	Second, Danxia went on to ask, “Have you eaten?” This was a further test of him. Had the monk been quick-witted, he would not have taken the bait. Unfortunately, he was a muddled fellow, and this question was like a pail of foul water poured directly over his head. Patriarch Yuanwu appended

	this comment: “The first ladle of foul water is poured! Why was this necessary?” He then answered himself: “The balancing star of the scale. One must know the truth of the matter.”
”丹霞禅师何必这样问呢？这正是丹霞的稳健、细密之处，这是定盘星啊，要靠它检验来僧，以知来僧究竟如何。这僧却答“吃饭了”，这就上当了。	Why did Chan Master Danxia have to ask in this way? This was precisely where Danxia was steady and meticulous; it was the balancing star of the scale. One had to rely on it to test the visiting monk and discover what he was ultimately like. Yet the monk answered, “I have eaten,” and so he took the bait.
不过，这也说不定，如果他是故意卖个破绽，要反过来钓丹霞的话，也可以这样答。可惜他后来却眼眨眨地“无语”，果然是个懵懂汉。所以圆悟祖师在此着语云：“果然撞着个露柱。却被旁人穿却鼻孔。原来是个无孔铁锤。”露柱是顶梁的木桩子，无孔铁锤——不开窍。这无疑是判这僧不具眼。	Still, this is not certain. If he had deliberately exposed a flaw in order to turn around and lure Danxia in, he could also have answered this way. But unfortunately, he later stood blinking and “speechless”; he truly was a muddled fellow. Therefore, Patriarch Yuanwu appended: “Sure enough, he has run into a bare pillar. Yet someone else has pierced his nostrils. He turns out to be an iron hammer without a hole.” A bare pillar is a wooden post supporting a roof beam; an iron hammer without a hole means someone who fails to grasp the point. This unquestionably judges the monk to be lacking the eye.
第三、丹霞说：“将饭来与汝吃的人还具眼么。”这是丹霞浇来的第二勺恶水。	Third, Danxia said: “Does the person who brought you food to eat also possess the eye?” This was the second ladle of foul water poured by Danxia.
若来僧是个明眼人，前两问两答仍可如上，到这里就抓住了丹霞的把柄——你还有“具眼”在，这分明是没有扫除“悟”迹！所以，圆悟祖师在“虽然是倚势欺人，也是据款结案”之后接着着语：“当时好掀倒禅床！无端作什么？”如果这僧当时真的掀倒禅床，丹霞也不会就此罢休，他可能拈拄杖便打。	If the visiting monk had been a person with clear eyes, the first two questions and answers could still have proceeded as above. But here he would have seized upon Danxia’s weakness: you still retain the notion of “possessing the eye,” which clearly shows that you have not swept away the traces of “awakening”! Thus, after saying, “Although this is using one’s position to bully another, it is also deciding the case on the evidence,” Patriarch Yuanwu appended: “At that moment, he should have overturned the Chan seat! What was the point of doing this for no reason?” If the monk had truly overturned the Chan seat at that moment, Danxia would not have let the matter rest; he might have picked up his staff and struck him.

明眼人也不会怕他的拄杖，便会顺手接住。然后两人就会像临济、麻谷那样“相捉入方丈”。不仅两人当时便会心地哈哈大笑，也为后人留下一段颇具启迪意义的千古绝唱。可惜这僧“无语”，骂他“不具眼”，冤枉乎！	A person with clear eyes would not have feared his staff either, but would have caught it in passing. Then the two of them would have “seized each other and entered the abbot’s quarters,” like Linji and Magu. Not only would the two have laughed heartily together from the depths of their hearts at that very moment, but they would also have left later generations an enduring masterpiece of profound inspiration. But alas, the monk was “speechless.” Was it unjust to call him “lacking the eye”?
“恁么颂，自然见得丹霞意”，丹霞机锋峻峭，丹霞意不是那么容易见的。圆悟祖师“见得丹霞意”之语，是对雪窦禅师的极高评价。	“When Xuedou composed the verse in this way, he naturally perceived Danxia’s intent.” Danxia’s sharp devices were steep and severe, and Danxia’s intent was not so easy to perceive. Patriarch Yuanwu’s words, “perceived Danxia’s intent,” are extremely high praise for Chan Master Xuedou.
