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大慧宗杲禅师	Chan Master Dahui Zonggao
	
大慧宗杲（1089～1163），俗姓奚，宣州（安徽）宁国人。宋代临 济宗杨岐派僧，字昙晦，号妙喜，又号云门。	Dahui Zonggao (1089–1163), whose secular surname was Xi, was a native of Ningguo in Xuanzhou (present-day Anhui). A Song-dynasty monk of the Yangqi branch of the Linji school, his style name was Tanhui; he was also known by the sobriquets Miaoxi and Yunmen.

《宗门武库》锯解序

Preface to the Phrase-by-Phrase Explanation of the Armory of the Chan School

禅宗不立文字，壁立万仞，举心即错，拟议即乖，“向上一着，千圣不传”。宋元以后，语录盛行。大慧普觉禅师，名宗杲，住杭州径山，师事圆悟勤。为了不立知见，贯彻教外别传，曾焚毁其师所评唱《碧岩录》，特立独行，诚一代宗师！	The Chan school does not establish itself on words and letters; it stands sheer as a wall ten thousand fathoms high. Raise the mind and you are already wrong; deliberate and you have already gone astray. “The step beyond—though a thousand sages have appeared, none has transmitted it.” After the Song and Yuan dynasties, records of sayings became prevalent. Chan Master Dahui Pujue, whose personal name was Zonggao, resided at Mount Jing in Hangzhou and studied under Yuanwu Keqin. To avoid establishing views and to

	carry through the special transmission outside the teachings, he once burned the Blue Cliff Record, which his teacher had annotated and commented upon. A singular and independent figure, he was truly a great master of his age!
大慧禅师曾着《宗门武库》一书，记录禅人得道因缘，修证境界和风格作略。元音老人取而眉批之，评点精妙，可谓顶门具眼；河南齐志军居士又从而“锯解”之，旁敲侧击，函盖相投，阅之使人法喜充满。	Chan Master Dahui wrote a work entitled Arsenal of the Chan School, recording the causes and conditions through which Chan practitioners realized the Way, the states of cultivation and realization they attained, and their styles and modes of action. Master Yuanyin annotated it in the margins, and his comments are exquisitely penetrating; one may say that he possessed the eye at the crown of the head. Lay practitioner Qi Zhijun of Henan then “sawed it apart,” illuminating it from various angles. The case and its covering fit perfectly together; reading it fills one with Dharma joy.
有人说：禅贵“顿悟”，不在多言。其实体必起用，用必归体，体用不二，灵光独耀，破壁飞龙，妙在点睛。见性之人，横说、竖说、炽然说，皆归第一义谛，正所谓“死水不藏龙，妄想即妙用！”	Some say that Chan values “sudden awakening” and does not depend on much talk. Yet essence necessarily gives rise to function, and function necessarily returns to essence. Essence and function are nondual. The numinous light shines alone; a dragon flies through a broken wall—the marvel lies in adding the finishing touch. Those who have seen their nature may speak horizontally, speak vertically, or speak with blazing intensity; all return to the supreme truth. As it is said, “Dead water does not harbor dragons; deluded thoughts are precisely wondrous functioning!”
读此书的人，若依之作解，难免塞自悟门，固应吃棒，若会心一笑，仍恐被他瞒过。如何才好？曰：“隔壁桃花红又红”。愿共勉之。	If those who read this book rely on it to form interpretations, they will inevitably block the gate to their own awakening and indeed deserve a blow from the stick. If they respond with a knowing smile, I still fear that they may be misled by it. What, then, is to be done? It is said: “The peach blossoms next door are red, red again.” May we encourage one another.
徐恒志	Xu Hengzhi
2002年10月17日	October 17, 2002

序

Preface

当年世尊在菩提树下一觉顿开，三叹奇哉，悲悯众生因颠倒妄想而迷却本来如来智慧　相，世尊乃大兴慈悲，不辞东奔西走，说法四十九载，开一代时教，横说纵说，无非要使众生认识自己的本来面目，启发众生觉悟本来是佛，本来自在解脱，也就是令众生亲证如来藏妙真如性。	In those days, when the World-Honored One suddenly awakened beneath the Bodhi tree, he exclaimed three times, “How marvelous!” He grieved for sentient beings, who, because of inverted and deluded thoughts, had lost sight of their inherent Tathāgata wisdom, virtues, and characteristics. The World-Honored One therefore gave rise to great compassion. Undaunted by traveling far and wide, he taught the Dharma for forty-nine years, opening up the whole body of teachings delivered by the Buddha during his lifetime. Whether teaching broadly or in detail, his sole purpose was to enable sentient beings to recognize their own Original Face, to awaken them to the fact that they are originally Buddhas, inherently free and liberated—in other words, to enable them to directly realize the wondrous true suchness-nature of the Tathāgata-garbha.
历经灵山拈花，迦叶微笑，大教东渐，祖师西来，禅宗——佛法的无上心印，籍由东方震旦的大乘气象而生根发芽、发扬光大。从此以后，天下佛子，终能得叩少室之窟；海内衲僧，毕竟长饮曹溪之乳。心心相印，灯灯相传，果叶扶疏，演成五宗七派，蔚为壮观。禅宗，这一直指人心、见性成佛的法海奇葩，得以在中华沃土遍地绽放！	After the flower was held up at Vulture Peak and Kāśyapa smiled; after the great teaching gradually spread eastward and the patriarch came from the west, the Chan school—the unsurpassed mind-seal of the Buddhadharma—took root, sprouted, and flourished through the Mahāyāna spirit of China. Thereafter, Buddhist disciples everywhere could at last knock at the cave of Mount Shaoshi, while monastics throughout the land could forever drink the milk of Caoxi. Mind sealed mind, and lamp was transmitted to lamp; branches and leaves spread luxuriantly, developing into five houses and seven lineages—a magnificent sight. This marvelous blossom in the ocean of Dharma, the Chan school that directly points to the human mind and enables one to see one’s nature and become a Buddha, thus bloomed throughout the fertile soil of China.
正如想要渡海寻宝，必先假借舟船桨楫的方便。诸佛子欲摧伏无明生死敌怨，乃至成就无上菩提，亦当以金刚般若为利器，以大悲为铠甲，以大愿为坐骑，以直心为旌帜，以无我为号角，方可致胜。	Just as one seeking treasure across the sea must first make use of the expedient means of boats, ships, oars, and rudders, so must all children of the Buddha who wish to subdue the hostile enemy of ignorance and birth and death, and ultimately

	attain unsurpassed bodhi, take vajra prajñā as a sharp weapon, great compassion as armor, Great Vows as a mount, the direct mind as a banner, and selflessness as a bugle call. Only then can they prevail.
古往今来，无数的先贤尊宿、禅师大德，不惜性命，不顾安乐，或卧薪尝胆、奋力参究，或老婆心切、赤忱为人，或壁立千仞，或循循善诱，留下了无数弥足珍贵的教言和脍炙人口的公案。	From ancient times to the present, countless revered predecessors, venerable elders, Chan masters, and great adepts have spared neither their lives nor their comfort. Some slept on brushwood and tasted gall as they exerted themselves in investigation; some, with the earnest concern of an old grandmother, devoted themselves wholeheartedly to others; some stood as sheer and towering as a thousand-foot cliff; and some patiently guided others step by step. They left behind innumerable precious teachings and widely celebrated koans.
林林总总，终成宗门之武库、法海之指南，使后进学子在修学的过程中，依之提撕，端正知见，明辨曲直，策进禅关，最终登堂入室，归家稳坐，得大安乐。	Taken together, these became the armory of the Chan school and a guide to the ocean of Dharma, enabling later students, in the course of study and practice, to use them to sustain vigilant awareness, correct their views, distinguish right from wrong, press forward through the Chan barrier, and finally enter the hall and inner chamber, return home and sit securely, and attain great peace and joy.
所谓“宗门武库”者——宗，就是众生本具的佛性，就是在圣不增、在凡不减的妙明真心，就是佛之心印，就是禅宗之自谓；门，是学人悟入佛之知见的由径，是师　开示本地风光的棒喝交驰，是石火电光刹那擒来的妙悟，是本	What is meant by “the armory of the Chan school”? Zong, or “school,” is the Buddha-nature inherently possessed by sentient beings; it is the wondrous, luminous true mind that neither increases in sages nor decreases in ordinary beings; it is the Buddha’s mind-seal and the Chan school’s name for itself. Men, or “gate,” is the path by which practitioners awaken to the Buddha’s knowledge and vision: the alternating blows and shouts through which teachers reveal the scenery of the original ground; the marvelous awakening seized in an instant, like a spark struck from flint or a flash of lightning; and the gateless gate
地风光不假理入的无门之门，是应机施教随缘接引的普遍之门；武，是因缘凑合、涵盖相投时的全体大用，是　山棒，是云门饼，是临济喝，是赵州茶，是金刚王宝剑，是达摩肩上截断古今的铁杖，是灵山会上至今犹香	to the original landscape, requiring no entry through principle; it is also the universal gate of teaching according to capacity and guiding beings in accordance with conditions. Wu, or “martial,” is the total functioning that manifests when causes

的拈花指；库，是大自在、大歇息人的应机三昧，是无碍大悲陀罗尼的赤裸流露，是虚空藏中无尽藏。	and conditions converge and encompass one another: Deshan's staff, Yunmen's cake, Linji's shout, Zhaozhou's tea, the vajra king's precious sword, Bodhidharma's iron staff that cuts off past and present as it rests across his shoulder, and the finger holding up a flower at the Vulture Peak assembly, fragrant even today. Ku, or "storehouse," is the samādhi through which those of great freedom and great repose respond to circumstances; it is the naked outpouring of the unhindered dhāraṇī of great compassion, and the inexhaustible treasury within the treasury of space.
说到这，一位师兄呵呵笑起来：看你讲的天花乱坠，可惜不过都是知解的文章，揣度的话语，以我视之，却不然——宗是晃魂幡，门是路头语，武是伤锋犯手后的创口帖，库是划地为牢的尿床汉！此事且置，我来问你，岂不闻经中道："王库中无如是刀。"那么，如何是你宗门武库中的金刚王宝剑？	At this point, an elder brother in the Dharma chuckled and said, "Your words are dazzling, but regrettably they are no more than writings of intellectual understanding and speculative words. To my mind, it is otherwise: zong is a soul-summoning banner; men is roadside talk; wu is a wound dressing applied after one has injured one's hand on a blade; and ku is a bed-wetter who draws a line on the ground and makes a prison of it! Let us set this matter aside for now. I have a question for you: have you not heard the sūtra say, 'There is no such sword in the king's treasury'? Then what is the vajra king's precious sword in your armory of the Chan school?"
余闻之不禁大笑：此剑有名无实久矣，何以故？见不见见，见者皆丧，不信？	Hearing this, I could not help laughing aloud: "This sword has long had a name but no reality. Why? Seeing does not see seeing; all who see are lost. Do you not believe it?"
看剑！	"Look at the sword!"
哈哈！莫错会，定目伫机，舟已远矣。	"Ha ha! Do not misunderstand. By the time you fix your gaze and wait for the moment, the boat has already gone far away."
珍重！	"Take care!"
南通学子　善财	Shancai, a student of Nantong
2002年10月	October 2002

一、啄啐同时

I. Simultaneous Pecking and Chirping

〖公案原文〗	[The Koan in Its Original Form]
洞山广道者，梓州人，丛林号广无心。	Guang, a man of Zizhou, was known in Chan communities as Guang Wuxin (“Guang No-Mind”).
初游方，问云盖智和尚：“兴化打维那，意旨如何？”	When he first began traveling in search of instruction, he asked Chan Master Zhi of Yungai, “What was the intent of Xinghua’s striking the vinaya attendant?”
智下绳床，展两手吐舌示之。广打一坐具。智云：“此是风力所转。”	Zhi stepped down from his rope-bed, spread out both hands, and stuck out his tongue to show him. Guang struck his sitting cloth. Zhi said, “This is turned by the force of the wind.”
又持此语问石霜琳和尚。琳云：“你意作么生？”	He then took this saying to Chan Master Lin of Shishuang and asked him about it. Lin said, “What do you make of it?”
广亦打一坐具。琳云：“好一坐具！只是你不知落处。”	Guang again struck his sitting cloth. Lin said, “What a fine sitting cloth! But you do not know where it lands.”
又问真净。净云：“你意作么生？”	He also asked Zhenjing. Zhenjing said, “What do you make of it?”
广亦打一坐具。净云：“他打你亦打。”	Guang again struck his sitting cloth. Zhenjing said, “He strikes, and you strike as well.”
广于此大悟。	At these words, Guang underwent a great awakening.
真净因作颂云：	Zhenjing then composed this verse:
丈夫当断不自断，兴化为人彻底汉。	A true man ought to cut off what he does not cut off himself; Xinghua was a man who dealt with others thoroughly.
已后从他眼自开，棒了罚钱趁出院。	Thereafter, let his own eye open of itself: after the blow, the fine, and expulsion from the monastery.
〖老人眉批〗	[The Elder’s Marginal Note]
于节骨眼上，顺水推舟，使学人悟来，又有啄啐同时之妙，真是大手笔宗师！	At the critical juncture, he went with the current and gave it a push, enabling the student to awaken. Moreover, there was the marvel of pecking from

	without and within at the same time. Truly, he was a great master of the school!
〖锯解秤砣〗	[Dissecting the Scale Weight]
先举“兴化打维那”公案：	First, let us cite the koan of “Xinghua Strikes the Vinaya Attendant”:
兴化存奖禅师谓克宾维那曰：“汝不久为唱导之师。”	Chan Master Xinghua Cunjiang said to Kebin, the vinaya attendant, “Before long, you will become a master of preaching and instruction.”
宾曰：“不入这保社。”	Kebin said, “I will not join this mutual-guarantee association.”
师曰：“会了不入，不会了不入？”	The master said, “Do you understand and yet refuse to join, or do you not understand and refuse to join?”
曰：“总不与么。”	He said, “It is not like that at all.”
师便打。曰：“克宾维那法战不胜，罚钱伍贯，设 饭一堂。”	The master then struck him. He said, “Vinaya Attendant Kebin has lost the Dharma battle. He is fined five strings of cash and must provide a meal for the community.”
次日，师自白椎曰：“克宾维那法战不胜，不得吃饭。”	The next day, the master himself struck the announcement mallet and declared, “Vinaya Attendant Kebin has lost the Dharma battle and may not eat.”
即便出院。	He then left the monastery.
这则公案的意旨如何呢？先看看古禅师是怎么说的吧：	What, then, is the intent of this koan? Let us first see what the ancient Chan masters had to say:
饶州荐福禅师，上堂：“先师寻常用脑后一锤，卸却学者胸中许多屈曲。当年克宾维那，曾中兴化此毒。往往天下丛林，唤作超宗异目。非唯孤负兴化，亦乃克宾受辱。若是临济儿孙，终不依草附木。资福喜见同参，今日倾肠倒腹。”	Chan Master Jianfu of Raozhou ascended the Dharma seat and said: “My late master ordinarily used a hammer to the back of the head, knocking away the many twists and turns in students’ breasts. In former days, Vinaya Attendant Kebin was once struck by this poison of Xinghua’s. Chan communities throughout the land often call it a vision that transcends the school. Yet this not only lets down Xinghua, but also humiliates Kebin. If they are descendants of Linji, they will never cling to grass or depend on trees. Zifu is pleased to see his fellow practitioners today and lays bare his heart and guts.”

遂卓拄杖，喝一喝曰：“还知先师落处么？伎死禅和，如麻似粟。”	He then planted his staff on the ground and gave a shout, saying, “Do you still know where my late master’s words landed? Chan worthies dead in their artifices are as numerous as hemp and millet.”
好一个“若是临济儿孙，终不依草附木”，这话与克宾维那的“不入这保社”同一旨趣。那么，天下丛林唤什么作“超宗异目”呢？是指克宾维那的“总不与么”。	How fine is the saying, “If they are descendants of Linji, they will never cling to grass or depend on trees.” It has the same import as Vinaya Attendant Kebin’s “I will not join this mutual-guarantee association.” Then what do Chan communities throughout the land call “a vision that transcends the school”? It refers to Vinaya Attendant Kebin’s “It is not like that at all.”
不过，若唤这个作“超宗异目”，不但辜负了兴化，不明兴化的意旨，也辱及克宾维那。真净禅师赞兴化禅师“为人彻底”。怎么个彻底呀？当然是“棒了罚钱趁出院”。	Yet if one calls this “a vision that transcends the school,” one not only lets down Xinghua and fails to understand his intent, but also humiliates Vinaya Attendant Kebin. Chan Master Zhenjing praised Chan Master Xinghua as one who “dealt with others thoroughly.” In what way was he thorough? Surely it was in “the blow, the fine, and expulsion from the monastery.”
同时批评克宾维那“丈夫当断不自断”，那怎么才算自断哪？若克宾维那接住兴化之棒送一送，不但省了饭钱，而且还能卸却胸中许多屈曲。可惜他只跳得两跳（跳得极漂亮啊），却于关键时未接兴化之棒。那就只好“已后从他眼自开”了，鹞子已过新罗，不待以后还能怎样啊！	At the same time, he criticized Vinaya Attendant Kebin: “A true man ought to cut off what he does not cut off himself.” What would it mean to cut it off himself? Had Kebin caught Xinghua’s staff and sent it on its way, he would not only have saved the cost of the meal, but would also have cast off the many twists and turns in his breast. Alas, he merely leapt twice—most beautifully, indeed—yet at the crucial moment failed to catch Xinghua’s staff. Thus, “thereafter, let his own eye open of itself.” The hawk has already flown past Silla; what could waiting until later accomplish?
再看这位广道者，他参这则公案可费了不少苦心。自己参不透，就到处问人。智和尚说他打坐具是风力所转，他没明白；琳和尚说他打坐具不知落处，他还没明白；真净一句“他打你亦打”，这脑后一锤，正挠着广道者的痒处，他刹那之间，公案脱落，本来一段真光，朗然现前。不愧此生矣！	Now let us look at this practitioner Guang. He took great pains over this koan. Unable to penetrate it himself, he went everywhere asking others. When Master Zhi said that his striking the sitting cloth was turned by the force of the wind, he did not understand. When Master Lin said that he did not know where his striking the sitting cloth landed, he still did not understand. But with Zhenjing’s single sentence, “He strikes, and you strike as well,” came a hammer to the back of the head that struck exactly where Guang itched. In an instant, the koan

	dropped away; the original radiance shone forth clearly before him. His life had not been in vain!
师尊　元音老人赞真净禅师是“大手笔宗师”，是因为他能号准广道者的脉，能找准节骨眼。广道者迷闷于这公案，而又孜孜不舍，就象壳里的小鸡，要破壳而出，在里面啐。真净禅师找准时机，在外面同时一啄，顿时无明壳破，打碎广道者的迷闷。妙哉！“啄啐同时之妙”也！	Our revered teacher, Master Yuanyin, praised Chan Master Zhenjing as a “great master of the school” because he could accurately diagnose Guang’s pulse and find the precise critical juncture. Guang was bewildered by this koan, yet persevered diligently, like a chick within its shell, pecking from inside to break free. Zhenjing seized the right moment and pecked simultaneously from outside. At once, the shell of ignorance broke, shattering Guang’s bewilderment. Marvelous indeed! This is precisely “the marvel of pecking from without and within at the same time.”

二、大哉楚圆

II. Great Indeed Is Chuyuan

〖公案原文〗	[Original Text of the Koan]
慈明、琅琊、大愚等数人辞汾阳，相让不肯为参头。	Ciming, Langye, Dayu, and several others took leave of Fenyang. Each deferred to the others and refused to serve as the leader of the pilgrimage group.
汾阳云：此行不可以戒腊推。听吾一颂：	Fenyang said, “For this journey, you may not defer on the basis of seniority in ordination. Listen to my verse:”
天无头，吉州城畔展戈矛。	Heaven has no head; by the city of Jizhou, spears and halberds are displayed.
将军疋马林下过，员州城里闹啾啾。	The general passes beneath the woods on a single horse; within the city of Yuanzhou there is a clamor of chirping.”
慈明出班云：楚圆何人！敢当此记　。遂领众拜辞。	Ciming stepped forward and said, “Who is Chuyuan, that he should dare accept this prediction?” He then led the group in bowing farewell.
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]
楚圆是慈明禅师的法名。他和琅琊慧觉、大愚守芝三人，是汾阳善昭禅师座下最透脱的三个得法弟子。三人中，慈明禅师年龄最小，却最有证量，后被称为“西河狮子”，宗风大振。	Chuyuan was the Dharma name of Chan Master Ciming. Together with Langye Huijue and Dayu Shouzhi, he was one of the three most thoroughly liberated Dharma heirs under Chan Master

	Fenyang Shanzhao. Of the three, Chan Master Ciming was the youngest, yet he possessed the deepest realization. He was later called the “Lion of the Western River,” and his lineage flourished greatly.
这是他们当初在汾阳学禅时的事。有一天，以他们三个为首，有十多个学人要离开汾阳，去参访诸方，开开眼界。这是一个参学团体，总要有一个头儿啊。可他们三个互相谦让，谁也不肯做参头。老和尚说：这一次谁做参头，不能凭戒腊长短推选。听我一颂：	This occurred when they were studying Chan under Fenyang. One day, led by these three, more than ten students were preparing to leave Fenyang and visit teachers in various places to broaden their horizons. As this was a group of pilgrims, it needed a leader. But the three deferred to one another, and none was willing to serve as the group leader. The old master said: “For this occasion, the leader cannot be chosen according to length of ordination seniority. Listen to my verse:”
天无头　　——大	Heaven has no head — Da
吉州城畔展戈矛——哉	By the city of Jizhou, spears and halberds are displayed — zai
将军疋马林下过——楚	The general passes beneath the woods on a single horse — Chu
员州城里闹啾啾——圆	Within the city of Yuanzhou there is a clamor of chirping — yuan
哈哈！这老和尚说起字谜来了。慈明何等聪明，听得出是说他。便站出来说：“楚圆何人！敢当此记　。”遂不推辞，领着大家拜别汾阳而去。	Ha ha! The old master was speaking in character riddles. Ciming was clever enough to recognize that they referred to him. He stepped forward and said, “Who is Chuyuan, that he should dare accept this prediction?” Thus, without further declining, he led everyone in bowing farewell to Fenyang and departed.
这则公案解完了。再多啰嗦几句：	This koan has now been explained. Let me add a few more words:
为参头　　——为唱导之师。	To serve as the group leader — to serve as the teacher who leads and instructs others.
敢当此记　——不入这保社。	“Dare accept this prediction” — not to enter this fellowship.
楚圆何人　——总不与么。	“Who is Chuyuan?” — altogether not thus.
可惜克宾维那不如慈明禅师透脱，接下来的一招使不出，那就不能实时为唱导之师了。	Unfortunately, the attendant Kebin was not as thoroughly liberated as Chan Master Ciming. When the next move came, he could not make it; thus he

	could not immediately serve as a teacher who leads and instructs others.

三、一切现成

III. Everything Is Already Complete

〖公案原文〗	[Original Text of the Koan]
湛堂准和尚初参真净。净问：“近离甚处？”	When Chan Master Zhantang Wenzhun first went to study under Chan Master Zhenjing, Zhenjing asked, “Where have you come from recently?”
准云：“大仰。”	Wenzhun said, “Dayang.”
“夏在甚处？”	“Where did you spend the summer retreat?”
准云：“大沩。”	Wenzhun said, “Dawei.”
净云：“甚处人氏？”	Zhenjing said, “Where is your native place?”
准云：“兴元府。”	Wenzhun said, “Xingyuan Prefecture.”
净展两手云：“我手何似佛手？”	Zhenjing spread out both hands and said, “How are my hands like the Buddha’s hands?”
准罔措。	Wenzhun was at a loss for a response.
净云：“适来　对，一一灵明天真。及乎道个佛手便成窒碍，且道病在甚处？”	Zhenjing said, “Your replies just now were each and every one luminous and natural. But when I spoke of the Buddha’s hands, you became obstructed. Tell me, where does the problem lie?”
准云：“某甲不会。”	Wenzhun said, “I do not understand.”
净云：“一切现成，更教谁会！”	Zhenjing said, “Everything is complete and present—who needs to make it understood?”
〖老人眉批〗	[The Elder’s Marginal Note]
只因现成极，转令明悟迟！因世人均在玄妙处探索也。	Precisely because everything is so completely present, awakening is instead delayed, for worldly people all seek in the mysterious and marvelous.
〖锯解秤砣〗	[Sawing Through the Balance Weight]
湛堂文准禅师在开始学禅的时候，去参访真净禅师。真净禅师问他：你从什么地方来（最近离开的是什么地方）？他答：从大仰山来。问：在什么地方过夏？答：在大沩山过夏。问：你是哪里人？答：我是兴元府人氏。	When Chan Master Zhantang Wenzhun first began studying Chan, he went to consult Chan Master Zhenjing. Zhenjing asked him, “Where have you come from—what place did you most recently leave?” He replied, “Dayang Mountain.” Zhenjing

	asked, “Where did you spend the summer retreat?” He replied, “I spent the summer retreat at Dawei Mountain.” Zhenjing asked, “Where are you from?” He replied, “I am from Xingyuan Prefecture.”
真净禅师伸开两手，突然问道：“我手何似佛手？”文准禅师答不上来了。真净禅师说：刚才那三问三答，你句句现成，灵明天真，不费思索。	Chan Master Zhenjing spread out both hands and suddenly asked, “How are my hands like the Buddha’s hands?” Chan Master Wenzhun could not answer. Chan Master Zhenjing said, “In those three questions and three answers just now, every one of your replies was complete and present, luminous and natural, requiring no thought.”
怎么说个“佛手”便成障碍了？这是哪里出了毛病了？文准禅师说：这一问，文准不能领会。看！到这儿他不能领会了。为什么不能领会？他觉得“我手何似佛手”内含玄机。前三问三答平常，到这儿就玄妙了。其实，平常心是道，有什么玄妙！所以真净禅师喝他：“一切现成，更教谁会！”	Why did speaking of “the Buddha’s hands” become an obstruction? Where did the problem arise? Chan Master Wenzhun said that he could not comprehend this question. Look—at this point he could not comprehend. Why could he not comprehend? He felt that “How are my hands like the Buddha’s hands?” contained some hidden mystery. The preceding three questions and answers were ordinary, but here it became mysterious and marvelous. Yet ordinary mind is the Way; what mystery is there? Thus Chan Master Zhenjing rebuked him: “Everything is complete and present—who needs to make it understood?”
就因为一切现成，他反而不能把握，总是往奇特处想。所以，老人批示曰：“只因现成极，转令明悟迟！因世人均在玄妙处探索也。”老人的话不止是对这个公案说，更是对我们讲的啊！	Precisely because everything is complete and present, he could not grasp it; he always looked for something extraordinary. Therefore, the Elder wrote in his marginal note: “Precisely because everything is so completely present, awakening is instead delayed, for worldly people all seek in the mysterious and marvelous.” The Elder’s words are not addressed only to this koan; they are also addressed to us.

四、尚在客地

IV. Still in a Foreign Land

〖公案原文〗	[Original Text of the Koan]
暹道者久参雪窦，窦欲举住金鹅。暹闻之，夜潜，书偈于方丈壁间，即遁去。偈曰：“不是无心继祖灯，道惭	Layman Xian had long studied under Xuedou. Xuedou intended to appoint him as resident master at Jine. When Xian heard of this, he slipped away at

未厕岭南能【老人眉批：不打自招！】。三更月下离岩窦，眷眷无言恋碧层。”	night, wrote a verse on the wall of the abbot’s quarters, and immediately fled. The verse reads: “It is not that I am without the mind to carry on the ancestral lamp; I am ashamed that I have not yet ranked among the capable ones of Lingnan [Elder’s marginal note: ‘You give yourself away without being pressed!’]. At the third-watch moon, I leave the rocky cave; wordlessly and fondly, I linger over the blue-green heights.”
又曰：“三十余年四海间，寻师择友未尝闲。今朝得到无心地，却被无心趁出山【老人眉批：果真到得无心地乎？】。”	He also said: “For more than thirty years, I have traveled throughout the four seas, never idle in seeking teachers and choosing friends. Today I have reached the ground of no-mind, yet this no-mind has driven me out of the mountains [Elder’s marginal note: ‘Have you truly reached the ground of no-mind?’].”
暹后出世开先，承嗣德山远和尚，续通雪窦书。山前婆子见专使，欣然问曰：“暹首座出世，为谁烧香？”专使曰：“德山远和尚。”婆子诟骂曰：“雪窦抖擞屎肠说禅为你，你得恁么辜恩负德！”	Later, Xian emerged to teach at Kaixian, succeeding Chan Master Yuan of Deshan and continuing the transmission of Xuedou’s lineage. When an old woman at the foot of the mountain saw the special messenger, she happily asked, “Senior Seat Xian has emerged to teach. For whom does he burn incense?” The messenger replied, “Chan Master Yuan of Deshan.” The old woman berated him: “Xuedou poured out his guts teaching Chan to you, and you repay his kindness and virtue like this!”
〖老人眉批〗	[Elder’s Marginal Note]
禅客，禅客，知你尚在客地也。	Chan guest, Chan guest—I know that you still remain in a guest’s territory.
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
据灯录记载，开先善暹禅师（即此公案中的暹道者）是德山志先禅师的法嗣。《五灯会元》里说：庐山开先善暹禅师，临江军人也，操行清苦，遍游师席，以明悟为志。参德山。见山上堂，顾视大众曰：“师子　呻，象王回顾。”师忽有省，入室陈所解。山曰：“子作么生会？”师回顾曰：“后园驴吃草。”山然之。后至雪窦……	According to the Records of the Lamp, Chan Master Shanxian of Kaixian (the Layman Xian in this koan) was a Dharma heir of Chan Master Zhixian of Deshan. The Compendium of the Five Lamp Records states: “Chan Master Shanxian of Kaixian on Mount Lu was a native of Linjiang Prefecture. His conduct was pure and austere. He traveled everywhere to visit the seats of masters, aspiring to clear awakening. He studied under Deshan. When he saw Deshan ascend the hall, look over the assembly, and say, ‘The lion growls; the elephant king turns his gaze,’ he suddenly attained an

	insight. Entering the master's room, he presented his understanding. Deshan asked, 'How do you understand it?' The master turned his head and said, 'The donkey in the rear garden eats grass.' Deshan approved him. Later he went to Xuedou . . ."
本公案说他"久参雪窦"，注意这个"久"字。彻底解除粘着，颇费时日。山前婆子说他"雪窦抖擞屎肠说禅为你"，可见雪窦禅师在长时间里为他下了不少功夫。他真的毫无粘着了么？并不见得。	This koan says that he had "long studied under Xuedou." Note the word "long." Completely releasing attachment takes considerable time. The old woman at the foot of the mountain said, "Xuedou poured out his guts teaching Chan to you," showing that Chan Master Xuedou had put much effort into him over a long period. Had he truly become entirely free of attachment? Not necessarily.
老人就有质疑："果真到得无心地乎？"，还说他的诗句"道惭未厕岭南能"是"不打自招"。若不能毫无粘着，那就是"尚在客地"。所以老人眉批："禅客，禅客，知你尚在客地也。"	The Elder expressed just such doubts: "Have you truly reached the ground of no-mind?" He also said that the verse, "I am ashamed that I have not yet ranked among the capable ones of Lingnan," was "giving himself away without being pressed." If one cannot be entirely free of attachment, then one "still remains in a guest's territory." Thus the Elder's marginal note reads: "Chan guest, Chan guest—I know that you still remain in a guest's territory."
若尚在客地，则仍须参学，大可不必"继祖灯"啊。	If he still remained in a guest's territory, then he still needed to study and practice; there was no need at all to "carry on the ancestral lamp."

五、身手不凡

V. Extraordinary Skills

〖公案原文〗	[Original Text of the Koan]
云居舜老夫，常讥天衣怀禅师说葛藤禅。一日闻怀迁化，于法堂上合掌云："且喜葛藤桩子倒了也。"秀圆通时在会中作维那，每见呵骂不已，乃谓同列曰："我须与这老汉理会一上。"及夜参，又如前呵骂。	The old master Shun of Yunju often ridiculed Chan Master Yihuai of Tianyi for teaching "vine-entanglement Chan." One day, upon hearing that Yihuai had passed away, he joined his palms in the Dharma hall and said, "I am glad that the vine stump has finally fallen over." At that time, Yuantong Faxiu was serving as the monastic disciplinarian in the assembly. Whenever he saw this, he berated him without ceasing, and said to

	his colleagues, “I must have it out with this old fellow.” At the evening assembly, there was again the same scolding as before.
秀出众厉声曰：“岂不见《圆觉经》中道……”舜遽曰：“久立。大众。伏惟珍重！”便归方丈。秀曰：“这老汉通身是眼，骂得怀和尚也。”	Faxiu stepped forward from the assembly and said sternly, “Have you not seen what the Sūtra of Perfect Enlightenment says—” Shun abruptly said, “You have all been standing for a long time. Everyone, please take care!” Then he returned to the abbot’s quarters. Faxiu said, “This old fellow is all eyes. Even his scolding of Master Huai hit the mark.”
〖老人眉批〗	[The Elder’s Marginal Note]
身手果自不凡！	His skill is indeed extraordinary!
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
秀圆通即圆通法秀禅师，是天衣义怀禅师的法嗣，当时在云居晓舜禅师（舜老夫）那里作维那。平时舜老夫讥讽他师父，他都忍下了。及至他师父圆寂，舜老夫还是讥讽，秀禅师这才决定要跟舜老夫理论理论。	Yuantong Faxiu was Chan Master Faxiu of Yuantong, a Dharma heir of Chan Master Yihuai of Tianyi. At that time, he was serving as monastic disciplinarian under Chan Master Xiaoshun of Yunju (Old Master Shun). Ordinarily, when Old Master Shun ridiculed his teacher, he endured it. But when his teacher entered parinirvāṇa and Old Master Shun continued to ridicule him, Chan Master Faxiu resolved to reason the matter out with Old Master Shun.
待夜参时，舜老夫又开始骂了，秀禅师厉言厉色地站出来理论。谁知舜老夫截断他的话语，轻描淡写地说：“大家都站久了，回去休息吧。各位珍重！”秀禅师理论不成，却说：“这老汉通身是眼，骂得怀和尚也。”刚刚还站出来理论，却又说骂得，这是怎么一回事啊？	At the evening assembly, Old Master Shun again began to scold. Chan Master Faxiu stepped forward to reason with him in a harsh and forceful manner. Yet Old Master Shun cut him off and casually said, “Everyone has been standing for a long time. Go back and rest. Take care, everyone!” Faxiu could not reason the matter out, but then said, “This old fellow is all eyes. Even his scolding of Master Huai hit the mark.” He had just stepped forward to argue, yet then said that the scolding was right. What is going on here?
须知秀禅师道眼通明，颇能识得好歹。舜老夫若也跟他理论，岂不也成了葛藤禅！那就没资格讥讽天衣怀禅师说葛藤禅了。快刀斩乱麻，截断他的话语，不跟他理论，转身回方丈。舜老夫是好手！老人赞舜老夫曰：“身手果自不凡！”	You should know that Chan Master Faxiu’s Dharma eye was clear and penetrating, and he was quite able to discern right from wrong. If Old Master Shun had also argued with him, would that not itself have become vine-entanglement Chan? Then he would have had no grounds for ridiculing Chan Master Yihuai of Tianyi for teaching vine-

	entanglement Chan. With the swift blade that cuts through tangled hemp, he cut off Faxiu's words, did not argue with him, and turned to return to the abbot's quarters. Old Master Shun was a true master of the situation! The Elder praised him, saying, "His skill is indeed extraordinary!"

六、无需惊叹

VI. No Need for Astonishment

〖公案原文〗	[Original Text of the Koan]
湖南小景　，有才学，曾著无缝塔铭。大通本禅师用其语，答无缝塔话云：“烟霞生背面，星月绕檐楹。”	Xiao Jingchun of Hunan was talented and learned and once wrote an inscription for a Seamless Stūpa. Chan Master Datong Ben used his words in answering the koan of the Seamless Stūpa: "Mists and rosy clouds arise behind it; stars and moon encircle its eaves and pillars."
居岳麓寺，律身精进，偶一夜经行殿陛失脚被　，傍僧掖起，昏懵不晓人事，至于平生所著文字，亦不能晓。	Chun lived at Yuelu Monastery and rigorously disciplined himself in practice. One night, while circumambulating the steps of the hall, he accidentally lost his footing and fell. A nearby monk helped him up, but he was so dazed that he no longer recognized people or events; he could not even understand the writings he had composed throughout his life.
兜率照禅师，初游方过岳麓，闻老宿言　事。照惊曰：“我此生参禅不明心地，亦如　也。偶一失跌尚如此，况隔阴耶！”	When Chan Master Zha of Doushuai was first traveling in search of teachers, he passed through Yuelu and heard an elder monastic speak of Chun's case. Zha was startled and said: "If, in this life, I investigate Chan yet fail to realize the mind-ground, I will be just like Chun. One accidental fall can have such consequences; how much more so after passing through the obscurity between lives!"
〖老人眉批〗	[The Elder's Marginal Note]
纵明心地，未至通发，亦不免失脚而脑震荡，不晓人事也。	Even if one has realized the mind-ground, if one's supernormal powers have not yet manifested, one may still fall, suffer a concussion, and fail to recognize people or events.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]

其实，照禅师无须惊叹。慢说不明心地，“纵明心地，未至通发，亦不免失脚而脑震荡，不晓人事也。”（老人眉批）	In fact, Chan Master Zha had no need for alarm. Let alone one who has not realized the mind-ground: “Even if one has realized the mind-ground, if one’s supernormal powers have not yet manifested, one may still fall, suffer a concussion, and fail to recognize people or events.” (The Elder’s marginal note)
释迦佛的佛法本就是火里生莲之法，今生未至通发，还有下生。重要的是持纯正信、发恳切愿、履不退行。看人家闲禅师是什么作略：	Śākyamuni Buddha’s Dharma is itself a teaching of lotuses blooming in fire. If supernormal powers have not yet manifested in this life, there is still the next life. What matters is to maintain pure and correct faith, make earnest vows, and carry out practice without retreat. Look at the conduct of Chan Master Zhixian:
邓州香严智闲禅师，青州人也。厌俗辞亲，观方慕道。在百丈时性识聪敏，参禅不得。洎丈迁化，遂参沩山。山问：“我闻汝在百丈先师处，问一答十，问十答百。此是汝聪明灵利，意解识想，生死根本。	Chan Master Xiangyan Zhixian of Dengzhou was a native of Qingzhou. Disgusted with worldly life, he left his parents and traveled about in search of the Way. While he was with Baizhang, his nature and intellect were keen, but he was unable to attain realization through investigating Chan. After Baizhang passed away, he went to study under Guishan. Guishan asked him: “I have heard that, under our late teacher Baizhang, when asked one question you could answer ten, and when asked ten questions you could answer a hundred. This is merely your cleverness and quickness—conceptual interpretations and conscious thoughts, the root of birth and death.”
父母未生时，试道一句看。”师被一问，直得茫然。归寮将平日看过底文字从头要寻一句酬对，竟不能得，乃自叹曰：“画饼不可充饥。”屡乞沩山说破，山曰：“我若说似汝，汝已后骂我去。我说底是我底，终不干汝事。	“Before your parents gave birth to you, say one phrase that expresses your original face.” At this question, the master was utterly at a loss. Returning to his quarters, he searched through all the writings he had previously read, hoping to find one phrase with which to reply, but in the end he could find none. He sighed to himself: “A painted cake cannot satisfy hunger.” Again and again he begged Guishan to explain it to him, but Guishan said: “If I were to explain it to you, you would later curse me. What I say is mine; in the end, it has nothing to do with you.”
”师遂将平昔所看文字烧却。曰：“此生不学佛法也，且作个长行粥饭僧，免役心神。”乃泣辞沩山，直过南阳睹忠国师遗迹，遂憩止焉。	The master then burned all the writings he had previously studied. He said, “In this life I will not study the Buddhadharma. I will simply become a

	monk who goes on almsrounds and eats his porridge and rice, so that I need not weary my mind and spirit." Weeping, he bade Guishan farewell and went directly to Nanyang, where he saw the relics of National Teacher Huizhong and settled there.
凭他的聪明伶俐与才学，干一番世间事业是轻而易举的事。他真的去粘着世间事业而不学佛法了么？绝非如此！这句“父母未生时”的话头他一刻也没有忘记，他不但不粘世法（且作个长行粥饭僧），而且不粘佛法（此生不学佛法也），把这些挂碍都抛到了脑后（免役心神），这才是真正的“行起解绝”！结果怎么样啊？接着看：	With his intelligence, quick wit, and learning, it would have been easy for him to accomplish great things in worldly life. Did he truly become attached to worldly pursuits and cease studying the Buddhadharma? Absolutely not! He never forgot for a single moment the huatou, "Before your parents gave birth to you." Not only did he not cling to worldly dharmas ("I will simply become a monk who goes on almsrounds and eats his porridge and rice"), but he also did not cling to the Buddhadharma ("In this life I will not study the Buddhadharma"). Casting all these hindrances behind him ("so that I need not weary my mind and spirit")—this is genuine "when practice arises, conceptual understanding ceases"! What was the result? Read on:
一日，芟除草木，偶抛瓦砾，击竹作声，忽然省悟。遽归沐浴焚香，遥礼沩山。赞曰：“和尚大慈，恩逾父母。当时若为我说破，何有今日之事？”乃有颂曰：“一击忘所知，更不假修持。动容扬古路，不堕悄然机。处处无踪迹，声色外威仪。诸方达道者，咸言上上机。”	One day, while clearing away grass and brush, he casually tossed a piece of tile rubble, which struck some bamboo and made a sound. He suddenly awakened. Hastily returning, he bathed and burned incense, then bowed from afar toward Guishan in praise: "Your Reverence's great compassion surpasses even that of my parents. If you had explained it to me at that time, how could there have been today's realization?" He then composed this verse: "With one strike, all that I knew is forgotten; / Further cultivation is no longer needed. / In every movement, the ancient path is revealed; / I do not fall into the mechanism of silent stillness. / Everywhere there are no traces; / My deportment lies beyond sound and form. / Those who have realized the Way in all quarters / All say this is the highest capacity."
沩山闻得，谓仰山曰：“此子彻也。”仰曰：“此是心机意识，著述得成。待某甲亲自勘过。”仰后见师，曰：“和尚赞叹师弟发明大事，你试说看。”师举前颂，仰曰：“此是夙习记持而成，若有正悟，别更说看。	When Guishan heard of this, he said to Yangshan: "This disciple has penetrated it thoroughly." Yangshan replied: "This has been composed through the workings of mind and consciousness. Let me personally examine him." Later, when

	Yangshan saw the master, he said: “The Reverend has praised you, younger brother, for realizing the great matter. Try explaining it.” The master recited the preceding verse. Yangshan said: “This was formed from the retention of your former habits. If you have genuine awakening, say something else.”
”师又成颂曰：“去年贫未是贫，今年贫始是贫。去年贫，犹有卓锥之地，今年贫，锥也无。”仰曰：“如来禅许师弟会，祖师禅未梦见在。”师复有颂曰：“我有一机，瞬目视伊。若人不会，别唤沙弥。”仰乃报沩山，曰：“且喜闲师弟会祖师禅也。”	The master composed another verse: “Last year’s poverty was not true poverty; / This year’s poverty is true poverty. / Last year, though poor, I still had enough ground to plant an awl; / This year, even an awl has no place.” Yangshan said: “I grant that you understand the Tathāgata Chan, but you have not even dreamed of Patriarchal Chan.” The master composed another verse: “I have one device: / I blink my eyes and look at it. / If someone does not understand, / I call out to a novice monk instead.” Yangshan then reported to Guishan: “Rejoice! Younger brother Zhixian has realized Patriarchal Chan.”
世尊的佛法火里生莲。若信心纯正、发愿恳切，愿力必将战胜业力。一旦打开本来，洞明心地，就不会退转了。	The World-Honored One’s Buddhadharma is a lotus blooming in fire. If one’s faith is pure and correct and one’s vows are earnest, the power of one’s vows will surely overcome karmic power. Once one opens to one’s original nature and thoroughly realizes the mind-ground, one will no longer retreat.
七地以下的菩萨尚有隔阴之昏，须到八地以上，才是真正了生脱死，才能于本无妙用时应机起无量无边妙用，才能于本无众生处随缘度无量无边众生。	Bodhisattvas below the seventh bhūmi still undergo the obscurity between lives. Only from the eighth bhūmi onward does one truly transcend birth and death: only then can one respond to circumstances with immeasurable, boundless wondrous functioning amid original nonexistence, and only then can one liberate immeasurable, boundless sentient beings in accordance with conditions where, originally, no sentient beings exist.
若实在畏惧一生不能成办，不敢在生死海里磨练，世尊还为我们准备了一艘平稳的大船呢：放下这个世间的一切，持执一句“南无阿弥陀佛”圣号，一定能往生西方极乐世界。唉！只怕你又不肯老实念佛啊！	If one truly fears being unable to accomplish this within a single lifetime and does not dare to temper oneself in the ocean of birth and death, the World-Honored One has also prepared a stable great ship for us: let go of everything in this world and uphold the sacred name “Namo Amitābha Buddha.” One will certainly attain rebirth in the Western Land of

	Ultimate Bliss. Alas! I only fear that you will still be unwilling to recite the Buddha’s name honestly.

七、法华大士

VII. Lotus Sutra Bodhisattva

〖公案原文〗	[Original Text of the Koan]
吕大申公执政时，因休沐日，预化疏请言法华斋。	While Minister Lü Shen was serving in government, he drafted a letter of invitation on a day of leave, intending to invite Yan Fazhi for a vegetarian meal.
翌日果到府第，坐于堂上。申公将出见之，自念曰：“拜则是？不拜则是？”言大呼曰：“吕老子，尔好劳攘。快出来！拜也好，不拜也好。”申公拜敬之。斋毕，问未来臧否，言索笔大书“亳州”二字与之，不言所以。后罢相，知亳州，治叠文字次，忽见二字在前，始悟前谶也。	The next day, Yan indeed arrived at the minister's residence and sat in the hall. As Minister Shen was about to come out to meet him, he thought to himself, “Should I bow, or should I not?” Yan called out loudly, “Old Lü, how you do fuss about! Come out quickly! Bowing is fine, and not bowing is fine.” Minister Shen then bowed to him respectfully. After the meal, he asked about future fortune and misfortune. Yan asked for a brush and wrote the two large characters “Bozhou” for him, without explaining why. Later, after being dismissed as prime minister, he became prefect of Bozhou. While sorting through documents, he suddenly saw those two characters before him and only then understood the earlier prophecy.
〖老人眉批〗	[The Elder's Marginal Note]
悟道后，勤除习气，自得通发。但不可着在神通上，以免不得归家稳坐，转而成魔也。	After awakening to the Way, diligently eliminate habitual tendencies, and spiritual powers will naturally arise. But do not become attached to spiritual powers, lest you be unable to return home and sit securely, and instead become a demon.
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
言法华就是法华志言大士。灯录里有关于他的记载：	Yan Fazhi was none other than the great bodhisattva Fazhi Zhiyan. The Record of the Lamp contains an account of him:
法华志言大士，寿春许氏子。弱冠游东都，继得度于七俱胝院，留讲肆久之。一日，读云门录，忽契悟。未几，宿命遂通，独语笑，口吻嗫嚅，日常不辍。世传诵法华，因以名之。	The great bodhisattva Fazhi Zhiyan was a member of the Xu family of Shouchun. In his early twenties, he traveled to the Eastern Capital and was subsequently ordained at Qijuzhi Monastery, where he remained for a long time in the lecture hall. One

	day, while reading the Record of Yunmen, he suddenly attained realization. Before long, his knowledge of past lives opened. He would talk and laugh to himself, his lips continually muttering, day after day. It was said that he recited the Lotus Sūtra, and he was therefore given this name.
丞相吕许公问佛法大意。师曰：“本来无一物，一味却成真。”	Prime Minister Lord Lü Xu asked about the essential meaning of Buddhadharma. The master said, “Originally, there is not a single thing; yet a single flavor becomes true.”
集仙王质问：“如何是祖师西来意？”师曰：“青山影里泼蓝起，宝塔高吟撼晓风。”又曰：“请法华烧香。”师曰：“未从斋戒觅，不向佛边求。”	Wang Zhi of Jixian asked, “What is the Patriarch's intention in coming from the West?” The master said, “Within the shadows of green mountains, blue is splashed forth; the lofty pagoda chants and shakes the dawn wind.” He also said, “Please have Fazhi burn incense.” The master said, “Do not seek it through fasting and precepts; do not seek it beside the Buddha.”
国子助教徐岳问祖师西来意。师曰：“街头东畔底。”徐曰：“某甲未会。”师曰：“三般人会不得。”	Xu Yue, an assistant instructor at the Imperial Academy, asked about the Patriarch's intention in coming from the West. The master said, “That on the east side of the street.” Xu said, “I do not understand.” The master said, “Three kinds of people cannot understand it.”
僧问：“世有佛不？”师曰：“寺里文殊。”	A monk asked, “Are there Buddhas in the world?” The master said, “Mañjuśrī is in the monastery.”
有问师：“凡邪？圣邪？”遂举手曰：“我不在此住。”	Someone asked the master, “Ordinary or holy?” He then raised his hand and said, “I do not dwell here.”
庆历戊子十一月二十三日将化，谓人曰：“我从无量劫来，成就逝多国土，分身扬化，今南归矣。”言毕，右胁而逝。	On the twenty-third day of the eleventh month of the wuxu year of the Qingli era, as he was about to pass away, he told those around him, “Since immeasurable kalpas ago, I have accomplished Shiduo lands, manifested bodies to propagate the teachings, and now return to the south.” Having finished speaking, he passed away lying on his right side.
吕丞相申公在休假期间，计划写个请贴，想请法华大士来吃斋饭，其实是有事求他。谁知言法华第二天就未请自到，已经坐在吕府的会客堂里了。	During a period of leave, Prime Minister Lord Lü Shen planned to write an invitation to ask the great bodhisattva Fazhi to come for a vegetarian meal. In fact, he had a matter for which he wished to seek his help. Yet the very next day, without having been

	invited, Yan Fazhi arrived and was already seated in the reception hall of Lü's residence.
申公在将要出来会见之际，自己掂算：礼拜他好呢？不礼拜他好呢？若礼拜他，我贵为宰相，一人之下、万人之上，怎能轻礼他人！若不礼拜他，看现下宫廷的局势，我还有求于他呢！怎么办好呢？	As Lord Shen was about to come out to meet him, he weighed the matter to himself: Would it be better to bow to him, or not to bow? If I bow to him, I am a prime minister, above one person and below ten thousand; how can I lightly bow to another? But if I do not bow, considering the present situation at court, I still need something from him. What should I do?
他一起念，法华大士就知道他在想什么，于是在客堂里大声嚷叫：姓吕的，你真不利索！你赶快出来吧。拜也行，不拜也行，你盘算个什么呀！	The moment this thought arose, the great bodhisattva Fazhi knew what he was thinking. He therefore shouted loudly from the reception hall: “You fellow named Lü, you are truly indecisive! Come out quickly. It is fine to bow, and fine not to bow. What are you calculating for?”
这一下把申公镇住了，哎呀！我想请他，他知道；我心里想啥，他也知道。不简单哪！于是就恭恭敬敬地礼拜。斋饭完毕，申公请问以后的吉凶，他想请法华大士就是为的这个事。大士说：“拿笔来！”。大士用笔写了“亳州”两个大字给他，不说吉，也不说凶。申公不明白，不知道这“亳州”是什么意思。	This thoroughly subdued Lord Shen. “Ah! He knows that I wished to invite him, and he even knows what I am thinking. He is no ordinary person!” So he bowed with the utmost reverence. When the vegetarian meal was finished, Lord Shen asked about his future fortune and misfortune; this was the very reason he had wished to invite the great bodhisattva Fazhi. The bodhisattva said, “Bring me a brush!” He wrote the two large characters “Bozhou” and gave them to him, saying neither that they were auspicious nor that they were inauspicious. Lord Shen did not understand what “Bozhou” meant.
此后不久，申公的丞相被罢免了，降职到亳州去做知府。上任后整理以前的文字，发现了法华大士所写的“亳州”两个大字，这才明白了大士先前的预言。	Not long afterward, Lord Shen was dismissed from his post as prime minister and demoted to serve as prefect of Bozhou. After taking office, he sorted through earlier documents and discovered the two characters “Bozhou” written by the great bodhisattva Fazhi. Only then did he understand the bodhisattva's earlier prophecy.
法华大士自是游戏神通，但那神通不是求来的。师尊元音老人批示云：“悟道后，勤除习气，自得通发。但不可着在神通上，以免不得归家稳坐，转而成魔也。”这是在告诫我等后学，不可执著神通，神通是可遇而不可求的。若不重本来而妄求神通，是入魔之因哪！	The great bodhisattva Fazhi naturally sported freely in spiritual powers, but those powers were not sought after. Master Yuanyin commented: “After awakening to the Way, diligently eliminate habitual tendencies, and spiritual powers will naturally arise. But do not become attached to spiritual powers, lest you be unable to return home and sit securely,

	and instead become a demon." This warns us later students not to become attached to spiritual powers. Spiritual powers may be encountered, but they cannot be sought. If one neglects the original ground and vainly seeks spiritual powers, that is a cause for entering the demonic path.

八、言犹在耳

VIII. The Words Still Ring in My Ears

〖公案原文〗	[Case Record]
真净和尚，退洞山，游浙，至滁州琅琊起和尚处。因众请小参，真净贬剥诸方异见邪解，无所忌惮。	Chan Master Zhenjing, having retired from Dongshan, traveled through Zhejiang. When he arrived at the place of Chan Master Qi of Langya, the assembly asked him to give an informal instruction. Zhenjing fearlessly criticized the divergent views and erroneous interpretations found in various quarters.
下座，见起和尚云："堂头在此，赖是别无甚言语。"【老人眉批：言犹在耳！】	After leaving the seat, he saw Master Qi and said, "The abbot is here. Fortunately, you have not said very much." [The Elder's marginal note: "Your words are still ringing in our ears!"]
起云："你也得也。"	Master Qi said, "You have not said anything either."
二人相顾，大笑而去。	The two looked at each other, burst into laughter, and left.
〖老人眉批〗	[The Elder's Marginal Note]
直落得一场　　！	It ended in a thoroughly embarrassing scene!
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
这个真净克文禅师，不好好在自己的道场里呆着，却去游历浙江，跑到琅琊永起禅师的道场里去。真净禅师很有名望，大家见他来了，就聚在一起，请他开示。真净禅师却毫无忌惮地批判当时各大禅师的话语，斥为异见邪解。	This Chan Master Zhenjing Kewen, instead of staying properly at his own Dharma center, went traveling in Zhejiang and made his way to the Dharma center of Chan Master Yongqi of Langya. Master Zhenjing was highly renowned. When everyone saw that he had arrived, they gathered together and invited him to give instruction. Yet Master Zhenjing, with no reservations whatsoever, criticized the words of the leading Chan masters of the time, dismissing them as divergent views and erroneous interpretations.

贬剥完了，看见永起禅师也在那里，真净禅师说：“哦！你也在这儿啊。幸好你平时没有说过什么。”意思很明白：你如果说了什么，我也连你一块儿骂。永起禅师答：“你也没说过什么吧。”两人互相看了看，大笑着离开会场。	After finishing his criticism, he saw that Master Yongqi was also there. Master Zhenjing said, “Oh! You are here too. Fortunately, you have not usually said anything.” The meaning was perfectly clear: if you had said anything, I would have scolded you along with the rest. Master Yongqi replied, “You have not said anything either, have you?” The two looked at each other, laughed heartily, and left the gathering.
“你也得也。”这答语虽中穴道，却太绵软。答他“言犹在耳！（老人眉批）”就函盖相投、恰如其分。现在我们把答语换了，再看对话：“幸好你没有说过什么。你如果说了，我也连你一块儿骂。”“哈哈！你刚才的那些话，还在耳边响着呢！”	Although the reply, “You have not said anything either,” strikes the vital point, it is too mild. To reply, “Your words are still ringing in our ears!” (the Elder’s marginal note) would be as perfectly matched as a case and its lid, exactly to the point. Now let us substitute this reply and look again at the exchange: “Fortunately, you have not said anything. If you had, I would have scolded you along with the rest.” “Ha! The things you just said are still ringing in our ears!”
大家本来是想请他开示，却听到一通大骂，都茫然不知所措。所以老人批示云：直落得一场　　！	Everyone had originally wished to hear him give instruction, but instead they heard a torrent of scolding and were left utterly at a loss. Thus the Elder commented: “It ended in a thoroughly embarrassing scene!”

九、百折不挠

IX. Indomitable Perseverance

〖公案原文〗	[Original Koan]
叶县省和尚，严冷枯淡，衲子敬畏之。浮山远、天衣怀在众时，特往参。时正值雪寒，省诃骂驱逐，以至将水泼旦过，衣服皆湿。其他僧皆怒而去，惟远、怀并叠敷具整衣，复坐于旦过中。	Master Guisheng of Ye County was severe, cold, and austere, and the monastics held him in awe. When Fushan Fayuan and Tianyi Yihuai were still members of the assembly, they went especially to seek his instruction. It was the depth of winter, with snow and bitter cold. Guisheng scolded and drove them away, even splashing water over the corridor lodgings, soaking their clothes. The other monks all left angrily, but Fayuan and Yihuai alone folded up their bedding, arranged their clothes, and again sat in meditation in the corridor.

省到，诃曰：“你更不去，我打你！”远近前云：“某二人数千里，特来参和尚禅。岂以一杓水泼之便去！若打杀也不去。”省笑曰：“你两个要参禅，却去挂搭。”续请远充典座。	When Guisheng came by, he scolded them: “If you still do not leave, I will beat you!” Fayuan stepped forward and said, “The two of us have come thousands of li especially to seek instruction in Chan from you, Master. How could we leave merely because we were splashed with a ladle of water? Even if you beat us to death, we will not go.” Guisheng laughed and said, “Since you two wish to study Chan, then go and take up residence.” Later, he appointed Fayuan as the monastery cook.
众苦其枯淡。省偶出庄，远窃钥匙，取油面，作五味粥。粥熟，省忽归赴堂。粥罢，坐堂外，令请典座。远至，首云：“实取油面煮粥，情愿乞和尚责罚。”省令算所直，估衣钵还讫。打三十拄杖出院。	The assembly found the austerity unbearable. Once, when Guisheng had gone out to the estate, Fayuan secretly took the key, fetched oil and flour, and made five-flavor congee. Just as the congee was ready, Guisheng unexpectedly returned to the hall. After the congee had been eaten, he sat outside the hall and summoned the monastery cook. When Fayuan arrived, he immediately said, “I did indeed take oil and flour to cook congee. I willingly ask the Master to punish me.” Guisheng had the value calculated, assessed Fayuan’s robes and utensils as repayment in full, gave him thirty blows with the staff, and expelled him from the monastery.
远舍于市中，托道友解免，省不允。又曰：“若不容归。　乞随众入室。”亦不允。一日出街次，见远独于旅邸前立，乃云：“此是院门房廊，你在此住许多时，曾还租钱否？”令计所欠追取。远无难色，持钵于市，化钱还之。省又一日出街，见之持钵，归为众曰：“远真有意参禅。”遂呼其归。	Fayuan stayed in the marketplace and asked Dharma friends to plead for his pardon, but Guisheng would not consent. He then said, “If I may not be allowed to return, I only ask to enter the Master’s room with the assembly.” This too was refused. One day, while going out into town, Guisheng saw Fayuan standing alone before an inn and said, “This is the monastery’s gatehouse corridor. You have stayed here all this time; have you ever paid rent?” He ordered him to calculate what he owed and collect it. Fayuan showed no displeasure; he took up his bowl in the marketplace, begged for money, and repaid it. Another day, Guisheng saw him begging with his bowl. Upon returning, he said to the assembly, “Fayuan truly intends to study Chan.” He then called him back.
〖老人眉批〗	[The Elder’s Marginal Comment]

今日能有此百折不挠参禅修道者乎？！难怪远禅师后来成大器也。	Can there be anyone today who studies Chan and cultivates the Way with such unyielding perseverance through every setback?! No wonder Chan Master Fayuan later became a great master.
〖锯解秤砣〗	[Dissecting the Steelyard Weight]
叶县归省禅师道眼通明，性情却是严厉、冷淡、枯寂，很多人都怕他。	Chan Master Guisheng of Ye County had penetrating Dharma vision, but his disposition was stern, aloof, and austere. Many people feared him.
浮山法远（后承嗣叶县省）、天衣义怀（后承嗣雪窦显）两人去参叶县省的时候，正值那里人多。当时是冬天，下着大雪，天气很冷。叶县省和尚赶人离开，不但骂，而且用水泼过道，把大家的衣服都泼湿了。	When Fushan Fayuan—who later succeeded Ye County Guisheng—and Tianyi Yihuai—who later succeeded Xuedou Xian—went to seek instruction from Ye County Guisheng, there were many people there. It was winter, snow was falling, and the weather was bitterly cold. Master Ye County Guisheng drove people away. Not only did he scold them, but he also splashed water over the passageway, soaking everyone's clothes.
好多人都对省和尚的这些做法颇为不满，相继离去。只有浮山远、天衣怀二人不走，你不让住房子，我们就整理好衣物被褥住在过道里，在过道里打坐。	Many people were quite dissatisfied with Master Guisheng's conduct and left one after another. Only Fushan Fayuan and Tianyi Yihuai remained. If he would not let them stay in the rooms, they would arrange their clothing and bedding and stay in the passageway, sitting in meditation there.
叶县省和尚赶他们走，厉言厉色地说：“你们若还不走，我就打你们！”浮山远上前答话：“我们两个跑了数千里，特地来跟您学禅。怎么能因为被泼了一勺水就走啊！您要打就打，打死了也不走！”省和尚笑了：“既然你们两个要参禅，那就去挂单吧。”于是两人就住下了。后来省和尚又请浮山远作了典座。	Master Ye County Guisheng drove them away, saying sternly, “If you still will not leave, I will beat you!” Fushan Fayuan stepped forward and replied, “The two of us have traveled thousands of li especially to learn Chan from you. How could we leave merely because we were splashed with a ladle of water? If you wish to beat us, then beat us; even if you beat us to death, we will not go!” Master Guisheng laughed. “Since you two wish to study Chan, then go and take up residence.” Thus the two stayed. Later, Master Guisheng also appointed Fushan Fayuan as monastery cook.
大众的生活很清苦，远典座趁老和尚不在家，偷钥匙取出油面，给大家做了一顿五味粥，改善改善生活。谁知道粥刚做好，老和尚就回来了，这事被发现了。大家吃完了五味粥，老和尚坐在堂外，叫人去把远典座找来。	The assembly lived in great hardship. While the old master was away, Fayuan, the monastery cook, secretly took the key and fetched oil and flour to make a pot of five-flavor congee for everyone, improving their fare a little. But just as the congee was finished, the old master returned, and the matter was discovered. After everyone had eaten

	the congee, the old master sat outside the hall and sent someone to summon Fayuan.
浮山远只好过来自首，请求责罚。老和尚叫人算算这顿五味粥值多少钱，把浮山远的衣服用具估个价格赔上，打了三十拄杖，赶出庙去。远托人求情，老和尚不准。	Fushan Fayuan had no choice but to come and confess, asking to be punished. The old master had someone calculate the value of the pot of five-flavor congee, appraised Fushan Fayuan's robes and implements to compensate for it, gave him thirty blows with the staff, and expelled him from the monastery. Fayuan asked others to plead for him, but the old master would not allow it.
又求老和尚说：“不住庙，只去听禅，可不可以？”老和尚也不准。有一天，老和尚出门，看见远禅师在庙前走廊下站着，就向远索取站走廊的租赁费。浮山法远面无难色，到大街乞钱还给他。老和尚看见法远在大街乞钱还债，回来对大家说：“看来他是真心学禅。”就准许他又回到寺院里来。	He again asked the old master, "If I cannot stay at the monastery, may I at least come simply to listen to Chan teachings?" The old master still refused. One day, as the old master went out, he saw Chan Master Fayuan standing beneath the corridor before the monastery and demanded rent from him for standing in the corridor. Fushan Fayuan showed no displeasure. He went into the streets to beg for money and repay him. When the old master saw Fayuan begging in the streets to pay the debt, he returned and said to everyone, "It seems that he sincerely wishes to study Chan." He then permitted him to return to the monastery.
老人感叹“今日能有此百折不挠参禅修道者乎？！”，称赞法远禅师：“难怪远禅师后来成大器也。”浮山法远禅师后来不仅继承了叶县归省禅师（临济宗）的衣钵，而且深明曹洞宗的宗旨，接续了曹洞宗的香火。若非成大器者，焉能如是！他与曹洞宗的因缘大致如下：	The Elder sighed, "Can there be anyone today who studies Chan and cultivates the Way with such unyielding perseverance through every setback?!" He praised Chan Master Fayuan: "No wonder Chan Master Fayuan later became a great master." Fushan Fayuan not only inherited the Dharma lineage of Chan Master Guisheng of Ye County, of the Linji school, but also deeply understood the essential teaching of the Caodong school and continued its lineage. Had he not become a great master, how could this have been possible? His connection with the Caodong school was roughly as follows:
浮山法远和琅琊慧觉（前面提到过，承嗣临济宗汾阳善昭禅师）二位禅师，曾在曹洞宗大阳警玄禅师座下盘桓很久，深明洞上宗旨。大阳警玄禅师曾感叹说：“兴洞上一宗，非远即觉也。”然而，他二人都是临济宗的子孙，无法继承曹洞宗的衣钵。	The two Chan masters Fushan Fayuan and Langya Huijue—mentioned earlier, a successor of Chan Master Fenyang Shanzhao of the Linji school—had both remained for a long time under Chan Master Dayang Jingxuan of the Caodong school and thoroughly understood the essential teaching of the Dongshan lineage. Chan Master Dayang

	Jingxuan once sighed, “The one who will revive the Dongshan lineage will be either Fayuan or Huijue.” Yet both men were descendants of the Linji school and could not inherit the Caodong lineage.
据《五灯会元》记载：大阳警玄禅师年八十，叹无可以继者，遂作偈，并皮履，布直裰，寄浮山远禅师，使为求法器。偈曰：“杨广山头草，凭君待价　。异苗翻茂处，深密固灵根。”偈尾云：“得法者潜众十年，方可阐扬。”远拜而受之。	According to The Compendium of the Five Lamps: When Chan Master Dayang Jingxuan was eighty years old, he lamented that there was no one capable of succeeding him. He therefore composed a verse and, together with leather shoes and a cloth robe, sent it to Chan Master Fushan Fayuan, asking him to seek a suitable Dharma vessel. The verse reads: “The grass atop Yangguang Mountain / awaits your discerning appraisal. / Where an uncommon shoot luxuriantly flourishes, / its deep and hidden roots are firmly established.” At the end of the verse he wrote: “The one who receives the Dharma must remain hidden among the assembly for ten years before expounding it.” Fayuan bowed and accepted the charge.
许多年后，浮山法远禅师终于给大阳警玄禅师找到了一个出类拔萃的继承人——投子义青。	Many years later, Chan Master Fushan Fayuan finally found for Chan Master Dayang Jingxuan an outstanding successor: Touzi Yiqing.
《五灯会元》云：青原下十世，大阳玄禅师法嗣，舒州投子义青禅师，青社李氏子。七龄颖异，往妙相寺出家，试经得度。习百法论。未几叹曰：“三　涂远，自困何益？”乃入洛听华严，义若贯珠。尝读诸林菩萨偈，至即心自性，猛省曰：“法离文字，宁可讲乎。”即弃，游宗席。	The Compendium of the Five Lamps says: “In the tenth generation after Qingyuan, Chan Master Touzi Yiqing of Shuzhou was a Dharma successor of Chan Master Dayang Xuan. He was a son of the Li family of Qingshe. At seven years of age he was exceptionally intelligent. He left home at Miaoxiang Monastery, passed the examination on the scriptures, and received full ordination. He studied the Treatise on the Hundred Dharmas. Before long, he sighed, ‘The path of three immeasurable eons is far; what benefit is there in confining myself?’ He therefore went to Luoyang to hear lectures on the Avataṃsaka, whose meaning seemed to him like beads strung on a thread. Once, while reading a bodhisattva’s verse in the various monastic groves, he came to the words ‘mind itself and intrinsic nature’ and suddenly awakened. He said, ‘The Dharma is apart from words and letters; how can it be expounded in lectures?’ He immediately abandoned them and traveled among the Chan assemblies.”

时圆鉴禅师（即浮山法远）居会圣岩，一夕，梦畜青色鹰，为吉徵。届旦师来，鉴礼延之。令看外道问佛“不问有言、不问无言”因缘。经三载，一日问曰：“汝记得话头么？试举看。”师拟对，鉴掩其口。	At that time Chan Master Yuanjian, namely Fushan Fayuan, was residing at Huisheng Cliff. One night he dreamed that he was raising a blue hawk, which he took as an auspicious sign. At dawn, the master arrived, and Yuanjian received him with reverence. He instructed him to contemplate the case of a non-Buddhist’s question to the Buddha: “I do not ask about words; I do not ask about no words.” After three years, one day Yuanjian asked, “Do you remember the huatou? Try to bring it up.” As the master was about to reply, Yuanjian covered his mouth.
师了然开悟，遂礼拜。鉴曰：“汝妙悟玄机邪？”师曰：“设有也须吐却。”时资侍者在旁，曰：“青华严今日如病得汗。”师回顾曰：“合取狗口。若更忉忉，我即便呕。”自此复经三年，鉴时出洞下宗旨示之，悉皆妙契。	The master immediately attained great awakening and bowed in homage. Yuanjian said, “Have you wondrously awakened to the profound mystery?” The master replied, “Even if I have, I must spit it out.” At the time, the attendant Zi was standing nearby and said, “Qing, the Avataṃsaka lecturer, is today like a sick man breaking into a sweat.” The master turned to look at him and said, “Shut that dog’s mouth. If you keep babbling, I shall vomit at once.” Thereafter, another three years passed. From time to time Yuanjian set forth to him the essential teaching of the Dongshan lineage, and he accorded wondrously with it all.
付以大阳顶相皮履直裰，嘱曰：“代吾续其宗风，无久滞此。善宜护持。”遂书偈送曰：“须弥立太虚，日月辅而转。群峰渐倚他，白云方改变。少林风起丛，曹溪洞帘卷。金凤宿龙巢，宸苔岂车碾。”令依圆通秀禅师。	Yuanjian entrusted him with Dayang’s portrait, leather shoes, and cloth robe, instructing him: “Continue that lineage for me. Do not remain here long; guard and uphold it well.” He then wrote a verse to send him off: “Mount Sumeru stands in the vast emptiness; / the sun and moon revolve in support of it. / The many peaks gradually lean upon it; / the white clouds then shift and change. / The wind of Shaolin rises through the groves; / the curtains of Caoxi’s caves are drawn aside. / A golden phoenix roosts in a dragon’s nest; / how could imperial moss be crushed by cart wheels?” He instructed him to rely upon Chan Master Yuantong Xiu.

师至彼无所参问，唯嗜睡而已。执事白通曰：“堂中有僧日睡，当行规法。”通曰：“是谁？”曰：“青上座。”通曰：“未可，待与按过。”通即曳杖入堂，见师正睡。乃击床呵曰：“我这里无闲饭与上座，吃了打眠。	When the master arrived there, he asked no questions and sought no instruction, but merely loved to sleep. The monastery officers reported to Yuantong, “There is a monk in the hall who sleeps every day. The monastery regulations should be applied.” Yuantong asked, “Who is it?” They replied, “Senior Monk Qing.” Yuantong said, “Not yet. Let me examine the matter.” He then dragged his staff into the hall and found the master asleep. Striking the bed, he rebuked him: “Here we have no idle food for a senior monk who, having eaten, sleeps.”
”师曰：“和尚教某何为？”通曰：“何不参禅去。”师曰：“美食不中饱人吃。”通曰：“争奈大有人不肯上座。”师曰：“待肯，堪作甚么？”通曰：“上座曾见甚么人来？”师曰：“浮山。”通曰：“怪得恁么顽赖。”遂握手相笑，归方丈。由是道声籍甚。初住白云，次迁投子。	The master said, “What does the abbot instruct me to do?” Yuantong replied, “Why do you not go and study Chan?” The master said, “Fine food is not for a man already full.” Yuantong said, “But many people will not accept you, Senior Monk.” The master said, “What use would it be to wait until they did?” Yuantong asked, “Whom has the senior monk met?” The master replied, “Fushan.” Yuantong said, “No wonder you are so unyielding.” They then clasped hands and laughed, returning to the abbot’s quarters. From this time, his reputation in the Way became widely known. He first resided at Baiyun and later moved to Touzi.
义哉！浮山法远禅师。难怪老人赞为“成大器”者！	How righteous was Chan Master Fushan Fayuan! No wonder the Elder praised him as one who “became a great master.”
……	……
相关E_mail：	Related email：
1.偈曰：“杨广山头草，凭君待价　。异苗翻茂处，深密固灵根。”	1. The verse reads: “The grass atop Yangguang Mountain / awaits your discerning appraisal. / Where an uncommon shoot luxuriantly flourishes, / its deep and hidden roots are firmly established.”
*杨广山头草，凭君待价　。——大阳警玄禅师年八十，叹无可以继者，遂作偈，并皮履，布直裰，寄浮山远禅师，使为求法器。	* “The grass atop Yangguang Mountain / awaits your discerning appraisal.”—When Chan Master Dayang Jingxuan was eighty years old, he lamented that there was no one capable of succeeding him. He therefore composed a verse and, together with leather shoes and a cloth robe, sent it to Chan Master Fushan Fayuan, asking him to seek a suitable Dharma vessel.

*异苗翻茂处，深密固灵根。——得法者潜众十年，方可阐扬。	* “Where an uncommon shoot luxuriantly flourishes, / its deep and hidden roots are firmly established.”—The one who receives the Dharma must remain hidden among the assembly for ten years before expounding it.
2.“须弥立太虚，日月辅而转。群峰渐倚他，白云方改变。少林风起丛，曹溪洞帘卷。金凤宿龙巢，宸苔岂车碾。”	2. “Mount Sumeru stands in the vast emptiness; / the sun and moon revolve in support of it. / The many peaks gradually lean upon it; / the white clouds then shift and change. / The wind of Shaolin rises through the groves; / the curtains of Caoxi’s caves are drawn aside. / A golden phoenix roosts in a dragon’s nest; / how could imperial moss be crushed by cart wheels?”
*须弥立太虚，日月辅而转。——须弥喻佛法，日月喻各宗各派。	* “Mount Sumeru stands in the vast emptiness; / the sun and moon revolve in support of it.”—Mount Sumeru represents the Buddhadharma, while the sun and moon represent the various schools and lineages.
*群峰渐倚他，——他二人都是临济宗的子孙，无法继承曹洞宗的衣钵。	* “The many peaks gradually lean upon it.”—The two men were both descendants of the Linji school and could not inherit the Caodong lineage.
*白云方改变。——无可以继者，遂作偈，并皮履，布直裰，寄浮山远禅师，使为求法器。	* “The white clouds then shift and change.”—There was no one capable of succeeding him, so he composed a verse and, together with leather shoes and a cloth robe, sent it to Chan Master Fushan Fayuan, asking him to seek a suitable Dharma vessel.
*少林风起丛，曹溪洞帘卷。——虽然分支不同，但都是禅宗一脉。	* “The wind of Shaolin rises through the groves; / the curtains of Caoxi’s caves are drawn aside.”—Although their branches differ, they are all of the same Chan lineage.
*金凤宿龙巢，——令依圆通秀禅师。	* “A golden phoenix roosts in a dragon’s nest.”—He instructed him to rely upon Chan Master Yuantong Xiu.
*宸苔岂车碾。——师至彼无所参问，唯嗜睡而已。执事白通……	* “How could imperial moss be crushed by cart wheels?”—When the master arrived there, he asked no questions and sought no instruction, but merely loved to sleep. The monastery officers reported this to Yuantong…
3.鉴曰：“汝妙悟玄机邪？”师曰：“设有也须吐却。”时资侍者在旁，曰：“青华严今日如病得汗。”	3. Yuanjian said, “Have you wondrously awakened to the profound mystery?” The master replied,

师回顾曰：“合取狗口。若更忉忉，我即便呕。”	“Even if I have, I must spit it out.” At the time, the attendant Zi was standing nearby and said, “Qing, the Avataṃsaka lecturer, is today like a sick man breaking into a sweat.” The master turned to look at him and said, “Shut that dog’s mouth. If you keep babbling, I shall vomit at once.”
*汝妙悟玄机邪？——你开悟了么？	* “Have you wondrously awakened to the profound mystery?”—Have you awakened?
*设有也须吐却。——扫除悟迹。	* “Even if I have, I must spit it out.”—Eliminate every trace of awakening.
*青华严今日如病得汗。——用这种语言说开悟。——言语道断。	*Qing Huayan today is like a sick person breaking into a sweat. — This is language used to speak of awakening. — The way of words is cut off.
*合取狗口。若更忉忉，我即便呕。——这种语言也须扫却。——心行路绝。	*Shut that dog's mouth. If you keep chattering, I shall vomit at once. — This language, too, must be swept away. — The path of mental activity is cut off.
上述三点是啥意思？	What do the above three points mean?
（编者注：“*”后为 lvm 老师对三个问题所做的回答。）	(Editor's note: The passages following “*” are Teacher lvm's answers to three questions.)

十、孰轻孰重

X. Which Is Lighter and Which Is Heavier?

〖公案原文〗	[Original Text of the Koan]
汾阳无德禅师，一日谓众曰：“夜来梦亡父母觅酒肉纸钱，不免徇俗，置以祀之。”事办于库堂，设位如俗间礼，酌酒、行肉、化纸钱讫，令集知事头首散其余盘。知事辈却之。无德独坐筵中，饮啖自若。	Chan Master Wude of Fenyang once said to the assembly: “Last night I dreamed that my deceased parents were seeking wine, meat, and paper money. I cannot avoid following worldly custom, so I shall prepare these offerings for them.” The preparations were made in the storeroom hall. An altar was set up according to worldly rites; wine was poured, meat was offered, and paper money was burned. When this was finished, he asked the temple administrators and senior monastics to gather and distribute the remaining dishes. They declined. Wude sat alone at the banquet, eating and drinking as if nothing were amiss.
众僧数曰：“酒肉僧，岂堪为师法耶！”腰包尽去。惟慈明、大愚、泉大道等，六七人在耳。无德翌日上堂	The monks criticized him, saying, “A monk who drinks wine and eats meat—how can he serve as a

云：“许多闲神野鬼，　消一盘酒肉、两陌纸钱，断送去了也。《法华经》云：此众无枝叶，唯有诸贞实。”下座。	model for others?” They all packed their belongings and left. Only Ciming, Dayu, Quan Dadao, and five or six others remained. The following day, Wude ascended the Dharma seat and said: “So many idle spirits and wild ghosts were sent packing by no more than a platter of wine and meat and a couple of strings of paper money. The Lotus Sūtra says: ‘In this assembly there are no branches or leaves; there are only the steadfast and genuine.’” He then descended from the seat.
〖老人眉批〗	[The Elder’s Marginal Comment]
世徒知修道须茹素，而不知旨在戒杀。故有吃素颇虔诚而害人尤甚者，是不知戒在心动，心一动，则戒体尽丧，而不在外相如何谨严也。	Worldly people know only that cultivation requires a vegetarian diet, but do not know that its purpose is to refrain from killing. Thus, some are quite devout in eating vegetarian food yet are even more harmful to others. They do not understand that the precept lies in the stirring of the mind: once the mind stirs, the essential substance of the precepts is completely lost. It does not lie in how strictly one maintains outward appearances.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
公案和眉批都很容易懂，不再赘述。只解释个别词句：	The koan and the marginal comment are both easy to understand, so there is no need to elaborate further. I will explain only a few individual words and phrases:
“令集知事头首散其余盘。知事辈却之。”——汾阳善昭禅师叫庙里各个管事的知事僧把祭祀过的酒肉吃掉，大家都推脱不吃。	“He asked the temple administrators and senior monastics to gather and distribute the remaining dishes. They declined.” — Chan Master Shanzhao of Fenyang asked the monastics responsible for the temple’s various affairs to eat the wine and meat that had been offered in the rite, but everyone excused themselves and refused to eat it.
“腰包尽去。”——都收拾行装离开了。	“They all packed their belongings and left.” — They gathered up their luggage and departed.
此公案并非鼓励大家饮酒食肉，而是激励大家不要忘了学佛的宗旨。两者比较起来，孰轻孰重！只在理论上比较，如同隔靴搔痒，不能痛切。	This koan does not encourage everyone to drink wine and eat meat. Rather, it urges us not to forget the fundamental purpose of studying Buddhism. Compared with this, which is lighter and which is weightier? To make the comparison only in theory is like scratching an itch through one's boot: it cannot strike home deeply.

汾阳禅师把这个具体事相活脱脱地端在大众面前，任由抉择，且不惜浑身落草，实乃大手笔宗师也！这一众也只有六七人透得过。无怪乎汾阳禅师在大家走后说：“此众无枝叶，唯有诸贞实。”无论哪一棵树，都是枝叶多而果实少啊！	Chan Master Fenyang vividly placed this concrete situation before the assembly and let them make their own choice. He did not hesitate to cast himself completely into the weeds; truly, he was a great master of extraordinary stature. Of the entire assembly, only six or seven were able to see through it. No wonder that, after everyone had left, Chan Master Fenyang said: “In this assembly there are no branches or leaves; there are only the steadfast and genuine.” Whatever the tree, it has many branches and leaves but few fruits.
老人的批示不仅指出茹素旨在戒杀，而且指出现时存在的一种现象——有的人“吃素颇虔诚而害人尤甚。”为什么会这样？因他把学佛的宗旨忘了，把枝叶当成了果实。我当初受心中心法后，曾向老人求“金刚三昧耶戒”。	The Elder’s comment not only points out that the purpose of a vegetarian diet is to refrain from killing; it also identifies a phenomenon found today—some people are “quite devout in eating vegetarian food yet are even more harmful to others.” Why is this so? Because they have forgotten the fundamental purpose of studying Buddhism and have taken the branches and leaves for the fruit. After I first received the Heart-of-Heart Dharma, I once asked the Elder for the “Vajra Samaya Precepts.”
老人说：“哦！你求戒好啊。我只给你说一条戒：起心动念，就是犯戒！”老人一句话言及根本——戒律旨在戒心。正如老人在批示中所言：“戒在心动，心一动，则戒体尽丧，而不在外相如何谨严也。”	The Elder said, “Oh! It is good that you seek the precepts. I will give you only one precept: the very arising of a thought is a violation of the precepts!” With this single statement, the Elder addressed the root: the purpose of the precepts is to guard the mind. Just as the Elder said in his comment: “The precept lies in the stirring of the mind: once the mind stirs, the essential substance of the precepts is completely lost. It does not lie in how strictly one maintains outward appearances.”
老人的批示也绝不是说不要戒相，而旨在提醒我们：戒体和戒相，二者孰轻孰重！	Nor does the Elder’s comment mean that outward observance of the precepts is unnecessary. Rather, it is meant to remind us: between the essential substance of the precepts and their outward forms, which is lighter and which is weightier?

十一、眉批何义

XI. What Is the Meaning of Marginal Notes?

〖公案原文〗	[Original Text of the Koan]
真净和尚游方时，与二僧偕行到谷隐。薛大头问云：“三人同行，必有一智。如何是一智？”二僧无语。净立下肩，应声便喝。薛竖拳作相扑势。净云：“不劳再勘。”薛拽拄杖趁出。（薛，见石门慈照禅师。）	While the monk Zhenjing was traveling, he and two other monks arrived at Guyin. Xue Datou asked, “When three people travel together, one of them must be wise. Which one is the wise one?” The two monks had nothing to say. Zhenjing, standing in the lower position, immediately gave a shout in response. Xue raised his fist in a wrestling stance. Zhenjing said, “There is no need to test me further.” Xue dragged out his staff to drive them away. (For Xue, see Chan Master Shimen Cizhao.)
〖老人眉批〗	[The Elder’s Marginal Note]
回首看！	Turn your head and look!
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
这个公案文字易懂，不再一一复述，先说后面括号里的那一句吧：	The wording of this koan is easy to understand, so there is no need to recount it point by point. Let us first discuss the sentence in the parentheses at the end:
“薛，见石门慈照禅师”——这里所说的薛大头，就是现在的（古时“现”“见”二字通用）石门慈照禅师。石门慈照也就是谷隐蕴聪，灯录里称他为“襄州谷隐山蕴聪慈照禅师”。古人有名有号，蕴聪是名，慈照是号。	“Xue meets Chan Master Shimen Cizhao”—the Xue Datou mentioned here is Chan Master Shimen Cizhao; in ancient usage, the characters xian ( ) and jian ( ) were interchangeable. Shimen Cizhao was also Guyin Yuncong, whom the Records of the Lamp calls “Chan Master Yuncong Cizhao of Guyin Mountain in Xiangzhou.” People in ancient times had both personal names and sobriquets: Yuncong was his personal name, and Cizhao his sobriquet.
石门、谷隐都是地名。可能他俗姓薛，脑袋也较常人大些，故《宗门武库》的作者大慧宗杲禅师称他为“薛大头”。能这样昵称，可见二人很熟悉、很亲密了。	Shimen and Guyin are both place names. Perhaps his lay surname was Xue, and his head was somewhat larger than those of ordinary people; therefore, Chan Master Dahui Zonggao, the author of Armory of the Chan School, called him “Xue Datou.” That he could use such a familiar nickname shows that the two were well acquainted and close.
“净立下肩”就是真净和尚在下首站着。有人说，老人的眉批“回首看！”是“往下首看”。看下首的真净和	“Zhenjing, standing in the lower position” means that the monk Zhenjing was standing in the

尚，他就是“一智”。这样说也有道理，但却未必一定是这个意思。	subordinate place. Some say that the Elder’s marginal note, “Turn your head and look!”, means “look toward the lower position.” Look at the monk Zhenjing in the lower position: he is the “one wise person.” This interpretation also makes sense, but it may not necessarily be the intended meaning.
公案里说：“薛竖拳作相扑势。净云：‘不劳再勘。’薛拽拄杖趁出。”如果真净禅师把“不劳再勘”换成“回首看”，便与他那“相扑势”函盖相投。若如此，薛大头即使想趁出（赶走）他们，恐怕也拽不得拄杖了。老人眉批“回首看”是替真净禅师答了一句啊！	The koan says: “Xue raised his fist in a wrestling stance. Zhenjing said, ‘There is no need to test me further.’ Xue dragged out his staff to drive them away.” If Chan Master Zhenjing had replaced “There is no need to test me further” with “Turn your head and look,” it would have perfectly met and encompassed Xue’s “wrestling stance.” If so, even if Xue Datou had wanted to drive them away, I fear he would not have been able to draw out his staff. The Elder’s marginal note, “Turn your head and look!”, supplies an answer for Chan Master Zhenjing.

十二、细抹将来

XII. Examine It Closely

〖公案原文〗	Original Text of the Koan
云顶山敷禅师，成都府帅请就衙内升座。时有乐营将出，礼拜起，回顾街前下马台云：“一口吸尽西江水即不问，且请和尚吞却街前下马台。”师展两手唱云：“细抹将来。”乐营将于此有省。	Chan Master Defu of Yunding Mountain was invited by the military commander of Chengdu Prefecture to take the seat and teach at his headquarters. At that time, a commander of the military band came forward, made obeisance, rose, and, glancing back at the mounting platform before the street, said, “I will not ask about swallowing up all the water of the Western River in one gulp. But would you please swallow the mounting platform before the street, Master?” The Master spread out both hands and sang, “Bring it here, played delicately.” At these words, the military-band commander had an awakening.
〖老人眉批〗	The Elder’s Marginal Comment
是则是，祇是廉纤生！	It is so, but it is rather slight!
〖锯解秤砣〗	Sawing Open the Scale Weight

云顶德敷禅师是曹洞宗护国知远禅师的法嗣。有一天，成都府的领兵大元帅请德敷禅师到军衙里升座说法，军乐营的将领出来向禅师礼拜。礼拜完了便指着下马石台问禅师：“禅宗说‘一口吸尽西江水’，我不问这么大的。	Chan Master Defu of Yunding Mountain was a Dharma heir of Chan Master Huguo Zhiyuan of the Caodong school. One day, the commander-in-chief of Chengdu Prefecture invited Chan Master Defu to take the seat and teach at the military headquarters. A commander of the military band came forward and made obeisance to the Chan Master. When he had finished, he pointed to the mounting platform and asked, “Chan speaks of ‘swallowing up all the water of the Western River in one gulp’; I will not ask about anything so large.
即此小小的下马台，和尚您能一口吞下去么？”德敷禅师展开两手，象奏军乐那样唱着说：“细抹将来。”这位将领竟然于言下醒悟了。	“But can you, Master, swallow this little mounting platform in one gulp?” Chan Master Defu spread out both hands and, as though playing military music, sang, “Bring it here, played delicately.” At these words, the commander was unexpectedly awakened.
有人曾将“细抹将来”解为“细磨。将来！”将就是拿。你把它磨成细末，给我拿过来！这样解很有道理。可这话显然很粗重，并不“廉纤（单薄）”啊。为什么老人批注“是则是，祇是廉纤生！”呢?	Some have explained “Bring it here, played delicately” as “Grind it fine. Bring it here!” Here, jiang means “take.” You grind it into a fine powder and bring it to me! This explanation is quite reasonable. Yet these words are obviously rather weighty; they are not “slight” at all. Why, then, did the Elder comment, “It is so, but it is rather slight!”?
须知禅师是唱着说的，“细抹”是指细细（认真）地奏乐。“你先把你认真奏出的军乐拿过来，然后我再吞下马石。”军乐只是声音，没有大、小、水、石之相，这可怎么拿呀！这位将领竟于此语下契入无相，也是个根性大利者啊！	You must understand that the Chan Master said it in song: “played delicately” means to play music carefully and attentively. “First bring me the military music that you have played with such care, and then I will swallow the mounting stone.” Military music is merely sound; it has no appearance of size, water, or stone. How could it be brought here? Yet at these words the commander unexpectedly entered into the formless. He was indeed a person of exceptionally sharp faculties!
哈哈！把军乐的声音拿过来，的确是“廉纤”。	Ha ha! To bring the sound of military music here is indeed “slight.”

十三、一诟而卒

XIII. Dying After a Single Insult

〖公案原文〗	[Original Text of the Koan]

自庆藏主者，蜀人，丛林知名，遍参真如、晦堂、普觉诸大老，游庐阜，入都城，见法云圆通禅师。与秀大师偕行到法云，秀得参堂，以庆藏主之名达圆通。通曰：“且令别处挂搭，俟此间单位空，即令参堂。	Ziqing, the Chief Librarian, was from Shu. Well known in Chan monasteries, he had studied under such great elders as Zhenru, Huitang, and Pujue. Traveling to Mount Lu and then entering the capital, he went to see Chan Master Yuantong of Fayun. He met Master Xiu on the road, and the two traveled together to Fayun. Xiu was admitted to the Chan hall and, on Ziqing’s behalf, petitioned Yuantong. Yuantong instructed them to lodge him elsewhere for the time being; when a berth became available there, he could enter the Chan hall.
”庆在智海，偶卧病，秀欲诣问所苦，而山门无假，乃潜出智海见庆。庆以书白圆通，道秀越规矩出入。圆通得书知之，夜参大骂：“此真小人！彼以道义，故拚出院来讯汝疾。返以此告讦，岂端人正士所为！”庆闻之，遂掩息。丛林尽谓：庆遭圆通一诟而卒。	While Qing was staying at Zhihai, he happened to fall ill. Xiu wished to visit and ask after his condition, but could not obtain leave from the monastery, so he secretly left Zhihai to see Qing. Qing wrote to Yuantong, reporting that Xiu had violated the rules by coming and going without permission. When Yuantong received the letter and learned of the matter, he fiercely rebuked him during the evening instruction: “This is truly the conduct of a petty person! Out of moral obligation, he risked leaving the monastery to inquire after your illness. Yet you repay him by informing against him. Is this what an upright and honorable person would do?” When Qing heard this, he stopped breathing. Everyone in the Chan monasteries said that Qing had died after being rebuked by Yuantong.
〖老人眉批〗	[The Elder’s Marginal Note]
庆藏主如此为人，亦称得禅客否？！悲夫！	With such conduct, can Qing the Chief Librarian still be called a Chan practitioner?! How tragic!
〖锯解秤砣〗	[Sawing Open a Scale Weight]
藏主，就是寺院里管理大藏经的知事僧。过去不比现在，能读到经书不那么容易。自庆藏主有阅经的方便，再加上自己聪明伶俐，“丛林知名”是顺理成章的事。	A chief librarian is the monastic official responsible for managing a monastery’s collection of Buddhist scriptures. In the past, unlike today, access to scriptures was not so easy. Ziqing, as chief librarian, had the convenience of reading the scriptures; added to this, he was intelligent and quick-witted. It was only natural that he would become “well known in Chan monasteries.”
他不仅通经，还要参禅，已“遍参真如、晦堂、普觉诸大老”，这一次他要去向法云圆通禅师参学，他参访的	He was not only versed in the scriptures but also wished to study Chan. He had already “studied under such great elders as Zhenru, Huitang, and

尽是名家。在路上遇见秀大师，于是二人结伴同行。谁知到了那里，只剩一个单位（床位）了。	Pujue.” This time, he was going to study with Chan Master Yuantong of Fayun. All the masters he visited were renowned. On the road he met Master Xiu, and the two traveled together. But when they arrived, only one berth remained.
寺院里允许秀大师住下参禅，没庆藏主的位置了。秀大师以庆藏主之名求圆通禅师，请禅师允许庆藏主也能住下参禅。禅师说：“先到别处挂单吧，等这里空出单位时，再来这里参禅。”庆藏主只好到附近智海禅师的寺院里挂单。	The monastery allowed Master Xiu to stay and study Chan, but there was no place for Qing the Chief Librarian. On Qing’s behalf, Master Xiu petitioned Chan Master Yuantong, asking him to allow Qing to stay and study Chan as well. The master said, “First lodge elsewhere. When a berth becomes available here, come back to study Chan.” Qing therefore had no choice but to lodge at the monastery of Chan Master Zhihai nearby.
庆藏主病了。秀大师听到这个消息，想去看望他，但总是请不下来假，就偷偷跑出去，到智海禅师那里去看庆藏主。事后，庆藏主给圆通禅师写了一封书信，检举揭发秀大师破坏规矩，偷偷地跑来跑去。	Qing the Chief Librarian fell ill. When Master Xiu heard the news, he wanted to visit him, but he could never obtain leave. He therefore secretly slipped out and went to Chan Master Zhihai’s place to see Qing. Afterward, Qing wrote a letter to Chan Master Yuantong, accusing Master Xiu of breaking the rules by secretly coming and going.
圆通禅师接到这封信，知道了这件事的原委，在夜参时大骂庆藏主：“此真小人！彼以道义，故拚出院来讯汝疾。返以此告讦，岂端人正士所为！”庆藏主听到圆通禅师骂他的消息后，万分羞愧，很快就死掉了。此事传遍了丛林，大家都这样说：庆藏主是被圆通禅师骂死的。	When Chan Master Yuantong received the letter and learned the full circumstances, he fiercely rebuked Qing the Chief Librarian during the evening instruction: “This is truly the conduct of a petty person! Out of moral obligation, he risked leaving the monastery to inquire after your illness. Yet you repay him by informing against him. Is this what an upright and honorable person would do?” Upon hearing that Chan Master Yuantong had rebuked him, Qing the Chief Librarian was overwhelmed with shame and soon died. The matter spread throughout the Chan monasteries, and everyone said that Qing the Chief Librarian had been rebuked to death by Chan Master Yuantong.
老人眉批：“庆藏主如此为人，亦称得禅客否？！悲夫！”是啊，象庆藏主这种人，总盘算些损人利己的鬼主意，纵能读得三藏十二部经，要想破参，不亦难乎！这种人自视甚高，内心龌龊，毫无道义，不择手段，踩人为己梯，终不会有好下场的。	The Elder’s marginal note says: “With such conduct, can Qing the Chief Librarian still be called a Chan practitioner?! How tragic!” Indeed, people like Qing the Chief Librarian are always calculating selfish schemes that harm others for their own benefit. Even if they can read the Tripiṭaka and the twelve divisions of the scriptures, will it not be difficult for them to attain a breakthrough in Chan practice?

	Such people think highly of themselves, yet their hearts are sordid. They have no moral integrity, stop at nothing, and use others as stepping-stones for their own advancement. In the end, they will never meet a good fate.

十四、高其风义

XIV. Honoring Its Lofty Integrity

〖公案原文〗	[Original Text of the Koan]
抚州明水逊禅师，在法云侍者寮时，道林琳禅师挂搭。方丈特为新到茶，逊躬至寮请之，适琳不在。有同行与琳联案，曰：“汝去，俟渠来，我为汝请。”逊去，僧偶忘之。斋后，鸣鼓会茶，琳不到。	Chan Master Mingshui Xun of Fuzhou was serving in the attendants’ quarters at Fayun when Chan Master Daolin Lin arrived to take up residence. The abbot specially offered tea for the newcomers, and Xun personally went to the quarters to invite him. Lin happened to be absent. A fellow traveler who shared Lin’s sleeping platform said, “You may go; when he returns, I will invite him for you.” Xun left, but the monk happened to forget. After the meal, the drum was sounded to summon everyone for tea, but Lin did not come.
圆通问曰：“新到在否？”趣请之，琳到。圆通令退坐榻，立众前，责曰：“山门特为茶，以表丛林礼数。因何怠慢，不时至？”琳曰：“适闻鼓声，忽内逼，趋赴不前。	Yuantong asked, “Is the newcomer here?” They hastened to summon him, and Lin arrived. Yuantong ordered him to leave his seat and stand before the assembly, then reproved him: “The monastery has specially prepared tea to observe the courtesies of the Chan community. Why have you been so negligent as not to come on time?” Lin said that he had just heard the drum but was suddenly seized by an urgent need to relieve himself and could not hurry over.
”圆通呵曰：“我鼓又不是巴豆，击着，你便屎出！”逊前白云：“是某忘记请之，某当出院。”时同行出众曰：“不干侍者与新到事，是某不合承受为渠请，偶忘记，某当代二人出院。”圆通高其风义，并宥之。	Yuantong rebuked him: “My drum is not croton seeds. Does its beating make you defecate?” Xun stepped forward and said, “It was I who forgot to invite him. I should leave the monastery.” At that time, the fellow traveler stepped out from the assembly and said, “This has nothing to do with the attendant or the newcomer. I should not have undertaken to invite him on his behalf and then forgotten. I should leave the monastery in their place.” Yuantong commended their moral spirit and pardoned them.

〖老人眉批〗	[The Elder's Marginal Note]
禅客风义盍当如是乎?	Should not Chan practitioners possess such moral spirit and loyalty?
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
这则公案也是法云圆通禅师那里的故事。如果说上一则公案是罚恶，那么，这则公案就是赏善。	This koan, too, is an account from Chan Master Fayun Yuantong's place. If the preceding koan concerned the punishment of wrongdoing, this one concerns the rewarding of goodness.
道林琳禅师来挂单，法云圆通禅师特请新来的人喝茶。侍者明水逊禅师亲自到琳禅师所住的寮房里，去通知他届时应请喝茶，刚好琳禅师不在寮房。和琳禅师一块来的一位禅僧（同行），也住这间寮房（联案）。	When Chan Master Daolin Lin came to take up residence, Chan Master Fayun Yuantong specially invited the newcomers for tea. The attendant, Chan Master Mingshui Xun, personally went to the quarters where Chan Master Lin was staying to notify him that he was expected to attend the tea gathering. Lin happened to be out. A Chan monk who had arrived with Lin—their fellow traveler—also lived in the same quarters and shared the sleeping platform with him.
他见逊侍者在等琳禅师，就对逊侍者说：“您不用等了，回去吧。待他来时，我告诉他，说您来过，请他喝茶。”逊侍者走后，同行僧把这事忘了。	Seeing Attendant Xun waiting for Chan Master Lin, he said to him, "You need not wait any longer; go back. When he returns, I will tell him that you came and invited him for tea." After Attendant Xun left, the fellow-traveling monk forgot about the matter.
吃过饭以后，鼓声响起，这是召唤被邀请者喝茶。琳禅师不知道应请者有他，当然没法前去。圆通和尚见他没来，就问：“新到的人来齐了吗？”大家一看，琳禅师没到，就赶快把他喊过来。	After the meal, the drum sounded, summoning those who had been invited to tea. Chan Master Lin did not know that he was among those invited, so naturally he could not come. Seeing that he had not arrived, Master Yuantong asked, "Have all the newcomers arrived?" Everyone saw that Chan Master Lin was absent and quickly summoned him.
圆通和尚叫他离开座位，站在大众面前，当众批评他：“山门特为你们设茶，以表丛林礼数。你因何怠慢，不按时来呀？”琳禅师说：“刚才听到鼓声，却突然内急，所以没有及时赶来。	Master Yuantong told him to leave his seat and stand before the assembly, where he publicly reprimanded him: "The monastery has specially prepared tea for you, to observe the courtesies of the Chan community. Why have you been so negligent as not to come on time?" Chan Master Lin replied that he had heard the drum just then but was suddenly seized by an urgent need to relieve himself, and so had not arrived in time.
”圆通和尚呵斥他：“我的鼓又不是巴豆，敲鼓能把你的屎敲出来吗！”逊侍者见老和尚发怒了，很可能赶琳	Master Yuantong rebuked him: "My drum is not croton seeds. Can beating it make you defecate?"

禅师走，就出来打圆场：“是我忘记请他了，要罚应该罚我，把我赶出山门吧。	Seeing the old master become angry and fearing that he might send Chan Master Lin away, Attendant Xun came forward to mediate: “It was I who forgot to invite him. If anyone is to be punished, it should be me. Send me out of the monastery.”
”同行僧这才想起，是他忘了传话，便站出来说明原委：“这不怪侍者和新到。是我不该忘掉我答应过的事，别赶他们俩，要赶就把我赶出山门吧。”圆通和尚赞赏他们的风格和义气，就原谅了他们三个。	Only then did the fellow-traveling monk remember that he had forgotten to convey the message. He stepped forward to explain what had happened: “This is not the fault of the attendant or the newcomer. I should not have forgotten what I promised to do. Do not send the two of them away; if anyone is to be sent away, let it be me.” Master Yuantong admired their character and loyalty, and so forgave all three of them.
老人眉批：“禅客风义盍当如是乎？”后面跟着个问号，赞耶？贬耶？其实，未必是赞语，也未必是贬语，而是警醒语。	The Elder’s marginal note reads: “Should not Chan practitioners possess such moral spirit and loyalty?” It is followed by a question mark. Is it praise or criticism? In fact, it need not be either praise or criticism; rather, it is a warning meant to awaken us.
试想：琳禅师赶来时，如果已经知道了事情的原委，为了掩护逊侍者和同行僧，宁被赶走，也要把过错揽在自己身上，故托言内急，这样的风义确实是高。若这样，老人的眉批就是赞语。	Consider this: if Chan Master Lin already knew what had happened when he arrived, then, in order to shield Attendant Xun and the fellow-traveling monk, he would rather have been expelled than reveal the truth. Thus he used an urgent need to relieve himself as an excuse and took the blame upon himself. Such moral spirit and loyalty would indeed be lofty. If this was the case, then the Elder’s marginal note was praise.
如果琳禅师在赶来时不知原委，应该是一头雾水，那就应申明不知道这件事，托言内急毫无道理，风义在何处啊？若这样，老人的眉批就是贬语。老人是在警醒我们：应在细处着眼，不能太粗生！	But if Chan Master Lin did not know what had happened when he arrived, he should have been completely bewildered. He ought then to have stated that he knew nothing of the matter; his excuse of an urgent need to relieve himself would make no sense. Where, then, would the moral spirit and loyalty lie? If this was the case, the Elder’s marginal note was criticism. The Elder is warning us: we must attend to the details and must not be so crude and careless.