下面接着看雪窦颂：	Next, let us continue with Xuedou’s verse:
四七二三诸祖师，宝器持来成过咎。	The patriarchs of four times seven and two times three: when they bring forth the precious vessel, it becomes a fault.
“四七”二十八，是指从第一代祖师迦叶尊者到第二十八代祖师达摩尊者，这是释迦牟尼佛在西天的二十八代一脉真传。“二三”得六，是指从初祖达摩大师到六祖慧能大师，这是佛法在东土的六代正法眼藏。四七二三诸祖师，泛指佛教正宗——禅宗的历代明眼大祖师。	“Four times seven” is twenty-eight, referring to the twenty-eight patriarchs from the first patriarch, Venerable Kāśyapa, to the twenty-eighth patriarch, Venerable Bodhidharma. This was the single line of authentic transmission of Śākyamuni Buddha in India. “Two times three” is six, referring to the six patriarchs from the First Patriarch, Master Bodhidharma, to the Sixth Patriarch, Master Huineng. This was the Treasury of the True Dharma Eye transmitted through six generations in China. The patriarchs of four times seven and two times three broadly refers to the great patriarchs with clear eyes throughout the orthodox Buddhist tradition—the Chan school.
宝器，是指“直指人心，见性成佛”之法宝，这是无上的顿悟法门。过咎，就是错误。佛祖递代相传，传来顿悟之宝器，为什么反倒成了过咎呢？我们来看看圆悟祖师对这句颂词的评唱：	The precious vessel refers to the Dharma treasure of “direct pointing to the mind, seeing one’s nature, and becoming a Buddha,” the unsurpassed Dharma gate of sudden awakening. A fault means an error. The Buddhas and patriarchs transmitted the precious vessel of sudden awakening from generation to generation. Why did it instead

	become a fault? Let us look at Patriarch Yuanwu's commentary on this verse:
不唯只带累长庆，乃至西天二十八祖、此土六祖，一时埋没。释迦老子四十九年说一大藏教，末后唯传这个宝器。永嘉道：“不是标形虚事褫，如来宝杖亲踪迹。”若作保福见解，宝器持来，都成过咎。	It not only entangles Changqing; it even buries at once the twenty-eight patriarchs of India and the six patriarchs of this land. Old Śākyamuni expounded the great treasury of teachings for forty-nine years, and in the end transmitted only this precious vessel. Yongjia said: “It is not an empty thing marked by outward form; it is the personal trace of the Tathāgata's precious staff.” If one adopts Baofu's understanding, then when the precious vessel is brought forth, it all becomes a fault.
长庆云：“尽其机来，还成瞎否？”保福若用一个“瞎”字作答，干净剿绝。一法不立，这才是真正的自肯。烘托得长庆的问话也并不落入“尽机”，而成为检验对方之语。	Changqing said, “When he has exhausted his capacity, does he still become blind?” If Baofu had answered with the single word “Blind,” it would have been clean and decisive. Not a single dharma is established: this would have been genuine self-confirmation. It would also have brought out that Changqing's question did not fall into “exhausting the capacity,” but became words for testing the other person.
保福竟答：“道我瞎得么？”浑身落草，落入“不成瞎”，带累得长庆也落入“尽机”。这不仅仅只带累长庆一人，就连西天二十八代祖师、东土六代祖师，统统都给埋没掉了，因为这无上大法是他们一代一代传下来的。	Yet Baofu answered, “Can you call me blind?” He fell entirely into the weeds, falling into “not becoming blind,” and thereby entangled Changqing in falling into “exhausting the capacity.” This did not merely entangle Changqing alone; it buried altogether the twenty-eight generations of patriarchs in India and the six generations of patriarchs in China, because this unsurpassed great Dharma had been transmitted by them generation after generation.