十五、舍利坚刚

XV. The Adamantine Nature of Śarīra Relics

〖公案原文〗	[Original Koan Text]
诸方尊宿示灭，全身火浴得舍利极多。唯真净禅师舍利大如菽，五色晶莹而又坚刚。谷山祖禅师，真净高弟也，多收敛之，盛以琉璃瓶，随身供养。妙喜游谷山，尝试之，置于铁砧，举槌击之，砧槌俱陷，而舍利无损。岂非平昔履践明白、见道超诣所致耶！	When revered elders throughout the Chan world passed away, their entire bodies were cremated, yielding very many śarīra. Only Chan Master Zhenjing's śarīra were as large as beans, crystalline in five colors and exceptionally hard. Chan Master Zu of Gushan, Zhenjing's foremost disciple, collected many of them, placed them in a crystal bottle, and carried them with him as objects of veneration. When Miaoxi visited Gushan, he once tested them: placing one on an iron anvil, he raised a hammer and struck it. Both anvil and hammer were dented, yet the śarīra was unharmed. Was this not the result of Zhenjing's clear and thorough practice in ordinary life and his exceptional realization of the Way?
〖老人眉批〗	[The Elder's Marginal Note]
修道无证乎哉？！	Can it be said that cultivation of the Way has no verification?!
〖锯解秤砣〗	[Sawing Open the Steelyard Weight]
菽是豆类的总称。真净禅师的舍利象豆子那样大，五色晶莹而又坚刚，确实难得。	Shu is a general term for beans. Chan Master Zhenjing's śarīra were as large as beans, crystalline in five colors and exceptionally hard—truly a rare thing.
妙喜，是大慧宗杲禅师（本书《宗门武库》的作者）的自称。因他住妙喜庵，古人习惯以地名自称。他曾经亲自试过，把真净禅师的舍利放在铁砧子上，用铁锤砸，铁砧和铁锤都砸出痕迹来了，而舍利还是完好无损。所以他感叹：真净禅师若不是生前履践明白、见道超诣，怎能得此大而坚的五色舍利！	Miaoxi was the self-designation of Chan Master Dahui Zonggao, the author of The Armory of the Chan School in this book. Because he lived at Miaoxi Hermitage, he followed the ancient custom of referring to himself by his place of residence. He personally tested them: he placed Chan Master Zhenjing's śarīra on an iron anvil and struck it with an iron hammer. Both the anvil and the hammer were marked by the blow, while the śarīra remained wholly intact. Thus he exclaimed: if Chan Master Zhenjing had not practiced clearly and thoroughly during his lifetime, and had not attained such exceptional realization of the Way, how could

	he have obtained these large, hard, five-colored śarīra?
读到这里，老人也感慨：“修道无证乎哉？！”——这不就是真净禅师修道有成的证明吗！	Reading this, the Elder also exclaimed: “Can it be said that cultivation of the Way has no verification?!” Is this not proof that Chan Master Zhenjing succeeded in cultivating the Way?
然而，禅门也有“舍利十斛，不如转语一句”之说：	Yet there is also a saying in the Chan tradition: “Ten hu of śarīra are not worth a single turning phrase.”
云居道膺禅师曾令侍者送裤与一住庵道者。道者曰：“自有娘生裤。”竟不受。师再令侍者问：“娘未生时着个甚么？”道者无语。后迁化有舍利，持似于师。师曰：“直饶得八斛四斗，不如当时下得一转语好。”	Chan Master Daoying of Yunju once instructed an attendant to bring trousers to a hermit practitioner. The practitioner said, “I already have trousers born of my mother,” and refused them. The master again sent the attendant to ask, “What did you wear before your mother gave birth?” The practitioner had no reply. Later, when he passed away, śarīra were found and presented to the master. The master said, “Even if you had obtained eight hu and four dou, it would not equal having offered one fine turning phrase at that time.”
我们这些后学，习惯于跟着语脉走。见说舍利，就去执著舍利；提到转语，又去执著转语。这正是“世间粗心，于本分事上，十二时中不曾照管微细流注，生大我慢，此是业主，鬼来借宅。”我们看看无尽居士张商英给湛堂和尚写的塔铭吧：	We later students are accustomed to following the course of words. On hearing śarīra mentioned, we become attached to śarīra; when turning phrases are mentioned, we become attached to turning phrases. This is precisely what is meant by: “Worldly people are careless. In the twelve periods of the day, they have never attended to the subtle continuous stream in the matter that is fundamentally their own; giving rise to great self-conceit, they become masters of karma, and ghosts come to borrow their dwelling.” Let us look at the inscription that Layman Wujin, Zhang Shangying, wrote for Chan Master Zhan Tang’s stūpa:
舍利，孔老之书无闻也。先佛世尊灭度，弟子收舍利起塔供养。赵州从谂，舍利多至万粒。近世隆庆闲、百丈肃，烟气所及，皆成舍利。大抵出家人，本为生死事大，若生死到来不知下落，即不如三家村里省事汉。	Śarīra are not mentioned in the writings of Confucius and Laozi. After the World-Honored One, the former Buddha, entered extinction, his disciples collected his śarīra, erected a stūpa, and made offerings to them. Zhaozhou Congshen had as many as ten thousand śarīra. In recent times, in the cases of Longqing Xian and Baizhang Su, wherever the smoke of cremation reached, śarīra were formed. Yet, generally speaking, those who leave home do so because birth and death is the great matter. If, when birth and death arrives, they

	do not know where they are headed, then they are not as good as an untroubled fellow in some remote village.
临终付嘱一一分明，四大色身诸缘假合。从本以来，舍利岂有体性？若梵行精洁，白业坚固，灵明廓彻，预知报谢，不惊不怖，则依正二报毫　不差。世间粗心，于本分事上，十二时中不曾照管微细流注，生大我慢，此是业主，鬼来借宅。如此而欲舍利流珠、诸根不坏，其可得乎！	At the end of life, one's final instructions should be clear in every detail. The physical body of the four elements is provisionally compounded from various conditions. From the very beginning, how could śarīra possess any inherent nature? If one's pure conduct is immaculate, one's wholesome karma firm, one's spiritual luminosity vast and penetrating, and one foreknows the end of one's karmic recompense without alarm or fear, then the primary and dependent karmic recompenses will not differ by even a hair's breadth. Worldly people are careless. In the twelve periods of the day, they have never attended to the subtle continuous stream in the matter that is fundamentally their own; giving rise to great self-conceit, they become masters of karma, and ghosts come to borrow their dwelling. If this is so, how could they hope for śarīra to flow forth like pearls and for all their faculties to remain intact?
“从本以来，舍利岂有体性？”一句，旨在突出本体。“梵行精洁，白业坚固，灵明廓彻，预知报谢，不惊不怖，则依正二报毫　不差。”一句，旨在点出妙用。我们应该明白：无相的佛性是本体，有相的舍利是妙用。	The sentence, “From the very beginning, how could śarīra possess any inherent nature?” is intended to highlight the fundamental essence. The sentence, “If one's pure conduct is immaculate, one's wholesome karma firm, one's spiritual luminosity vast and penetrating, and one foreknows the end of one's karmic recompense without alarm or fear, then the primary and dependent karmic recompenses will not differ by even a hair's breadth,” is intended to point out wondrous functioning. We should understand that the formless Buddha-nature is the fundamental essence, while the visible śarīra are its wondrous functioning.
“转语一句”是将本体和盘托出，“舍利十斛”正是本体上所起的妙用。本体和妙用，哪个是根本哪？故有“舍利十斛，不如转语一句”之说。	“A single turning phrase” reveals the fundamental essence completely, while “ten hu of śarīra” are precisely the wondrous functioning that arises from that essence. Of the fundamental essence and wondrous functioning, which is fundamental? Hence the saying: “Ten hu of śarīra are not worth a single turning phrase.”

十六、得师严律

XVI. Receiving the Master's Strict Precepts

〖公案原文〗	[Original Text of the Koan]
贤蓬头，江州人，沩山真如和尚会中角立者，见地明白，机锋颖脱，有超师之作，但行业不谨，一众易之。真如结庵于方丈后，令贤独处，唯通小径从方丈前过，不许兄弟往还。	Xian Pengtou, a native of Jiangzhou, was an outstanding figure in the assembly of Chan Master Zhenru of Weishan. His understanding was clear, his responses keen and incisive, and his attainments surpassed those of his teacher. Yet his conduct was undisciplined, and the entire assembly despised him. Zhenru built a hut behind the abbot's quarters and had Xian live there alone. He was permitted to use only the small path passing in front of the abbot's quarters, and the other monks were forbidden to associate with him.
后二年，举首众，立僧秉拂，说法有大过人处，一众由是改观。后往郢州兴阳，数载，道大行。示寂，肉身不坏。圜悟和尚在沩山目击其事。妙喜游兴阳，尚及见其肉身。	Two years later, he was appointed head monk and was authorized to hold the whisk and teach the Dharma. His teaching was far superior to that of others, and the entire assembly accordingly changed its view of him. Later, he went to Xingyang in Yingzhou, where, after several years, the Way flourished greatly. When he passed into cessation, his physical body did not decay. Chan Master Yuanwu witnessed this while at Weishan. When Dahui visited Xingyang, he still had the opportunity to see Xian's physical body.
〖老人眉批〗	[The Elder's Marginal Note]
不得师严律之，几乎蹉过一生！	Had his teacher not disciplined him strictly, he would almost have wasted his entire life!
〖锯解秤砣〗	[Sawing Open a Scale Weight]
真如和尚的弟子贤蓬头，是大众中的佼佼者，见地明白，机锋颖脱，有超师之作，只是行为不谨严、不检点，大家都讨厌他。真如和尚严加管教，令他独自住一小庵，出入必经方丈门前，看住他，不允许他跟别人交往。	Xian Pengtou, a disciple of Chan Master Zhenru, was one of the most outstanding members of the assembly. His understanding was clear, his responses keen and incisive, and his attainments surpassed those of his teacher. However, his conduct was neither rigorous nor restrained, and everyone disliked him. Chan Master Zhenru disciplined him strictly, having him live alone in a small hut. He had to pass by the abbot's quarters whenever he entered or left, so that he could be

	kept under watch, and he was not permitted to associate with others.
两年后，让他出任首座，代为说法。贤蓬头说法大有过人之处，大众都深得法益。后来贤蓬头主持郢州兴阳的道场，十来年就搞得轰轰烈烈。圆寂后，肉身不坏。大慧宗杲的师父圜悟克勤禅师亲见此事，大慧宗杲本人游兴阳时，也亲见其肉身。	Two years later, he was made head monk and taught the Dharma on his teacher's behalf. Xian Pengtou's teaching was exceptionally profound, and the assembly greatly benefited from the Dharma. Later, he became the head of the practice center at Xingyang in Yingzhou, which flourished magnificently within some ten years. After he entered cessation, his physical body did not decay. Chan Master Yuanwu Keqin, the teacher of Dahui Zonggao, personally witnessed this. Dahui Zonggao himself also saw Xian's physical body when he visited Xingyang.
若行为不检点，处处招人讨厌，便不利于弘法。象贤蓬头那样，若没有他师父严加管教，便不会有多少人愿意接近他。所以老人批注云：不得师严律之，几乎蹉过一生！	If one's conduct is unrestrained and one makes oneself disliked everywhere, it will hinder the propagation of the Dharma. Had Xian Pengtou not been strictly disciplined by his teacher, few people would have wished to approach him. Therefore, the Elder commented: "Had his teacher not disciplined him strictly, he would almost have wasted his entire life!"

十七、后昆良范

XVII. An Excellent Example for Future Generations

〖公案原文〗	[Original Text of the Koan]
湛堂准和尚，兴元府人，真净之的嗣。分宁云岩虚席，郡牧命黄龙死心禅师举所知者，以补其处。死心曰："准山主住得。某不识他，　见有《洗钵颂》甚好。	Chan Master Zhantang Zhun, a native of Xingyuan Prefecture, was the direct Dharma heir of Zhenjing. When the seat at Yunyan in Fenning was vacant, the prefectural governor asked Chan Master Sixin of Huanglong to recommend someone he knew to fill it. Sixin said, "Master Zhun can take up the post. I do not know him personally; I have only seen his 'Verse on Washing the Bowl,' which is excellent."
"郡牧曰："可得闻乎？"死心举云："之乎者也！衲僧鼻孔，大头向下。若也不会，问取东村王大姐。"郡牧奇之，具礼敦请，准亦不辞。平生律身以约，虽领徒弘法，不易在众时。晨兴后架，　取小杓汤洗面，复用濯足。	The governor said, "May I hear it?" Sixin recited: "Zhi, hu, zhe, ye! A patch-robed monk's nostrils, his large head hanging down. If you do not understand, ask Elder Sister Wang of the eastern village." The governor found this remarkable and, with full courtesy, earnestly invited Zhun, who did

	not decline. Throughout his life, he disciplined himself through frugality. Although he led disciples and propagated the Dharma, he did not alter the habits he had maintained while living among the assembly. After rising in the morning and going to the latrine, he used only a small ladle of hot water to wash his face, then used it again to wash his feet.
其他受用，率皆类此。才放参罢，方丈、行者、人力，便如路人。扫地、煎茶，皆躬为之。有古人风度，真后昆良范也。	All his other personal use was generally of the same kind. As soon as the assembly had dispersed after the formal meeting, the abbot's attendants and workers were treated no differently from passersby. He swept the ground and prepared tea himself. He possessed the bearing of the ancients and was truly an excellent model for later generations.
〖老人眉批〗	[The Elder's Marginal Note]
修道者，勤俭恭谨，曷当如是乎！	Those who cultivate the Way should indeed be diligent, frugal, respectful, and circumspect in this manner!
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
临济宗六传到石霜楚圆（临济义玄→兴化存奖→南院慧　→风穴延沼→首山省念→汾阳善昭→石霜楚圆）禅师，再往下分成黄龙、杨歧两派。	The Linji school passed through six generations to Chan Master Shishuang Chuyuan (Linji Yixuan　Xinghua Cunjiang　Nanyuan Huiyong　Fengxue Yanzhao　Shoushan Shennian　Fenyang Shanzhao　Shishuang Chuyuan), and then divided further into the Huanglong and Yangqi branches.
黄龙派三代到湛堂文准（石霜楚圆→黄龙慧南→真净克文→湛堂文准）禅师；杨岐派四代到圆悟克勤（石霜楚圆→杨岐方会→白云守端→五祖法演→圆悟克勤）禅师。	The Huanglong branch passed through three generations to Chan Master Zhantang Wenzhun (Shishuang Chuyuan　Huanglong Huinan　Zhenjing Kewen　Zhantang Wenzhun); the Yangqi branch passed through four generations to Chan Master Yuanwu Keqin (Shishuang Chuyuan　Yangqi Fanghui　Baiyun Shouduan　Wuzu Fayan　Yuanwu Keqin).
本书《宗门武库》的作者大慧宗杲禅师，是圆悟克勤禅师的法嗣，早年曾跟湛堂文准禅师学禅。湛堂圆寂前，嘱咐大慧宗杲："吾去后，当见川勤，必能尽子机用。"，所以后来大慧就去师从圆悟克勤禅师。	The author of this book, The Armory of the Chan School, Chan Master Dahui Zonggao, was a Dharma heir of Chan Master Yuanwu Keqin. In his early years, he studied Chan under Chan Master Zhantang Wenzhun. Before Zhantang entered parinirvāṇa, he instructed Dahui Zonggao: "After I am gone, you should see Qin of Sichuan; he will

	surely be able to bring your capacities and functions fully to completion.” Thus Dahui later went to study under Chan Master Yuanwu Keqin.
黄龙死心禅师是湛堂的师伯，他以湛堂的《洗钵颂》推荐湛堂去主持云岩道场。湛堂虽然作了方丈，却不改勤俭恭谨的本色。洗脸只用一小勺水，洗完脸后，再用来洗脚。	Chan Master Sixin of Huanglong was Zhantang’s Dharma uncle. He recommended Zhantang to preside over the Yunyan practice center on the strength of Zhantang’s “Verse on Washing the Bowl.” Although Zhantang became abbot, he did not change his original nature of diligence, frugality, respectfulness, and circumspection. He used only a small ladle of water to wash his face, then used it to wash his feet.
大众集合刚散，他就毫无方丈的架子，混同于初学者，混同于服务人员。扫地、煎茶这类活都是亲自干。身为方丈的湛堂禅师，勤劳、节俭、谦恭、谨慎，身体力行，身教重于言教，实在是后学的好榜样啊！所以老人赞叹他：修道者，勤俭恭谨，曷当如是乎！	As soon as the assembly had dispersed, he showed none of an abbot’s airs, mingling with beginners and with the service staff alike. He personally did such work as sweeping the ground and preparing tea. Though he was an abbot, Chan Master Zhantang was diligent, frugal, humble, and careful. He put these qualities into practice himself, teaching more by example than by words. He was truly an excellent model for later students. Thus the Elder praised him: “Those who cultivate the Way should indeed be diligent, frugal, respectful, and circumspect in this manner!”
这《洗钵颂》确实甚好！我等会心听取：“之乎者也！衲僧鼻孔，大头向下。若也不会，问取东村王大姐。”	This “Verse on Washing the Bowl” is indeed excellent! Let us listen to it with understanding: “Zhi, hu, zhe, ye! A patch-robed monk’s nostrils, his large head hanging down. If you do not understand, ask Elder Sister Wang of the eastern village.”

十八、应机三昧

XVIII. Samādhi Suited to Different Capacities

〖公案原文〗	[Original Text of the Koan]
法云佛照杲禅师，尝退居景德铁罗汉院。殿中有木罗汉数尊，京师苦寒，杲取而烧之，拥炉达旦，次日淘灰中得舍利无数。诸座主辈，皆目之为外道。盖佛照乃丹霞辈流，非俗眼所能验也。	Chan Master Fozhao Gao of Fayun once retired to the Iron Arhat Monastery in Jingde. In its hall stood several wooden arhat statues. The capital was bitterly cold, so Gao took them and burned them, sitting by the fire until dawn. The next day, innumerable śarīra were found amid the ashes. The

	scriptural lecturers all regarded him as a non-Buddhist. But Fozhao belonged to the lineage of Danxia; he could not be assessed by ordinary eyes.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
法云佛照杲禅师，跟前则公案中的湛堂文准禅师是同门师兄弟。禅宗灯录上有关于他的记载：	Chan Master Fozhao Gao of Fayun was a fellow disciple of Chan Master Zhandang Wenzhun, who appears in the preceding koan. The Chan lamp records contain the following account of him:
东京法云佛照杲禅师，自妙年游方，谒圆通玑禅师。入室次，玑举：“僧问投子：‘大死底人却活时如何？’子曰：‘不许夜行，投明须到。’意作么生？”师曰：“恩大难酬。”玑大喜，遂命首众。至晚，为众秉拂，机迟而讷，众笑之，师有赧色。次日于僧堂点茶，因触茶瓢坠地，见瓢跳，乃得应机三昧……	Chan Master Fozhao Gao of Fayun, Dongjing, traveled about in his youth and visited Chan Master Ji of Yuantong. When he entered the master’s room, Ji raised this case: “A monk asked Touzi, ‘What is it like when one who has died the great death comes back to life?’ Touzi said, ‘You are not permitted to travel by night; you must arrive in daylight.’ What does this mean?” The master replied, “Such great kindness is hard to repay.” Ji was greatly pleased and appointed him head of the assembly. That evening, when he held the whisk and addressed the assembly, his responses were slow and halting, and the assembly laughed at him. The master was embarrassed. The next day, while serving tea in the monks’ hall, he happened to knock a tea ladle to the ground. Seeing the ladle bounce, he attained the samādhi of responding to circumstances...
此后，照禅师说法如空谷回响、下语似虚钟应叩，这“应机三昧”却是因见瓢跳而得。这则公案说的是他在景德铁罗汉院暂住时的事。铁罗汉院里有数尊木罗汉像，天太冷，照禅师取木像烧来取暖，用木罗汉像烤了一夜火。	Thereafter, Master Zhao’s teaching resounded like echoes in an empty valley, and his utterances were like an empty bell answering a strike. Yet this “samādhi of responding to circumstances” was attained upon seeing a ladle bounce. This koan concerns the time when he was temporarily staying at the Iron Arhat Monastery in Jingde. There were several wooden arhat statues there. As the weather was extremely cold, Master Zhao burned the wooden statues for warmth, keeping the fire going with them throughout the night.
第二天，却从灰烬中拣出很多舍利。哈哈！木罗汉也能烧出舍利，这就奇了，无法用常理解释。以至于好多讲经的座主把照禅师看成外道。大慧宗杲禅师评论说：“佛照乃丹霞辈流，非俗眼所能验也。”	The next day, however, many śarīra were picked out of the ashes. Ha ha! That wooden arhats could yield śarīra when burned is indeed strange and cannot be explained by ordinary reasoning. Consequently, many scriptural lecturers regarded Master Zhao as a non-Buddhist. Chan Master Dahui Zonggao commented: “Fozhao belonged to the

	lineage of Danxia; he could not be assessed by ordinary eyes.”
俗眼，当然是说那些座主之眼。“丹霞辈流”是怎么一回事啊？再看禅宗灯录上的记载：	“Ordinary eyes,” of course, refers to the eyes of those scriptural lecturers. What does “the lineage of Danxia” mean? Let us look again at the account in the Chan lamp records:
邓州丹霞天然禅师，本习儒业，将入长安应举，方宿于逆旅，忽梦白光满室。占者曰：“解空之祥也。”偶禅者问曰：“仁者何往？”曰：“选官去。	Chan Master Danxia Tianran of Dengzhou originally studied the Confucian classics and was about to go to Chang’an to sit for the civil-service examination. While lodging at an inn, he suddenly dreamed that white light filled the room. A diviner said, “It is an auspicious sign of comprehending emptiness.” By chance, a Chan practitioner asked him, “Where are you going?” He replied, “I am going to sit for the civil-service examination.”
”禅者曰：“选官何如选佛？”曰：“选佛当往何所？”禅者曰：“今江西马大师出世，是选佛之场。仁者可往。”遂直造江西，才见祖，师以手拓幞头额。祖顾视良久，曰：“南岳石头是汝师也。”遽抵石头，还以前意投之。	The Chan practitioner said, “How does selecting officials compare with selecting a Buddha?” He asked, “Where should one go to select a Buddha?” The Chan practitioner said, “Right now, Chan Master Ma of Jiangxi has appeared in the world; that is the place for selecting Buddhas. You may go there.” He therefore went directly to Jiangxi. As soon as he saw the patriarch, the master touched the front of his headcloth with his hand. The patriarch looked at him for a long while and said, “Shitou of Nanyue is your teacher.” He hastened to Shitou and again presented his former intention.
头曰：“著槽厂去！”师礼谢，入行者房，随次执爨役，凡三年。忽一日，石头告众曰：“来日铲佛殿前草。”至来日，大众诸童行各备锹　铲草，独师以盆盛水，沐头，于石头前胡跪。头见而笑之，便与剃发。	Shitou said, “Go to the work shed!” The master bowed in thanks, entered the attendants’ quarters, and in due course took up kitchen work for three years. One day, Shitou announced to the assembly, “Tomorrow we will clear the grass in front of the Buddha hall.” The next day, all the assembly and novice attendants prepared hoes and spades to clear the grass. The master alone filled a basin with water, washed his head, and knelt before Shitou. When Shitou saw this, he laughed and immediately shaved his head.
又为说戒，师乃掩耳而出。再往江西谒马祖，未参礼，便入僧堂内，骑圣僧颈而坐。时大众惊愕，遽报马祖。祖躬入堂，视之曰：“我子天然。”师即下地，礼拜曰：“谢师赐法号。”因名天然。	He then gave him the precepts, but the master covered his ears and went out. Later, he went again to Jiangxi to visit Patriarch Ma. Before paying his respects, he entered the monks’ hall and sat astride the neck of the holy monk statue. The assembly

	was shocked and hastily reported it to Patriarch Ma. The patriarch personally entered the hall, looked at him, and said, “My son is Tianran.” The master immediately got down, bowed, and said, “I thank the master for bestowing a Dharma name upon me.” Thus he was named Tianran.
祖问：“从甚处来？”师曰：“石头。”祖曰：“石头路滑，还跲倒汝么？”师曰：“若跲倒，即不来也。”乃杖锡观方……于慧林寺遇天大寒，取木佛烧火向，院主诃曰：“何得烧我木佛？”师以杖子拨灰曰：“吾烧取舍利。”主曰：“木佛何有舍利？”师曰：“既无舍利，更取两尊烧！”主自后眉须堕落。	The patriarch asked, “Where have you come from?” The master replied, “Shitou.” The patriarch said, “The road to Shitou is slippery. Did it make you stumble?” The master replied, “Had I stumbled, I would not have come.” He then traveled with his staff to observe the regions... At Huilin Monastery, when the weather was extremely cold, he took a wooden Buddha and burned it to warm himself. The monastery steward scolded him, saying, “How can you burn my wooden Buddha?” The master poked through the ashes with his staff and said, “I am burning it to obtain śarīra.” The steward said, “How could a wooden Buddha have śarīra?” The master said, “Since it has no śarīra, bring two more for me to burn!” Thereafter, the steward’s eyebrows and beard fell out.
这就是丹霞禅师的来历。这个“丹霞木佛”公案，后人议论甚多，说冷说暖，不一而足。今不避些许葛藤，且听在下一颂：	This is the background of Chan Master Danxia. Later generations have discussed this koan of “Danxia Burns a Wooden Buddha” at great length, speaking variously of cold and warmth. Without avoiding a few entanglements, let us now hear a verse:
《丹霞木佛》颂	Verse on “Danxia Burns a Wooden Buddha”
祖师作略，岂容儿戏！	How could a patriarch’s ways permit childish play?
冷暖何相干，为止小儿啼。	What have cold and warmth to do with it? It was merely to stop a child from crying.
烧来舍利满虚空，和盘托出西来意。	Burning it, śarīra fill the whole of space, wholly revealing the meaning of the Patriarch’s coming from the West.
不识道妙，须眉堕地。	Failing to recognize the subtlety of the Way, one’s beard and eyebrows fall to the ground.

十九、华严居士

XIX. Lay Practitioner Huayan

〖公案原文〗	[Original Text of the Koan]
延平陈了翁，名瓘，字莹中，自号华严居士。立朝骨鲠刚正，有古人风烈。留神内典，议论夺席，独参禅未大发明，禅宗因缘，多以意解。酷爱南禅师语录，诠释殆尽，唯“金刚与泥人揩背”注解不行。尝语人曰：“此必有出处，但未有知之者。”	Chen Guan of Yanping, style name Yingzhong, called himself the Huayan Lay Practitioner. An upright and unyielding official, he possessed the bearing and integrity of the ancients. He devoted himself to the Buddhist canon and was unmatched in discussion. Yet his investigation of Chan had not brought him great awakening; thus, he interpreted many Chan causes and conditions merely through conceptual understanding. He deeply loved the Recorded Sayings of Chan Master Huinan and annotated nearly all of it, but he could not annotate only the phrase, “A vajra and a mud figure rub each other’s backs.” He once told someone, “This must have a source, but no one has yet known it.”
谚云：“大智慧人面前有三尺暗”，果不诬也。	As the proverb says, “Before a person of great wisdom there are three feet of darkness.” This is indeed no falsehood.
〖老人眉批〗	[The Elder’s Marginal Comment]
分明向你道了，为什么不会？更向你下一注脚：东山水上行！	It was plainly told to you—why do you not understand? Let me add another annotation for you: “The Eastern Mountain walks upon the water!”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
华严居士因“参禅未大发明”，当然对于“禅宗因缘”只能“意解”了，这分明是数他人财宝，与自己的本分事毫不相干！但他却酷爱《南禅师语录》，并且都作了注解，只有“金刚与泥人揩背”却下不了笔。	Because the Huayan Lay Practitioner’s “investigation of Chan had not brought him great awakening,” he could naturally only “interpret Chan causes and conditions through conceptual understanding.” This was plainly like counting another person’s treasure, entirely unrelated to his own fundamental concern. Yet he dearly loved the Recorded Sayings of Chan Master Huinan and annotated it throughout, except that he could not set pen to paper on “A vajra and a mud figure rub each other’s backs.”
《南禅师语录》，应该是指黄龙慧南禅师的语录。现在的黄龙禅师语录上却找不到“金刚与泥人揩背”这段因	The Recorded Sayings of Chan Master Huinan presumably refers to the recorded sayings of Chan Master Huanglong Huinan. Yet the present

缘，这可能是版本不同吧。华严居士既透不过“金刚与泥人揩背”，那么，其他注解也未必真契黄龙意。	recorded sayings of Chan Master Huanglong contain no such account as “A vajra and a mud figure rub each other’s backs.” This may be due to differences among editions. Since the Huayan Lay Practitioner could not penetrate “A vajra and a mud figure rub each other’s backs,” his other annotations may likewise not have truly accorded with Huanglong’s intent.
华严居士充其量是个禅学家，未必是个禅悟者。他曾经对人说：“这种说法必有出处，只是没有人知道罢了。”他要考证出处，这明明是在做学问呀。黄龙禅师下语，字字从阔然的胸襟中流出，旨在将祖师意和盘托出，哪象他这样考据呀！所以，他的注解未必契合黄龙意。他既然爱考据，我们就替他考据一下吧：	At most, the Huayan Lay Practitioner was a scholar of Chan; he was not necessarily one awakened to Chan. He once said to someone, “This saying must have a source; it is simply that no one knows it.” He wanted to investigate its source—plainly, he was doing scholarship. Every word spoken by Chan Master Huanglong flowed from his vast and open heart, intended to set forth the Patriarchs’ meaning in its entirety. How could it be like this sort of textual investigation? Thus, his annotations may not have accorded with Huanglong’s intent. Since he loved textual investigation, let us investigate it on his behalf:
《指月录》云：……有僧神光，久居伊洛，博览群籍，善谈玄理，每叹曰：“孔老之教，礼术风规，庄易之书，未尽妙理。近闻达磨大士，住止少林，至人不遥，当造玄境。”遂诣祖参承。祖常端坐面壁，莫闻诲励。	The Record of Pointing to the Moon states: “… There was a monk named Shenguang who had long lived in the Yi and Luo regions. He had read widely in the various classics and was skilled at discoursing on abstruse principles. He would often sigh, saying: ‘The teachings of Confucius and Laozi concern ritual arts and social norms, while the books of Zhuangzi and the Book of Changes do not exhaust the wondrous principle. Recently I have heard that the great being Bodhidharma is residing at Shaolin. Such a realized person is not far away; I should go to that realm of profundity.’ He thereupon went to attend upon the Patriarch. The Patriarch constantly sat upright facing the wall, and Shenguang heard no instruction or encouragement.”
光自惟曰：“昔人求道，敲髓取髓，刺血济饥，布发掩泥，投崖饲虎。古尚若此，我又何人！”值大雪，光夜侍立，迟明积雪过膝，立愈恭。	Guang reflected to himself: “In former times, those who sought the Way knocked out their marrow to obtain marrow, pricked themselves for blood to relieve hunger, spread out their hair to cover mud, and leapt from cliffs to feed tigers. The ancients were still thus—who am I?” It happened to be during a heavy snowfall. Guang stood waiting through the night, and by dawn the accumulated

	snow had risen above his knees. Yet he stood with ever greater reverence.
祖顾而悯之，问曰：“汝久立雪中，当求何事？”光悲泪曰：“惟愿和尚慈悲，开甘露门，广度群品。”祖曰：“诸佛无上妙道，旷劫精进，难行能行，非忍而忍，岂以小德小智，轻心慢心，欲冀真乘，徒劳勤苦。	The Patriarch looked back at him with compassion and asked, “You have stood long in the snow. What do you seek?” Guang wept sorrowfully and said, “I only pray that the Reverend, in compassion, will open the gate of sweet dew and liberate widely all kinds of beings.” The Patriarch said, “The unsurpassed wondrous Way of all Buddhas requires diligent striving through vast kalpas, doing what is difficult to do and enduring what cannot be endured. How could one, with scant virtue and little wisdom, a light and arrogant mind, hope to attain the true vehicle? It would only be labor in vain.”
”光闻祖诲励，潜取得刀，自断左臂，置于祖前。祖知是法器，乃曰：“诸佛最初求道，为法忘形，汝今断臂吾前，求亦可在。”祖遂因与易名曰“慧可”。乃曰：“诸佛法印可得闻乎？”祖曰：“诸佛法印，匪从人得。	Having heard the Patriarch’s instruction and encouragement, Guang secretly obtained a sharp knife, cut off his own left arm, and placed it before the Patriarch. Knowing that he was a vessel of the Dharma, the Patriarch said, “When all Buddhas first seek the Way, they forget bodily form for the Dharma. Now that you have cut off your arm before me, your seeking may indeed be possible.” The Patriarch therefore changed his name to Huike. Huike then asked, “May I hear the Dharma seal of all Buddhas?” The Patriarch replied, “The Dharma seal of all Buddhas is not obtained from another.”
”可曰：“我心未宁，乞师与安。”祖曰“将心来，与汝安。”可良久曰：“觅心了不可得。”祖曰：“我与汝安心竟。”（芭蕉清云：“金刚与泥人揩背。”圆悟勤云：“正当与么时，法身在甚么处。”）	Huike said, “My mind has not yet found peace. I beg the Master to set it at rest for me.” The Patriarch said, “Bring me your mind, and I will set it at rest for you.” After a long while, Huike said, “Having sought for the mind, I cannot find it.” The Patriarch said, “I have set your mind at rest for you.” (Bajiao Qing said, “A vajra and a mud figure rub each other’s backs.” Yuanwu Keqin said, “At just such a time, where is the dharmakāya?”)
原来“金刚与泥人揩背”一语，是芭蕉慧清禅师对祖师公案的著语。芭蕉慧清禅师是沩仰宗第四代祖，传承谱系为：沩山灵　→仰山慧寂→南塔光涌→芭蕉慧清。	It turns out that the phrase “A vajra and a mud figure rub each other’s backs” was Chan Master Bajiao Huiqing’s comment on this Patriarchal koan. Chan Master Bajiao Huiqing was the fourth-generation patriarch of the Guiyang school. His lineage was: Weishan Lingyou　Yangshan Huiji　Nanta Guangyong　Bajiao Huiqing.

至此，“金刚与泥人揩背”一语的来由与下语之人均已考据过了。能通过这样的考据契入祖师意否？显然不能。	At this point, both the origin of the phrase “A vajra and a mud figure rub each other’s backs” and the person who uttered it have been established through textual investigation. Can one enter into the Patriarchs’ intent through such investigation? Clearly not.
本书作者大慧宗杲禅师跟华严居士是同时代人，虽知他“盛名之下，其实难符”，也不大好意思说什么，只是引用了一个谚语“大智慧人面前有三尺暗”。其实，说他“大智慧人”是客气，就象我们尽管修行找明师，言谈也不谤名师一样。谚语中那“三尺暗”才是评价，其实，华严居士之“暗”又何止三尺！	The author of this book, Chan Master Dahui Zonggao, was a contemporary of the Huayan Lay Practitioner. Although he knew that “beneath his great reputation, the reality fell far short,” he was somewhat reluctant to say much. He merely cited the proverb, “Before a person of great wisdom there are three feet of darkness.” In truth, calling him “a person of great wisdom” was polite, just as we may seek an enlightened teacher in our practice, yet in speech do not slander famous teachers. The “three feet of darkness” in the proverb is the actual assessment. In fact, how could the Huayan Lay Practitioner’s “darkness” have been limited to three feet?
老人看不过去了，批示云：“分明向你道了（金刚与泥人揩背），为什么不会？”替你诠释一下吧（“更向你下一注脚”）——“东山水上行！”	The Elder could bear it no longer and commented: “It was plainly told to you (‘A vajra and a mud figure rub each other’s backs’)—why do you not understand?” Let me interpret it for you (“Let me add another annotation for you”)—“The Eastern Mountain walks upon the water!”

二十、云出峡谷

Twenty: Clouds Emerge from the Valley

〖公案原文〗	[Original Koan Text]
慈照聪禅师，首山之子。咸平中住襄州石门，一日太守以私意笞辱之。暨归，众僧迎于道左。首座趋前问讯曰：“太守无辜屈辱和尚如此！”慈照以手指地云：“平地起骨堆。”随指涌一堆土。太守闻之，令人削去，复涌如初。后太守全家死于襄州。	Chan Master Cizhao Cong, a Dharma heir of Shoushan, resided at Shimen in Xiangzhou during the Xianping era. One day, the prefect, acting out of personal resentment, had him flogged and humiliated. When the master returned, the monks came out to greet him by the roadside. The head seat hurried forward, made his salutations, and said, “The prefect has wrongfully humiliated the venerable master in this way!” Cizhao pointed to the ground and said, “On level ground, a pile of bones rises.” At his pointing, a heap of earth surged

	up. When the prefect heard of this, he ordered it leveled, but it rose up again as before. Later, the prefect's entire family died in Xiangzhou.
又，僧问：“深山岩崖中，还有佛法也无？”照云：“有。”进云：“如何是深山岩崖中佛法？”照云：“奇怪石头形似虎，火烧松树势如龙。”	Again, a monk asked, “Is there Buddhadharma even amid the cliffs of deep mountains?” Cizhao said, “There is.” The monk continued, “What is the Buddhadharma amid the cliffs of deep mountains?” Cizhao said, “Strange rocks take the form of tigers; fire-scorched pine trees assume the bearing of dragons.”
无尽居士爱其语。而《石门录》独不载二事。此皆妙喜亲见无尽居士说。	Layman Wujin loved these words. Yet the Record of Shimen alone does not include these two incidents. Master Miaoxi personally heard Layman Wujin relate both of them.
〖老人眉批〗	[The Elder's Marginal Note]
云出峡谷势如龙！	Clouds emerge from the gorge with the bearing of dragons!
〖锯解秤砣〗	[Sawing Open a Scale Weight]
慈照聪禅师就是前边提到的石门蕴聪禅师，即薛大头——襄州谷隐山蕴聪慈照禅师。《石门录》一书记载了慈照聪禅师的事迹，只是有两件事没有搜集进去。	Chan Master Cizhao Cong was the Chan Master Shimen Yuncong mentioned earlier—that is, Xue Datou: Chan Master Yuncong Cizhao of Guyin Mountain in Xiangzhou. The Record of Shimen records the deeds of Chan Master Cizhao Cong, but two incidents were not collected in it.
一是泄私愤辱打大祖师的现世因果——早夭（隔世因果更可怕——报在无间地狱！），二是一则禅语问答。当时享誉禅林的无尽居士张商英非常喜欢这则问答。这两件事是大慧宗杲禅师亲自听张商英讲的。	One was the karmic retribution in this very life for venting private resentment by humiliating and beating a great patriarch—an early death (the karmic retribution extending into another life is even more terrifying: retribution in the Avīci Hell!). The other was a Chan dialogue. Layman Wujin Zhang Shangying, then renowned throughout Chan circles, was especially fond of this exchange. Chan Master Dahui Zonggao personally heard Zhang Shangying recount these two incidents.
“奇怪石头形似虎，火烧松树势如龙。”此语果然不错，很有韵味。然而，“火烧松树”多少有点煞风景。老人眉批“云出峡谷势如龙！”如此则更具一番风味。再看这则问答：	“Strange rocks take the form of tigers; fire-scorched pine trees assume the bearing of dragons.” These words are indeed fine and highly evocative. Yet “fire-scorched pine trees” somewhat spoils the scene. The Elder's marginal note reads, “Clouds emerge from the gorge with the bearing of

	dragons!" This gives it a still more distinctive flavor. Now look again at this exchange:
问：“深山岩崖中，还有佛法也无？”	Question: "Is there Buddhadharma even amid the cliffs of deep mountains?"
答：“有。”	Answer: "There is."
问：“如何是深山岩崖中佛法？”	Question: "What is the Buddhadharma amid the cliffs of deep mountains?"
答：“奇怪石头形似虎，云出峡谷势如龙。”	Answer: "Strange rocks take the form of tigers; clouds emerge from the gorge with the bearing of dragons."
与“火烧松树”比一比，可以见到老人的意境了吧。	Compare it with "fire-scorched pine trees," and you can see the Elder's artistic vision, can you not?

二十一、志诚所感

Twenty-One: What Sincere Aspiration Invites

〖公案原文〗	[Original Text of the Koan]
庐山李商老，因修造犯土，举家病肿，求医不效。乃净扫室宇，骨肉各令斋心，焚香诵“炽盛光咒”，以禳所忤。未满七日，夜梦白衣老人骑牛在其家，忽地陷，旋旋没去。翌日，大小皆无恙。志诚所感，速如影响。非佛力能如是乎！	Layman Li Shang of Mount Lu offended the earth through construction work, and his entire household became ill with swelling. They sought medical treatment, but it proved ineffective. They then thoroughly cleaned their rooms, had each family member purify their mind through fasting, and respectfully burned incense while reciting the "Blazing Light Mantra" to make amends for whatever they had offended. Before seven days had passed, he dreamed one night of an old man in white riding an ox in his home. Suddenly, the ground gave way, and the old man gradually sank out of sight. The next day, young and old alike were all well. The response evoked by sincere devotion is as swift as an echo following a sound. Could this be possible without the Buddha's power?
〖锯解秤砣〗	[Sawing Open the Steelyard Weight]
李商老全家皆病，先是看医生，没有效果。然后净场斋心，恭敬焚香，发愿念七天“炽盛光咒”。尚未念够七天，就有了感应，所有人的病全好了。	Everyone in Li Shang's household fell ill. At first they consulted physicians, but to no effect. They then purified the space and their minds, respectfully burned incense, and vowed to recite the "Blazing Light Mantra" for seven days. Before the seven days

	were completed, a response occurred, and everyone was completely cured.
这里有两点须要注意：	There are two points here that require attention:
一、有病应该看医生。若确非医生所能治，再用别的办法。	1. When one is ill, one should see a doctor. Only if the illness truly cannot be treated by a doctor should other methods be used.
二、连续几日，恭诵一咒，古称“速如影响”——快速感通，如立杆见影、似扣钟应响。	2. Reciting a mantra reverently and continuously for several days was called in ancient times “as swift as an echo follows a sound”—a rapid spiritual response, like seeing a shadow as soon as a pole is erected, or hearing a bell ring when it is struck.
这个“快速”，是连续几天、忍着病痛、坚持诵咒啊！现在的人念一遍咒就想好病，唱一句佛就想生西，打一时坐就想开悟……已经没有古人那么“志诚”了，心不志诚，当然无法感通。你要喂他，他不张口；你要拉他，他不伸手。纵有佛力，又能奈他何！	This “rapidity” means reciting the mantra continuously for several days, enduring illness and pain, and persisting in the practice. People today recite a mantra once and expect to be cured; chant the Buddha’s name once and expect rebirth in the Western Pure Land; sit in meditation for a while and expect awakening. They no longer possess the sincerity of the ancients. Without sincere resolve in the mind, one naturally cannot evoke a response. If you wish to feed someone but they will not open their mouth, or wish to pull them up but they will not extend a hand, then even with the Buddha’s power, what can be done for them?

二十二、司马先归

22. Sima Returns First

〖公案原文〗	[The Original Koan]
华严，圆照本禅师之子，因吃　有省。作偈曰：“这一交，这一交，万两黄金也合消。头上笠，腰下包，清风明月杖头挑。”	Master Huayan Yong, the Dharma heir of Chan Master Yuanzhao Ben, attained an insight after taking a fall. He composed this verse: “This fall, this fall—ten thousand taels of gold would still be worth spending. A hat upon my head, a bundle at my waist; clear wind and bright moon hang from the tip of my staff.”
富郑公常参问之，一日见上堂左右顾视，忽契悟，以颂寄圆照曰：“一见　师悟入深，因缘传得老师心。江山千里虽云隔，目对灵光与妙音。”	Duke Zheng of Fu often consulted him. One day, seeing him ascend the Dharma seat and look about to either side, he suddenly awakened. He sent this verse to Yuanzhao: “At a single sight of Master

	Yong, I awakened deeply. Through causes and conditions, I have received the mind of my teacher. Though mountains and rivers lie a thousand li apart, my eyes meet numinous light and wondrous sound.”
郑公罢相，居洛中，思　示诲，请住招提。闻　入境，躬出迓之。临登车，司马温公适至，问：“相公何往？”郑公曰：“接招提　禅师。”温公曰：“某亦同去。”联镳出郭，候于邮亭。久之，忽见数十担过。	After Duke Zheng was removed from his post as prime minister and was living in Luoyang, he recalled Yong’s former instruction and, wishing to repay it, invited him to reside at Zhaoti Monastery. Hearing that Yong had entered the district, he personally went out to welcome him. As he was about to mount his carriage, Sima Wengong happened to arrive and asked, “Where is Your Excellency going?” Duke Zheng replied, “To welcome Chan Master Yong of Zhaoti.” Wengong said, “I shall go with you.” They rode side by side beyond the city gates and waited at the posthouse pavilion. After a long while, they suddenly saw several dozen loads pass by.
温公问：“谁行李？”荷担者应曰：“新招提和尚行李。”温公遂索马归。郑公曰：“要见华严，何故先归？”温公曰：“某已见他了。”竟先还。	Wengong asked, “Whose luggage is this?” The bearers replied, “It is the luggage of the newly appointed abbot of Zhaoti.” Wengong then called for his horse and returned. Duke Zheng said, “You wished to see Master Huayan; why are you going back first?” Wengong replied, “I have already seen him.” He then returned ahead of the others.
妙喜尝见李仪中少卿言之。	Miaoxi once heard Li Yizhong, Vice Minister, speak of this.
〖老人眉批〗	[The Elder’s Marginal Note]
确已见其人矣！莫谓开悟便了生死，更有无始习气在！	He had indeed seen the man! Do not suppose that awakening puts an end to birth and death; beginningless habitual tendencies still remain!
沩山云：“开悟后，无始习气，卒难顿除，须尽除现业流识始得。”良有以也。	Master Guishan said: “After awakening, beginningless habitual tendencies are not easily eliminated all at once. One must completely eradicate the stream of consciousness driven by present karma before that can be achieved.” This is indeed well founded.
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]
妙喜，是本书作者大慧宗杲禅师的自称。这件事是他亲自听李少卿说的。	Miaoxi was the self-designation of Chan Master Dahui Zonggao, the author of this book. He

	personally heard this account from Vice Minister Li.
华严是云门宗第七代祖——投子修　禅师【云门文偃→香林澄远→智门光祚→雪窦重显→天衣义怀→慧林宗本（圆照本）→投子修　】。他是因跌了一跤，从而打开本来。	Huayan Yong was Chan Master Touzi Xiuyong, the seventh patriarch of the Yunmen school: Yunmen Wenyan　Xianglin Chengyuan　Zhimen Guangzuo　Xuedou Chongxian　Tianyi Yihuai　Huilin Zongben (Yuanzhao Ben)　Touzi Xiuyong. He awakened to his original nature after taking a fall.
富郑公是在修　禅师座下开悟的。有一天，他看见禅师左右顾视，突然就开悟了。这话听来轻松，其实内含多少不懈地努力呀！看看《五灯会元》上的记载就清楚了：	Duke Zheng of Fu awakened under Chan Master Xiuyong. One day, he saw the master looking about to either side and suddenly awakened. This may sound easy enough, but how much unremitting effort it contained! The record in the Compendium of the Five Lamps makes this clear:
丞相富弼居士，字彦国，由清献公警励之后，不舍昼夜，力进此道。闻　禅师主投子，法席冠淮甸，往质所疑。会　为众登座，见其顾视如象王回旋。公微有得，因执弟子礼，趋函丈，命侍者请为入室。	The lay practitioner and prime minister Fu Bi, courtesy name Yanguo, after being admonished and encouraged by Duke Qingxian, pursued this path vigorously day and night without respite. Hearing that Master Yong was presiding at Touzi and that his Dharma seat was foremost throughout the Huai region, he went to seek resolution of his doubts. When Yong ascended the seat for the assembly, Fu saw him look about like an elephant king turning around. Fu gained a slight realization and, taking up the etiquette of a disciple, hurried to the abbot's quarters and instructed the attendant to request a private interview.
见即曰：“相公已入来，富弼犹在外。”公闻汗流浃背，即大悟。寻以偈寄圆照本曰：“一见　公悟入深，夤缘传得老师心。东南谩说江山远，目对灵光与妙音。”后奏，署　师号。　上堂谢语，有曰：“彼一期之误我，亦将错而就错。”公作偈赞曰：“万木千花欲向荣，卧龙犹未出沧溟。彤云彩雾呈嘉瑞，依旧南山一色青。”	Upon seeing him, Yong said, “The prime minister has already come in, but Fu Bi is still outside.” Hearing this, Fu broke out in a sweat all over and immediately awakened greatly. He soon sent a verse to Yuanzhao Ben: “At a single sight of Master Yong, I awakened deeply. Through favorable conditions, I received the mind of my teacher. Though people vainly say that mountains and rivers make the southeast remote, my eyes meet numinous light and wondrous sound.” Later, he memorialized the court, which bestowed an honorific title on Master Yong. When Yong ascended the Dharma seat to offer thanks, he said: “His temporary misjudgment of me—I too shall make one mistake upon another.” Fu composed a verse in praise: “A myriad trees and a thousand flowers are about to flourish; the crouching dragon

	has not yet emerged from the vast sea. Crimson clouds and colored mists display auspicious signs, yet Southern Mountain remains, as ever, a single expanse of green.”
若没有这“不舍昼夜，力进此道”，怎可能见回顾而开悟！富郑公开悟后，写了个偈子，寄给师公圆照本禅师，以彰师父之德。又上奏朝廷，给师父请了个御赐的师号，这一下　禅师就威风多了。	Without such tireless day-and-night effort in pursuing this path, how could he have awakened merely upon seeing the master turn his head? After Duke Zheng of Fu awakened, he wrote a verse and sent it to Chan Master Yuanzhao Ben, his Dharma grandfather, to extol his teacher’s virtue. He also submitted a memorial to the court requesting an imperially bestowed title for his teacher. This made Master Yong much more imposing.
后来，富郑公的丞相被罢免了，降职到洛中作地方官。他想起师父以前的教诲，思报此恩，就利用职权，请师父来住当地的招提寺，作洛中的众僧之首（相当于现在的佛协会长）。　禅师当然不推辞，于是收拾行装，走马上任。	Later, Duke Zheng of Fu was dismissed from his post as prime minister and demoted to a local office in Luoyang. Recalling his teacher’s former instruction and wishing to repay this kindness, he used his authority to invite his teacher to reside at the local Zhaoti Monastery as head of the monastics in Luoyang—roughly equivalent to the president of a modern Buddhist association. Master Yong naturally did not decline, so he packed his belongings and set out to assume the post.
富郑公听说师父快要到了，便准备车马（若是现在，就用小轿车），亲自出城迎接。当地名人司马温公恰于此时来了，问他要到哪里去，他说“要接招提　禅师。”温公久闻　禅师大名，也要同去迎接。	Hearing that his teacher was about to arrive, Duke Zheng of Fu prepared carriages and horses—today, one would use an automobile—and personally went beyond the city gates to welcome him. The prominent local figure Sima Wengong happened to arrive at that very time and asked where he was going. Fu replied, “To welcome Chan Master Yong of Zhaoti.” Wengong had long heard of Master Yong’s reputation and wished to go along to receive him.
于是一齐出城，在十里长亭等候。等了很久，看见数十担行李挑子过来了，好大的气派！温公上前询问：“这么多行李，是谁的呀？”挑担子的人告知：“是新招提和尚的。”温公一听，拉过马来就要回去。	So they went out of the city together and waited at the pavilion ten li away. After waiting a long time, they saw several dozen loads of luggage being carried past—a most impressive display! Wengong stepped forward and asked, “Whose luggage is all this?” The carriers informed him, “It belongs to the newly appointed abbot of Zhaoti.” On hearing this, Wengong pulled over his horse and prepared to return.

富郑公问：“你不是要见华严和尚么，为什么又回去呀？”温公说：“我已经见过他了。”竟不再迎接这位很气派的招提和尚，扬长回城去了。	Duke Zheng of Fu asked, “Did you not wish to see Master Huayan? Why are you returning?” Wengong replied, “I have already seen him.” He did not wait to greet this grandly imposing abbot of Zhaoti, but rode straight back to the city.
他为什么先回去呀？因为他已见其人。	Why did he return first? Because he had already seen the man.
老人批示说：“确已见其人矣！莫谓开悟便了生死，更有无始习气在！”堂堂云门宗第七代祖尚有如此奢侈的习气，我等后学，可不慎欤！禅宗直率，有什么记载什么，既不文过饰非，也不从经论里找些冠冕堂皇的理由来掩盖。	The Elder commented: “He had indeed seen the man! Do not suppose that awakening puts an end to birth and death; beginningless habitual tendencies still remain!” Even the seventh patriarch of the Yunmen school had such a habit of extravagance. How can we later students fail to be cautious? The Chan school is forthright: it records what occurred as it occurred, neither glossing over faults nor searching the sūtras and treatises for grand-sounding reasons to conceal them.
“平常心是道，直心是道场”，信不诬也！其实，并非一打开本来就万事大吉了，无始的习气并不那么容易除掉。沩山禅师说：“开悟后，无始习气，卒难顿除，须尽除现业流识始得。”老人赞叹此语——“良有以也。”	“Ordinary mind is the Way; a straightforward mind is the place of practice.” This is indeed no falsehood! In truth, awakening to one’s original nature does not mean that everything is henceforth settled. Beginningless habitual tendencies are not so easily eradicated. Master Guishan said: “After awakening, beginningless habitual tendencies are not easily eliminated all at once. One must completely eradicate the stream of consciousness driven by present karma before that can be achieved.” The Elder praised these words: “This is indeed well founded.”

二十三、无端被谮

Twenty-Three: Slandered Without Cause

〖公案原文〗	[Original Text of the Koan]
舜老夫住庐山栖贤，槐都官守南康，因私忿，民其衣。净因大觉琏禅师，尝入舜室。闻舜还俗，遣人取归净因，让正寝居之，自处偏室。仁宗数召琏入内问道，竟不言舜事。	Old Master Shun was residing at Qixian on Mount Lu. The official Huai of Nankang, out of personal resentment, stripped him of his robes and made him return to lay life. Chan Master Dajue Lian of Jingyin had once entered Master Shun’s room for intimate instruction. When he heard that Shun had been returned to lay status, he sent for him and

	brought him to Jingyin, yielding his own main quarters to Shun while residing himself in a side room. Emperor Renzong repeatedly summoned Lian to the inner palace to ask about the Way, yet Lian never mentioned Shun's situation.
偶一日，嘉王取旨出净因饭僧，见大觉侍舜之旁甚恭，归奏仁宗。召对便殿，见之叹曰：“道韵奇伟，真山林达士。”于扇上书云：“赐晓舜依旧为僧。”特旨再住栖贤，仍赐紫衣银钵盂。	One day, Prince Jia, acting on an imperial order, went to Jingyin to offer a meal to the monks. Seeing Dajue attend Master Shun with great reverence, he reported this to Emperor Renzong upon his return. Shun was summoned for an audience in a side hall. On seeing him, the emperor sighed and said, “His bearing in the Way is extraordinary and majestic; he is truly an accomplished gentleman of the mountains and forests.” On Shun's fan he wrote: “Xiaoshun is hereby restored to the monastic life.” He further issued a special edict reinstating him at Qixian and bestowed upon him a purple robe and a silver alms bowl.
舜罢栖贤日，以二庄力舁轿，至罗汉寺前，二力相谓曰：“既不是我院长老，不能远去。”弃轿而归。暨舜再来，令人先慰谕二力曰：“尔当时做得是。但安心，不必疑惧。”	On the day Master Shun left Qixian, two laborers carried his sedan chair. When they reached the front of Luohan Monastery, the two said to one another, “Since he is no longer the elder of our monastery, we cannot carry him any farther.” They abandoned the chair and went home. When Shun returned, he first sent someone to reassure the two men: “What you did then was right. But set your minds at ease; there is no need for doubt or fear.”
舜入院上堂颂曰：“无端被谮枉遭　，半年有余作俗人。今日再归三峡寺，几多欢喜几多嗔。”	When Master Shun reentered the monastery and ascended the Dharma seat, he composed this verse: “Slandered without cause, I wrongly suffered hardship; for more than half a year, I was a layman. Today I return once more to Three Gorges Monastery—how much joy, how much anger.”
〖老人眉批〗	[The Elder's Marginal Notes]
知恩报德，合当如是乎！	To know gratitude and repay kindness—surely this is how it should be!
舜老夫每喜骂人，无端被谮，有以致之欤！	Old Master Shun was fond of scolding people. Was there perhaps some cause for his being slandered without reason?
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]

舜老夫就是云居晓舜禅师，云门宗第五代【云门文偃→德山缘密→文殊应真→洞山晓聪→云居晓舜】祖。他喜欢骂人，“五、身手不凡”里就提到他“常讥天衣怀禅师说葛藤禅”。	Old Master Shun was Chan Master Xiaoshun of Yunju, the fifth-generation patriarch of the Yunmen school: [Yunmen Wenyan Deshan Yuanmi Wenshu Yingzhen Dongshan Xiaocong Yunju Xiaoshun]. He liked to scold people. In “V. Extraordinary in Bearing and Ability,” it is mentioned that he “often ridiculed Chan Master Huai of Tianyi for teaching tangled-vine Chan.”
南康太守因泻私忿，不但不让他作方丈，还勒令他还俗（民其衣）。这私忿从何而来？恐怕是骂人招惹的吧。老人批示云：“舜老夫每喜骂人，无端被谮，有以致之欤！”	The prefect of Nankang, venting personal resentment, not only refused to let him remain as abbot, but also ordered him to return to lay life by stripping him of his robes. Where did this personal resentment come from? Perhaps it was provoked by his scolding people. The Elder commented: “Old Master Shun was fond of scolding people. Was there perhaps some cause for his being slandered without reason?”
净因大觉琏禅师就是育王怀琏禅师，也是云门宗第五代【云门文偃→双泉师宽→五祖师戒→泐潭怀澄→育王怀琏】祖。他曾是舜老夫的入室弟子，虽然后来继承了泐潭禅师的衣钵，也不忘舜老夫的大恩。	Chan Master Dajue Lian of Jingyin was Chan Master Huailian of Ayuwang, likewise a fifth-generation patriarch of the Yunmen school: [Yunmen Wenyan Shuangquan Shikuan Wuzu Shijie Letan Huaicheng Ayuwang Huailian]. He had once been an intimate disciple of Old Master Shun. Although he later inherited the Dharma transmission of Chan Master Letan, he never forgot Old Master Shun’s great kindness.
他听说舜老夫无端被谮，被勒令还俗了，就派人把舜老夫请来，将方丈正室让给舜老夫住，自己住偏室。宋仁宗屡次召见琏禅师，请教禅宗的见地，琏禅师并不借机反映舜老夫被冤之事。	When he heard that Old Master Shun had been slandered without cause and ordered to return to lay life, he sent for him and invited him to come. He gave Old Master Shun the main abbot’s quarters and lived in a side room himself. Emperor Renzong of the Song repeatedly summoned Chan Master Lian to ask about the Chan school’s understanding, but Lian did not take the opportunity to report Old Master Shun’s unjust treatment.
这看起来不象是同一个人所为：一是不怕株连，接来供养；二是能面见皇上，也不为之申冤。其实，若为此事上奏皇帝，便成了官场讼事。南康太守也不会是孤立的，不仅官场有后台，可能在禅林也有背景。	This may not seem like the conduct of the same person. On the one hand, he was unafraid of being implicated and brought Shun to support him; on the other, though he could meet the emperor, he did not plead Shun’s case. Yet if he had memorialized the emperor over this matter, it would have become an official lawsuit. The prefect of Nankang would not have been isolated: he

	would have had backing not only in official circles but perhaps also in the Chan community.
事情闹大了，未必对舜老夫有利。比方说，哪位王爷找皇帝说句话，或者哪位辈分高的禅师在禅林说句话，这些都会对世俗身份的舜老夫造成伤害。瓜熟蒂必落、水到渠自成。用不着去争讼，只要有道，自能弘开。	If the matter had been made too big, it would not necessarily have benefited Old Master Shun. For example, if some prince had spoken to the emperor, or if some senior Chan master had spoken within the Chan community, this could have harmed Shun, who was then a layman. When the melon ripens, its stem naturally falls; when the water arrives, the channel naturally forms. There was no need to contend in litigation. So long as one has the Way, it will naturally spread widely.
待时节因缘成熟，自会有龙天推出。琏禅师这样做，既不给尚在弱处的舜老夫招来伤害，又长养了舜老夫之道，是真懂报恩啊！所以老人赞云：“知恩报德，合当如是乎！”请看！半年多以后，时节因缘终于成熟了：	When the time and conditions ripen, dragons and devas will naturally bring one forth. By acting in this way, Chan Master Lian neither brought harm upon Old Master Shun, who was still in a vulnerable position, nor failed to nurture Shun’s Way. This is truly understanding how to repay kindness. Therefore, the Elder praised him: “To know gratitude and repay kindness—surely this is how it should be!” Look: more than half a year later, the time and conditions finally ripened:
有一天，嘉王爷奉圣旨到琏禅师的寺院里斋僧，见琏禅师非常恭敬地在舜老夫身旁服侍，回去后将此事奏明皇上。于是，宋仁宗在便殿里召见了舜老夫，为舜老夫的谈吐仪表所折服，赞之为“道韵奇伟，真山林达士。	One day, Prince Jia, acting under an imperial decree, went to Chan Master Lian’s monastery to offer a meal to the monks. Seeing Chan Master Lian attending Old Master Shun at his side with great reverence, he reported the matter to the emperor. Emperor Renzong of the Song then summoned Old Master Shun to a side hall. Overwhelmed by Shun’s manner of speaking and dignified bearing, he praised him: “His bearing in the Way is extraordinary and majestic; he is truly an accomplished gentleman of the mountains and forests.”
”皇上在舜老夫的扇子上写道：“赐晓舜依旧为僧。”还特地下了一道圣旨，赐给紫衣银钵盂，请舜老夫还去主持原来的道场。皇上给平的反，南康太守只有服从，还敢再说什么！	The emperor wrote on Old Master Shun’s fan: “Xiaoshun is hereby restored to the monastic life.” He also specially issued an imperial edict, bestowed a purple robe and a silver alms bowl, and invited Old Master Shun to return and preside over his former monastery. Once the emperor had redressed the injustice, the prefect of Nankang could only obey. What more would he dare say?

半年前舜老夫出院的时候，是由两个轿夫抬出去的，出寺院不远，两个轿夫对舜老夫说：“你既然已经不是我院的长老了，不能抬你太远。”当时就把轿子扔下，不抬了。	When Old Master Shun left the monastery half a year earlier, he was carried out by two sedan-chair bearers. Not far from the monastery, the two bearers said to him, “Since you are no longer the elder of our monastery, we cannot carry you any farther.” They immediately set down the chair and refused to continue carrying him.
而今舜老夫领了皇上的圣旨，又回来了，先派人去安慰这两个抬轿子的：“你们当时做得没错。只管安心抬轿，不必怀疑害怕。”咦！只安慰轿夫么？怎么没提到他安慰别的人哪？岂不闻赵州禅师云：“第一等人来，禅床上接；中等人来，下禅床接；末等人来，三门外接。”他若跟谁客气，谁是几等啊？哈哈！	Now Old Master Shun had received the emperor’s edict and returned. He first sent someone to reassure those two sedan-chair bearers: “What you did then was not wrong. Simply set your minds at ease and carry the chair; there is no need for doubt or fear.” Ah—did he reassure only the chair bearers? Why is there no mention of his reassuring anyone else? Have you not heard Chan Master Zhaozhou say: “When a first-rate person comes, I receive them on the Chan couch; when a middling person comes, I receive them after getting down from the Chan couch; when a lowest-rate person comes, I receive them outside the monastery gate.” If he were courteous to someone, what rank would that person be? Ha ha!
舜老夫重新入院，上堂作了一个颂：“无端被谮枉遭 ，半年有余作俗人。今日再归三峡寺，几多欢喜几多嗔。”可有人出来评论这“欢喜”和“嗔”么？	When Old Master Shun reentered the monastery, he ascended the Dharma seat and composed a verse: “Slandered without cause, I wrongly suffered hardship; for more than half a year, I was a layman. Today I return once more to Three Gorges Monastery—how much joy, how much anger.” Will anyone come forward to comment on this “joy” and “anger”?

二十四、犀牛扇子

Twenty-Four: The Rhinoceros Fan

〖公案原文〗	[The Original Koan]
舜老夫一日举：【盐官和尚唤侍者：“将犀牛扇子来。”侍者云：“扇子已破。”官云：“扇子既破，还我犀牛儿来。”侍者无对。】舜云：“三伏当时，正须扇子，为侍者不了事。虽然如是，盐官太絮！何不大家割舍。侍者当时若见盐官道‘扇子既破，还我犀牛儿来。’便向道：‘已 在 [扌+夭/韭]堆上了也。’”	One day, Old Master Shun cited this case: “Master Yanguan called to his attendant, ‘Bring me the rhinoceros-horn fan.’ The attendant said, ‘The fan is broken.’ Yanguan said, ‘Since the fan is broken, bring me back the rhinoceros.’ The attendant had no reply.” Shun said, “During the hottest days of summer, a fan is precisely what is needed. The

	attendant simply could not handle the matter. Even so, Yanguan was far too wordy! Why not let it all go? When the attendant heard Yanguan say, 'Since the fan is broken, bring me back the rhinoceros,' he should have replied, 'I have already thrown it onto the rubbish heap.'"
〖老人眉批〗	[The Elder's Marginal Note]
眼前底，怎么　法！？哈哈！	It is right before your eyes—how could you cast it away!? Ha ha!
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
有一天，舜老夫拈出“犀牛扇子”这则公案来。	One day, Old Master Shun took up the koan of "the rhinoceros-horn fan."
舜老夫说：大热的三伏天，正是须要扇子的时候。扇子破了，赶快弄把新的呀。	Old Master Shun said: "In the scorching heat of midsummer, a fan is just what one needs. If the fan is broken, quickly get a new one."
这个作侍者的真不会办事，难怪盐官禅师向他讨要犀牛！虽然如此，这盐官禅师也太烦絮了，何不展露出禅师应有的大家风范，舍掉这破扇子即得，还讨要什么犀牛啊！当时这侍者卡在那里，就这么眼巴巴地没有答语，果然是不了事。何不答他：“已经扔到垃圾堆里了。”	This attendant truly did not know how to handle matters. No wonder Chan Master Yanguan asked him to return the rhinoceros! Yet even so, Chan Master Yanguan was much too fussy. Why did he not display the broad bearing proper to a Chan master and simply discard the broken fan? Why ask for any rhinoceros? At that moment, the attendant was stuck fast and simply stared blankly without a reply; he truly could not handle the matter. Why did he not answer, "I have already thrown it onto the rubbish heap"?"
犀牛喻本体——真如佛性，扇子喻本体之妙用——森罗万象。真如不动，万法生灭。	The rhinoceros symbolizes the essence—the true suchness of Buddha-nature; the fan symbolizes the wondrous functioning of the essence—the myriad phenomena. True suchness is unmoving, while all dharmas arise and cease.
“扇子既破，还我犀牛儿来。”——你能在虚妄生灭的万法当中，识取这真实不动的本体么？	"Since the fan is broken, bring me back the rhinoceros."—Can you recognize this true, unmoving essence amid the illusory arising and ceasing of the myriad dharmas?
“已　在　[扌+夭/韭]堆上了也。”——哪能这么拖泥带水不剿绝！我告诉你，认着便瞎！我连这个也扬弃掉了。	"I have already thrown it onto the rubbish heap."—How could one be so muddled and fail to cut it off completely! I tell you: the moment you seize upon it, you are blind! I have discarded even this."

舜老夫这样答，旨在扫除悟迹。其实，它时时都在眼前，能扬弃掉的只是光影和概念，本体本来如是，岂是能扬弃掉的么！所以，老人眉批云“眼前底，怎么法！？哈哈！”	Old Master Shun answered in this way in order to sweep away the traces of awakening. In truth, it is always right before one’s eyes. What can be discarded are only appearances and concepts; the essence has always been thus. How could it possibly be discarded? Therefore, the Elder’s marginal note says, “It is right before your eyes—how could you cast it away!? Ha ha!”

二十五、犹有这个

Twenty-Five: There Is Still This

〖公案原文〗	[Original Text of the Koan]
翠岩真点胸，尝骂舜老夫说无事禅。【老人眉批：一报还一报！】	Cuiyan Kezhen once scolded Old Man Shun for preaching a Chan of nothing to do. [The Elder’s marginal note: What goes around comes around!]
石霜永和尚令人传语真云：“舜在洞山悟古镜因缘如此，岂是说无事禅？尔骂他，自失却一只眼。”【老人眉批：慎莫作骂会！】	Chan Master Shishuang Fayong had someone convey this message to Zhen: “When Shun awakened at Dongshan through the circumstance of the ancient mirror, how could he have been preaching a Chan of nothing to do? By scolding him, you have lost one of your own eyes.” [The Elder’s marginal note: Take care not to understand this as actual scolding!]
舜闻之，作颂云：“云居不会禅，洗脚上床眠。冬瓜直侗，瓠子曲弯弯。”	When Shun heard this, he composed a verse: “Yunju does not understand Chan: he washes his feet, gets into bed, and sleeps. The winter melon is straight and clumsy; the bottle gourd is curved and bent.”
永和尚亦作颂曰：“石霜不会禅，洗脚上床眠。枕子扑落地，打破常住砖。”【老人眉批：犹有这个在！】	Chan Master Yong also composed a verse: “Shishuang does not understand Chan: he washes his feet, gets into bed, and sleeps. The pillow falls to the ground and breaks a brick of the monastery.” [The Elder’s marginal note: This is still here!]

舜一日上堂云：“黄昏后，脱袜打睡。晨朝起来，旋打行缠。夜来风吹篱倒，普请奴子劈篾缚起。”下座。【老人眉批：可怜生！】	One day, Shun ascended the hall and said: “After dusk, take off your socks and go to sleep. At dawn, rise and wrap your leg bindings. Last night the wind blew down the fence; summon all the attendants to split bamboo strips and tie it back up.” Then he descended from the seat. [The Elder’s marginal note: How pitiful!]
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
临济义玄禅师，以其凌厉的禅风，树起临济宗的光辉旗帜，传承不绝，度人无数。从上法脉的传承谱系是：六祖惠能大鉴→南岳怀让→马祖道一→百丈怀海→黄檗希运→临济义玄。临济宗传到石霜楚圆禅师，向下开出黄龙、杨歧两支。石霜禅师座下人才济济，除了黄龙慧南、杨歧方会之外，翠岩可真禅师就是其中出类拔萃的一个。	With his forceful Chan style, Chan Master Linji Yixuan raised the radiant banner of the Linji school. Its transmission has continued without interruption, liberating countless people. The lineage of Dharma transmission from above is: Sixth Patriarch Huineng the Great Mirror　Nanyue Huairang　Mazu Daoyi　Baizhang Huaihai　Huangbo Xiyun　Linji Yixuan. When the Linji school was transmitted to Chan Master Shishuang Chuyuan, it divided below into the Huanglong and Yangqi branches. Shishuang had many outstanding disciples; apart from Huanglong Huinan and Yangqi Fanghui, Chan Master Cuiyan Kezhen was among the most exceptional.
据灯录记载：洪州翠岩可真禅师，福州人也。以遍参自负，丛林号为“真点胸”。尝参慈明，因之金銮，同善侍者坐夏。善乃慈明高第，道吾真、杨岐会皆推伏之。师自负亲见慈明，天下无可意者。善与语，知其未彻，笑之。	According to the Records of the Lamp: “Chan Master Cuiyan Kezhen of Hongzhou was a native of Fuzhou. Proud of having visited teachers everywhere, he was known in the Chan monasteries as ‘Zhen Who Points to His Chest.’ He once studied under Ciming and, because of this, spent the summer retreat at Jinluan together with the attendant Shan. Shan was Ciming’s foremost disciple; Daowu Zhen and Yangqi Hui both held him in great esteem. The master prided himself on having personally met Ciming and felt that no one under heaven was to his liking. When Shan spoke with him, he knew that Zhen had not penetrated fully and laughed at him.”
一日山行，举论锋发。善拈一片瓦砾，置磐石上，曰：“若向这里下得一转语，许你亲见慈明。”师左右视，拟对之。善叱曰：“伫思停机，情识未透，何曾梦见？”师自愧悚，即还石霜。	One day, while walking in the mountains, they began an intense debate. Shan picked up a piece of tile rubble and placed it on a flat rock, saying: “If you can offer a turning word here, I will acknowledge that you have personally met Ciming.” The master looked to the right and left, preparing to respond. Shan rebuked him: “You pause to think

	and stop your activity; your discriminating consciousness has not penetrated through. When have you ever even dreamed of it?" Ashamed and alarmed, the master immediately returned to Shishuang.
慈明见来，叱曰：“本色行脚人，必知时节，有甚急事，夏未了，早已至此？”师泣曰：“被善兄毒心，终碍塞人，故来见和尚。”明遽问：“如何是佛法大意？”师曰：“无云生岭上，有月落波心。	When Ciming saw him arrive, he rebuked him: “A genuine traveling practitioner must know the proper time. What urgent business brought you here before the summer retreat was over?” The master wept and said: “Brother Shan has poisoned my mind, leaving me obstructed and blocked. Therefore I have come to see you, Master.” Ciming immediately asked: “What is the fundamental meaning of the Buddhadharma?” The master replied: “Cloudless, on the ridge it arises; moonlit, it sinks into the heart of the waves.”
”明嗔目喝曰：“头白齿豁，犹作这个见解，如何脱离生死？”师悚然，求指示。明曰：“汝问我。”师理前语问之，明震声曰：“无云生岭上，有月落波心。”师于言下大悟。师爽气逸出，机辩迅捷，丛林惮之。	Ciming glared and shouted: “Your head is white and your teeth are exposed, yet you still hold such a view. How will you escape birth and death?” Startled, the master sought instruction. Ciming said: “Ask me.” The master repeated his earlier question. Ciming thundered: “Cloudless, on the ridge it arises; moonlit, it sinks into the heart of the waves.” At these words, the master had a great awakening. His spirit became open and untrammeled, and his Chan responsiveness and eloquence were swift; the Chan monasteries held him in awe.
翠岩真禅师，早就跟石霜禅师（慈明）学过禅，并非没有悟处。他很自负（自负就是自以为了不起），当他“举论锋发”时，却被善侍者摧折了一场，惊醒了他“自负”的迷梦，他自愧不彻，再来请教慈明。	Chan Master Cuiyan Zhen had long studied Chan under Chan Master Shishuang (Ciming); it was not that he had no realization. He was very self-assured—self-assurance means thinking oneself remarkable. Yet, when he “began an intense debate,” he was thoroughly humbled by the attendant Shan. This awakened him from the delusion of his self-assurance. Ashamed that he had not penetrated fully, he returned to seek instruction from Ciming.
慈明问他：“如何是佛法大意？”他答：“无云生岭上，有月落波心。	Ciming asked him: “What is the fundamental meaning of the Buddhadharma?” He replied: “Cloudless, on the ridge it arises; moonlit, it sinks into the heart of the waves.”

”这答语其实不错，荡除了“有、无”之边见——说有说无就象岭上之云、水中之月那样了不可得！然而，若只是理解，落实不到心地上，遇事便落“有、无”之见，那便是“药水汞”，遇火即飞。待他问慈明“如何是佛法大意？”时，慈明大声说：“无云生岭上，有月落波心！”他竟能言下大悟！	This answer was actually not wrong. It swept away the extreme views of existence and nonexistence—for to speak of existence or nonexistence is like the clouds on the ridge or the moon in the water: utterly unobtainable. Yet if one merely understands this intellectually, without grounding it in the mind-ground, then when circumstances arise one falls into views of existence and nonexistence. That is like mercury in medicinal liquid: it flies away as soon as it encounters fire. When he later asked Ciming, “What is the fundamental meaning of the Buddhadharma?” Ciming loudly declared: “Cloudless, on the ridge it arises; moonlit, it sinks into the heart of the waves.” He was able to have a great awakening at those very words!
他悟了个什么？	What did he awaken to?
哦？您这是问我么？那好，听仔细了——无云生岭上，有月落波心！	Oh? Are you asking me? Very well—listen carefully: “Cloudless, on the ridge it arises; moonlit, it sinks into the heart of the waves.”
翠岩真骂舜老夫，骂他讲无事禅，落空了。哈哈！这舜老夫就喜欢骂人，这回挨骂了吧。难怪老人批示云：一报还一报！	Cuiyan Zhen scolded Old Man Shun, accusing him of teaching a Chan of nothing to do and falling into emptiness. Ha ha! This Old Man Shun liked scolding people, and now he has been scolded himself. No wonder the Elder commented: “What goes around comes around!”
石霜法永禅师认为翠岩真骂得无理，举出舜老夫当初的“洞山悟古镜”因缘，来证明舜老夫不可能落空。这则“舜在洞山悟古镜因缘”是怎么一回事啊？看看灯录的记载吧：	Chan Master Shishuang Fayong considered Cuiyan Zhen’s scolding unjustified. He cited the circumstance in which Old Man Shun awakened to the ancient mirror at Dongshan, to show that Shun could not possibly have fallen into emptiness. What was this circumstance of “Shun’s awakening to the ancient mirror at Dongshan”? Let us look at the account in the Records of the Lamp:
云居晓舜禅师，瑞州人也。少年粗猛【怪不得爱骂人】，忽悟浮幻，投师出家，乃修细行。参洞山【云门宗洞山晓聪禅师】。一日入武昌行乞，首谒刘公居士家。士高行，为时所敬，意所与夺，莫不从之。	“Chan Master Yunju Xiaoshun of Ruizhou was a native of Ruizhou. In his youth he was rough and fierce [no wonder he loved scolding people]. Suddenly awakening to the illusory nature of worldly things, he took refuge with a teacher and left home, thereafter cultivating refined conduct. He visited Dongshan [Chan Master Dongshan Xiaocong of the Yunmen school]. One day, while traveling to Wuchang to beg for alms, he first called

	at the home of Layman Liu. The layman was highly virtuous and respected by the people of his time; whatever he approved or rejected, everyone followed.”
师时年少，不知其饱参，颇易之。士曰：“老汉有一问，若相契即开疏，如不契即请还山。”遂问：“古镜未磨时如何？”师曰：“黑似漆。”士曰：“磨后如何？”师曰：“照天照地。”士长揖曰：“且请上人还山。	“The master was young at the time and, not knowing that the layman was deeply practiced, thought little of him. The layman said: ‘This old man has a question. If we are in accord, I shall open my storehouse; if not, please return to the mountain.’ He then asked: ‘What is the ancient mirror like before it has been polished?’ The master said: ‘Black as lacquer.’ The layman asked: ‘What is it like after it has been polished?’ The master said: ‘It illuminates heaven and earth.’ The layman made a deep bow and said: ‘Please, Venerable Sir, return to the mountain.’”
”拂袖入宅。师 [怖-布+罗]，即还洞山。山问其故，师具言其事。山曰：“你问我，我与你道。”师理前问【古镜未磨时如何？】，山曰：“此去汉阳不远。”师进后语【磨后如何？】，山曰：“黄鹤楼前鹦鹉洲。”师于言下大悟，机锋不可触。	He brushed his sleeves and went into the house. The master was deeply ashamed and returned at once to Dongshan. Dongshan asked why, and the master related the entire matter. Dongshan said: “Ask me, and I will tell you.” The master repeated his earlier question [“What is the ancient mirror like before it has been polished?”]. Dongshan said: “Hanyang is not far from here.” The master continued with the later question [“What is it like after it has been polished?”]. Dongshan said: “Parrot Islet lies before Yellow Crane Tower.” At these words, the master had a great awakening, and none could touch his Chan responsiveness.
看他的悟处，本地风光，当下现成，舜老夫果然不可能落空。舜老夫既不落空，翠岩骂什么呢？翠岩禅师是个明眼人啊，为什么骂他呢？须知禅宗祖师说法，皆是为学人对机拈出，不乏打草惊蛇、敲山震虎的手段。你以为他是真骂舜老夫啊！舜老夫又不在他面前，他骂舜老夫干什么？所以，老人批示云：慎莫作骂会！	Looking at his realization: the original ground is present and complete here and now. Old Man Shun indeed could not possibly have fallen into emptiness. Since he did not fall into emptiness, why did Cuiyan scold him? Chan Master Cuiyan was a clear-eyed person, so why did he scold him? You should know that when Chan patriarchs teach the Dharma, they always present something suited to the learner’s capacity. Their methods often include beating the grass to startle the snake or striking the mountain to shake the tiger. Do you think he was truly scolding Old Man Shun? Old Man Shun was not even before him; why would he scold him? Therefore, the Elder commented: “Take care not to understand this as actual scolding!”

后面的诗偈、葛藤、眉批，留给大家讨论，如何?	Let us leave the verses, entangling words, and marginal notes that follow for everyone to discuss. How about that?
【相关讨论】	[Related Discussion]
古镜未磨时如何？曰：我老婆的裹脚布；磨后如何？曰：咦？谁敲我家门？ 大老鼠 22:45:09 5/14/02(无内容)	What is the ancient mirror like before it has been polished? Answer: My wife's foot-binding cloth. What is it like after polishing? Answer: Eh? Who is knocking at my door? Big Rat 22:45:09 5/14/02 (no content)
古镜未磨时是古镜，磨了还是古镜，只是知道了有这面镜 liwei1111101 09:39:06 5/15/02(无内容)	Before the ancient mirror is polished, it is an ancient mirror; after polishing, it is still an ancient mirror. One simply knows that there is this mirror. liwei1111101 09:39:06 5/15/02 (no content)
古镜未磨时是已知其镜，只是被习气染无面目。只是怕犹执这个。 青龙 10:40:33 5/15/02(无内容)	Before the ancient mirror is polished, one already knows the mirror, but habitual tendencies have obscured its original face. One need only fear still clinging to this. Green Dragon 10:40:33 5/15/02 (no content)
若问你“没开悟前如何？”，你答什么？ lvm 23:11:59 5/14/02(无内容)	If someone asked you, “What were you like before awakening?”, how would you answer? lvm 23:11:59 5/14/02 (no content)
若手里有棒，打他 大老鼠 23:22:59 5/14/02(无内容)	If I had a stick in my hand, I would strike him. Big Rat 23:22:59 5/14/02 (no content)
哈哈！瞎棒只合自己吃。 lvm 23:27:36 5/14/02(无内容)	Ha ha! A blind blow is fit only for oneself to receive. lvm 23:27:36 5/14/02 (no content)
莫轻忽！ 大老鼠 23:30:20 5/14/02(无内容)	Do not take it lightly! Big Rat 23:30:20 5/14/02 (no content)
驴头不照马嘴。 lvm 00:42:08 5/15/02(无内容)	A donkey's head does not match a horse's mouth. lvm 00:42:08 5/15/02 (no content)
却都是吃草的。 大老鼠 21:04:06 5/15/02(无内容)	Yet both eat grass. Big Rat 21:04:06 5/15/02 (no content)
大老鼠睡大觉 大老鼠 23:19:41 5/14/02(无内容)	Big Rat sleeps a big sleep. Big Rat 23:19:41 5/14/02 (no content)
枕着裹脚布吗？ lvm 23:25:44 5/14/02(无内容)	With a foot-binding cloth for a pillow? lvm 23:25:44 5/14/02 (no content)
枕头 大老鼠 23:26:39 5/14/02(无内容)	A pillow. Big Rat 23:26:39 5/14/02 (no content)

胡扯什么？还我话头来！ lvm 23:29:23 5/14/02(无内容)	What nonsense are you talking? Give me back my huatou! lvm 23:29:23 5/14/02 (no content)
您要哪个话头啊？ 大老鼠 23:31:36 5/14/02(无内容)	Which huatou do you want? Big Rat 23:31:36 5/14/02 (no content)
“古镜未磨时如何？”跟“没开悟前如何？”岂是二意！ lvm 23:37:03 5/14/02(62)	“What is the ancient mirror like before it has been polished?” and “What were you like before awakening?”—how could they mean two different things? lvm 23:37:03 5/14/02 (62)
呀，您还缠在裹脚布里吗？ 大老鼠 23:38:04 5/14/02(无内容)	Ah, are you still entangled in the foot-binding cloth? Big Rat 23:38:04 5/14/02 (no content)
你胡扯什么？喝醉了么？ lvm 23:43:52 5/14/02(无内容)	What nonsense are you talking? Are you drunk? lvm 23:43:52 5/14/02 (no content)
终日饮酒醉不得。 大老鼠 23:48:11 5/14/02(22)	Drinking all day, yet never getting drunk. Big Rat 23:48:11 5/14/02 (22)
诸位小心！老鼠发狂了。 lvm 23:57:12 5/14/02(无内容)	Everyone, be careful! The rat has gone mad. lvm 23:57:12 5/14/02 (no content)
还去恼乱人家！ 大老鼠 23:58:34 5/14/02(无内容)	And you still go about troubling others! Big Rat 23:58:34 5/14/02 (no content)
请老师指教！ 丁零 22:10:09 5/14/02(79)	Please instruct us, Teacher! Dingling 22:10:09 5/14/02 (79)
请您再来两答： lvm 23:19:31 5/14/02(144)	Please give two more answers: lvm 23:19:31 5/14/02 (144)
再请指教！ 丁零 12:29:39 5/15/02(183)	Please offer further instruction! Dingling 12:29:39 5/15/02 (183)
请进： lvm 16:47:47 5/15/02(229)	Please come in: lvm 16:47:47 5/15/02 (229)
请再赐教！ 丁零 19:27:38 5/15/02(94)	Please offer further instruction! Dingling 19:27:38 5/15/02 (94)
上次的好。 lvm 19:47:25 5/15/02(138)	The previous one was better. lvm 19:47:25 5/15/02 (138)
请再赐教！ 丁零 20:12:18 5/15/02(64)	Please offer further instruction! Dingling 20:12:18 5/15/02 (64)
看不出哪里拖沓呀。 lvm 20:26:29 5/15/02(无内容)	I can't see where it is dragging. lvm 20:26:29 5/15/02 (no content)
多谢老师赐教！ 丁零 20:28:52 5/15/02(无内容)	Many thanks for your instruction, Teacher! Dingling 20:28:52 5/15/02 (no content)

插嘴一 大老鼠 00:08:09 5/15/02(197)	A brief interjection. Big Mouse 00:08:09 5/15/02 (197)
哈哈！又跑这儿来了。 lvm 00:17:47 5/15/02(56)	Ha ha! You've come running over here again. lvm 00:17:47 5/15/02 (56)
叫你疑着。 大老鼠 00:20:12 5/15/02(无内容)	I'll leave you wondering. Big Mouse 00:20:12 5/15/02 (no content)
莫非老鼠变猫了么？ lvm 00:27:43 5/15/02(无内容)	Could it be that the mouse has turned into a cat? lvm 00:27:43 5/15/02 (no content)
我是捂住您的嘴呢？还是给您脚底板看呢？ 大老鼠 00:27:24 5/15/02(无内容)	Should I cover your mouth, or show you the soles of my feet? Big Mouse 00:27:24 5/15/02 (no content)
大众！看取老鼠。 lvm 00:35:22 5/15/02(无内容)	Everyone! Look at the mouse. lvm 00:35:22 5/15/02 (no content)
还有想悟道的没有？有请过来。。。 大老鼠 00:39:19 5/15/02(24)	Anyone else who wants to awaken to the Way? Please come over... Big Mouse 00:39:19 5/15/02 (24)
我是捂住您的嘴呢？还是给您脚底板看呢？ 如岭 09:54:35 5/15/02(无内容)	Should I cover your mouth, or show you the soles of my feet? Ruling 09:54:35 5/15/02 (no content)
哈哈，做为酬劳，我请您吃顿便饭如何？ 大老鼠 20:55:07 5/15/02(无内容)	Ha ha, as payment, how about I treat you to a simple meal? Big Mouse 20:55:07 5/15/02 (no content)
手不得闲啊！ 如岭 09:39:21 5/16/02(无内容)	My hands are not free! Ruling 09:39:21 5/16/02 (no content)
我的手还在您的嘴上捂着呢？ 如岭 09:54:16 5/16/02(无内容)	My hand is still covering your mouth, isn't it? Ruling 09:54:16 5/16/02 (no content)
这饭你我怎么个吃法呢？ 如岭 09:36:26 5/16/02(无内容)	How are you and I supposed to eat this meal? Ruling 09:36:26 5/16/02 (no content)
昨天太晚了，今日好好说话： lvm 08:51:09 5/15/02(52)	It was too late yesterday; let's speak properly today: lvm 08:51:09 5/15/02 (52)
才来，您说吧。 大老鼠 20:02:52 5/15/02(无内容)	I've just arrived; please speak. Big Mouse 20:02:52 5/15/02 (no content)
这三答： lvm 22:12:48 5/15/02(160)	These three answers: lvm 22:12:48 5/15/02 (160)
一无是处！ 大老鼠 07:46:01 5/16/02(无内容)	Not a single one is right! Big Mouse 07:46:01 5/16/02 (no content)
3.您以后怎么办哪？ lvm 21:57:15 5/15/02(无内容)	3. What will you do from now on? lvm 21:57:15 5/15/02 (no content)

此问表面看和风细雨，实则暗藏杀机 小师弟 23:00:49 5/15/02(179)	On the surface, this question seems gentle and mild, but in fact it conceals murderous intent. Little Junior Brother 23:00:49 5/15/02 (179)
饥来吃饭困来眠。 大老鼠 21:58:50 5/15/02(无内容)	When hungry, eat; when tired, sleep. Big Mouse 21:58:50 5/15/02 (no content)
2.你发狂了么？ lvm 21:42:02 5/15/02(无内容)	2. Have you gone mad? lvm 21:42:02 5/15/02 (no content)
又不合胃口？好，这个这个。。 大老鼠 21:55:51 5/15/02(170)	Still not to your taste? Fine, this one, then... Big Mouse 21:55:51 5/15/02 (170)
发狂又如何？ 大老鼠 21:43:27 5/15/02(无内容)	So what if I have gone mad? Big Mouse 21:43:27 5/15/02 (no content)
此一答正是顺语下搭，被个“发狂”牵了鼻子走，不过 小师弟 23:10:06 5/15/02(66)	This answer is precisely a response that follows the wording; it has been led around by the nose by “gone mad,” but... Little Junior Brother 23:10:06 5/15/02 (66)
那好！一个一个来：1.您开悟了么？ lvm 20:28:24 5/15/02(无内容)	All right! One at a time: 1. Have you awakened? lvm 20:28:24 5/15/02 (no content)
看来不合老师胃口，好，来这个。。 大老鼠 21:22:46 5/15/02(172)	It seems this does not suit Teacher's taste. Fine, then this one... Big Mouse 21:22:46 5/15/02 (172)
这一句若是寻常时答来自是不错，在这里却是伤锋犯手了。 狮子 22:10:35 5/15/02(无内容)	This answer would naturally be fine in ordinary circumstances, but here it dulls the blade and injures the hand. Lion 22:10:35 5/15/02 (no content)
嘻嘻，人家是此时即是寻常时。 小师弟 22:53:35 5/15/02(无内容)	Hee-hee, for me, this very moment is an ordinary time. Little Junior Brother 22:53:35 5/15/02 (no content)
给您回了封信，您查看。者个问题。。 大老鼠 20:35:12 5/15/02(32)	I replied to your letter; please check it. As for this question... Big Mouse 20:35:12 5/15/02 (32)

二十六、别有他事

Twenty-Six: Other Matters

〖公案原文〗	[Original Text of the Koan]
五祖会中，有僧名法　。入室次，祖问：“不与万法为侣者，是什么人？”僧云：“法　即不然。”祖以手指云：“住！住！法　即不然，作么生？”　于言下有省。【老人眉批：煞是好一捶！】	Among the assembly of the Fifth Patriarch was a monk named Fachuo. When he entered the master's room for an interview, the Patriarch asked, “Who is the one who does not keep

	company with the myriad dharmas?" The monk replied, "Fachuo is not thus." The Patriarch pointed with his hand and said, "Stop! Stop! If Fachuo is not thus, then what is it?" At these words, Fachuo had an awakening. [The Elder's marginal note: What a fine blow!]
后至东林宣秘度和尚室中，尽得平实之旨。　一日持一枝花，绕禅床一匝，背手插于香炉上，曰："和尚且道，意作么生？"宣秘累下语，　不诺。经两月日，遂问　曰："尔试说看。"【老人眉批：到这里还不免为自己瞒！】　曰："某甲　将花插香炉上，是和尚自疑，别有什么事！"【老人眉批：直落得一场　[忄+罗]！】	Later, he went to the room of Master Xuanmi Du of Donglin and fully grasped the plain and direct purport. One day, Fachuo took a flower, circled the Chan couch once, and, with his hands behind his back, inserted it into the incense burner. He said, "Reverend, tell me: what does this mean?" Xuanmi Du repeatedly offered responses, but Fachuo did not approve of any of them. After two months, he finally asked Fachuo, "You try telling me." [The Elder's marginal note: Even here, he could not help concealing things from himself!] Fachuo said, "I merely put the flower in the incense burner. It is you who suspected there was something else. What other matter is there?" [The Elder's marginal note: He ended up utterly nonplussed!]
〖锯解秤砣〗	[Sawing Open a Steelyard Weight]
好一个法　禅师，从他"法　即不然"一句就可以看出，其"自负"的程度不亚于前则公案里当初的翠岩真。五祖法演禅师不愧为大手笔的宗师，揪住这句话，抓住了狐狸尾巴。逮着这关键处，就猛然一击："住嘴！住嘴！你说'法　即不然'，这是在干什么？这是'不与万法为侣'吗？！"	What a fellow Chan Master Fachuo was! From his statement, "Fachuo is not thus," one can see that the degree of his self-assurance was no less than that of Cuiyan Zhen in the preceding koan. Chan Master Fayen of the Fifth Patriarch was indeed a great master. Seizing on this remark, he caught hold of the fox's tail. Having found this crucial point, he struck fiercely: "Stop! Stop! When you say, 'Fachuo is not thus,' what are you doing? Is this not keeping company with the myriad dharmas?!"
"自负"缘于我执我见，系慢心所致。法　陷入其中而不自知，当下被演禅师揪住，兜头一捶——你这不是正在与"我见、慢心"为侣吗！这一捶击醒了法　，"我见"当下脱落。演禅师是好手！老人赞云：煞是好一捶！	Self-assurance arises from attachment to self and views of self; it is caused by arrogance. Fachuo had fallen into this without knowing it. Master Fayen immediately seized him and dealt him a blow straight on—were you not keeping company with "views of self and arrogance" at this very moment? This blow awakened Fachuo, and his "view of self" immediately fell away. Master Fayen was skillful indeed! The Elder praised him, saying: "What a fine blow!"

后来，法　上座又到东林度禅师那里，将禅宗平实的宗旨全面落实在心地。	Later, Senior Monk Fachuo went to Chan Master Du of Donglin, where he thoroughly embodied the plain and direct tenet of the Chan school in his mind-ground.
有一天，法　拿着一枝花，绕着度禅师的座位转了一圈，背着手把花插在香炉里，问东林禅师：“您给说说，这是什么意思啊？”（既称平实，又为何捏怪？当头给法　一棒，万事大吉！）那知这东林禅师竟在两个月内频频下语，法　都说不对。	One day, Fachuo took a flower, walked once around Master Du’s seat, and, with his hands behind his back, inserted the flower into the incense burner. He asked the Chan master of Donglin, “Please tell me, what does this mean?” (If it is called plain and direct, why make such a strange gesture? A blow to Fachuo’s head would have settled everything!) Yet this Chan master of Donglin repeatedly offered responses over the course of two months, and Fachuo said that none was correct.
两个月后，东林禅师憋不住了，要法　把答案告诉他。哈哈！这个度禅师，还以为法　瞒了他两个月呢，总觉得这里头有个玄妙。其实，正如老人所说：“到这里还不免为自己瞒！”他是自己瞒自己呀。	After two months, the Chan master of Donglin could contain himself no longer and asked Fachuo to tell him the answer. Ha ha! This Master Du thought Fachuo had been concealing something from him for two months, always feeling that there must be some mystery in it. Yet, just as the Elder said: “Even here, he could not help concealing things from himself!” He was deceiving himself.
法　告诉他：“我只是把花插在香炉上罢了，是你自己疑有别事，其实没别的事啊！”原来是这样！真好比贼入空屋，大家可以设想度禅师当时的心情咯。正如老人眉批：直落得一场　　！	Fachuo told him, “I merely put the flower in the incense burner. You yourself suspected that there was something else; in fact, there was nothing else!” So that was it! It was just like a thief entering an empty house. One can imagine how Master Du felt at that moment. Just as the Elder noted: “He ended up utterly nonplussed!”