释迦世尊应化人间，传佛心印。说法四十九年、谈经三百余会，横说竖说葛藤说，都是烘云托月，都没有说到这摩尼宝珠本身。最后灵山一会，世尊拈花、迦叶微笑，才传下来这“直指人心，见性成佛”的摩尼宝珠。	When the World-Honored Śākyamuni manifested in the human world, he transmitted the Buddha-mind seal. For forty-nine years he expounded the Dharma and delivered sūtras in more than three hundred assemblies. Whether speaking horizontally, vertically, or in tangled ways, all of it served only to set off the moon amid the clouds; he never spoke directly of this maṇi jewel itself. Finally, at the assembly on Vulture Peak, the World-Honored One held up a flower and Kāśyapa smiled. Only then was this maṇi jewel of “direct pointing to

	the mind, seeing one's nature, and becoming a Buddha" transmitted.
宝珠在什么地方？告诉你：就在这里！他们代代相传，持来宝器，反倒成了过咎，都是因为后代子孙不肖，这怎不令人痛心疾首！圆悟祖师着语云："尽大地人换手捶胸。还我拄杖来！带累山僧也出头不得。"	Where is this precious jewel? I tell you: it is right here! They transmitted it generation after generation; yet when they brought forth the precious vessel, it instead became a fault—all because their descendants were unworthy. How could this not cause profound grief and indignation? Patriarch Yuanwu appended: "All the people of the great earth take turns beating their breasts. Give me back my staff! You have entangled this mountain monk too, so that he cannot show his head."
诸位，如果我们表现不好，就会带累先祖。我们是释迦佛的子孙，必须"行也端、语也端"，我们的言语、行为非常重要。	Everyone, if we conduct ourselves poorly, we will bring disrepute upon our forebears. We are descendants of Śākyamuni Buddha and must be upright in conduct and upright in speech. Our words and actions are exceedingly important.
我们应该时时处处正直无私，说话句句不离佛性根本义，做事无为而无不为，胸怀坦荡，光明正大，真实而不虚伪，这样人家就不会诽谤我们了。不但不会带累先祖，而且能使先祖传下来的无上大法发扬光大。	At all times and in all places, we should be upright and selfless. Every word we speak should not depart from the fundamental meaning of Buddha-nature; in our actions, we should act without contrivance and yet leave nothing undone. We should be open-hearted, honorable and forthright, genuine and not hypocritical. Then others will not slander us. Not only will we avoid entangling our forebears, but we will enable the unsurpassed great Dharma transmitted by them to flourish.
现在有些人自命为佛教徒，榜样做得不好，以致招引来这样一句不好听的话："要找黑心人，吃素道里寻。"罪过，罪过！带累佛祖啊！	Nowadays, some people call themselves Buddhists but set a poor example, thereby inviting this unpleasant saying: "If you seek a black-hearted person, look among those who eat vegetarian food and speak of the Way." What a transgression, what a transgression! They entangle the Buddhas and patriarchs!
过咎深，无处寻，天上人间同陆沉！	The fault is profound, with nowhere to seek it; heaven and humankind alike sink together!
过咎若浅，也许有救。如果过咎甚深，那就不得了了，那还往哪里寻找佛性啊！慢说不能荐取佛性、不能解脱，就连人天福报也给埋没掉了——天上人间同陆沉！然而，若论称扬祖师大事，人天福报也是过咎。	If the fault is slight, there may still be a remedy. But if the fault is grave, it is serious indeed—where then can one seek buddha-nature? Not only will one be unable to recognize buddha-nature or attain liberation; even the blessings of the human

	and heavenly realms will be buried—heaven and earth alike will sink on dry land! Yet, when it comes to extolling the great matter of the patriarchs, even blessings in the human and heavenly realms are a fault.
如何才能无过？请看圆悟祖师的评唱：	How can one be without fault? Let us look at Patriarch Yuanwu's commentary:
这个与尔说不得，但去静坐，向他句中点检看。既是过咎深，因什么却无处寻？此非小过也，将祖师大事，一齐于陆地上平沉却。	"This cannot be explained to you. Simply sit quietly and examine it within his words. Since the fault is grave, why is there nowhere to seek? This is no small fault: it causes the great matter of the patriarchs to sink altogether on dry land."
何止是埋没了人天福报，连同祖师大事，也“一齐于陆地上平沉却”了。这样的过咎还算浅么！故云：“此非小过也”。	It is not merely that the blessings of the human and heavenly realms are buried; the great matter of the patriarchs, too, "sinks altogether on dry land." Can such a fault still be called slight? Hence it is said, "This is no small fault."