二十七、一波三折

27. Twists and Turns

〖公案原文〗	[Original Koan Text]
佛眼禅师在五祖时，圆悟举临济云“第一句下荐得，堪与佛祖为师；第二句下荐得，堪与人天为师；第三句下荐得，自救不了。”一日忽谓圆悟曰：“我举三句向你。”以手指屈曰：“此是第二句，第三句已说了。”便走。	When Chan Master Foyan was with Wuzu, Yuanwu cited Linji: “If you realize it beneath the first phrase, you can serve as a teacher to Buddhas and patriarchs; if you realize it beneath the second phrase, you can serve as a teacher to humans and devas; if you realize it beneath the third phrase,

	you cannot even save yourself.” One day, Foyan suddenly said to Yuanwu, “I too will present the three phrases to you.” Bending his fingers, he said, “This is the second phrase; the third phrase has already been spoken.” Then he walked away.
圆悟举似五祖，祖曰：“也好　。”眼乃辞五祖，参归宗真净和尚。去后，祖谓圆悟曰：“归宗波澜阔，弄大旗手段，远到彼，未必相契。”未数日，有书抵圆悟曰：“北到归宗，偶然漏网。	Yuanwu reported this to Wuzu, who said, “Not bad.” Foyan then took leave of Wuzu and went to study with Chan Master Zhenjing of Guizong. After he had gone, Wuzu said to Yuanwu, “Guizong’s waves are broad and vast; he knows how to wield a great banner. Qingyuan may go far enough to reach him, but they may not necessarily accord.” Before many days had passed, a letter arrived for Yuanwu: “Upon arriving north at Guizong, I happened to slip through the net.”
”闻云居清首座作《晦堂真（即晦堂禅师的画像）赞》曰：“闻时富贵，见后贫穷。”颇疑着他。及相见，果契合。　年，复还祖山。众请秉拂，却说心性禅。祖曰：“远却如此说禅，也莫管他。”	He heard that Qing, the head-seat monk at Yunju, had composed an encomium for Master Huitang’s portrait: “Before meeting him, one is rich and noble; after meeting him, one is poor and destitute.” He was quite doubtful about this. Yet when they met, they indeed accorded. More than a year later, he returned to the ancestral mountain. The assembly invited him to take up the whisk and teach, but he spoke instead of Chan centered on mind and nature. Wuzu said, “Yuan may speak of Chan in this way; do not concern yourselves with him.”
圆悟和尚尝参蕲州北乌牙方禅师，佛鉴和尚尝参东林宣秘度禅师，皆得照觉平实之旨，同到五祖室中，平生所得，一句用不着，久之无契悟，皆谓五祖强移换他，出不逊语，忿然而去。	Master Yuanwu had once studied with Chan Master Fang of Beiwuya in Qizhou, and Master Fojian had once studied with Chan Master Du of Xuanmi at Donglin. Both had attained the Chan principle of “plain reality.” When they came together to Wuzu’s room, not a single phrase of what they had gained throughout their lives could be put to use. For a long time neither attained awakening or accord, and both said that Wuzu was forcibly shifting away what they had previously gained and replacing it with something else. They spoke disrespectfully and left in anger.
祖云：“汝去游浙中，著一顿热病打时，方思量我在。”圆悟到金山，忽染伤寒，困极，移入重病间。遂以平生参得底禅试之，无一句得力，追绎五祖之语，乃自誓曰：“我病稍间，即径归五祖。	Wuzu said, “Go travel and study in Zhejiang. When a severe fever strikes you, then you will remember me.” When Yuanwu reached Jinshan, he suddenly contracted typhoid fever. In extreme distress, he

	was moved into the ward for the gravely ill. He then tested the Chan he had studied throughout his life, but not a single phrase proved effective. Recalling Wuzu's words, he vowed, "As soon as my illness eases a little, I shall return directly to Wuzu."
”佛鉴在定慧，亦患伤寒，极危。圆悟　省，经由定慧，拉之同归淮西。佛鉴尚固执，且令先行。圆悟亟归祖山，演和尚喜曰：“汝复来耶？”即日参堂，便入侍者寮。【老人眉批：回头认错是好汉！】	Fojian, at Dinghui, also contracted typhoid and was in critical condition. When Yuanwu recovered consciousness, he passed through Dinghui and urged him to return with him to western Huai. Fojian remained obstinate and told him to go on ahead. Yuanwu hastened back to the ancestral mountain. Master Yan said gladly, "You have come back?" That very day Yuanwu entered the meditation hall and became an attendant. [Elder's marginal note: A true hero turns back and admits his mistake!]
经半月，偶陈提刑解印还蜀，过山中问道，因语话次，祖曰：“提刑少年曾读《小艳诗》否？有两句颇相近：频呼小玉元无事，　要檀朗认得声。”提刑应：“喏。喏。”祖曰：“且子细。	After half a month, Commissioner Chen, having relinquished his seal of office and returned to Shu, passed through the mountain and asked about the Way. In the course of their conversation, Wuzu said, "Commissioner, did you read the poem 'Little Yan'? It contains two lines quite close to this matter: 'Calling repeatedly for Xiaoyu is originally nothing; it is only to make Tanlang recognize the voice.'" The commissioner answered, "Yes, yes." Wuzu said, "Examine it carefully."
”圆悟适自外归，侍立次，问曰：“闻和尚举《小艳诗》，提刑会么？”祖曰：“他　认得声。”圆悟曰：“　要檀郎认得声，他既认得声，为什么却不是？”祖曰：“如何是祖师西来意？庭前柏树子　。	Yuanwu happened to return from outside and, while standing in attendance, asked, "I heard that Your Reverence cited the poem 'Little Yan.' Did the commissioner understand it?" Wuzu replied, "He merely recognized the voice." Yuanwu said, "'It is only to make Tanlang recognize the voice.' Since he recognized the voice, why was that not it?" Wuzu said, "What is the meaning of the Patriarch's coming from the West? The cypress tree in the courtyard."
”圆悟忽有省，遽出去，见鸡飞上栏干，鼓翅而鸣，复自谓曰：“此岂不是声！”遂袖香入室，通所悟。祖曰：“佛祖大事，非小根劣器所能造诣！吾助汝喜。”祖复遍谓山中耆旧曰：“我侍者参得禅也。”【老人眉批：莫被他瞒，一切现成：声不　色，色即是声！】	Yuanwu suddenly had an awakening. He hurried outside and saw a chicken fly up onto the railing, flap its wings, and crow. He said to himself, "Is this not precisely the voice?" He then tucked incense into his sleeve, entered the master's room, and reported his realization. Wuzu said, "The great matter of Buddhas and patriarchs is not something

	that those of small capacity and inferior faculties can attain. I rejoice for you." Wuzu then told all the senior monks on the mountain, "My attendant has realized Chan." [Elder's marginal note: Do not let him deceive you. Everything is already present: sound is not different from form; form is precisely sound!]
佛鉴和尚自浙中归祖山，踌躇不肯挂褡。圆悟曰："我与汝相别才　月，比今相见时如何？"鉴曰："我只疑你这些子。"遂参堂。一日同圆悟侍祖，因游山话次，举："东寺和尚问仰山：'汝是甚处人？'仰山曰：'广南人。	When Master Fojian returned to the ancestral mountain from Zhejiang, he hesitated and would not hang up his traveling bag to join the resident community. Yuanwu said, "We have been apart for only a little over a month. Compared with before, how am I now that we meet again?" Fojian said, "It is just these things about you that puzzle me." He then entered the meditation hall. One day, while Fojian and Yuanwu were attending Wuzu and conversing during an outing in the mountains, Wuzu cited this exchange: "A monk of Dongsi asked Yangshan, 'Where are you from?' Yangshan replied, 'Guangnan.'"
'寺曰：'我闻广南有镇海明珠，曾收得否？'山曰：'收得。'寺曰：'珠作何色？'仰曰：'白月即现，黑月即隐。'【老人眉批：黑月何曾隐去？！】寺曰：'何不呈似老僧。	Dongsi said, 'I have heard that Guangnan has a bright pearl that calms the sea. Have you ever obtained it?' Yangshan replied, 'I have obtained it.' Dongsi asked, 'What color is the pearl?' Yangshan said, 'On a white-moon night it appears; on a black-moon night it is hidden.' [Elder's marginal note: When was it ever hidden on a black-moon night?] Dongsi said, 'Why not present it to this old monk?'"
'仰山叉手近前曰：'慧寂昨到沩山，被索此珠，直得无言可对、无理可伸。'"顾谓佛鉴曰："既曰'收得'。	Yangshan clasped his hands and stepped forward, saying, 'Yesterday, when Huiji arrived at Weishan, he was asked for this pearl and was left with no words to answer and no principle to set forth.'" Turning to Fojian, Wuzu said, "He first said, 'I have obtained it.'
逮索此珠时，又曰'无言可对、无理可伸'，是如何？"佛鉴无语【老人眉批：可惜错过！】忽一日，谓圆悟曰："仰山见东寺因缘，我有语也！东寺当时只索一颗珠，仰山当下倾出一栲栳！【老人眉批：已迟八刻！】"圆悟深肯之。	Yet when asked for this pearl, he then said, 'I have no words to answer and no principle to set forth.' What does this mean?" Fojian had no reply. [Elder's marginal note: What a pity—you missed it!] One day he suddenly said to Yuanwu, "I have something to say about the circumstances of Yangshan's meeting with Dongsi: Dongsi asked at that time for only one pearl, but Yangshan immediately poured out an entire basketful!" [Elder's marginal note:

	Eight beats too late already!] Yuanwu deeply approved of this.
〖老人眉批〗	[Elder's Marginal Notes]
佛鉴悟处，终不及佛果。这些细小事节，已见端倪。	Fojian's place of awakening ultimately did not equal that of Foguo. These small details already reveal the signs.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
佛果圆悟克勤、佛鉴太平慧　、佛眼龙门清远，号称“三佛”，是五祖法演禅师的诸多传人中，最出类拔萃的三个，这则公案记载了他们三个跟五祖法演禅师学法的过程。《宗门武库》的作者大慧宗杲禅师，继承了佛果的衣钵，这是家里人说家里事啊。	Foguo Yuanwu Keqin, Fojian Taiping Huiqin, and Foyan Longmen Qingyuan were known collectively as the “Three Buddhas.” Among the many Dharma heirs of Chan Master Wuzu Fayan, they were the three most outstanding. This koan records how all three studied the Dharma with Chan Master Wuzu Fayan. The author of Armory of the Chan School, Chan Master Dahui Zonggao, inherited Foguo's Dharma robe; this is an insider recounting the affairs of his own household.
佛果曾向佛眼举唱“临济三句”。有一天，佛眼突然对佛果说：“我也向你举三句。”他把手指曲起来，说：“这是第二句。第三句已经说过了。”说完就走开了。	Foguo once presented the “Three Phrases of Linji” to Foyan. One day Foyan suddenly said to Foguo, “I too will present the three phrases to you.” Bending his fingers, he said, “This is the second phrase. The third phrase has already been spoken.” Having said this, he walked away.
说话是第三句，第二句就是曲手指了，那么，第一句呢？“便走”即是，意即拂袖归方丈、归家稳坐。这蛮不错呀！佛果把这件事告诉师父，师父轻描淡写地说：“也好啊。”这分明是不肯佛眼。	Speaking was the third phrase, and bending the fingers was the second. Then what was the first? “He walked away”—that was it: he brushed off his sleeves, returned to the abbot's quarters, and sat securely at home. Not bad at all! Foguo told his teacher about this, and the teacher said lightly, “Not bad.” Clearly, he did not approve of Foyan.
佛眼知道后，就辞别师父，又到归宗禅师那里学禅去。佛眼走后，法演禅师对佛果说：“归宗的禅风，波澜壮阔、耍弄大旗。清远到他那里，未必能契合。”知徒莫如师，佛眼果然不契合，便又去参云居清首座。	When Foyan learned this, he took leave of his teacher and went to study Chan with Master Guizong. After Foyan departed, Master Fayan said to Foguo, “Guizong's Chan style is broad and surging; he flourishes a great banner. Qingyuan may not necessarily accord with him.” No one knows a disciple better than the teacher: Foyan indeed did not accord with him, and so he went to study with Qing, the head-seat monk at Yunju.
就这样跑了一年，又回来了。大家见他回来了，请他说法，他竟说心性禅。法演禅师虽不赞赏，却也不管他。	After roaming about in this way for a year, he returned. When everyone saw that he had come

为什么不管他，其实道理很简单：他立心性，你不赞赏；你去管他，更立什么！这是佛眼的故事，下面再说佛果和佛鉴。	back, they invited him to teach the Dharma, but he spoke instead of Chan centered on mind and nature. Although Master Fayan did not approve, he did not interfere. Why did he not interfere? The reason is simple: Foyan established mind and nature, and Fayan did not approve. If he had interfered, what further position would he himself have established? This is Foyan's story. Now let us speak of Foguo and Fojian.
佛果曾跟蕲州北乌牙方禅师学过禅，佛鉴曾跟东林宣秘度禅师学过禅，两人都已得禅宗“平实”的宗旨。这个“平实之旨”，大家在前则公案里已经见识过了。	Foguo had studied Chan with Chan Master Fang of Beiwuya in Qizhou, and Fojian had studied Chan with Chan Master Du of Xuanmi at Donglin. Both had already attained the Chan school's principle of "plain reality." Everyone has encountered this "principle of plain reality" in the preceding koan.
两人同到五祖法演禅师这里学禅，那“平实之旨”一点也对不上号，他俩都说师父是强行移走他们以前的所得、强行换成这里的禅风，并且出言不逊，忿忿地离开了。	When the two came together to study Chan with Master Wuzu Fayan, that "principle of plain reality" did not fit at all. Both said that their teacher was forcibly removing what they had previously attained and forcibly replacing it with the Chan style taught here. They spoke disrespectfully and departed resentfully.
师父说：“你们出去行脚参禅，到浙中生一场冷热病，还会想起我的。”两人行脚到镇江，佛果在金山寺，佛鉴在定慧寺，都得了伤寒病，并且病得很厉害，平时自以为有所得的，一句也用不上。	Their teacher said, "Go forth on pilgrimage and study Chan. When you contract a hot-and-cold illness in Zhejiang, you will remember me." The two traveled to Zhenjiang: Foguo was at Jinshan Monastery and Fojian at Dinghui Monastery. Both contracted typhoid fever and became seriously ill. Not a single phrase of what they had ordinarily considered an attainment was of any use.
佛果发誓：“待我的病稍有转机，就马上回到师父那里去。”病体果有转机，佛果立即去定慧寺，要拉佛鉴一块回去。哪知佛鉴不肯，还别扭着呢，让佛果先回。佛果急急赶回来拜见师父，师父高兴地说：“你终于回来了。”于是佛果就成了师父的侍者。知错必改，善莫大焉！老人赞叹佛果：回头认错是好汉！	Foguo vowed, "As soon as my illness improves even slightly, I shall immediately return to my teacher." His illness did indeed improve, and Foguo at once went to Dinghui Monastery to urge Fojian to return with him. But Fojian refused; he was still resisting, and told Foguo to go back first. Foguo hurried back to pay respects to his teacher. The teacher said happily, "You have finally returned." Thereupon Foguo became his attendant. To recognize one's error and correct it without delay is the greatest good! The elder praises Foguo: a true hero turns back and admits his mistake!

半月后，陈提刑告老还乡，路过此处，问起禅宗的宗旨。五祖法演禅师说：“你读过《小艳诗》么？《小艳诗》里有两句，很接近此事。这两句是：频呼小玉元无事，　要檀朗认得声。”提刑喏喏，点头称是。	Half a month later, Commissioner Chen retired from office and returned home. Passing through this place, he asked about the essential principle of Chan. Master Wuzu Fayan said, “Have you read the poem ‘Little Yan’? It contains two lines quite close to this matter: ‘Calling repeatedly for Xiaoyu is originally nothing; it is only to make Tanlang recognize the voice.’” The commissioner responded repeatedly in assent, nodding that he understood.
禅师说：“且子细（颟顸不得）。”佛果知道了这件事，就问师父：“您举《小艳诗》两句，他领悟了么？”师父说：“他　认得声（没领悟）。	The Chan master said, “Examine it carefully—you must not be muddle-headed about it.” When Foguo learned of this, he asked his teacher, “You cited the two lines from ‘Little Yan.’ Did he realize it?” His teacher replied, “He merely recognized the voice—he did not realize it.”
”佛果说：“您不是说‘　要檀郎认得声’么？他既认得声，为什么却不是？”师父话锋一转：“如何是祖师西来意？庭前柏树子啊！”佛果当下明白了！出房看见鸡飞、听见鸡叫，遂自言自语：“这不正是声么！”马上恭恭敬敬去向师父汇报。	Foguo said, “Did you not say, ‘It is only to make Tanlang recognize the voice’? Since he recognized the voice, why was that not it?” The teacher abruptly shifted the point: “What is the meaning of the Patriarch’s coming from the West? The cypress tree in the courtyard!” Foguo understood immediately. Leaving the room, he saw a chicken fly and heard it crow. He said to himself, “Is this not precisely the voice?” At once, with great reverence, he went to report his realization to his teacher.
师父说：“佛祖大事，非小根劣器所能造诣！我随喜你了。”并向别人夸佛果“参得禅”。哎呀！且住。	The teacher said, “The great matter of Buddhas and patriarchs is not something that those of small capacity and inferior faculties can attain. I rejoice with you.” He also praised Foguo before others, saying that he had realized Chan. Ah—but wait a moment.
既然听见鸡叫就是，那陈提刑认得声却为什么不是？！少安毋躁，且莫一头雾水，听听老人是怎么说的吧：“莫被他瞒，一切现成：声不　色，色即是声！”莫被他瞒，就是别执死这个“认得声”。一切现成，什么现成啊？“声不　色，色即是声！”声色一如，浑然打成一片了！都是“认得声”，相差何止天渊！	If hearing a chicken crow was it, then why was Commissioner Chen’s recognizing the voice not it? Be patient. Do not become utterly bewildered; listen to what the elder says: “Do not let him deceive you. Everything is already present: sound is not different from form; form is precisely sound!” “Do not let him deceive you” means: do not rigidly cling to “recognizing the voice.” Everything is already present—but what is present? “Sound is not different from form; form is precisely sound!” Sound and form are one thusness, thoroughly forming an unbroken whole. Both are “recognizing

	the voice," yet the difference between them is as vast as heaven and abyss!
再说佛鉴。一个月后，他也回来了，却犹豫着不肯挂褡常住（哈哈！虽回来了，还别扭着呢。）。	Now let us return to Fojian. A month later, he too came back, but hesitated and would not hang up his traveling bag to join the resident community. (Ha! Although he had returned, he was still resisting.)
佛果现身说法："咱俩才一个多月没见，你看，我比以前如何？"佛鉴也纳闷儿："你无论言谈、气质、行为，都跟以前大不一样了。这是怎么一回事啊？"于是，他马上就挂褡常住了。	Foguo demonstrated the Dharma in person: "We have not seen each other for only a little more than a month. Tell me—compared with before, how am I now?" Fojian was also puzzled: "Your speech, bearing, and conduct are all entirely different from before. What has happened?" Thereupon, he immediately hung up his traveling bag and joined the resident community.
有一天，佛果、佛鉴陪师父一块儿游山，师父举出"镇海明珠"公案，问佛鉴："仰山既然说过'收得'，待向他索要明珠时，却又说'无言可对、无理可伸'，这是为什么呀？"佛鉴答不出来。	One day, Foguo and Fojian accompanied their master on an outing in the mountains. The master brought up the Chan koan of the "Pearl That Calms the Sea" and asked Fojian, "Since Yangshan had said, 'I have received it,' why, when asked for the pearl, did he then say, 'I have no words to answer with and no reason to offer'? Why was that?" Fojian could not answer.
其实，言下他也正处于"无言可对、无理可伸"之时呢，能于此时猛着精彩，就不枉师父这一问了。他却落入思维，滑过去了。	In fact, at that very moment he himself was in the state of having "no words to answer with and no reason to offer." Had he made a decisive response then, the master's question would not have been in vain. But he fell into conceptual thought and let the moment slip by.
所以老人说他"可惜错过！"过了几天，他终于明白了，很高兴地对佛果说："我有答语了：东寺当时只索一颗珠，仰山当下倾出一栲栳！"佛果肯他答得好。好倒是好，只是迟了。能在师父言下答出，岂不更好！难怪老人说他"已迟八刻！"	Therefore, the old master said of him, "What a pity—you missed it!" A few days later, he finally understood. Delighted, he said to Foguo, "I have an answer now: Dongsi asked only for one pearl, but Yangshan immediately poured out a whole basketful!" Foguo acknowledged that his answer was good. Good it was, but it came too late. Would it not have been better had he answered at the very moment the master spoke? No wonder the old master said, "Eight quarters too late!"
老人评论说："佛鉴悟处，终不及佛果。"为什么这样说呢？因为"这些细小事节，已见端倪。	The old master commented, "Fojian's point of awakening ultimately did not equal Foguo's." Why

	did he say this? Because “these small incidents already reveal the signs.”
”都是那些情节呀？简单说吧：先是一个急急而归、一个拖延归期；回来后，一个贴心拜悔，一个犹豫挂褡；及至蓦然撞着自家鼻孔，一个声色一如、浑然天成，一个当面错过、迟延八刻。这些都是心行之路啊！乃至后来，直至于今，佛果的传承遍于天下。出世间因果，历历在目矣！	What were those incidents? Simply put: first, one hurried back while the other delayed his return; after returning, one made a heartfelt confession and repentance, while the other hesitated about taking up lodging; then, when they suddenly bumped into their own nostrils, one was wholly natural, with sound and form alike, while the other missed it right before his eyes and was eight quarters too late. All these are paths taken by the mind! Even later, down to the present day, Foguo’s lineage has spread throughout the world. The cause and effect of the supramundane are plainly before our eyes.
老人还有一句批语，尚未提及。仰山不是说“白月即现，黑月即隐”么，老人批示云：“黑月何曾隐去？！”且莫认为老人这么说是不肯仰山，大家不妨看看那“白月”、看看那“现”。明白了吧，哈哈！怎么？还不明白？？参！！！	The old master also had another comment that has not yet been mentioned. Did Yangshan not say, “When the white moon appears, the black moon disappears”? The old master commented: “When has the black moon ever disappeared?!” Do not suppose that, in saying this, the old master was rejecting Yangshan. You may as well look at that “white moon,” and look at that “appears.” Do you understand now? Ha ha! What? You still do not understand?? Investigate!!!
[以下内容来自论坛]	[The following content is from the forum]
“白月即现千舟渡，黑月即隐一港归。”？ 见慧 22:52:22 5/18/02(无内容)	“When the white moon appears, a thousand boats cross; when the black moon disappears, they return to one harbor.”? Jianhui 22:52:22 5/18/02 (no content)
好大个因果 终不说 09:48:04 5/17/02(无内容)	Such immense cause and effect. Zhong Bushuo 09:48:04 5/17/02 (no content)
什么是“栲栳”呀？ manman 22:37:30 5/16/02(无内容)	What is a “kaolao”? manman 22:37:30 5/16/02 (no content)
用柳条编成，形状象斗的容器。 常如 23:54:51 5/16/02(无内容)	A container woven from willow branches, shaped like a grain measure. Changru 23:54:51 5/16/02 (no content)
haha,就是筐子啦。 常如 23:56:41 5/16/02(无内容)	Haha, it is simply a basket. Changru 23:56:41 5/16/02 (no content)

栲栳就是竹木编成的大篮子。 lvm 23:53:36 5/16/02(无内容)	A kaolao is a large basket woven from bamboo or wood. lvm 23:53:36 5/16/02 (no content)
慧　一案补充。 常如 18:22:14 5/16/02(766)	Supplement to the case of Huiqin. Changru 18:22:14 5/16/02 (766)
好 终不说 09:47:39 5/17/02(无内容)	Good. Zhong Bushuo 09:47:39 5/17/02 (no content)
更可见佛果的好处。 lvm 23:55:57 5/16/02(无内容)	This shows Foguo's excellence even more clearly. lvm 23:55:57 5/16/02 (no content)
现者，见也。 金刚怒目 16:17:24 5/16/02(无内容)	To appear is to see. Vajra Glare 16:17:24 5/16/02 (no content)

二十八、抖擻不下

28. Unable to Shake It Off

〖公案原文〗	[Original Koan]
刘宜翁，尝参佛印，颇自负，甚轻薄真净。一日，从云居来游归宗。至法堂，见真净便问：“长老写戏，来得几年？”净曰：“专候乐官来。”翁曰：“我不入这保社。”净曰：“争奈即今在这场子里。	Liu Yiweng had once studied under Foyin. He was quite self-assured and held Zhenjing in great contempt. One day, returning from Yunju, he stopped to visit Guizong. Upon reaching the Dharma Hall and seeing Zhenjing, he asked, “Elder, how many years have you been writing plays here?” Zhenjing replied, “I have been waiting especially for the musician to arrive.” Liu said, “I will not join this troupe.” Zhenjing said, “But you are already on this stage.”
”翁拟议【老人眉批：为何不道“听和尚演戏来”。死也！】，净拍手曰：“虾蟆禅，　跳得一跳。”又，坐次，指其衲衣曰：“唤作什么？”净曰：“禅衣。”翁曰：“如何是禅？”净乃抖擻曰：“抖擻不下。	Liu hesitated [Elder's marginal note: Why did he not say, “I came to watch the monk perform a play”? Dead already!]. Zhenjing clapped his hands and said, “Frog Chan—you can only jump once.” On another occasion, while seated, Liu pointed to Zhenjing's patched robe and asked, “What do you call this?” Zhenjing replied, “A Chan robe.” Liu asked, “What is Chan?” Zhenjing shook it out and said, “It cannot be shaken off.”
”翁无语【老人眉批：打死了也！为何不于抖擻时，口作撕声曰：破也，碎也！】。净打一下，云：“你伎俩如此，要勘老僧耶？！”	Liu had nothing to say [Elder's marginal note: Killed again! Why, as he shook it out, did he not make a tearing sound with his mouth and say, “Torn! Shattered!”]. Zhenjing struck him once and said, “With skills like yours, you would test this old monk?!”

〖锯解秤砣〗	[Sawing Open a Steelyard Weight]
哈哈！归宗真净禅师那里，挑衅的来了，经过两起两落，刘宜翁铩羽而归。老人看刘宜翁这么窝囊、这么容易死，便代答了两语，容刘宜翁再跳一跳。若如此，便成为如下的问答：	Ha, ha! At Chan Master Zhenjing's place at Guizong, a challenger arrived. After two rounds of advance and retreat, Liu Yiweng was defeated and withdrew. Seeing how helpless Liu Yiweng was, and how easily he was killed, the Elder supplied two replies on his behalf, allowing Liu Yiweng to jump once more. If it had gone this way, the exchange would have been as follows:
第一场：	First scene:
“长老在这里写了几年戏文了？”	“Elder, how many years have you been writing plays here?”
“专等你这个伴奏的来呢。”	“I have been waiting especially for an accompanist like you to arrive.”
“我不掺和你这档子事。”	“I will not get involved in this business of yours.”
“你不是已经在这场子里了么。”	“Are you not already on this stage?”
“我是听和尚演戏来的。”	“I came to watch the monk perform a play.”
下面，真净禅师怎么应对呀？对面不是学人，可不能“拂袖归方丈”哟。	How should Chan Master Zhenjing respond next? The person before him is not a student; he cannot simply “flick his sleeves and return to the abbot's quarters.”
大可这样对：“刘翁所唱，从何贩来？”	He could very well say, “Where did Old Liu pick up the tune he is singing?”
第二场：	Second scene:
指其衲衣曰：“唤作什么？”	Pointing to his patched robe, he asked, “What do you call this?”
“禅衣。”	“A Chan robe.”
“如何是禅？”	“What is Chan?”
“抖擞不下。”	“It cannot be shaken off.”
口作撕声曰：“破也，碎也！”	Making a tearing sound with his mouth, he said, “Torn! Shattered!”
真净禅师又该如何应对呀？且慢说这里的“禅”能否抖擞得下，这下连“衣”也没了。	How should Chan Master Zhenjing respond now? Never mind whether this “Chan” can be shaken off; now even the “robe” is gone.

替禅师出一口气：将衲衣穿好，指着刘宜翁说：“破碎归你了！”	To speak up for the Chan master: He should put on his patched robe, point at Liu Yiweng, and say, “The torn pieces are yours!”

二十九、慧渊首座

29. Head Seat Huiyuan

〖公案原文〗	[Original Text of the Koan]
洪州奉新县慧安院，门临道左，衲子往还黄龙、泐潭、洞山、黄檗，无不经由。偶法席久虚，太守移书宝峰真净禅师，命择人主之，头首、知事、耆宿辈皆惮其行。	Hui’an Monastery in Fengxin County, Hongzhou, stood beside a main road. Monastics traveling to and from Huanglong, Letan, Dongshan, and Huangbo all passed by it. Once, when its Dharma seat had long been vacant, the prefect sent a letter to Chan Master Zhenjing of Baofeng, ordering him to choose someone to serve as its abbot. The head-seat monks, monastic administrators, senior elders, and others all shrank from the undertaking.
时有渊首座，向北人，孤硬自立，参晦堂、真净，实有契悟处，泯泯与众作息，人无知者。闻头首、知事推免，不肯应命，白真净曰：“惠渊去得否？”真净曰：“汝去得。”遂复书举渊。	At that time there was Head Seat Yuan, a northerner who stood alone in solitary firmness. Having studied under Huitang and Zhenjing, he had truly attained realization, yet he quietly lived and worked among the community, and no one knew of him. Hearing that the head-seat monks and administrators were declining the appointment, he was willing to accept it. He said to Zhenjing, “Can Huiyuan go?” Zhenjing replied, “You can go.” He then wrote back and recommended Yuan.
渊得公文，即辞去。时湛堂为座元，问渊曰：“公去，如何住持？”渊曰：“某无福，当与一切人结缘，自负栲栳，打街供众。”湛堂曰：“须是老兄始得。”遂作颂饯之曰：“师入新吴，诱携群有。且收驴脚，先展佛手。	When Yuan received the official document, he immediately took his leave. At the time, Zhandang was serving as head-seat monk. He asked Yuan, “Once you go, how will you sustain the monastery?” Yuan replied, “I have little merit or good fortune. I should form affinities with everyone. I will carry a bamboo basket on my back and go through the streets begging alms to provide for the community.” Zhandang said, “It must be someone like you, elder brother.” He then composed a verse to see him off: “Master, as you enter Xinwu, you will guide and gather the multitude of beings. First rein in the donkey’s hooves; then extend the Buddha’s hand.”

指点是非，分张好丑。秉杀活剑，作师子吼。应群生机，解布袋口。拟向东北西南，直教珠回玉走。咸令昧已之流，顿出无明窠臼。阿呵呵！见三下三，三三如九。祖祖相传，佛佛授手。”	“Point out right and wrong; distinguish fair from foul. Wield the sword that kills and gives life; give the lion’s roar. Respond to the capacities of living beings; untie the mouth of the cloth sack. Whether they turn east, west, south, or north, directly make pearls circle and jade move. Let all those who have forgotten themselves suddenly emerge from ignorance’s old mold. Ah, ha, ha! See three below three; three times three makes nine. Patriarch after patriarch transmits it; Buddha after Buddha hands it on.”
渊住慧安，逐日打化。遇暂到，即请归院中歇泊，容某归来修供。如此三十年，风雨不易。鼎新创佛殿、轮藏、罗汉堂，凡丛林所宜有者，咸修备焉。	After Yuan took up residence at Hui’an, he went out every day to solicit alms. Whenever travelers arrived temporarily, he invited them to rest at the monastery, saying, “Please remain here and rest; allow me to return and prepare an offering.” For thirty years, he continued in this way, unchanged through wind and rain. He rebuilt the Buddha Hall, the revolving scripture repository, and the Arhat Hall; whatever a Chan monastery ought to have, he restored and provided.
黄龙死心禅师访之，渊曰：“新长老，汝常爱使没意智一着子该抹人。今夜且留此，待与公理会些细大法门。”新惮之，谓侍者曰：“这汉是真个会底，不能与他　牙劈齿得，不若去休。不宿而行。	Chan Master Sixin of Huanglong came to visit him. Yuan said, “Elder Xin, you are always fond of using the move of ‘unwitting wisdom’ to brush off students. Stay here tonight, and I will discuss with you some Dharma gates, both subtle and profound.” Xin was intimidated. He told his attendant, “This fellow truly understands. I cannot contend with him tooth and nail. Better to leave.” He departed without staying the night.
渊终于慧安，阇维后，六根不坏者三，获舍利无数，异香满室，累月不绝。奉新兵火，残破，无孑遗，独慧安诸殿嶷然独存。岂非愿力成就，神物护持耶！今诸方袖手领现成受用者，闻渊之风，得不愧于心乎！	Yuan eventually passed away at Hui’an. After his cremation, three of the six sense faculties remained uncorrupted, innumerable relics were obtained, and an extraordinary fragrance filled the room for months without ceasing. When Fengxin suffered the ravages of war, everything was devastated and nothing remained; Hui’an alone, with all its halls, stood solemnly intact. Was this not the fulfillment of his vows, protected by numinous beings? Those everywhere who now sit back and enjoy ready-made benefits—on hearing of Yuan’s example, can they fail to feel ashamed in their hearts?

〖老人眉批〗	[The Elder’s Marginal Notes]
文人学士，舞文弄墨而已，几曾亲见本来来！？	Literati and scholars merely play with words and ink. How often have they ever personally seen their original nature!?
渊首座者，真大菩萨行径也。	Head Seat Yuan truly embodied the conduct of a great bodhisattva.
湛堂既已悟道，且为座元，为什么不敢去?	Zhandang had already realized the Way and was moreover serving as head-seat monk. Why did he not dare to go?
〖锯解秤砣〗	[Sawing Open the Steelyard Weight]
慧安院地处各大著名禅寺之间的交通要道旁边，常有行脚僧众往来经过，却为什么没人敢去住持呢？绝不会是怕见人，佛法哪会怕人多啊！实际是因为这里穷，这里不气派，可能连吃、住都有问题。	Hui’an Monastery was situated beside a major thoroughfare between several famous Chan monasteries. Traveling monastics frequently passed through, so why did no one dare to become its abbot? Surely it was not because they feared seeing people; how could Buddhadharma fear having many people? The real reason was that the place was poor and unimposing; perhaps even food and lodging were a problem.
若无吃饭的问题，渊首座临去之前，又何必发心“自负栲栳，打街供众”呢？一院之长老，却自己挎着个大竹篮子沿街乞讨，以供应大众饭食，这是一番什么景象啊！象渊首座这样发心的，古今能有几人！渊首座去了之后，遇到	If obtaining food had not been a problem, why would Head Seat Yuan, before leaving, have made the resolve to “carry a bamboo basket on his back and go through the streets begging alms to provide for the community”? As the elder of an entire monastery, he himself would carry a large bamboo basket and beg along the streets in order to supply the community’s meals. What a sight that was! How many people, ancient or modern, could make such a resolve as Head Seat Yuan did? After Head Seat Yuan went there, whenever he encountered
过往僧众暂住，就请他们先在寺院里歇息，“容惠渊归来修供”，他若不出去化缘，连一顿饭也管不起呀！惠渊禅师白手起家、从零开始，就这样久久坚持下来，不但吃饭已不成问题，“佛殿、轮藏、罗汉堂，凡丛林所宜有者，咸修备焉。”凡是寺院应该有的建筑，都修建起来了。	traveling monastics stopping temporarily, he would invite them to rest first in the monastery: “Allow Huiyuan to return and prepare an offering.” Unless he went out to seek alms, he could not even provide a single meal. Chan Master Huiyuan began with nothing and persisted in this way for a long time. Not only did food cease to be a problem, but “the Buddha Hall, revolving scripture repository, and Arhat Hall—whatever a Chan monastery ought to have—were all restored and provided.” Every

	building that a monastery should possess was constructed.
这里曾遭兵火，附近的房子都打坏了，只有慧安院的诸多大殿完好无损。	This place had once suffered the ravages of war; all the nearby buildings were destroyed, yet the many halls of Hui'an Monastery alone remained entirely intact.
本书作者大慧宗杲禅师感叹说：“岂非愿力成就，神物护持耶！今诸方袖手领现成受用者，闻渊之风，得不愧于心乎！”老人也赞叹说：“渊首座者，真大菩萨行径也。	Chan Master Dahui Zonggao, the author of this book, exclaimed: “Was this not the fulfillment of his vows, protected by numinous beings? Those everywhere who now sit back and enjoy ready-made benefits—on hearing of Yuan's example, can they fail to feel ashamed in their hearts?” The Elder also praised him, saying: “Head Seat Yuan truly embodied the conduct of a great bodhisattva.”
”老人不仅赞叹渊首座，也批评那些不敢来住的人，即那些“头首、知事、耆宿辈”，批评他们是“文人学士，舞文弄墨而已，几曾亲见本来来！？”当然，这些人里头，也有真关怀、帮助惠渊的，湛堂禅师就是其中的一个。	The Elder not only praised Head Seat Yuan, but also criticized those who had not dared to go and reside there—the “head-seat monks, monastic administrators, senior elders, and others.” He criticized them as “literati and scholars [who] merely play with words and ink. How often have they ever personally seen their original nature!?” Of course, among these people were also some who genuinely cared for and helped Huiyuan. Chan Master Zhandang was one of them.
他给惠渊饯行，并亲作一颂送给惠渊。可别小看这一颂，当时湛堂是座元（第一座），很有名望，这作颂饯行之事传出去，能给惠渊带来不少便利。老人毫不客气，也批评湛堂：“湛堂既已悟道，且为座元，为什么不敢去？”	He saw Huiyuan off and personally composed a verse for him. This verse should not be underestimated. At the time, Zhandang was the head-seat monk, the foremost seat, and highly respected. News that he had composed a farewell verse would have brought Huiyuan considerable convenience. The Elder, however, did not mince words in criticizing Zhandang as well: “Zhandang had already realized the Way and was moreover serving as head-seat monk. Why did he not dare to go?”

渊首座不仅难行能行、难忍能忍，而且道眼通明、见地透彻。有一天，颇具盛名的黄龙死心禅师领众路过慧安禅院，惠渊对他说：“你总是爱使用‘没意智’这一着来搪塞学人。	Head Seat Yuan was not only able to do what was difficult and endure what was difficult to endure; his Dharma eye was also clear and his understanding thorough. One day, the renowned Chan Master Sixin of Huanglong was passing Hui'an Chan Monastery with his assembly. Huiyuan said to him, “You are always fond of using the move of ‘unwitting wisdom’ to brush off students.”
今天你别走，今晚住在这里，我跟你好好地理会一些细大法门。”什么是“没意智”啊？此语出自《六祖坛经》：“下下人有上上智，上上人有没意智。”看黄龙死心禅师的语录，并没见他频频使用“没意智”这个词。	“Do not leave today. Stay here tonight, and I will discuss with you some Dharma gates, both subtle and profound.” What is “unwitting wisdom”? The expression comes from the Platform Sūtra of the Sixth Patriarch: “Those of the lowest capacity possess the highest wisdom; those of the highest capacity possess unwitting wisdom.” Yet in Chan Master Sixin of Huanglong’s recorded sayings, one does not find him using the expression “unwitting wisdom” repeatedly.
渊首座说他用‘没意智’来搪塞学人，是批评他端着个“上上人”的架子，不理会后学，今晚要跟他理论理论。这一下切中了要害，黄龙死心禅师害怕了，不敢应战，对侍者说：“看来这个汉子真懂禅，不能跟他唇枪舌剑、动真格的，我看不如走了省事。”于是没敢留在这里住宿，领着大家连夜走了。	When Head Seat Yuan said that he used “unwitting wisdom” to brush off students, he was criticizing him for putting on the airs of one “of the highest capacity” and disregarding later students. He intended to reason the matter out with him that evening. This struck at the heart of the matter. Chan Master Sixin of Huanglong became afraid and did not dare accept the challenge. He told his attendant, “It seems this fellow truly understands Chan. I cannot engage in a battle of words with him or get serious with him; better to leave and save ourselves the trouble.” Thus, he did not dare stay there for the night, but led everyone away that very night.
后来，惠渊禅师在慧安院圆寂。火化后，六根有三根不坏（湛堂有一根不坏——眼根），舍利无数。并且异香满室，经月不绝。	Later, Chan Master Huiyuan entered parinirvāṇa at Hui'an Monastery. After cremation, three of his six sense faculties remained uncorrupted—Zhandang had one that remained uncorrupted: the eye faculty—and there were countless relics. Moreover, an extraordinary fragrance filled the room and continued for months.
〖以下内容来自论坛〗	[The Following Content Comes from a Forum]
惠渊首座颂： lvm 08:54:47 5/30/02(192)	Head Seat Huiyuan’s Verse: lvm 08:54:47 5/30/02 (192)

湛堂既已悟道，且为座元，为什么不敢去呢？ 小师弟 20:40:43 5/29/02(无内容)	Zhandang had already realized the Way and was moreover serving as head-seat monk. Why did he not dare to go? Little Dharma Brother 20:40:43 5/29/02 (no content)
就说眼前吧： lvm 20:46:30 5/29/02(68)	Speaking of what is before our eyes: lvm 20:46:30 5/29/02 (68)
"见三下三，三三如九。"是什么意思? manman 18:37:31 5/29/02(无内容)	"See three below three; three times three makes nine." What does this mean? manman 18:37:31 5/29/02 (no content)
此话就如同那“前三三、后三三”： lvm 19:35:59 5/29/02(2K)	This is like the saying, “The first three, three; the latter three, three”: lvm 19:35:59 5/29/02 (2K)

三十、法云风范

30. The Exemplary Conduct of Dharma Cloud

〖公案原文〗	[Original Text of the Koan]
法云杲和尚，遍历诸家门庭，到圆通玑道者会中，入室次，举赵州问投子“大死底人，却活时如何”，子云：“不许夜行，投明须到。”意作么生？杲曰：“恩大难酬。	Chan Master Fayun Gao had visited the halls of many masters. When he entered the room of Yuantong Ji, a man of the Way, Ji raised the case of Zhaozhou asking Touzi, “How does one who has undergone the Great Death come back to life?” Touzi said, “You may not travel by night; you must arrive at dawn.” What does this mean? Gao replied, “A great kindness is hard to repay.”
【老人眉批：确是好语！可惜偶然碰着！】”圆通大称赏之。后数日，举立僧秉拂，机思迟钝，哄堂大笑，杲有惭色。次日特为大众茶，安茶具在案上，惭无以自处。	[The Elder’s marginal note: “It is indeed an excellent saying! What a pity that he happened upon it only by chance!”] Yuantong greatly praised him. A few days later, Gao was asked to stand in for the master and hold the whisk, but his responses were slow and dull, and the whole hall burst into laughter. Gao was ashamed. The next day, he specially offered tea to the assembly. As he set the tea utensils on the table, he was too embarrassed to know what to do with himself.
偶打翻茶具，瓢子落地，跳数跳，悟得答话，机锋迅捷，无敢当者。复至真净处，因看祖师偈云：“心同虚空界，示等虚空法。证得虚空时，无是无非法。”豁然大悟。【老人眉批：常读是偈，亦能开悟。】	By chance, he knocked over the tea utensils. A ladle fell to the ground and bounced several times. He awakened to the answer; his Chan responses thereafter became swift and sharp, and no one dared contend with him. Later, when he went to Zhenjing, he saw a patriarchal verse: “The mind is

	like the realm of empty space; it reveals dharmas equal to empty space. When one realizes empty space, there is neither ‘is’ nor ‘is not.’” He was suddenly greatly awakened. [The Elder’s marginal note: “Constantly reading this verse can also bring awakening.”]
后出世时，上堂小参，常谓人曰：“和尚绍圣三年十一月二十一日，悟得方寸禅。”又言：“和尚熙宁三年，丈帐在凤翔府供申，当年陷了华山一十八州，尔辈茄子瓠子，那里得知。	Later, when he became an abbot, he would often say during his Dharma talks: “This monk awakened to the Chan of the square inch on the twenty-first day of the eleventh month in the third year of Shaosheng.” He also said: “In the third year of Xining, when my tent was at Fengxiang Prefecture on official business, I captured eighteen prefectures of Mount Hua. You eggplants and gourds—how could you possibly know?”
”诏住法云，开堂日，中使捧御香至，要语录进呈。时洪觉范在会下，令侍者请来编语录，云：“且看老和尚面。”觉范编次，呈之。读毕，谓曰：“若要了死生底禅，须还和尚。若是攒花簇锦、四六文章、闲言长语，须是我洪兄始得。”法云平生，气吞诸方、孩抚时辈。盖所得有大过人处，乃敢尔也。	An imperial edict appointed him to reside at Fayun. On the day he opened the Dharma hall, a palace envoy arrived carrying imperial incense and requested that his Recorded Sayings be submitted to the throne. Hong Juefan was then among the assembly, so he had an attendant invite him to compile the Recorded Sayings, saying, “Please give this old monk some face.” Juefan compiled and presented them. After reading them, he said, “If one wishes to learn Chan that resolves birth and death, one must come to this old monk. But if one wants flowery and ornate parallel prose, idle words, and long-winded talk, then my brother Hong is the man.” Throughout his life, Fayun’s spirit overshadowed all other quarters, and he treated his contemporaries as children. Since his realization so greatly surpassed that of others, he dared to speak in this way.
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
赵州和尚问投子：“大死底人，却活时如何？”——偷心死尽，亲证万法空寂，如何活起来起妙用啊？	Zhaozhou asked Chan Master Touzi, “How does one who has undergone the Great Death come back to life?”—When the thieving mind has completely died away and one directly realizes the empty quiescence of all phenomena, how does one come alive again and give rise to wondrous functioning?
投子禅师说：“不许夜行，投明须到。”——晚上不许走路，天亮必须到达。	Chan Master Touzi said, “You may not travel by night; you must arrive at dawn.”—You may not

	travel at night, but you must arrive when day breaks.
赵州说：“我早侯白，伊更侯黑。”——我已经像侯白一样坑人了，哪知他像侯黑，他更坑人！（侯白、侯黑是两个骗子的名，侯黑骗术更高，把侯白也骗了。详见秦观《二侯说》）	Zhaozhou said, “I was already a Hou Bai, but he is an even greater Hou Hei.”—I already deceive people like Hou Bai, but who would have known that he is like Hou Hei, deceiving people even more thoroughly! (Hou Bai and Hou Hei were the names of two swindlers. Hou Hei’s tricks were more advanced, and he even deceived Hou Bai. See Qin Guan’s “Account of the Two Hous.”)
这两大老在说什么呀？赵州的“大死的人却活”还好理解些，投子的“不许夜行，投明须到”，不是纯粹想坑死人么！晚上不许走路，天亮怎么到达呀？其实，坑死是自己找的，因为你懂得必须走路才能到达，这是被你自己的“所知”障住了。	What are these two great elders talking about? Zhaozhou’s question about “one who has undergone the Great Death coming back to life” is still somewhat understandable. But isn’t Touzi’s “You may not travel by night; you must arrive at dawn” simply meant to trap one completely? If one may not travel at night, how can one arrive at dawn? In fact, you have trapped yourself, because you assume that one must travel in order to arrive. You are obstructed by your own “knowledge.”
真的必须走路才能到达么？不一定啊！比方你本来在家里，还往家里去，还用走路么！比方你没有死过，那还问死后得活干什么？这不就是“本来现成”么！我们学佛修行，不就是要证得这个本来么！本来体用不二，还要抛家离	Must one truly travel in order to arrive? Not necessarily. Suppose you are already at home and are still heading home—would you need to travel? Suppose you have never died—why ask about coming alive after death? Is this not what is meant by “originally complete and present”? Is this not what we Buddhist practitioners seek to realize? The original essence and its function are nondual; why must we still leave home?
舍到哪里求取呀！所以，赵州死过再活的问句已经够坑人了，怎知投子更能变着花样大言不惭的坑回来，所以赵州答他“我早侯白，伊更侯黑”。	Where would we go to seek it? Thus, Zhaozhou’s question about dying and then coming back to life was already sufficiently deceptive. Yet who would have known that Touzi was even more adept at inventing shameless new ways to return the trap? That is why Zhaozhou answered him, “I was already a Hou Bai, but he is an even greater Hou Hei.”
圆通玑问法云杲“不许夜行，投明须到”这句话是什么意思？如果答语象上面那样讲道理，就算把投子禅师的意思解释清楚了，也属“拟议”，那是数他人财宝，与己无干，必须象投子禅师那样答一句自己的才行。	Yuantong Ji asked Fayun Gao what the words “You may not travel by night; you must arrive at dawn” meant. If one answered by explaining the principle as above, even if one made Chan Master Touzi’s meaning entirely clear, it would still be “conceptual deliberation”—counting another person’s treasure, which has nothing to do with oneself. One must

	answer with one's own saying, as Chan Master Touzi did.
他那样干脆地答，你也要那样干脆地答，才能与他把手共行。	He answered so directly; you too must answer just as directly before you can walk hand in hand with him.
圆通玑问“不许夜行，投明须到”的意思，法云杲就没有去拟议，而是干脆地答了一句“恩大难酬”——小恩小惠，可以报答（有施有报，两相对待，正是“二”），如果是大恩，就难以报答了。	When Yuantong Ji asked about the meaning of “You may not travel by night; you must arrive at dawn,” Fayun Gao did not engage in conceptual deliberation. Instead, he directly answered, “A great kindness is hard to repay.”—Minor kindnesses and favors can be repaid: there is giving and there is recompense, the two standing in opposition, which is precisely “duality.” But if the kindness is great, it is hard to repay.
什么是大？大而无外呀！既是无外，则体用一如，哪里还能把体用分开呀！这答语很好。老人说：“确是好语！可惜偶然碰着！”为什么说他是偶然碰着呀？接着往下看就知道了。	What is greatness? Greatness has nothing outside it! Since there is nothing outside it, essence and function are one suchness. How could essence and function still be separated? This response is excellent. The Elder said, “It is indeed an excellent saying! What a pity that he happened upon it only by chance!” Why say that he happened upon it only by chance? Read on, and you will understand.
圆通玑很赞赏这个答语，十几天后，就请他立僧秉拂（代为说法）。谁知他下语迟钝，惹得哄堂大笑，他自己也很惭愧。第二天请大众喝茶，他手忙脚乱，把茶具打翻了。他看见水瓢在地下跳，蓦然打失布袋，刹那灵明天真。	Yuantong Ji greatly praised this response. More than ten days later, he asked Gao to stand in for the master and hold the whisk, speaking Dharma on his behalf. But Gao's words came slowly, and the whole hall burst into laughter. He himself was deeply ashamed. The following day, he invited the assembly for tea. In his fluster, he knocked over the tea utensils. Seeing the water ladle bounce on the ground, he suddenly dropped his cloth bag; in an instant, luminous awareness was naturally and genuinely revealed.
从此以后，他机锋迅捷，锐不可挡。现在的人，明白点禅理，就以为到家了，古人就不这样。尽管“机锋迅捷，无敢当者”，他也没有认为到家。	From then on, his Chan responses were swift and irresistible. People today understand a little Chan principle and think they have arrived home, but the ancients were not like this. Although “his Chan responses became swift and sharp, and no one dared contend with him,” he did not think that he had arrived home.
要不然，就会错过向上一着，以后就不会在真净禅师那里因看祖师偈而豁然大悟了。祖师偈云：“心同虚空	Otherwise, he would have missed the step beyond and would later not have been suddenly greatly

界，示等虚空法。证得虚空时，无是无非法。”老人赞叹此偈：“常读是偈，亦能开悟。”，我等后学，就常读此偈吧。	awakened at Chan Master Zhenjing’s place upon seeing the patriarchal verse. The verse says: “The mind is like the realm of empty space; it reveals dharmas equal to empty space. When one realizes empty space, there is neither ‘is’ nor ‘is not.’” The Elder praised this verse: “Constantly reading this verse can also bring awakening.” We later students should therefore read this verse often.
从杲禅师以后的言语就可以看出，他果是“气吞诸方、孩抚时辈”。什么“悟得方寸禅”、“陷了华山一十八州（气吞诸方）”、“尔辈茄子瓠子（孩抚时辈）”……若没有“大过人处”，怎么敢这么讲话呀！	From Chan Master Gao’s later words, one can see that he truly “overshadowed all other quarters and treated his contemporaries as children.” Such remarks as “I awakened to the Chan of the square inch,” “I captured eighteen prefectures of Mount Hua” (overshadowing all other quarters), and “you eggplants and gourds” (treating his contemporaries as children)—without realization that greatly surpassed that of others, how could he have dared to speak in this way?
皇上有旨，请他住持法云道场。开堂那一天，皇宫的使者捧着皇帝赐给的好香来祝贺，还要索取他的语录呈给皇上。以文笔著称的洪觉范当时正好在他那里，他就请洪觉范代写语录：“给我老和尚一点面子吧。	The emperor issued an edict asking him to become abbot of the Fayun Dharma center. On the day he opened the Dharma hall, an imperial envoy came from the palace carrying fine incense bestowed by the emperor in congratulations, and also requested his Recorded Sayings for presentation to the emperor. Hong Juefan, renowned for his literary skill, happened to be there at the time, so he asked Hong Juefan to write the Recorded Sayings on his behalf: “Please give this old monk some face.”
”等语录写好，他看过后，又说：“谁要是想学能了生死的禅，就要找我老和尚。谁要是想学花团簇锦的四六文章、闲言长语，就去找我洪兄吧。”其实，这些话，连同那“华山一十八州”都是幽默，是他心无丝毫挂碍的自然流露。哈哈！真是如同水上葫芦——触着便转。	After the Recorded Sayings had been written, he read them and said, “Anyone who wishes to learn Chan that can resolve birth and death should come to this old monk. Anyone who wishes to learn flowery and ornate parallel prose, idle words, and long-winded talk should go to my brother Hong.” In fact, these words, along with the “eighteen prefectures of Mount Hua,” were humorous; they were the natural expression of a mind entirely free of even the slightest attachment. Ha, ha! He was truly like a gourd floating on water—touch it, and it turns.

三十一、金刚眼睛

31. Vajra Eyes

〖公案原文〗	[Original Koan]
师因湛堂和尚示寂，请觉范状其行实，又得龙安照禅师书为绍介，特往荆南谒无尽居士求塔铭。初见无尽，无尽立而问曰：“公　恁么着草鞋远来？”对曰：“某数千里行乞，来见相公。”又问：“年多少？”对曰：“二十四。	When Chan Master Zhan Tang passed away, the Master asked Juefan to record his life and deeds. He also obtained a letter of introduction from Chan Master Zhao of Long’an and traveled especially to Jingnan to request an inscription for the stūpa from Layman Wujin. Upon first meeting Wujin, Wujin rose and asked, “Did you come all this way in nothing but straw sandals?” He replied, “I have begged my way for several thousand li to come and see you, Sir.” Wujin asked again, “How old are you?” He replied, “Twenty-four.”
”又问：“水牯牛年多少？”对曰：“两个。”又问：“什么处学得这虚头来？”对曰：“今日亲见相公。”无尽笑曰：“且坐吃茶。”	Wujin then asked, “How old is the water buffalo?” He replied, “Two.” Wujin asked again, “Where did you learn such empty tricks?” He replied, “Today, in seeing you in person.” Wujin laughed and said, “Sit down and have some tea.”
才坐，又问：“远来，有何事？”遂起，趋前云：“泐潭和尚示寂，荼毗，眼睛、牙齿、数珠不坏，得舍利无数。山中耆宿皆欲得相公大手笔作塔铭，激励后学。得得远来，冒渎钧听。”无尽曰：“被罪在此，不曾为人作文字。	As soon as he sat down, Wujin asked again, “You have come from afar. What is the matter?” The Master immediately rose, stepped forward, and said, “Chan Master Letan has passed away. After his cremation, his eyes, teeth, and rosary beads remained intact, and countless relics were found. The elder monks of the mountain all wish for your masterful brush to compose an inscription for his stūpa, to inspire later students. I have come especially from afar, daring to trouble your honored hearing.” Wujin said, “I am here under punishment and have never written for others.”
今有一问问公，若道得，即做塔铭；道不得，即与钱五贯裹足，却归兜率参禅去。”遂曰：“请相公问。”无尽曰：“闻准老眼睛不坏，是否？”答曰：“是。”无尽曰：“我不问这个眼睛。	“Now I have a question for you. If you can answer it, I will write the stūpa inscription. If you cannot, I will give you five strings of cash for traveling expenses; then return to Tuṣita and study Chan with Master Congyue.” The Master said, “Please ask, Sir.” Wujin said, “I have heard that Elder Zhun’s eyes remained intact. Is that so?” He replied, “Yes.” Wujin said, “I am not asking about those eyes.”

”曰：“相公问什么眼睛？”无尽曰：“金刚眼睛。”曰：“若是金刚眼睛，在相公笔头上。”无尽曰：“如此，则老夫为他点出光明，令他照天照地去也。”师乃趋阶云：“先师多幸，谢相公塔铭。”无尽唯唯而笑。	He asked, “What eyes are you asking about, Sir?” Wujin said, “The vajra eyes.” He replied, “If they are vajra eyes, they are at the tip of your brush, Sir.” Wujin said, “In that case, this old man shall bring forth their radiance for him, so that they may illuminate heaven and earth.” The Master then stepped forward and said, “How fortunate my late teacher is! I thank you, Sir, for the stūpa inscription.” Wujin repeatedly assented and smiled.
其略曰：“舍利，孔、老之书无闻也。先佛世尊灭度，弟子收舍利，起塔供养。赵州从谂，舍利多至万粒。近世隆庆闲、百丈肃，烟气所及，皆成舍利。	Its general purport reads: “Relics are not mentioned in the writings of Confucius or Laozi. When the World-Honored One, the former Buddha, entered final extinction, his disciples collected his relics and erected stūpas to venerate them. Zhaozhou Congshen had more than ten thousand relics. In more recent times, wherever the smoke from Longqing Xian and Baizhang Su reached, relics were formed.
大抵出家人，本为生死事大，若生死到来不知下落，即不如三家村里省事汉。临终付嘱，一一分明。四大色身，诸缘假合。	“In general, those who leave home do so because birth and death are a great matter. If, when birth and death arrives, they do not know where they will end up, they are not as good as an untroubled fellow in a little village. At death, they give their final instructions, each matter clearly set forth. The physical body of the four elements is provisionally compounded from various conditions.
从本以来，舍利岂有体性！若梵行精洁，白业坚固，灵明廓彻，预知报谢，不惊不怖，则依正二报，毫　不差。世间粗心，于本分事上，十二时中不曾照管微细流注，生大我慢。此是业主，鬼来借宅。如此而欲舍利流珠、诸根不坏，其可得乎！”	“From the very beginning, how could relics have any intrinsic nature? If one’s pure conduct is immaculate, one’s wholesome karma firm, one’s spiritual clarity open and penetrating, and one foreknows the repayment of one’s karmic debt without alarm or fear, then the direct and circumstantial karmic retributions will not differ by a hair’s breadth. Worldly people are coarse-minded. Throughout the twelve periods of the day, they never attend to the subtle continuous stream in the matter that is fundamental to them, yet they give rise to great self-conceit. This is the karmic creditor; ghosts come to borrow the house. If one is like this and yet wishes for relics to flow forth like pearls and for all the sense faculties to remain intact, how could that be possible?”
〖老人眉批〗	[The Elder’s Marginal Note]

何不对：与相公同年！	Why not reply: “The same age as you, Sir!”
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
无尽居士张商英给湛堂和尚写的塔铭，在“一五、舍利坚刚”中已经提及。本书《宗门武库》的作者大慧宗杲禅师为给湛堂和尚求这个塔铭，还颇费了一场周折。	The stūpa inscription that Layman Wujin, Zhang Shangying, wrote for Chan Master Zhan Tang has already been mentioned in “15. Relics Are Firm and Hard.” In order to obtain this inscription for Chan Master Zhan Tang, Chan Master Dahui Zonggao, the author of Armory of the Chan School in this book, went through quite a few twists and turns.
湛堂和尚圆寂后，大慧宗杲禅师操办后事，办得挺隆重。不但请当时以文笔著称的洪觉范写了湛堂和尚的生平事迹，而且还要请名播禅林的无尽居士张商英写塔铭，以便起塔供养。当时大慧禅师尚年轻，并不认识张商英，就请龙安照禅师修书介绍。然后，拿着照禅师给张商英的书信，远行数千里找张商英去了。	After Chan Master Zhan Tang entered parinirvāṇa, Chan Master Dahui Zonggao handled the funeral arrangements and did so on a grand scale. Not only did he invite Hong Juefan, then celebrated for his writing, to record Chan Master Zhan Tang’s life and deeds; he also wished to invite Layman Wujin, Zhang Shangying, whose name was renowned throughout Chan circles, to compose a stūpa inscription so that a stūpa could be erected for veneration. At that time, Chan Master Dahui was still young and did not know Zhang Shangying, so he asked Chan Master Zhao of Long’an to write a letter of introduction. Carrying Zhao’s letter to Zhang Shangying, he traveled several thousand li to find him.
张商英见这位年轻人风尘仆仆地远来，站起来问他：“你就是这么穿着草鞋跑来的么？”大慧说：“我一路乞讨，行数千里路，特来拜见您。”张商英问：“你今年多大了？”答：“二十四岁。	Seeing this young man arrive from afar, dusty from travel, Zhang Shangying rose and asked, “Did you really come running all this way in straw sandals?” Dahui replied, “I have begged my way along the road and traveled several thousand li, especially to pay my respects to you.” Zhang Shangying asked, “How old are you this year?” He replied, “Twenty-four.”
”张商英话锋一转，问道：“水牯牛年多少？”哈哈！这一问与“三、一切现成”里的“佛手”一样，平地上奇峰突起，看你如何越过！大慧说：“两个。”这是两码事——我不是学禅来的，我找您是为的是另一件事。	Zhang Shangying suddenly changed the subject and asked, “How old is the water buffalo?” Ha! Like the “Buddha’s hand” in “3. All Is Already Complete,” this question raises a strange peak out of level ground—let us see how you will get past it! Dahui replied, “Two.” These are two different matters: I have not come to study Chan; I have come to see you about something else.
他急着求塔铭，不想机锋相见。然而，无尽居士怎肯轻易放过他。路逢剑客须呈剑，这一关是必须过的。	He was anxious to obtain the stūpa inscription and had not intended to exchange Chan repartee. Yet

	how could Layman Wujin readily let him off? When one meets a swordsman on the road, one must present one's sword. This barrier had to be passed.
所以，老人批示云：“何不对：与相公同年！”张商英果然不放过他，紧追一句：“什么处学得这虚头来？”眼看不过这一关不行了，大慧只好机锋相见：“今日亲见相公。”——刚在你这儿学来的！这一答函盖相投，张商英满意地笑了，请他坐下吃茶。	Thus the Elder commented: “Why not reply: ‘The same age as you, Sir!’” Zhang Shangying indeed did not let him off, pressing him with another question: “Where did you learn such empty tricks?” Seeing that he could not avoid this barrier, Dahui had no choice but to exchange Chan repartee: “Today, in seeing you in person”—I just learned it from you! This reply perfectly matched the question. Zhang Shangying smiled in satisfaction and invited him to sit down and have tea.
无尽居士问他：“你这么远跑来找我，为了什么事啊？”大慧站起来，前行一步，郑重地告知：“住持泐潭道场的湛堂和尚已经圆寂了，荼毗后，眼睛、牙齿、数珠不坏，并且舍利无数。	Layman Wujin asked him, “Why have you come so far to find me?” Dahui stood up, took a step forward, and solemnly informed him: “Chan Master Zhan Tang, abbot of the Letan Dharma center, has entered parinirvāṇa. After his cremation, his eyes, teeth, and rosary beads remained intact, and there were countless relics.
大众想请您的大手笔写个塔铭，以便起塔供养，激励后学。”张商英当时官职被贬，所以称“被罪在此”。他不肯轻易写，还要机锋相见。	“Everyone wishes to ask for your masterful brush to compose a stūpa inscription, so that a stūpa may be erected for veneration and later students may be inspired.” At the time, Zhang Shangying had been demoted from office, hence his saying that he was “here under punishment.” He was unwilling to write so readily and wanted first to exchange Chan repartee.
若过得这一关，就给你写塔铭；若过不了这一关，给你五贯钱做路费，到兜率从悦禅师（张商英的师父）那里参禅去吧。大慧数千里远来，怎肯半途而废，遂应声说：“请相公问。	If you can pass this barrier, I will write the stūpa inscription for you. If you cannot, I will give you five strings of cash for traveling expenses; go to Chan Master Congyue of Tuṣita—Zhang Shangying's teacher—and study Chan there. Dahui had traveled several thousand li to get there; how could he give up halfway? He immediately replied, “Please ask, Sir.”
”张商英从眼睛不坏问起，突然道出“金刚眼睛”一句，大慧应声答道：“若是金刚眼睛，在相公笔头上。”他不随无尽居士的语脉转，下语不离塔铭。再看今人的问答，粘着语脉，未至话尾，早已忘了话头。若是生死现前，早先的禅又不知该忘到哪里去了呢！	Zhang Shangying began by asking about the intact eyes, then suddenly brought up “vajra eyes.” Dahui immediately replied, “If they are vajra eyes, they are at the tip of your brush, Sir.” He did not follow Layman Wujin's line of speech; in his reply, he never departed from the stūpa inscription. Look at the questions and answers of people today: they

	cling to the thread of words and, before they reach the end of the exchange, have already forgotten the critical phrase. If birth and death were suddenly before them, who knows where their former Chan would have been forgotten to!
精诚所至，金石为开。无尽居士见他如此，便答应为湛堂和尚写塔铭。铭以名人之笔为荣，当时能得无尽居士所写之塔铭，是何等荣幸！于是，大慧谢、无尽笑、塔铭出……	Where utmost sincerity reaches, even metal and stone will open. Seeing Dahui's sincerity, Layman Wujin agreed to write the stūpa inscription for Chan Master Zhan Tang. An inscription is honored by the brush of a renowned writer; how great an honor it was then to obtain a stūpa inscription written by Layman Wujin! Thus Dahui gave thanks, Wujin smiled, and the stūpa inscription emerged ...
诸位！请看塔铭里这一句：“若生死到来不知下落，即不如三家村里省事汉。”且问：不知什么东西的下落？难道三家村里的省事汉就不是“业主，鬼来借宅”么？	Everyone, please consider this sentence in the stūpa inscription: “If, when birth and death arrives, they do not know where they will end up, they are not as good as an untroubled fellow in a little village.” Tell me: the whereabouts of what is unknown? Are the untroubled fellows in little villages not also “karmic creditors, with ghosts coming to borrow the house”?
〖来自论坛〗	[From the Forum]
此若可知，何必辛劳一场？ 常如 17:12:20 6/01/02(无内容)	If this could be known, why go through all that trouble? Changru 17:12:20 6/01/02 (no content)
所以，雪窦禅师云： lvm 17:59:45 6/01/02(170)	Therefore, Chan Master Xuedou said: lvm 17:59:45 6/01/02 (170)
老师无事生飞 青龙 18:56:17 5/31/02(无内容)	The teacher creates a “fly” out of nothing. Qinglong 18:56:17 5/31/02 (no content)
见三下三，三三如九。 lvm 19:23:43 5/31/02(无内容)	Seeing three yields three; three threes make nine. lvm 19:23:43 5/31/02 (no content)

三十二、鼠也护法

Thirty-Two: Even a Mouse Protects the Dharma

〖公案原文〗	[Original Text of the Koan]
福严置和尚，东川人。初游方见真如和尚，发明正见。在沩山知客寮立僧，因语言过失，乞退作园头，以赎其罪。真如云：“汝福薄，事园供众，乃所宜也。”	Venerable Zhi of Fuyan was from Dongchuan. When he first traveled in search of instruction, he met Venerable Zhenru and realized right view. At Weishan, he served in the guestmaster's quarters

	as a stand-in monk, holding the fly whisk and teaching on his master's behalf. Because he made an error in speech, he asked to resign and become the garden steward in order to atone for his fault. Zhenru said, "Your blessings are slight. Tending the garden and providing for the community is what suits you."
终二年，求替，辞真如，要参真净、五祖去。真如云："遍历诸方先圣遗　，汝行，勿迟。"首造洞山，室中相契，真净举领众立僧。久之，又至四祖宣和尚会中，时时到五祖相见，祖勘辨，果有过人处。五祖谓四祖曰："置首座，丛林达士，何不举他首众？"四祖如其言。五祖亦上堂称其知见作略。	After two years, he asked for a replacement, bade farewell to Zhenru, and wished to go and study with Zhenjing and Wuzu. Zhenru said, "Travel everywhere and visit the exemplary sites of the former sages. Go on your way; do not delay." He first went to Dongshan, where he and the master were in accord during private interviews. Zhenjing appointed him to lead the community as a stand-in monk. After a long time, he went again to the assembly of Master Zhongxuan of Sizhu. From time to time, he also went to see Wuzu. The patriarch examined and tested him and found that he indeed possessed exceptional ability. Wuzu said to Sizhu, "Zhi, the head-seat monk, is an accomplished person of the Chan communities. Why do you not appoint him to lead the assembly?" Sizhu followed his advice. Wuzu also praised his understanding and conduct in his Dharma-hall talks.
有李修撰帅长沙，四祖以书荐之。未几福严虚席，平普融复荐人。帅曰："当先应副四祖，"但寻书未见，不识名字。因对客坐次，有鼠从架上拖一轴书，送在面前，收视之，乃《四祖举置首座书》。帅异之，遂敦请。	Li Xiuzhuan was military commissioner of Changsha, and Sizhu recommended him in a letter. Before long, when Fuyan's abbot's seat became vacant, Ping Purong also recommended someone. The commissioner said, "We should first act on Sizhu's recommendation." But although they searched for the letter, they could not find it and did not know the recommended person's name. Once, while he was seated with guests, a mouse dragged a scroll down from a shelf and brought it before him. When he opened and examined it, it proved to be the "Letter of Sizhu Recommending Head-Seat Monk Zhi." The commissioner found this astonishing and therefore earnestly invited him.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
这则公案牵涉的人较多，先列出一段传承谱系，再一一对号入座。	This koan involves quite a number of people. Let us first set out part of the lineage chart, and then identify them one by one.

┌→云居元　→智海智清→四祖仲宣	Yunju Yuanyou　Zhihai Zhiqing　Sizhu Zhongxuan
┌→（黄龙派）黄龙慧南┴→宝峰克文	(Huanglong branch) Huanglong Huinan Baofeng Kewen
（临济宗）石霜楚圆──┼→（杨歧派）杨歧方会──→白云守端→五祖法演	(Linji school) Shishuang Chuyuan　(Yangqi branch) Yangqi Fanghui　Baiyun Shouduan　Wuzu Fayan
└──────→翠岩可真──→大沩慕哲→福严置和尚	Cuiyan Kezhen　Dawei Muzhe　Venerable Zhi of Fuyan
文中的沩山、洞山、五祖、四祖都是地名，古时人名往往以地名称谓。大沩慕哲禅师，即潭州大沩慕哲真如禅师，沩山就是真如和尚那里。宝峰克文禅师，即隆兴府宝峰克文云庵真净禅师，又称“洞山文和尚”。五祖，是指五祖法演禅师。	The Weishan, Dongshan, Wuzu, and Sizhu mentioned in the text are all place names; in ancient times, people were often known by the names of places. Chan Master Dawei Muzhe was Chan Master Muzhe Zhenru of Dawei in Tanzhou; Weishan refers to the place where Venerable Zhenru resided. Chan Master Baofeng Kewen was Chan Master Kewen Yun'an of Baofeng in Longxing Prefecture, also known as "Venerable Wen of Dongshan." Wuzu refers to Chan Master Wuzu Fayan.
福严置和尚在大沩慕哲真如和尚座下发明正见，先是立僧秉拂，代师说法。后因言语有失，就辞职种菜去了，无怪乎真如和尚说他福薄。种了两年菜，求人接替，要去参访真净禅师和法演禅师。	Under Venerable Muzhe Zhenru at Dawei, Venerable Zhi of Fuyan realized right view. At first, he served as a stand-in monk, holding the fly whisk and teaching on his master's behalf. Later, because he had erred in speech, he resigned and went to grow vegetables. No wonder Venerable Zhenru said that his blessings were slight. After growing vegetables for two years, he sought someone to replace him and wished to study with Chan Master Zhenjing and Chan Master Fayan.
他师父嘱咐他：“你应该遍参诸方，快去吧，别耽误。”于是他出发了。首造洞山——先到真净禅师那里去；室中相契——入室小参，甚契真净宗旨。真净禅师又请他立僧秉拂，代为说法。	His teacher instructed him: "You should visit teachers everywhere. Go quickly; do not delay." So he set out. "He first went to Dongshan" means that he first went to Chan Master Zhenjing. "They were in accord during private interviews" means that in private instruction he was deeply in accord with Zhenjing's teaching. Chan Master Zhenjing again asked him to serve as a stand-in monk, holding the fly whisk and teaching on his behalf.
就这样过了很长时间，他又到四祖仲宣禅师那里去，还时不时地跑到五祖法演禅师那里参访（两寺相距不	After a long time had passed, he went again to Chan Master Zhongxuan of Sizhu. He also visited

远）。经法演禅师勘验，他果然有过人之处。	Chan Master Wuzu Fayan from time to time, since the two monasteries were not far apart. After Chan Master Fayan examined him, he found that he indeed possessed exceptional ability.
有一次，五祖法演见了四祖仲宣，便推荐说：“你那里的置首座，是丛林达士啊。你怎么不请他领众呢？”仲宣和尚采纳了法演禅师的意见，请他立僧秉拂，代为说法。哈哈！他已经在三个地方做第一座了。法演禅师也常常称赞他的知见和作略。	Once, when Wuzu Fayan met Sizhu Zhongxuan, he recommended him, saying: “Your head-seat monk Zhi is an accomplished person of the Chan communities. Why do you not ask him to lead the assembly?” Venerable Zhongxuan accepted Fayan’s advice and asked him to serve as a stand-in monk, holding the fly whisk and teaching on his behalf. Ha! He had already served as the head-seat monk in three places. Chan Master Fayan also frequently praised his understanding and conduct.
四祖宣和尚曾向官府呈递过《四祖举置首座书》，若哪个道场缺少住持，推荐他去坐道场。	Chan Master Zhongxuan of Sizhu had once submitted to the authorities the “Letter of Sizhu Recommending Head-Seat Monk Zhi,” recommending that, should any practice center lack an abbot, he be appointed to preside over it.
不久，福严禅寺有缺，官府认为应该先应付四祖宣和尚的推荐（可见各禅寺推荐者不少），但却找不到那封推荐信，忘记了推荐的是谁，就先把这事撂下了。	Before long, a vacancy arose at Fuyan Chan Monastery. The authorities believed they should first act on Sizhu Zhongxuan’s recommendation—evidently, many Chan monasteries had submitted recommendations—but they could not find the letter, had forgotten whom it recommended, and so set the matter aside.
官府管这事的李帅，在接待客人的时候，看见一个老鼠从书架上衔过来一封信，一看，正是《四祖举置首座书》。老鼠竟能衔来荐书，李帅很惊奇，马上就写了聘书，请他住持福严道场。从此，置首座就成了福严置和尚。	While Li, the military commissioner responsible for this matter, was receiving guests, he saw a mouse carry a letter from the bookshelf. Upon looking at it, he found that it was precisely the “Letter of Sizhu Recommending Head-Seat Monk Zhi.” Li was greatly astonished that a mouse could carry a letter of recommendation. He immediately wrote a letter of appointment, inviting him to preside over the Fuyan practice center. From then on, Head-Seat Monk Zhi became known as Venerable Zhi of Fuyan.

护法者何止菩萨，推出者何止龙天。即使老鼠，也懂得护法、懂得推出呢。（菩萨戒云：不得饲养猫狸。）	Those who protect the Dharma are not limited to bodhisattvas, nor are those who promote it limited to dragons and devas. Even a mouse understands how to protect the Dharma and how to bring someone forward. (The Bodhisattva Precepts say: “One must not keep cats or civets.”)

三十三、超度中有

XXXIII. Liberating Beings in the Intermediate State

〖公案原文〗	[Original Koan Text]
渺潭深和尚，河东人，真净之子。	Master Shen of Letan was from Hedong and a Dharma heir of Zhenjing.
有悟侍者，偶在知客寮见掉下火柴头，忽然有省，直上方丈通所悟，深和尚喝出。自尔失心，引绳于延寿堂东司自缢。夜后常在藏院、知客寮、东司三处出没。移鞋、度瓶，一众苦之。	There was an attendant named Wu. Once, in the guest-reception quarters, he saw the head of a match fall to the ground and suddenly had an awakening. He went directly to the abbot’s quarters to report his realization, but Master Shen gave a shout. Thereafter Wu lost his mind and hanged himself with a rope in the eastern latrine of the Hall of Long Life. At night he would often appear in the Sutra Repository, the guest-reception quarters, and the latrine. He moved shoes and carried water bottles, causing the whole community much distress.
湛堂游浙，回充首座，闻其事，中夜故入延寿堂东司抽脱。壁灯微明，忽然扑灭。方脱衣，悟便提水瓶至。湛堂云：“未要，且待我脱衣。”脱衣罢，便接瓶子，去当时悟自缢间抽脱。须臾又送筹子来，及出，唤云：“接瓶去。	Master Zhantang was traveling in Zhejiang. When he returned to serve as head seat and heard of this matter, he deliberately went to relieve himself in the eastern latrine of the Hall of Long Life late at night. The lamp on the wall gave off a faint light, then suddenly went out. Just as he was taking off his clothes, Wu brought a water bottle. Zhantang said, “Not yet. Wait until I have taken off my clothes.” After undressing, he took the bottle and went to relieve himself in the very stall where Wu had hanged himself. Before long, Wu brought him toilet slips. As he was leaving, Zhantang called, “Take the bottle away.”
”悟才接，捉住，摸其手，或似软，或似硬。问曰：“汝是悟侍者么？汝便是当时在知客寮，见掉下火柴头有省处底么？参禅学道，　要知本命元辰下落处。	As soon as Wu took it, Zhantang seized him and felt his hand: at times it seemed soft, at times hard. He asked, “Are you Attendant Wu? Were you not the

	one who, in the guest-reception quarters, awakened on seeing the head of a match fall? In investigating Chan and studying the Way, one need only know where one's original destiny comes to rest."
汝在藏殿移端首座鞋履，岂不是汝当时悟得底！又在知客寮移枕子，岂不是汝当时悟得底。逐夜在此与人提瓶度水，岂不是汝当时悟得底。	"When you moved Head Seat Duan's shoes in the Sutra Hall, was that not what you had awakened to at that time? And when you moved a pillow in the guest-reception quarters, was that not what you had awakened to at that time? Each night, when you carry bottles and water for people here, is that not what you had awakened to at that time?"
因甚不知落处， 管在这里恼乱大众作么！我明日劝大众，为汝看藏经、裒钱、设粥、追悼汝。汝当别求出离，不得滞着于此。”言讫，乃推一推，如瓦砾塔子倒，索然有声，由是绝迹。湛堂一臂冷如冰， 半月方平复。盖非人附阴而至，冷气侵人如此。	"Why do you not know where it comes to rest, and instead keep troubling the community here? Tomorrow I shall urge the community to read the Buddhist canon for you, collect money, offer gruel, and hold a memorial for you. You should seek liberation elsewhere and not remain attached here." Having spoken, he gave him a push. It fell with a hollow sound, like a pile of tiles and rubble collapsing, and thereafter it left no trace. One of Zhantang's arms became cold as ice and did not return to normal for more than half a month. It was not a living person who had come while possessed by yin; such was the cold energy that invaded him.
〖老人眉批〗	[The Elder's Marginal Comment]
惜乎末后说得不透脱。迨问至“在这里恼乱大众作么？”接下去应拉他手，画一〇相云：“向这里雪屈！”	It is regrettable that the final words were not thoroughly liberating. When he had asked, "Why do you keep troubling the community here?" he should then have pulled the man's hand, drawn a circle, and said, "Redress your grievance here!"
〖锯解秤砣〗	[Sawing Through a Steelyard Weight]
泐潭深和尚座下的悟侍者，先是在知客寮因见掉下火柴头而有省，后因遭呵斥而上吊自杀。	Attendant Wu, a disciple of Master Shen of Letan, first had an awakening upon seeing the head of a match fall in the guest-reception quarters. Later, after being scolded, he hanged himself.

他死的不值得，呵斥他是激励他上上升进，心胸怎么那么狭小啊！他死后，中阴身未去投胎，仍干侍者的行当，夜来就在藏院、知客寮、厕所这三个地方出没，继续干摆正鞋子、移动瓶子等事。试想：本来好好的，突然发觉鞋子、瓶子挪了地方，你作何想啊？所以“一众苦之”。	His death was not worthwhile. The scolding was meant to spur him to advance further and higher; how could his mind be so narrow? After his death, his intermediate-state body did not go on to take rebirth. He continued to perform an attendant’s duties, appearing at night in the Sutra Repository, the guest-reception quarters, and the latrine, and continuing to straighten shoes, move bottles, and so forth. Imagine it: everything is in good order, and then you suddenly discover that shoes or bottles have been moved. What would you think? Thus “the whole community suffered because of him.”
湛堂和尚游历浙江，回到这里作首座，听说了这件事。湛堂不怕鬼，故意半夜去厕所。厕所墙壁上的灯微微发亮，突然就灭掉了。湛堂不理会，继续脱衣服，悟侍者提着个瓶子过来了。湛堂说：“现在不要瓶子，等我脱完衣服。	Master Zhantang traveled in Zhejiang and then returned here to serve as head seat. Hearing of the matter, he was not afraid of ghosts and deliberately went to the latrine at midnight. The lamp on the latrine wall glimmered faintly and then suddenly went out. Zhantang ignored it and continued undressing. Attendant Wu came carrying a bottle. Zhantang said, “I do not need the bottle yet; wait until I have finished undressing.”
”脱完后，接过瓶子，故意到悟侍者上吊自杀的那个茅间去方便。一会儿悟侍者又把筹子（作用相当于现在的卫生纸）送过来了。	After undressing, he took the bottle and deliberately went to relieve himself in the very stall where Attendant Wu had hanged himself. Shortly afterward, Attendant Wu brought him toilet slips, which served much the same purpose as toilet paper today.
悟侍者送过筹子刚要走，湛堂喊住了他：“把瓶子接过去！”——湛堂要捉鬼了！悟侍者伸手要接瓶子，湛堂一把抓住了他的手，到底不是活人的手啊，又象是软的、又象是硬的。接着，湛堂要超度他了：“你就是悟侍者吧。	Just as Attendant Wu had handed over the toilet slips and was about to leave, Zhantang called to him: “Take the bottle away!” Zhantang was going to seize the ghost. As Wu reached out for the bottle, Zhantang grabbed his hand. It was not the hand of a living person: it seemed both soft and hard. Zhantang then prepared to liberate him: “You are Attendant Wu, are you not?”
你不是在知客寮见掉下火柴头有省么？参禅学道，只求明白本命元辰的下落处，你不是已经明白了么。	“Did you not have an awakening when you saw the head of a match fall in the guest-reception quarters? In investigating Chan and studying the Way, one seeks only to understand where one’s original destiny comes to rest. Have you not already understood it?”

你在藏殿移动端首座的鞋子、在知客寮移动枕头、每夜在这里提瓶度水……这不都是你当时悟得的么？为什么还不知道落处呢？以后你不要再恼乱大众了。我明天叫大家给你念经、裒钱、设粥，追悼你。	“When you moved Head Seat Duan’s shoes in the Sutra Hall, moved a pillow in the guest-reception quarters, and carried bottles and water here each night—were these not all what you had awakened to at that time? Why, then, do you still not know where it comes to rest? Do not trouble the community any longer. Tomorrow I shall ask everyone to recite scriptures for you, collect money, offer gruel, and hold a memorial for you.”
你不要留在这里，另求解脱去吧。”说完，向前一推，“哗啦啦啦……”就象推翻了一摞砖瓦。从此以后，这里再也不闹鬼了。鬼气阴冷，湛堂和尚抓鬼的那条胳膊，凉了半个月才恢复正常。	“Do not remain here. Seek liberation elsewhere.” Having finished speaking, he pushed forward. “Crash, crash, crash!” It was like knocking over a pile of bricks and tiles. From then on, there were no more ghostly disturbances there. Ghostly energy is yin and cold; the arm Master Zhantang used to seize the ghost remained cold for half a month before returning to normal.
并不是所有的中阴身都是四十九天就投胎，若有一大执著埂在心头，即成孤魂野鬼。悟侍者若不遇湛堂，还不知道要闹到什么时候呢。然而，湛堂和尚的超度语，末后缺少接引之句。所以，老人批示云：惜乎末后说得不透脱。	Not every intermediate-state body takes rebirth within forty-nine days. If a great attachment obstructs the mind, one becomes a solitary ghost or wandering spirit. Had Attendant Wu not encountered Master Zhantang, who knows how long he would have continued causing trouble? Yet Master Zhantang’s words of liberation lacked, at the end, a phrase to guide him onward. Therefore the Elder commented: “It is regrettable that the final words were not thoroughly liberating.”
迨问至“在这里恼乱大众作么？”接下去应拉他手，画一〇相云：“向这里雪屈！”若如此，也许悟侍者会言下大悟。	When he had asked, “Why do you keep troubling the community here?” he should then have pulled Wu’s hand, drawn a circle, and said, “Redress your grievance here!” If he had done so, perhaps Attendant Wu would have had a great awakening at those very words.
〖以下内容来自论坛〗	[The Following Content Is from a Forum]
阿弥陀佛！…… 圆智 23:07:51 6/04/02(无内容)	Amitābha Buddha! … Yuanzhi 23:07:51 6/04/02 (No content)
老人眉批中这一画一答，是什么意思呢？ jingke 13:11:11 6/04/02(无内容)	What is the meaning of this drawing and response in the Elder’s marginal comment? jingke 13:11:11 6/04/02 (No content)
这个意思，湛堂岂不知？这是老人故意露的破绽，要尔等看穿！ 禅地衣 14:30:14 6/04/02(无内容)	How could Zhantang not have known this meaning? The Elder deliberately exposed a flaw so that you

	all would see through it! Chandi Yi 14:30:14 6/04/02 (No content)
你知老人意思？ 指月 19:41:07 6/04/02(无内容)	Do you know what the Elder meant? Zhiyue 19:41:07 6/04/02 (No content)
若看不穿，你且做个知解宗徒吧。向汝顶礼。 禅地衣 19:54:05 6/04/02(无内容)	If you cannot see through it, then just be a follower of the school of conceptual understanding. I bow to you. Chandi Yi 19:54:05 6/04/02 (No content)
驴头不照马嘴！ 指月 19:57:27 6/04/02(无内容)	A donkey's head does not match a horse's mouth! Zhiyue 19:57:27 6/04/02 (No content)
正好打消汝心中情见。 禅地衣 20:06:12 6/04/02(无内容)	It does exactly what is needed to dispel the emotional views in your mind. Chandi Yi 20:06:12 6/04/02 (No content)
你跟那一贴我就敢骂你，信不信？ 指月 20:24:37 6/04/02(无内容)	If you follow that post, I would dare to scold you—do you believe it? Zhiyue 20:24:37 6/04/02 (No content)

三十四、世间因果

Thirty-Four: Cause and Effect in the World

〖公案原文〗	[Original Text of the Koan]
许知可，毗陵人，尝获乡荐，省闱不利而归。舟次吴江平望，夜梦白衣人谓曰：“汝无阴德，所以不第。”知可曰：“某家贫，无资可以馈人。”白衣曰：“何不学医，吾助汝智慧。”知可辄寤，归践其言，果得卢扁之妙。	Xu Zhike, a native of Piling, had once been recommended at the provincial level but returned home after failing the metropolitan examination. While his boat was moored at Pingwang in Wujiang, he dreamed one night that a man in white said to him: “You have accumulated no hidden virtue; therefore, you did not pass the examination.” Zhike replied, “My family is poor. I have no means with which to give to others.” The man in white said, “Why not study medicine? I will help you with wisdom.” Zhike immediately awoke. Upon returning home, he acted on these words and indeed attained the skill of Bian Que and Hua Tuo.
凡有病者，无问贵贱，诊候与药，不受其直。病夫填门，无不愈者。后举，又中乡评，赴春官。舣舟平望，梦前白衣人相见，以诗赠之曰：“施医功大，陈楼间阻。殿上呼胪，唤六作五。”思之不悟其意。后登第唱名，本第六，因上名殿试不禄，遂升第五、乃在陈、楼之间。方省前谶也。	Whenever anyone was ill, whether rich or poor, he examined them and prescribed medicine without accepting payment. Sick people crowded his door, and none failed to recover. Later, he again received a provincial recommendation and went to the capital for the metropolitan examination. When his boat moored at Pingwang, he dreamed that the

	man in white came to see him again and gave him this verse: “Great is the merit of practicing medicine; Chen and Lou stand on either side. When names are called in the hall, six will be called five.” He could not understand its meaning. After he passed the examination and the names were announced, he had originally ranked sixth. Because the person before him failed the palace examination, he was raised to fifth place, and thus stood between Chen and Lou. Only then did he understand the earlier prophecy.
〖锯解秤砣〗	[Sawing Apart the Weight on the Scale]
这是一则世间因果故事：	This is a story of worldly cause and effect:
毗陵人许知可，考取功名落榜了，便乘船回家。船到平望这个地方时，晚上梦见一个白衣人对他说：“你没有积下阴德，所以考不中。”许知可说：“我家里穷，没有钱救济别人，怎么积阴德呀？”白衣人说：“你学医给人治病吧，我来帮助你。”许知可回去以后，学医成功，治病不要钱。病人盈门，没有治不好的。	Xu Zhike of Piling failed the civil-service examination and took a boat home. When the boat reached Pingwang, he dreamed one night that a man in white said to him: “You have not accumulated hidden virtue, so you did not pass the examination.” Xu Zhike said, “My family is poor. I have no money to help others. How can I accumulate hidden virtue?” The man in white said, “Study medicine and treat people’s illnesses. I will help you.” After Xu Zhike returned home, he successfully studied medicine and treated illnesses without charge. Patients filled his doorway, and there was no illness he could not cure.
后来许知可又乘船去赶考，船到平望，又梦见了那个白衣人，给他说了一首诗：“施医功大，陈楼间阻。殿上呼胪，唤六作五。”他不知道是啥意思。	Later, Xu Zhike again traveled by boat to take the examination. When the boat reached Pingwang, he again dreamed of the man in white, who gave him this verse: “Great is the merit of practicing medicine; Chen and Lou stand on either side. When names are called in the hall, six will be called five.” He did not know what it meant.
考试完了，他本来排在第六名，因他前面有一位没通过皇上的面试，他就成了第五名（唤六作五）。第四名是姓陈的、第六名是姓楼的，他正好在陈、楼之间（陈楼间阻）。他这时才省悟白衣人之诗意了。	After the examination, he was originally ranked sixth. Because someone before him failed the emperor’s palace examination, he became fifth (“six will be called five”). The fourth-ranked candidate was surnamed Chen, and the sixth-ranked candidate was surnamed Lou; he happened to stand between Chen and Lou (“Chen and Lou stand on either side”). Only then did he understand the meaning of the man in white’s verse.

这个故事跟“了凡四训”有异曲同工之妙，都是当世因果。然而，这当世因果却也未离开三世因果。试想：那白衣人不去帮助别的落榜举子，却单单来帮助他，这也是前世种下的因呐。	This story has much in common with The Four Lessons of Liaofan: both concern cause and effect within the present life. Yet this present-life cause and effect does not lie apart from the cause and effect of the three times. Consider this: the man in white did not help other unsuccessful candidates, but came specifically to help him. This, too, was a cause planted in a previous life.

三十五、地锦法衣

Thirty-Five: Brocade Dharma Robe

〖公案原文〗	[Original Text of the Koan]
佛光无碍禅师，自苏州永安赴诏，住大相国寺慧林禅院。慧恭皇后，尝于帘下见登对罢，乘空而去。自尔以太官所进御膳供养，复令取禅师所食之余还宫。又以地锦制法衣，自缀禅牌赐之，以表奉法之诚。冬月赐红锦帐子，乃至服饰、器皿之类。	Chan Master Foguang Wiai, of Yong’an in Suzhou, was summoned by imperial edict and took up residence at the Huilin Chan Monastery of Da Xiangguo Monastery. Empress Huigong once watched from behind a curtain as, after finishing his audience with the emperor, he rose into the air and departed. From then on, she made offerings to him of the imperial meals supplied by the Palace Provisioning Office and also had the remains of the Chan master’s meals brought back to the palace. She further had a Dharma robe made of brocade and personally sewed a Chan plaque onto it before presenting it to him, thereby expressing the sincerity of her devotion to the Dharma. In winter, she bestowed upon him a red brocade canopy, as well as clothing, vessels, and the like.
光遂以宫中所赐法衣，回施法云佛照禅师。法云复寄与洪州宝峰湛堂和尚。书云：“地锦法衣与师弟，行先师之道。”湛堂示寂，留镇山门，至今犹存。	Foguang then gave the Dharma robe bestowed by the palace to Chan Master Fayun Fozhao Gao. Fayun in turn sent it to his Dharma brother, Venerable Zhandang of Baofeng in Hongzhou, with a letter saying, “This brocade Dharma robe is for my younger Dharma brother. Follow the way of our late master.” When Zhandang entered parinirvāṇa, it was left at the monastery to safeguard its gate, and it remains there to this day.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
苏州永安禅寺的佛光无碍禅师，得到了皇上的青睐，皇上请他住持大相国寺的慧林禅院。皇上接见无碍禅师的	Chan Master Foguang Wiai of Yong’an Chan Monastery in Suzhou won the emperor’s favor, and

时候，慧恭皇后躲在帘子后面看。	the emperor invited him to serve as abbot of the Huilin Chan Monastery at Da Xiangguo Monastery. When the emperor received Chan Master Wiai, Empress Huigong watched from behind a curtain.
她看到无碍禅师离开时是乘空飞走的，因而对禅师生起大恭敬心，派人供奉禅师锦衣御食。地锦法衣上的禅牌她亲手缀上，还令人把禅师吃剩的御食带回宫中享用，以此表示诚意。	She saw Chan Master Wiai rise into the air and fly away as he departed. She therefore developed profound reverence for him and sent people to offer him brocade garments and imperial food. She personally sewed the Chan plaque onto the brocade Dharma robe, and she also had the imperial food left over from the Chan master's meal brought back to the palace for her own consumption, thereby expressing her sincerity.
冬天供养红锦帐子，还有服饰、器皿一类的贵重之物。其实，皇后尊重的并非禅师的般若正眼，而是尊重禅师乘空而去的神通。她虽贵为皇后，却非参禅悟道之人。既非修行人，我等也不好批评她执著神通。只是我等不可执著神通就是了。	In winter, she offered a red brocade canopy, as well as valuable items such as clothing and vessels. In fact, what the empress respected was not the Chan master's prajñā eye of true insight, but his spiritual power to rise into the air and depart. Though she was an empress, she was not one who practiced Chan and realized the Way. Since she was not a practitioner, it is not for us to criticize her attachment to spiritual powers. We ourselves, however, must not become attached to spiritual powers.
佛光无碍禅师把那贵重的地锦法衣赠给了见瓢跳而悟、陷过“华山一十八州”的法云佛照杲禅师，佛照禅师又转赠给其师弟湛堂和尚，并嘱师弟“行先师之道”。这里的“先师”，即真净克文禅师。	Chan Master Foguang Wiai gave that precious brocade Dharma robe to Chan Master Fayun Fozhao Gao, who awakened upon seeing a gourd leap and who had fallen through “the eighteen prefectures of Mount Hua.” Chan Master Fozhao then gave it to his Dharma brother, Venerable Zhandang, instructing him, “Follow the way of our late master.” The “late master” referred to here is Chan Master Zhenjing Kewen.
湛堂和尚圆寂后，这件地锦法衣就留镇山门。本书的作者大慧宗杲禅师曾跟湛堂学过禅，还曾千里迢迢给湛堂求塔铭（见“三一、金刚眼睛”），这地锦法衣之事是他亲眼所见。	After Venerable Zhandang entered parinirvāṇa, this brocade Dharma robe was left at the monastery to safeguard its gate. The author of this book, Chan Master Dahui Zonggao, had studied Chan with Zhandang and had also traveled a great distance to seek an inscription for Zhandang's stūpa (see “31. Diamond Eyes”); the matter of this brocade Dharma robe was something he saw with his own eyes.

三十六、外道种性

Thirty-Six: Non-Buddhist Dispositions

〖公案原文〗	[Original Koan Text]
照觉禅师，自泐潭移虎溪，乃赴王子淳观文所请。开堂后，百废并举。升堂、小参、入室，无虚日。尝言：“晦堂、真净、同门诸老，　参得先师禅，不得先师道。”	Chan Master Zhaojue moved from Letan to Huxi at the invitation of Wang Zichun, Director of the Palace Library. After opening the Dharma hall, he undertook every neglected task at once. There was not a day without formal teachings, informal instruction, or private interviews. He once said, “Elders of the same lineage, such as Huitang and Zhenjing, have only studied our late master’s Chan; they have not attained our late master’s Way.”
师曰：	The Master said:
盖照觉以“平常无事，不立知见解会”为道，更不求妙悟。却将诸佛、诸祖、德山、临济、曹洞、云门真实顿悟见性法门为“建立”，《楞严经》中所说“山河大地，皆是妙明真心中所现物”为膈上语，亦是“建立”。以古人谈玄说妙为禅，诬　先圣，聋瞽后昆，眼里无筋，皮下无血之流。随例颠倒，恬然不觉，真可怜悯。	Zhaojue took “ordinary and without affairs, establishing neither views nor intellectual understanding” as the Way, and sought no marvelous awakening. He instead regarded the genuine Dharma gate of sudden awakening and seeing one’s nature, transmitted by all Buddhas and patriarchs through Deshan, Linji, Caodong, and Yunmen, as a “constructed establishment.” He also regarded the statement in the Śūraṅgama Sūtra, “Mountains, rivers, the great earth—all are things manifested within the wondrous, luminous true mind,” as mere words above the diaphragm, likewise a “constructed establishment.” He called the ancient masters’ discussion of profundity and wondrousness Chan, thereby slandering the sages of old and blinding later generations. This is the sort of person with no sinew in the eyes and no blood beneath the skin. Following convention, they are inverted and yet complacently unaware—truly pitiable.
《圆觉经》云：“末世众生希望成道，无令求悟，唯益多闻，增长我见。”又云：“末世众生虽求善友，遇邪见者，未得正悟，是则名为外道种性、邪师过谬，非众生咎。”岂虚语哉！	The Sūtra of Perfect Enlightenment says: “Sentient beings in the Dharma-ending age aspire to realize the Way, but are not allowed to seek awakening; they merely increase their learning and enlarge their view of self.” It also says: “Although sentient beings in the Dharma-ending age seek good spiritual friends, they encounter those of wrong views and fail to attain correct awakening. This is

	called the disposition of non-Buddhist paths and the errors of misguided teachers; it is not the fault of sentient beings.” How could these be empty words?
所以真净和尚小参云：“今时有一般汉，执个平常心是道，以为极则。天是天、地是地、山是山、水是水、僧是僧、俗是俗、大尽三十日、小尽二十九。并是依草附木，不知不觉，一向迷将去。	Therefore, Chan Master Zhenjing said in an informal teaching: “Nowadays, there is a kind of fellow who clings to ‘ordinary mind is the Way,’ taking it to be the ultimate standard. Heaven is heaven, earth is earth, mountains are mountains, water is water, monastics are monastics, laypeople are laypeople; a full month has thirty days, and a short month has twenty-nine. All such people cling to grass and attach themselves to trees. Unknowingly and unaware, they go on becoming deluded.
忽若问他‘我手何似佛手？’便道：‘是和尚手。’‘我脚何似驴脚？’便道：‘是和尚脚。’‘人人有个生缘，哪个是上座生缘？’便道：‘某是某州人氏。’是何言欤！且莫错会。凡百施为，　要平常一路子以为稳当。	“If you suddenly ask them, ‘How is my hand like the Buddha’s hand?’ they say, ‘It is the monk’s hand.’ If you ask, ‘How is my foot like a donkey’s foot?’ they say, ‘It is the monk’s foot.’ If you ask, ‘Everyone has a condition of birth; what is your condition of birth, Reverend?’ they say, ‘I am from such-and-such a prefecture.’ What sort of words are these? Do not misunderstand. In all one’s activities, they merely take the path of ordinariness to be secure and reliable.
定将去、合将去，更不敢别移一步，怕堕落坑堑。常时一似生盲底人，行路一条杖子，寸步抛不得，紧把着，凭将去。”	“They are determined to go on in this way, fixed on going on in this way, never daring to shift even one step for fear of falling into a pit. They are always like people born blind: when walking, they cannot cast aside their staff for even an inch. They clutch it tightly and rely on it as they go.”
晦堂和尚谓学者曰：“尔去庐山无事甲里坐地去!”	Chan Master Huitang told students, “Go and sit in the armor of nothing-to-do on Mount Lu!”
而今子孙，门如死灰，良可叹也。	Now his descendants and his school are like dead ashes. This is indeed lamentable.
〖老人眉批〗	[The Elder’s Marginal Notes]
参禅第一须明师指示，不得明师，纵令历劫多生，亦不能豁开正眼！但今之修道者，大多是唯益多闻，不求正悟，所遇师友，又多邪见，欲其不堕坑落堑，成外道种姓，安可得哉！？	In studying Chan, one must first receive the guidance of an enlightened teacher. Without such a teacher, even over kalpas and many lifetimes, one cannot suddenly open the true eye. Yet most practitioners today merely increase their learning and do not seek correct awakening. Moreover, the

	teachers and friends they encounter mostly hold wrong views. How could they avoid falling into pits and becoming adherents of non-Buddhist paths?
修道即如是之难，太死，坐在无事甲里，固不是；太活，随语生解，更非是也。然则为何而后可哉？曰：先求妙悟见性，然后随分勤除妄习，直至皮肤脱落尽，惟露一真实！	Cultivating the Way is difficult in this manner. To be too rigid and sit within the armor of nothing-to-do is certainly wrong; but to be too loose, giving rise to interpretations in response to words, is even more wrong. What, then, is the proper course? First seek marvelous awakening and see your nature; then, according to your capacity, diligently remove deluded habitual tendencies, until the skin has entirely fallen away and only the one reality is revealed.
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]
照觉禅师曾说过，跟他自己同门的真净、晦堂（黄龙祖心）等诸位禅师，只参得先师（黄龙慧南）禅，并没有得黄龙的宗旨。	Chan Master Zhaojue once said that Chan masters of his own lineage, including Zhenjing and Huitang (Huanglong Zuxin), had studied only the Chan of their late master, Huanglong Huinan, and had not attained Huanglong's essential teaching.
本书《宗门武库》的作者大慧宗杲评论说：照觉以平常无事为道，不立知见、不容解会，更不思进取、不求妙悟。诸佛、诸祖、德山、临济、曹洞、云门……一脉相承的真实顿悟见性法门，照觉斥之为“建立”。	Dahui Zonggao, the author of this book, Treasury of the Chan School, commented that Zhaojue took ordinary freedom from affairs as the Way. He established neither views nor intellectual understanding, allowed no conceptual interpretation, sought no further progress, and did not seek marvelous awakening. He condemned as “constructed establishments” the genuine Dharma gate of sudden awakening and seeing one's nature, transmitted in one unbroken lineage by all Buddhas and patriarchs through Deshan, Linji, Caodong, Yunmen, and others.
《楞严经》云：“外洎山河　空大地，咸是妙明真心中物。”，照觉斥之为膈上语，说这也是“建立”。还说古人谈禅是谈玄说妙，攻击古人是诬　先圣、聋瞽后昆、眼里无筋、皮下无血之流。照觉说话这么离谱，他自己却恬然不觉，真是可怜悯者啊！	The Śūraṅgama Sūtra says, “All mountains, rivers, empty space, and the great earth are things within the wondrous, luminous true mind.” Zhaojue condemned this as mere words above the diaphragm, saying that this too was a “constructed establishment.” He also said that the ancients' discussion of Chan was merely talk of profundity and wondrousness. In attacking the ancients, he slandered the sages of old, blinded later generations, and became one of those with no sinew in the eyes and no blood beneath the skin. Zhaojue's words were so preposterous, yet he

	himself was complacently unaware. He was truly pitiable.
大慧禅师引用《圆觉经》里的话：“末世众生希望成道，无令求悟，唯益多闻，增长我见。”《圆觉经》里又说：“末世众生虽求善友，遇邪见者，未得正悟，是则名为外道种性、邪师过谬，非众生咎。”看看照觉的言论，岂不是“外道种性、邪师过谬”么！经中之言不虚呀。	Chan Master Dahui cited the words of the Sūtra of Perfect Enlightenment: “Sentient beings in the Dharma-ending age aspire to realize the Way, but are not allowed to seek awakening; they merely increase their learning and enlarge their view of self.” The sūtra further says: “Although sentient beings in the Dharma-ending age seek good spiritual friends, they encounter those of wrong views and fail to attain correct awakening. This is called the disposition of non-Buddhist paths and the errors of misguided teachers; it is not the fault of sentient beings.” Looking at Zhaojue’s statements, are they not precisely the “disposition of non-Buddhist paths and the errors of misguided teachers”? The words of the sūtra are not false.
真净和尚在小参时说过：“现在有一种人，执著‘平常心是道’，认为这是终极的真理。在他们看来：天是天、地是地、山是山、水是水、僧是僧、俗是俗、大月三十天、小月二十九。	Chan Master Zhenjing said in an informal teaching: “Nowadays, there is a kind of person who clings to ‘ordinary mind is the Way’ and takes it to be the ultimate truth. In their view, heaven is heaven, earth is earth, mountains are mountains, water is water, monastics are monastics, laypeople are laypeople; a full month has thirty days, and a short month has twenty-nine.”
这都是依草附木之辈，不知不觉地迷进去了。你若问他‘我手何似佛手？’他便说：‘是和尚手。’再问他‘我脚何似驴脚？’他便说：‘是和尚脚。	“These are all people who cling to grass and attach themselves to trees, becoming deluded without knowing it. If you ask them, ‘How is my hand like the Buddha’s hand?’ they say, ‘It is the monk’s hand.’ Ask again, ‘How is my foot like a donkey’s foot?’ and they say, ‘It is the monk’s foot.’”
’第三问：‘人人有个生缘，哪个是上座生缘？’（这连续三问，号称‘黄龙三关’）他便答道：‘我是某州人氏。	“The third question is: ‘Everyone has a condition of birth; what is your condition of birth, Reverend?’” (These three successive questions are known as the “Three Barriers of Huanglong.”) “They answer, ‘I am from such-and-such a prefecture.’”
’这是哪门子答语呀！他们误解了黄龙先师的禅，他们认为做什么都要一路平常，以为那样做才稳当，不敢移动一步，怕堕落坑堑。这些人平常就象瞎子一样，寸步也离不开拐杖。他们紧抓着‘平常心’不放，象是生怕别人抢去。”	“What kind of answer is that? They misunderstand the Chan of the late master Huanglong. They think that in everything one must follow a single path of ordinariness, believing that this is the secure course. They dare not move a single step, fearing that they will fall into a pit. Such people are ordinarily like blind men, unable to leave their

	walking stick even for a single step. They grip ‘ordinary mind’ tightly and refuse to let it go, as though afraid someone might snatch it away.”
晦堂和尚也曾对学人说过：“你们去庐山无事甲里坐地去!”庐山无事甲，就是指照觉的见解呀！	Chan Master Huitang also once told students, “Go and sit in the armor of nothing-to-do on Mount Lu!” The armor of nothing-to-do on Mount Lu refers to Zhaojue’s view.
接着，大慧禅师评论说：到现在，照觉一门，子孙寥落，冷如死灰，可悲可叹哪！	Dahui then commented: By now, the descendants of Zhaojue’s school are few and scattered, cold as dead ashes. This is sad indeed.
老人评论说：“参禅第一须明师指示，不得明师，纵令历劫多生，亦不能豁开正眼！”是啊，若遇上象照觉这样的师父，怎能豁开正眼呢！	The Elder commented: “In studying Chan, one must first receive the guidance of an enlightened teacher. Without such a teacher, even over kalpas and many lifetimes, one cannot suddenly open the true eye.” Indeed, if one encounters a teacher such as Zhaojue, how could one open the true eye?
老人感叹今时：“但今之修道者，大多是唯益多闻，不求正悟，所遇师友，又多邪见，欲其不堕坑落堑，成外道种姓，安可得哉！？”现今去圣时遥，照觉之辈多，而晦堂、真净少。学人若不能识得明师，倒不如持执一句佛号、安稳生西为妥。	The Elder lamented the present age: “Yet most practitioners today merely increase their learning and do not seek correct awakening. Moreover, the teachers and friends they encounter mostly hold wrong views. How could they avoid falling into pits and becoming adherents of non-Buddhist paths?” Today we are far removed in time from the sages; there are many like Zhaojue, but few like Huitang and Zhenjing. If students cannot recognize an enlightened teacher, it would be better for them to uphold a single Buddha-name and seek secure rebirth in the Western Pure Land.
接着，老人开示说：“修道即如是之难，太死，坐在无事甲里，固不是；太活，随语生解，更非是也。	The Elder then taught: “Cultivating the Way is difficult in this manner. To be too rigid and sit within the armor of nothing-to-do is certainly wrong; but to be too loose, giving rise to interpretations in response to words, is even more wrong.”
然则为何而后可哉？曰：先求妙悟见性，然后随分勤除妄习，直至皮肤脱落尽，惟露一真实！”照觉是太死的，坐在无事甲里，这固然不对。然而，太活也不行，随着语脉妄生理解，那就更不对了。怎么样才可以呀？老人为我们指出了一条直路：先打开本来见性，悟后不可松懈，再勤除妄执之习气，直至皮肤脱落尽，惟露一真实。	“What, then, is the proper course? First seek marvelous awakening and see your nature; then, according to your capacity, diligently remove deluded habitual tendencies, until the skin has entirely fallen away and only the one reality is revealed.” Zhaojue was too rigid, sitting within the armor of nothing-to-do; this was certainly wrong. Yet being too loose is likewise unacceptable: to

	fabricate interpretations by following the course of words is even more wrong. What, then, is the proper course? The Elder showed us a direct path: first open to one's original nature and see it; after awakening, one must not slacken, but diligently remove the habitual tendencies of deluded attachment, until the skin has entirely fallen away and only the one reality is revealed.
呜呼！照觉也曾“百废并举。升堂、小参、入室，无虚日。”只是昧却了一真实，而今人则多是皮肤脱不尽哪！	Alas! Zhaojue also “undertook every neglected task at once. There was not a day without formal teachings, informal instruction, or private interviews.” He merely obscured the one reality. People today, however, mostly have not yet shed their skin completely.

三十七、西天佛子

Thirty-Seven: Buddhist Disciples of the Western Heaven

〖公案原文〗	[Original Text of the Koan]
佛照杲和尚，初住归宗，专精行道，未尝少懈。深夜修敬罢，坐于僧堂地炉中。忽见二僧入堂，一人 眉雪顶，一人少年，皆丰姿颀然。杲心喜，自谓曰：“我座下有如此僧。”	When the Venerable Fozhao Gao first resided at Guizong, he devoted himself single-mindedly to practice of the Way and was never in the least lax. Late one night, after finishing his devotions, he sat by the floor-hearth in the monks' hall. Suddenly, he saw two monks enter the hall: one had bushy brows and a snow-white head, while the other was young. Both were tall and of fine bearing. Gao was delighted and said to himself, “I have monks of such stature under my guidance.”
须臾二人出堂，杲袭其后。见入佛殿中，杲亦随入。灯影荧煌，炉中尚有火，杲炷香礼佛。	Before long, the two men left the hall, and Gao followed behind them. He saw them enter the Buddha Hall and followed them in. The lamplight shone brightly, and there was still fire in the brazier. Gao lit incense and bowed to the Buddha.
二僧复出，亦袭其后。至佛殿前，偶失所在。自念：“忘却香匣在殿内。”回身取时，见殿门扃钥。遂唤直殿行者守舜开门，舜取钥匙开门，见炉中香烟未散，香匣在宝阶上。自不谕其故。	The two monks left again, and he followed behind them. When they reached the front of the Buddha Hall, he suddenly lost sight of them. He thought to himself, “I left my incense case inside the hall.” When he turned back to retrieve it, he found the hall doors locked. He called Shoushun, the attendant in charge of the hall, to open the door.

	Shoushun fetched the key and opened it. They saw that the incense smoke in the brazier had not yet dispersed, and the incense case was on the altar steps. They could not understand the reason for this.
妙喜亲见佛照说，时守舜在旁，犹指以为证。	Miaoxi personally heard Fozhao relate this account. Shoushun was present at the time and was still pointed to as a witness.
〖老人眉批〗	[The Elder's Marginal Note]
此西天佛子来探师道也。	These were sons of the Buddha from the Western Heaven, who had come to observe the master's practice of the Way.
〖锯解秤砣〗	[Sawing Open the Scale Weight]
大家还记得那“华山一十八州”吧，法云佛照杲禅师在未住持法云道场之前，先是住持归宗道场，修行精进，无少懈怠。有一天，他修行到深夜，到僧堂地炉中取暖，忽然看见有一老一少两位僧人到僧堂里来了，威仪甚好。佛照杲见了很高兴，以为是自己寺里的僧人，竟有这么好的威仪呀！	Do you all still remember that “Huashan's eighteen prefectures”? Before Chan Master Fozhao Gao became abbot of the Fayun practice center, he first served as abbot of the Guizong practice center. He cultivated diligently and was never in the least lax. One day, after practicing late into the night, he went to warm himself by the floor-hearth in the monks' hall. Suddenly, he saw two monks, one old and one young, enter the hall. Their deportment was most impressive. Fozhao Gao was delighted to see them and assumed that they were monks from his own monastery. “How can there be monks of such fine bearing!” he thought.
二僧走出僧堂，佛照就跟了出去，想看清楚是谁。二僧进了佛殿，佛照也跟了进去。佛殿里灯火辉煌，香炉里也燃着香。佛照掏出随身所带的香匣，往香炉里加了一炷香，恭敬礼佛。	The two monks left the monks' hall, and Fozhao followed them out, wishing to see clearly who they were. The two monks entered the Buddha Hall, and Fozhao followed them in. The hall was brilliantly illuminated, and incense was burning in the censer. Fozhao took out the incense case he carried with him, added a stick of incense to the censer, and reverently bowed to the Buddha.
那两个僧人走出佛殿，佛照马上跟出去，却找不到他们了。佛照忽然想起，自己的香匣忘在殿里了，就回头去取，却发现佛殿的门是锁着的（都已经深夜了，怎会不锁）。他把管理佛殿的香灯师守舜师喊起来，拿钥匙开殿门，看见他那一炷香还在香炉里燃着呢，香匣也放在那里。杲禅师和守舜师互相询问，都不知道刚才是怎么回事。	The two monks left the Buddha Hall, and Fozhao immediately followed them out, but could not find them. He suddenly remembered that he had left his incense case in the hall, so he turned back to retrieve it. Yet he found that the Buddha Hall was locked—after all, it was already late at night, so how could it not have been locked? He roused Master Shoushun, the incense-lamp attendant

	responsible for the Buddha Hall, and had him open its doors with the key. They saw that the stick of incense was still burning in the censer, and that the incense case had also been left there. Chan Master Gao and Master Shoushun questioned one another, but neither knew what had just happened.
妙喜是大慧宗杲禅师的自称，这件事他是亲自听佛照禅师讲的，杲禅师讲的时候，守舜师也在场，证明此事是千真万确的。	Miaoxi was the self-designation of Chan Master Dahui Zonggao. He personally heard Chan Master Fozhao recount this event. When Master Gao told the story, Master Shoushun was also present, confirming that the matter was absolutely true.
那两个僧人到底是谁呀？竟能使自己和跟者自由出入锁着的佛殿。老人说：“此西天佛子来探师道也。”原来是佛照禅师与这两位神僧有夙缘哪！说到这里，有句话与大家共勉：别总想也碰上这一类的事，这类事是可遇而不可求的。	Who, after all, were those two monks? They were able to enter and leave a locked Buddha Hall freely, both themselves and anyone following them. The Elder said, “These were sons of the Buddha from the Western Heaven, who had come to observe the master’s practice of the Way.” It turns out that Chan Master Fozhao had karmic affinities from former lives with these two miraculous monks. Speaking of this, let me offer you all a word of encouragement: do not always hope that you, too, will encounter such things. Such events may be encountered, but cannot be sought.

三十八、丞相世家

38. Hereditary Houses of the Chancellors

〖公案原文〗	[Original Koan Text]
大丞相吕公蒙正，洛阳人，微时生绪牢落。大雪弥月，遍干豪右，少有周急者。作诗，其略曰：“十谒朱门九不开，满身风雪又来归。入门懒睹妻儿面，拨尽寒炉一夜灰。”可想也。	Grand Chancellor Lü Mengzheng was from Luoyang. In his humble early years, his livelihood was bleak and unsettled. During a month of heavy snow, he appealed everywhere to the wealthy and powerful, but few came to his aid. He wrote a poem, roughly as follows: “Of ten visits to vermilion gates, nine do not open; covered in wind and snow, I return once more. Entering the door, I am too ashamed to look upon my wife and children; all night I poke through the ashes of the cold hearth.” One can well imagine it.
途中邂逅一僧，怜其穷窘，延归寺，给食与衣，遗镪遣之。才经月，又罄竭，再谒僧。僧曰：“此非久计，可	On the road he happened to meet a monk, who took pity on his poverty and distress, invited him

移家属住院中房廊，食时随众给粥饭，庶几可以长久。”吕如其言。既不为衣食所困，遂锐志读书。是年应举获乡荐，僧买马、雇仆、备衣、装津，遣入都下。省闱中选，殿试唱名为大魁。初任西京通判，与僧相见如平时。	back to the monastery, and provided him with food and clothing. The monk gave him some money and sent him on his way. Barely a month later, Lü had exhausted everything and again came to see the monk. The monk said, “This is no long-term plan. You may move your family into rooms in the monastery. At mealtimes, you can receive porridge and food with the community. In this way, you may perhaps manage for the long term.” Lü did as he said. No longer troubled by food and clothing, he applied himself wholeheartedly to study. That year he took the examinations and received a provincial recommendation. The monk bought him a horse, hired a servant, prepared clothing and traveling expenses, and sent him to the capital. He was selected in the metropolitan examination, and in the palace examination his name was announced as the top candidate. When he first served as vice prefect of the Western Capital, he met the monk just as he had before.
十年逐执政，凡遇郊祀，有所俸给，并寄阁。太宗一日问曰：“卿累经郊祀，俸给不请，何耶？”对曰：“臣有私恩未报。”上诘之，遂以实对。上叹曰：“僧中有如此人！”令具名奏闻，赐紫袍加师号，以旌异之。	Ten years later, he became a chief minister. Whenever the suburban sacrificial rites were held, the accompanying stipends were all deposited and left unclaimed. One day Emperor Taizong asked, “You have attended the suburban rites many times, yet have not requested the stipends. Why is this?” He replied, “Your servant has a private debt of gratitude that he has not yet repaid.” The emperor questioned him further, and he told him the truth. The emperor sighed, “There is such a person among the monks!” He ordered the monk’s name to be submitted in a memorial, bestowed upon him a purple robe and an honorary title, and thereby distinguished him.
吕计所积俸数万缗，牒西京，令僧请上件钱，修营寺宇，并供僧。其寺元是铁马营太祖、太宗二圣生处，太祖朝已建寺，忘其名。其僧乃寺主也。太宗别赐钱，重建三门，赐御书额度僧。	Lü calculated that the accumulated stipends amounted to several tens of thousands of strings of cash. He sent an official dispatch to the Western Capital, instructing the monk to draw the money for repairing and expanding the monastery and supporting its monastic community. The monastery had originally been the birthplace of the two sages, Emperor Taizu and Emperor Taizong, when it was the Iron Horse Camp. A monastery had already been established there during Taizu’s reign, but its

	name has been forgotten. The monk was the abbot of that monastery. Taizong separately granted funds to rebuild the main gate, bestowed an imperial inscription for its plaque, and authorized the ordination of monks.
吕公逐日晨兴礼佛，祝曰：“不信三宝者，愿不生我家。愿子孙世世食禄于朝，外护佛法。”犹子夷简申国公，每遇元日拜家庙罢，即焚香发广慧琏禅师书一封，加敬重之。申公之子公着，亦封申国公，元日发天衣怀和尚书。右丞好问，元日发圆照禅师书。右丞之子用中，元日发佛照杲禅书。其家世忱信痛敬，抑有自来矣。	Every morning, Lord Lü rose early to bow before the Buddha and prayed: “May anyone who does not believe in the Three Jewels not be born into my family. May my descendants in every generation receive emoluments at court and protect the Buddhadharma from without.” His nephew Yijian, Duke of Shen, after paying respects at the family shrine each New Year’s Day, would burn incense and send a letter to Chan Master Guanghui Lian, showing him great reverence. The son of Duke Shen, Gongzhu, who was also enfeoffed as Duke of Shen, sent a letter to Venerable Tianyi Huai each New Year’s Day. Haowen, Right Vice Minister, sent a letter to Chan Master Yuanzhao each New Year’s Day. Yongzhong, the son of the Right Vice Minister, sent a letter to Chan Master Fozhao Gao each New Year’s Day. Such was the sincerity, faith, and profound reverence for the Buddha passed down through that family.
故录之以警后世。	Therefore, this account is recorded to admonish future generations.
〖锯解秤砣〗	[Sawing Open the Scale Weight]
吕蒙正是历史上的著名宰相，他的前半生却是太贫寒了，连饭也吃不上。若不是遇上一僧周济他，他哪顾得上读书应考啊！	Lü Mengzheng was a famous chancellor in history, but during the first half of his life he was extremely poor—he could not even afford food. Had he not encountered a monk who aided him, how could he have concerned himself with studying and taking the examinations?
他做了宰相以后，再与那僧见面，跟以前一样，一点也没有宰相的架子。	After becoming chancellor, he met the monk again and behaved just as he had before, without the slightest air of a chancellor.
每逢举行郊祀仪式，大家都有额外补助，宰相的补助更多。吕蒙正并不领取，就这样越积越多，终于引起了皇上的注意。	Whenever the suburban sacrificial rites were held, everyone received an additional allowance, and the chancellor’s allowance was even greater. Lü Mengzheng did not collect his, and so it accumulated until it finally drew the emperor’s attention.

宋太宗赵光义问他：“你为什么不领郊祀的俸给呀？”其实，他正等着这一问呢，立即答道：“我曾受人之恩，还未曾报答呢。”这就引起太宗的好奇，吕蒙正借此机缘将当年的情况如实告知。	Emperor Taizong of the Song, Zhao Guangyi, asked him, “Why have you not collected the stipends for the suburban rites?” In fact, Lü had been waiting for just this question. He immediately replied, “I once received another’s kindness, which I have not yet repaid.” This aroused Taizong’s curiosity, and Lü Mengzheng took the opportunity to recount truthfully what had happened in those earlier years.
这事感动了皇上，便赐给这个僧人紫袍，还加封了师号。皇上出钱，给这个寺院重建三门，还御笔题写匾额，挂于山门之上。事已成办，那钱就该取出来了，积攒了数万缗呢。吕蒙正把这钱供养那僧修建寺院，这下子寺院就气派了。	This moved the emperor, who bestowed a purple robe on the monk and conferred upon him an honorary title. The emperor funded the rebuilding of the monastery’s main gate and personally inscribed its plaque, which was hung above the mountain gate. Once this had been accomplished, the accumulated money could be drawn—there were several tens of thousands of strings of cash. Lü Mengzheng donated the money to the monk for rebuilding the monastery, which then became quite splendid.
本书《宗门武库》的作者大慧宗杲禅师，是南宋时代人，吕蒙正是北宋的宰相。由于年代久远，疆土变迁，北方已成金国之土，那寺名、那僧名都无从查考了。这件事能记录下来，系吕公后代丞相世家代代奉佛所致。	The author of this book, Chan Master Dahui Zonggao, lived in the Southern Song dynasty, whereas Lü Mengzheng was a chancellor of the Northern Song. Because so much time had passed and territorial boundaries had changed, with the north having become Jin territory, neither the monastery’s name nor the monk’s name can be verified. This account was preserved because Lü’s descendants, a family of chancellors, honored the Buddha generation after generation.

吕蒙正在世的时候，天天早上向佛祷告：“不信三宝者，愿不生我家。愿子孙世世食禄于朝，外护佛法。”他的子孙后代：夷简供养广慧琏禅师；公着供养天衣怀和尚；好问供养圆照禅师；用中供养陷过“华山一十八州”的法云佛照杲禅师……吕门世家，奉佛之风代代相传。	While Lü Mengzheng was alive, he prayed before the Buddha every morning: “May anyone who does not believe in the Three Jewels not be born into my family. May my descendants in every generation receive emoluments at court and protect the Buddhadharma from without.” Among his descendants, Yijian supported Chan Master Guanghui Lian; Gongzhu supported Venerable Tianyi Huai; Haowen supported Chan Master Yuanzhao; and Yongzhong supported Chan Master Fayun Fozhao Gao, who had conquered “eighteen prefectures of Mount Hua”.... In the Lü family, the custom of honoring the Buddha was passed down from generation to generation.
大慧禅师知道了此事，就收录在《宗门武库》里，以警策后人。	When Chan Master Dahui learned of this matter, he included it in Armory of the Chan School to encourage later generations.
〖以下内容来自论坛〗	[The following content is from a forum]
知恩必报！ 指月 12:23:23 6/08/02(无内容)	Kindness received must be repaid! Zhiyue 12:23:23 6/08/02 (no content)
一点感想， 善财 12:15:42 6/08/02(237)	A few thoughts, Shancai 12:15:42 6/08/02 (237)
平常心是道，直心是道场。 lvm 12:18:18 6/08/02(48)	Ordinary mind is the Way; a straightforward mind is the place of practice. lvm 12:18:18 6/08/02 (48)
善哉！顶礼…… 善财 12:21:09 6/08/02(无内容)	Excellent! I bow in reverence... Shancai 12:21:09 6/08/02 (no content)

三十九、处青处凝

Thirty-Nine: Blue Here, Congealed There

〖公案原文〗	[Original Koan]
保宁勇禅师二上足：处清、处凝，同参白云端禅师，凝在侍者寮最久。端有膈气疾，凝常煨芦菔，以备无时之需。端作《傅大士讲经因缘颂》曰：“大士何曾解讲经，志公方便且相成。一挥案上俱无取，直得梁王怒眼睛。”举为凝曰：“努底是什么？”此一句乃为凝说老婆禅也。凝以为亲闻，故缀于颂下。后住舒州天柱山。	Chan Masters Chu Qing and Chu Ning, the two foremost disciples of Chan Master Baoning Yong, studied together under Chan Master Baiyun Duan. Ning had served longest in the attendants’ quarters. Duan suffered from a disorder of the diaphragm, and Ning often simmered radishes in preparation for times of need. Duan composed the “Verse on the Circumstances of Layman Fu’s Expounding the Sutra”: “When had the Great Being

	ever known how to expound a sutra? Zhigong, using skillful means, helped complete the occasion. With one sweep across the table, nothing at all was grasped; this brought King Liang's eyes to glare." He presented it to Ning and said, "What is it that glares?" This single remark was merely old-woman Chan spoken for Ning's benefit. Ning took it as a personal transmission and therefore appended it beneath the verse. Later, he resided at Mount Tianzhu in Shuzhou.
清住笼舒太平，有大机辩，五祖演和尚畏敬之。清谓凝曰："吾弟禅，乃是为老和尚煨芦菔换得底。"	Qing resided at Taiping in Longshu and possessed great capacity and eloquence; even Master Wuzu Yan held him in awe and respect. Qing said to Ning, "My younger brother's Chan was obtained by simmering radishes for the old master."
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
处清、处凝两位禅师，是保宁勇禅师座下的两位高足弟子。他们两个又一起到白云端禅师那里参学。处凝作侍者的时间不算短，他经常炮制一种中药——芦菔，以备应付白云端禅师的膈气病。	Chan Masters Chu Qing and Chu Ning were the two foremost disciples under Chan Master Baoning Yong. The two of them later studied together under Chan Master Baiyun Duan. Chu Ning served as an attendant for quite some time. He often prepared a Chinese medicinal remedy—radish—to treat Chan Master Baiyun Duan's disorder of the diaphragm.
端禅师作了一个《傅大士讲经因缘颂》："大士何曾解讲经，志公方便且相成。一挥案上俱无取，直得梁王怒眼睛。"傅大士讲经因缘是怎么一回事啊？请看灯录记载：	Chan Master Duan composed a "Verse on the Circumstances of Layman Fu's Expounding the Sutra": "When had the Great Being ever known how to expound a sutra? Zhigong, using skillful means, helped complete the occasion. With one sweep across the table, nothing at all was grasped; this brought King Liang's eyes to glare." What were the circumstances of Layman Fu's expounding the sutra? Please see the Record of the Lamp:
梁武帝请（傅大士）讲金刚经。士才升座，以尺挥案一下，便下座。帝愕然。圣师（志公和尚）曰："陛下还会么？"帝曰："不会。"圣师曰："大士讲经竟。"	Emperor Wu of Liang invited Layman Fu to expound the Diamond Sūtra. As soon as the layman ascended the seat, he struck the table once with a ruler and then stepped down. The emperor was astonished. The holy master, Chan Master Zhigong, said, "Does Your Majesty understand?" The emperor replied, "I do not." The holy master said, "The Great Being has finished expounding the sutra."

《傅大士讲经因缘颂》里的“一挥案上俱无取”，只以这一挥，便讲完了这部《金刚经》，因为这一挥表示“俱无取”——世法佛法都不取着，这就和盘托出了《金刚经》的经义。	In the line from the “Verse on the Circumstances of Layman Fu’s Expounding the Sutra,” “With one sweep across the table, nothing at all was grasped,” this single sweep completed the exposition of the Diamond Sūtra. It signified “nothing at all is grasped”: neither worldly dharmas nor Buddhadharma is grasped at. In this way, the meaning of the Diamond Sūtra was laid out in its entirety.
梁武帝通达佛法理论，曾亲自升座讲《放光般若经》。然而，理论通达却未必能落到实处。他见傅大士一句话也不说，甚感惊愕——直得梁王努眼睛。他还以为傅大士不懂得讲经呢——大士何曾解讲经。大士慈悲接引，皇上却不能领会，这种场面很尴尬，志公和尚就出来打圆场——志公方便且相成。	Emperor Wu of Liang was well versed in Buddhist doctrine and had personally ascended the seat to expound the Radiance Prajñā Sūtra. Yet theoretical understanding does not necessarily find expression in actual practice. Seeing that Layman Fu did not utter a single word, he was greatly astonished—“this brought King Liang’s eyes to glare.” He even thought that Layman Fu did not know how to expound a sutra—“When had the Great Being ever known how to expound a sutra?” The Great Being compassionately sought to guide him, but the emperor could not comprehend. It was an awkward situation, so Chan Master Zhigong stepped forward to smooth matters over—“Zhigong, using skillful means, helped complete the occasion.”
白云端禅师拿这个《傅大士讲经因缘颂》给凝侍者看，并且提示了一句：“努底是什么？”凝侍者能明白，努的当然是眼睛，这个眼睛，是指金刚眼睛。	Chan Master Baiyun Duan showed this “Verse on the Circumstances of Layman Fu’s Expounding the Sutra” to Attendant Ning and offered this prompt: “What is it that glares?” Attendant Ning could understand it: what glared was, of course, the eyes—namely, vajra eyes.
慢说凝侍者，即使初学者也能明白这个提示，所以大慧禅师说“此一句乃为凝说老婆禅也”，就象老婆婆跟小孩絮叨一样，说深了小孩不会懂。凝侍者却以为这一句提示是端禅师的亲传，把“努底是什么？”这句话抄写在《傅大士讲经因缘颂》下面，珍藏起来。	Not only Attendant Ning, but even a beginner could understand this prompt. Therefore Chan Master Dahui said, “This single remark was merely old-woman Chan spoken for Ning’s benefit.” It was like an old grandmother chattering to a child: if one spoke too profoundly, the child would not understand. Yet Attendant Ning regarded this prompt as Chan Master Duan’s personal transmission, copied the words “What is it that glares?” beneath the “Verse on the Circumstances of Layman Fu’s Expounding the Sutra,” and treasured them.

后来，处清住持笼舒太平禅寺，处凝住持舒州天柱山的一个禅寺。处清说禅，句句从自心流出，有大机辩，连五祖演和尚（端禅师的得法弟子）都敬畏他。处凝说禅，就远不如处清了。无怪乎处清评价处凝：“吾弟禅，乃是为老和尚煨芦菔换得底。”——不是自己悟得的啊！	Later, Chu Qing became abbot of Taiping Chan Monastery in Longshu, while Chu Ning became abbot of a Chan monastery on Mount Tianzhu in Shuzhou. Every phrase of Chu Qing’s Chan flowed from his own mind, and he possessed great capacity and eloquence; even Master Wuzu Yan, Chan Master Duan’s Dharma heir, respected and held him in awe. Chu Ning’s Chan, however, was far inferior to Chu Qing’s. No wonder Chu Qing assessed him thus: “My younger brother’s Chan was obtained by simmering radishes for the old master”—it was not realized by himself.
拾他人牙慧，终究不得真实受用。须自悟自证始得。	Borrowing another’s words can never bring genuine benefit. One must awaken and realize for oneself.

四十、时节因缘

Forty: The Right Time and Conditions

〖公案原文〗	[Original Text of the Koan]
政和间，有熊秀才，鄱阳人。游洪州西山，过翠岩。长老思文，嗣佛印元禅师，亦是鄱阳人。遣二力抬篮舆至净相。所经林壑阴翳，偶见一僧，貌古神清，　眉雪顶，编叶为衣，坐于盘石，如壁间画佛图澄之状。	During the Zhenghe era, there was a xiucai named Xiong, a native of Poyang. While traveling in West Mountain of Hongzhou, he passed Cuiyan. The abbot, Siwen, was a Dharma heir of Chan Master Foyin Yuan and was likewise a native of Poyang. He sent two attendants with a sedan chair to carry Xiong to Jingxiang. The forested ravines along the way were dark and shaded. By chance, Xiong saw a monk whose appearance was ancient and whose spirit was clear; his bushy brows and snow-white head, his garment woven of leaves, and his seat upon a broad rock made him resemble the monk Fotudeng depicted in a mural.
熊自谓曰：“今时无这般僧。”尝闻亮座主隐于西山，疑其犹在。出舆　　而前，问曰：“莫是亮座主么？”僧以手向东指。熊方与二力随手看，回顾，失僧所在。时小雨初歇，熊自登石视，坐处犹干。踌躇四顾，太息曰：“夙缘不厚，虽遇犹不遇也。”	Xiong said to himself, “There are no monks like this nowadays.” He had once heard that Lecturer Liang had withdrawn into seclusion in West Mountain, and he wondered whether he might still be there. He stepped out of the sedan chair and respectfully approached, asking, “Could you be Lecturer Liang?” The monk pointed eastward. As Xiong and the two bearers looked in that direction, he turned back and found that the monk had vanished. The light

	rain had just stopped. Xiong himself climbed onto the rock and saw that the place where the monk had sat was still dry. Looking about hesitantly in all directions, he sighed deeply: “My karmic affinity from past lives is not strong enough; though I encountered him, it was as though I had not.”
〖老人眉批〗	[The Elder’s Marginal Note]
世或病亮公自了，而不度生。殊不知度生亦须视时节因缘，非可勉强。若亮公者，丛林诚不多见，真亦俊杰也矣！	Some may fault Elder Liang for seeking liberation only for himself and not liberating sentient beings. They do not realize that liberating sentient beings must also accord with the proper time and conditions; it cannot be forced. Those like Elder Liang are truly rarely seen in the monastic community. He was indeed an outstanding person!
〖锯解秤砣〗	[Sawing Open a Steelyard Weight]
净相思文禅师，鄱阳人，是云门宗云居了元佛印禅师（云门文偃→双泉郁→德山慧远→开先善暹→云居了元）的法嗣。他有个同乡熊秀才要来拜见他，山路难行，非秀才文人所堪。思文禅师就请两个人用篮舆把秀才抬过来。	Chan Master Siwen of Jingxiang was a native of Poyang and a Dharma heir of Chan Master Foyin Liaoyuan of Yunju in the Yunmen school (Yunmen Wenyan　Shuangquan Yu　Deshan Huiyuan　Kaixian Shanxian　Yunju Liaoyuan). A fellow townsman of his, the xiucai Xiong, was coming to pay him a visit. The mountain road was difficult to travel and unsuitable for a scholarly man such as Xiong. Chan Master Siwen therefore asked two men to carry him over in a sedan chair.
山路上下蜿蜒，两旁林木茂密，当时还下着小雨。篮舆经由阴森的沟壑，熊秀才突然看见在一块大磐石上坐着一僧，貌古神清，　眉雪顶，编叶为衣，很象壁画上的佛图澄和尚。熊秀才读过灯录，知道马祖的弟子亮座主就在这洪州西山里隐居：	The mountain road wound up and down, with dense woods on both sides, and it was still raining lightly. As the sedan chair passed through dark ravines, Xiong suddenly saw a monk seated on a large boulder. His appearance was ancient and his spirit clear; his bushy brows, snow-white head, and garment woven of leaves made him look very much like the monk Fotudeng in a mural. Xiong had read Records of the Lamp and knew that Lecturer Liang, a disciple of Mazu, had withdrawn into seclusion in West Mountain of Hongzhou:
亮座主，蜀人也，颇讲经论。因参马祖，祖问：“见说座主大讲得经论，是否？”师曰：“不敢！”祖曰：“将甚么讲？”师曰：“将心讲。	Lecturer Liang was from Shu and was quite learned in the sūtras and treatises. When he visited Mazu, Mazu asked, “I hear that you are a great lecturer on the sūtras and treatises. Is that so?” The master replied, “I would not dare say so.” Mazu asked,

	“What do you use to lecture?” The master replied, “I use the mind.”
”祖曰：“心如工伎儿，意如和伎者，争解讲得！”师抗声曰：“心既讲不得，虚空莫讲得么？”祖曰：“却是虚空讲得。”师不肯，便出。将下阶，祖召曰：“座主！”师回首。祖曰：“是甚么？”师豁然大悟，便礼拜。	Mazu said, “The mind is like an artisan, and consciousness is like one who harmonizes with the artisan. How can it lecture?” The master protested loudly, “If the mind cannot lecture, can empty space lecture?” Mazu said, “It is precisely empty space that can lecture.” The master would not accept this and left. As he was about to descend the steps, Mazu called out, “Lecturer!” The master turned his head. Mazu asked, “What is it?” The master suddenly attained great awakening and bowed.
祖曰：“这钝根阿师，礼拜作么？”师曰：“某甲所讲经论，将谓无人及得。今日被大师一问，平生功业，一时冰释。”礼谢而退。乃隐于洪州西山，更无消息。	Mazu said, “What is this dull-rooted monk bowing for?” The master replied, “I had thought that no one could equal the sūtras and treatises I lecture upon. Today, when the great master questioned me, the accomplishments of my entire life melted away like ice.” He bowed in thanks and withdrew. He then secluded himself in West Mountain of Hongzhou, and there was no further news of him.
熊秀才想：“这不是现在的和尚，现在的和尚没有这种神韵。这僧会不会是亮座主啊？”熊秀才是南宋时代人，亮座主是唐朝人，这就年代深远了。	Xiong thought, “This is no ordinary monk of the present day; monks nowadays do not possess such bearing. Could this monk be Lecturer Liang?” Xiong lived in the Southern Song dynasty, whereas Lecturer Liang lived in the Tang dynasty; they were separated by a great many years.
熊秀才下了篮舆，恭谨地走上前去问道：“您是亮座主么？”那神僧用手向东指了指，熊秀才和两个抬篮舆的都向东看，什么也没有看到。回过头来，磐石上已经没有人了。	Xiong stepped down from the sedan chair and respectfully went forward to ask, “Are you Lecturer Liang?” The miraculous monk pointed eastward. Xiong and the two men carrying the sedan chair all looked eastward, but saw nothing. When they turned back, the boulder was already empty.
这时小雨刚停，熊秀才爬到磐石上看，神僧刚才坐的地方是干的，其他地方都是湿的，这说明确实有人在这里坐过，并非刚才眼花。再说，也不能三个人同时眼花呀。熊秀才叹息道：“夙缘不厚，虽遇犹不遇也。”虽然不厚，但还是有夙缘。若无夙缘，见一面也是不可能的。	The light rain had just stopped. Xiong climbed onto the boulder and saw that the place where the miraculous monk had just been sitting was dry, while all the other places were wet. This showed that someone had indeed sat there; it was not merely that he had been seeing things. Besides, all three of them could not have been seeing things at the same time. Xiong sighed, “My karmic affinity from past lives is not strong enough; though I encountered him, it was as though I had not.” Although it was not strong, there was still affinity

	from past lives. Without such affinity, even seeing him once would have been impossible.
老人眉批：“世或病亮公自了，而不度生。殊不知度生亦须视时节因缘，非可勉强。若亮公者，丛林诚不多见，真亦俊杰也矣！”或许有人会批评亮座主是自了汉，隐居在深山里而不出来度生。	The Elder’s marginal note says: “Some may fault Elder Liang for seeking liberation only for himself and not liberating sentient beings. They do not realize that liberating sentient beings must also accord with the proper time and conditions; it cannot be forced. Those like Elder Liang are truly rarely seen in the monastic community. He was indeed an outstanding person!” Perhaps some would criticize Lecturer Liang as one concerned only with his own liberation, dwelling in deep mountains without coming forth to liberate sentient beings.
他不懂得，度众生也要看时节因缘哪，并非可以勉强的。若众生解脱缘不熟，佛菩萨也不会应世的，因为你即使来了，他也不会听你的。象亮座主这种修为，在丛林中实属罕见，真是凤毛麟角、出类拔萃的俊杰人物啊！	They do not understand that liberating sentient beings must also depend on the proper time and conditions; it cannot be forced. If sentient beings’ conditions for liberation have not matured, even Buddhas and bodhisattvas will not appear in the world, for even if they came, people would not heed them. Cultivation such as that of Lecturer Liang is truly rare in the monastic community. He was an exceptional figure, as rare as a phoenix feather or a unicorn horn, outstanding among all others!

四十一、放下便稳

Forty-One: Letting Go Brings Stability

〖公案原文〗	[Original Text of the Koan]
开先暹和尚，为归宗南禅师作禅床铭曰：“明珠产蚌，凉兔怀胎。观此禅床，证道之媒。”南次为归宗作铭曰：“放下便稳。”开先深肯之。	Chan Master Xian of Kaixian composed an inscription for Chan Master Nan of Guizong’s meditation bench: “A bright pearl is produced in an oyster; the cool rabbit carries a fetus. Behold this meditation bench: a means for realizing the Way.” Nan then composed an inscription for Guizong: “Let go, and you are at ease.” Xian of Kaixian deeply approved of it.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
开先暹和尚为归宗南禅师的禅床写了一个铭文：“明珠产蚌，凉兔怀胎。观此禅床，证道之媒。”开先暹和尚	Chan Master Xian of Kaixian wrote an inscription for Chan Master Nan of Guizong’s meditation

以明珠产于蚌、凉兔能生玉为喻，说南禅师的禅床是证道的媒介。这是“探杆影草”，来试探一下南禅师，看南禅师是否脚跟点地。若南禅师的答语透出一丝还有道可证、还有媒介可得，就被开先揪住了。	bench: “A bright pearl is produced in an oyster; the cool rabbit carries a fetus. Behold this meditation bench: a means for realizing the Way.” Taking the bright pearl produced in an oyster and the cool rabbit’s ability to give birth to jade as metaphors, Xian of Kaixian said that Chan Master Nan’s meditation bench was a means for realizing the Way. This was “probing with a pole and casting a shadow in the grass,” an attempt to test Chan Master Nan and see whether his heels were firmly planted on the ground. If Nan’s reply revealed even the slightest suggestion that there was still a Way to be realized or a means to be obtained, Xian of Kaixian would have seized upon it.
南禅师乃大手笔宗师，当然不会上这种当。你用铭文来探，我就也用铭文作答。于是南禅师为自己住的归宗禅寺作铭，铭文里突出一句“放下便稳”。连道场都可以放下，何况一个禅床！这下稳了，开先暹和尚抓不住什么，只能“深肯之”。	But Chan Master Nan was a great master of broad vision, and of course he would not fall for such a trap. You use an inscription to probe me, so I too shall reply with an inscription. Thus Chan Master Nan composed an inscription for the Guizong Chan monastery where he lived, highlighting the line, “Let go, and you are at ease.” If even a place of practice can be let go of, how much more so a meditation bench! Now all was secure. Xian of Kaixian could find nothing to seize upon and could only “deeply approve of it.”
古禅师时逢法席大盛，若有人来赞，便随口扫之。“梦幻佛事，水月道场”一语便是这么来的。	The ancient Chan masters lived at a time when Dharma assemblies flourished. Whenever someone came to praise them, they would casually sweep it aside. This is how the phrase “Buddhist works are like dreams and illusions; places of practice are like the moon reflected in water” came about.

四十二、别有语在

Forty-Two: There Is More to Be Said

〖公案原文〗	[Original Koan]
宣州兴教坦禅师，温州牛氏子，世业打银。因磨洗银瓶次，忽有省，遂出家、受具、游方。为琅琊广照之嗣。	Chan Master Tan of Xingjiao in Xuanzhou was a native of the Niu family of Wenzhou. His family trade was silversmithing. Once, while polishing a silver vase, he suddenly awakened. He then left home, received full ordination, and traveled in

	search of teachers. He was the Dharma heir of Guangzhao of Langya.
怀禅师住兴教，坦为第一座。及怀受别请，欲举坦继住持。时刁景纯守宛陵，怀恐刁涉外议，乃于观音前祝曰：“若坦首座道眼明白，堪任住持，愿示梦于刁学士。”刁夜梦，牛在兴教法座上。怀凌晨辞州，刁举夜所梦。怀大笑，刁问其故，怀曰：“坦首座姓牛，又属牛。”刁就座，出帖请之。	When Chan Master Huai was abbot of Xingjiao, Tan served as head seat. When Huai accepted another appointment and wished to recommend Tan as his successor, Diao Jingchun, the governor of Wanling, was then in office. Fearing that Diao might be influenced by outside opinions, Huai prayed before Avalokiteśvara: “If Head Seat Tan’s Dharma eye is clear and he is fit to serve as abbot, may Scholar Diao be shown a dream.” That night, Diao dreamed of an ox sitting on the Dharma seat at Xingjiao. At dawn, Huai went to bid farewell to the governor. Diao told him of his dream from the night before. Huai laughed loudly. When Diao asked why, Huai said, “Head Seat Tan’s surname is Niu [Ox], and he was also born in the Year of the Ox.” Diao then took his seat and issued an invitation to him.
坦受请升座，有雪窦化主省宗，出问：“诸佛未出世，人人鼻孔辽天。出世后为什么杳无消息？”坦云：“鸡足峰前风悄然。”宗云：“未在，更道。”坦云：“大雪满长安。”宗云：“谁人知此间，令我忆南泉。”拂袖归众，更不礼拜。坦云：“新兴教今日失利。”便归方丈。	When Tan accepted the invitation and ascended the Dharma seat, Shengzong, a fundraising monk from Xuedou, stepped forward and asked, “Before the Buddhas appeared in the world, everyone’s nostrils reached the sky. After they appeared in the world, why is there not the slightest news?” Tan said, “Before Chicken-Foot Peak, the wind is quiet.” Shengzong said, “Not yet. Say more.” Tan said, “Heavy snow fills Chang’an.” Shengzong said, “Who here knows this, making me recall Nanquan?” He flicked his sleeves and returned to the assembly without bowing again. Tan said, “The new Xingjiao has suffered a setback today,” and returned to the abbot’s quarters.
坦令人请宗至，云：“适来错祇对一转语。人天众前，何不礼拜盖覆却？”宗云：“大丈夫膝下有黄金，争肯礼拜无眼长老。”坦云：“我别有语在。”宗乃理前语，至“未在，更道”处，坦云：“我有三十棒，寄你打雪窦！”宗乃礼拜。	Tan sent someone to invite Shengzong to his quarters and said, “Just now I gave an incorrect response. Before the assembly of humans and devas, why did you not bow and cover it over?” Shengzong said, “There is gold beneath the knees of a great man. How could I bow to an eyeless elder?” Tan said, “I have something else to say.” Shengzong then repeated the earlier exchange. When he came to “Not yet. Say more,” Tan said, “I have thirty blows, entrusted to you for striking Xuedou!” Shengzong then bowed.

〖锯解秤砣〗	[Sawing Apart a Steelyard Weight]
兴教坦禅师是临济宗的传人（临济义玄→兴化存奖→南院慧　→风穴延沼→首山省念→汾阳善昭→琅琊慧觉→兴教坦），俗姓牛，本是温州的银匠，因淬砺瓶器触动了夙世的解脱缘。“即出家，参琅邪，机语顿契。后依天衣怀禅师……（《五灯会元》）”	Chan Master Tan of Xingjiao was a descendant in the Linji school lineage (Linji Yixuan　Xinghua Cunjiang　Nanyuan Huiyong　Fengxue Yanzhao　Shoushan Shenging　Fenyang Shanzhao　Langya Huijue　Xingjiao Tan). His lay surname was Niu. Originally a silversmith from Wenzhou, he was stirred into the affinity for liberation from former lives while tempering and polishing vessels. “He immediately left home, studied under Langya, and their exchange of pivotal words brought sudden accord. Later, he relied on Chan Master Huai of Tianyi …” (Compendium of the Five Lamps).
云门宗的天衣义怀禅师（云门文偃→香林澄远→智门光祚→雪窦重显→天衣义怀）住持兴教禅寺的时候，坦禅师是第一座。后来，怀禅师要去住持别的禅寺，想让坦禅师继任兴教禅寺的住持之位，因为他认为坦首座道眼明白。	When Chan Master Tianyi Yihuai of the Yunmen school (Yunmen Wenyan　Xianglin Chengyuan　Zhimen Guangzuo　Xuedou Chongxian　Tianyi Yihuai) was abbot of Xingjiao Chan Monastery, Chan Master Tan was the head seat. Later, Master Huai was to become abbot of another Chan monastery and wished to have Master Tan succeed him as abbot of Xingjiao Chan Monastery, because he considered Head Seat Tan’s Dharma eye to be clear.
怀禅师没有宗派的偏狭劣见，只重道眼明白。当时，大学士刁景纯是宛陵太守，正管这事。怀禅师恐刁学士另请别人，便向观世音菩萨祷告：“若坦首座道眼明白，堪任住持，愿示梦于刁学士。	Master Huai had none of the narrow and inferior prejudices of sectarianism; he valued only clarity of the Dharma eye. At the time, Grand Academician Diao Jingchun was the governor of Wanling and had authority over this matter. Fearing that Scholar Diao would invite someone else, Master Huai prayed to Avalokiteśvara Bodhisattva: “If Head Seat Tan’s Dharma eye is clear and he is fit to serve as abbot, may Scholar Diao be shown a dream.”
”第二天，怀禅师去向刁太守辞行，刁太守说：“我昨晚做了一个梦，梦见一头牛坐在兴教禅寺的法座上。”怀禅师哈哈大笑，告诉刁太守：“坦首座姓牛，又属牛。”刁太守马上就坐下来写请帖，请坦禅师住持兴教禅寺。	The next day, Master Huai went to bid farewell to Governor Diao. Governor Diao said, “Last night I had a dream: I dreamed that an ox was sitting on the Dharma seat of Xingjiao Chan Monastery.” Master Huai laughed heartily and told Governor Diao, “Head Seat Tan’s surname is Niu [Ox], and he was also born in the Year of the Ox.” Governor Diao immediately sat down and wrote an invitation, inviting Chan Master Tan to become abbot of Xingjiao Chan Monastery.

称心省宗（ ）禅师是天衣义怀禅师的师弟，也是雪窦的传人，坦禅师接任住持，他就不大服气。临济宗电光石火（机锋迅捷），云门宗红旗闪烁（气魄宏大），宗风不同，省宗不服气也是很自然的。	Chan Master Chengxin Shengzong (Zong) was a Dharma brother of Chan Master Tianyi Yihuai and also an heir of Xuedou. When Master Tan succeeded as abbot, he was rather dissatisfied. The Linji school was like lightning and sparks, its pivotal responses swift; the Yunmen school was like fluttering red banners, grand in spirit. Their house styles differed, so it was only natural that Shengzong was dissatisfied.
在新方丈升座的那一天，省宗站出来发难：“诸佛未出世，人人鼻孔辽天。出世后为什么杳无消息？”——暗喻：这里的方丈，好多人都做得。	On the day the new abbot ascended the Dharma seat, Shengzong stepped forward to challenge him: “Before the Buddhas appeared in the world, everyone’s nostrils reached the sky. After they appeared in the world, why is there not the slightest news?” This implied: many people could serve as abbot here.
你既做了方丈，怎么不见电光石火、也不见红旗闪烁呀？这种时候，坦禅师不愿意跟他多争辩，于是答道：“鸡足峰前风悄然。”——迦叶尊者守护释迦佛的法衣，在鸡足山入定，自然是和风细雨。	Since you have become abbot, why is there neither lightning and sparks nor fluttering red banners? At such a moment, Chan Master Tan did not wish to argue with him at length, so he replied, “Before Chicken-Foot Peak, the wind is quiet.” Kāśyapa guarded Śākyamuni Buddha’s Dharma robe and entered samādhi on Chicken-Foot Mountain; naturally, there would be gentle wind and soft rain.
——提醒他：都是禅宗一脉，不宜起争，何不“风悄然”呢。谁知省宗还不放过，紧追一句：“未在，更道！”——这句不对，你重说！他非要见个真章不可。坦禅师说：“大雪满长安。	This reminded him: they were all of one Chan lineage, so contention was inappropriate. Why not let “the wind be quiet”? Yet Shengzong would not let the matter go and pressed him further: “Not yet. Say more!” This is not right—say it again! He insisted on seeing the real thing. Chan Master Tan said, “Heavy snow fills Chang’an.”
”——若这样争来争去，就象天降大雪，不但使前来祝贺的客人心冷，而且全寺都不得安宁了！省宗仍是不服：“谁人知此间，令我忆南泉。	This meant that if they continued to contend in this way, it would be like snow falling from the sky: not only would it chill the guests who had come to offer congratulations, but it would also leave the entire monastery uneasy. Shengzong still remained unconvinced: “Who here knows this, making me recall Nanquan?”
”——怕什么不安宁，这里的事情外人怎么会知道啊！你怎么不象南泉斩猫那么痛快、那么干脆利落呀！说完，拂袖归众，更不礼拜。这是一个多么尴尬的局面哪，你不是要见个真章么，这容易呀，打你就是了，让	This meant: Why fear disorder? How would outsiders know what happens here? Why are you not as forthright and decisive as Nanquan when he cut the cat? Having said this, he flicked his sleeves

你却让出毛病来了。不过此时再打，已经鹞子过新罗，下不得棒了。坦禅师只好说：“新兴教今日失利。”说完就回方丈去了。	and returned to the assembly, without bowing again. What an awkward situation! Did you not want to see the real thing? That would be easy enough: he could simply strike you, and then you would see where the fault lay. But to strike him at that point would have been like a hawk already past Silla: the staff could no longer come down. Chan Master Tan could only say, “The new Xingjiao has suffered a setback today.” Having said this, he returned to the abbot’s quarters.
回方丈后，坦禅师派人把省宗请过来，对他说：“适来错祇对一转语。人天众前，何不礼拜盖覆却。”这还是以团结为重，最后一劝。	After returning to his quarters, Chan Master Tan sent for Shengzong and said to him, “Just now I gave an incorrect response. Before the assembly of humans and devas, why did you not bow and cover it over?” This was still to give priority to harmony, a final attempt at persuasion.
但这话绵里藏针：错在什么处？错在没打你呀！省宗若此时转身，两下都好，但他还不让步，竟答道：“大丈夫膝下有黄金，争肯礼拜无眼长老。	Yet these words concealed a needle in cotton: Where was the error? The error was that I did not strike you! Had Shengzong turned around at this point, all would have been well for both sides. But he still would not yield and instead replied, “There is gold beneath the knees of a great man. How could I bow to an eyeless elder?”
”其实，你师兄怎会看错人！他怎会是无眼长老呢！既如此，坦禅师就不客气了：“我别有语在。”——钓他上钩。	In fact, how could your Dharma brother have misjudged a person? How could he be an eyeless elder? Since this was so, Chan Master Tan ceased to be polite: “I have something else to say.” He was luring him onto the hook.
省宗毫无察觉，竟“理前语”——把刚才的对答重复一遍，说到“未在，更道”，坦禅师突然截住了他：“我有三十棒，寄你打雪窦！”——我早有三十棒，不打你是先寄存在你这里，现在应该打你师父去！——我这个方丈不做	Shengzong noticed nothing and actually “repeated the earlier exchange.” When he reached “Not yet. Say more,” Chan Master Tan suddenly cut him off: “I have thirty blows, entrusted to you for striking Xuedou!” I had long had thirty blows; by not striking you, I had merely deposited them with you. Now they should be administered to your teacher! I will no longer serve as abbot here—
了，要么咱们到你师父那里理论理论，看你师父该不该吃棒，怎么教育弟子的呀！省宗这才意识到问题的严重性，一意孤行是不可以的，就马上向坦禅师礼拜。	either we can go reason the matter out before your teacher and see whether he deserves the blows, and how he has taught his disciples. Only then did Shengzong realize the seriousness of the matter. He could not persist in acting willfully, so he immediately bowed to Chan Master Tan.

于是，一场争论平息。电光石火之后，这里“风悄然”了。	Thus, a dispute was settled. After the lightning and sparks, here “the wind was quiet.”
〖以下内容来自论坛〗	[The following content comes from a forum]
哈哈！这一则出的正是时候。 狮子 17:29:37 6/12/02(70)	Ha ha! This case has appeared at exactly the right time. Lion 17:29:37 6/12/02 (70)
你说错了 袋子 18:35:08 6/12/02(18)	You are mistaken. Bag 18:35:08 6/12/02 (18)
你这袋子，怎的也不给人家留点面子呀！ 狮子 21:26:59 6/12/02(无内容)	You bag, why not save a little face for others? Lion 21:26:59 6/12/02 (no content)
哈哈！ 圆智 10:41:02 6/30/02(100)	Ha ha! Yuanzhi 10:41:02 6/30/02 (100)
谁要面子呀？ manman 21:43:52 6/12/02(无内容)	Who wants face? manman 21:43:52 6/12/02 (no content)
自然不是你喽！ 狮子 22:32:57 6/12/02(无内容)	Certainly not you! Lion 22:32:57 6/12/02 (no content)
就跟要把我吃了似的。 manman 23:01:41 6/12/02(14)	As though you were about to eat me. manman 23:01:41 6/12/02 (14)

四十三、起灭不停

43. Arising and Ceasing Without Pause

〖公案原文〗	[Original Koan]
圆悟和尚，初在沩山，一日真如和尚问曰：“如何？”悟云：“起灭不停。”如曰：“可知是博地凡夫。老僧三十年在里许， 得个相似。”次见晦堂，堂曰：“我住院十二年，不会。如今方会，脚尖头也踢出个佛。”	Chan Master Yuanwu, when he was first at Weishan, was asked one day by Chan Master Zhenru, “How is it?” Yuanwu replied, “Arising and ceasing do not stop.” Zhenru said, “This shows that you are an ordinary worldling. This old monk has spent thirty years here and has attained only something approximate.” Later, when he met Huitang, Huitang said, “For twelve years after I became abbot, I did not understand. Only now do I understand: even the tip of my foot can kick out a Buddha.”
悟后住昭觉，有长老问“刘铁磨到沩山问答”并“雪窦《御街行颂》”，未审此意如何？悟曰：“老僧更参四十年，也不到雪窦处。”长老叹曰：“昭觉和尚犹如此说，况余人耶！”	After awakening, Yuanwu resided at Zhaojue. An elder asked about “the dialogue when Liu Tiemo went to Weishan” and “Xuedou’s verse to the tune ‘Yujie Xing,’” saying, “What is the meaning of this?” Yuanwu replied, “Even if this old monk were to continue investigating for another forty years, I still would not reach Xuedou’s level.” The elder sighed,

	“Even the Chan Master of Zhaojue speaks thus; how much more so the rest of us!”
〖锯解秤砣〗	[Sawing Open a Scale Weight]
圆悟和尚是《碧岩录》的作者，他当初参沩山真如禅师的时候，真如禅师曾问他：“你一向精进参学，现在怎么样啊？”圆悟答：“至今，妄念仍然是起灭不停。	Chan Master Yuanwu was the author of the Blue Cliff Record. When he first studied under Chan Master Zhenru of Weishan, Zhenru once asked him, “You have long been diligently engaged in Chan study; how are you doing now?” Yuanwu replied that deluded thoughts were still ceaselessly arising and ceasing.
”当时他还以为“灭念”是开悟呢，无疑还在做“压念不起”的功夫，也就是说还在修行。真如和尚点拨他：“可知是博地凡夫。老僧三十年在里许，　得个相似。	At that time, he still took “extinguishing thoughts” to be awakening. Undoubtedly, he was still practicing the discipline of “suppressing thoughts so that they would not arise”—that is, he was still engaged in cultivation. Chan Master Zhenru pointed this out to him: “This shows that you are an ordinary worldling. This old monk has spent thirty years here and has attained only something approximate.”
”并非“起灭不停”是博地凡夫，而是做“灭念”功夫的是博地凡夫啊。真如告诉圆悟：“我就曾迷在这里，做了三十年以念压念的功夫，也只是相似不起念。	It was not that “arising and ceasing do not stop” made him an ordinary worldling; rather, one who practices the work of “extinguishing thoughts” is an ordinary worldling. Zhenru told Yuanwu, “I too was once deluded here. For thirty years I practiced using one thought to suppress another, and only attained something resembling the absence of arising thoughts.”
”这是在提醒圆悟：路头不对啊！当时圆悟没有领会——不对机，不能函盖相投。于是圆悟又去参问黄龙祖心晦堂禅师，晦堂说：“我住院十二年，不会。如今方会，脚尖头也踢出个佛。	This was a reminder to Yuanwu: he was on the wrong path. At the time, Yuanwu did not understand—it was not suited to his capacity, and they could not fully accord with one another. Yuanwu then went to consult Chan Master Huitang Zuxin of Huanglong. Huitang said, “For twelve years after I became abbot, I did not understand. Only now do I understand: even the tip of my foot can kick out a Buddha.”
”我做了十二年以念压念的功夫，也没有领悟“当下现成”。现在知道了：慢说起灭不停是佛性的妙用，即使动动脚尖头，也没有离开佛性半步！圆悟这下明白了，但不能说已经净尽，不能说没有疑虑。若已净尽，以后他还去五祖法演那里干什么！他是在五祖那里闻鸡鸣而净尽的，继承的是法演禅师的衣钵。	“For twelve years I practiced using one thought to suppress another, yet I did not realize that it is complete and present in this very moment. Now I know that, not to mention that ceaseless arising and ceasing is the wondrous functioning of buddha-nature, even moving the tip of one’s foot

	does not depart from buddha-nature by a single step!" Yuanwu understood at this point, but it cannot be said that he was already utterly purified, nor that he had no remaining doubts. Had he been utterly purified, why would he later have gone to Wuzu Fayan? It was there, upon hearing a rooster crow, that he became utterly purified. He inherited the Dharma lineage of Chan Master Fayan.
后来，圆悟禅师住持昭觉寺。有个长老举出“刘铁磨到沩山问答”并“雪窦《御街行颂》”，问这是什么意思。这是《雪窦颂古》第二十四则：	Later, Chan Master Yuanwu became abbot of Zhaojue Monastery. An elder cited “the dialogue when Liu Tiemo went to Weishan” and “Xuedou’s verse to the tune ‘Yujie Xing,’” and asked what they meant. This is case twenty-four of Xuedou’s Verses on the Ancient Cases:
【二十四】举：刘铁磨到沩山。山云：“老　牛，汝来也。”磨云：“来日　山大会斋，和尚还去么？”沩山放身卧，磨便出去。	[Twenty-Four] The case: Liu Tiemo went to Weishan. Weishan said, “Old cow, you have come.” Tiemo said, “Tomorrow there will be a great vegetarian feast at Mount Tai. Will the Reverend be going?” Weishan lay down, and Tiemo left.
雪窦《御街行颂》：曾骑铁马入重城，　下传闻六国清。犹握金鞭问归客，夜深谁共御街行。	Xuedou’s verse to the tune “Yujie Xing”: Once I rode an iron horse into a heavily fortified city; an edict was issued, and word spread that the six states were at peace. Yet, holding a golden whip, I ask a traveler returning home: Deep in the night, who will ride with me along the imperial avenue?
曾骑铁马入重城——刘铁磨到沩山。	“Once I rode an iron horse into a heavily fortified city”—Liu Tiemo went to Weishan.
下传闻六国清——“老　牛，汝来也。”	“An edict was issued, and word spread that the six states were at peace”—“Old cow, you have come.”
犹握金鞭问归客——“来日　山大会斋，和尚还去么？”	“Yet, holding a golden whip, I ask a traveler returning home”—“Tomorrow there will be a great vegetarian feast at Mount Tai. Will the Reverend be going?”
夜深谁共御街行——沩山放身卧，磨便出去。	“Deep in the night, who will ride with me along the imperial avenue?”—Weishan lay down, and Tiemo left.
颂与公案丝丝相扣，圆悟禅师说：“一百颂中，这一颂最具理路。就中极妙，贴体分明颂出。”圆悟禅师在《碧岩录》里讲这则因缘，讲得淋漓尽致。	The verse and the koan interlock point by point. Chan Master Yuanwu said, “Among the hundred verses, this one has the most coherent rationale. It is supremely marvelous, expressing the case with close-fitting clarity.” In the Blue Cliff Record, Chan

	Master Yuanwu explains this encounter with exhaustive detail.
现在有长老来问这个，圆悟并没有拿《碧岩录》里的话做答，却这样说：“老僧更参四十年，也不到雪窦处。	Now an elder came to ask about this, but Yuanwu did not answer with the words from the Blue Cliff Record. Instead, he said, “Even if this old monk were to continue investigating for another forty years, I still would not reach Xuedou’s level.”
”他若真的不到雪窦处，怎能把雪窦颂讲得淋漓尽致？他为什么这么说？注意这里：是“更参四十年”哪！参，便是修行。	If he truly had not reached Xuedou’s level, how could he have explained Xuedou’s verse so exhaustively? Why did he say this? Note the words here: “continue investigating for another forty years”! Investigation means cultivation.
道在悟而不在修啊！这位长老并没有领会圆悟禅师的意思，还以为圆悟真不知道，叹息着说：“连大名鼎鼎的昭觉和尚都这么讲，何况其他的人了！”他总觉得这里头一定另有玄妙之处，既如此，哪就老老实实地“更参四十年”吧。	The Way lies in awakening, not in cultivation. This elder did not understand Chan Master Yuanwu’s meaning. He thought that Yuanwu truly did not know, and sighed, “Even the renowned Chan Master of Zhaojue speaks thus; how much more so the rest of us!” He always felt that there must be some further mystery here. If so, then he should honestly “continue investigating for another forty years.”

四十四、东司向西

44. The East Privy Faces West

〖公案原文〗	Original Koan Text
钱弋郎中，访真净，说话久，欲登溷。净令行者引从西边去，钱遽云：“既是东司，为什么却向西去？”净云：“多少人向东边讨。”	Director Qian Yi visited Chan Master Zhenjing. After they had talked for some time, Qian wished to use the latrine. Zhenjing told an attendant to lead him to the one on the west side. Qian abruptly said, “If it is called the East Office, why are we going west?” Zhenjing said, “How many people seek it to the east!”
师云：“恶！便是赵州问投子‘不许夜行，投明须到’，亦不如此语好。”	The Master said, “Excellent! Even Zhaozhou’s question to Touzi—‘Traveling at night is not permitted; you must arrive in daylight’—is not as good as this saying.”
〖老人眉批〗	The Elder’s Marginal Note

妙哉！所谓世人者，皆随语生解著相汉也。若从这里悟去，宁不庆快！	“Wonderful! Those called worldly people are all men who generate interpretations from words and cling to appearances. If one awakens from here, would that not be most joyful and exhilarating?”
〖锯解秤砣〗	Sawing Open the Scale Weight
钱弋郎中是个医生，却也喜欢参禅。有一次，他去参访真净禅师，说话的时间长了，他要去厕所（东司），却不知道厕所在哪里。	Director Qian Yi was a physician, but he also enjoyed investigating Chan. Once, he went to visit Chan Master Zhenjing. After they had talked for a long time, he wanted to use the toilet (the East Office), but did not know where it was.
真净叫行者领他到西边的厕所去，钱弋郎中突然说：“既是东司，为什么却向西去？”嗬！颇有“大死的人却活”之意蕴。真净禅师应声答道：“多少人向东边讨。”禅本在平实处，多少人却向神奇玄妙处求取。就象这个庙里的“东司”本在西边，多少人却粘着“东司”二字，而向东边去找。	Zhenjing told an attendant to lead him to the toilet on the west side. Director Qian Yi suddenly said, “If it is called the East Office, why are we going west?” Ah! This carries something of the meaning that one who has undergone the great death comes alive. Chan Master Zhenjing immediately replied, “How many people seek it to the east!” Chan lies originally in what is plain and ordinary, yet so many people seek it in the marvelous and mysterious. It is like the “East Office” in this temple: it is actually on the west side, yet so many people cling to the two words “East Office” and look for it to the east.
大慧禅师赞叹“多少人向东边讨”这句答语：“真净禅师果是厉害呀！即使投子的那句‘不许夜行，投明须到’，也没有这一句好。”	Chan Master Dahui praised the reply, “How many people seek it to the east!”: “Chan Master Zhenjing truly was formidable! Even Touzi’s saying, ‘Traveling at night is not permitted; you must arrive in daylight,’ is not as good as this one.”
老人也赞叹这句“多少人向东边讨”：“妙哉！所谓世人者，皆随语生解著相汉也。若从这里悟去，宁不庆快！”为什么向东边讨呢？因为世人随着“东司”之语而妄生理解，著了东司的“东”字之相。现在既蒙真净禅师点破，立即破掉妄执，就从这里悟去，岂不是很庆幸、很痛快么！	The Elder likewise praised the saying, “How many people seek it to the east!”: “Wonderful! Those called worldly people are all men who generate interpretations from words and cling to appearances. If one awakens from here, would that not be most joyful and exhilarating?” Why do they seek it to the east? Because worldly people falsely generate interpretations on the basis of the words “East Office” and cling to the appearance of the character east in “East Office.” Now that Chan Master Zhenjing has exposed this, their deluded attachment is immediately shattered. If they awaken from here, would they not be most fortunate and delighted?
〖以下内容来自论坛〗	The Following Content Is from a Forum

老师用心良苦，学生钦佩！钦佩！！ gszy 20:45:47 6/26/02(无内容)	The teacher has taken such great pains; the student admires you deeply! Deeply admires you!! gszy 20:45:47 6/26/02 (no content)
胡乱说说，请您提出批评意见。 lvm 21:20:04 6/26/02(无内容)	I have spoken carelessly; please offer your criticisms and suggestions. lvm 21:20:04 6/26/02 (no content)
批评不敢，胡说一句…… gszy 22:09:08 6/26/02(45)	I would not dare offer criticism; let me speak nonsense for a moment... gszy 22:09:08 6/26/02 (45)

四十五、作家法战

Forty-Five: Dharma Combat of a Chan Master

〖公案原文〗	[Original Text of the Koan]
南康诸山相会，佛印后至。真净问曰：“云居来何迟？”印曰：“为着草鞋从归宗肚里过，所以迟。”净云：“却被归宗吞了。”印云：“争奈吐不出。”净云：“吐不出，即屙出。”	The Chan masters of the various mountains in Nankang had gathered together, and Foyin arrived later. Zhenjing asked, “Why has Yunju arrived so late?” Foyin replied, “Because I was wearing straw sandals as I passed through Guizong’s belly, I was delayed.” Zhenjing said, “Then Guizong has swallowed you.” Foyin said, “What can be done? He cannot spit me out.” Zhenjing said, “If he cannot spit you out, then he should shit you out.”
〖老人眉批〗	[The Elder’s Marginal Note]
作家法战，煞是好看！佛印毕竟逊一筹。	A Dharma contest between masters—truly a fine sight! Yet Foyin was ultimately a notch inferior.
〖锯解秤砣〗	[Sawing Open the Steelyard Weight]
南康诸山长老互相认识，个个空灵透脱，都是熟人，见面你来我往，尽是无执心态的自然流露，如水上画图，不留痕迹，是名“法战”。并不象今人抬杠，未开口分别心、嗔怒心先起，这就不是法战了，而是烦恼现行。看看这两位长老，尽管唇枪舌剑，哪有一丝烦恼的痕迹在。	The senior monks of the various mountains in Nankang knew one another. Each was empty, luminous, and free, and they were all old acquaintances. When they met, their exchanges were a natural expression of a mind free of attachment. It was like drawing pictures on water, leaving no trace. This is called a “Dharma contest.” It is nothing like the quarrels of people today: before they even open their mouths, discriminating thoughts and anger have already arisen. That is not a Dharma contest, but the present manifestation of afflictions. Look at these two elders: although their

	words are like spears and swords, where is there even the slightest trace of affliction?
云居山了元佛印禅师是云门宗的宗师，宝峰克文归宗真净禅师属于临济宗黄龙派，两人宗风自是不同。临济宗机锋迅捷，“云居来何迟”一句，表面上看，是说佛印禅师来晚了，其实是暗喻佛印禅师机锋不迅捷。	Chan Master Foyin Liaoyuan of Yunju Mountain was a master of the Yunmen school, whereas Chan Master Zhenjing Kewen of Guizong at Baofeng belonged to the Huanglong branch of the Linji school. Their house styles were naturally different. The Linji school’s Chan repartee is swift and incisive. On the surface, the question, “Why has Yunju arrived so late?” says that Chan Master Foyin arrived late; in fact, it is an indirect suggestion that his Chan repartee was not swift enough.
云门宗气魄宏大，从“为着草鞋从归宗肚里过”一句，便可见一斑——你肚子里那点儿东西，我早就见识过了！然而，“所以迟”这个话尾不太好，假如没有这个话尾，即使“着草鞋从归宗肚里过”，也未必是“被归宗吞了”。	The Yunmen school has a grand and expansive spirit, as can be seen from the words, “I was wearing straw sandals as I passed through Guizong’s belly”—I had long since seen through that little bit of stuff in your belly! Yet the ending, “I was delayed,” was not very good. Without that ending, even if he had “worn straw sandals as he passed through Guizong’s belly,” it would not necessarily mean that he had “been swallowed by Guizong.”
真净抓住这个话尾，立即一口吞了佛印。佛印也不简单，话锋一转：“争奈吐不出。”能吞能吐，暗喻“既能高高山顶立，也能深深海底行”，而今你能吞不能吐（不能深深海底行），已输却一半！这下又套住了真净。真净禅师转身有术，哪能被套住，一句“吐不出，即屙出”把“深深海底行”和盘托出，干净利索。	Seizing upon this ending, Zhenjing immediately swallowed Foyin in a single gulp. But Foyin was no simpleton either. Turning the thrust of his words, he said, “What can be done? He cannot spit me out.” To be able to swallow and to spit out is an allusion to being able both to stand atop the highest mountain and to walk upon the depths of the ocean. Now you can swallow but cannot spit out—you cannot walk upon the depths of the ocean—so you have already lost half the contest! This in turn trapped Zhenjing. But Chan Master Zhenjing knew how to turn about; how could he be trapped? With the single sentence, “If he cannot spit you out, then he should shit you out,” he laid out in full the meaning of “walking upon the depths of the ocean,” cleanly and decisively.
老人赞叹说：“作家法战，煞是好看！”他两人都是作家，一来一往，令人赏心悦目。然而，“佛印毕竟逊一筹。”大家已经知道哪个地方逊一筹了吧。	The Elder praised them, saying, “A Dharma contest between masters—truly a fine sight!” Both men were masters; their back-and-forth exchange was a delight to behold. Yet “Foyin was ultimately a notch

	inferior.” By now, everyone knows in what respect he was a notch inferior, do they not?
莫误解！既非云门宗逊临济宗一筹，也非佛印的证量不如真净，仅仅是这一次法战佛印逊一筹啊！	Do not misunderstand! This does not mean that the Yunmen school was a notch inferior to the Linji school, nor that Foyin’s realization was inferior to Zhenjing’s. It means only that, in this particular Dharma contest, Foyin was a notch inferior.

四十六、恩大难酬

Forty-Six: Great Kindness Is Hard to Repay

〖公案原文〗	[Original Text of the Koan]
真净和尚，有时遽唤侍者：“将老和尚来。”侍者将南禅师真展开，净以手加额云：“不是这老和尚，岂能如此！”辄颦蹙半饷，却戒收之。每每如此。	At times, Venerable Zhenjing would abruptly call to his attendant, “Bring the old master here.” The attendant would unroll the portrait of Chan Master Nan. Zhenjing would place his hand on his forehead and say, “Were it not for this old master, how could I be as I am?” He would then furrow his brow for a long while before instructing the attendant to put it away. He did this again and again.
潜庵源和尚，每见南禅师真，即泪下。	Whenever Venerable Qian’an Yuan saw the portrait of Chan Master Nan, tears would fall.
师每岁得时新，必先供佛及圜悟，然后敢尝。谓左右曰：“非佛与老和尚，我安得如此！”	Whenever the master received seasonal fresh fruit, he would first make offerings to the Buddha and to Yuanwu, and only then would he dare taste it. He said to those around him, “Without the Buddha and the old master, how could I be as I am?”
〖老人眉批〗	[The Elder’s Marginal Note]
旨哉！佛恩师恩大难酬！	How profound! The grace of the Buddha and the master is exceedingly difficult to repay!
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]
这则公案举了三个不忘师恩的例子。“南禅师真”就是黄龙慧南禅师的画像，那时候没有照相机，人像全靠画家用“写真”的手段画出来。真净和尚和潜庵源和尚都是黄龙慧南禅师的弟子。	This koan presents three examples of those who did not forget their masters’ kindness. “The portrait of Chan Master Nan” refers to a portrait of Chan Master Huanglong Huinan. At that time there were no cameras; portraits depended entirely on artists’ techniques of realistic depiction. Venerable

	Zhenjing and Venerable Qian'an Yuan were both disciples of Chan Master Huanglong Huinan.
真净和尚吩咐侍者：“你去把老和尚拿过来。”侍者就把南禅师的画像展开给他看。	Venerable Zhenjing instructed his attendant, “Go and bring the old master here.” The attendant then unfolded the portrait of Chan Master Nan for him to see.
真净面对画像，手拍额头，唏嘘老半天：“我今生若不是遇到这老和尚，怎能如此呢！（若不遇老和尚，今生就空过了）”然后嘱咐侍者好好收藏这张画像。真净常常如此。我们来听听这话：“把老和尚拿过来。	Facing the portrait, Zhenjing patted his forehead and sighed for a long while: “If I had not encountered this old master in this life, how could I be as I am? (Had I not met the old master, this life would have passed in vain.)” He then instructed the attendant to store the portrait carefully. Zhenjing often did this. Now listen to these words: “Bring the old master here.”
”说话这么不好听，是尊重师父吗？须知尊重在心，而不在语句。今人也有东施效颦、邯郸学步者，也要学古人呵佛骂祖，而心狂乱。古人即使道个“打死喂狗”，心中也一丝未乱，恭敬心丝毫不受影响。试问今人：当你东施效颦时，也是恭敬心还在吗？当你邯郸学步时，也是心不狂乱吗？若是，许你评头品足。若不是，吃铁丸有日在！	Such a manner of speaking sounds quite improper—is that respect for one’s master? You must understand that respect lies in the heart, not in one’s words. Nowadays there are also those who imitate Dongshi’s frown or copy the gait learned at Handan. They too seek to imitate the ancients in rebuking the Buddha and reviling the patriarchs, yet their minds are wild and confused. Even when the ancients said, “Beat him to death and feed him to the dogs,” not a trace of disorder arose in their minds, and their reverence remained wholly unaffected. Let me ask people today: when you imitate Dongshi’s frown, does your reverence still remain? When you copy the gait learned at Handan, is your mind still free of confusion? If so, I permit you to pass judgment. If not, a day will come when you must swallow iron pellets!
潜庵源和尚见到黄龙慧南禅师的画像就掉泪。悟得本来，不容易呀！	Whenever Venerable Qian’an Yuan saw the portrait of Chan Master Huanglong Huinan, he would weep. It is not easy to awaken to one’s original nature!
大慧宗杲禅师，每年得到新鲜水果，一定先供佛、供他的师父圆悟克勤禅师，然后才敢吃。	Each year, whenever Chan Master Dahui Zonggao received fresh fruit, he would first make offerings to the Buddha and to his master, Chan Master Yuanwu Keqin, before daring to eat any himself.
老人赞叹：“旨哉！佛恩师恩大难酬！”父母之恩，培育出几十年的生命；而佛恩师恩，却激励出豁破妄执、超出世间的法身慧命。佛恩师恩之大，大而无外，又如何酬报啊！	The Elder praised them: “How profound! The grace of the Buddha and the master is exceedingly difficult to repay!” The kindness of one’s parents nurtures one’s life for several decades; yet the

	grace of the Buddha and the master inspires the wisdom-life of the Dharma body, enabling one to break through deluded attachments and transcend the world. The grace of the Buddha and the master is so vast, boundless beyond all bounds—how could it ever be repaid?
纵将此身碎为微尘，也难报佛恩师恩于万一！	Even if this body were ground into motes of dust, it would still be difficult to repay even one ten-thousandth of the grace of the Buddha and the master!

四十七、至道无难

Forty-Seven: The Supreme Way Is Not Difficult

〖公案原文〗	[Original Koan Text]
李和文都尉请琅琊觉和尚注《信心铭》。	Commandant Li Hewen asked Chan Master Langya Jue to annotate the Inscription on Faith in Mind.
琅琊大写一句，下面小写一句。	Langya wrote one line in large characters, followed below by one line in small characters.
文和一见，大称服。	Upon seeing it, Li Hewen expressed great admiration.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
古人的文笔格式，大字是原文，小字是注解。李和文都尉请琅琊觉和尚给僧璨大师的《信心铭》写个注解，琅琊觉竟用《信心铭》的后句注解前句。哈哈！这倒挺省事的。可李文和一见，却大加称服。果真有这么好么？让我们来看看吧：（方括号里是注解）	In the literary format of the ancients, the large characters are the original text, and the small characters are the annotations. Commandant Li Hewen asked Chan Master Langya Jue to write an annotation to Master Sengcan's Inscription on Faith in Mind. Yet Langya Jue used the later lines of the Inscription on Faith in Mind to annotate the earlier ones. Ha ha! That certainly saves trouble. But when Li Hewen saw it, he was greatly impressed. Is it really so good? Let us take a look: [the annotations are in square brackets]
至道无难，惟嫌拣择。【但莫憎爱，洞然明白。】	The Supreme Way is not difficult; it only shuns choosing and rejecting. [Simply do not hate or love, and it will be clear and open of itself.]
毫厘有差，天地悬隔。【欲得现前，莫存顺逆。】	A difference of a hair's breadth sets heaven and earth apart. [If you wish it to appear before you, harbor neither conformity nor opposition.]

违顺相争，是为心病。【不识玄旨，徒劳念静。】	Struggling between opposition and conformity is a disease of the mind. [Not knowing the profound principle, one vainly labors to quiet one’s thoughts.]
圆同太虚，无欠无余。【良由取舍，所以不如。】	Perfectly equal to vast empty space, it lacks nothing and has nothing in excess. [It is precisely because of grasping and rejecting that it is not thus.]
莫逐有缘，勿住空忍。【一种平怀，泯然自尽。】	Do not pursue conditioned things; do not abide in an experience of emptiness. [With one equanimous mind, they naturally vanish altogether.]
止动归止，止更弥动。【惟滞两边，宁知一种。】	Stopping movement in order to return to stillness only makes the stopping still more active. [If you remain stuck at the two extremes, how can you know the One?]
一种不通，两处失功。【遣有没有，从空背空。】	If the One is not understood, both sides lose their efficacy. [To reject being is to fall into being; to follow emptiness is to turn one’s back on emptiness.]
多言多虑，转不相应。【绝言绝虑，无处不通。】	The more one speaks and thinks, the further one departs from accord. [When speech and thought are cut off, nowhere is inaccessible.]
归根得旨，随照失宗。【须臾反照，胜却前空。】	Returning to the root, one gains the essential meaning; following appearances, one loses the principle. [In a moment of turning the light inward, one surpasses the preceding emptiness.]
前空转变，皆由妄见。【不用求真，惟须息见。】	The transformations of the preceding emptiness all arise from deluded views. [Do not seek the true; only cease holding views.]
二见不住，慎莫追寻。【才有是非，纷然失心。】	Do not abide in the two views; take care not to pursue them. [As soon as right and wrong arise, the mind is scattered and lost.]
二由一有，一亦莫守。【一心不生，万法无咎。】	The two arise from the One, yet do not cling even to the One. [When not a single thought arises, the myriad dharmas are without fault.]
无咎无法，不生不心。【能由境灭，境逐能沉。】	Without fault, there is no dharma; without arising, there is no mind. [The subject exists because of the object; the object subsides with the subject.]
境由能境，能由境能。【欲知两段，原是一空。】	The object exists because of the subject; the subject exists because of the object. [To know these

	two sides, realize that they are originally one emptiness.]
一空同两，齐含万象。【不见精粗，宁有偏党。】	The one emptiness is the same in both, and equally encompasses all appearances. [Without seeing fine or coarse, how could there be any partiality?]
大道体宽，无易无难。【小见狐疑，转急转迟。】	The essence of the Great Way is broad: neither easy nor difficult. [Petty views give rise to doubt and hesitation, making one ever more hurried or delayed.]
执之失度，必入邪路。【放之自然，体无去住。】	Clinging to it loses the proper measure and will certainly lead into a wrong path. [Let it be natural, and its essence neither comes nor abides.]
任性合道，逍遥绝恼。【系念乖真，昏沉不好。】	Letting one’s nature accord with the Way, one roams freely beyond affliction. [Binding the mind to thoughts departs from truth and leads to dullness and heaviness.]
不好劳神，何用疏亲。【欲取一乘，勿恶六尘。】	It is not good to weary the spirit; why make distinctions of distant and near? [If you wish to take up the One Vehicle, do not despise the six sense objects.]
六尘不恶，还同正觉。【智者无为，愚人自缚。】	When the six sense objects are not despised, one is again the same as perfect awakening. [The wise practice non-contrivance; the foolish bind themselves.]
法无异法，妄自爱著。【将心用心，岂非大错。】	Dharmas have no differing dharmas; deluded people form attachments of their own. [Using mind to employ mind—is this not a great error?]
迷生寂乱，悟无好恶。【一切二边，良由斟酌。】	Delusion gives rise to stillness and disturbance; awakening has neither liking nor aversion. [All dualities arise from discrimination.]
梦幻空花，何劳把捉。【得失是非，一时放却。】	Dreams, illusions, flowers in empty space—why labor to grasp them? [Gain and loss, right and wrong: let them all go at once.]
眼若不寐，诸梦自除。【心若不异，万法一如。】	If the eye does not sleep, all dreams naturally cease. [If the mind is not divided, the myriad dharmas are one suchness.]
一如体玄，兀尔忘缘。【万法齐观，归复自然。】	The essence of one suchness is profound; motionless, it forgets all conditions. [Viewing the

	myriad dharmas equally, one returns to what is natural.]
泯其所以，不可方比。【止动无动，动止无止。】	When the reasons for them are extinguished, they cannot be compared or measured. [When stopping and moving are without movement, moving and stopping are without stopping.]
两既不成，一何有尔。【究竟穷极，不存轨则。】	When the two cannot be established, how could the One exist? [At the ultimate limit, no rules or standards remain.]
契心平等，所作俱息。【狐疑尽净，正信调直。】	When one accords with the mind's equality, all activity ceases. [Doubt and hesitation are completely purified, and right faith is aligned and straight.]
一切不留，无可记忆。【虚明自照，不劳心力。】	Nothing at all remains, and there is nothing to remember. [Empty and luminous, it shines of itself, requiring no effort of mind.]
非思量处，识情难测。【真如法界，无他无自。要急相应，惟言不二。】	It is beyond the realm of thought, beyond the measure of discriminating consciousness. [In the dharma realm of suchness, there is neither other nor self. To accord with it directly, simply speak of nonduality.]
不二皆同，无不包容。【十方智者，皆入此宗。】	In nonduality, all are the same; nothing is not included. [The wise ones of the ten directions all enter this principle.]
宗非延促，一念万年。【无在不在，十方目前。】	This principle is beyond extension or contraction; one thought is ten thousand years. [There is nowhere it is not; the ten directions are before one's eyes.]
极小同大，忘绝境界。【极大同小，不见边表。】	The utmost small is the same as the great, for the boundaries are forgotten. [The utmost great is the same as the small, for no limits can be seen.]
有即是无，无即是有。【若不如是，必不须守。】	Being is precisely nonbeing; nonbeing is precisely being. [If it is not thus, there is no need to preserve it.]
一即一切，一切即一。【但能如是，何虑不毕。】	One is all; all is one. [If one can simply be thus, why worry that nothing will be complete?]
信心不二，不二信心。【言语道断，非去来今。】	Faith in Mind is nondual; nonduality is Faith in Mind. [The path of words is cut off; it is neither past, present, nor future.]

四十八、从此服膺

Forty-Eight: Embracing This Teaching Henceforth

〖公案原文〗	[Original Text of the Koan]
舜老夫一日问秀圆通：“闻尔见怀和尚，是否？”	One day, Old Master Shun asked Xiuyuantong, “I have heard that you met Master Huai. Is that so?”
秀云：“是。”	Xiu said, “Yes.”
舜云：“有何言句？”	Shun said, “What words did he speak?”
秀云：“有《投机颂》曰：一二三四五六七，万仞峰前独足立。夺得骊龙颔下珠，一言勘破维摩诘。”	Xiu said, “There is a ‘Verse on Casting the Shuttle’: ‘One, two, three, four, five, six, seven; before a ten-thousand-fathom peak, one foot stands alone. Seizing the pearl beneath the black dragon’s chin, with one word he sees through Vimalakīrti.’”
舜云：“不好。别有什么言句？”	Shun said, “Not good. Did he say anything else?”
秀云：“一日，有长老来参。怀举拂子云：‘会么？’长老云：‘不会。’怀云：‘耳朵两片皮，牙齿一具骨。’”	Xiu said, “One day, an elder monk came to call on him. Huai raised his whisk and said, ‘Do you understand?’ The elder monk said, ‘I do not understand.’ Huai said, ‘Two flaps of skin for ears; a set of bones for teeth.’”
舜叹云：“真善知识！”	Shun sighed and said, “A true good spiritual friend!”
从此服膺。	From then on, he took it to heart.
〖锯解秤砣〗	[Sawing Open a Scale Weight]
参阅“五、身手不凡”，这一则可以说是其续篇。	Refer to “V. Extraordinary Skill”; this case may be regarded as its sequel.
看那《投机颂》，俨然一副“木兰当户织”的情趣：	Look at the “Verse on Casting the Shuttle.” It has all the flavor of “Mulan Weaving at Her Door”:
一二三四五六七——叽叽复叽叽，织啊织啊……	One, two, three, four, five, six, seven—click-clack, click-clack, weaving and weaving…
万仞峰前独足立——您如果见过织布女怎样在木制的老式织布机上织布，就会知道，这一句是多么地微妙微肖。	Before a ten-thousand-fathom peak, one foot stands alone—if you have seen how a weaver works at an old wooden loom, you will know how subtle and lifelike this line is.
夺得骊龙颔下珠——织布时，频频熟练地投梭、抓梭。这一句多么象那抓梭的动作啊。	Seizing the pearl beneath the black dragon’s chin—when weaving, one repeatedly and skillfully throws and catches the shuttle. How much this line resembles the motion of catching the shuttle!

一言勘破维摩诘——抓梭之后，便是“哐噔”一下。机、诘两字，却也谐音。	With a single word, Vimalakīrti is seen through—after grasping the shuttle, there comes a “clang!” The characters ji ( ) and jie ( ), moreover, are homophones.
当然，禅师是借织布（投机）这个题目，而写颂抒发禅意：	Of course, the Chan master used weaving—the casting of the shuttle—as his subject for a verse expressing Chan meaning:
一二三四五六七——参哪参哪……	One, two, three, four, five, six, seven—investigating and investigating…
万仞峰前独足立——置心一处，无事不办。	Before a ten-thousand-fathom peak, one foot stands alone—place the mind in one spot, and nothing will remain undone.
夺得骊龙颔下珠——刹那之间，突然破参！	Seizing the pearl beneath the black dragon’s chin—in an instant, one suddenly breaks through in inquiry!
一言勘破维摩诘——哈哈！原来如此！	With one word he sees through Vimalakīrti—ha ha! So that is how it is!
只讨论两个问题吧：	Let us discuss only two questions:
一、为什么《投机颂》不好，而那“耳朵两片皮，牙齿一具骨”好呢？	1. Why is the “Verse on Casting the Shuttle” not good, while “Two flaps of skin for ears; a set of bones for teeth” is good?
其实很简单：您看那《投机颂》是不是还有“法”的痕迹呀？而“耳朵两片皮，牙齿一具骨”却是那么地平实，已无悟迹，俨然本地风光也。	Actually, it is quite simple. Does not the “Verse on Casting the Shuttle” still bear traces of “Dharma”? Yet “Two flaps of skin for ears; a set of bones for teeth” is so plain and unadorned that no trace of awakening remains; it is simply the scenery of one’s original ground.
二、最后四个字“从此服膺”，是圆通秀对舜老夫服膺呢，还是舜老夫对怀和尚服膺？	2. In the final four characters, “from then on, he took it to heart,” was Xiuyuantong taking Old Master Shun to heart, or was Old Master Shun taking Master Huai to heart?
这个留给大家讨论吧。	Let everyone discuss this.
〖以下内容来自论坛〗	[The Following Content Comes from the Forum]
从此服膺，不仅仅从耳朵两片皮里看。弥勒楼阁重重无尽。 禅地衣 21:51:39 6/30/02(无内容)	“From then on, he took it to heart” should not be viewed only through “two flaps of skin for ears.” Maitreya’s tower has layer upon layer without end. Chan Di Yi 21:51:39 6/30/02 (no content)

谁服谁啊，哈哈！ 大老鼠 08:43:13 6/30/02(无内容)	Who is taking whom to heart? Ha ha! Big Rat 08:43:13 6/30/02 (no content)
你服不服老猫？ ^o^ lvm 10:22:21 6/30/02(无内容)	Do you take Old Cat to heart or not? ^o^ lvm 10:22:21 6/30/02 (no content)
老猫走路无声息，老鼠吃谷咯吱吱。 大老鼠 18:54:09 6/30/02(38)	Old Cat walks without a sound; the rat crunches grain. Big Rat 18:54:09 6/30/02 (38)
ha!您说老猫服不服您？ xlsh 11:24:52 6/30/02(3)	Ha! Do you think Old Cat takes you to heart or not? xlsh 11:24:52 6/30/02 (3)
我虽不是大老鼠，也服老猫。 lvm 14:18:57 6/30/02(无内容)	Though I am not Big Rat, I also take Old Cat to heart. lvm 14:18:57 6/30/02 (no content)
xlsh我谁都服哎， xlsh 18:33:06 6/30/02(36)	xlsh, I take everyone to heart! xlsh 18:33:06 6/30/02 (36)
嘻嘻！真是孤陋寡闻 小老鼠 10:32:11 6/30/02(44)	Hee hee! Truly ignorant and ill-informed. Little Mouse 10:32:11 6/30/02 (44)
哈哈！现在的老鼠不怕猫了。 lvm 14:20:02 6/30/02(无内容)	Ha ha! Rats nowadays are no longer afraid of cats. lvm 14:20:02 6/30/02 (no content)
怎么这个名字也有人抢？ xlsh 11:05:00 6/30/02(无内容)	How can someone else have taken this name too? xlsh 11:05:00 6/30/02 (no content)
不抢不抢！您是城里的，咱是乡下的。哥俩好啊！ 小老鼠 15:04:55 6/30/02(无内容)	No taking, no taking! You are from the city, while I am from the countryside. We are like brothers! Little Mouse 15:04:55 6/30/02 (no content)
老哥多多指教 xlsh 18:25:49 6/30/02(34)	Please give me much guidance, elder brother. xlsh 18:25:49 6/30/02 (34)

四十九、真净之言

Forty-Nine: Words of True Purity

〖公案原文〗	[Original Text of the Koan]
筠州黄檗泉禅师，初习《百法论》，讲肆有声。更衣南询，见真净和尚于洞山。有《悟道颂》，其略曰：“……。一锤打透无尽藏，一切珍宝吾皆有。……”。机锋迅发，莫有当者。真净尝叹曰：“惜乎！先师。不及见。”	Chan Master Huangbo Quan of Junzhou initially studied the Treatise on the Hundred Dharmas and gained renown as a lecturer. Later, he changed robes and traveled south in search of instruction, meeting Venerable Zhenjing at Dongshan. He composed a Verse on Awakening to the Way, which in part reads: “... With one hammer blow, I pierced through the inexhaustible treasury; all its precious treasures are mine. ...” His Chan responses issued

	forth with swift brilliance, and none could match him. Zhenjing once sighed, “Alas! He will pass before me and have no time to reveal himself.”
后上堂说法，不起于座，而示寂灭。	Later, while expounding the Dharma from the teaching seat, he passed into extinction without rising from it.
真净之言益验。	Zhenjing’s words were thereby further confirmed.
〖锯解秤砣〗	[Sawing Open the Scale Weight]
筠州黄檗泉禅师，原是教下讲《百法明门论》的座主，很有声望。后来又去洞山师从真净和尚参禅。泉禅师破参后，写了一个《悟道颂》，其中有两句是“一锤打透无尽藏，一切珍宝吾皆有。”此后机锋迅发，锐不可当。	Chan Master Quan of Huangbo in Junzhou had originally been a learned lecturer in the doctrinal school, expounding the Treatise on the Gateway to the Hundred Dharmas, and he was highly esteemed. Later, he went to Dongshan to study Chan under Venerable Zhenjing. After breaking through in Chan practice, Master Quan wrote a Verse on Awakening to the Way, including these two lines: “With one hammer blow, I pierced through the inexhaustible treasury; all its precious treasures are mine.” Thereafter, his Chan responses issued forth with swift brilliance and were irresistible.
他的师父真净禅师曾经感叹：“可惜呀！他将比我圆寂得早，来不及展露头角了。”古时“见、现”两字通用，“不及见”就是“来不及出现”的意思。	His teacher, Chan Master Zhenjing, once lamented: “What a pity! He will pass away before I do and will not have time to distinguish himself.” In ancient usage, the characters and were interchangeable; buji jian ( ) thus means “not having time to appear.”
此后，泉禅师圆寂于说法的法座上。这固然很可惜，然而却验证了真净之言。	Thereafter, Chan Master Quan entered parinirvāṇa from the Dharma seat while expounding the Dharma. This was indeed regrettable; nevertheless, it confirmed Zhenjing’s words.

五十、三佛转语

50. The Turning Words of the Three Buddhas

〖公案原文〗	[Original Text of the Koan]

三佛在五祖时，尝于一亭上夜话，归方丈，灯已灭。	During the time of Wuzu, the three Buddhas were once talking late at night in a pavilion. When they returned to the abbot’s quarters, the lamp had already gone out.
五祖乃于暗中曰：“各人下转语。”	In the darkness, Wuzu said, “Each of you, offer a turning word.”
佛鉴对曰：“彩凤舞丹霄。”	Fojian replied, “A multicolored phoenix dances in the crimson sky.”
佛眼曰：“铁蛇横古路。”	Foyan said, “An iron serpent lies across the ancient road.”
佛果云：“看脚下。”	Foguo said, “Watch your step.”
五祖云：“灭吾宗者，乃克勤尔。”	Wuzu said, “The one who will bring my school to an end is Keqin.”
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]
三佛，即佛鉴太平慧　、佛眼龙门清远、佛果圆悟克勤，他们是五祖法演座下最杰出的三个得法弟子。“二七、一波三折”记载了三佛各自的悟道过程，这则公案可以说是其续篇。	The “three Buddhas” were Fojian Huiqin of Taiping, Foyan Qingyuan of Longmen, and Foguo Yuanwu Keqin, the three most outstanding Dharma heirs under Wuzu Fayan. “Twenty-Seven, Three Twists and Turns” records each of their processes of awakening; this koan may be regarded as its sequel.
一天夜晚，师徒四人在一个亭子下谈了很多。夜已深了，三人送师父回方丈，方丈室里的灯已经灭了。师父站在黑暗中，突然要三个弟子各自道出一句来。这是考试他们三个，听听他们各自的主意，看看他们在事上如何透过。	One evening, master and disciples—the four of them—talked at length in a pavilion. Late at night, the three disciples escorted their master back to his quarters, where the lamp had already gone out. Standing in the darkness, the master suddenly asked the three disciples to speak a phrase each. He was testing them, listening to each one’s intention and seeing how each had penetrated through circumstances.
佛鉴说：“彩凤舞丹霄。”——师父快出来看哪，天上有彩色的凤凰在飞舞。——既然灯灭了，您就快出来吧。佛鉴的主意——若在黑暗里，就走出黑暗。这是禅宗积极向上的一面——高高山顶立。	Fojian said, “A multicolored phoenix dances in the crimson sky.” That is: “Master, come out quickly and look! A multicolored phoenix is dancing in the sky. Since the lamp has gone out, please come out at once.” Fojian’s intention was this: if one is in darkness, one walks out of the darkness. This is the vigorously aspiring aspect of the Chan school—standing atop the highest mountain.
佛眼说：“铁蛇横古路。”——道路被铁蛇挡着，您可千万别动！佛眼的主意——任它铁蛇纵横，我自岿然不	Foyan said, “An iron serpent lies across the ancient road.” That is: “The road is blocked by an iron

动。这是禅宗百折不挠的一面——深深海底行。	serpent; whatever you do, do not move!" Foyan's intention was this: let the iron serpent stretch across the road as it may; I remain immovable. This is the indomitable aspect of the Chan school—walking along the deepest ocean floor.
佛果说："看脚下。"——师父小心脚下，别摔倒了。佛果的主意——随缘应事，把握当下，不加造作。遇顺缘不妨高高山顶立，逢违缘不避深深海底行。	Foguo said, "Watch your step." That is: "Master, be careful where you step; do not fall." Foguo's intention was to respond to circumstances and handle affairs, grasping the present without contrivance. When favorable conditions arise, one may stand atop the highest mountain; when adverse conditions arise, one does not avoid walking along the deepest ocean floor.
师父赞叹佛果："灭吾宗者，乃克勤尔。"吾宗，是指临济宗。临济禅师圆寂时，说传法偈曰："沿流不止问如何，真照无边说似他【读tuo才有韵味】。离相离名人不禀，吹毛用了急须磨。	The Master praised Foguo: "The one who will bring my school to an end will be none other than Keqin." "My school" refers to the Linji school. When Chan Master Linji entered parinirvāṇa, he recited this verse in transmitting the Dharma: "If one follows the stream without ceasing, how can one ask what it is? True illumination is boundless; to speak of it is like speaking of another [read ta as tuo for the rhyme]. Those who have left appearances and names do not receive it; once the hair-blowing sword has been used, it must be swiftly sharpened."
"复谓众曰："吾灭后，不得灭却吾正法眼藏。"三圣出曰："争敢灭却和尚正法眼藏！"师曰："以后有人问你，向他道甚么？"圣便喝。师曰："谁知吾正法眼藏，向这瞎驴边灭却。"言讫，端坐而逝。	He then addressed the assembly: "After I am gone, do not bring my Treasury of the True Dharma Eye to an end." Sansheng stepped forward and said, "How could we dare bring the Master's Treasury of the True Dharma Eye to an end?" The master said, "If someone later asks you about it, what will you tell them?" Sansheng then gave a shout. The master said, "Who would have known that my Treasury of the True Dharma Eye would come to an end at the hands of this blind donkey?" Having finished speaking, he sat upright and passed away.
禅宗传法的法卷，便写着"正法眼藏"四个大字。法卷代表着法脉传承，故称"正法眼藏"。灭，不是"灭掉"、"消失"之意么？然而，临济赞三圣、五祖赞佛果，都是用一个"灭"字。而临济宗却在佛果手中发扬光大。为什么赞语要用"灭"字啊？大家说说看。	The Dharma-transmission certificate of the Chan school bears the four large characters "Treasury of the True Dharma Eye." The certificate represents the transmission of the Dharma lineage and is therefore called the "Treasury of the True Dharma Eye." Does not "end" mean "to extinguish" or "to disappear"? Yet both Linji, in praising Sansheng,

	and Wuzu, in praising Foguo, used the word “end.” And yet the Linji school flourished greatly in Foguo’s hands. Why is the word “end” used in words of praise? Everyone, tell me.
〖以下内容来自论坛〗	[The Following Content Is from a Forum]
宗为木，火为光？ 康康 08:54:20 7/02/02(无内容)	The school is wood, and fire is light? Kang Kang 08:54:20 7/02/02 (no content)
既称一法不立，当须落在实处。——连自法也不立。 lvm 09:13:31 7/02/02(351)	Since it is said that not a single dharma is established, it must be brought into actual practice. —Even one’s own Dharma is not established. lvm 09:13:31 7/02/02 (351)
? lixy 02:11:58 7/06/02(无内容)	? lixy 02:11:58 7/06/02 (no content)
悬崖撒手 丁零 07:47:21 7/06/02(无内容)	Let go at the edge of a cliff. Dingling 07:47:21 7/06/02 (no content)
注脚..... gszy 11:02:17 7/04/02(6K)	Footnotes . . . gszy 11:02:17 7/04/02 (6K)
对人时却如何？ etum 09:16:25 7/02/02(无内容)	How, then, do you face people? etum 09:16:25 7/02/02 (no content)
以无我、无人、无众生、无寿者的阔然胸襟，对而不对、不对而对。 lvm 09:35:58 7/02/02(无内容)	With the expansive mind that has no self, no person, no sentient being, and no life span: responding without responding, and not responding while responding. lvm 09:35:58 7/02/02 (no content)
不是与懒融做伴吧？ 圆智 22:50:20 7/02/02(无内容)	You are not keeping company with Lanrong, are you? Yuanzhi 22:50:20 7/02/02 (no content)
老虎来了！ lvm 23:09:05 7/02/02(无内容)	A tiger is coming! lvm 23:09:05 7/02/02 (no content)
是什么相？ 圆智 23:14:42 7/02/02(无内容)	What appearance is it? Yuanzhi 23:14:42 7/02/02 (no content)
哈哈！是老鼠来了。 lvm 23:39:13 7/02/02(无内容)	Ha ha! A mouse is coming. lvm 23:39:13 7/02/02 (no content)
吱吱吱—— xlsh 18:28:26 7/03/02(无内容)	Squeak, squeak, squeak— xlsh 18:28:26 7/03/02 (no content)
长得象猪，哪都圆，就是。。。 大老鼠 23:23:00 7/02/02(无内容)	It looks like a pig—round all over, except . . . Big Mouse 23:23:00 7/02/02 (no content)
是老鼠？非老鼠？ 圆智 23:27:26 7/02/02(无内容)	Is it a mouse? Is it not a mouse? Yuanzhi 23:27:26 7/02/02 (no content)
就是你！ 大老鼠 23:28:37 7/02/02(无内容)	It is you! Big Mouse 23:28:37 7/02/02 (no content)

哈哈！圆智莫非是野兽？ 圆智 23:33:39 7/02/02(无内容)	Ha ha! Could Yuanzhi be a wild animal? Yuanzhi 23:33:39 7/02/02 (no content)
自甘堕落，别人也没法子呀 大老鼠 23:36:16 7/02/02(无内容)	If you willingly debase yourself, there is nothing others can do about it. Big Mouse 23:36:16 7/02/02 (no content)
作野兽看就堕在生死中！ 圆智 23:49:01 7/02/02(无内容)	To regard oneself as a wild animal is to fall into birth and death! Yuanzhi 23:49:01 7/02/02 (no content)
莫非外现野兽身,内秘菩萨行. gszy 11:56:00 7/03/02(103)	Could it be that outwardly one manifests the body of a wild animal while inwardly concealing the conduct of a bodhisattva? gszy 11:56:00 7/03/02 (103)
无著初见弥勒只见到一只癞狗！ 圆智 22:41:16 7/04/02(238)	When Asaṅga first saw Maitreya, he saw only a mangy dog! Yuanzhi 22:41:16 7/04/02 (238)
嘿嘿，老鼠来了怎么办呢？ 大老鼠 23:51:54 7/02/02(无内容)	Heh heh, what should one do when a mouse comes? Big Mouse 23:51:54 7/02/02 (no content)
仁兄何不问老鼠自己？ 圆智 00:02:26 7/03/02(无内容)	Why not ask the mouse itself, brother? Yuanzhi 00:02:26 7/03/02 (no content)
真没看见老鼠来么？ 大老鼠 00:05:34 7/03/02(无内容)	Have you really not seen the mouse come? Big Mouse 00:05:34 7/03/02 (no content)
或者，装进笼子逗小儿玩！ 圆智 00:12:51 7/03/02(无内容)	Or put it in a cage for children to play with! Yuanzhi 00:12:51 7/03/02 (no content)
小心别把自己也装进去呦。 大老鼠 00:15:40 7/03/02(无内容)	Be careful not to put yourself in there too. Big Mouse 00:15:40 7/03/02 (no content)
会自己出来就没问题！ 圆智 00:32:26 7/03/02(无内容)	If it can come out by itself, there is no problem! Yuanzhi 00:32:26 7/03/02 (no content)
眼下在内耶？在外耶？ 大老鼠 00:35:41 7/03/02(无内容)	At this very moment, is it inside or outside? Big Mouse 00:35:41 7/03/02 (no content)
会时已无差别！ 圆智 00:46:38 7/03/02(无内容)	When one realizes it, there is already no distinction! Yuanzhi 00:46:38 7/03/02 (no content)
仁者会否？ 大老鼠 00:48:20 7/03/02(无内容)	Do you realize it, sir? Big Mouse 00:48:20 7/03/02 (no content)
事过成忘！ 圆智 00:50:53 7/03/02(无内容)	Once it is over, it is forgotten! Yuanzhi 00:50:53 7/03/02 (no content)
你肯么？ 大老鼠 00:57:03 7/03/02(无内容)	Can you accept that? Big Mouse 00:57:03 7/03/02 (no content)

因缘所生法，还从因缘灭，奈何肯不肯？ 圆智 01:03:55 7/03/02(无内容)	Dharmas arising from causes and conditions also cease through causes and conditions; why speak of acceptance or nonacceptance? Yuanzhi 01:03:55 7/03/02 (no content)
哈哈，这一大串原来就是因缘所生法，和你没关系呀 大老鼠 01:07:01 7/03/02(无内容)	Ha ha, this whole long string of posts turns out to be dharmas arising from causes and conditions, so it has nothing to do with you! Big Mouse 01:07:01 7/03/02 (no content)
圆智也在因缘中，不出因缘外！ 圆智 01:11:33 7/03/02(无内容)	Yuanzhi too is within causes and conditions; he is not outside them! Yuanzhi 01:11:33 7/03/02 (no content)
最后一个帖子若不是你的，你就没完是不是？ 大老鼠 01:25:00 7/03/02(64)	If the last post was not yours, would you still not be finished? Big Mouse 01:25:00 7/03/02 (64)
若看见时就一棒子打死！ 圆智 00:08:53 7/03/02(无内容)	If I see it, I will kill it with one blow of the stick! Yuanzhi 00:08:53 7/03/02 (no content)
现在见否？ 大老鼠 00:10:17 7/03/02(无内容)	Do you see it now? Big Mouse 00:10:17 7/03/02 (no content)
见者亦非真！ 圆智 00:37:47 7/03/02(无内容)	Even the one who sees is not real! Yuanzhi 00:37:47 7/03/02 (no content)
即非真，是何相？ 大老鼠 00:39:48 7/03/02(无内容)	If it is not real, what appearance is it? Big Mouse 00:39:48 7/03/02 (no content)
糖人像！ 圆智 00:48:19 7/03/02(无内容)	A candy figurine! Yuanzhi 00:48:19 7/03/02 (no content)
仁者何似圆智？ 大老鼠 00:51:42 7/03/02(无内容)	What is your likeness, compared with Yuanzhi? Big Mouse 00:51:42 7/03/02 (no content)
嘻嘻！多吃糖人才能圆！ 圆智 01:06:08 7/03/02(无内容)	Hee hee! You have to eat more candy figurines to become round! Yuanzhi 01:06:08 7/03/02 (no content)
哈哈，怪不得你叫圆智！ 大老鼠 01:08:13 7/03/02(无内容)	Ha ha, no wonder you are called Yuanzhi! Big Mouse 01:08:13 7/03/02 (no content)
早变成糖人了！ 圆智 09:35:42 7/03/02(无内容)	I turned into a candy figurine long ago! Yuanzhi 09:35:42 7/03/02 (no content)
名字只是恩师作的记号而已！ 圆智 01:16:13 7/03/02(无内容)	A name is merely a label bestowed by one’s revered teacher! Yuanzhi 01:16:13 7/03/02 (no content)
你也知道尊敬自己的师父啊？ 大老鼠 01:25:10 7/03/02(无内容)	So you also know to respect your own master? Big Rat 01:25:10 7/03/02 (no content)

不成迷信为好！ 圆智 09:36:33 7/03/02(无内容)	Better not turn it into superstition! Yuanzhi 09:36:33 7/03/02 (no content)
目空一切，气吞山河？ 康康 11:22:28 7/02/02(无内容)	Looking down on everything, with spirit vast enough to swallow mountains and rivers? Kangkang 11:22:28 7/02/02 (no content)
强扭的瓜不能吃 老梦 13:09:06 7/02/02(无内容)	A forcibly twisted melon cannot be eaten. Lao Meng 13:09:06 7/02/02 (no content)
欢喜赞叹！此正是坐炭典范。 etum 09:44:35 7/02/02(58)	Joyful praise! This is precisely a model of sitting amid charcoal. etum 09:44:35 7/02/02 (58)
有即是无，无即是有。若不如是，必不须守。 lvm 10:15:25 7/02/02(64)	Being is precisely nonbeing, and nonbeing is precisely being. If it is not so, there is certainly no need to guard it. lvm 10:15:25 7/02/02 (64)
即如此惩恶扬善又奈何？！ etum 10:29:37 7/02/02(14)	Then what of thus punishing evil and promoting good?! etum 10:29:37 7/02/02 (14)
定宗旨,明是非的根本目的在于..... gszy 11:00:39 7/02/02(143)	The fundamental purpose of establishing the tenets and discerning right from wrong lies in... gszy 11:00:39 7/02/02 (143)
道理谁不会说，道一句嘛 xlsh 19:11:48 7/02/02(无内容)	Who cannot talk about principles? Say a word, then. xlsh 19:11:48 7/02/02 (no content)
捡了芝麻丢了西瓜. gszy 09:46:57 7/03/02(无内容)	Picking up sesame seeds while throwing away a watermelon. gszy 09:46:57 7/03/02 (no content)
赚了，赚了 xlsh 18:31:23 7/03/02(无内容)	I’ve gained, I’ve gained! xlsh 18:31:23 7/03/02 (no content)
恭喜!恭喜!! gszy 10:11:41 7/04/02(300)	Congratulations! Congratulations!! gszy 10:11:41 7/04/02 (300)
感谢一片慈心 xlsh 20:03:07 7/04/02(无内容)	Thank you for your compassionate heart. xlsh 20:03:07 7/04/02 (no content)
谢！ etum 14:25:44 7/02/02(无内容)	Thanks! etum 14:25:44 7/02/02 (no content)
临济与圆悟，都没有遮掩啊。 lvm 10:37:50 7/02/02(无内容)	Neither Linji nor Yuanwu concealed anything. lvm 10:37:50 7/02/02 (no content)
可我在遮掩啊！ etum 14:27:41 7/02/02(无内容)	But I am concealing it! etum 14:27:41 7/02/02 (no content)
您好！！！ 99477 17:10:32 7/02/02(14)	Greetings!!! 99477 17:10:32 7/02/02 (14)
拜您为师！ 99477 17:07:40 7/02/02(无内容)	I take you as my teacher! 99477 17:07:40 7/02/02 (no content)

^o^ lvm 15:47:20 7/02/02(无内容)	^o^ lvm 15:47:20 7/02/02 (no content)
这段对话太精彩了！（只可惜不懂，惭愧！！！） 99477 17:06:56 7/02/02(无内容)	This exchange is marvelous! (It is only a pity that I do not understand it—how shameful!!!) 99477 17:06:56 7/02/02 (no content)
老师说的对啊，是我们自己遮掩自己，空负了祖师 袋子 10:53:39 7/02/02(无内容)	What the teacher says is right: we ourselves conceal ourselves and have failed the patriarchs. Daizi 10:53:39 7/02/02 (no content)
祸从口出 etum 14:28:14 7/02/02(无内容)	Trouble comes from the mouth. etum 14:28:14 7/02/02 (no content)
尚存一丝一见在，即是披甲戴锁；熄灭一切见，即是发扬光大。 小师弟 08:05:24 7/02/02(无内容)	As long as even the slightest single view remains, one is clad in armor and bound in chains; extinguishing every view is to carry it forward and bring it to full radiance. Little Junior Brother 08:05:24 7/02/02 (no content)
尚存者拖泥带水，熄灭者朗照大千。 lvm 08:09:39 7/02/02(无内容)	Those in whom something remains drag through mud and water; those who extinguish it illuminate the great thousandfold world. lvm 08:09:39 7/02/02 (no content)
熄灭者拖泥带水，尚存者朗照大千。 etum 08:16:05 7/02/02(无内容)	Those who extinguish it drag through mud and water; those in whom something remains illuminate the great thousandfold world. etum 08:16:05 7/02/02 (no content)
熄灭者拖泥带水——只因落空，尚存者朗照大千——是名着有。 lvm 08:24:16 7/02/02(无内容)	Those who extinguish it drag through mud and water—simply because they fall into emptiness; those in whom something remains illuminate the great thousandfold world—this is called attachment to being. lvm 08:24:16 7/02/02 (no content)
尚存者拖泥带水——只因落空，熄灭者朗照大千——是名着有。 etum 08:34:31 7/02/02(18)	Those in whom something remains drag through mud and water—simply because they fall into emptiness; those who extinguish it illuminate the great thousandfold world—this is called attachment to being. etum 08:34:31 7/02/02 (18)
只有偷心死尽者（熄灭者）才可能炭里坐。 lvm 08:46:04 7/02/02(54)	Only those whose furtive, calculating mind has completely died out—those who extinguish it—can possibly sit amid charcoal. lvm 08:46:04 7/02/02 (54)
对 etum 08:53:59 7/02/02(无内容)	Yes. etum 08:53:59 7/02/02 (no content)

这段对话太好了！（只可惜我不懂，惭愧！！！）99477 17:04:24 7/02/02(无内容)	This exchange is wonderful! (It is only a pity that I do not understand it—how shameful!!!) 99477 17:04:24 7/02/02 (no content)
我跑！~~~。。。 小师弟 08:11:54 7/02/02(无内容)	I’m running! ~~~... Little Junior Brother 08:11:54 7/02/02 (no content)

五十一、参禅秘诀

Fifty-One: Secrets of Chan Practice

〖公案原文〗	[Original Koan Text]
草堂侍立晦堂，晦堂举风幡话问草堂。	Caotang attended on Huitang. Huitang raised the case of the wind and the banner and questioned Caotang about it.
堂云：“迥无入处。”	Caotang said, “I find no way in at all.”
晦堂云：“汝见世间猫捕鼠乎？双目瞪视而不瞬，四足踞地而不动。六根顺向，首尾一直。然后举无不中。诚能心无异缘，意绝妄想，六窗寂静，端坐默究，万不失一也。”	Huitang said, “Have you seen a cat catching a mouse? Its two eyes stare without blinking; its four paws crouch on the ground without moving. Its six sense faculties are all directed forward, and its head and tail form a straight line. Then, whenever it pounces, it never misses. If you can truly let the mind have no other conditions and cut off deluded thoughts in intention, so that the six windows are still and quiet, sitting upright and investigating silently, then not one in ten thousand will fail.”
〖老人眉批〗	[The Elder’s Marginal Note]
参禅秘诀，一语道尽！	The secret of investigating Chan is fully expressed in a single sentence!
〖锯解秤砣〗	[Sawing Open a Steelyard Weight]
这里“草堂”是指隆兴府泐潭草堂善清禅师，“晦堂”是指“草堂”的师父隆兴府黄龙祖心宝觉禅师。“风幡话”见《六祖坛经》：	Here, “Caotang” refers to Chan Master Caotang Shanqing of Letan, Longxing Prefecture; “Huitang” refers to Caotang’s teacher, Chan Master Huanglong Zuxin Baojue of Longxing Prefecture. The “story of the wind and banner” appears in the Platform Sūtra of the Sixth Patriarch:
时有风吹　动，一僧曰：“风动。”一僧曰：“　动。”议论不已。	At that time, the wind was blowing and a banner was moving. One monk said, “The wind is moving.” Another monk said, “The banner is moving.” They debated without end.