然而，既然是“过咎深”，为什么还说“无处寻”呢？这不单单是说无处寻找佛性，你向什么处寻找“过咎”呢？所以，“这个与尔说不得，但去静坐，向他句中点检看。”我们就来看看圆悟祖师是如何向句中点检的。	Yet, since it is a "grave fault," why is it also said that there is "nowhere to seek"? This does not merely mean that there is nowhere to seek buddha-nature. Where would you seek this "fault"? Thus: "This cannot be explained to you. Simply sit quietly and examine it within his words." Let us now see how Patriarch Yuanwu examines it within the words.
他在“过咎深”下着语：“可杀深！天下衲僧跳不出。”紧接着笔锋一转，反问：“且道深多少？”诸位，我们在这里能否也翻身一转，从“跳不出”处跳出来呢？如若不然，那就接着往下看。	To "grave fault," he adds the comment: "Exceedingly grave! Patch-robed monks throughout the world cannot jump free of it." Then, with a sudden turn of the brush, he asks, "Tell me: how grave is it?" Everyone, can we too make a turning here and leap free from where "one cannot jump free"? If not, then continue reading below.
圆悟祖师在“无处寻”下着语：“在尔脚跟下！摸索不着。”这是点拨当机学人：在脚跟下的是什么？既然在脚跟下，为什么摸索不着？如果刚才你能翻身跳出，这两个问题根本不是问题。若跳不出，那就肯定是死在句下了。	To "nowhere to seek," Patriarch Yuanwu adds: "It is beneath your heels! Yet you cannot feel your way to it." This points out to the student before him: What is beneath your heels? Since it is beneath your heels, why can you not feel your way to it? If you were able just now to turn yourself around and leap free, these two questions would not be questions at all. If you cannot leap free, then you have surely died beneath the words.

所以，圆悟祖师又在“天上人间同陆沉”下着语：“天下衲僧一坑埋却！还有活的人么？”圆悟祖师婆心太切，至此仍不肯休去，还要再次点拨：“放过一着。	Therefore, to “heaven and earth alike sink on dry land,” Patriarch Yuanwu adds: “Patch-robed monks throughout the world are all buried in one pit! Is there anyone still alive?” Patriarch Yuanwu’s compassionate concern is so earnest that, even at this point, he refuses to stop. He again offers this guidance: “Let go of one move.”
苍天苍天！”祖师说什么，学人粘着什么，那是学人对境粘心的习气太深了。你能“放过一着”，从脚跟下、从切近处荐取么？若能荐取，苍天苍天，原来如此！若不能荐取，苍天苍天，可怜可怜！	“Heaven above! Heaven above!” Whatever the patriarch says, the student clings to; this is because the student’s habitual tendency to cling to objects with the mind is too deep. Can you “let go of one move” and recognize it beneath your heels, in what is closest at hand? If you can recognize it, then: “Heaven above! Heaven above! So this is how it is!” If you cannot recognize it, then: “Heaven above! Heaven above! How pitiable, how pitiable!”
《证道歌》云：“在欲行禅知见力，火中生莲终不坏。勇施犯重悟无生，早时成佛于今在。狮子吼，无畏说，深嗟懵懂顽皮靼。祇知犯重障菩提，不见如来开秘诀。有二比丘犯淫杀，波离萤光增罪结。维摩大士顿除疑，犹如赫日消霜雪。”至此，诸位能够放过一着、翻身跳出、荐取不疑么？！	The Song of Enlightenment says: “Practicing Chan amid desires requires the power of insight; like a lotus growing in fire, it is never destroyed. Yongshi committed grave offenses, awakened to the unborn, and became a Buddha long ago—he is still present today. The lion’s roar, the fearless teaching, deeply laments the ignorant and obstinate. They know only that grave offenses obstruct bodhi; they do not see the Tathāgata’s revealed secret key. Two bhikshus committed sexual misconduct and killing; Upāli’s firefly-like light only increased their knots of guilt. The great Vimalakīrti suddenly removed their doubts, just as the blazing sun melts frost and snow.” At this point, can you let go of one move, turn yourself around and leap free, and recognize it without doubt?!
（良久。拍案一下）苍天！苍天！	(After a long pause, he strikes the table once.) Heaven above! Heaven above!