惠能进曰：“不是风动，不是　动。仁者心动！”一众骇然。	Huineng stepped forward and said, “It is not the wind that moves, nor is it the banner that moves. It is your minds that move!” The whole assembly was astonished.
晦堂问草堂：明明风吹幡舞，为什么六祖说是心动？草堂说：“迥无入处。”——我不明白。怎样才能达到这个境界呀？	Huitang asked Caotang: The wind is plainly blowing and the banner is dancing, so why did the Sixth Patriarch say that it was the mind that moved? Caotang said, “I find no way in at all”—that is, “I do not understand. How can one attain this state?”
晦堂说：“你见过猫捉老鼠么：双目瞪视而不瞬，四足踞地而不动。六根顺向，首尾一直。然后“囫”地一扑，一把擒来，那只大老鼠就跑不掉了。如果能这样‘如猫捕鼠’——‘心无异缘，意绝妄想，六窗寂静，端坐默究’，则万人如此参，万人能开悟，没有空过者。”	Huitang said: “Have you seen a cat catching a mouse? Its two eyes stare without blinking; its four paws crouch on the ground without moving. Its six sense faculties are all directed forward, and its head and tail form a straight line. Then it pounces with a whoosh, catches it in one grasp, and that big mouse cannot get away. If one can investigate in this way, ‘like a cat catching a mouse’—‘the mind having no other conditions, intention cutting off deluded thoughts, the six windows still and quiet, sitting upright and investigating silently’—then if ten thousand people investigate in this way, all ten thousand can awaken; none will have labored in vain.”
老人称赞说：“参禅秘诀，一语道尽！”秘诀在哪里呀？就是这“双目瞪视而不瞬，四足踞地而不动。六根顺向，首尾一直”，亦即“心无异缘，意绝妄想，六窗寂静，端坐默究”啊。	The Elder praised it, saying: “The secret of investigating Chan is fully expressed in a single sentence!” Where is the secret? It is precisely in “its two eyes stare without blinking; its four paws crouch on the ground without moving; its six sense faculties are all directed forward, and its head and tail form a straight line”—that is, “the mind having no other conditions, intention cutting off deluded thoughts, the six windows still and quiet, sitting upright and investigating silently.”
〖以下内容来自论坛〗	[The Following Content Is from the Forum]
能自动换行吗？17寸的显示器还是不够用啊。 芒种 12:33:58 7/04/02(无内容)	Can it wrap lines automatically? Even a 17-inch monitor is not enough. Mangzhong 12:33:58 7/04/02 (no content)
本是自动换行。由于后面的跟贴，才拉成现在这样。 lvm 09:06:05 7/07/02(无内容)	It was originally set to wrap automatically. It was stretched out like this because of the replies that followed. lvm 09:06:05 7/07/02 (no content)

老师回来了？辛苦啊！谢谢您这把大锯。 芒种 11:45:17 7/08/02(无内容)	Teacher, you’re back? You’ve worked hard! Thank you for this big saw. Mangzhong 11:45:17 7/08/02 (no content)
谢谢您！ lvm 11:56:21 7/08/02(88)	Thank you! lvm 11:56:21 7/08/02 (88)
也谢谢您！ 芒种 12:05:06 7/08/02(136)	Thank you, too! Mangzhong 12:05:06 7/08/02 (136)
加座不可勉强，当以轻松自然为度。 lvm 14:11:00 7/08/02(无内容)	Do not force yourself to add extra meditation sessions; take ease and naturalness as the measure. lvm 14:11:00 7/08/02 (no content)
老师请看mail。 芒种 15:58:12 7/08/02(无内容)	Teacher, please check your mail. Mangzhong 15:58:12 7/08/02 (no content)
已复E_mail lvm 16:19:11 7/08/02(无内容)	I have replied by email. lvm 16:19:11 7/08/02 (no content)
收到。谢谢！ 芒种 16:26:54 7/08/02(无内容)	Received. Thank you! Mangzhong 16:26:54 7/08/02 (no content)
参禅就参禅呗，却老是叫猫占便宜，不公平啊。 大老鼠 22:17:01 7/02/02(无内容)	If we’re going to investigate Chan, then investigate Chan—why do you always let cats take advantage? It’s not fair! Big Mouse 22:17:01 7/02/02 (no content)
喵 ~~~~~~~~~~~~~~~~ 小猫 20:35:41 7/03/02(无内容)	Meow ~~~~~~~~~~~~~~~~ Little Cat 20:35:41 7/03/02 (no content)
你不是说不怕猫么？ ^o^ lvm 22:22:14 7/02/02(无内容)	Didn’t you say you weren’t afraid of cats? ^o^ lvm 22:22:14 7/02/02 (no content)
还好这猫是持戒的。 大老鼠 22:36:06 7/02/02(无内容)	Luckily this cat keeps the precepts. Big Mouse 22:36:06 7/02/02 (no content)
兴波不作浪。 lvm 23:07:01 7/02/02(无内容)	Though waves arise, they make no breakers. lvm 23:07:01 7/02/02 (no content)
顶礼！ 大老鼠 23:11:03 7/02/02(无内容)	Homage! Big Mouse 23:11:03 7/02/02 (no content)
随喜持戒不做浪与顶礼功德！ 圆智 23:55:31 7/02/02(无内容)	Rejoicing, too, in the merit of keeping the precepts, making no breakers, and paying homage! Yuanzhi 23:55:31 7/02/02 (no content)
同喜同喜。 大老鼠 23:58:57 7/02/02(无内容)	Shared joy, shared joy. Big Mouse 23:58:57 7/02/02 (no content)
鼠头铡伺候！~ 小师弟 01:52:53 7/03/02(无内容)	Bring out the mouse-head guillotine!~ Little Junior Brother 01:52:53 7/03/02 (no content)
威！~武~~~ 大老鼠 17:57:38 7/03/02(无内容)	Mighty!~ Martial!~~~ Big Mouse 17:57:38 7/03/02 (no content)

嘻嘻！能在猫口下逃生，岂不是更大的便宜？ 圆智 22:43:10 7/02/02(无内容)	Hee hee! If one can escape alive from a cat's mouth, wouldn't that be an even greater advantage? Yuanzhi 22:43:10 7/02/02 (no content)
哈哈，咱们上次聊到哪里了？ 大老鼠 22:47:44 7/02/02(无内容)	Ha ha, where did we leave off last time? Big Mouse 22:47:44 7/02/02 (no content)
好像档案出了问题！ 圆智 22:54:33 7/02/02(无内容)	It seems there was a problem with the archive! Yuanzhi 22:54:33 7/02/02 (no content)
那也好，已经过去了 大老鼠 22:58:08 7/02/02(无内容)	That is all right too; it has already passed. Big Mouse 22:58:08 7/02/02 (no content)
请问，能占大老鼠便宜的是白猫？还是黑猫？ 圆智 23:02:16 7/02/02(无内容)	May I ask: Is the cat that can take advantage of Big Mouse a white cat, or a black cat? Yuanzhi 23:02:16 7/02/02 (no content)
是猫就好. gszy 11:12:03 7/03/02(无内容)	As long as it's a cat. gszy 11:12:03 7/03/02 (no content)
我一脚踹你回老家！ 大老鼠 23:07:05 7/02/02(18)	I'll kick you back to your old hometown! Big Mouse 23:07:05 7/02/02 (18)
甭急!甭急!! gszy 11:21:46 7/03/02(13)	Don't rush! Don't rush!! gszy 11:21:46 7/03/02 (13)
嘻嘻！当心鼠脚！ 圆智 10:00:47 7/03/02(无内容)	Hee hee! Watch out for mouse feet! Yuanzhi 10:00:47 7/03/02 (no content)
反应够快的嘛， 大老鼠 21:42:01 7/03/02(无内容)	That was a quick reaction. Big Mouse 21:42:01 7/03/02 (no content)
逃生后是不是了了分明啊？ 圆智 23:11:00 7/02/02(24)	After escaping alive, is everything clearly known? Yuanzhi 23:11:00 7/02/02 (24)
去教你那几个徒弟去吧， 大老鼠 23:14:22 7/02/02(34)	Go teach those few disciples of yours instead. Big Mouse 23:14:22 7/02/02 (34)
请教也不行么？ 圆智 23:16:25 7/02/02(无内容)	Can't I even ask for instruction? Yuanzhi 23:16:25 7/02/02 (no content)
哈哈，你请教谁呀？ 大老鼠 23:18:27 7/02/02(无内容)	Ha ha, whom are you asking for instruction from? Big Mouse 23:18:27 7/02/02 (no content)
反正离不开老鼠或者猫！ 圆智 23:25:19 7/02/02(无内容)	In any case, you cannot get away from mice or cats! Yuanzhi 23:25:19 7/02/02 (no content)
那你呢？ 大老鼠 23:26:28 7/02/02(无内容)	And what about you? Big Mouse 23:26:28 7/02/02 (no content)
看不见老鼠和猫的! 圆智 23:39:26 7/02/02(无内容)	I can't see mice or cats! Yuanzhi 23:39:26 7/02/02 (no content)

过马路时小心点呦！ 大老鼠 23:41:02 7/02/02(无内容)	Be careful when you cross the road! Big Mouse 23:41:02 7/02/02 (no content)
车见多了就不会有问题！ 圆智 23:45:00 7/02/02(无内容)	Once you have seen enough cars, there won't be a problem! Yuanzhi 23:45:00 7/02/02 (no content)
如此而已 大老鼠 23:47:54 7/02/02(无内容)	That is all. Big Mouse 23:47:54 7/02/02 (no content)
本来如此！ 圆智 09:53:56 7/03/02(无内容)	It is originally so! Yuanzhi 09:53:56 7/03/02 (no content)
！ 康康 20:34:10 7/02/02(无内容)	! Kangkang 20:34:10 7/02/02 (no content)
好一个“双目瞪视而不瞬”！ 圆智 20:07:06 7/02/02(54)	What a splendid “two eyes stare without blinking”! Yuanzhi 20:07:06 7/02/02 (54)
顾首不顾尾者戒。 善财 22:12:56 7/02/02(18)	A warning to those who mind the head but not the tail. Shancai 22:12:56 7/02/02 (18)
能深究一步么？ 圆智 22:39:40 7/02/02(22)	Can we investigate one step more deeply? Yuanzhi 22:39:40 7/02/02 (22)
瞪发劳相是否是 圆智 22:57:13 7/02/02(12)	Could staring itself give rise to a sign of strain? Yuanzhi 22:57:13 7/02/02 (12)
而且—— 圆智 22:59:36 7/02/02(18)	And besides— Yuanzhi 22:59:36 7/02/02 (18)
此是比喻..... gszy 10:36:25 7/03/02(82)	This is a metaphor..... gszy 10:36:25 7/03/02 (82)
双目朗照虚空，且看何物不在自心！ 圆智 18:37:44 7/07/02(无内容)	Let both eyes clearly illumine empty space, and see what is not within one's own mind! Yuanzhi 18:37:44 7/07/02 (no content)
圆智却在劳相之外 大老鼠 23:29:13 7/02/02(无内容)	But Yuanzhi is outside the sign of strain. Big Mouse 23:29:13 7/02/02 (no content)
过眼烟云,何劳把捉..... gszy 10:59:56 7/03/02(无内容)	Clouds and smoke passing before the eyes—why exert yourself to grasp at them..... gszy 10:59:56 7/03/02 (no content)
在劳相外即非圆智，圆智掉进粪坑久矣！ 圆智 23:37:47 7/02/02(无内容)	To be outside the sign of strain is not Yuanzhi; Yuanzhi fell into a cesspit long ago! Yuanzhi 23:37:47 7/02/02 (no content)
真是仁者见仁啊！ 大老鼠 23:39:14 7/02/02(无内容)	It truly is a case of the benevolent seeing benevolence! Big Rat 23:39:14 7/02/02 (no content)
嘻，他是智者见智 xlsh 18:25:56 7/03/02(16)	Heh, he sees it as the wise do. xlsh 18:25:56 7/03/02 (16)

仁兄以为仁者会故意跳粪坑么？ 圆智 23:52:27 7/02/02(无内容)	Do you think a benevolent person would deliberately jump into a cesspit? Yuanzhi 23:52:27 7/02/02 (no content)
哦？那圆智为何跳呢？ 大老鼠 23:54:16 7/02/02(无内容)	Oh? Then why did Yuanzhi jump in? Big Rat 23:54:16 7/02/02 (no content)
嘻嘻！臭味相投哇！ 圆智 00:00:17 7/03/02(无内容)	Heh heh! Birds of a feather stink together! Yuanzhi 00:00:17 7/03/02 (no content)
臭从何来呀？ 大老鼠 00:01:59 7/03/02(无内容)	Where does the stink come from? Big Rat 00:01:59 7/03/02 (no content)
不是从“仁者”来么？ 圆智 00:04:57 7/03/02(无内容)	Doesn't it come from the “benevolent person”? Yuanzhi 00:04:57 7/03/02 (no content)
仁者若臭，该叫臭者才对嘛，怎么又叫仁者呢？ 大老鼠 00:07:47 7/03/02(无内容)	If the benevolent person stinks, he should be called a stinking person. Why call him benevolent again? Big Rat 00:07:47 7/03/02 (no content)
处臭而明臭，不惑而能忍臭，是名仁者！ 圆智 00:27:21 7/03/02(无内容)	To dwell amid stink yet recognize it as stink, to remain undeluded yet be able to endure the stink —this is called a benevolent person! Yuanzhi 00:27:21 7/03/02 (no content)
臭的是谁？知臭的是谁？ 大老鼠 00:33:29 7/03/02(无内容)	Who is stinking? Who knows the stink? Big Rat 00:33:29 7/03/02 (no content)
本是一坑之物！ 圆智 00:43:47 7/03/02(无内容)	We are originally all things from the same pit! Yuanzhi 00:43:47 7/03/02 (no content)
又何来仁者？又何来粪坑？ 大老鼠 00:46:06 7/03/02(无内容)	Then where is there a benevolent person? Where is there a cesspit? Big Rat 00:46:06 7/03/02 (no content)
今日太晚，再会如何？ 圆智 00:57:30 7/03/02(26)	It is too late tonight. Shall we meet again? Yuanzhi 00:57:30 7/03/02 (26)
今日已多余，还要再会么？ 大老鼠 01:00:37 7/03/02(无内容)	Today has already been superfluous. Must we meet again? Big Rat 01:00:37 7/03/02 (no content)
已成难舍难分啊！哈哈！ 圆智 01:08:39 7/03/02(无内容)	We have become inseparable already! Ha ha! Yuanzhi 01:08:39 7/03/02 (no content)
这就是你的心开意解么？ 大老鼠 01:14:12 7/03/02(无内容)	Is this what you call opening the mind and understanding its meaning? Big Rat 01:14:12 7/03/02 (no content)
中转站早过了！ 圆智 01:19:15 7/03/02(无内容)	We passed the transfer station long ago! Yuanzhi 01:19:15 7/03/02 (no content)

开倒车了吧 大老鼠 01:24:13 7/03/02(无内容)	You've put the car in reverse, haven't you? Big Rat 01:24:13 7/03/02 (no content)
^o^ lvm 22:22:39 7/02/02(无内容)	^o^ lvm 22:22:39 7/02/02 (no content)
阿弥陀佛！看来已经同化，愿万人修万人得证，共登极乐。 yzhj01 20:52:55 7/02/02(无内容)	Amitābha Buddha! It seems they have already been assimilated. May ten thousand who practice, ten thousand attain realization, and all ascend to the Land of Ultimate Bliss. yzhj01 20:52:55 7/02/02 (no content)
借《金刚经》一句作答！ 圆智 22:08:44 7/02/02(72)	I shall answer by borrowing a line from the Diamond Sūtra! Yuanzhi 22:08:44 7/02/02 (72)
谁是圣贤？ 禺人 22:06:32 7/12/02(无内容)	Who is a sage or worthy? Yuren 22:06:32 7/12/02 (no content)
同与不同，在人不在法。如都同，遍地皆是佛。不同自有差异。 yzhj01 19:08:47 7/03/02(无内容)	Sameness and difference lie with people, not with the Dharma. If all were the same, Buddhas would be everywhere. Where there is difference, there are naturally distinctions. yzhj01 19:08:47 7/03/02 (no content)

五十二、青素首座

Fifty-Two: Head Seat Qingsu

〖公案原文〗	[Original Koan Text]
清素首座，闽人，依慈明十三载。年八十寓湖湘鹿苑，未始与人交，人莫知之。偶从悦首座，处州人，与之邻居。	Head Seat Qing Su, a native of Fujian, studied under Ciming for thirteen years. At the age of eighty, he was residing at Luyuan in Huxiang. He had never associated with others, and no one knew who he was. By chance, Head Seat Yue, a native of Chuzhou, became his neighbor.
悦因食蜜渍荔枝，素过门。悦呼曰：“此老人乡果，可同食也。”	Once, Yue was eating honey-preserved lychees when Su passed his door. Yue called out, “These are fruits from the old man's native region; let us eat them together.”
素曰：“自先师亡后，不得此食久矣。”	Su said, “Since my late master passed away, I have not eaten these for a long time.”
悦问曰：“先师为谁？”	Yue asked, “Who was your former master?”

素曰：“慈明也。”悦乃疑骇，遂馈以余果，稍稍亲之。	Su said, “Ciming.” Yue was then astonished and doubtful. He gave Su the remaining fruit, and gradually became close to him.
素后问曰：“子所见何人？”	Later, Su asked, “Whom have you seen?”
悦曰：“洞山文和尚。”	Yue said, “Venerable Wen of Dongshan.”
又曰：“文见何人？”	Su further asked, “Whom did Wen see?”
悦云：“南和尚。”	Yue replied, “Venerable Nan.”
素曰：“南匾头见先师不久，后法道大振如此！”悦益异之。	Su said, “Nan Flathead studied with my former master for only a short time, yet later his Dharma activity flourished so greatly!” Yue was even more astonished.
一日持香诣素作礼，素避曰：“吾以福薄，先师受记不许为人。”	One day, Yue carried incense to Su and made prostrations. Su avoided him, saying, “My blessings are too slight; my former master foretold that I was not permitted to take disciples.”
于是经月余，怜悦之诚，乃曰：“子平生知解，试语我看。”	After more than a month, moved by Yue’s sincerity, Su said, “Tell me about the understanding you have attained in your life, and let me see it.”
悦具通所见。素曰：“可能入佛，不能入魔。”又曰：“末后一句，始到牢关。”如是半载，素方印可。仍戒之曰：“文示子者，皆正知见。吾虽为子点破，使子受用自在，恐子离师太早，不能尽其道，他日切勿嗣吾。”	Yue fully explained his realization. Su said, “You can enter Buddha, but you cannot enter Māra.” He also said, “Only at the final phrase does one reach the firm barrier.” After half a year like this, Su finally gave him his seal of approval. He nevertheless admonished him: “What Wen showed you was all right view. Although I have pointed it out to you, enabling you to make free use of it, I fear that you left your teacher too early and cannot fully receive his Way. In the future, you must not succeed me.”
后出世，嗣真净，乃兜率悦是也。	Later, when he emerged to teach, he succeeded Zhenjing. This was Doushuai Congyue.
〖锯解秤砣〗	[Sawing Apart a Steelyard Weight]
看看下面一段传承谱系，你就会知道，兜率从悦禅师是遇到师爷辈份的人了：	Look at the following lineage chart, and you will see that Chan Master Doushuai Congyue encountered someone of his grandmaster’s generation:
石霜楚圆┬→黄龙慧南→宝峰克文→兜率从悦	Shishuang Chuyuan Huanglong Huinan Baofeng Kewen Doushuai Congyue
└→清素首座	Head Seat Qing Su

这则公案中的“慈明”就是石霜楚圆禅师，“南和尚”就是黄龙慧南禅师，“洞山文和尚”就是宝峰克文禅师，也就是真净禅师。	In this koan, “Ciming” refers to Chan Master Shishuang Chuyuan; “Venerable Nan” refers to Chan Master Huanglong Huinan; and “Venerable Wen of Dongshan” refers to Chan Master Baofeng Kewen—that is, Chan Master Zhenjing.
清素首座是福建人，在慈明座下依止了十三年，尽得慈明宗旨。八十岁那年，隐居在湖湘的鹿苑寺，不大与人交往，大家也不知道他的来历。兜率从悦禅师和他邻室而居。	Head Seat Qing Su was from Fujian. He studied under Ciming for thirteen years and fully received Ciming’s essential teaching. At the age of eighty, he lived in seclusion at Luyuan Monastery in Huxiang. He seldom associated with others, and no one knew his background. Chan Master Doushuai Congyue lived in the adjoining room.
有一天，悦禅师在房间里吃福建特产的蜜渍荔枝，看见清素首座从门口经过，就喊素首座进来同吃，于是两人聊起来了。首座说：“自打先师圆寂以后，我很久没有吃到蜜渍荔枝了。”悦禅师问首座的先师是谁，首座答是慈明，这使悦禅师十分震惊，慈明是师爷爷的师父啊！悦禅师把余下的蜜渍荔枝全都送给首座，以表尊崇和亲近。	One day, Chan Master Yue was eating honey-preserved lychees, a Fujian specialty, in his room. Seeing Head Seat Qing Su pass the doorway, he called him in to eat with him, and the two began to talk. The head seat said, “Since my late master entered parinirvāṇa, I have not eaten honey-preserved lychees for a long time.” When Chan Master Yue asked who his former master was, the head seat replied that it was Ciming. This greatly shocked Yue: Ciming was the teacher of his master’s master. Chan Master Yue gave all his remaining honey-preserved lychees to the head seat as a gesture of respect and closeness.
后来，首座问悦禅师：“你的师父是谁呀？”悦禅师答：“参问过真净和尚。”又问：“真净的师父是谁？”答：“是黄龙慧南和尚。”清素首座说：“南扁头跟先师学禅的时间并不长，想不到他的法道如此振兴啊。”清素首座跟黄龙慧南禅师是师兄弟，大概南禅师的脑袋有点扁，所以称他“南扁头”。这一下悦禅师就更加惊异了。	Later, the head seat asked Chan Master Yue, “Who is your teacher?” Yue replied, “I have studied with Venerable Zhenjing.” The head seat then asked, “Who was Zhenjing’s teacher?” Yue answered, “Venerable Huanglong Huinan.” Head Seat Qing Su said, “Nan Flathead did not study Chan with my former master for very long. I had not expected his Dharma activity to flourish so greatly.” Qing Su and Chan Master Huanglong Huinan were Dharma brothers. Perhaps Master Nan’s head was somewhat flat, which is why he was called “Nan Flathead.” This made Chan Master Yue still more astonished.
当时，悦禅师于禅法还未彻底通达，就装香作礼，要拜清素首座为师，跟首座学禅。首座避开说：“由于我福薄，先师嘱咐我不可收徒。”悦禅师却是苦苦相求。	At that time, Chan Master Yue had not yet thoroughly penetrated the Chan Dharma. He prepared incense and made prostrations, wishing to take Head Seat Qing Su as his teacher and study Chan with him. The head seat withdrew, saying,

	“Because my blessings are too slight, my former master instructed me not to accept disciples.” Yet Chan Master Yue continued to plead earnestly.
就这样求了一个多月，清素首座被他的诚心所感动，就答应给他说禅，让他先谈谈自己的见地。于是悦禅师讲了自己跟真净禅师学禅的体会。首座说：“你的见地，能入佛，不能入魔。”又告诉他：“末后一句，始到牢关。	After seeking instruction in this way for more than a month, Chan Master Yue’s sincerity moved Head Seat Qing Su, who agreed to instruct him in Chan and asked him first to speak of his own understanding. Chan Master Yue then described what he had realized through studying Chan with Chan Master Zhenjing. The head seat said, “Your understanding can enter Buddha, but it cannot enter Māra.” He further told him, “Only at the final phrase does one reach the firm barrier.”
你的见地还差得很远。”就这样折腾了半年。这半年内，悦禅师皮肤脱落尽，本来一段真光朗然显发。清素首座见他已彻，就告诫他：“真净给你说的禅，都是正知见。我虽然给你点破，使你得自在受用，是恐你离开真净过早，恐你没有得到真净的真意。以后你不要承嗣我，还是承嗣真净吧。”	Your understanding is still far from adequate. They worked at this for half a year. During those six months, Chan Master Yue’s skin entirely fell away, and his original true radiance shone forth brilliantly. Seeing that he had thoroughly penetrated, Head Seat Qing Su admonished him: “What Zhenjing taught you about Chan is all right view. Although I have pointed it out to you, enabling you to use it freely, it was because I feared that you had left Zhenjing too early and had not received Zhenjing’s true intent. In the future, do not succeed me; succeed Zhenjing instead.”
后来兜率从悦禅师出世说法，就依清素首座的嘱咐，继承了宝峰克文真净禅师。在真净禅师的诸多嗣法弟子中，兜率从悦禅师是最杰出的一个。	Later, when Chan Master Doushuai Congyue emerged to teach the Dharma, he followed Head Seat Qing Su’s instruction and succeeded Chan Master Baofeng Kewen Zhenjing. Among Chan Master Zhenjing’s many Dharma heirs, Chan Master Doushuai Congyue was the most outstanding.

五十三、东山法道

53. Fadao of Dongshan

〖公案原文〗	[Original Text of the Koan]
云居悟和尚在龙门时，有僧被蛇伤。佛眼问曰：“既是龙门，为什么被蛇咬？”	While the monk Wù of Yunju was at Longmen, a monk was bitten by a snake. Foyan asked, “Since this is the Dragon Gate, why was he bitten by a snake?”

悟即应曰：“果然现大人相！”	Wù immediately replied, “It indeed reveals the marks of a great person!”
后传此语到昭觉，圆悟云：“龙门有此僧耶！东山法道未寂寥尔。”	Later, when these words were conveyed to Zhaojue, Yuanwu said, “Does Longmen have such a monk? The Dharma way of Dongshan is not yet desolate.”
〖锯解秤砣〗	[Sawing Open a Steelyard Weight]
上士闻道，勤而行之；中士闻道，若存若亡；下士闻道，大笑之。不笑不足以为道。	When those of the highest capacity hear the Way, they diligently put it into practice; when those of middling capacity hear the Way, it seems at times to exist and at times to vanish; when those of the lowest capacity hear the Way, they laugh aloud at it. If they did not laugh, it would not be enough to be called the Way.
云居善悟禅师是佛眼龙门清远禅师的得法弟子。悟禅师当初在龙门学禅时，有人被蛇咬伤了，当然立即救治，自不待言。佛眼龙门清远禅师却借此事突然发问：“既是龙门，为什么被蛇咬？”——大家都在龙门道场学习禅宗的法道，既称为“道”，为什么反被下士耻笑啊？这里，“龙门”喻“道”，龙喻上士，蛇喻下士。	Chan Master Yunju Shanwu was a Dharma heir of Chan Master Longmen Qingyuan, known as Foyan. When Master Wù was studying Chan at Longmen, someone was bitten by a snake. Of course, the person was immediately treated; that goes without saying. Yet Chan Master Longmen Qingyuan suddenly used this incident to ask, “Since this is the Dragon Gate, why was he bitten by a snake?”—Everyone was studying the Dharma way of the Chan school at the Longmen practice center. Since it is called the “Way,” why should it instead be ridiculed by those of the lowest capacity? Here, “Dragon Gate” symbolizes the Way; the dragon symbolizes those of the highest capacity, and the snake symbolizes those of the lowest capacity.
云居善悟禅师应声答道：“果然现大人相！”——果然显出了禅宗法道的尊贵——他若不耻笑，还显不出禅宗法道的尊贵呢。亦即“不笑不足以为道”。	Chan Master Yunju Shanwu answered at once, “It indeed reveals the marks of a great person!”—Indeed, it reveals the nobility of the Dharma way of the Chan school. If they did not ridicule it, the nobility of the Chan Dharma way would not be revealed. That is, “If they did not laugh, it would not be enough to be called the Way.”
这则问答后来传到了佛果圆悟克勤那里，佛果称赞道：“龙门有此僧耶！东山法道未寂寥尔。”——师兄座下竟出了这么伶俐的衲僧，我师父的法道不会冷落了。何患后继无人哪！	This exchange was later conveyed to Foguo Yuanwu Keqin, who praised it, saying, “Does Longmen have such a monk? The Dharma way of Dongshan is not yet desolate.”—Such a quick-witted patch-robed monk has unexpectedly emerged under my Dharma brother’s seat. The Dharma way

	transmitted by my teacher will not decline. Why worry that there will be no successors?
据灯录记载，三佛（佛果、佛眼、佛鉴）的师父五祖法演禅师“初住四面，迁白云，晚居东山。”、“阇维舍利如雨，塔于东山之南。”所以，“东山法道”是指法演禅师所传的法道。	According to the lamp records, Chan Master Wuzu Fayan—the teacher of the Three Buddhas, Foguo, Foyan, and Fojian—“first resided at Simian, then moved to Baiyun, and in his later years lived at Dongshan”; and “at his cremation, relics fell like rain, and a stūpa was erected south of Dongshan.” Thus, the “Dharma way of Dongshan” refers to the Dharma way transmitted by Chan Master Fayan.
但这只是狭义地讲，若广义地讲：禅宗五祖弘忍大师建塔于黄梅之东山。《六祖坛经》云：“惠能遂于菩提树下，开东山法门。”那么，这“东山法道”就泛指禅宗了。	This is the narrow sense. In a broader sense, the Fifth Patriarch, Master Hongren of the Chan school, established a stūpa at Dongshan in Huangmei. The Platform Sūtra of the Sixth Patriarch says, “Huineng then opened the Dharma gate of Dongshan beneath the bodhi tree.” Thus, the “Dharma way of Dongshan” broadly refers to the Chan school.

五十四、草堂得也

54. Caotang Deye

〖公案原文〗	[Original Koan]
草堂与师邂逅于临川。	Caotang encountered the Master at Linchuan.
韩子苍请师过私第，问曰：“清公如何？”	Han Zicang invited the Master to his private residence and asked, “How is Master Qing?”
师云：“向闻其拈庞居士问马大师‘不与万法为侣’因缘，清云：‘鱼龙虾蟹向甚么处著’，若如此，亦浪得其名。”	The Master said, “I once heard that, when he cited the circumstances of Layman Pang’s question to Mazu, ‘Who is one who does not take the myriad dharmas as companions?’ Qing commented, ‘Where would fish, dragons, shrimp, and crabs be placed?’ If this is so, his reputation is undeserved.”
子苍持此语达草堂，堂曰：“公向他道：‘譬如一人船行、一人陆行，二人俱至’。”	Zicang conveyed these words to Caotang, who said, “Tell him: ‘It is like one person traveling by boat and another traveling by land; both arrive.’”
师闻此语，乃曰：“草堂得也。”	When the Master heard this, he said, “Caotang has attained it.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]

隆兴府泐潭草堂善清禅师，与本书《宗门武库》的作者大慧宗杲禅师，他们两个在临川碰面了。	Chan Master Caotang Shanqing of Letan in Longxing Prefecture and Chan Master Dahui Zonggao, the author of this book, Armory of the Chan School, met at Linchuan.
韩子苍居士把大慧禅师请到家里，私下问大慧：“草堂清禅师证量如何呀？是不是得到了禅宗的宗旨？”	Lay practitioner Han Zicang invited Chan Master Dahui to his home and privately asked him, “What is Chan Master Caotang Qing’s level of realization? Has he attained the essential teaching of the Chan school?”
大慧禅师说：“以前我听说过，他曾举‘不与万法为侣’因缘，下语说‘鱼龙虾蟹向甚么处著’。要是这样下语，他也不过是浪得虚名而已。”大慧为什么这样讲呢？让我们看一看‘不与万法为侣’因缘吧：	Chan Master Dahui said, “I once heard that, when he cited the circumstances of ‘not taking the myriad dharmas as companions,’ he commented, ‘Where would fish, dragons, shrimp, and crabs be placed?’ If that is his comment, he has no more than an undeserved empty reputation.” Why did Dahui say this? Let us look at the circumstances of “not taking the myriad dharmas as companions”:”
庞居士参马祖，问曰：“不与万法为侣者是甚么人？”祖曰：“待汝一口吸尽西江水，即向汝道。”士于言下顿领玄旨。	Layman Pang visited Mazu and asked, “Who is one who does not take the myriad dharmas as companions?” Mazu said, “When you swallow all the water of the Western River in one gulp, I will tell you.” At these words, Pang immediately grasped the profound import.
草堂清为这则公案下语，竟顺着语脉下搭——既然西江水被你一口吸尽，那么，“鱼龙虾蟹向甚么处著”啊？这话与“不与万法为侣”根本搭不上关系，怪不得大慧禅师说他“浪得其名”。	In commenting on this koan, Caotang Qing merely followed the verbal thread: since you have swallowed all the water of the Western River in one gulp, then where would “fish, dragons, shrimp, and crabs” be placed? This has no connection at all with “not taking the myriad dharmas as companions.” No wonder Chan Master Dahui said that his reputation was undeserved.
韩子苍居士把大慧禅师的评价告诉给草堂清禅师，草堂清说：“你去对大慧讲：‘譬如一人船行、一人陆行，二人俱至’。”	Lay practitioner Han Zicang conveyed Chan Master Dahui’s assessment to Chan Master Caotang Qing. Caotang Qing said, “Go and tell Dahui: ‘It is like one person traveling by boat and another traveling by land; both arrive.’”
大慧禅师听到这话，肯了草堂：“草堂得也。”——草堂清已得禅宗的宗旨。草堂这话有什么好，竟为此肯他“得也”？让我们来看看吧：	When Chan Master Dahui heard this, he acknowledged Caotang: “Caotang has attained it.” That is, Caotang Qing had attained the essential teaching of the Chan school. What was so good about Caotang’s remark that Dahui acknowledged his attainment? Let us see:

譬如一人船行、一人陆行——方便有多门。	It is like one person traveling by boat and another traveling by land: there are many expedient methods.
二人俱至——归元无二路。	Both arrive: there are not two roads in returning to the source.
这并不是争辩以前的“鱼龙虾蟹向甚么处著”正确不正确，而是表明此语不再是顺着语脉下搭。若象以前那样，他可能又要顺着“浪得其名”的语脉，答个“虚名可得乎”之类的话。若这样，是缠不是禅！	This was not an argument over whether the earlier remark, “Where would fish, dragons, shrimp, and crabs be placed?” was correct. Rather, it showed that this remark no longer merely followed the verbal thread. Had he responded as before, he might again have followed the verbal thread of “undeserved reputation” and answered something like, “Can empty fame be attained?” That would be entanglement, not Chan!
草堂清不顺大慧的语脉，指出“归元无二路，方便有多门”——草堂是黄龙派，大慧是杨歧派，虽禅风略异，但都是临济正宗啊！大慧见他已跳出先前的窠臼，如今下语掷地有声，故而肯他“得也”。	Caotang Qing did not follow Dahui’s verbal thread. He pointed out that “there are not two roads in returning to the source, while there are many expedient methods.” Caotang belonged to the Huanglong branch, while Dahui belonged to the Yangqi branch. Though their Chan styles differed somewhat, both were orthodox heirs of Linji. Dahui saw that Caotang had broken free of his former rut and that his present words rang with force; therefore, he acknowledged that he “had attained it.”
〖相关链接〗	[Related Links]
请老师讲讲草堂清禅师如此下语的本义好吗？ 尚痴 09:18:59 7/09/02(194)	Could the teacher explain the original meaning of Chan Master Caotang Qing’s comment? Shangchi 09:18:59 7/09/02 (194)
一落讲说，便失本义。脚下既已草深数丈，那就再扯扯葛藤吧： lvm 10:18:14 7/09/02(554)	The moment one explains it, the original meaning is lost. Since the grass beneath our feet is already several yards deep, let us spin a little more tangled vine: lvm 10:18:14 7/09/02 (554)
老人不是说过，要顺着来人语脉 憨村傻大姐 20:24:21 7/09/02(24)	Didn’t the old teacher say that one should follow the visitor’s verbal thread? Hancun Shadajie 20:24:21 7/09/02 (24)
你要是能让他知痛知痒，顺他语脉也无碍。 lvm 21:51:36 7/09/02(无内容)	If you can make him feel the pain and itch, there is no harm in following his verbal thread. lvm 21:51:36 7/09/02 (No content)

俺哪有这本事？ 憨村傻大姐 15:18:12 7/10/02(46)	How could I have such ability? Hancun Shadajie 15:18:12 7/10/02 (46)
傻大姐、痴小弟真是一家人不说两家话，连妄想都一样 尚痴 16:52:28 7/10/02(无内容)	Silly elder sister and foolish younger brother really are one family; even their deluded thoughts are the same. Shangchi 16:52:28 7/10/02 (No content)
他若那样接你，你将如何？ lvm 16:17:25 7/10/02(无内容)	If he responded to you that way, what would you do? lvm 16:17:25 7/10/02 (No content)
答他：鱼龙虾蟹正在和尚嘴里 憨村傻大姐 14:01:44 7/12/02(190)	I would answer him: The fish, dragons, shrimp, and crabs are right in the monk's mouth. Hancun Shadajie 14:01:44 7/12/02 (190)
哈哈！现在却在你嘴里。 lvm 14:25:08 7/12/02(921)	Ha ha! Now they are in your mouth. lvm 14:25:08 7/12/02 (921)
看不懂您的话 憨村傻大姐 14:41:29 7/12/02(1K)	I do not understand what you mean. Hancun Shadajie 14:41:29 7/12/02 (1K)
越俎代庖，乱说几句。 yzhj01 20:05:54 7/12/02(2K)	Presuming to act in another's place, I will speak a few random words. yzhj01 20:05:54 7/12/02 (2K)
您这个话说的好： lvm 21:07:57 7/12/02(113)	What you said is good: lvm 21:07:57 7/12/02 (113)
各人思维：以意根透入，参话头好像不是‘大姐’那么参吧？ yzhj01 08:33:55 7/13/02(无内容)	Everyone, reflect on this: using the mind faculty to penetrate the huatou is apparently not how "elder sister" investigates it, is it? yzhj01 08:33:55 7/13/02 (No content)
不是那么参。 lvm 09:06:08 7/13/02(38)	That is not how one investigates it. lvm 09:06:08 7/13/02 (38)
是。 yzhj01 10:01:14 7/13/02(无内容)	Yes. yzhj01 10:01:14 7/13/02 (No content)
您说的是浮肿吗？是不是思虑过重出偏了？ yzhj01 08:30:47 7/13/02(无内容)	Are you speaking of swelling? Could excessive thinking and exertion have caused a deviation? yzhj01 08:30:47 7/13/02 (No content)
对！过于用力所致。 lvm 09:05:05 7/13/02(无内容)	Correct! It was caused by exerting too much force. lvm 09:05:05 7/13/02 (No content)
那我就不说了。 lvm 15:50:54 7/12/02(无内容)	Then I will say no more. lvm 15:50:54 7/12/02 (No content)
. 憨村傻大姐 18:25:42 7/12/02(无内容)	. Hancun Shadajie 18:25:42 7/12/02 (No content)
老师，我接一句： 尚痴 16:37:00 7/10/02(400)	Teacher, let me offer a response: Shangchi 16:37:00 7/10/02 (400)
若已得，即便时刻与老师作对，相信老师也会肯的。如未得，说得再好也无用。 yzhj01 11:32:28 7/11/02(无	If one has already attained it, then even if one opposes the teacher at every moment, I believe the

内容)	teacher will acknowledge it. If one has not attained it, no matter how well one speaks, it is useless. yzhj01 11:32:28 7/11/02 (No content)
既是未彻，又如何起妙用啊？ lvm 18:06:55 7/10/02(无内容)	If one has not yet awakened thoroughly, how can wondrous functioning arise? lvm 18:06:55 7/10/02 (No content)
怎一个彻“字”了得—— 尚痴 20:34:34 7/10/02(62)	How can the single word “thorough” possibly suffice? — Shangchi 20:34:34 7/10/02 (62)
好吧，咱假设一下： lvm 20:54:46 7/10/02(257)	All right, let us suppose: lvm 20:54:46 7/10/02 (257)
已经说清楚了呀 憨村傻大姐 18:38:52 7/11/02(无内容)	But it has already been made clear. Hancun Shadajie 18:38:52 7/11/02 (No content)
我相信你清楚。 lvm 18:56:39 7/11/02(无内容)	I believe you understand it clearly. lvm 18:56:39 7/11/02 (No content)
我不是这个意思。妄想接着打： 憨村傻大姐 13:53:48 7/12/02(345)	That is not what I mean. The deluded thoughts continue: Hancun Shadajie 13:53:48 7/12/02 (345)
您再回头看看： lvm 14:03:39 7/12/02(343)	Please look back again: lvm 14:03:39 7/12/02 (343)
人家的毛病我都有 憨村傻大姐 14:18:18 7/12/02(无内容)	I have all of everyone else’s faults. Hancun Shadajie 14:18:18 7/12/02 (No content)
老师，以我假设不存在此问： 尚痴 11:45:18 7/11/02(330)	Teacher, if my assumption is correct, this question does not exist: Shangchi 11:45:18 7/11/02 (330)
哦！也许你说得对。 lvm 12:48:29 7/11/02(无内容)	Oh! Perhaps you are right. lvm 12:48:29 7/11/02 (No content)
老师，我也作一假设： 尚痴 21:54:08 7/10/02(198)	Teacher, let me also make an assumption: Shangchi 21:54:08 7/10/02 (198)
此阶段之行者已‘一口吸尽西江水’，草老却让他吐出来—— 尚痴 22:02:14 7/10/02(32)	At this stage, the practitioner has already “swallowed all the water of the Western River in one gulp,” yet the old master Caotang has him spit it back out— Shangchi 22:02:14 7/10/02 (32)
老师请进： 尚痴 08:40:25 7/11/02(50)	Teacher, please join the discussion: Shangchi 08:40:25 7/11/02 (50)
你简洁地连起来说一说，可能会突然明白。 lvm 09:14:49 7/11/02(无内容)	State it all together concisely, and you may suddenly understand. lvm 09:14:49 7/11/02 (No content)
请老师指点一下好吗？ 尚痴 10:19:27 7/11/02(无内容)	Could the teacher please offer some guidance? Shangchi 10:19:27 7/11/02 (No content)

请再读“好吧，咱假设一下”一贴。 lvm 10:24:40 7/11/02(无内容)	Please reread the post, “All right, let us suppose.” lvm 10:24:40 7/11/02 (No content)
正所谓“以无所得故，得阿辱多罗三藐三菩提—— 尚痴 22:20:56 7/10/02(无内容)	As the saying goes, “Because there is nothing to attain, one attains unsurpassed perfect enlightenment”— Shangchi 22:20:56 7/10/02 (No content)
老师，上帖内容部分是误粘贴，请删除—— 尚痴 22:06:01 7/10/02(无内容)	Teacher, part of the content of the previous post was pasted in by mistake. Please delete it— Shangchi 22:06:01 7/10/02 (No content)
已删除。 lvm 22:40:44 7/10/02(无内容)	Deleted. lvm 22:40:44 7/10/02 (No content)
老师，我说完了。 尚痴 22:45:02 7/10/02(无内容)	Teacher, I have finished speaking. Shangchi 22:45:02 7/10/02 (No content)
没提及“鱼龙虾蟹向甚么处著”啊！ lvm 23:17:17 7/10/02(无内容)	It didn't mention, “Where do fish, dragons, shrimp, and crabs settle?” Ah! lvm 23:17:17 7/10/02 (no content)
一句虚头语，本来无处捉呀！！！ 尚痴 10:22:13 7/11/02(无内容)	A merely nominal phrase—there was never anywhere to grasp it in the first place!!! Shangchi 10:22:13 7/11/02 (no content)
好！那咱都不说虚头语了。 lvm 10:29:35 7/11/02(无内容)	Good! Then let us stop speaking in merely nominal phrases. lvm 10:29:35 7/11/02 (no content)
请你接下去说…… lvm 21:57:01 7/10/02(无内容)	Please continue... lvm 21:57:01 7/10/02 (no content)
老师请进： 尚痴 11:22:39 7/11/02(967)	Teacher, please come in: Shangchi 11:22:39 7/11/02 (967)
哈哈！也许是我糊涂了。 lvm 12:51:14 7/11/02(38)	Haha! Perhaps I am the one who is confused. lvm 12:51:14 7/11/02 (38)
老师如此说，那么我当戒网反思！ 尚痴 13:47:47 7/11/02(194)	Since Teacher puts it this way, I should reflect on the net of precepts! Shangchi 13:47:47 7/11/02 (194)
师兄不哭，别在意嘛。 小师弟 07:03:14 7/12/02(无内容)	Elder brother, don't cry; don't take it to heart. Junior disciple 07:03:14 7/12/02 (no content)
别！别！不是这个意思。 lvm 14:19:32 7/11/02(48)	No! No! That is not what I mean. lvm 14:19:32 7/11/02 (48)
请斑竹将上帖中：为侣’后的为侣二字删除，打重了 尚痴 16:40:51 7/10/02(无内容)	Moderator, please delete the repeated characters “ ” after “ ” in the above post; they were typed twice. Shangchi, 16:40:51, 7/10/02 (no content)

好！已经改过来了。 lvm 18:14:12 7/10/02(无内容)	All right! It has been corrected. lvm 18:14:12 7/10/02 (no content)
可能意思是指，顺着， 善财 21:02:44 7/09/02(8)	Perhaps it means “following along.” Sudhana 21:02:44 7/09/02 (8)
lvm好厉害哦~~自我介绍一下可以吗? puzzle 19:04:58 7/09/02(无内容)	lvm, you are amazing~~ Could you introduce yourself? puzzle 19:04:58 7/09/02 (no content)
lvm是元音老人的 弟子? 哇,好厉害哦>(无内容)	Is lvm a disciple of Master Yuanyin? Wow, that is amazing! > (no content)
南无根本上师 元音阿阇黎！ lvm 21:52:56 7/09/02(无内容)	Homage to the Root Guru, Acharya Yuanyin! lvm 21:52:56 7/09/02 (no content)
“根本上师”是什么意思？ 芒种 11:51:15 7/10/02(无内容)	What does “root guru” mean? Mangzhong 11:51:15 7/10/02 (no content)
这个来源于本师释迦佛啊 终不说 17:25:19 7/14/02(344)	This originates with our fundamental teacher, Śākyamuni Buddha. Zhongbushuo 17:25:19 7/14/02 (344)
你可能受过好几个上师的灌顶。 lvm 11:58:55 7/10/02(74)	You may have received empowerments from several gurus. lvm 11:58:55 7/10/02 (74)
错了 畏因 08:49:08 7/12/02(无内容)	Wrong. Weiyin 08:49:08 7/12/02 (no content)
明白了，谢谢！ 芒种 17:54:00 7/10/02(无内容)	I understand. Thank you! Mangzhong 17:54:00 7/10/02 (no content)
Lvm老师请进： 尚痴 17:53:29 7/09/02(132)	Teacher Lvm, please come in: Shangchi 17:53:29 7/09/02 (132)
若不落窠臼，便不必担心鱼龙虾蟹无处著。 lvm 18:01:14 7/09/02(98)	If one does not fall into fixed patterns, there is no need to worry that fish, dragons, shrimp, and crabs will have nowhere to settle. lvm 18:01:14 7/09/02 (98)
草堂清既是已得之人，那般下语必有所用呀—— 尚痴 18:10:58 7/09/02(无内容)	Since Caotang Qing was already awakened, there must have been a purpose to those remarks— Shangchi 18:10:58 7/09/02 (no content)
草堂清两次下语，在时间上前后相差甚远。 lvm 18:20:02 7/09/02(46)	Caotang Qing's two remarks were made very far apart in time. lvm 18:20:02 7/09/02 (46)
第一次下语时是尚未得吗？ 尚痴 11:00:45 7/10/02(无内容)	Had he not yet attained realization when he made the first remark? Shangchi 11:00:45 7/10/02 (no content)

所以大慧呆说他“浪得其名”。 lvm 11:40:32 7/10/02(无内容)	That is why Dahui Gao said that he “had gained his reputation undeservedly.” lvm 11:40:32 7/10/02 (no content)
《草堂清》一案二次开庭审理 终不说 13:51:26 7/15/02|09(5K)	The Case of “Caotang Qing”: Second Court Hearing. Zhongbushuo 13:51:26 7/15/02|09 (5K)
厉害！把俺绕晕了也。 3193 23:21:35 7/15/02(无内容)	Impressive! You have thoroughly confused me. 3193 23:21:35 7/15/02 (no content)
《草堂清》一案二次开庭审理被告方辩护陈词 狮子 20:05:18 7/15/02(8K)	The Case of “Caotang Qing”: Defense Counsel's Statement at the Second Court Hearing. Lion 20:05:18 7/15/02 (8K)
哈哈，且让袋子做回陪审团团长如何？ 袋子 12:03:37 7/16/02(无内容)	Haha, why not let Bag serve once more as foreperson of the jury? Bag 12:03:37 7/16/02 (no content)
本团长判决如下： 袋子 12:19:57 7/16/02(1K)	This foreperson's ruling is as follows: Bag 12:19:57 7/16/02 (1K)
呵呵~有趣 终不说 09:36:52 7/17/02(无内容)	Hehe~ Interesting. Zhongbushuo 09:36:52 7/17/02 (no content)
不准上诉！就此驳回！ 袋子 11:51:00 7/17/02(无内容)	No appeals permitted! Dismissed! Bag 11:51:00 7/17/02 (no content)
“鱼龙虾蟹向甚么处著”若做反问肯定句则为主位自问自酬，井然有序 轻武器 11:48:28 7/16/02(无内容)	If “Where do fish, dragons, shrimp, and crabs settle?” is read as a rhetorical question with an affirmative force, then it is a self-question and self-answer from the primary position, orderly and well structured. Light Weapons 11:48:28 7/16/02 (no content)
哈！狮子师兄来了，一向可好，好久不见愚弟十分想念您啊 终不说 10:22:30 7/16/02(无内容)	Ha! Elder brother Lion has arrived. How have you been? I have not seen you for a long time and have missed you very much. Zhongbushuo 10:22:30 7/16/02 (no content)
那就快留个联系方式吧，我正准备登门拜访呢 狮子 13:33:48 7/16/02(无内容)	Then quickly leave some contact information. I am preparing to come and visit you. Lion 13:33:48 7/16/02 (no content)
最近北京炎热无比，愚弟也中了暑在家休息呢 终不说 18:30:21 7/16/02(54)	Beijing has been unbearably hot lately. I, too, have suffered heatstroke and am resting at home. Zhongbushuo 18:30:21 7/16/02 (54)
以前我一直以为你在外地，原来就在身边，还是我到你那里更方便些。 狮子 23:14:34 7/16/02(无内容)	I had always thought you were elsewhere; it turns out you are right nearby. It would be more

	convenient for me to come to you. Lion 23:14:34 7/16/02 (no content)
哦~狮子也在北京啊，呵呵 终不说 09:08:39 7/17/02(260)	Oh~ Lion is in Beijing too? Hehe. Zhongbushuo 09:08:39 7/17/02 (260)
啊？不会是邻居吧？ 芒种 11:41:27 7/17/02(62)	Ah? Don't tell me you are neighbors? Mangzhong 11:41:27 7/17/02 (62)
噢~仁兄也在这里吗？哈，我在北门颐和山庄啊 终不说 17:16:44 7/17/02(64)	Oh~ Are you here too, brother? Ha, I am at Yihe Shanzhuang, by the North Gate. Zhongbushuo 17:16:44 7/17/02 (64)
我在农大，在颐和园（西苑）以北三公里。 芒种 18:13:40 7/17/02(21)	I am at the Agricultural University, three kilometers north of the Summer Palace (Xiyuan). Mangzhong 18:13:40 7/17/02 (21)
不说兄这是得了热伤风了，且待你养好病我再登门拜访不迟。 狮子 11:24:33 7/17/02(无内容)	Brother Bushuo, you have heat-induced influenza. Wait until you recover, and then I can come visit you. Lion 11:24:33 7/17/02 (no content)
ok,ok 终不说 17:18:28 7/17/02(无内容)	OK, OK. Zhongbushuo 17:18:28 7/17/02 (no content)
联系方式 终不说 14:03:10 7/16/02(71)	Contact information. Zhongbushuo 14:03:10 7/16/02 (71)
不一样就是不一样。俺这律师助理退居二线，大律师上也。 yzhj01 20:17:05 7/15/02(无内容)	Different is different. This lawyer's assistant is retiring to the second line; let the chief lawyer take the stage. yzhj01 20:17:05 7/15/02 (no content)
尊重法庭裁决，保证不上诉。 lvm 15:41:58 7/15/02(无内容)	I respect the court's ruling and promise not to appeal. lvm 15:41:58 7/15/02 (no content)
好是好。只是太过柔韧。若在袋子，则这么答：国有国法，家有家规！ 袋子 12:55:15 7/16/02(无内容)	It is good, but too yielding. If it were Bag, I would answer: The state has its laws, and the family has its rules! Bag 12:55:15 7/16/02 (no content)
奈家规拗不过国法何！ lvm 13:09:49 7/16/02(无内容)	But what can be done when family rules cannot prevail over state law? lvm 13:09:49 7/16/02 (no content)
呵呵，老师说笑啦。这等洒脱真是片云点太清里呀！ 袋子 13:18:46 7/16/02(无内容)	Hehe, Teacher is joking. Such freedom is truly like a wisp of cloud adorning the vast clear sky! Bag 13:18:46 7/16/02 (no content)
哈哈！乾坤袋子装得下天。 lvm 13:28:01 7/16/02(无内容)	Haha! The bag of heaven and earth can hold the sky. lvm 13:28:01 7/16/02 (no content)

这等能装天的乾坤手段在老师手里用处想是多些，至于... 袋子 11:50:30 7/17/02(67)	Such a heaven-containing capacity must be more useful in Teacher's hands; as for... Bag 11:50:30 7/17/02 (67)
我每看到【袋子】，总想到那笑呵呵的布袋和尚。 lvm 12:00:13 7/17/02(无内容)	Whenever I see [Bag], I always think of the smiling Budai Monk. lvm 12:00:13 7/17/02 (no content)
嘻嘻,有趣 袋子 13:21:21 7/17/02(189)	Hehe, interesting. Bag 13:21:21 7/17/02 (189)
连说话都要打啊！我偏说，^_^！ yzhj01 14:34:19 7/17/02(无内容)	You would even strike someone for speaking! I insist on speaking, ^_^! yzhj01 14:34:19 7/17/02 (no content)
赶紧解释几句：怕棒非学子、学子应受棒；无所住生心、生心无所住。 yzhj01 19:39:27 7/17/02(无内容)	Let me quickly explain: Those afraid of the stick are not students; students should receive the stick. Give rise to the mind while abiding nowhere; abide nowhere while giving rise to the mind. yzhj01 19:39:27 7/17/02 (no content)
^o^ lvm 14:19:43 7/17/02(208)	^o^ lvm 14:19:43 7/17/02 (208)
冤！法师不上诉，律师辩护费又泡汤了，唉 终不说 17:34:49 7/15/02(无内容)	How unfair! The Dharma teacher will not appeal, so the lawyer's defense fee has gone down the drain again. Sigh. Zhongbushuo 17:34:49 7/15/02 (no content)
这么有趣！贪财的来也。 yzhj01 19:36:18 7/15/02(815)	So interesting! Here comes someone greedy for money. yzhj01 19:36:18 7/15/02 (815)
唉。 大老鼠 14:38:09 7/15/02(1K)	Alas. Big Rat 14:38:09 7/15/02 (1K)
鼠兄怎么空唉啊？ yzhj01 19:35:02 7/15/02(无内容)	Brother Rat, why sigh for no reason? yzhj01 19:35:02 7/15/02 (no content)
不要唉声叹气嘛！老鼠兄哪里不舒服啊？ 终不说 17:26:17 7/15/02(无内容)	Don't sigh and groan! Brother Rat, where are you feeling unwell? Never Speak 17:26:17 7/15/02 (no content)
只为从来认识神！ 大老鼠 19:42:53 7/15/02(无内容)	Only because I have always known the spirit! Big Rat 19:42:53 7/15/02 (no content)

五十五、稀有世尊

Fifty-Five: Rare World-Honored One

〖公案原文〗	[Original Text of the Koan]

须菩提解空第一，生时家室尽空。世尊才升座，须菩提便出众云：“希有世尊。”且道，见个什么道理，便恁么道?	Subhūti was foremost in understanding emptiness; when he was born, everything in his household was found empty. As soon as the World-Honored One ascended the seat, Subhūti stepped forth from the assembly and said, “Rare indeed, World-Honored One.” Tell me, what principle did he perceive that made him speak so?
天亲菩萨作无量偈，只赞“希有”二字。	Bodhisattva Vasubandhu composed innumerable verses solely in praise of the two words “rare indeed.”
圆悟禅师云：“一句是一个铁橛。故六祖闻‘应无所住，而生其心’，便悟去。”	Chan Master Yuanwu said, “Each phrase is like an iron peg. Thus, when the Sixth Patriarch heard, ‘One should give rise to the mind without abiding anywhere,’ he immediately awakened.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
《金刚经》云：世尊食时，着衣持钵，入舍卫大城乞食。于其城中，次第乞已，还至本处。饭食讫，收衣钵，洗足已，敷座而坐。时长老须菩提在大众中，即从座起，偏袒右肩，右膝着地，合掌恭敬，而白佛言：“希有世尊……”（天亲菩萨为赞叹“希有”二字，洋洋洒洒，作了无量多的诗偈。）	The Diamond Sūtra says: “At mealtime, the World-Honored One put on his robe, took up his bowl, and entered the great city of Śrāvastī to beg for alms. Having begged for alms in due order throughout the city, he returned to his dwelling. When he had finished eating, he put away his robe and bowl, washed his feet, arranged his seat, and sat down. At that time, the Elder Subhūti, who was among the great assembly, rose from his seat, bared his right shoulder, knelt on his right knee, joined his palms reverently, and addressed the Buddha, saying, ‘Rare indeed, World-Honored One . . .’” (In praising the two words “rare indeed,” Bodhisattva Vasubandhu composed an immense number of verses.)
大慧禅师问：世尊并未开口说话，须菩提见了个什么道理，便道“希有”？	Chan Master Dahui asked: The World-Honored One had not yet uttered a word. What principle did Subhūti perceive that made him say, “Rare indeed”?
其实，世尊未开口，便以“着衣持钵，入舍卫大城乞食。于其城中，次第乞已，还至本处。饭食讫，收衣钵，洗足已，敷座而坐”这样的无执无为，将“实相无相，无相而无不相”的大乘空义开示得淋漓尽致，饥来吃饭困来眠嘛！解空第一的须菩提当然识得，故而开口便赞“希有”。	In fact, before the World-Honored One had uttered a word, through such nonattachment and noncontrivance as “putting on his robe, taking up his bowl, entering the great city of Śrāvastī to beg for alms; having begged for alms in due order throughout the city, returning to his dwelling; finishing his meal, putting away his robe and bowl, washing his feet, arranging his seat, and sitting down,” he had revealed the Mahāyāna meaning of

	emptiness—“true reality is without marks; without marks, yet no mark is excluded”—to the fullest. When hungry, eat; when tired, sleep! Subhūti, foremost in understanding emptiness, naturally recognized this, and so his first words were praise: “Rare indeed.”
若用语言讲道理，大慧的师父圆悟禅师已经讲出来了：“一句是一个铁橛。”圆悟这句话是赞叹“希有”二字。接着便讲出道理：“故六祖闻‘应无所住，而生其心’，便悟去。”	If one is to explain the principle in words, Yuanwu, Dahui’s teacher, had already explained it: “Each phrase is like an iron peg.” Yuanwu’s words praise the two words “rare indeed.” He then explained the principle: “Thus, when the Sixth Patriarch heard, ‘One should give rise to the mind without abiding anywhere,’ he immediately awakened.”
“应”——顺应事缘，而不落空。	“Should”—accord with circumstances, yet do not fall into emptiness.
“无所住”——心无挂碍，而不着有。	“Without abiding anywhere”—let the mind be free of hindrance, yet do not cling to existence.
“而生其心”——生个什么心哪？《金刚经》云：“应生无所住心”——顺应，而无所执著。	“And give rise to the mind”—what mind is to be given rise to? The Diamond Sūtra says: “One should give rise to a mind that abides nowhere”—accord with circumstances, yet be without attachment.
曾见师尊　元音老人一付墨宝，内中云：“佛性天真事，　云　有　！謦欬掉臂　，穿衣吃　　。不　　毫力，何曾　所思。　生皆平等，日用自多疑。”莫多疑，莫妄想，莫执著，便可亲证“希有”。	I once saw a piece of calligraphy by my revered teacher, Master Yuanyin. It read: “Buddha-nature is a natural affair—who says it requires another teacher? In the clearing of the throat and the swinging of the arms, in putting on clothes and eating meals. It requires not the slightest effort; when has thought ever been stirred? All sentient beings are equal, yet in daily life they themselves give rise to much doubt.” Do not doubt too much, do not indulge in deluded thoughts, and do not cling; then you may directly realize “rare indeed.”
〖相关链接〗	[Related Links]
莫想太多，须长老本来就是个客气人。 gentleLion 21:17:38 7/12/02(61)	Do not overthink it; Elder Subhūti was naturally a polite person. gentleLion 21:17:38 7/12/02(61)
若众生不去多“心”寻复杂， 善财 21:26:50 7/12/02(18)	If sentient beings did not use so much “mind” to seek complexity, Shancai 21:26:50 7/12/02(18)
赞叹“希有”又一偈。 lvm 21:34:34 7/12/02(无内容)	Another verse praising “rare indeed.” lvm 21:34:34 7/12/02 (no content)

启请“世尊”说金刚！ 善财 22:36:45 7/12/02(无内容)	Inviting the “World-Honored One” to expound the Diamond Sūtra! Shancai 22:36:45 7/12/02 (no content)
如是【信成就】我闻【闻成就】： lvm 23:01:21 7/12/02(150)	Thus have I heard: [accomplishment of faith] [accomplishment of hearing]. lvm 23:01:21 7/12/02(150)
我是新手.请多指教! puzzle 15:14:31 7/10/02(74)	I am a newcomer. Please offer me your guidance! puzzle 15:14:31 7/10/02(74)
欢迎光临！ ^o^ lvm 16:16:05 7/10/02(无内容)	Welcome! ^o^ lvm 16:16:05 7/10/02 (no content)
hehe,谢谢~~ puzzle 16:14:40 7/11/02(无内容)	Hehe, thank you~~ puzzle 16:14:40 7/11/02 (no content)

五十六、两句便了

Fifty-Six: Two Sentences Settle It

〖公案原文〗	[Original Koan]
圆悟、佛眼、佛鉴，同在五祖。一日相谓曰：“老和尚 是干 地，往往说心说性不得。”	Yuanwu, Foyan, and Fojian were all studying under Wuzu. One day they said to one another, “The old master is simply so crisp and direct that there is often no opening to speak of mind or nature.”
因请益“佛身无为，不堕诸数。”祖曰：“譬如清净摩尼宝珠，映于五色。五色是数，摩尼是佛身。”	They therefore asked him about the saying, “The Buddha-body is unconditioned and does not fall within any categories.” The patriarch said, “It is like a pure maṇi jewel reflecting the five colors. The five colors are categories; the maṇi is the Buddha-body.”
圆悟谓二老曰：“他大段会说，我辈说时费多少工夫。他 一两句便了，分明是个老大虫。”	Yuanwu said to the other two elders, “He is truly adept at speaking. How much effort it takes when we speak! Yet he settles it in just a sentence or two. He is clearly a formidable old tiger.”
祖闻之，乃曰：“若说心说性，便是恶口。”又曰：“猫有歃血之功，虎有起尸之德。所谓‘驱耕夫之牛，夺饥人之食。’若不如是，尽是弄泥团汉。”	When the patriarch heard this, he said, “To speak of mind and nature is abusive speech.” He further said, “A cat has the merit of licking blood; a tiger has the virtue of raising a corpse. As the saying goes, ‘Drive away the plowman’s ox; snatch the hungry man’s food.’ If one is not like this, one is merely a fellow playing with mud balls.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]

这则公案也是三佛在五祖法演禅师座下的故事。	This koan, too, is a story of the three Buddhas studying under Chan Master Fayan of Wuzu.
有一天，他们三个议论师父：“老和尚说话干脆利落，无你插嘴处，往往让人开不得口去说心说性。”于是，他们以“佛身无为，不堕诸数”为问端，去向老和尚请教。其实他们三个知道：佛身无为——性；诸数——心。	One day, the three discussed their teacher: “The old master speaks crisply and directly, leaving no place for you to interrupt; often, one cannot even open one’s mouth to speak of mind or nature.” They therefore approached the old master with the question, “The Buddha-body is unconditioned and does not fall within any categories.” In fact, all three understood that “the Buddha-body is unconditioned” refers to nature, while “the various categories” refers to mind.
为什么“佛身无为，不堕诸数”啊？为答这个问题，可以大段地讲出心与性的关系，只“不堕”两字，就颇费唇舌。他们如此问，是想听听师父大段地讲说心性。谁知师父只说了两句话：“譬如清净摩尼宝珠，映于五色。五色是数，摩尼是佛身。”比喻用得妙，道理也讲得透彻。	Why is it that “the Buddha-body is unconditioned and does not fall within any categories”? To answer this question, one could give an extended explanation of the relationship between mind and nature; even the two words “does not fall within” could require considerable discussion. They asked in this way because they wanted to hear their teacher give a lengthy exposition on mind and nature. Yet the master spoke only two sentences: “It is like a pure maṇi jewel reflecting the five colors. The five colors are categories; the maṇi is the Buddha-body.” The analogy was excellent, and the principle was thoroughly explained as well.
他们三个又在下面议论，佛果对佛眼佛鉴说：“我们说心说性费多少工夫啊！师父也会这么大段地说，但他不这么说，只用一两句话便讲完了。师父不简单，就象老虎那么厉害！”	The three then discussed it among themselves. Foguo said to Foyan and Fojian, “How much effort it takes for us to speak of mind and nature! Our teacher, too, could explain it at such length, but he does not do so; he finishes it in only a sentence or two. Our teacher is no ordinary man—he is as formidable as a tiger!”
五祖法演禅师听到了他们的议论，对他们说：“若大段地从理论上说心说性，便是恶口。”骂人才是恶口，怎么说心说性也成恶口了？五祖的意思是：就这么絮絮叨叨地讲说，便污染了不落语言的佛性。	Chan Master Fayan of Wuzu overheard their discussion and said to them, “To speak at length of mind and nature in theoretical terms is abusive speech.” Abusing others is abusive speech, so how can speaking of mind and nature also become abusive speech? Wuzu meant that such endless, rambling explanation defiles the Buddha-nature that does not fall within language.
五祖接着说：“猫有歃血之功，虎有起尸之德。所谓‘驱耕夫之牛，夺饥人之食。’若不如是，尽是弄泥	Wuzu continued: “A cat has the merit of licking blood; a tiger has the virtue of raising a corpse. As

团汉。”——猫有歃血之功，虎有起尸之德，我也要对得起你们。我这样回答你们，正是“驱耕夫之牛，夺饥人之食”，要扫掉你们絮絮叨叨说心说性的讲说风气啊！你们若不学会干脆利落地答话，便派不上大用场，那就玩泥巴去吧！	the saying goes, ‘Drive away the plowman’s ox; snatch the hungry man’s food.’ If one is not like this, one is merely a fellow playing with mud balls.” That a cat has the merit of licking blood and a tiger has the virtue of raising a corpse means that I, too, must do right by you. My answer to you is precisely to “drive away the plowman’s ox and snatch the hungry man’s food”: it is meant to sweep away your habit of endlessly discoursing on mind and nature. If you do not learn to answer crisply and directly, you will not be fit for great use; then you may as well go play with mud!
〖相关链接〗	[Related Links]
因为有“絮絮叨叨”，所以才有“干脆利落” gentleLion 21:15:33 7/12/02(无内容)	Because there is “endless rambling,” there is “crisp directness.” gentleLion 21:15:33 7/12/02 (no content)
^o^ lvm 21:40:38 7/12/02(无内容)	^o^ lvm 21:40:38 7/12/02 (no content)

五十七、用过就扔

57. Discard It Once You Have Used It

〖公案原文〗	[Original Text of the Koan]
师一日谓赵巨济曰：老和尚忽退去，别有人来教尔禅，这一转因缘怎生会，那一转又如何会……。便将热屎泼！记取。	One day, the master said to Zhao Juji, “If this old monk were suddenly to withdraw, and someone else came to teach you Chan—how would you understand this turn of conditions? And how would you understand that turn? … Douse him with hot shit! Remember this.”
〖锯解秤砣〗	[Sawing Apart a Steelyard Weight]
有一天，大慧宗杲禅师对赵巨济说：如果我退座不说禅了，另有一个人教你禅，他讲这个公案怎么领会，那个公案怎么领会……，你就用热屎汤泼他！记住我说的话啊。	One day, Chan Master Dahui Zonggao said to Zhao Juji: “If I were to step down and no longer teach Chan, and someone else came to teach you Chan—explaining how to understand this koan and how to understand that koan … then splash him with hot excrement! Remember what I have said.”
大慧的师父佛果圆悟克勤禅师讲《碧岩录》，解了一百则公案，成书后风靡丛林。为什么会风靡丛林？因为《碧岩录》确能开人悟门。然而，物极必反，若陷入无休止的理解，便又闭人悟门。所以到了大慧这一代，便	Dahui’s teacher, Chan Master Foguo Yuanwu Keqin, lectured on the Blue Cliff Record and explained one hundred koans. After it was compiled into a book, it swept through Chan monasteries. Why did it become so popular in the monasteries? Because

将《碧岩录》的印版付之一炬。他对赵巨济说这话的时候，可能刚烧过印版不久。	the Blue Cliff Record can indeed open the gate to awakening. Yet when things reach an extreme, they reverse: if one becomes caught in endless intellectual understanding, it closes the gate to awakening again. Thus, in Dahui's generation, the printing blocks of the Blue Cliff Record were consigned to the flames. When he said this to Zhao Juji, he may have burned the blocks only shortly before.
解公案只能作为开启心扉的工具，用过就扔，哪能当作理论去立呀！取已陈之刍狗而卧于其下者，必眯！	Explaining koans can only serve as a tool for opening the mind. Once it has been used, discard it; how can it be set up as a theory? Whoever takes straw dogs that have already been set out and lies beneath them will surely be deluded!
〖相关链接〗	[Related Links]
xixi,不知那老和尚退前教的是什么 ～ 善财 21:34:18 7/12/02(26)	xixi: I wonder what Chan that old monk taught before he stepped down~ Shancai 21:34:18 7/12/02 (26)
^o^ lvm 21:40:18 7/12/02(无内容)	^o^ lvm 21:40:18 7/12/02 (no content)
文字本是方便 gentleLion 21:13:09 7/12/02(71)	Words are originally expedient means gentleLion 21:13:09 7/12/02 (71)

五十八、为之印证

58. Verifying It

〖公案原文〗	[Original Text of the Koan]
师在云居作首座，一日到西积庄，遇一暂到从圆通来，云：“因看首座《颂女子出定》话，有个悟处。特来求首座印证。”	While the master was serving as head seat at Yunju, he went one day to Xiji Village and encountered a visiting monk who had come from Yuantong. The monk said, “Having read the head seat's 'Verse on the Woman Emerging from Samādhi,' I have gained an insight. I have come especially to ask the head seat to verify it.”
师云：“你去！不是。”	The master said, “Go away! No.”
僧云：“某甲未说见处，为什么道不是？”	The monk said, “I have not yet stated my understanding. Why do you say no?”
师再三摇手云：“你去！不是，不是。”	The master repeatedly waved his hand and said, “Go away! No, no.”

僧　[忄+罗]而退。	The monk withdrew dejectedly.
〖老人眉批〗	[The Elder's Marginal Note]
这就是为之印证也。惜此僧不会，　[忄+罗]而退，冤哉！	This itself was verification for him. Alas, the monk did not understand and withdrew dejectedly. What a pity!
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
世尊因文殊至诸佛集处，值诸佛各还本处，唯有一女人近于佛坐而入三昧。文殊乃白佛云：“何此人得近佛，而我不得？”佛告文殊：“汝但觉此女，令从三昧起，汝自问之。	Once, when Mañjuśrī arrived at the gathering place of the Buddhas, he found that each Buddha had returned to his own place. Only one woman remained, seated near the Buddha and absorbed in samādhi. Mañjuśrī addressed the Buddha: “Why is this person permitted to sit near the Buddha while I am not?” The Buddha told Mañjuśrī to awaken the woman from samādhi and question her himself.
”文殊绕女人三匝，鸣指一下，乃托至梵天，尽其神力而不能出。世尊曰：“假使百千文殊，亦出此女人定不得。下方过四十二恒河沙国土，有罔明菩萨，能出此女人定。须臾，罔明大士从地涌出，作礼世尊。世尊敕罔明出，罔明却至女子前鸣指一下，女子于是从定而出。	Mañjuśrī circumambulated the woman three times and snapped his fingers once. He then transported her to the Brahmā Heaven, but even with all his spiritual powers he could not bring her out. The World-Honored One said, “Even if there were hundreds of thousands of Mañjuśrīs, they could not bring this woman out of samādhi. Below, beyond lands as numerous as the sands of forty-two Ganges rivers, is Bodhisattva Wangming, who can bring her out of samādhi.” Before long, the great being Wangming emerged from the earth and paid homage to the World-Honored One. The World-Honored One instructed Wangming to bring her out. Wangming went before the woman and snapped his fingers once, whereupon she emerged from samādhi.
有出有入的禅定功夫并非正定。无出无入，无动无静，静若处子无异动，动如脱兔不碍静，观空周遍恒沙，视有一物也无，意境阔然，凡圣一如，这才是正定。既然这女子之定不是正定，何劳他二位菩萨托至梵天、涌出于地！所以，大慧禅师为此公案写《颂女子出定》一偈云：“出得出不得，是定非正定。罔明与文殊，丧却穷性命。”	Meditative skill involving entering and emerging is not right samādhi. In right samādhi there is neither emergence nor entry, neither movement nor stillness. In stillness, one is like a maiden, yet this does not differ from movement; in movement, one is like a fleeing rabbit, yet this does not obstruct stillness. One contemplates emptiness pervading as countless as the sands of the Ganges, while seeing that not a single thing exists; the mental realm is vast and open, and ordinary beings and sages are alike. This alone is right samādhi. Since this woman's samādhi was not right samādhi, why

	should it have troubled those two bodhisattvas to transport her to the Brahmā Heaven or emerge from the earth? Therefore Chan Master Dahui wrote a verse on this koan, “Verse on the Woman Emerging from Samādhi”: “Whether she can be brought out or cannot be brought out, this samādhi is not right samādhi. Wangming and Mañjuśrī have lost their very lives in vain.”
大慧宗杲的师父佛果圆悟禅师住持云居道场时，大慧宗杲为第一座。有一天，大慧到附近的西积庄去，遇到一僧从东京法云寺圆通法秀禅师那里来。这僧对大慧说：“因看首座《颂女子出定》话，有个悟处。特来求首座印证。	When Chan Master Foguo Yuanwu, the teacher of Dahui Zonggao, was abbot of the Yunju practice center, Dahui Zonggao was the first seat. One day, Dahui went to nearby Xiji Village and encountered a monk who had come from Chan Master Yuantong Faxiu at Fayun Monastery in the Eastern Capital. The monk said to Dahui: “Having read the head seat’s ‘Verse on the Woman Emerging from Samādhi,’ I have gained an insight. I have come especially to ask the head seat to verify it.”
”原来是求印证的。于是，大慧禅师印证他：“你去！不是。”这就是印证吗？是啊！老人批示云：“这就是为之印证也。	So he had come seeking verification. Chan Master Dahui therefore verified him: “Go away! No.” Is this verification? Yes! The Elder’s note says: “This itself was verification for him.”
”印证了什么？印证了“是定非正定”啊！你不是看《颂女子出定》话，有个悟处吗？“不是”正定才对呀。若真是无出无入的正定，容不得你立个“悟处”。这僧若是个伶俐汉，只用道一个“领”字即得。	What did he verify? He verified that this samādhi was not right samādhi. Had you not read the account of the “Verse on the Woman Emerging from Samādhi” and gained an insight? “Not [right samādhi]” is precisely correct. If it were truly right samādhi, with neither emergence nor entry, it would not allow you to establish an “insight.” If this monk had been quick-witted, he need only have said the single word “Understood.”
谁知他不会大慧意，还粘在他的“见处”上：“某甲未说见处，为什么道不是？”哈哈！刚才是“悟处”，现在是“见处”，看来是不说憋得难受。	But who would have expected that he would fail to grasp Dahui’s meaning and still cling to his “understanding”: “I have not yet stated my understanding. Why do you say no?” Ha ha! A moment ago it was an “insight”; now it is an “understanding.” Apparently, he was so stifled that he could not refrain from speaking.
须知那无出无入的正定是不落语言的呀！大慧禅师再次告诉他：“你去！不是，不是。”他还是不能领会，竟茫然不知所措地退去。老人为之叹息：“惜此僧不会，[忄+罗]而退，冤哉！”怎么才能不冤？当下打灭那	You must know that right samādhi, with neither emergence nor entry, does not fall within language. Chan Master Dahui again told him, “Go away! No, no.” Still unable to understand, he withdrew in bewilderment, at a complete loss. The Elder sighed

“悟处”、“见处”，无出无入的正定朗然现前，照天照地去也，岂不庆快平生！	over him: “Alas, the monk did not understand and withdrew dejectedly. What a pity!” How can one avoid such a pity? Immediately destroy that “insight” and “understanding,” and the lucid right samādhi of neither emergence nor entry will appear before you, illuminating heaven and earth. Would that not be the joy of a lifetime?
老师，我来扯点葛藤 3193 13:35:20 7/13/02(442)	Teacher, let me stir up a few complications. 3193 13:35:20 7/13/02(442)
供您参考： lvm 15:59:36 7/13/02(781)	For your reference: lvm 15:59:36 7/13/02(781)
谢谢老师！ 3193 08:34:43 7/14/02(369)	Thank you, Teacher! 3193 08:34:43 7/14/02(369)
中途歇不得。要歇只能歇下狂心。 lvm 11:10:46 7/14/02(198)	You cannot stop halfway. If you are to stop, you can only stop the mad mind. lvm 11:10:46 7/14/02(198)
如果只是一味地歇下去，算不算“悟处”呢？ 3193 14:49:58 7/14/02(无内容)	If one merely keeps stopping without end, does that count as an “insight”? 3193 14:49:58 7/14/02(no content)
蓦然歇下，便是悟处。何来“一味歇”？ lvm 15:19:49 7/14/02(无内容)	To stop suddenly is itself the insight. Where does this “merely keep stopping” come from? lvm 15:19:49 7/14/02(no content)
妙！歇就歇了，若还有个一味，又著在歇上了。 3193 15:44:23 7/14/02(无内容)	Wonderful! Stop, and that is all. If there is still a “merely,” then you are again attached to stopping. 3193 15:44:23 7/14/02(no content)
受教。 yzhj01 08:38:36 7/13/02(无内容)	Thank you for the instruction. yzhj01 08:38:36 7/13/02(no content)
你去！不是，不是。 袋子 12:41:51 7/13/02(无内容)	Go away! No, no. Bag 12:41:51 7/13/02(no content)
是个封了口的袋子吗，不及围脖有用？ yzhj01 09:40:13 7/14/02(无内容)	Is it a bag with its opening sealed shut, less useful than a scarf? yzhj01 09:40:13 7/14/02(no content)
你这袋子，明知我懒，还要说得不明不白。 yzhj01 12:46:22 7/13/02(无内容)	You bag—knowing full well that I am lazy, you still insist on speaking so obscurely. yzhj01 12:46:22 7/13/02(no content)

五十九、恁么始得

Fifty-Nine: Only Thus Is It Attained

〖公案原文〗	[Original Koan]
圆悟一日到首座寮，因说密印长老，四年前见他恁么地，乃至来金山升座，也　恁么地。打一个回合了，又	One day, Yuanwu went to the head seat’s quarters and, speaking of Elder Miyin, said: “Four years ago,

打一个回合。　管无收杀，如何为得人！恰如载一车宝剑相似，将一柄出了，又将一柄出，　要般尽。若是本分手段，拈得一柄便杀人去，那里　管将出来弄。	when I saw him, he was just like this. Even when he came to Jinshan and ascended the seat, he was still just like this. He makes one round, then another round—going on without stopping. How can one guide people in this way? It is like bringing in a cartload of precious swords: he draws one out, then draws out another, wanting only to bring them all out. If he had true skill, he would take up one sword and kill with it. Why keep bringing them out merely to play with them?”
时有僧闻得，谓师曰：“某前日因看他小参语录，便知此人平日做得细腻工夫，所以对众　管要吐尽，一段了又一段，不肯休。”	At the time, a monk who heard this said to the master: “A few days ago, when I read his recorded informal talks, I knew that this man’s practice is ordinarily very refined. That is why, before the assembly, he keeps wanting to pour everything out—one passage after another, unwilling to stop.”
师曰：“事不如此，如龙得半盏水，便能兴云吐雾，降霈大雨，那里　管去大海里辊，谓我有许多水也。又如会相杀人，持一条锺，才见贼马，便知那个定是我底，近前一锺杀了贼，跳上马背便杀人去。须是恁么始得。”	The master said: “It is not so. When a dragon obtains only half a bowl of water, it can raise clouds and breathe forth mist, sending down abundant rain. Why should it keep rolling about in the ocean, saying, ‘I have so much water’? Again, a person skilled in killing in battle holds a spear; as soon as he sees the enemy’s horse, he knows which one is his. He steps forward, kills the enemy with one thrust, leaps onto the horse’s back, and rides on to kill. It must be like this.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
有一天，佛果圆悟禅师跟首座大慧宗杲谈起了密印长老。	One day, Chan Master Foguo Yuanwu spoke with Dahui Zonggao, the head seat, about Elder Miyin.

说密印长老只是一个回合接着一个回合地打，打来打去没有休止，只知道放，不懂得收，这怎么能指导人哪！就好象拉来一车宝剑，拿出一柄耍过了，又拿出另一柄接着耍。他若真有手段，拈出一柄便杀人去，哪会一柄一柄地弄剑哪！圆悟是说密印长老狮子不扑人，只管抖搂毛。亦即只管呈见地，而不去应学人之机点拨学人。	He said that Elder Miyin merely kept making one round after another, never stopping. He knew only how to let things go, not how to draw them in. How could he guide people in this way? It was like hauling in a cartload of precious swords: taking out one sword and playing with it, then taking out another and continuing to play. If he truly had the skill, he would pick up one sword and kill with it. Why would he keep brandishing the swords one by one? Yuanwu meant that Elder Miyin was like a lion that does not pounce on people but merely shakes out its mane. That is, he only displayed his own understanding, rather than responding to students' capacities and instructing them accordingly.
当时有一个僧人听到了圆悟的这段话，对大慧宗杲说：“我看过密印长老的小参语录，他的功夫做得很细腻啊！所以他要都拿出来讲给大家听，才一段接一段地滔滔不绝。”	At that time, a monk who had heard Yuanwu's remarks said to Dahui Zonggao: "I have read Elder Miyin's recorded informal talks. His practice is very refined! That is why he wants to bring it all out and explain it to everyone, speaking eloquently, one passage after another."
大慧宗杲不同意这僧的观点：“坐道场说禅可不能这样做。比如司雨之龙，只要得到半碗水，就应该去兴云吐雾，普降甘霖。那龙若只去大海里作浪，炫耀我的水多，又有什么用啊！再比如真懂打仗的人，持枪上阵，才见敌踪，便知杀贼。不能总是买弄枪法，须一枪把贼杀了始得。”	Dahui Zonggao disagreed with the monk's view: "One cannot teach Chan from the Dharma seat in this way. For example, a dragon that governs the rain need only obtain half a bowl of water; it should then raise clouds and breathe forth mist, sending down sweet rain everywhere. If the dragon merely makes waves in the ocean and flaunts how much water it has, what use is that? Again, one who truly understands warfare takes up a spear and goes into battle. At the first sight of the enemy, he knows to kill the foe. He cannot simply keep displaying his skill with the spear; he must kill the enemy with a single thrust."
佛果、大慧师徒二人所说的比喻，都是指的用般若智慧之剑，消除学人的困惑，斩断学人的烦恼。他二人都是千载难逢的大善知识，善于指导学人，乃至传承到今，桃李满天下矣！	The metaphors used by the master and disciple, Foguo and Dahui, both refer to using the sword of prajñā wisdom to dispel students' confusion and cut off their afflictions. Both were exceptionally rare great spiritual teachers, skilled in guiding students. Their lineage has continued to the present day, with disciples everywhere.

六十、如是信解

Sixty: Faith and Understanding Thus

〖公案原文〗	[Original Koan]
大愚芝和尚会中，有僧日诵《金刚经》一百遍。	In the assembly of Chan Master Zhishou of Dayu, a monk recited the Diamond Sūtra one hundred times each day.
芝闻得，令侍者请至，问曰：“闻汝日诵金刚经一百遍，是否？”	When Zhishou heard of this, he had an attendant invite him over and asked, “I hear that you recite the Diamond Sūtra one hundred times each day. Is that so?”
僧云：“是。”	The monk replied, “Yes.”
芝云：“汝曾究经意否？”	Zhishou said, “Have you ever investigated the meaning of the sūtra?”
僧云：“不曾。”	The monk replied, “No.”
芝云：“汝但日诵一遍，参究佛意。若一句下悟去，如饮海水一滴，便知百川之味。”	Zhishou said, “Simply recite it once each day, but investigate the Buddha’s meaning. If you awaken through a single sentence, it is like drinking a drop of seawater and thereby knowing the flavor of all the hundred rivers.”
僧如教。一日诵至“应如是知、如是见、如是信解，不生法相”处，蓦然有省，遂以白芝。芝遽指床前狗子云：“狗子　？”	The monk followed these instructions. One day, as he recited the passage, “One should know thus, see thus, and understand through faith thus, without giving rise to dharma-marks,” he suddenly had an awakening and went to report it to Zhishou. Zhishou immediately pointed to a dog lying before his bed and said, “The dog?”
僧无语，芝便打出。	The monk was speechless, so Zhishou struck him and drove him out.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
瑞州大愚山守芝禅师的道场里，有一僧每天诵一百遍《金刚经》。大愚芝问这僧：“你曾参究《金刚经》的经意么？”这僧答：“不曾。”原来他不管意思，只是一味地念诵。这充其量只能算是“闻、思、修”的闻，连思都没有，更不用说修了。	At the monastery of Chan Master Shouzhi on Dayu Mountain in Ruizhou, a monk recited the Diamond Sūtra one hundred times every day. Dayu Zhishou asked him, “Have you ever investigated the meaning of the Diamond Sūtra?” The monk replied, “No.” It turned out that, without regard for its meaning, he merely recited it over and over. At most, this could count as the hearing of “hearing,

	contemplating, cultivating, and realizing”; he had not even contemplated it, much less cultivated it.
大愚芝和尚告诉他：“你每天只用念一遍，却要参究经意。一旦能从其中一句下悟去，如饮海水一滴，便知百川之味。”这不仅是教他从闻进入思，更重要的是教他“悟去”，悟后之修才是真修。芝和尚之言重在后半句，要启发他“悟去”。	Chan Master Dayu Zhishou told him, “Recite it only once each day, but investigate the meaning of the sūtra. Once you awaken through a single sentence, it is like drinking a drop of seawater and thereby knowing the flavor of all the hundred rivers.” This was not only to teach him to move from hearing into contemplation; more importantly, it was to teach him to “awaken.” Only cultivation after awakening is true cultivation. The weight of Master Zhishou’s words lay in the latter half: he wished to inspire him to awaken.
哪知这僧却只记得前半句，思维起道理来了。有一天，他诵到“应如是知、如是见、如是信解，不生法相”处，蓦然有省，便去找大愚芝和尚，报告他读经明白的道理。正好有一条狗在芝和尚床前卧着，芝和尚指着那条狗问：“狗子呢？”那僧思维的道理顿时被打断了，此时正是识取本来的大好时机，可他却“无语”，眼巴巴地当面错过。	But the monk remembered only the first half and began reasoning about its principles. One day, when he came to the passage, “One should know thus, see thus, and understand through faith thus, without giving rise to dharma-marks,” he suddenly had an insight. He then went to see Chan Master Dayu Zhishou and report the principle he had understood from reading the sūtra. A dog happened to be lying before Master Zhishou’s bed. Pointing at it, Zhishou asked, “The dog?” The principles the monk had been reasoning about were abruptly interrupted. This was precisely an excellent opportunity to recognize his original nature, but he was “speechless” and let it slip past him before his very eyes.
参禅不能太死，也不能太活。太死易当面错过，不能一把擒来；太活易错认光影，或落入概念。芝和尚见他太死，便把他打了出去。禅师的棒，棒头有眼，绝不草草打人。这僧今日遭棒，以后就有活过来的希望了。	In investigating Chan, one must be neither too rigid nor too facile. If one is too rigid, it is easy to miss it right before one’s eyes and be unable to seize it directly. If one is too facile, it is easy to mistake light and shadow for the real thing or to fall into concepts. Seeing that this monk was too rigid, Master Zhishou struck him and drove him out. A Chan master’s staff has eyes at its tip; he never strikes people carelessly. Having received the staff today, this monk may yet come alive in the future.

六十一、五斗米熟

Sixty-One: Five Pecks of Rice Are Cooked

〖公案原文〗	[Original Text of the Koan]
师云：大凡参禅，不必有机锋便言“我是”。昔云盖智和尚，道眼明白。因太守入山，憩谈空亭，问：“如何是谈空亭？”智云：“只是个谈空亭。”太守不喜，遂举问本慕顾，本云：“只将亭说法，何用口谈空！”太守乃喜，迁本住云盖。若以本较智，则大远。乃知真实事，不可以机锋取。	The Master said: “In investigating Chan, one need not claim, merely because one has sharp repartee, ‘I am right.’ In the past, Master Zhi of Yungai had a clear eye of the Way. When the prefect entered the mountains and rested in the Pavilion for Discussing Emptiness, he asked, ‘What is the Pavilion for Discussing Emptiness?’ Zhi said, ‘It is simply the Pavilion for Discussing Emptiness.’ The prefect was displeased, so he raised the question with Mugu Ben, who said, ‘Let the pavilion itself expound the Dharma—why use the mouth to discuss emptiness?’ The prefect was then pleased and appointed Ben to reside at Yungai. Yet, compared with Zhi, Ben was far inferior. Thus we know that genuine attainment cannot be judged by clever repartee.”
宝峰元首座，亦有道之士，答话机锋钝，觉范号为“元五斗”。盖开口取气，炊得五斗米熟，方答得一转语。	Yuan, the head-seat monk of Baofeng, was likewise a man of realization. Yet he was slow and dull in answering questions, so Juefan nicknamed him “Yuan Five-Dou.” That is, after opening his mouth to draw a breath, he would take as long as it took to cook five dou of rice before he could offer a turning word.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
大慧宗杲禅师说：参禅的人须知，当你机锋勃发的时候，不必以为我是而他非。当年云盖智和尚，道眼明白。当地太守朝山进香，智和尚陪他在谈空亭歇息。太守问：“如何是谈空亭？”智和尚答：“只是个谈空亭而已。	Chan Master Dahui Zonggao said: Those who investigate Chan must understand that, when sharp repartee surges forth, they need not suppose themselves right and others wrong. In former times, Master Zhi of Yungai had a clear eye of the Way. When the local prefect made a pilgrimage to the mountain to offer incense, Master Zhi accompanied him as he rested at the Pavilion for Discussing Emptiness. The prefect asked, “What is the Pavilion for Discussing Emptiness?” Master Zhi replied: It is simply the Pavilion for Discussing Emptiness.

”太守嫌他答得不好听，不高兴了。又问慕顾本禅师：“如何是谈空亭？”本禅师答：“只将亭说法，何用口谈空！”太守觉得这句答语好听，就令本禅师住持云盖道场。其实，本禅师的证量，远不如智和尚。所以，一个人的真实证量，不能用“机锋”这把尺子去量。	The prefect disliked the answer and became unhappy. He then asked Chan Master Mugu Ben, “What is the Pavilion for Discussing Emptiness?” Master Ben replied, “Let the pavilion itself expound the Dharma—why use the mouth to discuss emptiness?” The prefect found this answer pleasing and had Master Ben take charge of the Yungai practice center. In fact, Master Ben’s depth of realization was far inferior to Master Zhi’s. Therefore, a person’s genuine depth of realization cannot be measured with the ruler of “clever repartee.”
再举一例：宝峰元首座，是很有证量的有道之士，答话却很迟钝，洪觉范给他起了个外号——元五斗。是说他须经煮熟五斗米那么长的时间，才能答得一转语。	Here is another example: Yuan, the head-seat monk of Baofeng, was a man of the Way with substantial realization, but he was very slow in answering questions. Hong Juefan gave him the nickname “Yuan Five-Dou.” This meant that he took as long as it would take to cook five dou of rice before he could offer a turning word.
机锋是语言，证量本无相。当然不能以有相的语言，去测度无相的证量。机锋好比字写得好，谁的字好，不能说他的文化水平就一定很高。然而，无论文化水平高不高，听了这话后，也没必要故意把自己的字弄得很差呀。 ^o^	Clever repartee belongs to language, whereas depth of realization is originally formless. Of course, one cannot use the form of language to gauge formless realization. Clever repartee is like fine calligraphy: one cannot say that a person whose handwriting is good must therefore possess a high level of education. Yet, whether one’s education is extensive or not, after hearing this, there is no need deliberately to make one’s handwriting very poor. ^o^
既然五斗米熟，为什么各位大师都叫速道速道!? 青龙 11:12:25 7/18/02(无内容)	Since it takes as long as cooking five dou of rice, why do all the masters say, “Speak quickly, speak quickly”!? Qinglong 11:12:25 7/18/02 (No content)
五斗米熟，也堪称速。 lvm 11:22:46 7/18/02(62)	Even cooking five dou of rice may be called quick. lvm 11:22:46 7/18/02 (62)
禅直接了当倒是快登，只是爱造业爱走错路。 青龙 11:25:45 7/18/02(无内容)	Chan is direct and straightforward, so attaining realization is indeed quick; it is simply that people love to create karma and take the wrong path. Qinglong 11:25:45 7/18/02 (No content)
既是青龙，别忘了行雨。路就没错。 lvm 11:29:43 7/18/02(无内容)	Since you are a green dragon, do not forget to bring rain. Then the road will not be wrong. lvm 11:29:43 7/18/02 (No content)

谢老师提醒，俺就这点能带(鼻泣的俗称：) 青龙 11:33:35 7/18/02(无内容)	Thank you for the reminder, Teacher. This is all the “ability” I have (a colloquial term for nasal tears:). Qinglong 11:33:35 7/18/02 (No content)
什么?梦话连篇 痴人说梦 11:29:12 7/18/02(无内容)	What? A stream of dream talk—fools talking of dreams. Chiren Shuomeng 11:29:12 7/18/02 (No content)
回家吃饭，完了睡觉，舒服。)白白 青龙 11:34:41 7/18/02(无内容)	Go home, eat, then sleep—comfortable.) Bye-bye. Qinglong 11:34:41 7/18/02 (No content)
单看答语,智语平实,慧光暗透;本语逸致,惜失质,非禅者本分. 痴人说梦 10:54:32 7/18/02(432)	Looking only at the replies: Zhi’s words are plain and unadorned, yet wisdom-light shines through them secretly; Ben’s words are elegant and charming, but regrettably lack substance and are not a Chan practitioner’s proper duty. Chiren Shuomeng 10:54:32 7/18/02 (432)
当然！不是已经说了么： lvm 11:09:20 7/18/02(83)	Of course! Was this not already said? lvm 11:09:20 7/18/02 (83)
是!万万不能太"老实"1 痴人说梦 11:15:51 7/18/02(无内容)	Yes! One absolutely must not be too "honest"! 1 Chiren Shuomeng 11:15:51 7/18/02 (No content)
^o^ lvm 11:24:07 7/18/02(无内容)	^o^ lvm 11:24:07 7/18/02 (No content)
这个公案应令我们交流心地见地时发警惕心！ 袋子 18:57:23 7/17/02(395)	This koan should make us vigilant whenever we exchange views concerning the mind-ground and understanding! Daizi 18:57:23 7/17/02 (395)
是 99477 10:24:14 7/18/02(无内容)	Yes. 99477 10:24:14 7/18/02 (No content)
当然！当然！理应如是。 lvm 19:50:32 7/17/02(无内容)	Of course! Of course! It should indeed be so. lvm 19:50:32 7/17/02 (No content)

六十二、如何是佛

Sixty-Two: What Is the Buddha?

〖公案原文〗	[Original Text of the Koan]
师云：今时人只解顺颠倒，不解顺正理。如何是佛？云“即心是佛”，却以为寻常。及至问“如何是佛”，云“灯笼缘壁上天台”，便道是奇特。岂不是顺颠倒！	The Master said: “People nowadays know only how to accord with inverted views; they do not know how to accord with correct principle. When asked, ‘What is Buddha?’ one says, ‘Mind itself is Buddha,’ yet they take this as ordinary. But when asked, ‘What is Buddha?’ one says, ‘A lantern climbs the

	wall to Tiantai,' and they call it extraordinary. Is this not according with inverted views?"
〖锯解秤砣〗	[Sawing Open a Scale Weight]
大慧宗杲禅师说：现在的人只知道顺颠倒，不知道顺正理。他问“如何是佛”，答他“即心是佛”，他却以为寻常。若答他“灯笼缘壁上天台”，他便说这个好，这个答语奇特。这岂不是顺颠倒么！	Chan Master Dahui Zonggao said: "People nowadays know only how to accord with inverted views; they do not know how to accord with correct principle. When someone asks, 'What is Buddha?' and one answers, 'Mind itself is Buddha,' he takes it as ordinary. But if one answers, 'A lantern climbs the wall to Tiantai,' he says that this is good, that this reply is extraordinary. Is this not according with inverted views?"
教下依义不依语，宗下答心不答语。看了这个公案，可别以为大慧禅师要立“即心是佛”之语。请看深谙“即心是佛”因缘的西禅鼎需禅师，是怎样地受大慧禅师调教：	In the doctrinal teachings, rely on the meaning, not on the words; in the Chan school, answers address the mind, not the words. Having read this koan, do not suppose that Chan Master Dahui wished to establish the saying "Mind itself is Buddha." See how Chan Master Dingxu of Xichan, who thoroughly understood the circumstances surrounding "Mind itself is Buddha," was disciplined by Chan Master Dahui:
妙喜（即大慧宗杲禅师）举：“僧问马祖‘如何是佛？’祖云‘即心是佛。’作么生？”师（西禅鼎需禅师）下语，妙喜诟之曰：“你见解如此，敢妄为人师耶？”鸣鼓普说，讦其平生珍重得力处，排为邪解。师泪交颐，不敢仰视。默计曰：“我之所得，既为所排。西来不传之旨，岂止此耶？”遂归心弟子之列。	Miaoxi (that is, Chan Master Dahui Zonggao) cited: "A monk asked Mazu, 'What is Buddha?' The Patriarch said, 'Mind itself is Buddha.' How do you understand this?" The Master (Chan Master Dingxu of Xichan) gave an answer. Miaoxi rebuked him, saying: "With an understanding such as yours, how dare you rashly set yourself up as a teacher of others?" He struck the drum and gave a public discourse, exposing what the Master had cherished throughout his life as the source of his strength, and condemning it as a mistaken understanding. Tears streamed down the Master's cheeks, and he did not dare raise his eyes. Silently, he thought: "What I have attained has already been rejected. Could the untransmitted purport brought from the West extend beyond this alone?" He then placed himself among Miaoxi's disciples.
一日，喜问曰：“内不放出，外不放入。正恁么时如何？”师拟开口，喜拈竹篦劈脊连打三下。师于此大悟，厉声曰：“和尚已多了也！”喜又打一下，师礼拜。喜笑云：“今日方知吾不汝欺也。”遂印以偈云：	One day, Miaoxi asked: "Do not let anything out from within; do not let anything in from without. At just such a time, what is it?" As the Master was about to open his mouth, Miaoxi picked up a bamboo staff and struck him three times across the

“顶门竖亚摩醯眼，肘后斜悬夺命符。瞎却眼，卸却符，赵州东壁挂葫芦。”	back in succession. At this, the Master had a great awakening and shouted sternly: “Reverend, you have already done too much!” Miaoxi struck him once more, and the Master bowed. Miaoxi smiled and said: “Only today do I know that I have not deceived you.” He then confirmed him with this verse: “Upon the crown of the head stands the eye of Yāmāhī; slanting behind the elbow hangs the life-taking talisman. Blind the eye, cast off the talisman —on Zhaozhou’s eastern wall hangs a gourd.”
哈哈！这“赵州东壁挂葫芦”与“灯笼缘壁上天台”相去多少?	Ha, ha! How far apart are “on Zhaozhou’s eastern wall hangs a gourd” and “a lantern climbs the wall to Tiantai”?
莫被禅师的话所瞒，他那都是为了纠偏。若无偏可纠，便一法不立。	Do not be misled by a Chan master’s words; they are all intended to correct deviations. If there is no deviation to correct, not a single dharma is established.
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看喜大师与西禅鼎需禅师的动画片,妙!妙!妙! 痴人说梦 11:52:17 7/18/02(493)	Watch the animation of Master Miaoxi and Chan Master Dingxu of Xichan—wonderful! Wonderful! Wonderful! Fool Talking in Dreams 11:52:17 7/18/02 (493)
灯笼缘壁上天台是迷面，孔明灯是迷底。呵呵，好玩。 青龙 11:10:30 7/18/02(无内容)	“A lantern climbs the wall to Tiantai” is the riddle; a Kongming lantern is the answer. Hehe, amusing. Azure Dragon 11:10:30 7/18/02 (no content)
“赵州东壁挂葫芦”的谜底是什么？ lvm 11:14:44 7/18/02(无内容)	What is the answer to the riddle “on Zhaozhou’s eastern wall hangs a gourd”? lvm 11:14:44 7/18/02 (no content)
无生缘老师教我怎么说。 青龙 11:16:30 7/18/02(无内容)	Teacher Wushengyuan taught me how to say it. Azure Dragon 11:16:30 7/18/02 (no content)
这么说： lvm 11:20:01 7/18/02(40)	Say it like this: lvm 11:20:01 7/18/02 (40)
一个给东家舀火，一个给西家称空。 青龙 11:23:02 7/18/02(无内容)	One scoops fire for the eastern household; one weighs emptiness for the western household. Azure Dragon 11:23:02 7/18/02 (no content)

六十三、背触拳头

63. A Fist Touching the Back

〖公案原文〗	[Original Koan Text]
师云：张无尽见兜率悦，却讥晦堂，有颂曰：“久向黄龙山里龙，到来只见住山翁。须知背触拳头外，别有灵犀一点通。”当时诸方莫不叹服。山僧后来见得，惜乎无尽已死。彼云“须知背触拳头外，别有灵犀一点通”，若将此颂要见晦堂，不亦远乎！	The master said: “Zhang Wujin met Yue of Doushuai, yet ridiculed Huitang. He composed this verse: ‘Long had I heard of the dragon in Huanglong Mountain; / When I arrived, I found only an old mountain dweller. / Know that beyond turning away from and touching upon the fist, / There is another point of numinous understanding.’ At the time, all quarters praised it. Later, when this mountain monk came to see its meaning, I regretted that Wujin was already dead. He said, ‘Know that beyond turning away from and touching upon the fist, / There is another point of numinous understanding.’ If one seeks to understand Huitang through this verse, is one not far off indeed?”
灵源和尚尝有赞云：“三问逆摧。超玄机于鹫岭；一拳垂示，露赤体于龙峰。闻时富贵，见后贫穷。年老浩歌归去乐，从教人唤住山翁。”	Chan Master Lingyuan once composed this eulogy: “Three questions overthrow by reversal, surpassing the profound workings at Vulture Peak; one fist held forth in demonstration reveals the naked reality at Dragon Peak. Before hearing it, one is wealthy; after seeing it, one is poor. In old age, singing loudly, he delights in returning home—let people call him an old mountain dweller if they wish.”
黄鲁直闻而笑曰：“无尽所言‘灵犀一点’，此　苴为虚空安耳穴。灵源作赞分雪之，是写一字不着画。”	Huang Luzhi heard this and laughed, saying: “What Wujin calls ‘a point of numinous understanding’ is like Laju making ear holes in empty space. Lingyuan’s eulogy clears away this injustice; it is like writing a character without making a single stroke.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
这则公案牵涉的人较多，我们先来看一段传承谱系：	This koan involves quite a number of people. Let us first look at a lineage chart:
┌→太史黄庭坚（黄鲁直）	Grand Historian Huang Tingjian (Huang Luzhi)
┌→黄龙慧南┬→黄龙祖心（晦堂）┴→灵源惟清（灵源和尚）	Huanglong Huinan　Huanglong Zuxin (Huitang)　Lingyuan Weiqing (Chan Master Lingyuan)

石霜楚圆┤　　└→真净克文→兜率从悦→丞相张商英（张无尽）	Shishuang Chuyuan　　Zhenjing Kewen　Doushuai Congyue　Chancellor Zhang Shangying (Zhang Wujin)
└→杨歧方会——→白云守端→五祖法演→圆悟克勤→大慧宗杲	Yangqi Fanghui　Baiyun Shouduan　Wuzu Fayan　Yuanwu Keqin　Dahui Zonggao
无尽居士讥讽晦堂，颂曰：久向黄龙山里龙，到来只见住山翁。须知背触拳头外，别有灵犀一点通。	Layman Wujin ridiculed Huitang, composing this verse: “Long had I heard of the dragon in Huanglong Mountain; when I arrived, I found only an old mountain dweller. Know that beyond turning away from and touching upon the fist, there is another point of numinous understanding.”
灵源和尚赞叹晦堂，颂曰：三问逆摧。超玄机于鹫岭；一拳垂示，露赤体于龙峰。闻时富贵，见后贫穷。年老浩歌归去乐，从教人唤住山翁。	Chan Master Lingyuan praised Huitang, composing this verse: “Three questions overthrow by reversal, surpassing the profound workings at Vulture Peak; one fist held forth in demonstration reveals the naked reality at Dragon Peak. Before hearing it, one is wealthy; after seeing it, one is poor. In old age, singing loudly, he delights in returning home—let people call him an old mountain dweller if they wish.”
从两颂都有“住山翁”三字可以看出，前颂先有，后颂晚成，后颂与前颂针锋相对。现在须要知道的是，“三问逆摧”、“一拳垂示”、“背触拳头”是什么意思。	The fact that both verses contain the three characters “old mountain dweller” shows that the first verse came earlier and the latter was composed later; the latter is directly opposed to the former. What we now need to understand is the meaning of “three questions overthrow by reversal,” “one fist held forth in demonstration,” and “turning away from and touching upon the fist.”
“三问逆摧”又称“黄龙三关”。黄龙慧南禅师，室中常问僧曰：“人人尽有生缘，上座生缘在何处？”正当问答交锋时，突然伸手曰：“我手何似佛手？”接着又问诸方参请、宗师所得等事，又突然垂脚曰：“我脚何似驴脚？”三十余年，示此三问，学者莫有契其旨者。偶有酬者，师未尝可否。丛林目之为“黄龙三关”。南禅师自颂曰：	“Three questions overthrow by reversal” is also called the “Three Barriers of Huanglong.” Chan Master Huanglong Huinan would often ask monks in his room: “Everyone has the conditions of birth. Where are your conditions of birth, Venerable?” Just as the question and answer were being exchanged, he would suddenly extend his hand and say: “How is my hand like the Buddha’s hand?” Then he would ask about the teachings sought and received from various masters, and suddenly lower his foot, saying: “How is my foot like a donkey’s foot?” For more than thirty years, he presented these three questions, yet none of the students could accord

	with their intent. Occasionally someone would answer, but the master never affirmed or denied it. The Chan monasteries called them the “Three Barriers of Huanglong.” Master Nan composed the following verses:
分颂：	Individual verses:
“生缘有语人皆识，水母何曾离得虾！但见日头东畔上，谁能更吃赵州茶。”	“Everyone understands talk of the conditions of birth, but when has a jellyfish ever been able to leave the shrimp? One sees only the sun rise in the east—who can still drink Zhaozhou’s tea?”
“我手佛手兼举，禅人直下荐取。不动干戈道出，当处超佛越祖。”	“My hand and the Buddha’s hand are raised together; Chan practitioners should directly grasp this. Without stirring weapons of war, the Way is spoken forth; right here, one transcends Buddhas and patriarchs.”
“我脚驴脚并行，步步踏着无生。会得云收日卷，方知此道纵横。”	“My foot and the donkey’s foot proceed together; every step treads upon the unborn. When one understands clouds gathering and the sun drawing in its rays, only then does one know the free range of this Way.”
总颂：	Combined verse:
“生缘断处伸驴脚，驴脚伸时佛手开。为报五湖参学者，三关一一透将来。”	“Where the conditions of birth are cut off, the donkey’s foot extends; when the donkey’s foot extends, the Buddha’s hand opens. To inform practitioners who travel the five lakes: each of the three barriers must be thoroughly penetrated.”
“一拳垂示”与“背触拳头”是同一回事，黄龙祖心晦堂禅师，室中常举拳问僧曰：“唤作拳头则触，不唤作拳头则背。唤作甚么？”学人罔措。	“One fist held forth in demonstration” and “turning away from and touching upon the fist” are the same matter. Chan Master Huanglong Zuxin, Huitang, would often raise a fist and ask monks in his room: “If you call it a fist, you touch upon it; if you do not call it a fist, you turn away from it. What do you call it?” The students were at a loss.
无独有偶，大慧宗杲禅师也常来这一套，却能钓得一个半个伶俐汉：	By no mere coincidence, Chan Master Dahui Zonggao also often used this device, though he was able to hook one or two quick-witted fellows:
有一次，他举竹篦问僧曰：“唤作竹篦则触，不唤作竹篦则背。不得下语，不得无语。速道！速道！”僧曰：“请和尚放下竹篦，即与和尚道。”师放下竹篦，僧拂袖便出。师曰：“侍者，认取这僧着。”	Once, holding up a bamboo stick, he asked a monk: “If you call it a bamboo stick, you touch upon it; if you do not call it a bamboo stick, you turn away from it. You may not speak, and you may not

	remain silent. Speak quickly! Speak quickly!" The monk said, "Please put down the bamboo stick, Master, and then I will answer you." The master put it down, and the monk flicked his sleeves and departed. The master said, "Attendant, take note of this monk."
又有一次，同样举问僧，僧曰："瓮里怕走却鳖那！"师下禅床擒住，曰："此是谁语？速道！"僧曰："实不敢谩昧老师，此是竹庵和尚教某恁么道。"师连打数棒，曰："分明举似诸方。"	On another occasion, he posed the same question to a monk. The monk said, "Are you afraid that a turtle will escape from the jar?" The master stepped down from the Chan seat, seized him, and said, "Whose words are these? Speak quickly!" The monk said, "I truly dare not deceive you, Master. Chan Master Zhu'an taught me to answer in this way." The master struck him several times with his staff and said, "Make this clearly known to all quarters."
既然不怕瓮里走却鳖，且问哪里是"背触拳头"外别有的"灵犀一点通"？所以大慧宗杲认为张无尽不会晦堂意，其意境跟晦堂相差得太远。大慧见到张无尽这个偈子的时候，张无尽已经死了。要不然，尽管这个偈子"诸方莫不叹服"，大慧也要去找张无尽理论理论。	Since one need not fear that a turtle will escape from the jar, let us ask: where is the other "point of numinous understanding" beyond turning away from and touching upon the fist? Therefore, Dahui Zonggao held that Zhang Wujin did not understand Huitang's meaning; his understanding was far too distant from Huitang's. By the time Dahui saw Zhang Wujin's verse, Zhang was already dead. Otherwise, however much "all quarters praised it," Dahui would have sought Zhang Wujin out to argue the matter with him.
黄鲁直听到了上述两颂，评论说："无尽所言'灵犀一点'，此　苴为虚空安耳穴。灵源作赞分雪之，是写一字不着画。	Having heard the two verses above, Huang Luzhi commented: "What Wujin calls 'a point of numinous understanding' is like Laju making ear holes in empty space. Lingyuan's eulogy clears away this injustice; it is like writing a character without making a single stroke."
"　苴这种植物的某一部分可能很象耳朵，黄鲁直批评张无尽为虚空安耳，是说张无尽那句"别有灵犀一点通"属于头上安头、故弄玄虚。同时，黄鲁直赞叹灵源和尚之偈洗雪了晦堂之冤，那"闻时富贵，见后贫穷。	Perhaps some part of the plant called laju resembles an ear. Huang Luzhi's criticism that Zhang Wujin was "making ear holes in empty space" means that Zhang's phrase, "There is another point of numinous understanding," amounts to putting a head on top of one's head and making a mystery of the mysterious. At the same time, Huang praised Chan Master Lingyuan's verse for clearing away the injustice done to Huitang. The lines, "Before hearing it, one is wealthy; after seeing it, one is poor,"

年老浩歌归去乐，从教人唤住山翁。”之句，活脱脱地写出了一个没有笔画的字！这是赞叹晦堂禅师那“背触拳头”之垂示，已将无相而灵犀之佛性和盘托出。“灵犀一点”并不在“背触拳头”之外。	and “In old age, singing loudly, he delights in returning home—let people call him an old mountain dweller if they wish,” vividly portray a character written without any strokes at all. This praises Huitang’s demonstration of “turning away from and touching upon the fist,” which has fully revealed the formless yet numinously aware Buddha-nature. The “point of numinous understanding” is not outside turning away from and touching upon the fist.
什么叫是拳头离拳头呀？ 青龙 11:00:25 7/18/02(无内容)	What does it mean for a fist to be apart from a fist? Qinglong 11:00:25 7/18/02 (no content)
擎空一只手，拳头触拳头～ 善财 23:41:59 7/18/02(无内容)	Holding one hand up to the empty sky, fist touches fist~ Shancai 23:41:59 7/18/02 (no content)
有你这一问，晦堂的拳头握不得也。 lvm 11:06:34 7/18/02(无内容)	With that question from you, Huitang’s fist can no longer be clenched. lvm 11:06:34 7/18/02 (no content)
老师正握给龙哥看吧? 痴人说梦 11:10:15 7/18/02(无内容)	Teacher, are you holding it up for Brother Long to see? Chiren Shuomeng 11:10:15 7/18/02 (no content)
，什么拳头不拳头的，听说过 师揣刀断指的残酷手段吗？ 青龙 11:15:08 7/18/02(无内容)	Hey, what is all this about fists? Have you heard of the master’s cruel method of probing with a knife and severing a finger? Qinglong 11:15:08 7/18/02 (no content)
龙哥叫做拳头!^-^ 痴人说梦 11:18:17 7/18/02(无内容)	Brother Long is called a fist! ^-^ Chiren Shuomeng 11:18:17 7/18/02 (no content)
错啦。 青龙 11:19:42 7/18/02(无内容)	Wrong. Qinglong 11:19:42 7/18/02 (no content)
回头回头 痴人说梦 11:23:13 7/18/02(无内容)	Turn back, turn back. Chiren Shuomeng 11:23:13 7/18/02 (no content)
昧良心呀。 青龙 11:27:31 7/18/02(无内容)	That is against your conscience. Qinglong 11:27:31 7/18/02 (no content)
拳头未解良心又现,呵呵 痴人说梦 11:30:05 7/18/02(无内容)	Before the fist has been understood, conscience appears again—haha. Chiren Shuomeng 11:30:05 7/18/02 (no content)
哈哈，你晕了。 青龙 11:34:03 7/18/02(无内容)	Haha, you are confused. Qinglong 11:34:03 7/18/02 (no content)
龙兄仔细了， 善财 01:18:23 7/19/02(64)	Brother Long, be careful. Shancai 01:18:23 7/19/02 (64)

呵呵，跟着善师兄走。 青龙 07:44:40 7/19/02(无内容)	Haha, I will follow Elder Brother Shan. Qinglong 07:44:40 7/19/02 (no content)
^o^ 善财 21:31:04 7/20/02(无内容)	^o^ Shancai 21:31:04 7/20/02 (no content)
哈哈！握不得也。 lvm 11:11:45 7/18/02(无内容)	Haha! It cannot be clenched. lvm 11:11:45 7/18/02 (no content)
呵呵,是展不得吧? 痴人说梦 11:13:53 7/18/02(无内容)	Hehe, shouldn't it be that it cannot be spread open? Chiren Shuomeng 11:13:53 7/18/02 (no content)
伸掌云： lvm 11:18:15 7/18/02(90)	Extending his palm, he said: lvm 11:18:15 7/18/02 (90)
:) 解脱 20:06:09 7/25/02(无内容)	:) Liberation 20:06:09 7/25/02 (no content)
举起一掌，答曰…… 枯木花开 22:57:54 7/18/02(28)	Raising one palm, he answered... Withered Tree Blossoms 22:57:54 7/18/02 (28)
握手，敬礼！ 善财 22:44:59 7/18/02(12)	A handshake, with respectful greetings! Shancai 22:44:59 7/18/02 (12)
~0~ 痴人说梦 11:20:47 7/18/02(17)	~0~ Chiren Shuomeng 11:20:47 7/18/02 (17)
晦堂老先生也拂袖归方丈了吧。 青龙 11:09:18 7/18/02(无内容)	Old Master Huitang must also have flicked his sleeves and returned to the abbot's quarters. Qinglong 11:09:18 7/18/02 (no content)
^o^ lvm 11:10:02 7/18/02(无内容)	^o^ lvm 11:10:02 7/18/02 (no content)

六十四、原来如此

Sixty-Four: So That's How It Is

〖公案原文〗	[Original Koan]
五祖云：三乘人出三界狱。小果必藉方便，如穴地、穿壁及自天窗中出。唯得道菩萨，从初入地狱，先与狱子不相疑，一切如常。一日寄信去，觅得酒肉，与狱子吃至大醉。取狱子衣服、行缠、头巾，结束自身。却将自己破衣服，与狱子着，移枷在狱子项上，坐在牢里。却自手捉狱子藤条，公然从大门出去。参禅人须是恁么始得。	The Fifth Patriarch said: "People of the three vehicles escape from the prison of the three realms. Those of the lesser fruits must rely on expedient means, such as tunneling through the ground, breaking through a wall, or climbing out through a skylight. Only bodhisattvas who have realized the Way, from the moment they first enter the prison, arouse no suspicion in the prison guards; everything remains as usual. One day, they send out a message, obtain wine and meat, and give them to the guards until they are thoroughly drunk. They take the guards' clothes, leg bindings, and headcloths and put them on themselves. Then

	they put their own ragged clothes on the guards, place the cangue around the guards' necks, and leave them sitting in the prison. Taking the guards' rattan whips in their own hands, they openly walk out through the main gate. Those who practice Chan must be like this."
〖老人眉批〗	[The Elder's Marginal Note]
原来如此易！	So this is how easy it is!
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
三乘人，即声闻、缘觉、菩萨。	People of the three vehicles are śrāvakas, pratyekabuddhas, and bodhisattvas.
小果，指声闻、缘觉。	The lesser fruits refer to śrāvakas and pratyekabuddhas.
穴地、穿壁及自天窗中出，解脱的痕迹宛然存在。	To tunnel through the ground, break through a wall, or climb out through a skylight is to leave clear traces of liberation behind.
狱子，即看守牢房的禁卒，喻见惑、思惑、尘沙惑、无明惑。这些烦惑象狱卒一样，缠绕着我们，使我们封闭自己，昧却佛性，不得自由。	"Prison guards" refers to the warders who guard a prison. They symbolize the delusions of views, the delusions of thought, dust-like delusions, and the delusions of ignorance. Like prison guards, these afflictions bind us, causing us to shut ourselves away, obscuring our Buddha-nature and depriving us of freedom.
五祖法演禅师的这个比喻，读来有趣。老人赞叹曰："原来如此易！"。现将五祖的比喻与天台宗的《六即佛》一一对应起来，供养大家：	This analogy by Chan Master Wuzu Fayan is interesting to read. The Elder praised it, saying, "So this is how easy it is!" Below, the Fifth Patriarch's analogy is correlated, point by point, with the Tiantai school's Six Identities with Buddhahood, as an offering to all:
从初入地狱，先与狱子不相疑，一切如常。——理即佛：	"From the moment they first enter the prison, they arouse no suspicion in the prison guards; everything remains as usual." — Buddhahood in Principle:
动静理全是，行藏事尽非。冥冥随物去，杳杳不知归。	In movement and stillness, principle is wholly present; in activity and repose, all phenomena are entirely absent. Silently, they follow things along; dimly, they do not know how to return.
一日寄信去，觅得酒肉，与狱子吃至大醉。——名字即佛：	"One day, they send out a message, obtain wine and meat, and give them to the guards until they

	are thoroughly drunk.” — Buddhahood in Name:
方听无生曲，始闻不死歌。今知当体是，翻恨自蹉跎。	Only now do I hear the song of the unborn; only now do I hear the deathless hymn. Now I know that this very reality is so; instead, I regret having squandered my time.
取狱子衣服、行缠、头巾，结束自身。——观行即佛：	“They take the guards’ clothes, leg bindings, and headcloths and put them on themselves.” — Buddhahood in Contemplative Practice:
念念照常理，心心息幻尘。遍观诸法性，无假亦无真。	Thought after thought illuminates the constant principle; mind after mind brings illusory dust to rest. Contemplating the nature of all dharmas everywhere, there is neither the false nor the true.
却将自己破衣服，与狱子着，移枷在狱子项上，坐在牢里。——相似即佛：	“Then they put their own ragged clothes on the guards, place the cangue around the guards’ necks, and leave them sitting in the prison.” — Buddhahood in Resemblance:
四住虽先落，六尘未尽空。眼中犹有翳，空里见花红。	Though the four abiding delusions have first fallen away, the six sense objects have not yet become wholly empty. There is still a cataract in the eye; in empty space, red flowers are seen.
却自手捉狱子藤条，公然从大门出去。——分证即佛：	“Taking the guards’ rattan whips in their own hands, they openly walk out through the main gate.” — Buddhahood through Partial Realization:
豁尔心开悟，湛然一切通。穷源犹未尽，尚见月朦胧。	Suddenly the mind opens in awakening, and all is lucidly penetrated. Yet the source has not been exhausted; the moon is still seen through a haze.
参禅人须是恁么始得。——究竟即佛：	“Those who practice Chan must be like this.” — Ultimate Buddhahood:
从来真是妄，今日妄皆真。但复本时性，更无一法新。	What has always been true is itself delusion; today, all delusions are true. One need only return to one’s original nature; not a single dharma is new.
更进一步，不用出去。 界圆 23:01:03 7/26/02(157)	Go one step further: there is no need to go out. Jieyuan 23:01:03 7/26/02 (157)
大智大勇大行。 善财 23:19:56 7/21/02(无内容)	Great wisdom, great courage, great practice. Shancai 23:19:56 7/21/02 (no content)

请问老师，‘穴地、穿壁及自天窗中出’是什么意思? yzhj01 08:05:02 7/19/02(无内容)	May I ask the teacher: what does “tunneling through the ground, breaking through a wall, or climbing out through a skylight” mean? yzhj01 08:05:02 7/19/02 (no content)
从上、中、下三个地方挖洞出去。 lvm 08:17:56 7/19/02(36)	Digging a way out through holes at the upper, middle, and lower levels. lvm 08:17:56 7/19/02 (36)
《重视因果，三醒反思》与[haha]兄谈谈心得 - 终不说 11:51:51 7/22/02|09(6K)	Discussing my reflections with Brother [haha] on “Valuing Cause and Effect: Three Awakenings and Reflections” — Zhongbushuo 11:51:51 7/22/02|09 (6K)
昨夜梦回，今日…… - chen 17:52:52 7/22/02|(35)	Last night, I awoke from a dream; today… — chen 17:52:52 7/22/02|(35)
用这一段解释《宗门武库》第64则，好极了： - lvm 12:37:47 7/22/02|09(342)	Using this passage to explain case 64 of The Chan School Armory is excellent: — lvm 12:37:47 7/22/02|09 (342)
^o^ - 终不说 16:31:14 7/22/02|(无内容)	^o^ — Zhongbushuo 16:31:14 7/22/02| (no content)

六十五、五祖寒热

Sixty-Five: The Fifth Patriarch’s Fever and Chills

〖公案原文〗	[Original Text of the Koan]
五祖云：世人似发疟一般，寒一上、热一上，不觉过了一生矣。	The Fifth Patriarch said: “People in the world are like those with malaria: first a bout of chills, then a bout of fever. Unaware, they pass their whole lives this way.”
〖锯解秤砣〗	[Sawing Open the Steelyard Weight]
寒一上、热一上，就是：寒一阵子、热一阵子。寒，指的苦寒，比喻世间苦报，苦到极处，报在地狱；热，指的温暖，比喻世间福报，福到极处，报在天界。	“A bout of chills, a bout of fever” means a period of cold followed by a period of heat. Cold refers to bitter cold and symbolizes the suffering retribution of the world; when suffering reaches its extreme, one is reborn in the hells. Heat refers to warmth and symbolizes worldly blessed retribution; when blessings reach their extreme, one is reborn in the heavenly realms.
五祖法演禅师不用“暖”字，而用“热”字，重在指出：即使那天界之福亦是苦——无常故苦。寒一阵子、热一阵子，无常啊！就象患了疟疾一般，这是病苦啊！	Chan Master Fayan, the Fifth Patriarch, does not use the word “warmth,” but “heat,” in order to emphasize that even the blessings of the heavenly

欲疗此病，须找医生，佛是大医王；期望病愈，当服良药，法是伽陀药；寻访医药，应问大众，僧是解脱众。	realms are suffering—because they are impermanent. A period of cold, a period of heat: impermanence! It is like suffering from malaria; this is the suffering of illness. To cure this illness, one must find a physician: the Buddha is the great King of Physicians. In the hope of recovery, one must take good medicine: the Dharma is agada medicine. To seek medical treatment, one should consult the community: the Saṅgha is the community of liberation.
对于密乘弟子来说，根本上师集中地体现了佛法僧三宝，当至心依怙。	For disciples of the Vajrayāna, the root guru embodies the Three Jewels of Buddha, Dharma, and Saṅgha; one should rely upon them with utmost sincerity.
南无根本上师　元音阿阇黎！	Homage to the root guru, Acharya Yuanyin!
南无根本上师 元音阿阇黎！ 小师弟 08:04:28 7/20/02(无内容)	Homage to the root guru, Acharya Yuanyin! Junior Dharma Brother 08:04:28 7/20/02 (no content)

六十六、绝妙手段

Sixty-Six: Exquisite Methods

〖公案原文〗	[Original Koan Text]
范县君，号寂寿道人，在城都参佛果。果教渠看“不是心、不是佛、不是物”，是什么？不得下语，不得开口。	Magistrate Fan, known as the Daoist Jishou, visited Foguo in Chengdu. Foguo instructed him to investigate: “Not mind, not Buddha, not a thing—what is it?” He was not to offer an explanation or open his mouth.
看来看去，无入头，便觉栖惶，乃问佛果云：“此外有何方便，令某甲会去？”	He investigated it over and over, but found no entry point. Becoming distressed, he asked Foguo, “Is there any expedient means apart from this that would enable me to understand?”
果云：“有个方便——不是心、不是佛、不是物。”	Foguo said, “There is an expedient means: not mind, not Buddha, not a thing.”
寿于此有省，乃云：“元来得恁么近。”	At these words, Jishou had an insight and said, “It turns out it was so close.”
〖老人眉批〗	[The Elder’s Marginal Note]
绝妙接人手段！	An incomparably marvelous way of receiving and guiding people!

〖锯解秤砣〗	[Sawing Apart a Scale Weight]
有一个姓范的县令，号称寂寿道人，来成都找佛果圆悟克勤禅师学禅。佛果叫他看“不是心、不是佛、不是物”这则因缘：	There was a county magistrate surnamed Fan, who called himself the Daoist Jishou. He came to Chengdu to study Chan with Chan Master Foguo Yuanwu Keqin. Foguo told him to investigate the following gong’an of “Not mind, not Buddha, not a thing”:“
赵州从谂禅师的师父南泉普愿和尚，有时曰：“江西马祖说‘即心即佛’，王老师（南泉自称）不恁么道，‘不是心，不是佛，不是物’。恁么道还有过么？”赵州礼拜而出。	Nanquan Puyuan, the teacher of Chan Master Zhaozhou Congshen, would sometimes say: “Mazu of Jiangxi says, ‘Mind itself is Buddha.’ But this old teacher does not speak that way: ‘Not mind, not Buddha, not a thing.’ Is there any fault in speaking this way?” Zhaozhou bowed and withdrew.
时有一僧随问赵州曰：“上座礼拜便出，意作么生？”州曰：“汝却问取和尚。”僧乃问：“适来谂上座意作么生？”师曰：“他却领得老僧意旨。”	At the time, a monk followed him and asked Zhaozhou, “You bowed and then withdrew. What was your meaning?” Zhaozhou replied, “You should ask the master.” The monk then asked Nanquan, “What was Venerable Shen’s meaning just now?” The master said, “He understood this old monk’s intent.”
哈哈！“礼拜而出”才是领，若说个“领”字，则早已错过“不是心、不是佛、不是物”了也！请看：	Ha, ha! “Bowing and withdrawing” is itself understanding. If one were to utter the word “understanding,” one would already have missed “not mind, not Buddha, not a thing.” Look:
大慧宗杲禅师室中问僧：“不是心，不是佛，不是物。你作么生会？”僧曰：“领。”师曰：“领你屋里七代先灵！”僧便喝。师曰：“适来领，而今喝，干他‘不是心，不是佛，不是物’甚么事？”僧无语，师打出。	In his room, Chan Master Dahui Zonggao asked a monk, “Not mind, not Buddha, not a thing—how do you understand this?” The monk said, “I understand.” The master said, “Understand your seven generations of ancestral spirits in your house!” The monk gave a shout. The master said, “Just now you understood, and now you shout—what does that have to do with ‘not mind, not Buddha, not a thing’?” The monk had nothing to say, and the master struck him and drove him out.
再看看大慧宗杲禅师的另一个弟子，官居提刑的吴伟明居士，是怎么领的：	Now let us look at another disciple of Chan Master Dahui Zonggao, the lay practitioner Wu Weiming, who held the office of judicial commissioner, and see how he understood it:
吴提刑有偈曰：“不是心，不是佛，不是物，通身一具金锁骨。赵州亲见老南泉，解道镇州出萝卜。”	Judicial Commissioner Wu composed this verse: “Not mind, not Buddha, not a thing— / The whole body is a set of golden-lock bones. / Zhaozhou

	personally saw old Nanquan / And could say that Zhenzhou produces radishes.”
大慧说偈印证曰：“通身一具金锁骨，堪与人天为轨则。要识临济小厮儿，便是当年白拈贼！”	Dahui confirmed him with this verse: “The whole body is a set of golden-lock bones, / Fit to serve as a model for humans and devas. / If you wish to know Linji’s little attendant, / He is that old white-handed thief!”
回过头来再看这位范县令，他看这个公案，便无入处。为什么无入处？盖不能离开思维也。	Turning back to Magistrate Fan, when he investigated this gong’an, he found no way in. Why was there no way in? Because he could not leave behind conceptual thought.
他甚觉栖惶，急不可耐，便跑去问佛果：“此外还有什么方便法门，使我能够领会呀？”佛果说：“倒是有个方便……”于是，范县令集中注意力，待听下文。佛果说：“不是心、不是佛、不是物。”这一下打断了范县令的念念相续之心，那“不是心、不是佛、不是物”的本来一段真光朗然现前。他突然明白了：“元来离得恁么近！”	He became deeply distressed and, unable to wait, hurried to ask Foguo: “Is there any other expedient Dharma gate that would enable me to understand?” Foguo said, “There is indeed an expedient means . . .” Magistrate Fan then focused his attention, waiting to hear what would follow. Foguo said, “Not mind, not Buddha, not a thing.” At that instant, Magistrate Fan’s stream of successive thoughts was cut off, and the original radiant light of “not mind, not Buddha, not a thing” appeared clearly before him. He suddenly understood: “It turns out it was so close!”
世人哪个不是舍近求远，念念驰求，以致于幻化出没完没了的轮回苦海！待苦海疲极，志求解脱，却仍离不开舍近求远、念念驰求的习气，乃至堕入“解脱深坑”而不能自拔。	Which worldly person does not abandon what is near to seek what is distant, chasing after things thought after thought, and thereby conjure up the endless bitter sea of rebirth? When, exhausted by that bitter sea, they seek liberation with determination, they still cannot escape their habitual tendency to abandon what is near and seek what is distant, chasing after things thought after thought. They may even fall into the “deep pit of liberation” and be unable to pull themselves out.
劳他释迦世尊不惜眉毛，应机拈出三藏十二部经法、三大阿僧祇劫心路历程、三贤十地果证、八万四千对治门……。若能当下熄灭狂心，又何劳他世尊拈出！临济祖师也是如此，不得不应机拈出三玄三要、四重主宾……。	How it taxed World-Honored Śākyamuni, who did not spare even his eyebrows, to set forth in accord with people’s capacities the Tripiṭaka and twelve divisions of scripture, the course of mind through three great asaṃkhyeya kalpas, the fruition of realization through the three worthy stages and ten bhūmis, and eighty-four thousand gates of antidotal practice. If one could immediately extinguish the frenzied mind, why would the World-Honored One need to set these forth? Patriarch

	Linji was the same: he had no choice but to set forth, in accord with people's capacities, the Three Mysteries and Three Essentials, the fourfold host and guest, and so forth.
大彗称临济为“白拈贼”，是真解临济苦心、真懂报祖师恩啊！只如这个范县令，若不遇佛果，便错过今生了也。就象我等若不遇老人，也不免错过今生啊！	Dahui's calling Linji a "white-handed thief" shows that he truly understood Linji's painstaking intent and truly knew how to repay the patriarch's kindness. As for this Magistrate Fan, had he not encountered Foguo, he would have missed this life. Likewise, if we had not encountered the Elder, we too could hardly avoid missing this life.
老人赞叹佛果：“绝妙接人手段！”——看准时机，当下截断学人的思维，使他有亲见佛性的机会，正是绝妙的接人手段啊！	The Elder praised Foguo: "An incomparably marvelous way of receiving and guiding people!"—He accurately recognized the moment and immediately cut off the student's conceptual thought, giving him the opportunity to see Buddha-nature directly. This is indeed an incomparably marvelous way of receiving and guiding people.
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元来这汉也会锯解秤砣。 善财 23:17:35 7/21/02(无内容)	It turns out this fellow also knows how to saw apart a scale weight. Shancai 23:17:35 7/21/02 (no content)
^o^ lvm 08:20:08 7/22/02(无内容)	^o^ lvm 08:20:08 7/22/02 (no content)

六十七、会三归一

67. Unifying the Three Vehicles into One

〖公案原文〗	[Original Text of the Koan]
兜率悦和尚，首众于庐山栖贤。时洪帅熊伯通，请住龙安兜率。	Chan Master Doushuai Yue was head monk at Qixian on Mount Lu. At that time, Xiong Botong, the commander of Hongzhou, invited him to serve as abbot of Long'an Doushuai.
悦设三问，以问学者：	Yue posed three questions to test students:
一曰：拨草参玄只图见性，即今上人性在什么处?	First: "Clearing away the weeds and investigating the mystery is solely for the sake of seeing one's nature. Where, at this very moment, is your nature?"

二曰：识得自性方脱生死，眼光落地时作么生脱？	Second: “Only upon recognizing one’s own nature can one be liberated from birth and death. When the light of your eyes falls to the ground, how will you be liberated?”
三曰：脱得生死便知去处。四大分离向什么处去？	Third: “Once liberated from birth and death, one knows where one is going. When the four elements separate, where do you go?”
无尽有三颂酬之：	Wujin composed three verses in reply:
其一曰：阴森夏木杜鹃鸣，日破浮云宇宙清。莫对曾参问曾晳，从来孝子讳爷名。	The first says: “In the dark, dense summer woods, cuckoos cry; the sun breaks through drifting clouds, and heaven and earth are clear. Do not ask Zeng Can about Zeng Xi; filial sons have always avoided speaking their fathers’ names.”
其二曰：人间鬼使符来取，天上花冠色正萎。好个转身时节子，莫教阎老等闲知。	The second says: “In the human world, the messengers of ghosts arrive with their summons; in heaven, the color of flower crowns is already fading. What a fine moment to turn around! Do not let old Yama know of it lightly.”
其三曰：鼓合东村李大妻，西风旷野泪沾衣。碧芦红蓼江南岸，却作张三坐钓矶。	The third says: “Funeral drums sound for Li Da of the eastern village; in the western wind, tears soak her robes in the open fields. On the southern bank of a Jiangnan river, amid green reeds and red smartweed, he has become Zhang San, seated leisurely on a fishing rock.”
悦住兜率五年，一日说偈曰：“四十有八，圣凡尽杀。不是英雄，龙安路滑。”奄然而化。	Yue lived at Doushuai for five years. One day he spoke this verse: “Forty-eight: sages and ordinary beings are all slain. If you are no hero, the road to Long’an is slippery.” He then passed away peacefully.
〖老人眉批〗	[The Elder’s Marginal Note]
合三问另作一颂：来去自在，出入无碍。本来尘埃，逍遥法外。	Combining the three questions into a separate verse: “Coming and going at ease, entering and leaving without hindrance. Originally dust, carefree beyond worldly dharmas.”
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]
从悦和尚在庐山栖贤寺当首座的时候，地方官熊伯通请他住持龙安兜率禅寺。五年后，兜率从悦禅师留下一偈，便取涅　。偈曰：“四十有八，圣凡尽杀。不是英雄，龙安路滑。”	When Chan Master Yue was head monk at Qixian Monastery on Mount Lu, the local official Xiong Botong invited him to become abbot of Long’an Doushuai Chan Monastery. Five years later, Chan Master Doushuai Congyue left behind a verse and

	entered nirvāṇa. The verse says: “Forty-eight: sages and ordinary beings are all slain. If you are no hero, the road to Long’an is slippery.”
兜率从悦禅师曾设三问以验学人，他的弟子无尽居士写了三颂，答这三问：	Chan Master Doushuai Congyue once posed three questions to test practitioners. His disciple, the layman Wujin, composed three verses in answer to them:
第一问：拨草参玄只图见性，即今上人性在什么处？	First question: “Clearing away the weeds and investigating the mystery is solely for the sake of seeing one’s nature. Where, at this very moment, is your nature?”
第一答：阴森夏木杜鹃鸣，日破浮云宇宙清。莫对曾参问曾晳，从来孝子讳爷名。	First answer: “In the dark, dense summer woods, cuckoos cry; the sun breaks through drifting clouds, and heaven and earth are clear. Do not ask Zeng Can about Zeng Xi; filial sons have always avoided speaking their fathers’ names.”
曾参的父亲，名叫曾晳。就象古人忌讳直呼尊名一样，又有哪一个见性的人，自称自己见性了？千七百则公案，有这样自称的例子吗？须知，这样一自称，便有了圣凡高下，已落入概念里去了。	Zeng Can’s father was named Zeng Xi. Just as people of old avoided directly uttering the revered names of their elders, what person who has seen his nature would proclaim that he has seen his nature? Among the 1,700 koans, is there any example of such a claim? You should know that the moment one makes such a claim, distinctions of sage and ordinary person, high and low, arise; one has already fallen into conceptuality.
一有落处，就不是了，若再萌发我慢种子，入魔有份！这个忌讳，曹洞宗谓之“当今讳”。慢说这个，即使与之接近的讲法，也被曹山禅师排除。请听曹山禅师的《四禁偈》：莫行心处路，不挂本来衣，何须正恁么，切忌未生时。	Once there is something to fall upon, it is no longer it. If the seed of self-conceit sprouts again, one is headed for demonic states! This taboo is called the “present taboo” in the Caodong school. Not to mention this; even teachings that come close to it were excluded by Chan Master Caoshan. Listen to Chan Master Caoshan’s “Verse on the Four Prohibitions”: “Do not travel the road where the mind operates; do not put on the garment of original nature. Why insist on being precisely thus? Above all, avoid the time before birth.”
性在什么处？性在作用啊！只如那夏天的森林，阴凉茂密，杜鹃鸣叫，这都是性的作用。若能如此见得，就象那太阳照破浮云一样，宇宙一片清平。	Where is one’s nature? Nature is in its functioning! The dense, cool forest in summer and the calling of cuckoos are all functions of nature. If you can see it in this way, it is like the sun breaking through drifting clouds: heaven and earth become wholly clear and peaceful.

在人的一生中，定个时间，锲而不舍，打开本来。人未死而见性。此谓之“ 期取证”。如此方不枉过一生，古人有云：朝闻道，夕死可矣！	During one’s lifetime, set a definite time and persist without letup, so as to open up what is original. See one’s nature before death. This is called “attaining realization within a fixed period.” Only thus does one not live one’s life in vain. The ancients said: “If one hears the Way in the morning, one may die content in the evening.”
第二问：识得自性方脱生死，眼光落地时作么生脱？	Second question: “Only upon recognizing one’s own nature can one be liberated from birth and death. When the light of your eyes falls to the ground, how will you be liberated?”
第二答：人间鬼使符来取，天上花冠色正萎。好个转身时节子，莫教阎老等闲知。	Second answer: “In the human world, the messengers of ghosts arrive with their summons; in heaven, the color of flower crowns is already fading. What a fine moment to turn around! Do not let old Yama know of it lightly.”
眼光落地时就是死相现前时。及至天人顶上三花萎败、腋下汗臭、不乐本座。人间寿命已尽，阎王之使者持符来催，四大逐次分离，眼见得是活不成了。	When the light of the eyes falls to the ground, the signs of death have appeared. By then, the three flowers atop a deva’s head have withered, the armpits sweat and smell foul, and one no longer delights in one’s seat. A human life span has ended; Yama’s messengers arrive bearing their summons; and the four elements separate one by one. It is plain to see that one cannot remain alive.
那又向什么处去了呢？无尽居士称此时为“好个转身时节子”，此时正好转过身来，通体放下，直取涅 。且看他自己是如何于此时转身的：公（无尽居士）于宣和四年十一月黎明，口占遗表，命子弟书之。俄取枕掷门窗上，声如雷震。众视之，已薨矣。好个“莫教阎老等闲知”，原来这么有把握呀！	Then where does one go? Layman Wujin calls this “a fine moment to turn around.” At this moment, one can turn around, let go completely, and directly attain nirvāṇa. Consider how he himself turned around at that very time: In the fourth year of Xuanhe, at dawn in the eleventh month, he dictated his final memorial and ordered his sons and younger kinsmen to write it down. Shortly afterward, he took up his pillow and threw it against the door and window, producing a sound like thunder. When those present looked, he had already died. What a fine “Do not let old Yama know of it lightly”—he truly had such assurance!
临终时自有把握，不随它生死流浪。此谓之“即生取证”。	At the time of death, one has one’s own assurance and does not drift with the flow of birth and death. This is called “attaining realization in this very life.”
第三问：脱得生死便知去处。四大分离向什么处去？	Third question: “Once liberated from birth and death, one knows where one is going. When the

	four elements separate, where do you go?”
第三答：鼓合东村李大妻，西风旷野泪沾衣。碧芦红蓼江南岸，却作张三坐钓矶。	Third answer: “Funeral drums sound for Li Da of the eastern village; in the western wind, tears soak her robes in the open fields. On the southern bank of a Jiangnan river, amid green reeds and red smartweed, he has become Zhang San, seated leisurely on a fishing rock.”
东村的李大死了，李大的妻子顿时失去了依靠，悲痛欲绝。她顶着凛冽的西风，在旷野的墓地上哭啊、哭啊，悲痛欲绝。	Li Da of the eastern village has died. His wife has suddenly lost the one on whom she depended and is overcome with grief. Facing the bitter west wind, she weeps and weeps in the graveyard out in the open fields, heartbroken beyond measure.
沉闷的丧鼓合着凄厉的哭声，诉说着：生老病死，大苦海呀！芦苇黄了又绿、绿了又黄，蓼花落了又红、红了又落……多少年后，在这碧芦红蓼的江河南岸上，有个年轻的张三悠闲地坐着垂钓，他就是李大的再来。	The dull funeral drums, joined by the piercing cries of grief, tell of birth, old age, sickness, and death—the great sea of suffering! Reeds turn yellow and then green, green and then yellow; smartweed blossoms fall and then bloom red, bloom red and then fall.... Many years later, on the southern bank of this river amid green reeds and red smartweed, a young Zhang San sits leisurely fishing. He is Li Da reborn.
若李大的妻子还活着，老太婆看见这个张三，也不会联想到李大。张三不知道生从何来，就象李大也不知道死往何去一样。哎呀且住！我们总把“本来无我”当道理讲，现在请就此例替他道一句：到底张三是我呀，还是李大是我？	If Li Da’s wife were still alive, even on seeing this Zhang San, the old woman would not connect him with Li Da. Zhang San does not know whence birth comes, just as Li Da did not know whither death goes. Ah, stop there! We always speak of “originally no self” as a principle. Now, in light of this example, say a word for him: in the end, is Zhang San the self, or is Li Da the self?
四大分离向什么处去？胡张三、黑李四！我们不要忘了还有一个环节，那就是——中阴身。在中阴时莫被境界所迷，即可解脱苦海，得生净土。中阴时若能把握住自己，与佛光相应，即得解脱，此谓之“中阴取证”。	When the four elements separate, where do they go? Some Zhang San, some Li Si! We must not forget one further link—the intermediate-state body. During the intermediate state, do not be deluded by circumstances; then one may be liberated from the sea of suffering and be reborn in the Pure Land. If, during the intermediate state, one can maintain mastery of oneself and correspond with the Buddha-light, one immediately attains liberation. This is called “attaining realization in the intermediate state.”
老人嫌无尽居士这三颂答得太罗嗦，就合三问另作一颂：“来去自在，出入无碍。本来尘埃，逍遥法外。”	The Elder considered Layman Wujin’s three verses too wordy, so he combined the three questions

逍遥在世间法之外，才堪称“来去自在，出入无碍”。色身本来就是尘埃，哪里有什么“我”呀！	into another verse: “Coming and going at ease, entering and leaving without hindrance. Originally dust, carefree beyond worldly dharmas.” Only when one is carefree beyond worldly dharmas can one be called “at ease in coming and going, unhindered in entering and leaving.” The physical body has always been dust; where is there any “self”?
人人都能逍遥在世间法之外，只是他不肯逍遥。你不信？你看看他活着时是如何地执著、如何地放不下，更何况是死后。这又能怪得了谁呢！	Everyone can be carefree beyond worldly dharmas; they simply refuse to be carefree. You do not believe it? Look at how they cling while alive, how unable they are to let go—let alone after death. Whom else can they blame?
南无阿弥陀佛，南无元音老人。齐老师解的好。 青龙 11:21:44 7/23/02(无内容)	Namo Amitābha Buddha. Namo Master Yuanyin. Teacher Qi’s explanation is excellent. Qinglong 11:21:44, 7/23/02 (no content)
南无根本上师 元音阿阇黎！ lvm 11:24:00 7/23/02(无内容)	Namo Root Guru Acharya Yuanyin! lvm 11:24:00, 7/23/02 (no content)

六十八、倾湫倒

68. Draining Pools and Toppling Mountains

〖公案原文〗	[Original Koan]
梁山观和尚会下，有个园头参得禅，众中多有不信者。一日，有僧去撩拨他，要其露个消息。乃问园头：“何不出问堂头一两则话结缘？”	Among the community under Chan Master Liangshan Guan, there was a garden steward who had realized Chan, though many in the assembly did not believe it. One day, a monk went to provoke him, hoping to make him reveal some sign of his attainment. He asked the garden steward, “Why not go out and ask the abbot a question or two, thereby forming an affinity?”
园头云：“我除是不出问，若出，须教这老汉下禅床立地在。”	The garden steward said, “Unless I do not go out to ask a question. If I do, I will make that old fellow get down from his meditation seat and stand on the ground.”
及梁山上堂，果出问曰：“家贼难防时如何？”	When Liangshan ascended the Dharma seat, he indeed came forward and asked, “What is it like when it is difficult to guard against the thief within one’s own house?”

山云：“识得不为冤。”	Liangshan said, “To recognize it is not to be wronged by it.”
曰：“识得后如何？”	He said, “What after recognizing it?”
山云：“贬向无生国里。”	Liangshan said, “Banish it to the realm of non-arising.”
曰：“莫是他安身立命处也无？”	He said, “Is there not even a place there for it to settle itself and establish its life?”
山云：“死水不藏龙。”	Liangshan said, “Dead water does not harbor dragons.”
曰：“如何是活水里龙？”	He said, “What is the dragon in living water?”
山云：“兴波不作浪。”	Liangshan said, “It raises waves without making breakers.”
曰：“忽然倾湫倒　时如何？”	He said, “What if, all at once, a deep pool is overturned and a mountain toppled?”
梁山果然从法座上走下，把住云：“阇梨！莫教湿着老僧袈裟角。”	Liangshan then indeed descended from the Dharma seat, seized him, and said, “Ācārya! Do not let the corners of this old monk’s robe get wet.”
师云：须知悟底人与悟底人相见，自然纵夺可观。	The Master said: You should know that when one who is awakened meets another who is awakened, their giving and taking naturally make a sight worth seeing.
〖锯解秤砣〗	[Sawing Apart a Steelyard Weight]
曹洞宗梁山缘观禅师座下，有个负责种菜的园头，梁山观说他开悟了，大家都不太相信。一天，有人去挑逗园头，要园头露一露开悟的风范。园头说：“除非我不出来问话。我若出来问，就能让老和尚下了禅床，站在地上跟我说话。”于是，第二天就演出了这场流传千古的对话：	Under Chan Master Liangshan Yuanguan of the Caodong school, there was a garden steward responsible for growing vegetables. Liangshan Guan said that he had awakened, but no one much believed it. One day, someone went to provoke the garden steward, hoping that he would display the bearing of one who had awakened. The garden steward said, “Unless I do not go out to ask a question. If I do go out to ask, I can make the old master get down from his meditation seat and stand on the ground to speak with me.” Thus, the following dialogue, which has been passed down through the ages, took place the next day:
园头问：“家贼难防时如何？”——起心动念，谓之“家贼”。可总是起心动念，怎么办哪？	The garden steward asked, “What is it like when it is difficult to guard against the thief within one’s own house?”—The arising of mind and stirring of

	thoughts are called “the thief within one’s own house.” But thoughts continually arise and stir; what is one to do?
梁山答：“识得不为冤。”——你能察觉到自己在起心动念，慧照已起，已经不枉参禅了。	Liangshan answered, “To recognize it is not to be wronged by it.”—When you notice that thoughts are arising and stirring within you, the light of wisdom has already arisen. Your study of Chan has not been in vain.
“识得后如何？”——察觉到以后怎么办哪？压制它，还是纵容它？	“What after recognizing it?”—What should one do after noticing it? Suppress it, or indulge it?
“贬向无生国里。”——既不压制它，也不纵容它。别理它，它就生不起来了。	“Banish it to the realm of non-arising.”—Neither suppress it nor indulge it. Do not attend to it, and it will be unable to arise.
“莫是他安身立命处也无？”——就安住在这个“生不起来”里吗？	“Is there not even a place there for it to settle itself and establish its life?”—Should one abide in this state in which it cannot arise?
“死水不藏龙。”——这里哪能安住！一坛死水，不活泼泼地起用怎么能行啊！	“Dead water does not harbor dragons.”—How could one abide there? How could a stagnant pool do, without lively and vibrant functioning?
“如何是活水里龙？”——那怎么样起用啊？	“What is the dragon in living water?”—Then how does one function?
“兴波不作浪。”——尽管波涛汹涌（应），却是浪花未起（无所住）。	“It raises waves without making breakers.”—Though the waves surge and billow (responsive functioning), no breakers arise (non-abiding).
至此，对话该是结束了。但园头仍不放过，接着问：“忽然倾湫倒　时如何？”——把无底深潭的水一下子倾倒出来，水势足以冲倒山岳，这时怎么办哪？这是比喻“抡刀上阵”时，此时还能浪花未起么？	At this point, the dialogue should have ended. Yet the garden steward still did not let Liangshan off, but continued, “What if, all at once, a deep pool is overturned and a mountain toppled?”—Suppose the waters of a bottomless abyss are suddenly poured out, with a force sufficient to wash away mountains. What then? This is a metaphor for the moment when one takes up a blade and enters the fray: can there still be no breakers rising?
梁山果然从法座上走下来，抓住园头说：“阇梨！莫教湿着老僧袈裟角。”——纵然是倾湫倒　，也还是浪花未起，老僧的袈裟角也不曾湿呢。	Liangshan then indeed descended from the Dharma seat, seized the garden steward, and said, “Ācārya! Do not let the corners of this old monk’s robe get wet.”—Even if a deep pool is overturned and a mountain toppled, no breakers have arisen; not even the corners of this old monk’s robe have been wetted.

其实，梁山的这句话也可以坐在禅床上说，他为什么下禅床立地呀？请看园头最后这一问，这里头有隐义呀：	In fact, Liangshan could have spoken these words while seated on the meditation seat. Why did he descend from it and stand on the ground? Look at the hidden meaning in the garden steward's final question:
“倾湫倒　”。倾湫——咱俩把活泼泼的佛性通体显露给大众。倒　——您总象山岳一样坐着不动，这次也示现一下被冲倒吧。	“Overturning a deep pool and toppling a mountain.” Overturning a deep pool means that the two of us fully reveal our vibrant Buddha-nature to the assembly. Toppling a mountain means: You have always sat unmoving like a mountain; this time, please also demonstrate being toppled.
他们师徒心心相印，梁山哪会听不出他的意思。不但能听出这个，进而还能猜出：他已经吹过牛了！梁山知道，园头是明眼人。以前梁山对大家说他开悟，是要大家跟他学，他不会误人的，今日就成全了他吧。于是，就下了法座。	Teacher and disciple were in complete accord, mind to mind. How could Liangshan have failed to understand his meaning? Moreover, he could infer that the garden steward had already boasted about it. Liangshan knew that the garden steward was a person of clear vision. Previously, when Liangshan had told everyone that he was awakened, it was so that they might learn from him; he would not mislead anyone. Today, then, he would fulfill his wish. So he descended from the Dharma seat.
然而，只这一次尚可，总是这样就不行。法座哪能随便下呀？法地一动，一切不安！所以梁山抓住园头，告诫他：“莫教湿着老僧袈裟角！”——以后可不能吹这种牛了。若再这样，我这法座还怎么坐呀！	Yet once was permissible; it would not do for this to happen all the time. How could one casually descend from the Dharma seat? Once the Dharma seat is moved, nothing is secure. Therefore, Liangshan seized the garden steward and cautioned him: “Do not let the corners of this old monk's robe get wet.”—Do not boast like this again in the future. If you do, how am I to remain seated on this Dharma seat?

六十九、半瓶晃荡

Sixty-Nine: A Half-Full Bottle Sloshes Around

〖公案原文〗	[Original Koan]
湛堂和尚云：禅和家乍入众时，初发心菩萨与佛齐肩。一年之外，到佛腰边。恰如个琉璃瓶子相似，元初空裸裸地、净洁洁地，却著了半瓶不净洁底水，摇得来在里面，丁丁当当只管响。	Chan Master Zhantang said: “When a Chan practitioner first joins the assembly, an initially aspiring bodhisattva stands shoulder to shoulder with the Buddha. After a year, he is down to the Buddha's waist. It is like a glass bottle: at first it is

	utterly bare and perfectly clean, but then it takes in half a bottle of unclean water. When shaken, it clinks and clatters incessantly inside.”
忽然著本色人，向他道：尔这瓶子本自净洁，却被这些恶水在里面，又不满，　管响。要得不响，须是依前倾出扬却。荡洗了，却满着一瓶好水，便不响。因甚不响？盖谓满了。	Then suddenly a genuine person may say to him: “This bottle was originally clean, but now it contains this foul water. It is not full, so it keeps rattling. If you want it not to rattle, you must pour it out and cast it away as before. Wash it clean, then fill it with a bottleful of good water, and it will no longer rattle.” Why does it not rattle? Because it is full.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
湛堂文准禅师说：“禅和家乍入众时，初发心菩萨与佛齐肩。	Chan Master Wenzhun of Zhantang said: “When a Chan practitioner first joins the assembly, an initially aspiring bodhisattva stands shoulder to shoulder with the Buddha.
”为什么能与佛齐肩？因为发心猛利呀！当解脱缘熟时，初发心修行，异常猛利，刹那便看穿世间，一下子就把对世间的妄想执著抛到了脑后，空裸裸、净洁洁，故而称“与佛齐肩”。	Why can such a person stand shoulder to shoulder with the Buddha? Because the initial resolve is fierce! When the conditions for liberation ripen, one who has just begun to practice does so with exceptional vigor. In an instant, one sees through the world and casts all deluded thoughts and attachments to it far behind. One is utterly bare and perfectly clean; hence it is said that one “stands shoulder to shoulder with the Buddha.”
可是，为什么“一年之外，到佛腰边”哪？因为“着了半瓶不净洁底水”——相似佛法，把自己对佛法的理解误以为是佛法的真谛。因为“不净洁”，成了所知障，再也装不进去好水，这瓶子就装不满了。还是因为这个“不净洁”，瞅哪儿都不如法，看啥都不感冒，逮着谁批评谁，丁丁当当只管响。	But why, “after a year, is he down to the Buddha’s waist”? Because he has “taken in half a bottle of unclean water”—a semblance of Buddhadharma. He mistakes his own understanding of the Buddhadharma for its true meaning. Because it is “unclean,” it becomes an obstacle of knowledge; he can no longer take in good water, and the bottle cannot be filled. Again, because of this “uncleanliness,” nothing he sees accords with the Dharma, and nothing appeals to him. He criticizes everyone he encounters, clinking and clattering without cease.
忽然遇着本色人，对他说：你这瓶子本自净洁（菩提自性，本来清净），却装些恶水在里面（佛法不恁么），又不满，　管响（一瓶不响，半瓶晃荡）。要得不响，须是依前倾出扬却（须“初发心时便成正觉”始得）。荡洗净，满装一瓶好水，便不响（但用此心，直了成佛）。	Then he suddenly encounters a genuine person, who says to him: “This bottle was originally clean (bodhi’s intrinsic nature is originally pure), yet you have filled it with foul water (the Buddhadharma is not like that). It is not full, so it keeps rattling (a full bottle does not rattle; a half-full bottle sloshes

	about). If you want it not to rattle, you must pour it out and cast it away as before (you must realize that ‘at the very moment of first arousing the resolve, one immediately attains perfect enlightenment’). Wash it clean, fill it with a bottleful of good water, and it will no longer rattle (simply use this mind, and directly realize Buddhahood).”
为什么荡洗净就不响了呢？因为已经装满了好水。	Why does it no longer rattle once it has been washed clean? Because it has already been filled with good water.
老师，好水是怎么装进去的？ 小师弟 10:27:05 7/24/02(无内容)	Teacher, how is the good water put in? Little Junior Disciple, 10:27:05, 7/24/02 (no content)
没准跟本就不用装呢。 青龙 14:04:00 7/26/02(无内容)	Perhaps there is no need to put it in at all. Azure Dragon, 14:04:00, 7/26/02 (no content)
那要先知道恶水是怎么装进去的。 lvm 11:04:53 7/24/02(64)	Then one must first know how the foul water got in. lvm, 11:04:53, 7/24/02 (64)
涤荡净尽。 大老鼠 11:13:34 7/24/02(无内容)	Wash it away completely. Big Mouse, 11:13:34, 7/24/02 (no content)
不装之装，是名真装。 lvm 11:19:49 7/24/02(无内容)	Filling without filling—this is called true filling. lvm, 11:19:49, 7/24/02 (no content)
^o^ 小师弟 11:37:20 7/24/02(无内容)	^o^ Little Junior Disciple, 11:37:20, 7/24/02 (no content)

七十、应病与药

Seventy: Illnesses and Their Remedies

〖公案原文〗	[Original Text of the Koan]
严阳尊者见赵州。有僧问：“如何是佛？”云：“土块。”“如何是法？”云：“地动也。”“如何是僧？”“吃粥吃饭。”又问：“如何是新兴水？”云：“前面江里。”	Venerable Yanyang visited Zhaozhou. A monk asked, “What is Buddha?” He said, “A clod of earth.” “What is Dharma?” He said, “The earth moves.” “What is Saṅgha?” “Eating gruel and eating rice.” He further asked, “What is the water of Xinxing?” He said, “In the river ahead.”

师云：似这般法门，恰似儿戏相似。入得这般法门，方安乐得人。如真净和尚拈提古今，不在雪窦之下，而末流传习，却成恶口。小家只管问“古人作么生”，真如又如何下语，杨岐又如何下语……尔管得许多闲事！瘥病不假驴驼药！若是对病与药，篱根下拾得一茎草，便可疗病。说什么朱砂、附子、人参、白术……	The master said: “A Dharma gate such as this seems like children’s play. Only upon entering such a Dharma gate can one truly be at ease. When Chan Master Zhenjing brought up the ancients, he was no less than Xuedou; yet when latter-day followers transmitted and studied it, it became abusive speech. Petty people keep asking, ‘What did the ancients say?’ What did Zhenru say? What did Yangqi say? … Why concern yourselves with so many idle matters? To cure an illness, there is no need for donkey- or camel-borne medicine. If the medicine suits the illness, a blade of grass picked up beneath a fence will cure it. Why speak of cinnabar, aconite, ginseng, atractylodes, and the like?”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
洪州新兴严阳尊者，讳善信。初参赵州，问：“一物不将来时如何？”州曰：“放下着。”师曰：“既是一物不将来，放下个甚么？”州曰：“放不下，担取去！”师于言下大悟。	Venerable Yanyang of Xinxing in Hongzhou, whose personal name was Shanxin, first visited Zhaozhou and asked, “What is it like when one brings not a single thing?” Zhaozhou said, “Put it down.” The master said, “Since I bring not a single thing, what is there to put down?” Zhaozhou said, “If you cannot put it down, carry it away!” At these words, the master attained great awakening.
住后，僧问：“如何是佛？”师曰：“土块。”曰：“如何是法？”师曰：“地动也。”曰：“如何是僧？”师曰：“吃粥吃饭。”问：“如何是新兴水？”师曰：“面前江里。”问：“如何是应物现形？”师曰：“与我拈床子过来。”	After taking up residence, a monk asked, “What is Buddha?” The master said, “A clod of earth.” “What is Dharma?” The master said, “The earth moves.” “What is Saṅgha?” The master said, “Eating gruel and eating rice.” Asked, “What is the water of Xinxing?” the master said, “In the river before you.” Asked, “What is manifesting forms in response to things?” the master said, “Bring that bed over to me.”
师常有一蛇一虎，随从手中与食。	The master was often followed by a snake and a tiger, which he fed from his own hand.
大慧禅师评论说：象这种极其平实的法门，在外人看来，就好象儿戏一样。若真能入得这种法门，那才是真正安乐自在的人呢。他是那么地平实，即使蛇虎直接吃他手中的食物，也平常得很呐。	Chan Master Dahui commented: “Such an utterly plain Dharma gate looks like children’s play to outsiders. Yet if one can truly enter this Dharma gate, one is then a person of genuine ease and freedom. He was so plain and natural that even when the snake and tiger ate food directly from his hand, it was entirely ordinary.”

你看他答得多么平常：土块、地动、吃粥吃饭、水在江里。同样的话语，不同的人讲出来，意境就不同。比如，真净和尚拈提古今，开口便骂，其意境却不在雪窦之下。而“末流”之人传习真净这些话，却是恶口！	See how ordinarily he answered: a clod of earth, the earth moves, eating gruel and eating rice, water in the river. The same words, when spoken by different people, convey different realms. For example, when Chan Master Zhenjing brought up the ancients, he would begin by scolding, yet his realm was no less than Xuedou’s. But when those of the “latter stream” transmitted and studied Zhenjing’s words, it became abusive speech!
那些“小家”之人，只管问古人怎么怎么，真如和尚说什么了，杨岐和尚说什么了……他说什么自有他的道理，你管得了这么多闲事吗？佛法是应病与药，人若有病，不吃驴驼的药，因为那不对症。若真的对了症，从篱笆根拔下一根草，也能治好病。治好病即得，还管他“朱砂、附子、人参、白术……”干什么！	Those “petty people” keep asking what the ancients said, what Chan Master Zhenru said, what Chan Master Yangqi said. ... Whatever he said had its own reasons; can you really concern yourselves with so many idle matters? The Buddhadharma prescribes medicine according to the illness. If someone is ill, they do not take medicine meant for donkeys or camels, because it does not suit the illness. If the medicine truly suits the illness, even a blade of grass pulled up from beneath a fence can cure it. Once the illness is cured, why concern oneself with “cinnabar, aconite, ginseng, atractylodes,” and the like?
佛令他的弟子周利盘陀伽持诵“扫帚”二字。周利盘陀伽持诵不缀，直证阿罗汉果。哈哈！这即生能证阿罗汉果的“扫帚”法门，该归入哪个次第？该属于上、中、下何等啊？	The Buddha instructed Cūḍapanthaka to recite the two words “broom.” Cūḍapanthaka recited them without ceasing and directly attained the fruition of arhatship. Ha ha! Into which stage should this “broom” Dharma gate, by which one can attain arhatship in this very life, be placed? To which of the superior, middling, or inferior categories does it belong?
方便即究竟。 善财 20:53:12 7/25/02(无内容)	Skillful means is itself the ultimate. Sudhana 20:53:12 7/25/02 (no content)
究竟即什么？ manman 12:36:15 7/26/02(无内容)	What, then, is ultimate? manman 12:36:15 7/26/02 (no content)
从方便处会去～ 善财 15:20:36 7/26/02(无内容)	Realize it through skillful means~ Sudhana 15:20:36 7/26/02 (no content)
从方便会到究竟？ manman 22:14:24 7/26/02(无内容)	Realize the ultimate through skillful means? manman 22:14:24 7/26/02 (no content)
您还真不怕麻烦？！ 善财 22:30:30 7/26/02(无内容)	You really are not afraid of trouble?! Sudhana 22:30:30 7/26/02 (no content)

您怕麻烦吗？ manman 22:52:47 7/26/02(无内容)	Are you afraid of trouble? manman 22:52:47 7/26/02 (no content)
呵呵!还真是童言无忌～ 善财 00:10:47 7/27/02(无内容)	Heh-heh! Those really are the uninhibited words of a child~ Sudhana 00:10:47 7/27/02 (no content)
一个巴掌拍不响。 manman 19:51:38 7/28/02(无内容)	One palm alone cannot make a sound. manman 19:51:38 7/28/02 (no content)
你们两个，若得便时，且吃茶去！ 袋子 09:47:04 7/27/02(无内容)	You two, since you have the opportunity, just go have some tea! Daizi 09:47:04 7/27/02 (no content)
谢茶。 manman 19:53:27 7/28/02(无内容)	Thank you for the tea. manman 19:53:27 7/28/02 (no content)

七十一、大智慧人

Seventy-One: A Person of Great Wisdom

〖公案原文〗	[Original Koan]
真净会下，有昭泰首座。到五祖，祖见举真净语录，乃赞云：“此是大智慧人。”	Among True Purity’s assembly was Head Seat Zhaotai. When he went to Wuzu, the patriarch saw him cite True Purity’s Recorded Sayings and praised him, saying, “This is a person of great wisdom.”
师云：老南下尊宿，五祖只肯晦堂、真净二老而已，自余皆不肯他也。五祖为人，如绵里一柄刀相似，才拶着，便将咽喉一刺，刺杀尔去也。若是真净：脚上着也，即脚上杀尔；手上着也，即手上杀尔；咽喉上着也即咽喉上杀尔。	The Master said: Of the venerable successors of Old Nan, Wuzu approved only the two elders Huitang and True Purity; he approved of none of the rest. Wuzu was like a blade concealed in cotton: as soon as he pressed you, he would stab you in the throat and kill you outright. True Purity was different: wherever you got caught—at the feet, he would kill you at the feet; at the hands, he would kill you at the hands; at the throat, he would kill you at the throat.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
真净禅师座下的昭泰首座，到五祖法演禅师这里参访，谈到了真净禅师怎么怎么说。五祖听到了，赞叹说：真净是大智慧人啊！	Zhaotai, the head-seat disciple of Chan Master True Purity, came to visit Chan Master Fayan of Wuzu and spoke of how Chan Master True Purity had said this and that. When Wuzu heard this, he praised him: “True Purity is a person of great wisdom!”
大慧禅师评论说：黄龙慧南禅师座下的传人，五祖只肯两个人——晦堂、真净二老，别的黄龙传人都不为五祖	Chan Master Dahui commented: Among the successors of Chan Master Huanglong Huinan, Wuzu approved of only two—the elders Huitang

所肯。五祖禅师教导学人，看似绵软，其实是绵里藏着一柄刀。	and True Purity. None of the other successors of Huanglong met with Wuzu's approval. Chan Master Wuzu taught students in a manner that seemed soft as cotton, but in fact concealed a blade within the cotton.
才拶着（点醒他的机会来了），便将咽喉一刺，刺杀尔去也（切中要害，一下子打灭学人的妄执）。真净是另一种风格：脚上着也，即脚上杀尔；手上着也，即手上杀尔；咽喉上着也即咽喉上杀尔。	As soon as he pressed them (when the opportunity arose to awaken them), he would stab them in the throat and kill them outright (striking at the crucial point and, in a single blow, extinguishing the student's deluded attachments). True Purity had another style: wherever one got caught—at the feet, he would kill one at the feet; at the hands, he would kill one at the hands; at the throat, he would kill one at the throat.
——随学人的问处便夺，直叫你赤裸裸、净洒洒去。风格虽然不同，效果却是一样的：当下杀掉学人的妄想执著，逼拶学人认取那本具的一段真光。	—He would seize upon whatever point the student raised, leaving you utterly bare and wholly cleansed. Although their styles differed, the effect was the same: to kill the student's deluded thoughts and attachments on the spot, pressing the student to recognize the innate ray of true light.
五祖禅师属于杨歧派，晦堂、真净属于黄龙派。黄龙、杨歧，宗风并不相同。但这只是手段不同，目的却是一样的。只要能达到启发学人的目的，用什么手段都好。五祖赞叹晦堂、真净二老，是因为二老能使学人除掉妄执、能使学人眼正啊。	Chan Master Wuzu belonged to the Yangqi branch, whereas Huitang and True Purity belonged to the Huanglong branch. Huanglong and Yangqi had different styles of Chan, but only their methods differed; their purpose was the same. Any method is good if it can awaken students. Wuzu praised the two elders Huitang and True Purity because they could enable students to cast off deluded attachments and set their eyes straight.
齐老师，一剑刺穿他喉咙，让他向什么处投去？ 青龙 14:07:10 7/26/02(无内容)	Teacher Qi, if a sword pierces his throat, where can he cast himself? Qinglong 14:07:10 7/26/02 (no content)
即使不刺穿他喉咙，他又向什么处投去？ lvm 14:27:08 7/26/02(无内容)	Even if his throat is not pierced, where can he cast himself? lvm 14:27:08 7/26/02 (no content)
来人！ 善财 15:45:23 7/26/02(12)	Someone, come! Shancai 15:45:23 7/26/02 (12)
72里有俩刺客，明天抓吧。 lvm 18:58:05 7/26/02(无内容)	There are two assassins at 72. Arrest them tomorrow. lvm 18:58:05 7/26/02 (no content)
如此，且放过他。 善财 17:43:15 7/27/02(无内容)	In that case, let him go for now. Shancai 17:43:15 7/27/02 (no content)

^_^. 我脸边有个痣。 青龙 16:14:06 7/30/02(无内容)	^_^. There is a mole beside my face. Qinglong 16:14:06 7/30/02 (no content)
呵呵，天花板上滴下来的吧？ 善财 20:06:50 7/30/02(无内容)	Heh heh, did it drip down from the ceiling? Shancai 20:06:50 7/30/02 (no content)
如果向迷茫处头去了呢。 青龙 15:37:47 7/26/02(无内容)	What if he cast himself into confusion? Qinglong 15:37:47 7/26/02 (no content)
看剑！ 丁零 23:46:40 7/26/02(484)	Look at the sword! Dingling 23:46:40 7/26/02 (484)
啥呀？常有人着这个 青龙 19:51:36 7/27/02(无内容)	What? People often get caught on this. Qinglong 19:51:36 7/27/02 (no content)
什么这个？ 丁零 07:25:15 7/28/02(6)	Caught on what? Dingling 07:25:15 7/28/02 (6)
@_@ 青龙 15:41:38 7/30/02(无内容)	@_@ Qinglong 15:41:38 7/30/02 (no content)
阴森夏木杜鹃鸣 丁零 19:53:11 7/31/02(无内容)	In the gloomy summer woods, cuckoos call. Dingling 19:53:11 7/31/02 (no content)
剑已出，事已毕，睡觉去。 鸟人 23:51:38 7/26/02(无内容)	The sword has been drawn, the matter is finished—I'm off to sleep. Niaoren 23:51:38 7/26/02 (no content)
银样蜡枪头，遇火即化。 鸟人 23:55:42 7/26/02(无内容)	A silver-looking wax spearhead: it melts as soon as it meets fire. Niaoren 23:55:42 7/26/02 (no content)
刺穿他喉咙正是比喻打破他迷茫，是不让他向什么处投去。 lvm 16:08:53 7/26/02(无内容)	Piercing his throat is precisely a metaphor for breaking through his confusion; it is not to let him cast himself anywhere. lvm 16:08:53 7/26/02 (no content)
^_^ 青龙 17:23:22 7/26/02(无内容)	^_^ Qinglong 17:23:22 7/26/02 (no content)
投去也！投去也！ 袋子 09:43:40 7/27/02(50)	Cast yourself! Cast yourself! Daizi 09:43:40 7/27/02 (50)
不如装到你的袋子里去吧。 青龙 19:50:32 7/27/02(无内容)	Better put it in your bag. Qinglong 19:50:32 7/27/02 (no content)
这家伙拖泥带水，不像个剑客啊！ 善财 15:53:20 7/26/02(无内容)	This fellow is dragging through mud and water—not much like a swordsman! Shancai 15:53:20 7/26/02 (no content)
我们家装修^_^ 青龙 17:24:42 7/26/02(无内容)	Our home is being renovated. ^_^ Qinglong 17:24:42 7/26/02 (no content)

七十二、驸马写颂

72. The Imperial Son-in-Law Composes a Verse

〖公案原文〗	[Original Text of the Koan]
驸马都尉李公遵勖，得心要于石门聪禅师。	Li Zunxu, Duke Consort and Commandant, received the essential teaching from Chan Master Shimen Cong.
尝作二句颂，寄发运朱正辞。时许式为淮南漕，朱以李颂示许，请共和之。颂曰：“学道须是铁汉，着手心头便判。”朱曰：“雨催樵子还家”，许曰：“风送渔舟到岸”。	He once composed two lines of verse and sent them to Zhu Zhengci, Commissioner of Transport. At the time, Xu Shi was Transport Commissioner for Huainan. Zhu showed Li’s verse to Xu and invited him to compose a response with him. The verse read: “To study the Way, one must be an iron man; once one sets hand to it, one must decide it in one’s heart.” Zhu said: “Rain hastens the woodcutter home,” and Xu said: “Wind sends the fishing boat to shore.”
又请浮山远禅师和曰：“学道须是铁汉，着手心头便判。通身虽是眼睛，也待红炉再　。　　触树迷封，豫让藏身吞炭。鹭飞影落秋江。风送芦花两岸。”诸公见，大敬之。	They also asked Chan Master Fushan Yuan to compose a response. He said: “To study the Way, one must be an iron man; once one sets hand to it, one must decide it in one’s heart. Though the whole body be eyes, it must still be forged again in the red-hot furnace. Chu Ni strikes a tree, deluded and self-enclosed; Yu Rang hides himself and swallows charcoal. An egret flies, its reflection falls upon the autumn river; wind sends reed blossoms along both banks.” When the gentlemen saw it, they greatly admired it.
李乃自和曰：“参禅须是铁汉，着手心头便判。直趣无上菩提，一切是非莫管。”今唯传后一颂而已。	Li then composed his own response: “To practice Chan, one must be an iron man; once one sets hand to it, one must decide it in one’s heart. Go straight toward unsurpassed bodhi; pay no heed to all questions of right and wrong.” Today, only this final verse has been passed down.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
襄州石门谷隐蕴聪禅师的弟子，贵为驸马都尉的李遵勖居士，写颂只写了前两句“学道须是铁汉，着手心头便判”，后面的让大家续和。	The lay practitioner Li Zunxu, a disciple of Chan Master Guyin Yuncong of Shimen Valley in Xiangzhou and a Duke Consort and Commandant by rank, wrote only the first two lines of the verse: “To study the Way, one must be an iron man; once

	one sets hand to it, one must decide it in one's heart." He left the remaining lines for everyone else to continue.
朱正辞、许式两位居士续成："学道须是铁汉，着手心头便判。雨催樵子还家，风送渔舟到岸。"——他们俩都是官员，还家、到岸还要风雨催送。平时他们就连走路也要借助于车马轿子，这也是习惯了吧。	The lay practitioners Zhu Zhengci and Xu Shi completed it as follows: "To study the Way, one must be an iron man; once one sets hand to it, one must decide it in one's heart. Rain hastens the woodcutter home; wind sends the fishing boat to shore." Both were officials: to return home or reach the shore, they still needed wind and rain to urge them on. Ordinarily, even when walking, they had to rely on carriages, horses, or sedan chairs. That too must have become a habit.
浮山法远禅师续成："学道须是铁汉，着手心头便判。通身虽是眼睛，也待红炉再　。　　触树迷封，豫让藏身吞炭。鹭飞影落秋江，风送芦花两岸。"大家看了此偈，都很佩服。	Chan Master Fushan Fayuan completed it as follows: "To study the Way, one must be an iron man; once one sets hand to it, one must decide it in one's heart. Though the whole body be eyes, it must still be forged again in the red-hot furnace. Chu Ni strikes a tree, deluded and self-enclosed; Yu Rang hides himself and swallows charcoal. An egret flies, its reflection falls upon the autumn river; wind sends reed blossoms along both banks." When everyone read this verse, they were greatly impressed.
通身虽是眼睛，也待红炉再　——虽然见惑已断，道眼通明，也要再断思惑，在生死海里锻炼，勤除妄执的习气。	"Though the whole body be eyes, it must still be forged again in the red-hot furnace"—although the delusions of views have already been eliminated and the Dharma eye shines unobstructedly, one must still eliminate the delusions of thought, temper oneself in the sea of birth and death, and diligently remove the habitual tendencies of deluded attachment.
触树迷封——　是个杀身取义的铁汉。左传曰："晋灵公不君（晋灵公昏庸无道），赵盾骤谏之（晋大夫赵盾违颜而谏）。灵公患焉（晋灵公非常恼恨），使　贼之（便教　去刺杀赵盾）。	"Chu Ni strikes a tree, deluded and self-enclosed"—Chu Ni was an iron man who sacrificed his life for righteousness. The Zuo Commentary says: "Duke Ling of Jin was no true ruler (Duke Ling of Jin was muddleheaded and without the Way), and Zhao Dun repeatedly remonstrated with him (Zhao Dun, a high minister of Jin, remonstrated despite the duke's displeasure). Duke Ling resented this deeply, and sent Chu Ni to assassinate him."
晨往，　门辟矣（　天不亮就潜入赵盾家，可是赵盾家的大门已经开了）。盛服将朝，尚早，坐而假寐（赵	"He went in the morning, and the bedchamber door was open (before daybreak, Chu Ni secretly

盾已经穿好了朝服。因为天还早，赵盾便坐着打盹儿）。	entered Zhao Dun's home, but the main gate was already open). Zhao Dun was fully dressed and about to go to court; because it was still early, he sat dozing (Zhao Dun had already put on his court robes. Since it was still early, he sat and nodded off)."
退而言曰（　　退后几步，说道）：‘不忘恭敬，民之主也（赵盾不忘恭敬，勤于国家大事，是老百姓的主心骨啊）。	"Chu Ni stepped back a few paces and said: 'He does not forget reverence and respect; he is the people's leader.'"
贼民之主不忠（刺杀老百姓的主心骨，就是不忠），弃君之命不信（已经答应过晋灵公，若不刺杀赵盾，便是不守信用），有一于此，不如死也（不忠、不信，占着一头，都不如死了好）。	"'To assassinate the people's leader is disloyalty; to abandon the ruler's command is untrustworthiness. If one is guilty of either of these, it is better to die.'"
’触槐而死（　　就头撞槐树自杀了）。赵盾遂得全（晋大夫赵盾便得以保全性命）。”法远禅师说“迷封”，是说它糊涂，自己把自己封闭起来了，以至于不能识大局、顾大体。试想：你虽然死了，晋灵公再派另个一刺客刺杀赵盾，那怎么办哪？还不如从此隐居、暗中保护赵盾好呢。	"He struck a locust tree and died (Chu Ni smashed his head against a locust tree and killed himself). Zhao Dun was thus spared." Chan Master Fayuan's description of Chu Ni as "deluded and self-enclosed" means that he was confused and shut himself off, so that he could neither recognize the larger situation nor take the overall good into account. Consider this: although you died, what if Duke Ling of Jin sent another assassin to kill Zhao Dun? Would it not have been better to retire into seclusion from then on and secretly protect Zhao Dun?
豫让藏身吞炭——豫让也是个杀身取义的铁汉，想必大家都知道他的故事。若不知道，请点这里。	"Yu Rang hides himself and swallows charcoal"—Yu Rang, too, was an iron man who sacrificed his life for righteousness. Presumably everyone knows his story. If not, please click here.
浮山法远禅师举了两个“铁汉”的故事，是激励学人：学道也须这样舍弃，乃至生命（朝闻道，夕死可矣）！	Chan Master Fushan Fayuan cited the stories of two "iron men" in order to inspire students of the Way: one must likewise be willing to relinquish everything in studying the Way, even one's life—"If one hears the Way in the morning, one may die content in the evening."
鹭飞影落秋江——鹭飞：已出世间（如是舍命精进，乃至断尽见思惑，照破分段、变易两重生死）。影落秋江：也不妨梦幻佛事、水月道场。	"An egret flies, its reflection falls upon the autumn river"—the egret's flight means transcending the world: one gives one's life in diligent practice, even eliminating all delusions of views and thought, and illuminating through the twofold birth and death of segmentation and transformation. Its reflection falling upon the autumn river means that one may

	still engage in Buddha-work like a dream or illusion, in a Way-place like the moon reflected in water.
风送芦花两岸——风送：无心为之（本无众生可度，无生相、无度相）。芦花两岸：如是度无量无边的众生。	“Wind sends reed blossoms along both banks”—the wind’s sending means acting without intention: originally there are no sentient beings to liberate, no appearance of beings, and no appearance of liberation. The reed blossoms along both banks mean liberating immeasurable and boundless sentient beings in this way.
最后，李遵勖居士自己接续道：“参禅须是铁汉，着手心头便判。直趣无上菩提，一切是非莫管。”这就把上面的种种颂词一笔勾销了。同时点出“直趣无上菩提”，也算是作了个总结。	Finally, the lay practitioner Li Zunxu himself continued: “To practice Chan, one must be an iron man; once one sets hand to it, one must decide it in one’s heart. Go straight toward unsurpassed bodhi; pay no heed to all questions of right and wrong.” With this, he swept aside all the various preceding verses. At the same time, by pointing out “go straight toward unsurpassed bodhi,” he also provided a summary.
现在大家经常传诵的，也只有这最后一颂了。	Now, the only verse that everyone frequently recites is this final one.
师傅的学问真是好，功夫真是高，见地真是圆 99477 08:46:33 8/01/02(无内容)	The master’s learning is truly profound, his practice truly lofty, and his understanding truly complete. 99477 08:46:33 8/01/02 (no content)
我了附一颂。 青龙 15:13:30 7/29/02(88)	I also append a verse. Qinglong 15:13:30 7/29/02 (88)
凑够四句吧： lvm 09:50:45 7/30/02(228)	Let us make it four lines: lvm 09:50:45 7/30/02 (228)
老师就是老师。：） 青龙 15:41:13 7/30/02(无内容)	A teacher is indeed a teacher. :) Qinglong 15:41:13 7/30/02 (no content)
写得真太好了！我总算是. 康康 11:02:56 7/30/02(无内容)	This is truly so well written! At last, I... Kangkang 11:02:56 7/30/02 (no content)

七十三、住持四戒

Seventy-Three: The Four Precepts for an Abbot

〖公案原文〗	[Original Text of the Koan]
佛鉴和尚，初受舒州太平请，礼辞五祖。祖曰：“大凡住院，为己戒者有四：第一、势不可使尽。第二、福不可受尽。第三、规矩不可行尽。第四、好语不可说尽。	When Chan Master Fojian was first invited to serve as abbot of Taiping Monastery in Shuzhou, he went to bid farewell to Wuzu. Wuzu said, “In general, an abbot must observe four cautions in disciplining

何故？好语说尽人必易之，规矩行尽人必繁之，福若受尽缘必孤，势若使尽祸必至。”鉴再拜，服膺而退。	himself: First, do not exhaust your influence. Second, do not exhaust your blessings. Third, do not carry regulations to the limit. Fourth, do not say all the pleasing things there are to say. Why? If you say all the pleasing things, people will surely take you lightly. If you carry regulations to the limit, people will surely find them burdensome. If you exhaust your blessings, your affinities will surely become few. If you exhaust your influence, misfortune will surely come.” Fojian bowed again and again, took these words to heart, and withdrew.
后鉴辞灵源，源云：“住持当以拄杖、包笠悬挂方丈屋壁间，去住如衲子之轻，则善矣。”	Later, when Fojian took leave of Lingyuan, Lingyuan said, “An abbot should hang his staff, bundle, and hat on the wall of the abbot’s quarters, and be as light in coming and going as an ordinary patch-robed monk. That would be well.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
据《五灯会元》记载：“会太平灵源（隆兴府黄龙灵源惟清禅师）赴黄龙，其席既虚，源荐师（佛鉴慧　）于舒（舒州，地名）守（太守）孙鼎臣，遂命补处。”	According to the Compendium of the Five Lamps: “When Lingyuan of Taiping (Chan Master Lingyuan Weiqing of Huanglong, in Longxing Prefecture) went to Huanglong, his seat at Taiping became vacant. Lingyuan recommended the master (Fojian Huiqin) to Sun Dingchen, the prefect of Shuzhou, who then appointed him to fill the post.”
原太平道场的方丈灵源惟清禅师是黄龙派传人，他应请去主持黄龙道场，却向当地官府推荐杨歧派的佛鉴慧接任太平道场，这显示了灵源惟清禅师只重眼正、不重派系的阔然胸襟。	Chan Master Lingyuan Weiqing, the abbot of the Taiping practice center, was a successor in the Huanglong lineage. When he was invited to preside over the Huanglong practice center, he recommended Fojian Huiqin of the Yangqi lineage to the local authorities as his successor at Taiping. This reveals Chan Master Lingyuan Weiqing’s broad-mindedness: he valued only the correctness of one’s insight, not sectarian affiliation.
佛鉴拜别师父五祖法演禅师时，五祖嘱咐他：“做方丈必须律己、才能正人，有四条应该引以为戒：第一、势力不可使尽。第二、福报不可受尽。第三、规矩不可行尽。第四、好话不可说尽。	When Fojian took leave of his teacher, Chan Master Wuzu Fayan, Wuzu instructed him: “To serve as abbot, one must discipline oneself before one can guide others. There are four cautions that should be kept in mind: First, do not exhaust your influence. Second, do not exhaust your blessings. Third, do not carry regulations to the limit. Fourth, do not say all the pleasing things there are to say.”

为什么呢？因为：若把好话说尽，学人就看不起他，从而离开他；若把规矩行尽，便陷入繁琐，而使学人惶惶不可终日；若把福报受尽，缘分就少了，必然陷入孤立；若把势力使尽，祸事就要来了。”这都是经验之谈哪！佛鉴感谢师父的嘱咐，再三拜谢而去。	Why? Because if one says all the pleasing things, students will look down on him and leave him. If one carries regulations to the limit, one falls into pedantry, causing students to remain anxious all day long. If one exhausts one’s blessings, one’s affinities diminish and one will inevitably become isolated. If one exhausts one’s influence, misfortune will come.” These are all words born of experience. Fojian gratefully received his teacher’s instruction, bowed repeatedly in thanks, and departed.
佛鉴来到太平禅寺，手续交接完毕，灵源惟清禅师辞别时交代他：“做方丈的，应该象普通学僧一样，把应手之物挂在墙上，来去也象普通学僧一样轻手轻脚。要这样才好。”	After Fojian arrived at Taiping Chan Monastery and the formal transfer had been completed, Chan Master Lingyuan Weiqing gave him these instructions as he took leave: “As abbot, you should be like an ordinary student monk: hang your everyday belongings on the wall, and come and go as lightly as an ordinary student monk. That is the proper way.”
古人如此律己，如此重视“身教重于言教”，我等学人应该怎么办哪?	The ancients disciplined themselves in this way and attached such importance to the principle that personal example outweighs verbal instruction. What, then, should we students do?
〖相关链接〗（点击：关闭/打开）〖相关链接〗（点击：关闭/打开）〖相关链接〗（点击：关闭/打开）	[Related Links] (Click: Close/Open) [Related Links] (Click: Close/Open) [Related Links] (Click: Close/Open)
"身教重于言教"真是好！ 99477 08:50:19 8/01/02(无内容)	“Personal example outweighs verbal instruction”—how wonderful! 99477 08:50:19 8/01/02 (no content)
他山之石，可以攻玉，再看南老是如何骂人的！ 枯木花开 09:16:55 7/29/02(10K)	Stones from other hills can polish jade. Let us also see how Elder Nan scolds people! Withered Tree Blossoms 09:16:55 7/29/02 (10K)
顶礼南怀瑾先生！ 格林 22:17:25 7/29/02(无内容)	I pay homage to Mr. Nan Huaijin! Green 22:17:25 7/29/02 (no content)
慨然受教！ 大老鼠 14:38:13 7/29/02(无内容)	I gratefully accept the instruction! Big Mouse 14:38:13 7/29/02 (no content)
我等学人更应严于律己。 小师弟 20:51:21 7/28/02(86)	We students should be even stricter in disciplining ourselves. Little Junior Disciple 20:51:21 7/28/02 (86)

七十四、莫谤他好

Seventy-Four: Do Not Slander Others' Goodness

〖公案原文〗	Original Text of the Koan
徐师川同佛果到书记寮，见果顶相。师川指云：“这老汉脚跟未点地在。”果云：“瓮里何曾走却鳖。”川云：“且喜老汉脚跟点地。”果云：“莫谤他好。”	Xu Shichuan went with Foguo to the secretary's quarters and saw Foguo's portrait. Shichuan pointed to it and said, "This old fellow's heels have not yet touched the ground." Foguo said, "When has a turtle ever escaped from a jar?" Shichuan said, "I am glad that this old fellow's heels have touched the ground." Foguo said, "Do not slander him."
〖锯解秤砣〗	Sawing Open a Scale Weight
官居枢密的徐俯，字师川，号东湖居士。靖康初年，他与朝中几个有志于禅宗的同僚，住在佛果的道场里跟佛果学禅，其实也有勘察佛果见地的意思。徐师川见地超迈，佛果很欣赏他。	Xu Fu, who held office as a Privy Councilor, had the style name Shichuan and the sobriquet Layman Donghu. At the beginning of the Jingkang era, he and several court colleagues interested in the Chan school lived at Foguo's practice center and studied Chan with him. In fact, they also intended to assess Foguo's realization. Xu Shichuan's understanding was lofty and exceptional, and Foguo greatly appreciated him.
书记寮里悬挂着佛果的头像。有一天，徐师川同佛果来到书记寮，看见了佛果的头像。徐师川指着头像说：“这老汉脚跟犹未点地在。”佛果说：“瓮里何曾走却鳖！”徐师川说：“且喜老汉脚跟点地。”佛果说：“莫谤他好！”徐师川便休。	A portrait of Foguo hung in the secretary's quarters. One day, Xu Shichuan and Foguo came there and saw Foguo's portrait. Pointing to it, Xu Shichuan said, "This old fellow's heels have still not touched the ground." Foguo said, "When has a turtle ever escaped from a jar?" Xu Shichuan said, "I am glad that this old fellow's heels have touched the ground." Foguo said, "Do not slander him!" Xu Shichuan then let the matter rest.
“这老汉脚跟犹未点地在。”——否定之语。这是探杆影草，试探一下，看你如何答对。	"This old fellow's heels have still not touched the ground."—A negating remark. This is probing with a pole and stirring the grass: testing him to see how he would respond.
“瓮里何曾走却鳖！”——本来现成，当下就是。你在这里罗嗦什么！	"When has a turtle ever escaped from a jar?"—It is originally complete and present just as it is. Why are you fussing about it here?
“且喜老汉脚跟点地。”——肯定之语。这还是探杆影草，逆风你不上当，再刮顺风，看你上不上当。其实是	"I am glad that this old fellow's heels have touched the ground."—An affirming remark. This too is

又一勺恶水！	probing with a pole and stirring the grass. When the adverse wind did not ensnare you, he changed to a favorable wind to see whether you would take the bait. In fact, it was another ladleful of foul water!
“莫谤他好！”——你别无端诽谤我了！	“Do not slander him!”—Do not malign me for no reason!
佛果圆悟禅师哪会上这种当！别说你顺逆两风，即使八风齐吹，我自岿然不动。	How could Chan Master Foguo Yuanwu possibly fall for such a trap? Never mind your favorable and adverse winds: even if all eight worldly winds blew at once, I would remain unmoved.
徐师川撼不动佛果，只好休去。	Xu Shichuan could not shake Foguo, so he could only let the matter rest.
惭愧，不明白。 99477 08:59:44 8/01/02(无内容)	I am ashamed; I do not understand. 99477 08:59:44 8/01/02 (no content)

七十五、大圣姓何

75. What Is the Great Sage’s Surname?

〖公案原文〗	[Original Koan]
鸟龙长老访冯济川，说话次，云：“昔有官人问泗州大圣：‘师何姓？’圣云：‘姓何。’官云：‘住何国？’圣云：‘住何国。’此意如何？”	Elder Wulong visited Feng Jichuan. In the course of their conversation, he said: “Long ago, an official asked the Great Sage of Sizhou, ‘Master, what is your surname?’ The Sage replied, ‘My surname is He.’ The official asked, ‘What country do you live in?’ The Sage replied, ‘I live in the country of He.’ What is the meaning of this?”
龙云：“大圣本不姓何，亦不是何国人，乃随缘化度耳。”	Wulong said, “The Great Sage’s surname was not originally He, nor was he a native of the country of He. He merely adapted to conditions in order to liberate beings.”
冯笑曰：“大圣决定姓何，住何国。”如是住返数次。	Feng laughed and said, “The Great Sage’s surname was certainly He, and he certainly lived in the country of He.” They went back and forth like this several times.
遂致书于师，乞断此公案。师云：“有六十棒，将三十棒打大圣，不合道姓何。三十打济川，不合道大圣决定姓何。若是乌龙长老，教自领出去。”	They then wrote to the Master, asking him to resolve this koan. The Master said: “There are sixty blows of the stick: thirty for the Great Sage, for he should not have said that his surname was He; and

	thirty for Jichuan, for he should not have said that the Great Sage's surname was certainly He. As for Elder Wulong, let him take himself out and receive his own."
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
昔有泗州大圣游化人间。若有人问他："你何姓啊？"他顺口答道："是啊！我姓何。"若再问他："你住何国啊？"他答："对！我住何国。"哈哈！大圣活泼泼地演出了一幕"答在问处"的活剧。	Long ago, the Great Sage of Sizhou traveled among people, teaching and transforming them. If someone asked him, "What is your surname?" he would casually answer, "Yes! My surname is He." If asked again, "What country do you live in?" he would answer, "Yes! I live in the country of He." Ha ha! The Great Sage vividly enacted a living drama of "answering right where the question is asked."
鸟龙长老说："其实大圣本不姓何，也不是何国人。这只是他随缘化度罢了。"这话好懂。扪心自问：我们不也是这么认为的么！	Elder Wulong said, "In fact, the Great Sage's surname was not originally He, nor was he a native of the country of He. This was merely his adapting to conditions in order to liberate beings." This is easy enough to understand. Search your own heart and ask yourself: do we not think the same way?
冯济川说："大圣决定姓何，一定住何国。"这话就不好懂了。冯济川的意思是：家住哪里、姓甚名谁，不过是个记号而已。他既然说姓何、住何国，那就用这个记号，一定是可以的。	Feng Jichuan said, "The Great Sage's surname was certainly He, and he certainly lived in the country of He." This is harder to understand. What Feng Jichuan meant was that where one lives and what one is called are merely labels. Since he said that his surname was He and that he lived in the country of He, it is certainly acceptable to use these labels.
一个说姓何、一个说不姓何。两人争执不下，就给大慧宗杲禅师写了封信，请大慧禅师评评谁对。	One said that his surname was He, while the other said that it was not He. Unable to settle their dispute, the two wrote a letter to Chan Master Dahui Zonggao and asked him to judge who was right.
大慧宗杲禅师回信说："大圣不该说他姓何，当吃三十棒。冯济川不该说大圣决定姓何，也当吃三十棒。至于鸟龙长老该不该吃棒，自己出去好好想想吧。"	Chan Master Dahui Zonggao replied: "The Great Sage should not have said that his surname was He, so he deserves thirty blows of the stick. Feng Jichuan should not have said that the Great Sage's surname was certainly He, so he too deserves thirty blows. As for whether Elder Wulong deserves a beating, he should go out and think it over carefully himself."
为什么说"姓何"就该吃棒？为什么说"决定姓何"也该吃棒？哎呀！别琢磨这个了。若琢磨这个，当吃六十	Why should saying "his surname is He" earn one a beating? Why should saying "his surname is

棒！	certainly He” also earn one a beating? Ah, do not puzzle over this. If you do puzzle over it, you deserve sixty blows of the stick!
我们不也象鸟龙长老那样，也认为“大圣本不姓何，亦不是何国人”么！既然鸟龙长老应该好好想想，我们也应该向切近处好好想想：为什么我们会认为“大圣本不姓何，亦不是何国人”呢?	Are we not, like Elder Wulong, of the view that “the Great Sage’s surname was not originally He, nor was he a native of the country of He”? Since Elder Wulong should think this over carefully, we too should reflect carefully at close range: why do we think that “the Great Sage’s surname was not originally He, nor was he a native of the country of He”?
你也该打，说得不清不楚。 火木客 18:46:02 7/31/02(无内容)	You deserve a beating too—you have spoken unclearly. Huo Mu Ke 18:46:02 7/31/02 (no content)
该不该打你呀？ lvm 19:04:18 7/31/02(无内容)	Should you be beaten or not? lvm 19:04:18 7/31/02 (no content)
要打任你打。但您能不能不问这一句呢？那才是后生们的榜样。 禅地衣 19:12:56 7/31/02(无内容)	Beat me if you wish. But could you refrain from asking that question? That would truly set an example for us younger ones. Chan Diyi 19:12:56 7/31/02 (no content)
请您代问一句，好么？ lvm 19:16:33 7/31/02(无内容)	Could you ask one question on my behalf, please? lvm 19:16:33 7/31/02 (no content)
嘻嘻，我就是火木客呀，能有什么第二句。老师，您好辛苦啊。 禅地衣 19:25:25 7/31/02(无内容)	Hee hee, I am Huo Mu Ke—what second question could there be? Teacher, you have worked so hard. Chan Diyi 19:25:25 7/31/02 (no content)
哦！原来如此。 lvm 20:09:51 7/31/02(无内容)	Oh! So that is how it is. lvm 20:09:51 7/31/02 (no content)
我胡闹请老师包涵。：） 禅地衣 20:16:06 7/31/02(无内容)	Please forgive my fooling around, Teacher. :) Chan Diyi 20:16:06 7/31/02 (no content)
没事！没事！欢迎您常来。 ^o^ lvm 20:18:54 7/31/02(无内容)	It is nothing! It is nothing! You are always welcome here. ^o^ lvm 20:18:54 7/31/02 (no content)
鹭飞影落秋江,风送芦花两岸。 丁零 19:59:36 7/31/02(无内容)	An egret flies; its shadow falls on the autumn river. The wind carries reed blossoms along both banks. Dingling 19:59:36 7/31/02 (no content)
我白鹭的影子啊，落在粪缸里，风儿啊，吹走这一腔臭气。你小子骂我啊。：） 禅地衣 20:22:09 7/31/02(无内容)	The shadow of my white egret has fallen into a cesspit, and the wind has blown away this bellyful of stench. You rascal, are you cursing me? :) Chan Diyi 20:22:09 7/31/02 (no content)

禅兄真趣逗：） 丁零 22:34:18 7/31/02(无内容)	Brother Chan, your wit is truly amusing. :) Dingling 22:34:18 7/31/02 (no content)
大圣姓何。 火木客 18:43:27 7/31/02(613)	The Great Sage's surname is He. Huo Mu Ke 18:43:27 7/31/02 (613)
请老师指教！ 丁零 19:33:44 7/30/02(14)	Please instruct me, Teacher! Dingling 19:33:44 7/30/02 (14)
面向西看东。 lvm 20:08:11 7/30/02(无内容)	Face west and look east. lvm 20:08:11 7/30/02 (no content)
哎哟!俺耳朵被您拎着了。 丁零 20:52:55 7/30/02(12)	Oh! You have me by the ear. Dingling 20:52:55 7/30/02 (12)
争论是和非都是两边见。 青龙 15:55:10 7/30/02(46)	To argue over right and wrong is to cling to the two sides. Qinglong 15:55:10 7/30/02 (46)
哈哈，小孩子，没礼貌， 善财 20:01:35 7/30/02(28)	Ha ha, child, how rude. Shancai 20:01:35 7/30/02 (28)
西西，请教 丁零 20:37:21 7/30/02(12)	Hee hee, please instruct me. Dingling 20:37:21 7/30/02 (12)
东东！ 善财 21:13:27 7/30/02(无内容)	East, east! Shancai 21:13:27 7/30/02 (no content)
大慧老儿也合该吃棒,老师何苦来着,顶礼! 枯木花开 09:43:12 7/30/02(20)	Old Dahui deserves a beating too. Teacher, why trouble yourself? I bow in homage! Withered Wood Blooms 09:43:12 7/30/02 (20)
哎呀！轻些，轻些。好痛啊！好痛啊！ lvm 09:55:32 7/30/02(无内容)	Oh! Gently, gently. It hurts! It hurts! lvm 09:55:32 7/30/02 (no content)
心地无私天地宽,慈悲方堪炭里坐..... 枯木花开 12:20:56 7/30/02(30)	When the mind-ground is selfless, heaven and earth are vast; only compassion makes one fit to sit amid burning coals... Withered Wood Blooms 12:20:56 7/30/02 (30)
既念佛恩，怎么又为草寇去？ manman 13:53:33 7/30/02(26)	Since you remember the Buddha's grace, why go off and become a bandit? manman 13:53:33 7/30/02 (26)
想什么，本来是 仁觉 07:57:04 7/30/02(无内容)	What is there to think about? It originally is. Renjue 07:57:04 7/30/02 (no content)

七十六、护教之心

Seventy-Six: The Mind of Protecting the Dharma

〖公案原文〗	[The Original Koan]

无尽居私第日，适年荒，有道士辈，诣门教化食米。无尽遂劝各人诵《金刚经》。若诵得一分，施米一斗。如诵毕，施米三石二斗。化渠结般若缘，故云财、法二施。每遇僧又劝念老子，使其互相知有。观其护教之心，直如是尔。	While Layman Wujin was living at his private residence, there happened to be a year of famine. Some Daoists came to his gate seeking alms of rice. Wujin therefore urged each of them to recite the Diamond Sūtra. For each section recited, he gave one dou of rice; if they completed the recitation, he gave three shi and two dou of rice. He wished to form for them an affinity with prajñā, and thus spoke of giving both material wealth and the Dharma. Whenever monks came, he likewise urged them to recite Laozi, so that each side might know of the other's teachings. Such was the sincerity of his wish to protect the teachings.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
宰相张无尽居士曾被罢官，在家里闲居。在这段日子里，遇到荒年时，若有道士登门化米，无尽居士就叫他们读诵佛教的《金刚经》。诵一分经，给一斗米，如全经三十二分诵毕，就给三石二斗米。若有佛教的僧人登门化米，无尽居士就叫他们读诵老子的《道德经》。	Layman Zhang Wujin, a former prime minister, had once been removed from office and was living at home in retirement. During this period, whenever there was a year of famine and Daoists came to his door seeking alms of rice, Layman Wujin asked them to read and recite the Buddhist Diamond Sūtra. For each section they recited, he gave them one dou of rice; if they completed all thirty-two sections of the sūtra, he gave them three shi and two dou of rice. Whenever Buddhist monks came to his door seeking alms of rice, Layman Wujin asked them to read and recite Laozi's Dao De Jing.
无尽居士这样做，是为了让他们互相了解对方的教义。如果不了解对方的深意，便动辄加以攻击，不但如同隔靴搔痒，搔不到对方的痒处，而且徒增口业，反而是自己受害。	Layman Wujin did this so that they might come to understand each other's teachings. If one does not understand the deeper meaning of another tradition, yet rashly attacks it, one is not only like scratching an itch through a boot—unable to reach the itch—but also merely creates further karma of speech, thereby harming oneself instead.
无尽居士并不是让佛教徒改信道教，也不是让道士改信佛教，更不是要合两教为一教，还不是要把一教收归到另一教的旗下。而是要各教之间求同存异、和睦相处。若胡乱攻击别教，坚持我教应该统一所有人类的心，这不但达不到目的，而且最终害了自己。不胡乱攻击别教，其实是保护自己呀！	Layman Wujin was not asking Buddhists to convert to Daoism, nor Daoists to convert to Buddhism. Still less was he seeking to merge the two teachings into one, or to subsume one teaching under the banner of the other. Rather, he wished for the various traditions to seek common ground while preserving their differences and to live together harmoniously. If one recklessly attacks other teachings, insisting that one's own teaching should unify the minds of all humanity, one will not only

	fail to achieve one's aim but ultimately harm oneself. To refrain from recklessly attacking other teachings is, in fact, to protect oneself.
大慧禅师说，这是无尽居士的护教之心。有位同仁问：“护什么教啊？护佛教还是护道教？”诸位，扪心自问：咱们也有同样的问题在么？若有，是不是也应该去读《道德经》啊？	Chan Master Dahui said that this was Layman Wujin's wish to protect the teachings. A colleague asked, “Which teaching was he protecting? Buddhism or Daoism?” Everyone, search your hearts and ask yourselves: Do we have the same question? If so, should we also read the Dao De Jing?

七十七、群鸦负土

Seventy-Seven: A Flock of Crows Carrying Earth

〖公案原文〗	[Original Text of the Koan]
廖等观知潭州善化县时，有一婆每日诵《金刚经》，于街市乞食，夜则归宿山阿。忽数日不见行乞，群鸦噪集于其止处。令人往视之，见怀《金刚经》傍岩而化，群鸦负土以覆之。	When Liao Dengguan was magistrate of Shanhua County in Tanzhou, there was an old woman who recited the Diamond Sūtra every day. She begged for food in the marketplace and spent the nights lodging in a mountain hollow. Suddenly, she was not seen begging for several days, and a flock of crows gathered noisily at the place where she stayed. Someone was sent to look and found that she had passed away beside a cliff, holding the Diamond Sūtra in her arms. The crows carried earth to cover her.
师升堂举此，时廖知县亦在座下。	The Master brought up this story in a Dharma talk; at that time, Magistrate Liao was also seated among the audience.
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
善化县有一位于街市乞食的老太太，每日读诵《金刚经》。她没有家，晚上就住在山崖下。忽然，大家发现，数十天都不见她乞食了，有一大群鸟在她住的那个山崖飞鸣。	In Shanhua County, there was an old woman who begged for food in the marketplace and recited the Diamond Sūtra every day. She had no home and slept beneath a mountain cliff at night. Then, suddenly, people noticed that she had not been seen begging for dozens of days. A large flock of birds was flying and calling around the cliff where she lived.
大家去那山崖下看，见那老太太怀抱着《金刚经》，在岩石旁边圆寂了。那一大群鸟是　土掩埋她呢。这位日	Everyone went to look beneath the cliff and found that the old woman had entered parinirvāṇa beside

持《金刚经》的老太太竟有如此大的感召力，能感化群鸟送葬！	the rock, holding the Diamond Sūtra in her arms. The large flock of birds was carrying earth in their beaks to bury her. This old woman, who upheld the Diamond Sūtra every day, had such great power to inspire that she moved the birds to conduct her funeral!
大慧禅师给大众讲这件事的时候，善化县的知县廖等观廖大人就在座下听，足证此事真实不虚。	When Chan Master Dahui told this story to the assembly, Liao Dengguan, the magistrate of Shanhua County, was seated below listening. This fully attests that the event was true and not false.

七十八、到家人语

Seventy-Eight: Words of One Who Has Arrived Home

〖公案原文〗	[Original Koan Text]
师一日到明月庵，见壁间画髑髅，冯济川有颂云：“尸在这里，其人何在？乃知一灵，不居皮袋。”	One day, the Master went to Mingyue Hermitage and saw a painted skull on the wall. Feng Jichuan composed this verse: “The corpse is here; where is the person? Thus one knows that the numinous spirit does not dwell in the skin bag.”
师不肯，乃作一颂云：“即此形骸，便是其人。一灵皮袋，皮袋一灵。”	The Master did not approve, and so composed another verse: “This very body is the person himself. The numinous spirit is the skin bag; the skin bag is the numinous spirit.”
〖老人眉批〗	[The Elder’s Marginal Note]
心外有法乎？	Is there any dharma outside the mind?
的的到家人语！	These are precisely the words of one who has arrived home!
〖锯解秤砣〗	[Sawing Open the Scale Weight]
有一天，大慧宗杲禅师到明月庵去，见墙壁上画着一具髑髅，旁边有冯济川居士为这具髑髅写的颂词：“尸在这里，其人何在？乃知一灵，不居皮袋。	One day, Chan Master Dahui Zonggao went to Mingyue Hermitage and saw a skull painted on the wall. Beside it was a verse written by the lay practitioner Feng Jichuan: “The corpse is here; where is the person? Thus one knows that the numinous spirit does not dwell in the skin bag.”
”显然，冯居士认为：形骸是形骸，一灵是一灵，形骸是身，一灵是心，心外另有个形骸在。其实，慢说形骸不在妙明真心之外，即此一灵，也不在心外。老人批示	Clearly, Lay Practitioner Feng held that the body was the body and the numinous spirit was the numinous spirit: the body was the physical form, the numinous spirit was the mind, and there was

云：“心外有法乎？”这一问正中冯居士的要害！须知：心外取法的思想，是外道的思想啊！	another physical form outside the mind. In fact, not only is the body not outside the wondrously luminous true mind, but this very numinous spirit is not outside the mind either. The Elder commented: “Is there any dharma outside the mind?” This question strikes directly at Lay Practitioner Feng’s vital point! One must understand that the notion of seeking dharmas outside the mind is the thinking of non-Buddhist paths.
大慧宗杲禅师当然不会同意冯居士的观点，便又作了一颂：“即此形骸，便是其人。一灵皮袋，皮袋一灵。”这里的“其人”，就是指的妙明真心——佛性。形骸也不在佛性之外，一灵就是皮袋，皮袋就是一灵。所以老人赞叹大慧的颂词：“的的到家人语！”	Chan Master Dahui Zonggao naturally could not agree with Lay Practitioner Feng’s view, so he composed another verse: “This very body is the person himself. The numinous spirit is the skin bag; the skin bag is the numinous spirit.” Here, “the person himself” refers to the wondrously luminous true mind—Buddha-nature. The body, too, is not outside Buddha-nature; the numinous spirit is the skin bag, and the skin bag is the numinous spirit. Therefore, the Elder praised Dahui’s verse: “These are precisely the words of one who has arrived home!”
有位同仁说：“冯居士所说的一灵，是指的第八识。第八阿赖耶识‘去后来先做主公’，第八识怎么会是皮袋呢？”其实，他说这话时，恰是忘了第八识的实质，只剩下“第八识”的名字，那是他自己误解了的“第八识”。须知：森罗万象，也包括这个微不足道的皮袋，都是第八识的“相分”啊！怎么能把皮袋排斥在第八识之外呢！	A fellow practitioner said: “The numinous spirit of which Lay Practitioner Feng speaks refers to the eighth consciousness. The eighth ālaya consciousness ‘departs last and arrives first, acting as the master’; how could the eighth consciousness be a skin bag?” In saying this, however, he had forgotten the substance of the eighth consciousness and retained only the name “eighth consciousness”; that was merely his own mistaken understanding of the “eighth consciousness.” One must understand that the myriad phenomena, including this insignificant skin bag, are all the object aspect of the eighth consciousness. How can the skin bag be excluded from the eighth consciousness?
符合大乘一实相印，才是大乘佛教。说空时人形两空，说有时人形两有，并非打成两截，并非空其形而实其人啊。	Only what accords with the Mahāyāna seal of the one true reality is Mahāyāna Buddhism. When speaking of emptiness, both person and form are empty; when speaking of existence, both person and form exist. They are not split into two parts; it is not that the form is empty while the person is real.

这秤砣还是锯解开来看得透彻、亲切！！！ 尚痴 09:13:04 8/02/02(无内容)	This scale weight can only be understood thoroughly and intimately by sawing it open!!! Shangchi 09:13:04 8/02/02 (no content)
哦。。和我一样： 常青 11:23:47 8/02/02(12)	Oh... just like me: Changqing 11:23:47 8/02/02 (12)
向LVM老师学习 常青 09:04:42 8/02/02(195)	Learning from Teacher LVM. Changqing 09:04:42 8/02/02 (195)
《文摘》里的文摘 【善财】 11:10:58 11/20/02(112)	An excerpt from Wen Zhai [Digest]. [Shancai] 11:10:58 11/20/02 (112)
—— 一首小诗 —— 【善财】 21:59:31 11/23/02(121)	— A Short Poem — [Shancai] 21:59:31 11/23/02 (121)
鸟儿自在飞只因天地阔花落石头上随溪任漂流 【zwz0099】 08:22:19 11/25/02(无内容)	Birds fly freely because heaven and earth are vast; flowers fall upon stones and drift with the stream. [zwz0099] 08:22:19 11/25/02 (no content)
一灵不假胞胎时如何？ 【善财】 22:03:03 11/23/02(无内容)	What about when the numinous spirit does not rely on a womb? [Shancai] 22:03:03 11/23/02 (no content)
重温《宗门武库》之到家人语 【善财】 22:10:57 11/23/02(256)	Revisiting Zongmen Wuku: “Words of One Who Has Arrived Home.” [Shancai] 22:10:57 11/23/02 (256)
—— 救星 —— 【善财】 21:58:26 11/23/02(311)	— Savior — [Shancai] 21:58:26 11/23/02 (311)
—幽默一则— 【善财】 20:51:19 11/20/02(171)	— A Bit of Humor — [Shancai] 20:51:19 11/20/02 (171)
比你快也不好吧，哈哈！ 【桃子】 21:25:09 11/20/02(无内容)	Being faster than you would not be good either, haha! [Taozi] 21:25:09 11/20/02 (no content)
桃子师兄,善财师兄,我不会写诗怎么办! 【善吉祥】 20:36:32 11/25/02(53)	Senior brothers Taozi and Shancai, what should I do if I cannot write poetry? [Shan Jixiang] 20:36:32 11/25/02 (53)
不会写诗你就写散文 【桃子】 20:47:36 11/25/02(无内容)	If you cannot write poetry, then write prose. [Taozi] 20:47:36 11/25/02 (no content)
要是连散文都不会写呢? 【善吉祥】 21:17:30 11/25/02(无内容)	What if I cannot even write prose? [Shan Jixiang] 21:17:30 11/25/02 (no content)
回家喝稀粥总成吧 【桃子】 21:31:09 11/25/02(无内容)	At least you can go home and drink thin gruel. [Taozi] 21:31:09 11/25/02 (no content)
呵呵，恰到好处的艺术。 【善财】 21:52:42 11/20/02(无内容)	Hehe, an art of perfect appropriateness. [Shancai] 21:52:42 11/20/02 (no content)
—大象的绳子— 【善财】 11:13:57 11/20/02(285)	— The Elephant’s Rope — [Shancai] 11:13:57 11/20/02 (285)

所知障，遮蔽了众生本具的自在光明。 【善财】 16:59:04 11/20/02(20)	The cognitive obscurations conceal the innate, free luminosity of sentient beings. [Shancai] 16:59:04 11/20/02 (20)
别在这儿胡弄人了 【斑斓虎】 17:11:26 11/20/02(8)	Stop fooling people around here. [Bailanhu] 17:11:26 11/20/02 (8)
信不信俺家乡的一句俗语： 【善财】 22:42:48 11/20/02(18)	Would you believe a saying from my hometown? [Shancai] 22:42:48 11/20/02 (18)
— 健康的身体不怕传染 — 【善财】 11:12:27 11/20/02(1K)	— A Healthy Body Does Not Fear Infection — [Shancai] 11:12:27 11/20/02 (1K)
可是，本质与环境有什么区别吗？ 【芒种】 11:46:11 11/20/02(无内容)	But what is the difference between essence and environment? [Mangzhong] 11:46:11 11/20/02 (no content)
在这里，健康的身体可以理解为 【善财】 16:09:02 11/20/02(388)	Here, a healthy body may be understood as... [Shancai] 16:09:02 11/20/02 (388)
请问善知识，何是清净的本体？ 【李无忧】 22:09:49 11/20/02(无内容)	May I ask, good spiritual friend, what is the pure essence? [Li Wuyou] 22:09:49 11/20/02 (no content)
善知识不在，礼拜了退吧。 【善财】 22:19:15 11/20/02(无内容)	The good spiritual friend is not here; make your bows and withdraw. [Shancai] 22:19:15 11/20/02 (no content)
善知识不在，您让我礼拜谁啊？ 【李无忧】 22:23:56 11/20/02(无内容)	The good spiritual friend is not here—then whom do you want me to bow to? [Li Wuyou] 22:23:56 11/20/02 (no content)
珠藏碧海，鹤舞金霄。 【善财】 22:33:21 11/20/02(无内容)	Pearls are hidden in the azure sea; cranes dance in the golden sky. [Shancai] 22:33:21 11/20/02 (no content)
哪里学的这虚头？ 【李无忧】 22:45:51 11/20/02(无内容)	Where did you learn this empty affectation? [Li Wuyou] 22:45:51 11/20/02 (no content)
哈哈哈哈～～～～ 【善财】 22:48:49 11/20/02(无内容)	Hahahahaha~~~~ [Shancai] 22:48:49 11/20/02 (no content)
一团稀泥 【斑斓虎】 17:12:32 11/20/02(无内容)	A lump of mud. [Bailanhu] 17:12:32 11/20/02 (no content)

七十九、无尽居士

Seventy-Nine: Lay Practitioner Wujin

〖公案原文〗	[Original Case]

张无尽丞相，十九岁应举入京，经由向家。向家夜梦人报曰：“明日接相公。”凌晨，净室以待。至晚，见一穷措大，著黄道服，乃无尽也。向礼延之，问：“秀才何往？”无尽以实告。向曰：“秀才未娶，当以女奉洒扫。”无尽谦辞再三。向曰：“此行若不了当，吾亦不爽前约。”后果及第，乃娶之。	Chancellor Zhang Wujin went to the capital at the age of nineteen to sit for the examinations, passing through the Xiang family's home. That night, someone appeared in a dream to the Xiang family and said, "Tomorrow, receive the future minister." At dawn, they prepared a clean room in anticipation. By evening, they saw a poor scholar wearing a yellow Daoist robe: it was Wujin. Mr. Xiang respectfully invited him in and asked, "Where are you going, sir?" Wujin told him the truth. Xiang said, "You are not yet married. I would like to offer you my daughter to attend to your household needs." Wujin repeatedly declined out of modesty. Xiang said, "Even if this journey does not turn out as hoped, I shall not break my earlier promise." Later, Wujin indeed passed the examination and married her.
初任主簿，因入僧寺，见藏经梵夹齐整，乃怫然曰：“吾孔圣之教，不如胡人之书，人所仰重？”夜坐书院中，研墨吮笔，凭纸长吟，中夜不眠。向氏呼曰：“官人，夜深，何不睡去？”无尽以前意白之，正此著《无佛论》。向应声曰：“既是无佛，何论之有！当须著《有佛论》始得。”无尽疑其言，遂已。	When he first served as a registrar, he entered a monastery and saw that the Buddhist scriptures, bound in Sanskrit-style folders, were arranged in perfect order. Indignantly, he said, "Are the writings of these barbarians more revered than the teachings of our sage Confucius?" That night, he sat in his study grinding ink and moistening his brush, leaning over the paper and chanting at length. He remained awake until midnight. Madame Xiang called out, "My lord, it is late at night. Why do you not go to sleep?" Wujin told her what he had in mind: he was writing On the Absence of Buddhas. Xiang immediately replied, "If there are no Buddhas, what is there to discuss? You should instead write On the Existence of Buddhas." Wujin doubted her words and stopped.
及访一同列，见佛龛前经卷，乃问曰：“此何书也？”同列曰：“《维摩诘所说经》。”无尽信手开卷，阅到“此病非地大，亦不离地大”处，叹曰：“胡人之语，亦能尔耶！”问：“此经几卷？”曰：“三卷，可借归尽读。	Later, when he visited a colleague, he saw a scripture before a Buddha shrine and asked, "What text is this?" His colleague replied, "The Vimalakīrti Nirdeśa Sūtra." Wujin casually opened it and, upon reading the passage, "This illness is not of the earth element, yet it is not apart from the earth element," exclaimed, "Can the words of barbarians be like this as well?" He asked, "How many fascicles does this sūtra have?" The colleague replied, "Three fascicles. You may borrow it and take it home to finish reading."

”向氏问：“看何书？”无尽曰：“《维摩诘所说经》。”向氏曰：“可熟读此经，然后著《无佛论》也。”无尽悚然，异其言。	Madame Xiang asked, “What book are you reading?” Wujin replied, “The Vimalakīrti Nirdeśa Sūtra.” Xiang said, “Read this sūtra thoroughly first, and then write On the Absence of Buddhas.” Wujin was startled and found her words extraordinary.
由是深信佛乘，留心祖道。后为江西漕，遍参祖席。首谒东林照觉总公，总诘其所见处，与己符合，乃印可之，曰：“吾有得法弟子住玉溪，乃慈古镜也，亦可与语。”无尽复因按部，过分宁，诸禅迓之。	From that point on, he deeply trusted the Buddha vehicle and devoted his attention to the Way of the patriarchs. Later, when he served as Transport Commissioner of Jiangxi, he visited masters throughout the Chan lineage. He first called upon Master Zong of Donglin Zhaojue. Zong questioned him closely about the place of his realization and found that it accorded with his own, so he confirmed Wujin’s realization. He said, “A Dharma-heir of mine resides at Yuxi: this is Ci Gujing. You may also speak with him.” Later, while Wujin was inspecting the region, he passed through Fenning, where the Chan masters came out to welcome him.
无尽到，先致敬玉溪慈，次及诸山，最后问兜率悦禅师。悦为人短小，无尽曾见龚德庄，说聪明可人，乃曰：“闻公善文章。”悦大笑曰：“运使失却一只眼了也。某，临济九世孙。对运使论文章，正如运使对某论禅也。	Upon arriving, Wujin first paid his respects to Ci of Yuxi, then to the masters of the various mountains, and finally asked about Chan Master Yue of Doushuai. Yue was small in stature. Wujin had once heard Gong Dezhuang say that he was intelligent and likable, so he said, “I have heard that you are skilled in literary composition.” Yue laughed loudly and said, “The Transport Commissioner has lost one eye. I am the ninth-generation descendant of Linji. For me to discuss literature with the Transport Commissioner is precisely like the Transport Commissioner discussing Chan with me.”
”无尽不然其语，乃强屈指曰：“是九世也。”又问：“玉溪去此多少？”曰：“三十里。”曰：“兜率？”曰：“五里。”无尽是夜乃至兜率。	Wujin did not approve of what he said and reluctantly counted on his fingers: “It is indeed nine generations.” He then asked, “How far is Yuxi from here?” Yue replied, “Thirty li.” “And Doushuai?” “Five li.” That very night, Wujin went to Doushuai.
悦先一夜，梦日轮升天，被悦以手搏取，乃说与首座云：“日轮，运转之义。闻张运使非久过此，吾当深锥痛　。若肯回头，则吾门幸事。”首座云：“今之士大夫，受人取奉惯，恐恶发，别生事也。”悦云：“正使烦恼。只退得我院，别无事也。”	The night before, Yue had dreamed that the disk of the sun rose into the sky, and he seized it with his hand. He told the head seat monk, “The sun disk signifies transport and movement. I have heard that Transport Commissioner Zhang will soon pass by here. I shall apply the sharp awl and hard hammer to him. If he is willing to turn back, it will be a fortunate matter for our school.” The head

	seat monk said, “The scholar-officials of today are accustomed to being served by others. I fear he may become angry and cause trouble.” Yue said, “Even if he does become angry, the worst that can happen is that I lose this abbacy. Nothing else will happen.”
无尽与悦语次，称赏东林，悦未肯其说。无尽乃题寺后《拟瀑轩诗》，其略云：“不向庐山寻落处，象王鼻孔谩撩天。”意讥其不肯东林也。公徐语及宗门事，悦曰：“今日与运使相陪人事，已困，珍重，睡去。	While Wujin was conversing with Yue, he praised Donglin, but Yue did not accept what he said. Wujin then composed a poem at the monastery’s Imitation Waterfall Pavilion, roughly as follows: “Rather than seek where it falls on Mount Lu, the elephant king’s trunk vainly stirs the sky.” Its meaning was to mock Yue for not acknowledging Donglin. The master slowly began speaking of matters of the Chan school. Yue said, “Today I have exhausted myself attending to worldly courtesies with the Transport Commissioner. Take care and go to sleep.”
”至更深，悦起来，与无尽论此事：“焚香请十方诸佛作证，东林既印可运使，运使于佛祖言教有少疑否？”无尽曰：“有。”悦曰：“疑何等语？”曰：“疑《香严独脚颂》、《德山托钵因缘》。	Late in the night, Yue arose and discussed this matter with Wujin: “Let us burn incense and ask the Buddhas of the ten directions to bear witness. Since Donglin has confirmed the Transport Commissioner’s realization, do you have any lingering doubts about the teachings of the Buddhas and patriarchs?” Wujin replied, “I do.” Yue asked, “What sayings do you doubt?” He replied, “I doubt Xiangyan’s Verse on the Single Leg and the case of Deshan Carrying His Bowl.”
”悦曰：“既于此有疑，其余安得无耶？只如言‘末后句’，是有耶？是无耶？”无尽曰：“有。”悦大笑！遂归方丈，闭却门。	Yue said, “Since you have doubts about these, how can you be without doubts about the rest? Take, for example, the ‘final word’: does it exist, or does it not exist?” Wujin replied, “It exists.” Yue burst into laughter, then returned to the abbot’s quarters and shut the door.
无尽一夜睡不稳，至五更，下床触翻蹋床，忽然省得！有颂曰：“鼓寂钟沉托钵回，岩头一拶语如雷。果然得三年活，莫是遭他受记来。”遂扣方丈门云：“某已捉得贼了。”悦曰：“赃物在甚处？”无尽无语。悦云：“都运且去，来日相见。”	Wujin slept restlessly throughout the night. At the fifth watch, as he got out of bed, he knocked over the footstool—and suddenly awakened. He composed this verse: “The drum is silent, the bell has sunk away; he returns carrying his bowl. At Yantou’s single pressing question, words crash like thunder. Surely he was granted only three more years to live—was it because he had received that prediction?” He then knocked on the abbot’s door

	and said, “I have caught the thief!” Yue asked, “Where are the stolen goods?” Wujin had no reply. Yue said, “Commissioner, go for now. We shall meet again tomorrow.”
翌日，无尽遂举前颂呈之，悦乃谓无尽曰：“参禅只为命根不断，依语生解。如是之说，公已深悟。然至极微细处，使人不觉不知堕在区宇。”悦后作颂证之云：“等闲行处，步步皆如。虽居声色，宁滞有无。	The next day, Wujin presented the preceding verse. Yue said to him, “One investigates Chan only because the life-root has not yet been cut off and one relies on words to generate understanding. In what you have said, you have already awakened deeply. Yet at the most subtle point, one may fall into limited domains without being aware of it.” Later, Yue composed a verse to verify him: “In ordinary conduct, every step is thus. Though dwelling amid sounds and forms, how could one be obstructed by existence or nonexistence?”
一心靡异，万法非殊。休分体用，莫择精粗。临机不碍，应物无拘。是非情尽，凡圣皆除。谁得谁失，何亲何疏！拈头作尾，指实为虚。翻身魔界，转脚邪涂。了非逆顺，不犯工夫。”	“The one mind does not differ; the myriad dharmas are not distinct. Do not divide essence and function; do not choose between refined and coarse. Meeting circumstances, there is no obstruction; responding to things, there is no constraint. When feelings of right and wrong are exhausted, ordinary and sage alike are removed. Who gains? Who loses? What is near? What is distant? Taking the head as the tail, pointing to the real as empty; turning one’s body in the realm of Māra, shifting one’s step onto a heterodox path—when one fully understands that there is neither opposition nor compliance, one does not violate the work of practice.”
无尽邀悦至建昌，途中一一伺察，有十颂叙其事，悦亦以十颂酬之。	Wujin invited Yue to Jianchang. Along the way, he observed him closely in every detail and composed ten verses recounting the events; Yue also responded with ten verses.
时元　八年八月也。	This was in the eighth month of the eighth year of the Yuanyou era.
〖老人眉批〗	[The Elder’s Marginal Notes]
何不道：“开门来，与你看！”待开门，夹背便打！	Why did he not say, “Open the door, and I will show you”? When he opened the door, he should have struck him across the back!
更何不道：在师脚下！	Why did he not say: “It is beneath the Master’s feet!”

旨哉斯言！	How profound these words are!
〖锯解秤砣〗	[Sawing Apart a Steelyard Weight]
这则公案俨然是一篇无尽居士张商英的学佛小传。	This Chan case is, in effect, a brief account of Layman Wujin Zhang Shangying's study of Buddhism.
向家因梦而知张商英，初次见面竟以女相许。张商英飞黄腾达之后，亦不爽前约，足见此人很守信用。向氏女何人也？观其关键时的语句，抑或菩萨示现乎！看她的言谈：“既是无佛，何论之有！当须著《有佛论》始得。	The Xiang family learned of Zhang Shangying through a dream and, at their first meeting, actually promised their daughter to him. After Zhang Shangying rose rapidly to high office, he did not break the earlier agreement. This shows that he was a man who kept his word. Who was Madame Xiang? Judging from what she said at crucial moments, might she have been a bodhisattva appearing in the world? Consider her words: “If there are no Buddhas, what is there to discuss? You should instead write On the Existence of Buddhas.”
”此时张商英的“无佛”，是“无佛有众生”，显然是昧却了佛法。再看她的另一句话：“可熟读此经，然后著《无佛论》也。”此时的“无佛”，却是“无佛无众生”，和盘托出了佛法的精髓。在她的激励和启发下，一向鄙视佛门的张商英，竟能由此深信佛乘、留心祖道。无尽居士入佛的因缘不可思议！	At that time, Zhang Shangying's “absence of Buddhas” meant “there are no Buddhas, only sentient beings,” which plainly showed that he was ignorant of the Buddhadharma. Now consider her other statement: “Read this sūtra thoroughly first, and then write On the Absence of Buddhas.” Here, “absence of Buddhas” means “no Buddhas and no sentient beings,” fully revealing the essence of the Buddhadharma. Encouraged and inspired by her, Zhang Shangying—who had always despised the Buddhist community—came to deeply trust the Buddha vehicle and devote his attention to the Way of the patriarchs. The causes and conditions by which Layman Wujin entered Buddhism are inconceivable!
兜率从悦禅师因梦搏取日轮，对张商英痛下钳锤，首座为他捏着一把汗呢。恐触怒了张商英，祸及兜率。悦禅师却毫无惧色：“他若恼了，顶多不让我做方丈，不会殃及寺里其他人的。”于是，便放手做去。	Because Chan Master Yue of Doushuai had dreamed of seizing the sun disk, he applied the sharp awl and hard hammer fiercely to Zhang Shangying. The head seat monk was worried for him, fearing that he would anger Zhang Shangying and bring disaster upon Doushuai. But Master Yue was entirely fearless: “If he becomes angry, at most he will prevent me from serving as abbot; he will not bring harm to the other people in the monastery.” Thus, he simply went ahead and acted.

哪知这张运使还真是个留心祖道的人，不但没恼，反而在兜率禅师的点拨下发现了自己的不彻——透不过《香严独脚颂》、《德山托钵话》，进而在兜率禅师的逼拶下刹那透脱！当他蓦然打失布袋之时，就如同十字路口遇见了亲爹，立即颂云：“鼓寂钟沉托钵回，岩头一拶语如雷。	Who would have thought that this Transport Commissioner Zhang truly was someone devoted to the Way of the patriarchs? Not only did he not become angry, but under Master Yue’s guidance at Doushuai he discovered what had not yet been thoroughly penetrated: he could not see through Xiangyan’s Verse on the Single Leg or the case of Deshan Carrying His Bowl. Then, under Master Yue’s pressing, he suddenly broke through in an instant! When he abruptly dropped the cloth bag, it was as though he had met his own father at a crossroads. He immediately composed this verse: “The drum is silent, the bell has sunk away; he returns carrying his bowl. At Yantou’s single pressing question, words crash like thunder.”
果然　得三年活，莫是遭他受记来。”也不管是不是深夜，竟去敲兜率禅师的门，声称：“我已捉得贼了！”——即，已打死了最后一丝未断尽的命根！	“Surely he was granted only three more years to live—was it because he had received that prediction?” Regardless of the late hour, he went and knocked on Chan Master Yue’s door at Doushuai, declaring, “I have caught the thief!” That is, he had already killed off the last remaining thread of the life-root that had not yet been severed.
这《香严独脚颂》、《德山托钵话》就那么难透么？竟要费这么大劲才行！当然，在无尽居士那里是这样，在别人那里却未必如此。各有各的因缘，未必人人尽同。让我们来看看这两则公案吧：	Were Xiangyan’s Verse on the Single Leg and the case of Deshan Carrying His Bowl really so difficult to penetrate, requiring such tremendous effort? Certainly, this was so for Layman Wujin, but it need not be so for others. Each person has their own causes and conditions; they need not all be the same. Let us look at these two Chan cases:
香严独脚颂：	Xiangyan’s Verse on the Single Leg:
香严智闲禅师有偈曰：“子啐母啄，子觉母壳。子母俱亡，应缘不错。同道唱和，妙云独脚。”	Chan Master Xiangyan Zhixian composed this verse: “The chick pecks, the mother hen pecks; the chick awakens, the mother becomes the shell. Chick and mother both perish, yet the response to conditions does not err. Fellow practitioners sing in harmony; wondrously, they call it the single leg.”
子啐——学人全心全意地致力于打破迷团，就象即将出壳的小鸡在蛋壳里面啐。	The chick pecks: the student devotes himself wholeheartedly to breaking through the mass of confusion, just as a chick about to hatch pecks from inside the eggshell.

母啄——母鸡看准时机，在外面一啄，小鸡就出壳了。比喻明眼禅师看准时机，兜头一棒，当下打灭学人的妄想执著。	The mother hen pecks: seeing the right moment, the mother hen pecks from outside, and the chick emerges from the shell. This symbolizes a Chan master with clear vision who, seeing the right moment, gives a blow straight on the head and immediately destroys the student's deluded thoughts and attachments.
子觉母壳——小鸡出壳觉醒了，而母鸡却堕进了壳里。比喻学人在师父的激励下刹那之间打开本来，而师父却堕进去了。为什么会这样？岂不闻“落草为人”乎！那怎么办哪？“吹毛用了急须磨！”	The chick awakens; the mother becomes the shell: the chick emerges from the shell and awakens, while the mother hen falls into the shell. This symbolizes the student who, under the teacher's encouragement, opens to the original nature in an instant, while the teacher falls into it instead. Why is this so? Have you not heard of “falling into the weeds for the sake of others”? What then is to be done? “Once the hair-blowing sword has been used, it must be sharpened at once!”
子母俱亡，应缘不错——解脱缘熟时，不要错过。须蓦然打破师徒的界限，“无师智”朗然现前！	Chick and mother both perish, yet the response to conditions does not err: when the conditions for liberation are ripe, do not miss the opportunity. One must suddenly break through the boundary between teacher and student, and the wisdom without a teacher will shine forth clearly before one!
同道唱和，妙云独脚——师徒二人就象是修行的同道那样，一唱一和。已经浑然一体了，哪里还有一丝分别！这个啐啄同时的妙用，就象是人们打破了“两条腿”的界定，所以叫做“独脚”。	Fellow practitioners sing in harmony; wondrously, they call it the single leg: teacher and student are like fellow travelers in cultivation, one singing and the other responding. They have already become completely one; where could even the slightest discrimination remain? This wondrous function of pecking simultaneously is like breaking through the division of “two legs,” and so it is called “the single leg.”
我们再来看看古禅师对此颂的评说，括号里是我的胡乱著语：	Let us now look at an ancient Chan master's comments on this verse. The remarks in parentheses are my own casual comments:
万年道闲禅师上堂云：“全机敌胜，犹在半途。（只为法执宛然。）啐啄同时，白云万里。（事生了也！）才生朕兆，已落二三。（金屑虽贵，落眼成翳。）不露锋 ，成何道理？（是啊！总不能不说话吧。）且道从上来事合作么生？（那怎么办哪？）诬人之罪，以罪加	Chan Master Daoxian of Wannian ascended the Dharma seat and said: “Even when the whole mechanism prevails over its opponent, one is still only halfway there. (This is because attachment to dharmas remains intact.) When pecking within and pecking without occur simultaneously, white clouds

之。（哈哈！知道为什么“子觉”时，“母”却“壳”了吧。）”	lie ten thousand miles apart. (The matter of phenomena has arisen!) As soon as the slightest sign appears, one has already fallen into two or three. (Though gold dust is precious, if it falls into the eye it becomes a cataract.) Without revealing a sharp edge, what kind of teaching could there be? (Yes! After all, one cannot simply say nothing.) Tell me, then: how should the matter transmitted from above be handled? (What, then, is to be done?) Falsely accuse someone of a crime, then add that crime to him. (Ha, ha! Now do you understand why, when “the chick awakens,” the “mother” instead becomes the “shell”?)”
南院慧　禅师示众云：“诸方只具啐啄同时眼，不具啐啄同时用。”时有僧问：“如何是啐啄同时用？”院曰：“作家不啐啄，啐啄同时失。”僧曰：“犹未是学人问处。”院曰：“如何是你问处？”僧曰：“失。”院便打。	Chan Master Nan'yuan Huiyong addressed the assembly: “Teachers everywhere possess only the eye of simultaneous pecking from within and without; they do not possess its function.” At the time, a monk asked, “What is the function of simultaneous pecking from within and without?” Nan'yuan said, “A master hand does not peck; with simultaneous pecking, it is lost.” The monk said, “That is still not where this student is asking.” Nan'yuan said, “Where, then, are you asking?” The monk said, “Lost.” Nan'yuan then struck him.
（前面都是壳，这里才是大好一啄。）其僧不契。（没管用，白啄了。	(Everything before this was merely the shell; here comes the great peck.) The monk did not accord with it. (It was of no use; the peck was wasted.
）后至云门会中，因二僧举此话，一僧曰：“当时南院棒折那！”（没管用，岂不就是棒折！）其僧忽悟，（直至现在才啐出，已迟八劫！）即回南院，院已迁化。	) Later, when he came to Yunmen’s assembly, two monks happened to bring up this case. One monk said, “At that time, Nan'yuan’s staff was broken!” (Since it was of no use, was that not precisely why the staff was broken?) The monk suddenly awakened. (Only now did he peck his way out—eight kalpas too late!) He immediately returned to Nan'yuan, but Nan'yuan had already passed away.
时风穴作维那，问曰：“你是问先师‘啐啄同时’话底僧那？”僧曰：“是。”穴曰：“你当时如何？”曰：“我当时如在灯影里行。（应于当时及时啐出。）”穴曰：“你会也。（真不愧是南院的接班人。“壳”了也！快磨去！）”	At that time, Fengxue was serving as the monastic steward. He asked, “Are you the monk who asked the late master about ‘simultaneous pecking from within and without’?” The monk replied, “Yes.” Fengxue said, “What was it like for you at that time?” He replied, “At that time, it was as though I were walking amid lamplight and shadow. (You should have pecked your way out promptly at that

	time.)” Fengxue said, “You understand. (You truly are worthy to be Nan'yuan’s successor. The ‘shell’ has broken! Quickly grind it away!)”
德山托钵话：	The Case of Deshan Carrying His Bowl:
雪峰在德山作饭头。一日饭迟，德山擎钵下法堂。峰晒饭巾次，见德山，乃曰：“钟未鸣，鼓未响，拓钵向甚么处去？”德山便归方丈。	Xuefeng was serving as cook under Deshan. One day the meal was late, and Deshan carried his bowl down from the Dharma hall. Xuefeng was airing the meal cloths when he saw Deshan and said, “The bell has not rung, and the drum has not sounded. Where are you going with your bowl?” Deshan then returned to his quarters.
峰举似岩头。岩头曰：“大小德山未会末后句在。”山闻，令侍者唤岩头去。问：“汝不肯老僧那？”岩头密启其意，山乃休。	Xuefeng related this to Yantou. Yantou said, “Great Deshan still has not understood the final word.” When Deshan heard of this, he had an attendant summon Yantou. He asked, “You do not approve of this old monk, do you?” Yantou quietly revealed his meaning, and Deshan then let the matter rest.
德山次日升堂说法，果与寻常不同。岩头至僧堂前，拊掌大笑曰：“且喜堂头老汉会末后句，他后天下人不奈伊何！虽然，也只得三年活。”山果三年后示灭。	The next day Deshan ascended the hall to teach, and indeed it differed from his usual manner. Yantou came before the monks’ hall, clapped his hands, and laughed loudly: “What a joy that the old fellow at the head of the hall understands the final word! From now on, no one under heaven will be able to do anything with him. Even so, he has only three years left to live.” Deshan indeed passed away three years later.
在前则“香严独脚颂”那里，我已经说了不少废话。在这里，我就不多罗嗦了。只提几个问题，供大家讨论吧：	Earlier, in connection with the “Xiangyan One-Legged Verse,” I have already said quite a lot of needless words. So I shall not be too verbose here. I will simply raise a few questions for everyone to discuss:
一、岩头说“大小德山未会末后句”，什么是末后句？	1. Yantou said, “Great Deshan still has not understood the final word.” What is the final word?
二、岩头密启其意（俯在德山的耳朵上说悄悄话），启的什么意？	2. Yantou quietly revealed his meaning (leaning over to whisper into Deshan’s ear). What meaning did he reveal?
三、第二天德山升堂，果与寻常不同。有什么不同处？	3. The next day, when Deshan ascended the hall, it was indeed different from usual. What was different?

四、岩头说德山只得三年活，德山果然三年后圆寂。难道师父（德山）不如弟子（岩头）吗?	4. Yantou said that Deshan had only three years left to live, and Deshan indeed entered parinirvāṇa three years later. Could it be that the master, Deshan, was inferior to his disciple, Yantou?
回过头来再说张商英，他折腾了一夜，忽然明白了，便连夜去敲兜率禅师的门，声称：“我已捉得贼了！”兜率禅师问：“赃物在甚处？”他竟然无语答对。	Let us return to Zhang Shangying. After struggling through the night, he suddenly understood. In the middle of the night, he went and knocked on Chan Master Doushuai’s door, declaring, “I have caught the thief!” Chan Master Doushuai asked, “Where are the stolen goods?” He was utterly unable to reply.
老人看不过，替无尽居士拈出两答：	The old man could not bear to watch, so he offered two replies on behalf of Layman Wujin:
一、何不道：“开门来，与你看！”待开门，夹背便打！（这一打，就如同临济打黄檗一般。）	1. Why not say, “Open the door, and I will show you!” When the door is opened, strike him squarely on the back! (Such a blow would be like Linji striking Huangbo.)
二、更何不道：在师脚下！（哈哈！已踩在脚下了也。不再讥讽“象王鼻孔谩撩天”了吧。）	2. Or why not say, “Under your feet, Master!” (Ha ha! He has already stepped on it. No more mockery about “the elephant king’s trunk idly probing the sky,” surely.)
兜率禅师见他一时不能答出，便轻描淡写地说：“今日天太晚了，明天再说吧。”	Seeing that he could not answer at once, Chan Master Doushuai said lightly, “It is too late today. Let us discuss it tomorrow.”
第二天，无尽居士把他所作的偈子呈上。	The next day, Layman Wujin presented the verse he had composed.
谁要是以为此偈是对“德山托钵话”的解释，便是被他瞒了也！他既已捉得贼，就是已透了这个公案，公案已不可得，他可以将此公案任意拈弄。其实，他这个偈子是借公案的事由，向兜率禅师表明他自己的心地：	Anyone who takes this verse to be an explanation of the case of Deshan carrying his bowl has been deceived by him. Since he had caught the thief, he had already penetrated this koan. The koan was no longer obtainable, and he could manipulate it freely. In fact, he used the circumstances of the koan in this verse to reveal his own mind-ground to Chan Master Doushuai:
鼓寂钟沉托钵回——比喻：原先以为自己已经“鼓寂钟沉”，以为自己已经归家稳坐了。	“The drum is still, the bell has sunk; carrying his bowl, he returns”—a metaphor: formerly, I thought that my own “drum was still and bell had sunk,” and that I had already returned home and was sitting securely.

岩头一拶语如雷——比喻：经师父您一点拨，如同惊雷贯顶，才知道自己未彻。	“Yantou’s single probing word was like thunder”—a metaphor: through one point from you, Master, like thunder striking the crown of my head, I came to know that I had not yet awakened thoroughly.
果然　得三年活——比喻：我如今已经捉得贼了。	“Indeed, he had only three years left to live”—a metaphor: now I have caught the thief.
莫是遭他受记来——比喻：若不得师父您的指点，怎会透得这一关！	“Could it be that he had received a prediction from him?”—a metaphor: without your instruction, Master, how could I have penetrated this barrier?
兜率禅师哪会不知道他的意思！于是就对张商英说：“参禅只为命根不断，依语生解。如是之说，公已深悟。然至极微细处，使人不觉不知堕在区宇。”并作颂证之：“等闲行处，步步皆如。虽居声色，宁滞有无。	How could Chan Master Doushuai not have known what he meant? He therefore said to Zhang Shangying: “In investigating Chan, one merely fails to sever the root of life and gives rise to understanding by relying on words. You have deeply awakened to teachings of this kind. Yet at the extremely subtle level, one unknowingly and unawares falls into confines.” He also composed this verse as confirmation: “In ordinary conduct, every step is thus. Though dwelling amid sounds and forms, how could one be stuck in being or nonbeing?
一心靡异，万法非殊。休分体用，莫择精粗。临机不碍，应物无拘。是非情尽，凡圣皆除。谁得谁失，何亲何疏！拈头作尾，指实为虚。翻身魔界，转脚邪途。了非逆顺，不犯工夫。”	With one mind undivided, the myriad dharmas are not different. Do not distinguish essence and function; do not choose between refined and coarse. When encountering circumstances, there is no obstruction; in responding to things, there is no constraint. The feelings of right and wrong are exhausted; ordinary beings and sages alike are eliminated. Who gains and who loses? What is near and what is distant? Taking the head as the tail, pointing to the real as the unreal; turn your body and you are in the realm of Māra, shift your foot and you are on a deviant path. Fully understand neither adverse nor favorable circumstances, and do not violate the work.”
兜率禅师之偈，正是非关修证、本来现成的祖师禅啊！老人赞叹说：“旨哉斯言！”	Chan Master Doushuai’s verse is precisely the patriarchal Chan that is unrelated to practice and realization, originally complete and present. The old man praised it, saying, “How profound these words are!”
无尽居士还要去建昌视察，邀请他的师父兜率禅师一同前往。在路途中，将微细处一一详细审察，写了十个颂	Layman Wujin still had to go to Jianchang on an inspection tour, and he invited his master, Chan

来表明心地。兜率从悦禅师也以十颂作答。	Master Doushuai, to go with him. Along the way, he examined the subtle points one by one in detail and wrote ten verses to express his mind-ground. Chan Master Doushuai Congyue also replied with ten verses.
无尽居士见兜率洞明心地这件事，发生在宋朝元　八年八月。	The occasion on which Layman Wujin saw that Doushuai had thoroughly illuminated the mind-ground occurred in the eighth lunar month of the eighth year of the Yuanyou era of the Song dynasty.
xixi,我解解。 青龙 19:30:17 8/05/02(549)	xixi, let me explain a little. Qinglong 19:30:17 8/05/02 (549)
请老师也给解释一下这德山托钵话！ jingke 18:19:57 8/04/02(320)	Please, Teacher, explain this case of Deshan carrying his bowl as well! jingke 18:19:57 8/04/02 (320)
岩头自己说了也。 lvm 20:33:04 8/04/02(3K)	Yantou himself already said it. lvm 20:33:04 8/04/02 (3K)
我仍是以道理会！ jingke 22:07:09 8/04/02(130)	I still understand it through reasoning! jingke 22:07:09 8/04/02 (130)
道理没错，却须实证始得。 lvm 11:36:45 8/05/02(无内容)	Your reasoning is not wrong, but it must be directly realized. lvm 11:36:45 8/05/02 (no content)
jingke兄好久不见，近来可安好？ 康康 19:27:57 8/04/02(42)	Brother jingke, long time no see. Have you been well lately? Kangkang 19:27:57 8/04/02 (42)
您换了网名吧？ jingke 22:12:46 8/04/02(61)	You have changed your online name, haven't you? jingke 22:12:46 8/04/02 (61)
哈哈，我来答答 大老鼠 22:30:45 8/03/02(442)	Ha ha, let me offer an answer. Big Mouse 22:30:45 8/03/02 (442)
一和 manman 22:41:34 8/04/02(518)	One and manman 22:41:34 8/04/02 (518)
求教：“大小德山未会末后句在。”这一句是褒是贬呢？ 康康 20:36:11 8/03/02(无内容)	A question: “Great Deshan still has not understood the final word.” Is this praise or criticism? Kangkang 20:36:11 8/03/02 (no content)
大德山是指德山，小德山是指雪峰。 lvm 21:23:09 8/03/02(88)	Great Deshan refers to Deshan, and Lesser Deshan refers to Xuefeng. lvm 21:23:09 8/03/02 (88)

八十、新丰不痴

80. Xinfeng Is Not Deluded

〖公案原文〗	[Original Text of the Koan]

夹山璘、石霜琳，久依佛日才禅师。罢参后，同游上江。至黄龙，见南和尚上堂小参。琳不谕其旨，遂求入室。璘怒之，遂殴一顿而去。	Jiashan Lin and Shishuang Lin had long studied under Chan Master Fori Zhicai. After completing their study, they traveled together in the Upper River region. When they arrived at Huanglong, they heard Venerable Nan give an informal instruction in the Dharma hall. Lin did not understand its meaning and therefore requested admission as an inner-chamber disciple. Lin became angry, beat him soundly, and left.
琳后大悟，机锋颖脱，凡说法颇类真净，而于真净不相识。	Later, Lin had a great awakening. His Chan repartee was sharp and untrammeled, and whenever he taught the Dharma, his manner closely resembled that of Chan Master Zhenjing, although he had never met Zhenjing.
住石霜，以颂送僧见真净，后句云：“憧憧四海参禅者，不到新丰也是痴。”	After taking up residence at Shishuang, he gave a verse to a monk who was going to see Zhenjing. Its final line reads: “The multitudes from the four seas who come to study Chan—if they do not reach Xinfeng, they too are fools.”
〖锯解秤砣〗	[Sawing Open a Scale Weight]
夹山璘（龄）、石霜琳二位禅师，都曾跟云门宗的佛日智才禅师学禅，又结伴行脚，参访临济宗的黄龙慧南禅师。黄龙禅师上堂讲开示，石霜琳不能领会，就要求做黄龙禅师的入室弟子。	The two Chan masters Jiashan Lin (Ziling) and Shishuang Lin had both studied Chan under Chan Master Fori Zhicai of the Yunmen school. They also traveled together on pilgrimage and visited Chan Master Huanglong Huinan of the Linji school. When Chan Master Huanglong gave an instruction in the Dharma hall, Shishuang Lin could not comprehend it and asked to become Huanglong’s inner-chamber disciple.
而夹山璘却未必不能领会，他见石霜琳要改宗临济，竟然恼了，揍了石霜琳一顿，忿忿地离开黄龙而去。其实，人人未必尽同，你在佛日才座下透脱了，当然不必改宗，石霜琳并没有透脱，改宗临济也没什么不可呀。后来，夹山璘果然继承了佛日才的衣钵，他就是沣州夹山灵泉自龄禅师。	Jiashan Lin, however, may not necessarily have failed to understand. Seeing that Shishuang Lin wished to switch to the Linji school, he became angry, gave Shishuang Lin a beating, and indignantly left Huanglong. In fact, people are not necessarily all alike. If you had already attained thorough liberation under Fori Zhicai, then of course you would not need to change schools. But Shishuang Lin had not yet attained thorough liberation, so there was nothing wrong with his switching to the Linji school. Later, Jiashan Lin did indeed inherit Fori Zhicai’s Dharma lineage. He was Chan Master Ziling of Lingquan, Jiashan, Fengzhou.

石霜琳在黄龙禅师座下学禅，终于大悟，机锋颖脱，颇类似真净禅师的风格。真净（即洞山文和尚）是黄龙禅师的法嗣，石霜琳跟黄龙学禅的时候，真净已去住持新丰道场，石霜琳并没有见过真净。	Shishuang Lin studied Chan under Chan Master Huanglong and eventually had a great awakening. His Chan repartee was sharp and untrammeled, closely resembling the style of Chan Master Zhenjing. Zhenjing (that is, Venerable Wen of Dongshan) was a Dharma heir of Chan Master Huanglong. By the time Shishuang Lin was studying Chan under Huanglong, Zhenjing had already gone to serve as abbot of the Xinfeng practice center, so Shishuang Lin had never met him.
后来，石霜琳也继承了黄龙禅师，住持石霜道场，他写了一个颂，托一位行脚僧呈给他的师兄真净，以表示对真净禅师的景仰。这个颂的最后一句是：“憧憧四海参禅者，不到新丰也是痴。”新丰，就是真净禅师所住持的道场。	Later, Shishuang Lin also inherited Chan Master Huanglong’s Dharma lineage and became abbot of the Shishuang practice center. He wrote a verse and entrusted it to a traveling monk to present to his Dharma elder brother Zhenjing, thereby expressing his admiration for Chan Master Zhenjing. The last line of this verse reads: “The multitudes from the four seas who come to study Chan—if they do not reach Xinfeng, they too are fools.” Xinfeng was the practice center where Chan Master Zhenjing served as abbot.

八十一、生肇融睿

81. Daosheng, Sengzhao, Sengrong, and Sengrui

〖公案原文〗	[Original Text of the Koan]
生肇融睿，乃罗什法师之高弟，号四依菩萨。尝同罗什释《维摩经》，至《不可思议品》皆阁笔。盖此境界非心思口议，遂不能措一词。	Sheng, Zhao, Rong, and Rui were eminent disciples of Dharma Master Kumārajīva and were known as the Four Reliant Bodhisattvas. Once, while they were jointly explaining the Vimalakīrti Sūtra with Kumārajīva, they all laid down their brushes upon reaching the chapter “The Inconceivable.” Since this state lies beyond the reach of thought and speech, they could not put a single word to it.
如李长者论《入华严法界》，词分句解，皎如日星，泮然无疑。若非亲遇了缘，安能如此。	When Elder Li commented on “Entering the Avataṃsaka Dharma Realm,” he analyzed each word and explained each sentence, as clearly as the sun and stars, leaving no room for doubt. Had he not personally encountered the conditions for complete realization, how could he have done so?
〖锯解秤砣〗	[Sawing Open a Scale Weight]

竺道生、僧肇、道融、僧睿，是著名高僧鸠摩罗什的弟子，人们尊他们为关中四圣。	Zhu Daosheng, Sengzhao, Daorong, and Sengrui were disciples of the renowned eminent monk Kumārajīva. People honored them as the Four Sages of Guanzhong.
四依——依法不依人、依义不依语、依智不依识、依了义不依不了义。四依菩萨，出自《大涅　经》：佛法之末，有四依菩萨，可以作为众生的依怙。也就是说，末世众生学佛，一定要依止按“四依”原则说法的师父。	The Four Reliances are: rely on the Dharma, not on persons; rely on the meaning, not on words; rely on wisdom, not on consciousness; and rely on definitive meaning, not on nondefinitive meaning. The Four Reliant Bodhisattvas are mentioned in the Mahāparinirvāṇa Sūtra: in the final age of the Buddhadharma, there will be four such bodhisattvas upon whom sentient beings may rely. That is to say, sentient beings in the latter age who study Buddhism must rely on teachers who expound the Dharma according to the principles of the Four Reliances.
生肇融睿既然号称“四依菩萨”，可见他们四个在当时的佛教界具有很高的声望。生肇融睿之首的竺道生法师，素有“生公说法，顽石点头”的清誉。	Since Sheng, Zhao, Rong, and Rui were known as the “Four Reliant Bodhisattvas,” it is evident that the four enjoyed great prestige in the Buddhist world of their time. Zhu Daosheng, the foremost among them, was renowned for the saying, “When Master Sheng expounded the Dharma, even stubborn stones nodded their heads.”
然而，他们四个跟师父鸠摩罗什法师一块注解《维摩诘所说经》时，到《不可思议品》，却注解不下去了。此境界言语道断、心行路绝，他们是教下的大德，到这里都没法下笔了。道生法师就曾遇到过秦跋陀禅师，请看他们的对话：	Yet when the four of them annotated the Vimalakīrti Sūtra together with their teacher, Dharma Master Kumārajīva, they could proceed no further upon reaching the chapter “The Inconceivable.” In this state, the way of words is cut off and the path of mental activity comes to an end. Even these great masters of the doctrinal schools could not set brush to paper here. Master Daosheng once encountered Chan Master Qin Baduo; consider their dialogue:
秦跋陀禅师问道生法师：“讲何经论？”生曰：“大般若经。”师曰：“作么生说色空义？”曰：“众微聚曰色，众微无自性曰空。”师曰：“众微未聚，唤作甚么？”生罔措。师又问：“别讲何经论？”曰：“大涅　经。	Chan Master Qin Baduo asked Dharma Master Daosheng: “Which sūtra or treatise are you lecturing on?” Sheng replied: “The Great Prajñā Sūtra.” The master asked: “How do you explain the meaning of form and emptiness?” Sheng replied: “A collection of minute particles is called form; the lack of inherent nature in those particles is called emptiness.” The master asked: “Before the minute particles have gathered, what do you call it?” Sheng was at a loss for words. The master again asked:

	“What other sūtra or treatise do you lecture on?” Sheng replied: “The Mahāparinirvāṇa Sūtra.”
”师曰：“如何说涅　之义？”曰：“涅而不生，　而不灭。不生不灭，故曰涅　。	The master asked: “How do you explain the meaning of nirvāṇa?” Sheng replied: “Ni means not arising, and pan means not ceasing. Because it neither arises nor ceases, it is called nirvāṇa.”
”师曰：“这个是如来涅　，哪个是法师涅　？”曰：“涅　之义，岂有二耶！某甲只如此，未审禅师如何说涅　？”师拈起如意曰：“还见么？”曰：“见。”师曰：“见个甚么？”曰：“见禅师手中如意。	The master asked: “That is the Tathāgata’s nirvāṇa. Which is the Dharma master’s nirvāṇa?” Sheng replied: “How could there be two meanings of nirvāṇa? This is all I can say. May I ask how the Chan master explains nirvāṇa?” The master picked up a ruyi and asked: “Do you see it?” Sheng replied: “I see it.” The master asked: “What do you see?” Sheng replied: “I see the ruyi in the Chan master’s hand.”
”师将如意掷于地。曰：“见么？”曰：“见。”师曰：“见个甚么。”曰：“见禅师手中如意堕地。”师斥曰：“观公见解，未出常流。何得名喧宇宙！”拂衣而去。	The master threw the ruyi to the ground and asked: “Do you see it?” Sheng replied: “I see it.” The master asked: “What do you see?” Sheng replied: “I see the ruyi in the Chan master’s hand falling to the ground.” The master rebuked him: “Judging by your understanding, you have not gone beyond the ordinary run. How can your name resound throughout the universe?” Then he shook his sleeves and departed.
其徒怀疑不已，乃追师扣问：“我师说色空涅　不契，未审禅师如何说色空义？“师曰：“不道汝师说得不是，汝师只说得果上色空，不会说得因中色空。“其徒曰：“如何是因中色空？”师曰：“一微空故众微空，众微空故一微空。一微空中无众微，众微空中无一微。”	Daosheng’s disciples remained deeply doubtful, so they pursued the master and asked: “Our teacher’s explanation of form, emptiness, and nirvāṇa did not accord with yours. How, then, does the Chan master explain the meaning of form and emptiness?” The master said: “It is not that your teacher’s explanation was wrong. Your teacher only explained form and emptiness at the level of fruition; he did not know how to explain form and emptiness within the cause.” The disciples asked: “What are form and emptiness within the cause?” The master said: “Because one minute particle is empty, all minute particles are empty; because all minute particles are empty, one minute particle is empty. Within the emptiness of one minute particle there are no multitude of particles; within the emptiness of the multitude of particles there is no single particle.”

秦跋陀把色空义和盘托出，毫无理论的滞碍。禅师才是真的“依义不依语”呢。	Qin Baduo set forth the meaning of form and emptiness in its entirety, without the slightest obstruction of theory. The Chan master truly relied on meaning rather than on words.
唐朝的李长者，叫李通玄，沧州人，据说他跟当时的皇帝同一个家族，宋徽宗赐他“显教妙严长者”之号。	Elder Li of the Tang dynasty was named Li Tongxuan and came from Cangzhou. It is said that he belonged to the same clan as the emperor of his time. Emperor Huizong of the Song bestowed on him the title “Elder of Sublime Adornment in Exoteric Buddhism.”
他的著作有《新华严经论》四十卷、《华严经会释论》十四卷、《略释新华严经修行次第决疑论》四卷，还有《十玄六相》、《百门义海》、《普贤行门》、《华严观》等。李长者解释“入华严法界”，词分句解，皎如日星，泮然无疑。他自己若不亲证、若不彻了，怎会讲得如此清楚明白！	His writings include the forty-volume New Commentary on the Avataṃsaka Sūtra, the fourteen-volume Commentary and Explanation of the Avataṃsaka Sūtra, the four-volume A Brief Explanation of the New Commentary on the Stages of Practice in the Avataṃsaka Sūtra and the Resolution of Doubts, as well as The Ten Mysteries and Six Characteristics, The Ocean of Meaning in a Hundred Gates, The Gate of Samantabhadra Practice, and Contemplation of the Avataṃsaka. When Elder Li explained “Entering the Avataṃsaka Dharma Realm,” he analyzed each word and explained each sentence, as clearly as the sun and stars, leaving no room for doubt. Had he not directly realized it and thoroughly understood it himself, how could he have explained it so clearly?
佛法必须亲证才能通达。单靠学理论便会滞于理论，不是真的通达。	The Buddhadharma can be thoroughly understood only through direct realization. Relying solely on the study of theory leads one to become stuck in theory; that is not genuine understanding.
呵呵，如果老师是生，如此答话，算不算错？ 痴人说梦 17:00:09 8/06/02(无内容)	Heh heh. If the teacher were Sheng and answered in this way, would that count as wrong? Dreaming Fool 17:00:09 8/06/02 (no content)
如果您是生，您将怎么答呀？ lvm 20:21:44 8/06/02(无内容)	If you were Sheng, how would you answer? lvm 20:21:44 8/06/02 (no content)
还是如此答他，老师说如何？随便将如意捡起来放好。痴人说梦 13:44:13 8/07/02(无内容)	I would still answer him this way. Teacher, what do you say? Casually pick up the ruyi and put it back in place. Dreaming Fool 13:44:13 8/07/02 (no content)
他若问“还见么”，答他：“见着便瞎！” lvm 16:10:08 8/07/02(无内容)	If he asked, “Do you see it?” answer him: “The moment you see it, you are blind!” lvm 16:10:08 8/07/02 (no content)

是！我为道生法师打不平。呵呵 痴人说梦 16:42:19 8/07/02(1K)	Yes! I am speaking up for Dharma Master Daosheng. Heh heh. Dreaming Fool 16:42:19 8/07/02 (1K)
原来祖师们皆是鼻孔朝下！ 老师请： 尚痴 15:37:53 8/05/02(196)	So it turns out that all the patriarchs' nostrils point downward! Teacher, please comment. Shangchi 15:37:53 8/05/02 (196)
这些也是理论，见如意落地才是和盘托出。 lvm 23:52:47 8/05/02(无内容)	These too are merely theories. Seeing the ruyi fall to the ground is what it means to set it forth in its entirety. lvm 23:52:47 8/05/02 (no content)
请老师讲讲如意落地的涅　之意 尚痴 06:51:40 8/06/02(无内容)	May the teacher explain the meaning of nirvāṇa in the ruyi's falling to the ground. Shangchi 06:51:40 8/06/02 (no content)
若能象里边那么讲，禅师就不必拈出如意了。 lvm 12:03:17 8/06/02(96)	If one could explain it as it is explained above, the Chan master would not have needed to hold up the ruyi. lvm 12:03:17 8/06/02 (96)
西西 x 17:26:07 8/06/02(67)	Hee hee. x 17:26:07 8/06/02 (67)
禅师既然拈出了，老师何妨讲出—— 尚痴 15:24:00 8/06/02(40)	Since the Chan master did hold it up, why not explain it, teacher? Shangchi 15:24:00 8/06/02 (40)
我到这里也不会。 lvm 16:05:19 8/06/02(无内容)	I do not know how at this point either. lvm 16:05:19 8/06/02 (no content)
原来是“不会”—— 尚痴 17:19:34 8/06/02(无内容)	So it turns out that it is “not knowing”— Shangchi 17:19:34 8/06/02 (no content)
不会最亲切。 lvm 17:24:21 8/06/02(无内容)	Not knowing is most intimate. lvm 17:24:21 8/06/02 (no content)
! 痴人说梦 17:34:13 8/06/02(无内容)	! Dreaming Fool 17:34:13 8/06/02 (no content)
LVM师傅，我有点不敢问： 99477 12:22:12 8/14/02(60)	Master LVM, I am a little afraid to ask: 99477 12:22:12 8/14/02 (60)
您觉得有什么作用才好？ lvm 13:17:29 8/14/02(无内容)	What function do you think it ought to have? lvm 13:17:29 8/14/02 (no content)
师傅说的真好！！！ 99477 13:34:40 8/14/02(无内容)	What the master says is truly excellent!!! 99477 13:34:40 8/14/02 (no content)

八十二、大慧参禅

Eighty-Two: Great Wisdom Investigates Chan

〖公案原文〗	[Original Text of the Koan]

宣州明寂　禅师，遍见前辈尊宿，如琅琊、雪窦、天衣，皆承事请法。出世嗣兴教坦和尚，坦嗣琅琊。后迁太平州瑞竹，退居西堂。师初游方从之，请益《雪窦拈古颂古》。　令看因缘，皆要自见、自说，不假其言语。师洞达先圣之微旨，　尝称于众曰：“杲必再来人也。”	Chan Master Mingji Cheng of Xuanzhou visited leading venerable masters of the previous generation far and wide, including Langya, Xuedou, and Tianyi, serving them all and requesting instruction in the Dharma. When he began teaching publicly, he succeeded Reverend Tan of Xingjiao, who in turn had succeeded Langya. Later he moved to Ruizhu in Taipingzhou and retired to the Western Hall. When the Master first traveled in search of instruction, he followed Cheng and asked for guidance on Xuedou’s Verses on Ancient Cases and Comments on Ancient Cases. Cheng instructed him to examine the causes and conditions for himself: in every case he was to see for himself and speak for himself, without borrowing others’ words. The Master thoroughly penetrated the subtle intent of the ancient sages. Cheng often praised him before the assembly, saying, “Gao must be one who has returned again.”
复游郢州大阳，见元首座、洞山微和尚、坚首座。微在芙蓉会中首众，坚为侍者十余年。师周旋三公座下甚久，尽得曹洞宗旨。受授之际皆臂香，以表不妄付授。师自惟曰：“禅有传授，岂佛祖自证自悟之法！”弃之依湛堂。	He later traveled to Dayang in Yingzhou, where he met Head Seat Yuan, Reverend Wei of Dongshan, and Head Seat Jian. Wei had served as head of the assembly in the community of Furong, and Jian had been an attendant for more than ten years. The Master spent a long time with these three elders and fully grasped the essential teachings of the Caodong school. At the time of transmission, they all burned incense on their arms to signify that the transmission was not given casually. The Master reflected: “If Chan has transmission, how can it be the Dharma personally realized and awakened to by the Buddhas and patriarchs?” He abandoned them and relied on Zhan Tang.
一日湛堂问曰：“你鼻孔因什么今日无半边？”对曰：“宝峰门下。”湛堂曰：“杜撰禅和。”又一日，于妆十王处，问曰：“此官人姓什么？”对曰：“姓梁。”湛堂以手自摸头曰：“争奈姓梁底少个幞头。	One day, Zhan Tang asked, “Why is half of your nostril missing today?” He replied, “Under Baofeng’s gate.” Zhan Tang said, “You fabricated Chan practitioner.” On another day, before an image of the Ten Kings, he asked, “What is this official’s surname?” He replied, “Liang.” Zhan Tang touched his own head with his hand and said, “But one surnamed Liang lacks an official’s headcloth.”
”对曰：“虽无幞头，鼻孔仿佛。”湛堂曰：“杜撰禅和。”又看经次，问曰：“看什么经？”对曰：“金刚	He replied, “Though there is no official’s headcloth, the nostrils are much the same.” Zhan Tang said, “You fabricated Chan practitioner.” On another

经。”曰：“是法平等，无有高下。为什么云居山高、宝峰山低？”对曰：“是法平等，无有高下。	occasion, while he was reading a sūtra, Zhan Tang asked, “What sūtra are you reading?” He replied, “The Diamond Sūtra.” Zhan Tang said, “All dharmas are equal, without high or low. Why, then, is Mount Yunju high and Mount Baofeng low?” He replied, “All dharmas are equal, without high or low.”
”堂曰：“你做得个座主。”使下。一日，问曰：“杲上座，我这里禅，你一时理会得，教你说也说得，教你做拈古、颂古、小参、普说，你也做得。	Zhan Tang said, “You could make a sūtra lecturer,” and dismissed him. One day, he asked, “Gao, here in my Chan, you understand everything at once. If I tell you to speak, you can speak; if I tell you to compose comments on ancient cases, verses on ancient cases, informal talks, or general lectures, you can do so.”
是有一件事未在，尔还知么？”对曰：“甚么事？”湛堂曰：“尔　欠这一解在——[□中力]！若你不得这一解。我方丈与你说时，便有禅。才出方丈，便无了。惺惺思量时，便有禅。才睡着，便无了。若如此，如何敌得生死！”对曰：“正是某疑处。”	“There is only one thing you have not yet attained. Do you know what it is?” He replied, “What is it?” Zhan Tang said, “You are still lacking this one realization—[illegible phrase]! If you do not attain this realization, then when I speak with you in my abbot’s quarters, there is Chan; as soon as you leave the abbot’s quarters, there is none. When you are alert and pondering, there is Chan; as soon as you fall asleep, there is none. If this is so, how can you withstand birth and death?” He replied, “That is precisely where my doubt lies.”
后湛堂疾，亟问曰：“和尚若不起此疾，教某依附谁，可以了此大事？”曰：“有个勤巴子，我亦不识他。你若见之，必能成就此事。若见他了，不得，便修行去，后世出来参禅。”	Later, when Zhan Tang fell ill, he urgently asked, “If Your Reverence does not recover from this illness, whom should I rely upon in order to resolve this great matter?” He said, “There is a fellow named Qin; I have not met him either. If you meet him, he will certainly be able to bring this matter to completion. If, after meeting him, you still do not attain it, then go cultivate, and in a future life come forth again to study Chan.”
〖老人眉批〗	[The Elder’s Marginal Note]
今时人参禅，大都以为会得几则公案，说得口滑，便即是悟道，其实未在！说时有，行时无有；醒时有，睡着无有，如何敌得生死去！	People today who study Chan generally think that once they understand a few koans and can speak fluently about them, they have awakened to the Way. In fact, they have not! When speaking, there is something; when acting, there is nothing. When awake, there is something; when asleep, there is nothing. How can they withstand birth and death?
〖锯解秤砣〗	[Sawing Apart the Scale Weight]

这则公案几乎就是大慧宗杲禅师学禅的简历，他曾跟曹洞、临济两宗的诸多大德学过禅。为一目了然，列出谱系如下：	This koan is practically a brief biography of Chan Master Dahui Zonggao’s study of Chan. He studied Chan with many great masters of both the Caodong and Linji schools. For clarity, the lineage is set out below:
┌→元首座	Head Seat Yuan
曹洞宗投子义青——→芙蓉道楷┼→洞山微	Caodong school: Touzi Yiqing Furong Daokai Dongshan Wei
└→坚首座	Head Seat Jian
┌→石霜楚圆┬→黄龙慧南——→真净克文→湛堂文准	Shishuang Chuyuan Huanglong Huinan Zhenjing Kewen Zhan Tang Wenzhun
临济宗汾阳善昭┤ └→杨歧方会——→白云守端→五祖法演→圆悟克勤→大慧宗杲	Linji school: Fenyang Shanzhao Yangqi Fanghui Baiyun Shouduan Wuzu Fayan Yuanwu Keqin Dahui Zonggao
└→琅邪慧觉——→兴教坦———→明寂	Langya Huijue Xingjiao Tan Mingji Cheng
大慧宗杲先是跟明寂　禅师学禅，向明寂　请教《雪窦拈古颂古》因缘。　禅师叫他看原公案，自己看，自己下语，不重复他人的下语。大慧依此而行，遂洞达古禅师的微旨。明寂　在大众面前称赞大慧宗杲：“杲必再来人也。”	Dahui Zonggao first studied Chan with Chan Master Mingji Cheng. He asked Mingji Cheng about the causes and conditions in Xuedou’s Verses on Ancient Cases and Comments on Ancient Cases. Master Cheng told him to examine the original koans himself, to see for himself and offer his own responses, rather than repeat the responses of others. Dahui followed these instructions and thereby thoroughly penetrated the subtle intent of the ancient Chan masters. Before the assembly, Mingji Cheng praised Dahui Zonggao, saying, “Gao must be one who has returned again.”
大慧宗杲禅师又去曹洞宗芙蓉道楷禅师那里学禅，元首座、洞山微、坚首座都是芙蓉禅师座下的高足。大慧禅师周旋三公座下甚久，尽得曹洞宗旨。后来，他见曹洞宗付授传承要在臂上燃香，烧一个疤，以表不妄付授。他想：“禅有传授，岂佛祖自证自悟之法！”于是就离开了曹洞宗，移止临济宗的湛堂和尚去了。	Chan Master Dahui Zonggao also went to study Chan under Chan Master Furong Daokai of the Caodong school. Head Seat Yuan, Dongshan Wei, and Head Seat Jian were all outstanding disciples under Master Furong. Dahui spent a long time with these three elders and fully grasped the essential teachings of the Caodong school. Later, he saw that, in the Caodong school’s bestowal of Dharma transmission, incense was burned on the arm, leaving a scar, to signify that the transmission was not bestowed casually. He thought, “If Chan has transmission, how can it be the Dharma personally realized and awakened to by the Buddhas and patriarchs?” He therefore left the Caodong school

	and went to stay with Reverend Zhan Tang of the Linji school.
有一次，湛堂问他：“你鼻孔因什么今日无半边？”——颇似“我脚何似驴脚？”	On one occasion, Zhan Tang asked him, “Why is half of your nostril missing today?”—rather like asking, “How are my feet like a donkey’s feet?”
他答道：“宝峰门下。”——湛堂的师父就是宝峰克文真净禅师，这里岂不就是“宝峰门下”么！	He replied, “Under Baofeng’s gate.”—Zhan Tang’s teacher was Chan Master Zhenjing Kewen of Baofeng. Is this not precisely “under Baofeng’s gate”?
湛堂曰：“杜撰禅和。”——哈哈！这答语，你是怎么杜撰出来的?	Zhan Tang said, “You fabricated Chan practitioner.”—Ha ha! How did you fabricate that reply?
又一次，湛堂指着十帝阎君的塑像问他：“此官人姓什么？”——他管着生死呢，你过得他这一关么?	On another occasion, pointing to images of the Ten Kings of Hell, Zhan Tang asked him, “What is this official’s surname?”—He governs birth and death; can you pass through his checkpoint?
对曰：“姓梁。”——湛堂禅师俗姓梁。	He replied, “Liang.”—Chan Master Zhan Tang’s lay surname was Liang.
湛堂以手自摸头曰：“争奈姓梁底少个幞头。”——我并不在阴司里管生死，生死还要靠你自己了。	Zhan Tang touched his own head with his hand and said, “But one surnamed Liang lacks an official’s headcloth.”—I do not govern birth and death in the underworld; you must rely on yourself to resolve birth and death.
对曰：“虽无幞头，鼻孔仿佛。”——你虽不在阴司里管生死，却具有了生死的正眼。	He replied, “Though there is no official’s headcloth, the nostrils are much the same.”—Though you do not govern birth and death in the underworld, you possess the true eye for transcending birth and death.
湛堂曰：“杜撰禅和。”——你真会瞎编哪。	Zhan Tang said, “You fabricated Chan practitioner.”—You are truly good at making things up.
大慧看经时，湛堂问他：“看什么经？”——莫被经看了去。	While Dahui was reading a sūtra, Zhan Tang asked him, “What sūtra are you reading?”—Do not let the sūtra read you instead.
对曰：“金刚经。”——六祖曾闻《金刚经》而悟呢。	He replied, “The Diamond Sūtra.”—The Sixth Patriarch awakened upon hearing the Diamond Sūtra.
曰：“是法平等，无有高下。为什么云居山高、宝峰山低？”——看你是否心有高下。	Zhan Tang said, “All dharmas are equal, without high or low. Why, then, is Mount Yunju high and Mount Baofeng low?”—He was seeing whether Dahui’s mind made distinctions of high and low.

对曰：“是法平等，无有高下。”——云居山高、宝峰山低，正是“是法平等，无有高下”呀。	He replied, “All dharmas are equal, without high or low.”—That Mount Yunju is high and Mount Baofeng low is precisely “all dharmas are equal, without high or low.”
湛堂说：“你做得个座主。”说完就叫他下去。——这便是下面讲的“我这里禅，你一时理会得，教你说也说得，教你做拈古、颂古、小参、普说，你也做得。”	Zhan Tang said, “You could make a sūtra lecturer,” and then sent him away.—This is what is explained below: “Here in my Chan, you understand everything at once. If I tell you to speak, you can speak; if I tell you to compose comments on ancient cases, verses on ancient cases, informal talks, or general lectures, you can do so.”
终于有一天，湛堂禅师亮出了底牌：“杲上座，我这里禅，你一时理会得，教你说也说得，教你做拈古、颂古、小参、普说，你也做得。 是有一件事未在，尔还知么？”——你知道这件事么？	At last, one day, Chan Master Zhan Tang showed his hand: “Gao, here in my Chan, you understand everything at once. If I tell you to speak, you can speak; if I tell you to compose comments on ancient cases, verses on ancient cases, informal talks, or general lectures, you can do so. There is only one matter still lacking. Do you know what it is?”—Do you know this matter?
对曰：“甚么事？”——原来不知道。	He replied, “What matter?”—It turned out that he did not know.
湛堂曰：“尔 欠这一解在——囫（□中力）！若你不得这一解。我方丈与你说时，便有禅。才出方丈，便无了。惺惺思量时，便有禅。才睡着，便无了。若如此，如何敌得生死！”——此事重大，法身慧命系于此也！	Zhan Tang said, “You are still lacking this one realization—[illegible phrase]! If you do not attain this realization, then when I speak with you in my abbot’s quarters, there is Chan; as soon as you leave the abbot’s quarters, there is none. When you are alert and pondering, there is Chan; as soon as you fall asleep, there is none. If this is so, how can you withstand birth and death?”—This matter is of great importance: one’s Dharma body and wisdom-life depend upon it.
对曰：“正是某疑处。”——是啊！我正在疑着这个。	He replied, “That is precisely where my doubt lies.” —Yes! This is exactly what I have been doubting.
湛堂禅师老了、病了，大慧宗杲急眼了，就问老和尚：“和尚若不起此疾，教某依附谁，可以了此大事？”湛堂说：“有个勤巴子，我也没见过他。你若见了他，必能成就此事。若见他了，不得，便修行去，后世出来参禅。”——修行不等于成道，道在悟而不在修啊！	When Chan Master Zhan Tang grew old and ill, Dahui Zonggao became anxious and asked the old master, “If Your Reverence does not recover from this illness, whom should I rely upon in order to resolve this great matter?” Zhan Tang said, “There is a fellow named Qin; I have not met him either. If you meet him, he will certainly be able to bring this matter to completion. If, after meeting him, you still do not attain it, then go cultivate, and in a future

	life come forth again to study Chan.”—Cultivation is not the same as realizing the Way. The Way lies in awakening, not in cultivation.
后来，大慧宗杲禅师终于找到了这个“勤巴子”——佛果圆悟克勤禅师，并且终于在圆悟座下彻了此事。于是，大慧便继承了圆悟的衣钵。	Later, Chan Master Dahui Zonggao finally found this “fellow named Qin”—Chan Master Foguo Yuanwu Keqin—and finally resolved this matter completely under Yuanwu. Dahui then inherited Yuanwu’s Dharma robe and bowl.
看！古人参禅是多么地脚踏实地，而今之禅人大多轻浮。老人感叹说：“今时人参禅，大都以为会得几则公案，说得口滑，便即是悟道，其实未在！说时有，行时无有；醒时有，睡着无有，如何敌得生死去！”	Look! How solidly and practically the ancients studied Chan, whereas Chan practitioners today are for the most part superficial. The Elder lamented: “People today who study Chan generally think that once they understand a few koans and can speak fluently about them, they have awakened to the Way. In fact, they have not! When speaking, there is something; when acting, there is nothing. When awake, there is something; when asleep, there is nothing. How can they withstand birth and death?”

八十三、保宁立志

83. Baoning Sets His Resolve

〖公案原文〗	[Original Text of the Koan]
保宁勇禅师，四明人。初更衣，依雪窦显禅师问道，雪窦呵为“央庠座主”！勇不意，堂仪才满，即抽单，望雪窦山礼拜，誓曰：“我此生行脚参禅，道价若不过雪窦，定不归乡！”勇至长沙云盖，参见杨岐会和尚，与白云端和尚为弟昆。后出世，住保宁。	Chan Master Yong of Baoning was a native of Siming. When he first changed into monastic robes, he relied on Chan Master Xian of Xuedou in seeking the Way. Xuedou rebuked him as a “yangxiang lecturer”! Yong did not take this to heart. As soon as he had completed the hall etiquette, he packed up his belongings and, facing Mount Xuedou, made prostrations and vowed: “In this life, as I travel and study Chan, if my standing in the Way does not surpass that of Xuedou, I shall never return to my native place!” Yong then went to Yungai in Changsha, where he paid a visit to Master Hui of Yangqi. He was a Dharma brother of Master Duan of Baiyun. Later, he began teaching publicly and resided at Baoning.
勇道播丛林，果如其言。信人之志气，安可不立耶！	Yong’s reputation in the Chan communities spread far and wide, just as he had said. If one has such

	resolve, how can one fail to establish it?
〖锯解秤砣〗	[Sawing Open a Scale Weight]
这则公案是讲发愤立志之重要，鼓励修行人发起向道的坚定信心。然而，一旦发起猛利的向道之心，就须一切放下，不可急于求成。我每见有些同仁初发心相当猛利，不久便急噪了，不肯一门深入，往往是急于闭关、急于打七、急于找捷径。其实，越急越慢，转求转远矣！	This koan concerns the importance of rousing one's resolve and determination, encouraging practitioners to develop firm faith in the Way. Yet once one has aroused a forceful aspiration for the Way, one must let go of everything and not be anxious for quick results. I often see fellow practitioners whose initial resolve is quite forceful, but who soon become impatient. Unwilling to go deeply into a single method, they are often eager to enter retreat, eager to undertake a seven-day retreat, and eager to find a shortcut. In fact, the more hurried one is, the slower one becomes; the more one seeks, the farther away one gets.
保宁勇禅师因被雪窦呵为“央庠座主”，即发大勇猛心，望雪窦山礼拜，誓曰：“我此生行脚参禅，道价若不过雪窦，定不归乡！”这里须注意两点：一、向雪窦山礼拜。二、道价要过雪窦。	Because Chan Master Yong of Baoning was rebuked by Xuedou as a “yangxiang lecturer,” he immediately aroused great courage and determination. Facing Mount Xuedou, he made prostrations and vowed: “In this life, as I travel and study Chan, if my standing in the Way does not surpass that of Xuedou, I shall never return to my native place!” Two points here require attention: first, he made prostrations toward Mount Xuedou; second, his standing in the Way had to surpass that of Xuedou.
保宁勇禅师以自己的真修实证显道价，不但不去攻击雪窦，反而向雪窦山礼拜。现今有些人以攻击别人争道价，其实只会转争转远、越洗越脏。后来，保宁勇禅师道播丛林，果然圆满了自己的志向。	Chan Master Yong of Baoning demonstrated his standing in the Way through his own genuine practice and realization. Not only did he refrain from attacking Xuedou; he instead made prostrations toward Mount Xuedou. Nowadays, some people seek standing in the Way by attacking others. In fact, this only leads them farther and farther into contention, like washing something until it becomes dirtier and dirtier. Later, Chan Master Yong of Baoning's reputation spread throughout the Chan communities, and he indeed fulfilled his aspiration.
大慧宗杲禅师赞叹说：“信人之志气，安可不立耶！”	Chan Master Dahui Zonggao praised him, saying: “If one has such resolve, how can one fail to establish it?”

“央庠座主”的意思是不是指只会做学问的意思啊？善财 20:04:25 8/07/02(无内容)	Does “yangxiang lecturer” mean someone who can only engage in scholarly learning? Shancai 20:04:25, 8/07/02 (no content)
古代的乡学（私塾）称为庠（xiang）。 lvm 21:42:53 8/07/02(60)	In ancient times, local schools (private academies) were called xiang ( ). lvm 21:42:53 8/07/02(60)

八十四、土地守塔

Eighty-Four: The Earth Deity Guards the Stupa

〖公案原文〗	[Original Koan]
先黄龙所山主，架造院宇一一合丛林体格。或者笑曰：“和尚又不会禅，何用此为？”龙云：“自有说禅者来。”院成，遂陈乞请积翠南禅师住持。后来先黄龙化去。	The former master of Huanglong Mountain built the monastic compound entirely in accordance with the standards of a Chan monastery. Someone laughed and said, “Venerable, you do not even understand Chan. Why build it this way?” Huanglong replied, “There will naturally be someone who can teach Chan.” When the monastery was completed, he respectfully invited Chan Master Nan of Jicui to serve as abbot. Later, the former Huanglong passed away.
南禅师一夜忽梦，有神人云：“乞去守塔。”南禅师不经意。一日坐方丈中，又见前所梦中人云，某甲愿乞守塔。南诘之，遂云：“有交代人来。”未几，果塑像人至。南禅师令别塑土地。乃移旧土地，守先黄龙塔。	One night, Chan Master Nan suddenly dreamed that a spirit said, “I beg to be allowed to guard the stūpa.” Chan Master Nan paid it no heed. One day, while sitting in the abbot’s quarters, he again saw the person from his dream, who said, “I, so-and-so, wish to guard the stūpa.” When Master Nan questioned him, he said, “Someone will come to make the arrangements.” Before long, a statue maker indeed arrived. Master Nan instructed him to make another image of the earth deity. The old earth-deity image was then moved to guard the stūpa of the former Huanglong.
〖锯解秤砣〗	[Sawing Open a Scale Weight]
临济宗黄龙派的开山祖师黄龙慧南所住之处，原先另有一人住持，此人不会禅，但他建造的寺院却一一符合禅宗丛林的格局。有人笑他：“你又不会禅，何用如此建造？”他说：“自有说禅者来。	At the place where Huanglong Huinan, the founding patriarch of the Huanglong branch of the Linji school, resided, there had previously been another abbot. Although this man did not understand Chan, the monastery he built conformed in every respect to the layout of a Chan monastic community. Someone mocked him: “You do not understand Chan, so why build it in this

	way?" He replied, "Someone who can teach Chan will naturally come."
”寺院建好后，他就请黄龙慧南禅师来住持。后人称建造黄龙寺院者为“先黄龙”。先黄龙圆寂后，南禅师为了纪念他建寺有功，便起塔供养——给他造了一个塔。	After the monastery was completed, he invited Chan Master Huanglong Huinan to serve as abbot. Later generations referred to the builder of the Huanglong monastery as the "Former Huanglong." After the Former Huanglong passed away, Chan Master Nan, in commemoration of his merit in building the monastery, erected a stūpa as an offering—a stūpa for him.
忽有一夜，南禅师梦见土地神要求守塔，当时南禅师没有在意。过了几天，南禅师在方丈中坐，又见梦中的土地神要求守塔，这一次可不是做梦，这就引起了南禅师的重视，便深问之。土地神说：“自会有交代人来。”不久，来了个塑像人。南禅师就请塑像人把旧土地像移到塔院，守先黄龙塔。原处另塑一个土地像。	Then one night, Chan Master Nan dreamed that the earth deity requested permission to guard the stūpa, but he paid it no heed. A few days later, while Master Nan was sitting in the abbot's quarters, the earth deity from the dream again appeared and requested permission to guard the stūpa. This time it was not a dream, and it drew Master Nan's attention, so he questioned the deity closely. The earth deity said, "Someone will come to make the arrangements." Before long, a statue maker arrived. Chan Master Nan asked him to move the old image of the earth deity to the stūpa precincts to guard the Former Huanglong's stūpa, and to make another image of the earth deity for the original location.

八十五、不惜口业

Eighty-Five: Do Not Create Negative Karma of Speech

〖公案原文〗	[Original Koan]
太瘤，蜀僧，居众，常叹佛法混滥、异见锋起。乃曰：“我参禅若得真正知见，当不惜口业。”遂发愿礼马祖塔，长年不辍。忽一日，塔放白光，感而有悟。后所至丛林，勘验老宿。	Tai Liu, a monastic from Shu, lived among the assembly and often lamented that the Buddhadharma had become muddled and adulterated, with divergent views arising in sharp contention. He therefore said, "If, through my Chan practice, I attain genuine understanding and insight, I will not spare myself the karma of speech." He then vowed to pay homage at Mazu's stūpa without interruption throughout the year. One day, the stūpa suddenly emitted a white light, and he was moved to awakening. Thereafter,

	wherever he went among Chan monasteries, he tested the senior masters.
过雪窦山前云：“这老汉口里水漉漉地。”雪窦闻其语，意似不平。及太见雪窦，窦云：“你不肯老僧那？”太云：“老汉果然口里水漉漉地。”遂[扌+戚]一坐具，便出。	As he passed before Mount Xuedou, he said, “That old fellow’s mouth is dripping with water.” When Xuedou heard this, he seemed displeased. When Tai later met Xuedou, Xuedou said, “You do not approve of this old monk?” Tai said, “That old fellow’s mouth is indeed dripping with water.” He struck his sitting cloth once and left.
直岁不甘，中路令人殴打，损太一足。太云：“此是雪窦老汉使之，他日须折一足偿我。”后果如其言。	The monastery steward was indignant and had someone beat Tai on the road, crippling one of Tai’s feet. Tai said, “This was ordered by that old fellow Xuedou. One day he must break a foot to repay me.” Later, it happened just as he had said.
太后至都下，放意市肆中。有官人请归家供养，太屡告辞，官人确留之，愈加敬礼，每使侍妾馈食其前。一日偶官人至，太故意挑其妾，官人以此改礼，遂得辞去。不数日，闹市中端坐而化。	After Tai arrived in the capital, he behaved freely in the marketplaces. An official invited him home to make offerings to him. Tai repeatedly asked to take his leave, but the official insisted on keeping him and treated him with ever greater reverence, often having his concubines bring food before him. One day, when the official happened to arrive, Tai deliberately flirted with one of his concubines. The official then changed his manner of reverence, and Tai was thus able to depart. A few days later, he sat upright in the busy market and passed away.
〖老人眉批〗	[The Elder’s Marginal Notes]
莫道佛祖无灵，只怕行人心不坚诚！	Do not say that the Buddhas and patriarchs lack spiritual efficacy; fear only that practitioners’ hearts are not firm and sincere!
雪窦，雪窦，尤有这个在！	Xuedou, Xuedou—he still has this!
直岁何人哉？竟出此下策！	What sort of person was this monastery steward, to resort to such a low tactic?
〖锯解秤砣〗	[Sawing Open the Steelyard Weight]
有一位四川的出家师父，名叫太瘤。他见佛法混滥，各起异见，就发下大愿：“我参禅若得真正知见，当不惜口业。”于是就常年礼拜马祖塔。终于有一日，塔放白光，他忽然感悟了。从此，他就到各禅宗寺院去考验老和尚。哈哈！果然是功夫不负有心人哪。	There was a monastic teacher from Sichuan named Tai Liu. Seeing that the Buddhadharma had become muddled and adulterated, with everyone advancing divergent views, he made this great vow: “If, through my Chan practice, I attain genuine understanding and insight, I will not spare myself the karma of speech.” He then paid homage at

	Mazu's stūpa year after year. Finally, one day, the stūpa emitted a white light, and he suddenly awakened. From then on, he went to Chan monasteries to test the old masters. Ha ha! Indeed, diligent effort does not fail one who is determined.
老人感叹说：“莫道佛祖无灵，只怕行人心不坚诚！”是啊！今人大多心不坚诚，却怨佛法无灵验。总想一分钱就买个大彩电，那怎么能办得到啊！	The Elder sighed, “Do not say that the Buddhas and patriarchs lack spiritual efficacy; fear only that practitioners' hearts are not firm and sincere!” Indeed! Most people today lack firmness and sincerity, yet complain that the Buddhadharma has no efficacy. They always want to buy a large color television for a penny—how could that possibly be done?
太瘤来到雪窦禅师那里，评论雪窦：“这老汉口里水漉漉地。”——批评雪窦禅师废话太多。雪窦禅师问他：“你不肯老僧么？”他说：“这老汉果然口里水漉漉地。”打一坐具，就离开了。	Tai Liu came to Chan Master Xuedou and commented on him: “That old fellow's mouth is dripping with water”—criticizing Chan Master Xuedou for talking too much nonsense. Chan Master Xuedou asked him, “You do not approve of this old monk?” He replied, “That old fellow's mouth is indeed dripping with water.” He struck his sitting cloth once and left.
雪窦竟然问“你不肯老僧么”，你要他肯做么！老人也批评雪窦：“雪窦，雪窦，尤有这个在！”这个是什么？是要别人肯哪！德山禅师也说过“你不肯老僧那”，那是对他的弟子岩头说的。太瘤并不是雪窦的弟子，雪窦对太瘤说这个话就欠妥，恰恰暴露出尤有“这个”在！	Xuedou actually asked, “You do not approve of this old monk?” Did he expect Tai to approve of him? The Elder also criticized Xuedou: “Xuedou, Xuedou—he still has this!” What is this? It is wanting others to approve of him. Chan Master Deshan also said, “You do not approve of this old monk?” but he said it to his disciple Yantou. Tai Liu was not Xuedou's disciple, so it was inappropriate for Xuedou to say this to Tai Liu. It exposed precisely that he still had “this”!
直岁见太瘤不肯雪窦，很不满意，竟起了嗔恨心，叫人在半路上截住太瘤殴打，打残了太瘤一只脚。太瘤说：“这一定是雪窦老汉指使的，以后须折一足偿还我。”后来雪窦禅师果然也残了一只脚。	When the monastery steward saw that Tai Liu did not approve of Xuedou, he was very dissatisfied. He actually gave rise to anger and had someone intercept Tai Liu on the road and beat him, crippling one of Tai Liu's feet. Tai Liu said, “This must have been instigated by that old fellow Xuedou. Later, he must break one foot to repay me.” Later, Chan Master Xuedou indeed became crippled in one foot.
这都是直岁给雪窦惹的祸。老人责骂直岁：“直岁何人哉？竟出此下策！”别人不肯，便伤害别人，当然是下	This was all trouble that the monastery steward brought upon Xuedou. The Elder rebuked the steward: “What sort of person was this monastery

策。欲求别人肯，须象前面公案里的保宁勇禅师那样，发愤立志，提升自己的素质，这样才是上策。	steward, to resort to such a low tactic?" If others do not approve of you and you then harm them, that is of course a low tactic. If you seek others' approval, you must be like Chan Master Baoning Yong in the preceding koan: exert yourself, establish your resolve, and improve your own qualities. That is the superior course.
太瘤来到京城，在闹市中放荡形骸。有个做官的人把他请到家里供养。他要告辞，官人却更加恭敬，勉强留他。他要考考官人的恭敬是真是假，便出了个主意——当着官人的面挑逗其妾。官人不高兴了（不及格），又去改请别的和尚，太瘤便离开官人之家。十来天后，太瘤在闹市中端坐而化。	Tai Liu came to the capital and behaved uninhibitedly in the busy marketplaces. An official invited him home to make offerings to him. Tai Liu wished to take his leave, but the official treated him with even greater reverence and forcibly kept him there. Tai Liu wanted to test whether the official's reverence was genuine, so he devised a plan: before the official's eyes, he flirted with one of the official's concubines. The official was displeased (he had failed the test) and instead invited other monks. Tai Liu then left the official's home. Ten-odd days later, Tai Liu sat upright in the busy market and passed away.
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老人的不惜口业，顶礼老人！ 草寇 11:08:20 8/11/02(14K)	The Elder did not spare himself the karma of speech—I pay homage to the Elder! Grass Bandit 11:08:20 8/11/02 (14K)
到底是不是雪窦禅师指使?为什么他折脚? lixy 01:15:40 8/11/02(无内容)	Was it really instigated by Chan Master Xuedou? Why did he break his foot? lixy 01:15:40 8/11/02 (no content)
哈哈！反正不是您指使，也不是我。 lvm 09:00:59 8/11/02(49)	Ha ha! In any case, it was not instigated by you, nor by me. lvm 09:00:59 8/11/02 (49)
唉！如今此时，那太瘤其不正是真佛子的榜样吗？！ etum 18:41:27 8/15/02(无内容)	Alas! At such a time as this, is not Tai Liu truly a model for the Buddha's disciples?! etum 18:41:27 8/15/02 (no content)

八十六、丫叉之记

86. The Yaksha's Prophecy

〖公案原文〗	[Original Text of the Koan]

大阳平侍者，预明安之室有年。虽尽得其旨，惟以生灭为已任，挤陷同列，忌出其右者。	Attendant Ping of Dayang had long been admitted to Ming'an’s inner circle. Although he had fully grasped the purport of his teaching, he made arising and ceasing his sole concern: he pushed down and entrapped his fellow practitioners and resented anyone who surpassed him.
琅琊广照、公安圆鉴居众时，汾阳禅师令其探明安宗旨。在大阳因平密授，明安尝云：“兴洞上一宗，非远即觉也。”二师云：“有平侍者在。”明安以手指胸云：“平此处不佳。”又捏拇指叉中示之云：“平向去当死于此耳。”	When Langye Guangzhao and Gong'an Yuanjian were living among the assembly, Chan Master Fenyang had them investigate Ming'an’s essential teaching. At Dayang, Ping secretly instructed them. Ming'an once said, “To revive the Caodong lineage, it will be either Yuan or Jue.” The two masters said, “But Attendant Ping is there.” Ming'an pointed to his chest and said, “Ping is not good here.” He then pinched the space between his thumb and forefinger and showed it to them, saying, “Ping will one day die here.”
暨明安迁寂，遗嘱云：“瘗全身十年无难，当为大阳山打供。”入塔时，门人恐平将不利于师，遂作李和文都尉所施黄白器物，书于塔铭，而实无也。平后住大阳，忽云：“先师灵塔，风水不利，取而焚之。	When Ming'an entered quiescence, he left these final instructions: “If my whole body remains intact for ten years without decay, offerings should be made for Dayang Mountain.” When he was placed in the stūpa, his disciples feared that Ping might harm their master. They therefore made an inscription on the stūpa stating that it contained gold and silver vessels donated by Commandant Li Hewen, though in fact there were none. Afterward, when Ping resided at Dayang, he suddenly declared that his former master’s stūpa had unfavorable geomantic conditions and ordered it to be exhumed and burned.
”山中耆宿切谏平，平云：“于我有妨。”遂发塔，颜貌如生。薪尽俨然，众皆惊异。平乃　破其脑，益油薪，俄成灰烬。众以其事闻于官，坐平谋塔中物，不孝，还俗。	The senior elders of the mountain earnestly remonstrated with Ping, but Ping said, “It is an impediment to me.” He then opened the stūpa. The master’s countenance was as lifelike as when he was alive. Even after the firewood had burned out, the body remained perfectly intact, and everyone was astonished. Ping then split open his skull with a hoe, added oil and firewood, and before long it was reduced to ashes. The assembly reported the matter to the authorities. Ping was convicted of plotting to obtain the objects in the stūpa, of filial impiety, and was returned to lay status.

平自称黄秀才，谒琅琊，琅云：“昔日平侍者，今朝黄秀才。我在大阳时见尔做处！”遂不纳。又谒公安，安亦不顾。平流浪，无所依，后于三叉路口，遭大虫食之。竟不免大阳丫叉之记，悲哉！	Ping called himself Scholar Huang and paid a visit to Langye. Langye said, “Attendant Ping of former days is Scholar Huang today. When I was at Dayang, I saw what you were doing!” He therefore refused to accept him. Ping also visited Gong'an, but Gong'an likewise ignored him. Ping wandered about with nowhere to rely upon. Later, at a three-way crossroads, he was eaten by a tiger. In the end, he could not escape Dayang’s prophecy concerning the tiger’s jaws. How tragic!
〖老人眉批〗	[The Elder’s Marginal Note]
说得相似，欠一解在[□中力]者，不免为历劫妄习所累，造业堕落。可不引以深自警戒哉！	Though he spoke in a similar way, he still lacked the realization that there is nothing to attain. Inevitably, he was burdened by deluded habits accumulated over countless kalpas, created karma, and fell into degeneration. Should this not serve as a profound warning to us?
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
老人在《略论明心见性》一书中，做为叛师之例，提到过这位大阳平侍者，这里又说到了他。这则公案说：“大阳平侍者，预明安之室有年。虽尽得其旨，惟以生灭为已任，挤陷同列，忌出其右者。”老人评论说：“说得相似，欠一解在‘囫’者，不免为历劫妄习所累，造业堕落。”	In A Brief Discussion of Realizing the Mind and Seeing One’s True Nature, the Elder mentioned this attendant, Dayang Ping, as an example of one who betrayed his teacher; here he speaks of him again. This Chan koan says: “Attendant Dayang Ping had long been in Master Ming’an’s quarters. Although he had fully grasped the Master’s meaning, he took arising and ceasing as his own concern, oppressed and ensnared his peers, and was jealous of anyone who surpassed him.” The Elder commented: “Though he spoke in a similar way, he still lacked the realization that there is nothing to attain. Inevitably, he was burdened by deluded habits accumulated over countless kalpas, created karma, and fell into degeneration.”
老人的评论与这则公案所说一一对应：	The Elder’s comments correspond point by point to what this koan says:
尽得其旨——说得相似，尚欠一解在囫。（无所得才是真得）	“Fully grasped his meaning”—though he spoke in a similar way, he still lacked the realization that there is nothing to attain. (Only non-attainment is true attainment.)
以生灭为已任，忌出其右——此乃历劫妄习也。	“He made arising and ceasing his sole concern and resented anyone who surpassed him”—these were

	deluded habits accumulated over countless kalpas.
挤陷同列——造业堕落。后终于发展到“叛师”。	“He pushed down and entrapped his fellow practitioners”—he created karma and fell into decline. Eventually, this developed into “betraying his master.”
这个公案里的明安就是大阳警玄禅师，“六八、倾湫倒　”公案里提到的梁山缘观禅师是他的师父。琅琊广照就是滁州琅邪山慧觉广照禅师，他是汾阳善昭禅师的法嗣。	Ming'an in this koan was Chan Master Dayang Jingxuan. Chan Master Liangshan Yuanguan, mentioned in koan no. 68, “Tilting Ravines and Overturning Mountains,” was his teacher. Langye Guangzhao was Chan Master Huijue Guangzhao of Langye Mountain in Chuzhou, a Dharma heir of Chan Master Fenyang Shanzhao.
公安圆鉴就是舒州浮山法远圆鉴禅师，他是叶县归省禅师的法嗣。“九、百折不挠”公案里曾提到，浮山法远受大阳警玄禅师所托，在禅师圆寂许多年后，给禅师找到了一个出类拔萃的继承人——投子义青。	Gong'an Yuanjian was Chan Master Fushan Fayuan Yuanjian of Shuzhou, a Dharma heir of Chan Master Yexian Guisheng. As mentioned in koan no. 9, “Unyielding Despite a Hundred Setbacks,” Fushan Fayuan, entrusted by Chan Master Dayang Jingxuan, found an outstanding successor for the master many years after the master entered quiescence: Touzi Yiqing.
为使这诸多人物的传承关系一目了然，现列出他们的传承谱系如下：	To make the Dharma-lineage relationships among these many figures clear at a glance, their lineage chart is set out below:
┌→汾阳善昭→琅邪慧觉→……	Fenyang Shanzhao Langye Huijue …
临济宗第五代首山省念┤　　┆	Fifth generation of the Linji school: Shoushan Shenglian
└→叶县归省→浮山法远→……	Yexian Guisheng Fushan Fayuan …
│	
曹洞宗第五代梁山缘观——→大阳警玄┬——┴——→投子义青→……	Fifth generation of the Caodong school: Liangshan Yuanguan Dayang Jingxuan Touzi Yiqing …
└→平侍者	Attendant Ping
明安尝云：“兴洞上一宗，非远即觉也。”远即浮山法远，觉即琅邪慧觉。他们两个说：“有平侍者在。”明安用手指着胸口说：“平此处不佳。”——平侍者心肠不好，不是好人。又捏拇指叉中示之云：“平向去当死于此耳。”——拇指叉即虎口，平侍者以后将死于虎口，会被老虎吃掉。	Ming'an once said, “To revive the Caodong lineage, it will be either Yuan or Jue.” Yuan was Fushan Fayuan, and Jue was Langye Huijue. The two said, “But Attendant Ping is there.” Ming'an pointed to his chest and said, “Ping is not good here.” That is, Attendant Ping’s heart was bad; he was not a good person. Ming'an then pinched the space between his thumb and forefinger and showed it to them,

	saying, “Ping will one day die here.” The space between the thumb and forefinger is called the tiger’s jaws. Attendant Ping would later die in a tiger’s jaws—he would be eaten by a tiger.
明安禅师圆寂前留有遗嘱：“瘗全身十年无难，当为大阳山打供。”如果我的全身十年不坏，那就是大阳山的风水好，应当设供祭祀大阳山。他这样说，是要稳住平侍者。若平侍者十年内不造大恶，也许可以免去虎口丧生之难。	Before Chan Master Ming'an entered quiescence, he left these final instructions: “If my whole body remains intact for ten years without decay, offerings should be made for Dayang Mountain.” If my whole body remains undamaged for ten years, this will show that Dayang Mountain has favorable geomantic conditions, and offerings should be established to honor Dayang Mountain. He said this in order to restrain Attendant Ping. If Ping did not commit grave evil within those ten years, perhaps he could avoid dying in a tiger’s jaws.
门人谎称李和文都尉所施金银封在塔里，也是为了稳住平侍者。他们哪里会想到，平侍者为了贪黄白之物，竟然冒天下之大不韪，胆敢开塔烧师。他恶贯满盈，因烧师吃了官司，被贬为平民。	The disciples also falsely claimed that gold and silver donated by Commandant Li Hewen had been sealed in the stūpa, in order to restrain Attendant Ping. How could they have imagined that, out of greed for gold and silver, Ping would dare to outrage all under heaven by opening the stūpa and burning his master? His evil deeds had reached their limit. Because he burned his master, he faced criminal charges and was reduced to commoner status.
平侍者落魄之后，无路可走，只好去投靠琅邪慧觉和浮山法远。这两位禅师对他的为人深有了解，都不收留他。他只好到处流浪，终于在三叉路口，被老虎吃了。这正应验了明安禅师的丫叉之记。	After Attendant Ping fell into destitution, he had nowhere to go and could only seek refuge with Langye Huijue and Fushan Fayuan. These two Chan masters understood his character well and neither would take him in. He could only wander from place to place and was eventually eaten by a tiger at a three-way crossroads. This precisely fulfilled Chan Master Ming'an’s prophecy concerning the tiger’s jaws.
前车之覆，不可不鉴。为此老人警示我们：“可不引以深自警戒哉！”	We must take warning from the overturning of the cart before us. For this reason, the Elder admonishes us: “Should we not take this as a profound warning to ourselves?”
请问LVM老师： 芒种 13:15:44 8/13/02(125)	A question for Teacher LVM: Mangzhong, 13:15:44, 8/13/02 (125)
这里的“生灭”是指生出事端、灭除异己。 lvm 13:22:09 8/13/02(无内容)	Here, “arising and ceasing” means stirring up incidents and eliminating dissidents. LVM, 13:22:09,

	8/13/02 (no content)
大矣哉！因果。作因果者，其有忧患乎？！可不慎欤！草寇 12:11:09 8/11/02(10)	How great is cause and effect! Those who create causes and effects—do they not have troubles to worry about?! Should they not be cautious? Caokou, 12:11:09, 8/11/02 (10)

八十七、鸦臭当风

87. Crow Stench on the Wind

〖公案原文〗	[Original Text of the Koan]
峨嵋山白长老，尝云：“乡人雪窦有颂百余首，其词意不甚出人，何乃浪得大名于世！”遂作颂千首，以多十倍为胜，自编成集，妄意他日名压雪窦。到处求人赏音。	Emei’s Elder Bai once said: “My fellow townsman Xuedou has written more than a hundred verses. Their wording and meaning are not especially outstanding; how has he gained such an undeserved reputation in the world?” He therefore composed a thousand verses, believing that ten times as many would be superior. He compiled them into a collection himself, vainly imagining that one day his fame would eclipse Xuedou’s. Everywhere he went, he sought people who could appreciate them.
有大和山主者，遍见当代有道尊宿，得法于法昌遇禅师，出世住大和，称山主，气吞诸方，不妄许可。白携其颂往谒之，求一言之鉴，取信后学。大和见，乃唾云：“此颂如人患鸦臭，当风立地，其气不可闻。”自是白不敢出似人。	There was a Daihe Mountain Master who had visited eminent elders of the age who possessed the Way. He had received the Dharma from Chan Master Yiyu of Fachang and later emerged to teach at Daihe, where he was known as the Mountain Master. His bearing overshadowed all quarters, and he did not lightly grant approval. Bai brought his verses to pay him a visit, seeking a single evaluative word that would inspire confidence among later students. When Daihe saw them, he spat and said: “These verses are like someone afflicted with foul underarm odor, standing in the wind—the stench is unbearable.” From then on, Bai no longer dared show them to anyone.
后黄鲁直闻之，到成都大慈寺，大书于壁云：“峨嵋白长老，千颂自成集。大和曾有言，鸦臭当风立。”	Later, when Huang Luzhi heard of this, he went to Daci Temple in Chengdu and wrote in large characters on a wall: “Emei’s Elder Bai compiled a collection of a thousand verses. Daihe once remarked: ‘One with underarm odor stands in the wind.’”

〖锯解秤砣〗	[Sawing Open the Scale Weight]
峨嵋山白长老跟雪窦禅师是同乡，他见《雪窦拈古颂古百则》一书风靡丛林，很不以为然，说这百则颂词意思不甚出入（哈哈！是看不懂吧），便写颂千首，以多十倍为胜，自编成集，妄想以后名压雪窦。他拿着他那千首颂词，到处求人鉴赏。	Emei's Elder Bai and Chan Master Xuedou were fellow townsmen. Seeing that the book Xuedou's One Hundred Cases of Raising the Ancient and Verses on the Ancient had swept through Chan monasteries, he was quite dismissive of it. He said that the meaning of its one hundred verses was not especially remarkable (ha! Perhaps he simply could not understand them). He then wrote a thousand verses, believing that ten times as many would be superior. He compiled them into a collection himself, vainly imagining that his fame would later eclipse Xuedou's. Carrying his thousand verses with him, he went everywhere seeking people to appraise them.
云门宗法昌倚遇禅师的法嗣大和山主，遍见当代有道尊宿，气吞诸方，不轻易肯人。白长老听到了大和山主的名声，竟然拿他的千首颂词请大和鉴赏，求山主一句肯定的话，以便令后学对这“颂古千则”生起信心。大和一看：“啊呸！此颂如人患鸦臭，当风立地，其气臭不可闻。”白长老碰了一鼻子灰，此后再也不敢请人鉴赏了。	Daihe Mountain Master, a Dharma heir of Chan Master Yiyu of Fachang in the Yunmen school, had visited eminent elders of the age who possessed the Way. His bearing overshadowed all quarters, and he did not readily approve of others. Having heard of Daihe Mountain Master's reputation, Elder Bai actually brought his thousand verses to Daihe for appraisal, seeking a word of affirmation from the Mountain Master so that later students would gain confidence in these “Thousand Verses on Ancient Cases.” Daihe took one look and said, “Pah! These verses are like someone afflicted with foul underarm odor, standing in the wind—the stench is unbearable.” Elder Bai was thoroughly rebuffed and never again dared ask anyone to appraise them.
黄鲁直（太史黄庭坚）听到了这件事，甚觉好笑，便在成都大慈寺的墙壁上用大字写了一颂：“峨嵋白长老，千颂自成集。大和曾有言，鸦臭当风立。”	When Huang Luzhi (Huang Tingjian, the Grand Historian) heard of this, he found it highly amusing. At Daci Temple in Chengdu, he wrote a verse in large characters on a wall: “Emei's Elder Bai compiled a collection of a thousand verses. Daihe once remarked: 'One with underarm odor stands in the wind.'”
不用问，这《白长老颂古千则》一定是粗制滥造、语句不通、道眼不明，哪会象《雪窦颂古百则》那样透脱。佛果圆悟禅师在《碧岩录》里说：“雪窦颂一百则公案，一则则焚香拈出，所以大行于世。他更会文章，透得公案。	Needless to ask, Elder Bai's Thousand Verses on Ancient Cases must have been crudely made, poorly written, and lacking a clear eye of the Way. How could they have been as penetrating and free as Xuedou's One Hundred Verses on Ancient Cases? Chan Master Yuanwu of Foguo said in The

	Blue Cliff Record: “Xuedou composed verses on one hundred koans, bringing forth each one with incense burning; this is why they became so widely known in the world. Moreover, he was skilled in literary composition and thoroughly penetrated the koans.
盘礴得熟，方可下笔。何故如此？龙蛇易辨，衲子难瞒。”是啊！如果颂得好，自会大行于世，用不着到处求人鉴赏。龙蛇易辨，衲子难瞒哪。	Only after mulling them over until they are fully mature may one set brush to paper. Why is this so? Dragons and snakes are easy to distinguish, but patch-robed monks are not easily deceived.” Indeed, if verses are well composed, they will naturally become widely known; there is no need to seek appraisers everywhere. Dragons and snakes are easy to distinguish, but patch-robed monks are not easily deceived.

八十八、活佛转世

Eighty-Eight: Reincarnation of Living Buddhas

〖公案原文〗	[Original Text of the Koan]
归宗宣禅师，汉州人，琅琊广照之嗣，与郭功甫厚善。忽一日，南康守以事临之，宣令人驰书与功甫，且祝送书者云：“莫令县君见。”功甫时任南昌尉。书云：“某更有六年世缘未尽，今日不奈抑逼何！欲托生君家，望君相照。”乃化去。	Chan Master Guizong Xuan was from Hanzhou. He was a Dharma successor of Langya Guangzhao and a close friend of Guo Gongfu. One day, when the prefect of Nankang came to press him over some matter, Xuan had someone rush a letter to Gongfu and instructed the messenger, “Do not let the county magistrate see it.” Gongfu was then serving as a judicial officer in Nanchang. The letter said: “I still have six years of worldly affinity remaining. Today, I can no longer endure this coercion. I wish to take rebirth in your household; I hope you will look after me.” He then passed away.
功甫得书，惊喜盈怀。中夜其妻梦寐，仿佛见宣入卧内，不觉失声云：“此不是和尚来处。”功甫问其故，妻答所见。功甫呼灯，以宣书示之。果有娠，及生即名“宣老”。才周岁，记问如昔。	When Gongfu received the letter, he was filled with astonishment and joy. At midnight, his wife dreamed vaguely that Xuan entered their bedroom. Unconsciously, she cried out, “This is not a place for the monk to come.” Gongfu asked her why, and she told him what she had seen. Gongfu called for a lamp and showed her Xuan’s letter. She was indeed pregnant, and when the child was born, he was named “Elder Xuan.” At barely one year of age, he

	remembered things and answered questions just as before.
逮三岁，白云端和尚过其家，功甫唤出相见，望见便呼“师侄”。端云：“与和尚相别几年耶？”宣屈指云：“四年也。”端云：“在甚处相别？”宣云：“白莲庄。”端云：“以何为验？”宣云：“爹爹妈妈明日请和尚斋。	When he reached the age of three, the monk Baiyun Duan passed by his home. Gongfu called the child out to meet him. At the very sight of him, the child called out, “Dharma nephew!” Duan said, “How many years has it been since we parted, Reverend?” Xuan counted on his fingers and said, “Four years.” Duan said, “Where did we part?” Xuan said, “At White Lotus Manor.” Duan said, “What proof is there?” Xuan said, “Father and mother will invite you for a vegetarian meal tomorrow, Reverend.”
”忽门外推车过，端云：“门外什么声？”宣作推车势。端云：“过后如何。”宣云：“平地一条沟。”甫及六岁，无疾而化。	Just then, a cart passed outside the gate. Duan said, “What is that sound outside the gate?” Xuan made the gesture of pushing a cart. Duan said, “What will remain after it has passed?” Xuan said, “A ditch across level ground.” When Gongfu’s son reached six years of age, he passed away without illness.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
看下面的一段传承谱系，就知道归宗可宣禅师为什么呼白云端和尚为师侄了：	The following lineage chart explains why Chan Master Guizong Kexuan called Chan Master Baiyun Duan his Dharma nephew:
┌→黄龙慧南（黄龙派）	Huanglong Huinan (Huanglong branch)
临济宗汾阳善昭┬→石霜楚圆┴→杨歧方会（杨歧派）→白云守端	Linji school: Fenyang Shanzhao Shishuang Chuyuan Yangqi Fanghui (Yangqi branch) Baiyun Shouduan
└→琅邪慧觉——→归宗可宣	Langya Huijue Guizong Kexuan
归宗宣禅师的圆寂，是因地方官南康太守苦苦相逼。圆寂前，写了一封信，秘密送给好友郭功甫居士，信中说：“某更有六年世缘未尽，今日不奈抑逼何！欲托生君家，望君相照。”并交代“莫令县君见。	Chan Master Guizong Xuan passed into nirvāṇa because the local official, the prefect of Nankang, relentlessly pressured him. Before his passing, he wrote a letter and secretly sent it to his lay friend Guo Gongfu. The letter said: “I still have six years of worldly affinity remaining. Today, I can no longer endure this coercion. I wish to take rebirth in your household; I hope you will look after me.” He also instructed the messenger not to let the county magistrate see it.
”当时，郭功甫任南昌县尉，南昌县归南康太守所辖。不让南昌县令（县君）知道此事，是恐他邀功上报太	At the time, Guo Gongfu was serving as a judicial officer of Nanchang County, which was under the

守，别生事端，那就对郭功甫不利了。	jurisdiction of the prefect of Nankang. He did not want the Nanchang county magistrate to know of the matter, fearing that he would seek credit by reporting it to the prefect and thereby create further trouble, to Guo Gongfu's disadvantage.
宣禅师不但能安排死后的去处，而且再来后并不失忆，一岁的孩子，刚会说话，就记问如昔——已故宣禅师的事他都记得，与郭功甫问答还是宣禅师的风格。三岁那年，白云端和尚到郭公甫家里来，那小孩见面就喊师侄。	Chan Master Xuan was not only able to arrange where he would go after death; upon returning, he also did not lose his memory. As soon as the one-year-old child could speak, he remembered and answered questions as before—he remembered all that had concerned the late Chan Master Xuan, and his exchanges with Guo Gongfu still bore Chan Master Xuan's style. When he was three, the monk Baiyun Duan came to Guo Gongfu's home, and the child called him "Dharma nephew" as soon as they met.
端禅师问："与和尚相别几年耶？"这是检验他是否记得前生。他应声答道："四年也。"白云端和尚继续问"在甚处相别？"这是进一步检验他。他答："在白莲庄。	Chan Master Duan asked, "How many years has it been since we parted, Reverend?" This was to test whether he remembered his former life. He immediately answered, "Four years." Baiyun Duan continued, "Where did we part?" This was a further test. He replied, "At White Lotus Manor."
"他答的都对，确定是宣禅师再来已经无疑了，白云端和尚突然冒出一句："以何为验？"这是以禅风检验——"您是用转世这种手段来给人们验证佛法么？"。小孩说："爹爹妈妈明日请和尚斋。	His answers were all correct, leaving no doubt that Chan Master Xuan had returned. Then Chan Master Baiyun Duan suddenly asked, "What proof is there?" This was a test in Chan style: "Are you using rebirth as a means to verify the Buddhadharma for people?" The child said, "Father and mother will invite you for a vegetarian meal tomorrow, Reverend."
"——并非验证佛法，我这也是平常事，就象明天你要吃饭那么平常。这时，门外有人推车而过，发出响声。	—This was not a verification of the Buddhadharma. It was simply an ordinary matter, as ordinary as your eating tomorrow. At that moment, someone pushed a cart past the gate, making a sound.

白云端借此机问道：“门外什么声？”——言外之意：您这么转世，并不平常，这种事在世人的情见之外（门外），您为什么要这样做呀（什么声）？小孩做推车势——我是被推来的（为南康太守所逼）。端云：“过后如何。	Taking this as an occasion, Baiyun Duan asked, “What is that sound outside the gate?”—The implication was: “Your rebirth is not so ordinary; such a thing lies beyond the ordinary perceptions of worldly people. Why have you done this?” The child made the gesture of pushing a cart—“I was pushed here,” that is, compelled by the prefect of Nankang. Duan said, “What will remain after it has passed?”
”——那以后怎么办哪？宣云：“平地一条沟。”——我六岁就死，象那车过之沟一样，以后人们就只见沟不见车了。人们顶多知道郭县尉的孩子六岁就死了（这个痕迹好比沟），不会因此联想到宣禅师而生事（地还是那么平）。	—And what then? Xuan said, “A ditch across level ground.”—I will die at the age of six. Just as a ditch remains after the cart has passed, people afterward will see only the ditch and not the cart. At most, people will know that the county judicial officer Guo’s child died at six—the trace is like a ditch—and will not thereby connect him with Chan Master Xuan and cause further trouble; the ground will remain level as before.
小孩刚到六岁，便无疾而终。唉！当时汉地若有活佛转世制度，结果可能就不会是这样了。	When the child had just reached the age of six, he died without illness. Alas! If there had been a system of recognizing reincarnate lamas in China at that time, the outcome might not have been like this.
锯子倒还利索，只是 香蕉的皮 12:39:08 8/13/02(18)	The saw is quite sharp, but only... Banana Peel 12:39:08 8/13/02 (18)
我把那“唉”字去掉了。 ^o^ lvm 12:56:08 8/13/02(无内容)	I removed that word “alas.” ^o^ lvm 12:56:08 8/13/02 (no content)
噢， 香蕉的皮 12:31:26 8/14/02(52)	Oh. Banana Peel 12:31:26 8/14/02 (52)
那就还添上吧。 lvm 13:09:53 8/14/02(无内容)	Then add it back in. lvm 13:09:53 8/14/02 (no content)
这象话吗？ 香蕉的皮 09:45:48 8/15/02(无内容)	Does that make any sense? Banana Peel 09:45:48 8/15/02 (no content)
去掉、添上都不行，那怎么办哪？ lvm 09:59:47 8/15/02(无内容)	Removing it or adding it back will not do; then what should we do? lvm 09:59:47 8/15/02 (no content)
HA HA . 香蕉的皮 10:04:33 8/15/02(无内容)	HA HA. Banana Peel 10:04:33 8/15/02 (no content)
欢迎您提出批评意见。 lvm 12:46:24 8/13/02(无内容)	Your criticisms and comments are welcome. lvm 12:46:24 8/13/02 (no content)

八十九、又一转世

Eighty-Nine: Another Rebirth

〖公案原文〗	[Original Koan Text]
海印信和尚，嗣琅琊，桂府人也，住苏州定慧寺，年八十余。平日受朱防御家供养，屡到其宅。一日朱问曰：“和尚后世，能来弟子家中托生否？”师微笑诺之。及归寺，得疾，数日而化。其迁化日，朱家生一女子。	Monk Haiyin Xin, a Dharma heir of Langya and a native of Guifu, resided at Dinghui Monastery in Suzhou. He was over eighty years old. Zhu, a Military Defense Commissioner, supported him regularly, and he often visited Zhu’s home. One day Zhu asked, “Master, in a future life, could you be reborn in your disciple’s family?” The master smiled faintly and assented. After returning to the monastery, he fell ill and passed away several days later. On the very day of his passing, a girl was born into Zhu’s family.
圆照本禅师，时住瑞光，闻其事往访之。方出月，抱出，一见便笑。圆照唤云：“海印，你错了也！”女子哭数声，化去。	At that time, Chan Master Yuanzhao Ben was residing at Ruiguang. Hearing of this matter, he went to visit. The child had just turned one month old and was brought out in someone’s arms. At the first sight of her, she smiled. Yuanzhao called out, “Haiyin, you have made a mistake!” The girl cried out several times and then passed away.
〖锯解秤砣〗	[Sawing Open the Scale Weight]
这是又一个依自己意愿而转世的例子，刚满月就认识故人，足证未忘前生。圆照本禅师却批评海印错了，这反映出当时汉地佛教界对转世的态度。汉地佛教界不认同神异，举黄檗禅师一例，以见一斑：	This is another example of rebirth according to one’s own wishes. The child recognized an old acquaintance when she was only one month old, clearly demonstrating that she had not forgotten her former life. Yet Chan Master Yuanzhao Ben criticized Haiyin for having made a mistake. This reflects the attitude toward rebirth held in Buddhist circles in China at that time. Chinese Buddhism did not endorse miraculous phenomena. The following example of Chan Master Huangbo offers a glimpse of this:
黄檗禅师游天台，逢一僧，与之言笑，如旧相识。熟视之，目光射人，乃偕行。属涧水暴涨，捐笠植杖而止。其僧率师同渡，师曰：“兄要渡自渡。”彼即褰衣蹑波，若履平地，回顾曰：“渡来！渡来！”师曰：“咄！这自了汉，吾早知，当斫汝脞！”其僧叹曰：“真大乘法器，我所不及。”言讫不见。	Chan Master Huangbo was traveling on Mount Tiantai when he encountered a monk. They talked and laughed as though they were old acquaintances. Looking at him closely, Huangbo saw that his gaze was piercing, and so they traveled together. When the water in a ravine suddenly rose in flood, Huangbo cast aside his hat, planted his

	staff, and stopped. The monk urged the master to cross with him. Huangbo said, “If you wish to cross, cross by yourself.” The monk then lifted his robes and stepped upon the waves as if walking on level ground. Looking back, he called, “Come across! Come across!” Huangbo said, “Bah! You fellow who seeks liberation for yourself alone! Had I known earlier, I would have chopped off your shins!” The monk sighed, saying, “You are truly a vessel of the Mahāyāna Dharma, beyond my reach.” Having said this, he vanished.
再举一例：一日，有异人峨冠裤褶来到嵩岳元圭禅师的道场，从者极多，轻步舒徐，称谒大师。师睹其形貌，奇伟非常，乃谕之曰：“善来！仁者胡为而至？”	Another example: One day, an extraordinary being, wearing a lofty official cap and formal robes, came to the practice place of Chan Master Yuangui of Mount Song. He was attended by a great many followers and walked with light, unhurried steps. He announced himself and requested an audience with the master. Seeing his extraordinarily imposing appearance, the master addressed him: “Welcome, worthy one! Why have you come here?”
彼曰：“师宁识我邪？”	The other replied, “Does the master recognize me?”
师曰：“吾观佛与众生等，吾一目之，岂分别邪？”	The master said, “I see Buddhas and sentient beings as equal. When I look upon you, how could I make distinctions?”
彼曰：“我，此岳神也，能生死于人。师安得一目我哉！”	The other said, “I am the mountain deity of this peak. I can grant people life and death. How can you regard me as equal?”
师曰：“吾本不生，汝焉能死？吾视身与空等，视吾与汝等，汝能坏空与汝乎？苟能坏空及汝，吾则不生不灭也。汝尚不能如是，又焉能生死吾邪？”	The master said, “I am originally unborn; how can you cause me to die? I see the body as equal to empty space, and I see myself as equal to you. Can you destroy empty space and yourself? If you could destroy empty space and yourself, then I would indeed be neither born nor extinguished. Yet you cannot even do this, so how could you cause me to live or die?”
神稽首曰：“我亦聪明正直于余神，讵知师有广大之智辩乎？愿授以正戒，令我度世。”	The deity bowed his head to the ground and said, “Among other deities, I too am intelligent and upright. How could I have known that the master possessed such vast wisdom and eloquence? I beg you to confer the true precepts upon me, so that I may cross beyond the world.”

师曰：“汝既乞戒，即既戒也。所以者何？戒外无戒，又何戒哉！”	The master said, “Since you seek the precepts, you are already within the precepts. Why is this so? Outside the precepts there are no precepts; what further precepts could there be?”
神曰：“此理也，我闻茫昧，止求师戒我身为门弟子。”	The deity said, “Although I have heard this principle, I remain confused. I only ask the master to confer the precepts upon me and accept me as a disciple.”
师即为张座，秉炉正几曰：“付汝五戒。若能奉持，即应曰‘能’；不能，即曰‘否’。”	The master then arranged a seat for him, took up the incense burner, straightened the table, and said, “I shall confer upon you the five precepts. If you can uphold them, answer ‘I can’; if you cannot, answer ‘I cannot.’”
曰：“谨受教。”	The deity said, “I respectfully accept your instruction.”
师曰：“汝能不淫乎？”曰：“我亦娶也。”	The master asked, “Can you refrain from sexual misconduct?” The deity replied, “I too take a wife.”
师曰：“非谓此也，谓无罗欲也。”	The master said, “That is not what I mean. I mean that you must be free of netlike craving.”
曰：“能。”	The deity said, “I can.”
师曰：“汝能不盗乎？”	The master asked, “Can you refrain from stealing?”
曰：“何乏我也！焉有盗取哉？”	The deity said, “What could I possibly lack? How could I steal or take anything?”
师曰：“非谓此也，谓飧而福淫，不供而祸善也。”	The master said, “That is not what I mean. I mean that you must not bestow blessings on those who make offerings merely out of desire, nor bring calamity upon those who do not make offerings though they are good.”
曰：“能。”	The deity said, “I can.”
师曰：“汝能不杀乎？”	The master asked, “Can you refrain from killing?”
曰：“实司其柄，焉曰不杀？”	The deity said, “I truly hold authority over it. How can I say that I do not kill?”
师曰：“非谓此也，谓有滥误疑混也。”	The master said, “That is not what I mean. I mean that there must be no indiscriminate, mistaken, doubtful, or confused killing.”
曰：“能。”	The deity said, “I can.”

师曰：“汝能不妄乎？”	The master asked, “Can you refrain from false speech?”
曰：“我正直，焉有妄乎？”	The deity said, “I am upright and straightforward. How could I speak falsely?”
师曰：“非谓此也，谓先后不合天心也。”	The master said, “That is not what I mean. I mean that your actions before and after must not fail to accord with the will of Heaven.”
曰：“能。”	The deity said, “I can.”
师曰：“汝不遭酒败乎？”	The master asked, “Can you avoid being ruined by wine?”
曰：“能。”	The deity said, “I can.”
师曰：“如上是为佛戒也。”	The master said, “These are the Buddha’s precepts.”
又言：“以有心奉持而无心拘执，以有心为物而无心想身。能如是，则先天地生不为精，后天地死不为老，终日变化而不为动，毕尽寂默而不为休。信此，则虽娶非妻也，虽飨非取也，虽柄非权也，虽作非故也，虽醉非也。	He further said, “Uphold them with a mindful intention, yet without mindlessly clinging to them; act for the sake of beings with intention, yet without conceiving of yourself. If you can do this, then being born before heaven and earth, you are not a spirit; dying after heaven and earth, you are not old. Though you transform throughout the day, you are not moved; though you are utterly silent to the end, you are not at rest. Believe this, and though you take a wife, she is not a wife; though you receive offerings, you do not take them; though you wield authority, it is not power; though you act, it is not deliberate action; though you are intoxicated, you are not deluded.”
若能无心于万物，则罗欲不为淫，福淫祸善不为盗，滥误疑混不为杀，先后违天不为妄， 荒颠倒不为醉，是谓无心也。无心则无戒，无戒则无心。无佛无众生，无汝及无我，孰为戒哉？”	“If you can be without mind toward all things, then netlike craving is not sexual misconduct; bestowing blessings out of desire and bringing calamity upon the good is not stealing; indiscriminate, mistaken, doubtful, and confused acts are not killing; acting before and after in violation of Heaven is not false speech; and confused, wild, and inverted states are not intoxication. This is called no-mind. With no-mind there are no precepts; with no precepts there is no-mind. There is no Buddha and no sentient being, no you and no I. Who, then, is there to uphold precepts?”

神曰：“我神通亚佛。”	The deity said, “My spiritual powers are second only to the Buddha’s.”
师曰：“汝神通十句：五能五不能。佛则十句：七能三不能。”	The master said, “Of your spiritual powers, there are ten statements: five things you can do and five things you cannot do. Of the Buddha’s, there are likewise ten statements: seven things he can do and three things he cannot do.”
神悚然避席，跪启曰：“可得闻乎？”	Startled, the deity withdrew from his seat, knelt, and asked, “May I hear them?”
师曰：“汝能戾上帝、东天行而西七曜乎？”	The master said, “Can you defy the Lord on High, travel eastward through heaven, and make the seven luminaries move westward?”
曰：“不能。”	The deity replied, “I cannot.”
师曰：“汝能夺地　、融五岳而结四海乎？”	The master said, “Can you seize the earth deities, melt the Five Peaks, and bind together the four seas?”
曰：“不能。”	The deity replied, “I cannot.”
师曰：“是谓五不能也。佛能空一切相，成万法智，而不能即灭定业；佛能知群有性，穷亿劫事，而不能化导无缘；佛能度无量有情，而不能尽众生界。是为三不能也。定业亦不牢久，无缘亦是一期，众生界本无增减，亘无一人能主其法。有法无主，是谓无法。无法无主，是谓无心。如我解，佛亦无神通也，但能以无心通达一切法尔。”	The master said, “These are called the five things you cannot do. The Buddha can empty all appearances and accomplish the wisdom of all dharmas, yet cannot immediately eliminate fixed karma. The Buddha can know the natures of all beings and exhaust the events of countless eons, yet cannot guide those without affinity. The Buddha can liberate immeasurable sentient beings, yet cannot exhaust the realm of sentient beings. These are the three things he cannot do. Fixed karma is not permanently unshakable; lack of affinity lasts only for a time; and the realm of sentient beings neither increases nor decreases. Throughout it all, not a single person can govern these dharmas. Where there are dharmas but no governor, this is called no-dharma. Where there is no dharma and no governor, this is called no-mind. As I understand it, the Buddha too has no spiritual powers; he merely penetrates all dharmas through no-mind.”

神曰：“我诚浅昧，未闻空义。师所授戒，我当奉行。今愿报慈德，效我所能。”	The deity said, “I am truly shallow and ignorant and have never heard the meaning of emptiness. I shall practice the precepts bestowed by the master. Now I wish to repay your compassionate virtue by offering what little powers I possess.”
师曰：“吾观身无物，观法无常，块然更有何欲邪？”	The master said, “I see that the body has no substance, and I see that all dharmas are impermanent. What desire could I possibly have?”
神曰：“师必命我为世间事，展我小神功，使已发心、初发心、未发心、不信心、必信心五等人目我神踪，知有佛有神，有能有不能，有自然有非自然者。”	The deity said, “Master, you must command me to do something in the world, so that I may display my minor spiritual powers and enable the five kinds of people—those who have aroused the resolve, those newly arousing it, those who have not aroused it, those without faith, and those certain to have faith—to witness my divine traces and know that there are Buddhas and deities, things that can and cannot be done, and what is natural and what is not natural.”
师曰：“无为是，无为是。”	The master said, “Non-contrivance is so; non-contrivance is so.”
神曰：“佛亦使神护法，师宁隳叛佛邪？愿随意垂诲。”	The deity said, “The Buddha also employs deities to protect the Dharma. Would the master rather destroy and betray the Buddha? I beg you to instruct me as you wish.”
师不得已而言曰：“东岩寺之障，莽然无树，北岫有之而背非屏拥。汝能移北树于东岭乎？”	Unable to refuse, the master said, “The barrier at Dongyan Monastery is an overgrown wilderness without trees. The northern ridge has trees, but its rear does not form a protective screen. Can you move the trees from the north to the eastern ridge?”
神曰：“已闻命矣。然昏夜必有喧动，愿师无骇。”即作礼辞去。	The deity said, “I have received your command. Yet there will surely be commotion in the dark of night; I hope the master will not be alarmed.” He then made obeisance, took leave, and departed.
师门送而且观之，见仪卫逶迤，如王者之状，岚霭烟霞，纷纶间错，幢幡环佩，凌空隐没焉。	The master saw him off and watched him go. He saw a long procession of ceremonial guards, like those of a king; mists, clouds, and rosy vapors intermingled in confusion; banners, streamers, pendants, and ornaments vanished into the sky.

其夕，果有暴风吼雷，奔云掣电，栋宇摇荡，宿鸟声喧。师谓众曰：“无怖！无怖！神与我契矣。”	That evening, fierce winds indeed howled, thunder roared, clouds raced, lightning flashed, buildings shook, and roosting birds cried out noisily. The master said to the assembly, “Do not be afraid! Do not be afraid! The deity and I have reached an understanding.”
诘旦和霁，则北岩松栝尽移东岭，森然行植。师谓其徒曰：“吾没后，无令外知，若为口实，人将妖我。”	At dawn the next day, when the weather had cleared, all the pines and cypresses from the northern ridge had been moved to the eastern ridge, standing in dense rows. The master said to his disciples, “After I die, do not let outsiders know of this. If it becomes talk for others, people will regard me as a demon.”
如此神异之事，嵩岳元圭禅师却嘱咐徒弟要保密。不然的话，人们将看禅师如同妖孽。当时汉地的人们是怎样看待神异，于此可见端倪。	Although this was such a miraculous event, Chan Master Yuangui of Mount Song instructed his disciples to keep it secret. Otherwise, people would regard the Chan master as some kind of demon. From this we may glimpse how people in China at that time regarded miraculous phenomena.
其实，汉地也有虹化的高僧，只因不重神异，故不推崇此类事，所以大多湮没无闻。即使有记载，也是因别事而连带记载。例如：达磨祖师不但能在棺中化尽，而且能再现身形手提只履跟宋云对话。	In fact, China too had eminent monastics who attained the rainbow body. But because miraculous phenomena were not valued, such matters were not extolled, and most passed into obscurity. Even when they were recorded, it was usually incidentally in connection with some other matter. For example, Patriarch Bodhidharma was not only able to transform completely away within his coffin, but also to reappear in bodily form, carrying a single sandal and conversing with Song Yun.
再举一例：镇州普化和尚将示灭，乃入市谓人曰：“乞我一个直裰。”人或与布袄，或与布裘，皆不受，振铎而去。临济令人送与一棺，师笑曰：“临济厮儿饶舌！”便受之。乃辞众曰：“普化明日去东门死也。	Another example: When Monk Puhua of Zhenzhou was about to manifest cessation, he entered the marketplace and said to people, “Give me a straight-sleeved monastic robe.” Some offered him a cloth-padded jacket, while others offered a cloth fur robe, but he accepted neither, shook his handbell, and left. Linji had someone deliver him a coffin. The master laughed and said, “That fellow Linji is too talkative!” Then he accepted it. He bade farewell to the assembly, saying that he would die at the East Gate the following day.
”郡人相率送出城，师厉声曰：“今日葬不合青乌。”乃曰：“明日南门迁化。”人亦随之。又曰：“明日出	The people of the district accompanied him out of the city. The master cried out sharply, “Today is not

西门，方吉。”人出渐稀。出已还返，人意稍怠。第四日，自擎棺出北门外，振铎入棺而逝。郡人奔走出城，揭棺视之，已不见，唯闻空中铎声渐远。	an auspicious day for burial according to geomancy.” Then he said, “Tomorrow I shall pass away at the South Gate.” People again followed him. He then said, “The day after tomorrow, going out by the West Gate will be auspicious.” Fewer and fewer people came out. When he went out and returned again, people became somewhat lax. On the fourth day, he himself carried the coffin out through the North Gate, shook his handbell, entered the coffin, and died. The townspeople rushed out of the city, opened the coffin, and saw that he had already disappeared. They heard only the sound of his handbell gradually fading away in the sky.
有些咒是能破定业的。 青龙 15:38:16 8/14/02(4K)	Some mantras can break fixed karma. Qinglong 15:38:16 8/14/02 (4K)
哎呀!如此神通自在,我心向往之! 小师弟 19:50:50 8/13/02(无内容)	Oh my! Such mastery of spiritual powers is truly what my heart yearns for! Junior Dharma Brother 19:50:50 8/13/02 (no content)

九十、道眼不明

90. The Dharma Eye Is Not Clear

〖公案原文〗	[Original Text of the Koan]
长芦福长老，道眼不明，常将所得施利，往上江斋僧。圆通秀禅师闻之，往验其虚实。适至，见福上堂云：“入荒田不拣，可杀颟顸；信手拈来草，犹较些子。”便下座。秀大惊曰：“说禅如此，谁道不会！”乃谓诸方生灭。	Elder Fu of Changlu lacked the Dharma eye. He often used the offerings and benefits he received to provide vegetarian meals for monastics in the Upper River region. When Chan Master Faxiu of Yuantong heard of this, he went to test whether it was true. Upon arriving, he saw Elder Fu ascend the Dharma seat and say: “Entering a wilderness field without discrimination—how utterly muddled! Casually picking up a blade of grass is still somewhat better.” He then stepped down. Master Xiu was greatly astonished and said, “To speak of Chan in this way—who could say that he does not understand it?” He therefore assumed that people everywhere were maliciously disparaging Fu.
遂躬造方丈礼谒，具说前事，仍请益提唱之语。福依文解义，秀曰：“若如此，诸方不谩道你不会禅。”福不	He then personally went to the abbot’s quarters to pay his respects, fully recounted why he had come, and asked for further instruction on the words that

肯。秀曰：“请打钟集众，有法秀上座，在此与和尚理会。”福休去。	had just been spoken from the Dharma seat. Fu explained them according to the words and their meanings. Xiu said, “If that is so, then people everywhere are not falsely saying that you do not understand Chan.” Fu would not accept this. Xiu said, “Please strike the bell and gather the assembly. Senior Monk Faxiu is here and will settle the matter with the Reverend.” Fu withdrew.
〖锯解秤砣〗	[Sawing Open a Scale Weight]
长芦福长老很有福报，所得供养丰厚。他就常将所得施利，往上江斋僧，这又种下了后世的福报。然而，大家却说他修福不修慧，道眼不明。圆通法秀禅师听到这些议论，就亲自去参访，要亲眼看看真假。	Elder Fu of Changlu possessed considerable blessings and received abundant offerings. He often used the benefits he received to provide vegetarian meals for monastics in the Upper River region, thereby planting further blessings for future lives. Yet people said that he cultivated merit but not wisdom, and that he lacked the Dharma eye. When Chan Master Faxiu of Yuantong heard these remarks, he went in person to pay a visit and see for himself whether they were true.
才到长芦，恰逢福长老上堂说法，福长老说道：“入荒田不拣，可杀颟顸；信手拈来草，犹较些子。”说完便下座。	Soon after arriving at Changlu, he happened to encounter Elder Fu ascending the Dharma seat to teach. Elder Fu said: “Entering a wilderness field without discrimination—how utterly muddled! Casually picking up a blade of grass is still somewhat better.” Having said this, he stepped down.
入荒田不拣，可杀颟顸——任你学一肚子佛法，若只作道理会，落不到实处，那只是颟顸佛性、笼统真如，得不到真实受用。	“Entering a wilderness field without discrimination—how utterly muddled!”—No matter how much Buddhadharma you have learned, if you merely understand it as doctrine and cannot put it into practice, then you only have a muddled Buddha-nature and a vague suchness; you gain no genuine benefit from it.
信手拈来草，犹较些子——佛法的道理，哪怕能落实一字一句，也算是得到了真实受用。	“Casually picking up a blade of grass is still somewhat better.”—Even if one can put into practice only a single word or phrase of the Buddhadharma, that still counts as gaining genuine benefit from it.
圆通秀禅师听到后，大吃一惊！能把禅说到如此程度，怎能说道眼不明！便认为大家是妄生事端、有意贬他。于是，就恭恭敬敬地到方丈礼拜，汇报他来此的因缘，并请福长老进一步开示刚才上堂所说的话。	When Chan Master Xiu of Yuantong heard this, he was greatly astonished. If someone could speak of Chan to such a degree, how could one say that he lacked the Dharma eye? He therefore thought that

	people were needlessly stirring up trouble and deliberately disparaging Fu. So he respectfully went to the abbot's quarters to pay his respects, explained the circumstances that had brought him there, and asked Elder Fu to give further instruction on the words he had just spoken from the Dharma seat.
福长老依文解义，把刚才讲的话解释了一通。圆通秀一听，就知道那话是学来的，并非从自己胸襟中流出，便对他大失所望，毫不客气地说：“若如此，诸方不谩道你不会禅。”到底福长老解释了些什么，竟遭圆通秀不肯！其实也不用讲别的什么，他若象上面破折号后面那样解释，就足够眼光落地了。	Elder Fu explained the words he had just spoken according to their literal meaning. As soon as Xiu of Yuantong heard this, he knew that the words had been learned from others and had not flowed from Fu's own heart. Greatly disappointed, he said bluntly, "If that is so, then people everywhere are not falsely saying that you do not understand Chan." What exactly had Elder Fu said in his explanation that made Xiu of Yuantong reject it? In fact, nothing else need be said: if he explained it as in the passages following the dashes above, that alone would have shown his understanding to be utterly earthbound.
“入荒田不拣，可杀颟顸；信手拈来草，犹较些子。”这话说过便了，若圆通秀再深问此义，可不能解释其中的道理。须看他圆通秀的问端，相机排除才是。若那样从理论上解释，立了一法也，大违禅宗一法不立的宗旨，所以圆通秀不肯他。	"Entering a wilderness field without discrimination—how utterly muddled! Casually picking up a blade of grass is still somewhat better." Once these words have been spoken, that is the end of it. If Xiu of Yuantong pressed further into their meaning, one could not explain their underlying principle. One must look to the thrust of Xiu of Yuantong's question and, according to the occasion, dispel it. To explain it theoretically in that way is to establish a single dharma, which greatly violates the Chan school's principle of not establishing a single dharma. This is why Xiu of Yuantong did not accept Fu.
对于圆通秀的不肯，福长老还不服气。秀禅师说：“请打钟集众，有法秀上座，在此与和尚理会。”他要与福长老在大众面前见个真章。福长老却退缩了，终不敢打钟集众。足见果真道眼不明。	Elder Fu was still unconvinced by Xiu of Yuantong's rejection. Master Xiu said, "Please strike the bell and gather the assembly. Senior Monk Faxiu is here and will settle the matter with the Reverend." He wanted to determine the matter openly with Elder Fu before the entire assembly. But Elder Fu shrank back and ultimately did not dare strike the bell and gather the assembly. This clearly shows that he truly lacked the Dharma eye.

九十一、护法不容

Ninety-One: Dharma Protectors Will Not Tolerate It

〖公案原文〗	[Original Koan]
和州开圣觉老，初参长芦夫铁脚，久无所得。闻东山五祖法道，径造席下。	Chan Master Jue of Kaisheng in Hezhou initially studied under Changlu Yingfu, known as “Iron Legs.” After a long time, he had gained nothing. Hearing of the Dharma teaching of Wuzu Fayan of Dongshan, he went straight to study under him.
一日，室中垂问云：“释迦弥勒犹是他奴。且道，他是阿谁？”觉云：“胡张三，黑李四。”祖然其语。时圆悟和尚为座元，祖举此语似之。悟云：“好则好，恐未实，不可放过，更于语下搜看。”	One day, during an interview in the abbot’s room, the master posed this question: “Śākyamuni and Maitreya are still his servants. Tell me, who is he?” Jue replied, “Hu Zhangsan, Black Li Si.” The patriarch approved his reply. At that time, Chan Master Yuanwu was head seat. The patriarch told him of this reply. Yuanwu said, “It is a good answer, but I fear it is not yet genuine. Do not let him pass; have him investigate further beneath these words.”
次日，入室垂问如前。觉云：“昨日向和尚道了。”祖云：“道什么？”觉云：“胡张三，黑李四。”祖云：“不是，不是。”觉云：“和尚为甚昨日道是？”祖云：“昨日是，今日不是。”觉于言下大悟。	The next day, when Jue entered the room, the master posed the same question. Jue said, “I told you yesterday, Master.” The patriarch said, “What did you say?” Jue replied, “Hu Zhangsan, Black Li Si.” The patriarch said, “No, no.” Jue said, “Why did you say it was right yesterday, Master?” The patriarch replied, “Yesterday it was right; today it is not.” At these words, Jue had a great awakening.
觉后出世，住开圣，见长芦法席大盛，乃嗣夫，不原所得。拈香时，忽觉胸前如捣，遂于痛处发痈成窍，以乳香作饼塞之。久而不愈，竟卒。	Afterward, Jue began teaching and resided at Kaisheng. Seeing that Changlu’s Dharma assembly was flourishing, he became Yingfu’s successor, without acknowledging what he had received. While offering incense, he suddenly felt as if his chest were being pounded. An abscess developed at the painful spot and formed an opening, which he plugged with a cake of frankincense. It did not heal after a long time, and he eventually died.
〖老人眉批〗	[The Elder’s Marginal Comment]
悟道菩萨，能如斯昧却天良、见利动心、忘却师恩乎？！	Could a bodhisattva who had realized the Way so utterly obscure his natural conscience, be moved by profit, and forget his teacher’s kindness?!

是多生积习深厚，抑见道不彻乎?	Was it that his accumulated habits from many lives were deeply entrenched, or that his realization of the Way was incomplete?
昧天良人，护法神亦不宽容。觉其胸前如捣，发痈而卒也。	Even the Dharma protectors do not tolerate one who obscures his natural conscience. Jue felt as if his chest were being pounded; an abscess developed, and he died.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
开圣觉禅师原先是跟云门宗长芦应夫禅师学禅，学了很久，却未能相应。后来听到了临济宗杨歧派五祖法演禅师的道风，便跑到五祖这里参学。	Chan Master Jue of Kaisheng had originally studied Chan under Chan Master Changlu Yingfu of the Yunmen school. Although he studied for a long time, he was unable to gain realization. Later, hearing of the teaching style of Chan Master Wuzu Fayan of the Yangqi branch of the Linji school, he went to study under Wuzu.
有一天，他入室参问五祖。五祖问他：“释迦弥勒犹是他奴。且道，他是阿谁？”这当然是说佛性！释迦世尊参访六年，最后在菩提树下悟到的就是他！他是“如来智慧德相”，体用一如，超语言，绝思维。	One day, he entered the room to consult Wuzu. Wuzu asked him, “Śākyamuni and Maitreya are still his servants. Tell me, who is he?” This of course refers to Buddha-nature! What World-Honored One Śākyamuni realized beneath the bodhi tree after six years of seeking was precisely this. It is the “wisdom, virtues, and marks of the Tathāgata”: essence and function are one, beyond language and beyond thought.
若答个“佛性”，显然滞体迷用，已曲了也。觉禅师就没有曲答佛性，而是直答：“胡张三，黑李四。”五祖肯了他的答语。当时佛果圆悟禅师是第一座，五祖把觉禅师的答语告诉佛果，佛果说：“这答语好是好，却未必是他的真实见地，也可能是学来的。不可放过他，让他再下一语，进一步检验检验看。”	If he had answered “Buddha-nature,” he would clearly have clung to essence while being deluded about function; the answer would already have been distorted. Chan Master Jue therefore did not give the distorted answer “Buddha-nature,” but answered directly: “Hu Zhangsan, Black Li Si.” Wuzu approved his reply. At that time, Chan Master Foguo Yuanwu was the head seat. Wuzu told Foguo of Chan Master Jue’s reply, and Foguo said, “The answer is good, but it may not be his genuine realization; he may have learned it from someone else. Do not let him pass. Have him give another response, and examine him further.”
第二天，觉禅师又入室参问，五祖又问他：“释迦弥勒犹是他奴。且道，他是阿谁？”觉禅师说：“这个问题昨天已经答过了。”他滞在昨天的答案上了。	The next day, Chan Master Jue again entered the room to consult Wuzu. Wuzu again asked him, “Śākyamuni and Maitreya are still his servants. Tell me, who is he?” Chan Master Jue said, “I already

	answered this question yesterday." He was clinging to yesterday's answer.
但是，这“昨日的”里头也可能另有话语，也可以先这么答，进而再转一语，那就没有滞在“胡张三，黑李四”上。五祖要检验他，当然要追根刨底，就接着追问：“昨天说什么了？”觉禅师答：“胡张三，黑李四。	Yet "yesterday's" answer might also contain another meaning. He could first answer in this way and then turn the words further; then he would not be clinging to "Hu Zhangsan, Black Li Si." Since Wuzu wished to test him, he naturally had to get to the root of the matter, so he pressed on: "What did you say yesterday?" Chan Master Jue replied, "Hu Zhangsan, Black Li Si."
”哈哈！果然滞在这里，这一下狐狸尾巴露出来了。所以五祖说：“不是，不是。”觉禅师还不明白，却反问：“那您昨天为什么说是？”五祖应言点拨：“昨日是，今日不是。”昨天没有滞在“佛性”上，所以是；今天却滞在昨天的话语上，所以不是。滞就是粘着，非关是不是，只关粘着不粘着。在五祖的点拨下，觉禅师当下大悟。	Ha ha! As expected, he was clinging to it; now the fox's tail was exposed. Therefore Wuzu said, "No, no." Chan Master Jue still did not understand, and instead asked, "Then why did you say it was right yesterday?" Wuzu immediately pointed it out to him: "Yesterday it was right; today it is not." Yesterday he was not clinging to "Buddha-nature," so it was right; today he was clinging to yesterday's words, so it was not. Clinging means attachment. It is not a question of whether something is right or wrong, but only of whether one is attached or not. Through Wuzu's instruction, Chan Master Jue had a great awakening on the spot.
古人行脚参学，参问诸多禅德。若脱了挂碍，便继承师父出世说法，以报师恩；若尚未透脱，便继续行脚参学，以求了彻。当然也有人见道不彻而出世说法，但这瞒不过明眼人的。	In ancient times, practitioners traveled about studying under and consulting many Chan worthies. If they had cast off their hindrances, they would succeed their teacher in emerging to teach the Dharma, thereby repaying their teacher's kindness. If they had not yet thoroughly penetrated, they would continue their travels and studies in search of complete realization. Of course, some whose realization of the Way was incomplete also emerged to teach the Dharma, but they could not deceive those with discerning eyes.
觉禅师出世，住持开圣道场，因见长芦应夫法席大盛、很有名望，承嗣长芦必然对己有利。他竟昧却师恩，不承嗣五祖。而去趋炎附势，承嗣长芦。	After Chan Master Jue emerged to teach, he became abbot of the Kaisheng practice center. Seeing that Changlu Yingfu's Dharma assembly was flourishing and highly renowned, and that succeeding Changlu would surely benefit him, he actually obscured his teacher's kindness and did not become Wuzu's successor. Instead, he currried favor with the powerful and became Changlu's successor.

老人发问：“是多生积习深厚，抑见道不彻乎？”纵属积习深厚，若真悟道，如此昧却天良，自己也应及时察知啊！他是见道不彻，并非悟道菩萨。老人如是说：“悟道菩萨，能如斯昧却天良、见利动心、忘却师恩乎？！”	The Elder asks: “Was it that his accumulated habits from many lives were deeply entrenched, or that his realization of the Way was incomplete?” Even if his habitual tendencies were deeply entrenched, if he had truly realized the Way, he should have promptly recognized such an obscuring of his natural conscience. His realization of the Way was incomplete; he was not a bodhisattva who had realized the Way. Thus the Elder said: “Could a bodhisattva who had realized the Way so utterly obscure his natural conscience, be moved by profit, and forget his teacher’s kindness?!”
觉禅师在开堂说法拈香时，忽觉胸前如捣，遂于痛处发痈成窍，以乳香作饼塞之。治了很久，没有治好，他就这样死掉了。老人评论说：“昧天良人，护法神亦不宽容。觉其胸前如捣，发痈而卒也。”	While Chan Master Jue was offering incense at the opening of his Dharma hall to teach the Dharma, he suddenly felt as if his chest were being pounded. An abscess then developed at the painful spot and formed an opening, which he plugged with a cake of frankincense. Treatment continued for a long time without success, and he died in this way. The Elder commented: “Even the Dharma protectors do not tolerate one who obscures his natural conscience. Jue felt as if his chest were being pounded; an abscess developed, and he died.”
护法不容是缘,善根不够是因,所悟只是假悟,于痛看不破所致. 圆智 11:58:02 8/17/02(无内容)	The Dharma protectors’ intolerance is the condition; insufficient wholesome roots are the cause; what he realized was only a false awakening, resulting from his inability to see through the pain. Yuanzhi 11:58:02 8/17/02 (no content)
反客为主：批《〇九一、护法不容》 【金刚量】 12:06:36 9/11/02(64)	Turning Guest into Host: A Critique of “091. The Dharma Protectors Do Not Tolerate It” Vajra Measure 12:06:36 9/11/02 (64)
那您的这个高论，是方便说呢，还是究竟解？ 【lvm】 13:24:57 9/11/02(无内容)	Is your lofty opinion a provisional explanation, or an ultimate explanation? lvm 13:24:57 9/11/02 (no content)
如意贴. 【金刚量】 17:07:15 9/11/02(无内容)	A fitting post. Vajra Measure 17:07:15 9/11/02 (no content)
原来您也不愿意戴“究竟解”的高帽啊。 【lvm】 17:11:59 9/11/02(44)	So it turns out that you, too, are unwilling to wear the tall hat of an “ultimate explanation.” lvm 17:11:59 9/11/02 (44)
哈哈,依您之见,我错解了六度的布施之施? 【金刚量】 17:58:06 9/11/02(147)	Ha ha, in your view, have I misunderstood the giving of generosity among the six perfections?

	Vajra Measure 17:58:06 9/11/02 (147)
您觉得抬这种杠有意思么？ 【lvm】 18:46:49 9/11/02(无内容)	Do you find this sort of wrangling interesting? lvm 18:46:49 9/11/02 (no content)
您不抬便知轻重?好一个大班主的分量! 【金刚量】 16:22:08 9/12/02(无内容)	If you do not wrangle, how would you know what carries weight? What stature for a chief moderator! Vajra Measure 16:22:08 9/12/02 (no content)

九十二、早错了也

92. Wrong from the Start!

〖公案原文〗	[Original Koan]
王荆公，一日访蒋山元禅师，坐间谈论，品藻古今。山曰：“相公口气逼人，恐著述搜索劳役，心气不正。何不坐禅，体此大事。”公从之。	One day, Wang Jinggong visited Chan Master Yuan of Jiangshan. As they sat discussing matters, they commented on figures and events of past and present. Yuan said, “Your Excellency, your manner of speaking is overbearing. I fear that the toil of searching and pondering for your writings has unsettled your mind. Why not sit in meditation and personally realize this great matter?” Wang followed his advice.
一日，谓山曰：“坐禅实不亏人，余数年要作《胡笳十八拍》，不成。夜坐间已就。”山呵呵大笑。	One day, Wang said to Yuan, “Meditation truly does not disappoint one. For several years I had wanted to compose Eighteen Songs of a Nomad Flute, but could not complete it. While sitting in meditation at night, I finished it.” Yuan laughed heartily.
〖老人眉批〗	[The Elder’s Marginal Comment]
早错了也！	He was already wrong from the start!
〖锯解秤砣〗	[Sawing Apart the Weight]
大家都学过历史，还记得王安石变法吧，这则公案里的王荆公就是王安石。他跟蒋山元禅师很谈得来，便常与禅师坐间谈论，品藻古今。蒋山元禅师觉察到他心不平静、口气逼人，恐怕是写作思虑过甚，而导致心气不正，便劝他坐禅。于是，王安石便开始学打坐。	Everyone has studied history and remembers Wang Anshi’s political reforms, does not one? The Wang Jinggong in this koan is Wang Anshi. He got along very well with Chan Master Yuan of Jiangshan, so he often sat with the master discussing matters and commenting on figures and events of past and present. Chan Master Yuan noticed that Wang’s mind lacked equanimity and that his manner of speaking was overbearing. Fearing that excessive deliberation in his writing had unsettled his mind,

	he urged him to sit in meditation. Thus Wang Anshi began to learn meditation.
打坐是方法，目的是什么？是“体此大事”——生死事大、无常迅速，可不能再沉溺于那过头的、无益的思虑中了！	Meditation is a method, but what is its purpose? It is to “personally realize this great matter”—birth and death are the great matter, and impermanence is swift. One must no longer be immersed in excessive and unprofitable deliberation.
有一天，王安石来找蒋山元，对禅师说：“坐禅实不亏人。余数年要作《胡笳十八拍》，不成。夜坐间已就。”原来他把坐禅的功夫用在这里了！元禅师听了呵呵大笑。笑什么？笑他拿摩尼宝珠换了根糖吃。	One day, Wang Anshi went to see Yuan of Jiangshan and said to the Chan master, “Meditation truly does not disappoint one. For several years I had wanted to compose Eighteen Songs of a Nomad Flute, but could not complete it. While sitting in meditation at night, I finished it.” It turned out that this was what he had used his meditation for! When Chan Master Yuan heard this, he laughed heartily. What was he laughing at? He was laughing because Wang had traded a maṇi jewel for a piece of candy.
老人批示云：“早错了也！”早在何时？早在开始学坐禅的时候，就发心不正。错在何处？错在他不是“初发心即成正觉”，反将坐禅当成文思的工具。错在初发心，所以说他“早错了也”。	The Elder commented: “He was already wrong from the start!” From when was he already wrong? From the very beginning, when he started learning meditation, his initial resolve was already improper. Where did he go wrong? Instead of “at the first arousing of the resolve, immediately attaining right awakening,” he treated meditation as a tool for literary inspiration. He was wrong in his initial resolve; thus it is said that he “was already wrong from the start.”
何止一个王安石！回过头来看看我们自己，是不是也把出世的佛法当成世间的工具了。只不过未必是用于文思，可能是用于争名，也可能是用于夺利……还有一个不易察觉的，但更要命！那就是——用于“觉受”！	How could Wang Anshi be the only one? Let us turn back and look at ourselves: Have we, too, made the supramundane Buddhadharma into a tool for worldly purposes? Perhaps it is not used for literary inspiration, but for contending for fame or grasping for profit. There is another use that is not easily noticed, yet is even more fatal: using it for “meditative experiences”!
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同意！因不正，果迂曲。 康康 10:58:33 8/16/02(无内容)	Agreed! When the cause is improper, the result is tortuous. Kangkang, 10:58:33, 8/16/02 (no content)

初发心的决定性作用应引起我等高度重视！ 尚痴 10:03:52 8/16/02(无内容)	The decisive role of the initial resolve should receive our utmost attention! Shangchi, 10:03:52, 8/16/02 (no content)

九十三、达人之论

Ninety-Three: On the Views of the Attained One

〖公案原文〗	[Original Text of the Koan]
王荆公，一日问张文定公曰：“孔子去世百年，生孟子亚圣，后绝无人。何也？”文定公曰：“岂无人？亦有过孔孟者。”公曰：“谁？”文定曰：“江西马大师、坦然禅师、汾阳无业禅师、雪峰、岩头、丹霞、云门。”荆公闻举，意不甚解，乃问曰：“何谓也？”文定曰：“儒门淡薄，收拾不住，皆归释氏焉。”公欣然叹服。	One day, Wang Jinggong asked Duke Wending Zhang, “A hundred years after Confucius passed away, Mencius, the Lesser Sage, was born. After that, no one else appeared. Why was this?” Duke Wending replied, “How could there have been no one? There were even those who surpassed Confucius and Mencius.” Wang asked, “Who?” Duke Wending said, “Chan Master Mazu of Jiangxi, Chan Master Tanran, Chan Master Wuye of Fenyang, Xuefeng, Yantou, Danxia, and Yunmen.” When Wang Jinggong heard this list, he did not fully understand, and so asked, “What do you mean?” Duke Wending said, “The Confucian school is too weak to contain them; they all went to the Buddhists.” Wang joyfully sighed in admiration.
后举似张无尽，无尽抚几叹赏曰：“达人之论也。”	Later, this was related to Zhang Wujin. As Layman Wujin stroked his table, he sighed in appreciation: “These are the words of one with penetrating insight.”
〖锯解秤砣〗	[Sawing a Steelyard Weight Apart]
王荆公对文定公感叹：“孔子是大圣人。圣人去世，经百年之后，才出了个亚圣——孟子。往后再也不出人才了，这是为什么呀？”文定公说：“谁说没出人才？还有超过孔孟的呢。	Wang Jinggong lamented to Duke Wending: “Confucius was a great sage. Only a hundred years after the sage’s death did the Lesser Sage—Mencius—appear. After that, no more people of ability emerged. Why was this?” Duke Wending said, “Who says no people of ability emerged? There were even those who surpassed Confucius and Mencius.”
”王荆公问：“您说的是谁呀？”文定公说：“马祖大师、坦然禅师、汾阳善昭禅师、雪峰、岩头、丹霞、云门，这些人都是啊。”然而，这些人都不是儒家，这一下把王荆公说糊涂了，便问道：“何谓也？”文定公解	Wang Jinggong asked, “Whom do you mean?” Duke Wending said, “Great Master Mazu, Chan Master Tanran, Chan Master Shanzhao of Fenyang, Xuefeng, Yantou, Danxia, and Yunmen—these were all such people.” Yet none of them belonged to the

释道：“儒门淡薄，收拾不住，皆归释氏焉。”哦！是这么回事啊。王荆公欣然明白，大为叹服。	Confucian tradition. This left Wang Jinggong perplexed, so he asked, “What do you mean?” Duke Wending explained, “The Confucian school is too weak to contain them; they all went to the Buddhists.” “Oh, so that is how it is!” Wang Jinggong joyfully understood and was greatly impressed.
后来，有人把二公的对话告诉张无尽。无尽居士抚几赞叹：“达人之论也。”	Later, someone told Zhang Wujin about the conversation between the two gentlemen. As Layman Wujin stroked his table, he praised it, saying, “These are the words of one with penetrating insight.”
学儒的往往只向儒门里头找圣人，为人才寥落而叹息。岂不见人才济济，层出不穷乎！“儒门淡薄，收拾不住，皆归释氏焉。”	Those who study Confucianism often seek sages only within the Confucian tradition and lament the scarcity of people of ability. Do they not see that talented people are numerous and emerge without end? “The Confucian school is too weak to contain them; they all went to the Buddhists.”
沉舟侧畔千帆过，病树前头万木春。	Beside a sunken boat, a thousand sails pass; before a diseased tree, ten thousand trees burst into spring.
"儒门淡薄，收拾不住"是什么意思？ 访客 08:51:00 8/21/02(无内容)	What does "The Confucian school is too weak to contain them" mean? Visitor 08:51:00 8/21/02 (no content)
这是古代的事。 lvm 19:03:44 8/22/02(88)	This is an ancient matter. lvm 19:03:44 8/22/02 (88)
多谢lvm师 访客 17:13:56 8/23/02(无内容)	Many thanks, Teacher lvm. Visitor 17:13:56 8/23/02 (no content)
？ 访客 16:35:44 8/22/02(无内容)	? Visitor 16:35:44 8/22/02 (no content)

九十四、自写赦书

Ninety-Four: Writing One’s Own Pardon

〖公案原文〗	[Original Text of the Koan]
任观察，内贵中贤士，徽庙极眷之。任倾心释氏，遍参知识。每自叹息曰：“余幸得为人，而形体不全，及不识所生父母。想前世轻贱于人，招此报应。”遂发誓，遇休沐，还私宅，屏绝人事，炷香礼佛，刺血写《华严经》一部。每一字三拜，愿来世识所生父母。	Commissioner Ren was a worthy man among the palace eunuchs and was greatly favored by Emperor Huizong. He devoted himself wholeheartedly to Buddhism and visited spiritual teachers everywhere. He often lamented to himself: “I am fortunate to have obtained a human birth, yet my body is incomplete, and I do not even

	know who my birth parents were. I must have despised and slighted others in a previous life and thereby incurred this retribution." He therefore vowed that whenever he had a day off and returned to his private residence, he would withdraw from all worldly affairs, light incense and bow before the Buddha, and write out one copy of the Avataṃsaka Sūtra in his own blood. For every character, he made three prostrations, praying that in a future life he would know his birth parents.
忽一日，有客相访，任出迟。客怒云："人客及门，何故不出？"任笑曰："在家中写一卷赦书。"客诘其故，任以实对。遂取经，示之云："此是阎老子面前吃铁棒、吞铁丸底赦书。"客悚然惊骇，回舍亦自写一部。	One day, a visitor called, but Ren came out late. The visitor angrily said, "A guest has come to your door; why have you not come out?" Ren smiled and replied, "I was at home writing a pardon document." When the visitor asked why, Ren told him the truth. He then took out the sūtra and showed it to him, saying, "This is a pardon document before King Yama, exempting one from iron cudgels and iron pellets." The visitor was terrified and astonished; when he returned home, he too wrote out a copy.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
任观察是个孤儿，后来做了太监，却很贤达，甚得皇室的信任。他笃信佛教，遍参各大善知识。他自己叹息道："我今生幸得人身，却形体不全，也不知道父母是谁。这必然是前世轻贱于人，所以招此恶报。"于是，便发誓：炷香刺血，一字三拜，恭恭敬敬地用自己的血写《华严经》一部。以此回向：来世不再是孤儿。	Commissioner Ren was an orphan. He later became a eunuch, yet he was highly worthy and capable, and enjoyed the deep trust of the imperial household. He was a devout Buddhist and visited many great spiritual teachers. He lamented to himself: "I am fortunate to have obtained a human body in this life, yet my body is incomplete, and I do not even know who my parents are. This must be because I despised and slighted others in a previous life, thereby incurring this evil retribution." He therefore vowed to light incense, write in blood, and make three prostrations for every character, reverently using his own blood to write out one copy of the Avataṃsaka Sūtra. He dedicated the merit with the wish that in a future life he would no longer be an orphan.
有一天，客人来访，他忙于写经，延误了出迎的时间。那客人恼了："人客及门，何故不出！"任观察陪笑道："我在忙着写一部赦书呢。	One day, a visitor called. Ren was occupied with copying the sūtra and was delayed in coming out to greet him. The visitor became angry: "A guest has come to your door; why have you not come out?"

	Commissioner Ren replied with an ingratiating smile that he was busy writing a pardon document.
”客人大惑不解——要赦免谁，那是皇帝的事，太监能写什么赦书？便问其故，任观察以实相告，并拿出经来给客人看，告诉客人说：“这是在阎王老子面前，免去吃铁棒、吞铁丸的赦书啊！”那客人悚然惊骇，回去后，发愿自己也写一部。	The visitor was utterly perplexed—granting pardons was the emperor’s business; what pardon document could a eunuch write? He asked why, and Commissioner Ren told him the truth. Taking out the sūtra and showing it to the visitor, he said: “This is a pardon document before King Yama, exempting one from iron cudgels and iron pellets!” The visitor was terrified and astonished. After returning home, he vowed to write out a copy himself as well.
任观察和那客人都深信因果，才肯发心刺血写经。一大部《华严经》，一字三拜，那要写多长时间啊！然而，有志者，事竟成。	Both Commissioner Ren and the visitor deeply believed in cause and effect, and so were willing to arouse the resolve to write out sūtras in their own blood. A complete Avataṃsaka Sūtra, with three prostrations for every character—how long would that take to complete? Yet where there is resolve, things will ultimately be accomplished.
他们两个都深信因果，却不是把“信”挂在嘴上，都没有强调自己的“信”，而是把“信”落实在实际行动上。若只是在口头上强调什么，实际上正是缺什么。试看嘴巴喋喋不休，只会高谈阔论，频频强调什么的人，是不是自己缺的就是那个呀?	Both deeply believed in cause and effect, but they did not merely speak of “faith.” Neither stressed his own “faith”; rather, they put their faith into actual practice. If one only emphasizes something verbally, that is precisely what one lacks in reality. Consider those who chatter incessantly, engage only in lofty talk, and repeatedly stress some point: is that not precisely what they themselves lack?
诸位，我们若也如此深信解脱道，在修行路上能免去多少障碍、能省却多少气力、能少走多少弯路啊！	Everyone, if we too deeply believed in the path of liberation in this way, how many obstacles could we avoid on the path of practice, how much effort could we save, and how many detours could we avoid!
频频强调什么的人，自己缺的就是那个；而刻意回避什么的人，恐怕 访客 08:53:52 8/21/02(14)	Those who repeatedly emphasize something lack precisely that; those who deliberately avoid something, I fear. Visitor 08:53:52 8/21/02 (14)
把多的那个去掉，不就行了么。 lvm 10:43:20 8/21/02(无内容)	Would it not suffice simply to get rid of the excess? lvm 10:43:20 8/21/02 (no content)

九十五、小人嫉妒

Ninety-Five: Petty People Are Jealous

〖公案原文〗	[Original Koan]
五祖演和尚，依舒州白云海会端和尚咨决大事，深彻骨髓。端令山前作磨头，演逐年磨下收糠麸钱解典出息、雇人工及开供，外乘钱入常住。	Chan Master Fayan of Wuzu, having gone to Chan Master Shouduan of Baiyun Haihui in Shuzhou to seek resolution of the great matter, penetrated it deeply to the marrow of his bones. Master Duan appointed him manager of the mill at the foot of the mountain. Each year, Fayan used the money from selling the bran and husks produced at the mill to pay interest on loans, hire workers, and provide meals; he turned the remaining money over to the resident community.
每被人于端处斗谍是非，云：“演逐日磨下饮酒食肉，及养庄客妇女。”一院纷纭。演闻之，故意买肉沽酒，悬于磨院，及买坯粉，与庄客妇女搽画。每月禅和来游磨院，演以手与妇女椰榆语笑，全无忌惮。	People repeatedly went before Master Duan to stir up slander and disputes, saying, “Every day at the mill, Fayan drinks wine and eats meat, and even keeps women from the estate.” The entire monastery was thrown into an uproar. When Fayan heard this, he deliberately bought meat and wine and hung them in the mill compound. He also bought cosmetic powder for the women workers to apply. Whenever Chan practitioners came to visit the mill compound, Fayan would tease and laugh with the women in their presence, showing no restraint whatsoever.
端一日唤至方丈，问其故，演喏喏无他语。端劈面掌之，演颜色不动，遂作礼而去。端咄云：“急退却！”演云：“俟某算计了，请人交割。”一日，白端曰：“某在磨下，除沽酒买肉之余，剩钱三百千，入常住。”端大惊骇，方知小人嫉妒。	One day, Master Duan summoned him to the abbot’s quarters and asked why he was doing this. Fayan merely answered submissively and said nothing else. Master Duan struck him across the face with his palm. Fayan’s expression did not change; he bowed and left. Master Duan shouted, “Stop at once!” Fayan said, “When I have settled the accounts and found someone to take over, I shall leave.” One day he reported to Master Duan: “During my time at the mill, apart from the expenses for buying wine and meat, there remain three hundred strings of cash, which I am turning over to the resident community.” Master Duan was greatly astonished and only then realized that petty people had acted out of jealousy.

时秀圆通为座元，受四面请，即请祖为第一座。	At that time, Xiuyuantong, who held the position of First Seat, had accepted invitations from various places. Master Duan therefore invited the Patriarch to become First Seat.
〖锯解秤砣〗	[Sawing Apart the Scale Weight]
五祖法演在白云守端禅师座下彻悟之后，端禅师令五祖管理山前的水磨房。水磨房离寺院较远，不仅可以独立行事，而且还有磨下的糠麸可以卖钱。既可自由，又有小收入，这可是个美差。	After Wuzu Fayan attained thorough awakening under Chan Master Shouduan of Baiyun, Master Duan put him in charge of the water mill at the foot of the mountain. The mill was some distance from the monastery, so it not only allowed him to act independently, but also produced bran and husks that could be sold for money. It offered both freedom and a modest income—a very desirable post indeed.
雇人工、招待人吃饭……此类开支，本来应该由常住承担，五祖却用卖糠麸的钱应付这些事。磨房的收入全部交给常住。但在别人眼里，这还是个有权有利的美差。	Expenses such as hiring workers and feeding guests should properly have been borne by the resident community, but Wuzu used the money from selling the bran and husks to cover them. All the mill's income was turned over to the resident community. Yet in the eyes of others, it was still a desirable post with both authority and profit.
凡是美差，便会遭小人嫉妒。您不贪污，却占着位置耽误别人贪污，所以就有人经常在白云端面前说五祖的坏话。日子久了，连“逐日磨下饮酒食肉，及养庄客妇女”这类话也编造出来了。一时小道消息频传，一院纷纭。	Any desirable post will attract the jealousy of petty people. Though you are not embezzling anything, you occupy the position and prevent others from embezzling, so people repeatedly spoke ill of Wuzu before Baiyun Duan. In time, they even fabricated tales such as, “Every day at the mill he drinks wine and eats meat, and keeps women from the estate.” Rumors spread everywhere, and the whole monastery was in turmoil.
但白云端不被这些消息所动，他信得过五祖。五祖也不是不知道这些传闻，但他也不为所动。若辞职——有辱师命；若辩解——欲盖弥彰。	But Baiyun Duan was not swayed by these reports; he trusted Wuzu. Nor was Wuzu unaware of the rumors, yet he too was unmoved. If he resigned, he would dishonor his master's command; if he defended himself, it would only make him seem more suspicious.
哈哈！五祖不但不为所动，却考起师父来了。这种时候五祖还有此雅兴，可见是真的不为所动。师父听到“饮酒食肉”，能识破是假话，我就故意买一块肉挂在那里做证据。师父听到“养庄客妇女”，认为纯属子虚乌有，我就故意买化妆品给女工用。还故意当着旁人的面跟女工调笑，故意做出一副肆无忌惮的姿态。	Ha! Not only was Wuzu unmoved—he even decided to test his master. That he could still take such elegant amusement at a time like this shows that he truly was unmoved. If his master, on hearing that he drank wine and ate meat, could see through the lie, then Wuzu would deliberately buy a

	piece of meat and hang it up as evidence. If his master, on hearing that he kept women from the estate, regarded it as sheer fabrication, then Wuzu would deliberately buy cosmetics for the women workers. He would even joke and flirt with them before others, deliberately putting on an utterly unrestrained manner.
如此做下去，终于有一天，白云端把五祖唤至方丈，问他为什么这么做，五祖故意喏喏无语——当面考师父。白云端劈面便掌，五祖演颜色不动，遂作礼，欲告别师父而去——你既不能明辨是非，我就离开你算了。	Continuing in this way, one day Baiyun Duan summoned Wuzu to the abbot's quarters and asked why he was acting so. Wuzu deliberately stood there submissively and speechless—testing his master face to face. Baiyun Duan immediately struck him across the face with his palm. Wuzu Fayan's expression did not change; he bowed and was about to take leave of his master and depart: If you cannot distinguish right from wrong, then I shall leave you.
白云端喝住他：“这么就走不行，交割完了磨房的事再走！”五祖说：“那好，待我理清了帐目，再交割吧。”过了几天，帐目理清了，不用问，帐里少不不了这两笔：买了一次肉，还买了一次化妆品。	Baiyun Duan shouted for him to stop: “You cannot simply leave like that. Settle the mill's affairs before you go!” Wuzu replied, “Very well. Once I have straightened out the accounts, I shall hand them over.” A few days later, the accounts had been settled. Needless to say, they included no fewer than these two entries: one purchase of meat and one purchase of cosmetics.
五祖把帐册交给白云端，汇报说：“我管理磨房这段时间，除沽酒买肉之外，还剩余三百吊钱，交给常住吧。”怎么能剩这么多钱！白云端大吃一惊，方知此事不仅是小人嫉妒，还明白了五祖那处处无挂碍的胸襟。	Wuzu handed the account book to Baiyun Duan and reported: “During the time I managed the mill, after the expenses for buying wine and meat, there remain three hundred strings of cash. Let them be turned over to the resident community.” How could so much money remain? Baiyun Duan was utterly astonished. Only then did he understand that this affair involved not merely the jealousy of petty people; he also understood Wuzu's broad-mindedness, unobstructed in every circumstance.
当时恰逢第一座圆通秀受别处所请，第一座虚席。白云端立即请五祖为第一座。	Just then, Xiuyuantong, the First Seat, had accepted an invitation elsewhere, leaving the position vacant. Baiyun Duan immediately asked Wuzu to become First Seat.

其实，白云端禅师不仅不为小人所动，而且也未为五祖所瞒。你不是要考考我吗？那我就憋出你一本帐来，再跟你理会——这第一座的位置必然是你，你就是想跑，也跑不掉的。	In fact, Chan Master Baiyun Duan was not only unswayed by petty people; he was not deceived by Wuzu either. You wished to test me, did you? Then I shall make you produce an account book, and afterward we shall settle the matter. The position of First Seat must be yours. Even if you wish to run away, you will not be able to escape it.

九十六、得心应手

Ninety-Six: At Ease in Mind and Hand

〖公案原文〗	[Original Text of the Koan]
湛堂准和尚，因读孔明《出师表》，悟得做文章。	Chan Master Zhantang Zhun, upon reading Kongming's Memorial on Sending Out the Troops, realized how to write prose.
有《罗汉供疏》云：“梵语阿罗汉，此云无生，出三界二十五有尘劳，超分段生死。受如来付嘱，应供天人。福利一切群情，檀越宜兴供养。”	In his “Preface for an Offering to the Arhats,” he wrote: “The Sanskrit arhat is rendered here as ‘unborn.’ Having left behind the toilsome afflictions of the twenty-five modes of existence in the three realms, they transcend segmented birth and death. Entrusted by the Tathāgata, they are worthy of offerings from devas and humans. They bring benefit and blessing to all sentient beings; donors should properly make offerings.”
又作《水磨记》云：	He also wrote in “Account of the Water Mill:”
沩潭山，即马祖大寂禅师，昔与禅者辈，选佛大道场。虽年代深远，而佛法未尝远也。但其间善知识所见不同，互有高下，故有远矣！如僧问马祖：“如何是佛？”曰：“即心是佛。”故观其所以，即知众生本来成佛，无有高下。其高下在人不在法也，而况末代有我说法者。是故选佛、求师，不得不审也。	“Mount Letan was formerly the great place of practice where Chan Master Mazu Daji, together with the Chan practitioners of his day, selected Buddhas. Although the age is far removed from us, the Buddhadharma has never been far away. Yet, because the spiritual teachers in between have differed in their understanding, with some higher and some lower, it has indeed become distant. For example, when a monk asked Mazu, ‘What is Buddha?’ he replied, ‘Mind itself is Buddha.’ Thus, from what he meant, we know that sentient beings are originally Buddhas, with no distinction of high or low. The distinction of high and low lies in people, not in the Dharma. How much more so in this latter age, when there are those who claim to teach the Dharma. Therefore, in selecting Buddhas

	and seeking teachers, one cannot fail to be discerning.”
大宋元符戊寅岁，有汉中沙门意忠上座，寻师访道，选佛参禅，干木随身，逢场作戏，然其场也戏乎！一时以其功也，利益千古。于是，革其旧制。郢人犹迷徇器，投机变通在我。	“In the wuxu year of the Yuanfu era of the Great Song dynasty, Senior Monk Yizhong of Hanzhong sought teachers and visited the Way, selected Buddhas and practiced Chan. Carrying dry wood with him, he made a performance wherever there was an occasion—yet was it merely a performance? Through his achievement at that time, he benefited countless ages. Thereupon, he reformed the old system. The people of Ying still remained deluded, following their implements; adapting skillfully to the occasion lay with me.”
岂以绳墨拘其大猷，而为古人规矩之所限哉！是谓“有子不可教”，其可教者，语言糟粕也，非心之至妙。其至妙之心在我，不在文字语言也。纵有明师密授，不如心之自得。	“How could one use compass and square to constrain his great undertaking, or be limited by the rules and measures of the ancients? This is what is meant by ‘a son cannot be taught’: what can be taught is merely the dregs of language, not the utmost wonder of mind. The mind in its utmost wonder is within oneself, not in written words or language. Even secret instruction from an enlightened teacher cannot equal one’s own realization in mind.”
故曰‘得之于心，应之于手’，皆灵然心法之妙用也。故有以破麦也，即为其　；欲变米也，即为其碾；欲取面也，即为其罗；欲去糠也，即为其扇。而规模法则，总有关捩。消息既通，皆不拨而自转。	“Therefore it is said, ‘When it is attained in the mind, it responds in the hand’: all this is the wondrous functioning of the numinous mind-Dharma. Thus, to crack wheat, it becomes a millstone; to husk rice, it becomes a roller mill; to obtain flour, it becomes a sieve; to remove chaff, it becomes a winnowing fan. Yet its design and methods all have their key mechanisms. Once the workings are connected, everything turns by itself without being set in motion.”
以其水也，一波才动，前波、后波，波波应而无尽；以其　也，一轮才举，大轮、小轮，轮轮运而无穷。由是上下相应，高低共作，其妙用也，出乎自然。故不假人力之所能为，而奇绝可观，玄之又玄。	“Consider its water: as soon as one wave moves, the waves before and behind respond wave after wave without end. Consider its millstone: as soon as one wheel is raised, the large and small wheels all revolve without exhaustion. Thus, above and below respond to one another, while high and low work together. Its wondrous functioning arises naturally. It does not depend on anything human effort can accomplish, and its marvels are incomparable—mysterious beyond mystery.”

然后左旋右转，竖去横来，更相击触，出大法音，皆演苦、空、无常、无我，诸波罗蜜。而闻者闻其心，见者见其性。以至嗅尝知觉，尽获法喜禅悦之乐。又何即以米面诸所须物，供香积厨而为二膳，饱禅者辈，往来选佛者欤！	“Then, turning left and right, moving vertically and horizontally, striking and touching one another, they produce the great sound of the Dharma, all expounding suffering, emptiness, impermanence, non-self, and the various pāramitās. Those who hear, hear their own minds; those who see, see their own natures. Through smell, taste, knowing, and awareness, all receive the joy of Dharma delight and Chan bliss. Moreover, rice, flour, and all other necessities are supplied to the Fragrant Accumulation Kitchen to make the two daily meals, satisfying the Chan practitioners and those who come and go to select Buddhas.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
湛堂准和尚，本不曾学做文章，因读孔明《出师表》，突然悟得做文章。明代的憨山大师也是这样，突然文思勃发，诗词源源流出。这都是夙世的聪明智慧在今生的显露。	Chan Master Zhantang Zhun had never studied how to write prose, but upon reading Kongming’s Memorial on Sending Out the Troops, he suddenly realized how to write. Master Hanshan of the Ming dynasty was the same: literary inspiration suddenly welled up in him, and poetry flowed forth unceasingly. These were manifestations in this life of intelligence and wisdom from previous lives.
这则公案摘录了湛堂的两篇文章：《罗汉供疏》、《水磨记》。	This koan excerpts two of Zhantang’s writings: “Preface for an Offering to the Arhats” and “Account of the Water Mill.”
《水磨记》中记载了汉中沙门意忠发明水磨之事，此乃佛教的“工巧明”。水磨的发明，省却人们多少气力，这项发明足堪收进《天工开物》了。	“Account of the Water Mill” records how the monk Yizhong of Hanzhong invented the water mill. This was Buddhism’s “knowledge of crafts and technology.” The invention of the water mill saved people an immense amount of labor; it fully deserves to be included in Exploitation of the Works of Nature.
关于佛教的“工巧明”，再举一例：	Here is another example of Buddhism’s “knowledge of crafts and technology:”
一行和尚，俗名张遂，生于唐高宗永淳二年（公元683年），魏州吕乐（今河南省南乐县）人。他是唐代著名的高僧，唐开国元勋张公瑾的孙子，也是杰出的天文学家。	Monk Yixing, whose secular name was Zhang Sui, was born in the second year of Yongchun under Emperor Gaozong of the Tang dynasty (683 CE), in Lüle, Weizhou—present-day Nanle County, Henan Province. He was a renowned eminent monk of the Tang dynasty, a grandson of Zhang Gongjin, a founding minister of the Tang, and also an outstanding astronomer.

一行和尚推广了刘焯　公元544-610年　的内插法外，建立了不等问题的二次内插公式，即数学史上有名的“张遂内插法公式”。一行和尚还领导了世界上第一次对地球子午线的科学实测。	Besides promoting Liu Zhuo’s (544–610 CE) method of interpolation, Monk Yixing established a quadratic interpolation formula for unequal intervals, the renowned “Zhang Sui interpolation formula” in the history of mathematics. He also led the world’s first scientific field measurement of the Earth’s meridian.
一行从小就博览群书，对于历象、阴阳五行尤其感兴趣，并已有相当深的造诣。那时京城长安玄都观藏书丰富，观中的主持道长尹崇，精通玄学，是当时闻名远近的大学问家。	From childhood, Yixing had read widely. He was especially interested in calendrical astronomy and the yin-yang and five phases, and had already attained considerable mastery of them. At that time, Xuandu Temple in the capital, Chang’an, possessed a rich collection of books. Its presiding Daoist master, Yin Chong, was well versed in abstruse learning and was a great scholar renowned far and wide.
一行就去向尹崇求教，还向尹崇借了汉代杨雄的玄学名著《太玄经》，过了不几天就还书。	Yixing went to seek instruction from Yin Chong and borrowed Yang Xiong’s Han-dynasty classic of abstruse learning, the Classic of the Great Mystery. After only a few days, he returned the book.
尹崇很不高兴，严肃地对他说：“这本书道理深奥，我虽已读了几遍，论时间也有几年，还没有完全弄通弄懂，你还是拿回去再仔细读读吧！”一行十分郑重地回答说：“这本书我的确已经读完了。	Yin Chong was displeased and said sternly to him: “This book contains profound principles. Although I have read it several times over the course of several years, I still have not fully penetrated and understood it. You should take it back and read it carefully again.” Yixing replied very solemnly: “I have indeed already finished reading this book.”
”然后，取出自己读此书写出的心得体会——《大衍玄图》、《义诀》等，递交给尹崇。尹崇看后，赞叹不已。于是经常向别人介绍一行，赞扬他是博学多识的“神童”，称他为后生顾问。自此，一行博学聪敏的名声就传开了。	Then he produced his written reflections on the book—The Great Evolution Diagram of the Mystery, Explanations of Its Meaning, and other works—and presented them to Yin Chong. After reading them, Yin Chong praised him without end. Thereafter, he often introduced Yixing to others, commending him as a learned and knowledgeable “prodigy” and calling him a consultant among the younger generation. From then on, Yixing’s reputation for broad learning and quick intelligence spread far and wide.
唐时，从唐高宗时就采用《麟德历》，到一行时，已用了五十多年。开元九年（公元721年），根据《麟德历》推算，九月巳日应发生日食，但观测结果却有较大	During the Tang dynasty, the Linde Calendar had been used since the reign of Emperor Gaozong; by Yixing’s time, it had been in use for more than fifty years. In the ninth year of Kaiyuan (721 CE),

的误差。于是，唐玄宗下令改历，并把这项任务交给了一行。	calculations based on the Linde Calendar predicted a solar eclipse on a si day in the ninth month, but the observed result differed greatly. Emperor Xuanzong of the Tang therefore ordered the calendar to be revised and entrusted the task to Yixing.
一行在实测日、月、五星的基础上，编制新历。他说：“今欲创历立之，须知黄道进退，请更令太史测候。”为了使实测能得到精确数据，一行和机械制造专家梁令瓒合作创制了黄道游仪、水运浑天仪等大型天文观测仪。	On the basis of direct observations of the sun, moon, and five planets, Yixing compiled a new calendar. He said: “If we now wish to create and establish a calendar, we must know the advance and retreat of the ecliptic; I request that the Astronomical Bureau conduct further observations.” To obtain precise data from field measurements, Yixing collaborated with the mechanical-engineering expert Liang Lingzan to create such large astronomical instruments as the ecliptic armillary and the water-driven celestial globe.
一行还派太史监南宫说在黄河南北选定四个地点进行实地测量。这四个地点是：今河南省的滑县、开封、扶沟、上蔡。通过实测，推翻了过去一直沿用的“日影千里差一寸”的谬论。	Yixing also sent Nangong Yue, director of the Astronomical Bureau, to select four locations north and south of the Yellow River for field measurements. These four locations were in what are now Henan Province: Hua County, Kaifeng, Fugou, and Shangcai. Through direct measurement, they overturned the long-accepted erroneous claim that the difference in the sun’s shadow was one inch for every thousand li.
一行根据南宫说测量的结果，经过精确地计算，得出了“五百二十六里二百七十步，而差一度半；三百五十一里八十步，而差一度”的结论。如果将一行得出的结论，换算成现代的表示方法，就是一度为132.03公里。这实际上是世界上第一次实测子午线长度的活动。英国著名的科学家李约瑟一再称：“这是科学史上划时代的创举”。	Using Nangong Yue’s measurements and carrying out precise calculations, Yixing reached the conclusions that “over 526 li and 270 bu, the difference is one and a half degrees; over 351 li and 80 bu, the difference is one degree.” Expressed in modern terms, Yixing’s result was 132.03 kilometers per degree. This was in fact the world’s first activity to measure the length of a meridian by direct observation. The noted British scientist Joseph Needham repeatedly praised it as “an epoch-making innovation in the history of science.”
好一个“有子不可教”！ qwe 13:07:12 8/26/02(164)	What a splendid saying: “A son cannot be taught”! qwe 13:07:12 8/26/02(164)

九十七、为人自别

97. A Distinctive Way of Teaching People

〖公案原文〗	[Original Text of the Koan]
师云：今时兄弟，参佛果底，不肯见佛眼；见佛眼底，不肯参佛果。譬如众盲摸象，岂知二老之意耶！殊不知，佛眼便是有规矩底佛果，佛果便是无规矩底佛眼。若是要为人，不瞎人眼，却来见佛果。若　见佛眼涅　堂禅，自救即得，为人即不得。老南会下得底兄弟，便指教见真点胸，盖手段苦辣，为人自别也。	The master said: “These days, among you fellow practitioners, those who study under Foguo refuse to acknowledge Foyan, while those who follow Foyan refuse to study under Foguo. It is like a group of blind people feeling an elephant: how could they know the intent of these two elders? They utterly fail to realize that Foyan is Foguo with rules, while Foguo is Foyan without rules. If you wish to guide others without blinding their eyes, you must go and see Foguo. If you see only Foyan’s Nirvana Hall Chan, you may save yourself, but you cannot guide others. The fellow practitioners who attained realization under Old Nan were sent to see Zhen ‘Chest-Pointing,’ for his methods were stern and incisive, and his way of guiding others differed from that of Master Nan.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
大慧宗杲禅师说：现在学禅的弟兄分别心很重。跟佛果学的，便不肯佛眼；跟佛眼学的，便不肯佛果。这就好比盲人摸象，以自己之偏，盖大众之全，根本不知二老之意。	Chan Master Dahui Zonggao said that present-day students of Chan are heavily burdened by discriminating thought. Those who study with Foguo refuse to acknowledge Foyan, while those who study with Foyan refuse to acknowledge Foguo. This is like blind people feeling an elephant: taking one’s own partial view to cover the whole, they fundamentally fail to understand the intent of these two elders.
大慧当然了知二老之意，故评价说：“佛眼便是有规矩底佛果，佛果便是无规矩底佛眼。若是要为人，不瞎人眼，却来见佛果。若　见佛眼涅　堂禅，自救即得，为人即不得。	Dahui naturally understood the intent of these two elders, and therefore commented: “Foyan is Foguo with rules, while Foguo is Foyan without rules. If you wish to guide others without blinding their eyes, you must go and see Foguo. If you see only Foyan’s Nirvana Hall Chan, you may save yourself, but you cannot guide others.”
”为什么　见佛眼不见佛果，能自救却不能为人？因为有规矩——涅　堂禅。为什么见佛果即能为人？只因无规矩——众生根性各异，若要为人（度众），须应机而说、随缘施教始得。《般若经》云：“为非器众生说甚	Why is it that one who sees only Foyan and not Foguo can save oneself but cannot guide others? Because there are rules—Nirvana Hall Chan. Why can one guide others upon seeing Foguo? Simply

深法，是菩萨谬”可见，即使是甚深法，也不能立为说法的规矩。	because there are no fixed rules: sentient beings differ in their capacities, and if one is to guide others (liberate sentient beings), one must teach according to their capacities and adapt one’s instruction to conditions. The Prajñā Sūtra says: “To expound the profound Dharma to sentient beings who are not vessels for it is a bodhisattva’s error.” Clearly, even a profound Dharma cannot be established as a fixed rule for teaching.
大慧宗杲禅师又举了一例：在黄龙慧南禅师会下悟得的人，就令他去见真点胸（翠岩可真）。因为翠岩真手段苦辣，为人的方法有别于南禅师。	Chan Master Dahui Zonggao gave another example: when someone attained realization under Chan Master Huanglong Huinan, he would have that person go to see Zhen ‘Chest-Pointing’ (Cuiyan Kezhen). This was because Cuiyan Zhen’s methods were stern and incisive, and his way of guiding others differed from that of Master Nan.
同样是参学，其目的各有不同：	Though all are studying under teachers, their purposes differ:
一是要豁开自己的正眼，在哪位师父的钳锤下豁开正眼，这位师父便是根本师父。	First, one must open one’s own true eye. Whichever master’s tongs and hammer enable one to open that true eye is one’s root master.
二是要学习为人的手段，也就是要领略不同的禅风。例如：临济宗的浮山法远到曹洞宗大阳警玄禅师那里参学，便是为了洞悉曹洞宗的宗风。	Second, one must learn the methods for guiding others—that is, one must appreciate different Chan styles. For example, Fushan Fayuan of the Linji school studied under Chan Master Dayang Jingxuan of the Caodong school in order to gain a thorough understanding of the Caodong school’s tradition.

九十八、泊在平地

Ninety-Eight: Moored on Level Ground

〖公案原文〗	[Original Text of the Koan]
师一日云：今时参禅人，如蝇子相似，有些腥膻气味便泊。须是从头与他拈却，到无气味处，泊在平地上。从上来作家宗师能为人，惟睦州，见你有坐地处，便铲却。从头　是铲将去。	One day, the master said: “People who investigate Chan nowadays are like flies: wherever there is even a trace of a fishy or meaty smell, they settle there. You must remove it all for them from the very beginning, until they reach the place where there is no smell, where they may settle on level ground. Among the accomplished lineage masters of old who knew how to guide others, only Muzhou, whenever he saw that you had a place to sit, would

	immediately shovel it away. From the start, he simply kept shoveling it away.”
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]
有一天，大慧禅师说：现在参禅的人，稍微得点消息，便住在上面，死抱着不放。就象那蝇子一样，有点儿腥膻气味，它就粘着上了。	One day, Chan Master Dahui said: “People who investigate Chan nowadays, as soon as they gain the slightest bit of insight, abide in it and cling to it stubbornly. They are like flies: wherever there is the slightest fishy or meaty smell, they stick to it.”
必须“驱耕夫牛、夺饥人食”，把他的消息彻底夺去。使他到无气味处，泊在平地上——本地风光，朗然现前了！	One must “drive away the plowman’s ox and seize the hungry person’s food,” utterly taking away even that insight. This brings them to the place without any smell, where they settle on level ground—the scenery of the original ground then appears clearly before them!
禅宗祖师，为人的手段很多。比如睦州禅师，见你有粘着处，立即铲掉。再有再铲，一直铲下去。待彻底铲尽，看，是什么！	The Chan patriarchs had many methods for guiding others. Take Chan Master Muzhou, for example: whenever he saw that you had a place of attachment, he immediately shoveled it away. If another attachment arose, he shoveled that away too, continuing until everything had been completely cleared away. Then look—what is it?
让我们来看看睦州禅师是怎样铲云门的吧：	Let us look at how Chan Master Muzhou shoveled away Yunmen:
睦州才见云门来，便闭却门。	As soon as Muzhou saw Yunmen coming, he shut the door.
云门扣门，睦州问：“你是谁？”	Yunmen knocked on the door. Muzhou asked, “Who are you?”
云门答：“我是文偃。”	Yunmen replied, “I am Wenyǎn.”
睦州曰：“作甚么？”	Muzhou said, “What do you want?”
云门曰：“己事未明，乞师指示。”	Yunmen said, “My own matter is not yet clear. I beg the master for instruction.”
睦州开门一见，便闭却。	Muzhou opened the door, took one look at him, and immediately shut it again.
云门如是连三日扣门。	For three days in succession, Yunmen came and knocked on the door.
至第三日，睦州开门，云门拶入，睦州便擒住曰：“道！道！”	On the third day, Muzhou opened the door. Yunmen forced his way in, and Muzhou seized him, saying, “Speak! Speak!”

云门拟议，睦州便推出曰：“秦时[车+度]轴钻！”遂掩门，损云门一足。	As Yunmen hesitated, Muzhou pushed him out, saying, “A spinning top from the Qin dynasty!” He then shut the door, injuring one of Yunmen’s feet.
云门从此悟入。	Yunmen awakened from that point on.
[车+度]轴（读音极似“陀螺”），就是“转”的意思。	[+] (pronounced very similarly to “tuóluó”) means “to turn.”
[车+度]轴钻，就是陀螺——一种在地上转的玩具。陀螺转起来的时候，就粘在一个地方，一直在那个地方转。	[+] refers to a spinning top—a toy that spins on the ground. When a spinning top is in motion, it stays fixed in one spot and keeps turning there.
秦时——秦朝的时候，比喻由来已久了。	“The Qin era” means the time of the Qin dynasty; it is a metaphor for something that has existed for a long time.
秦时[车+度]轴钻，意思是说：“你早就是这么粘着！”	“A spinning top from the Qin dynasty” means: “You have long been attached in just this way!”

九十九、须无落处

Ninety-Nine: There Must Be No Place to Settle

〖公案原文〗	[Original Case]
又一日云：宗师为人，只不得有落地处。若有落地处，便被学家在面前行也。	On another day, he said: “When a Chan master teaches others, there must be no place to land. If there is a place to land, students will make their moves right before him.”
〖锯解秤砣〗	[Sawing Open a Steelyard Weight]
又有一天，大慧禅师说：做为一个禅师，为人解粘去缚，说话不能有落处。若有落处，便会被学人识破，学人就会当面跟你理论。	One day, Chan Master Dahui said: “As a Chan master, when freeing others from their attachments and bonds, one’s words must not come to rest anywhere. If they do, students will see through them and argue with you face-to-face.”
大家回过头去，看看“九〇、道眼不明”，就明白大慧禅师为什么这样讲了。	If everyone looks back at “90. The Dharma Eye Is Unclear,” you will understand why Chan Master Dahui spoke this way.
临济禅师云：“如有真正学人，便喝！先拈出一个胶盆子，善知识不辨是境，便上他境上作模作样，学人便喝，前人不肯放。此是膏肓之病，不堪医。唤作客看主。”	Chan Master Linji said: “If there is a genuine student, he immediately shouts! First, he presents a glue basin. If the spiritual friend cannot distinguish whether it is an object, he proceeds to put on a show in response to that object. The student then shouts, but the former will not let go. This is a

	disease in the vital organs, beyond cure. It is called 'the guest observing the host.'"
宗师若有落地处，被学家在面前行，便是“客看主”。	If a Chan master has a place to land and students make their moves before him, this is "the guest observing the host."

一百、冷灰爆豆

One Hundred: Cold Ashes and Popping Beans

〖公案原文〗	Original Koan Text
一日又云：你但灰却心念来看，灰来灰去，蓦然冷灰一粒豆，爆在炉外，便是没事人也。	One day he also said: "Just reduce your thoughts to ashes and look into them. Ash them away and away, until suddenly a bean in cold ashes bursts and flies out of the furnace—then you will be a person with nothing to do."
〖锯解秤砣〗	Sawing Open the Scale Weight
一天，大慧禅师又说：你只管灰心灭志，一味参究下去。灰来灰去，蓦然“囫（口中力）”地一声，就象冷灰里一颗豆，爆在炉外。若能如是，便是没事人了也。	One day, Chan Master Dahui also said: "Simply extinguish your thoughts and intentions, and investigate single-mindedly without cease. Ash them away and away, until suddenly, with a pop, it is like a bean in cold ashes bursting and flying out of the furnace. If you can do this, then you will be a person with nothing to do."
禅宗里参话头的修法，就是大慧宗杲禅师倡导的。大慧禅师在这里说的是参话头的诀窍——灰却心念。若不灰却心念，便不可能冷灰爆豆。不大死焉能大活！“打得念头死，许汝法身活”嘛。	The Chan method of investigating the huatou was advocated by Chan Master Dahui Zonggao. What Master Dahui is speaking of here is the key to investigating the huatou—reducing thoughts to ashes. Without reducing thoughts to ashes, it is impossible for a bean to burst from cold ashes. Without great death, how can there be great life? As the saying goes, "When you make thoughts die, I grant that your Dharma body lives."

一百零一、无常迅速

101. Impermanence Is Swift

〖公案原文〗	[Original Text of the Koan]

师在宝峰时，元首座极见喜。一日请假，往谒李商老，云一月日便归，后四十日方归。元见遽云：“恶！野了也？无常迅速！”师不觉汗下。	When the master was at Baofeng, Senior Seat Yuan thought very highly of him. One day, he requested leave to pay a visit to Li Shanglao, saying that he would return within a month. He did not return until forty days had passed. When Yuan saw him, he immediately said, “Alas! Have you gone wild? Impermanence is swift!” The master could not help but break into a sweat.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
大慧宗杲在宝峰真净克文禅师那里学禅时，真净座下有个元首座，与大慧极其投缘。	When Dahui Zonggao was studying Chan under Chan Master Zhenjing Kewen at Baofeng, there was a senior monk named Yuan among Zhenjing’s disciples who was especially congenial with Dahui.
有一次大慧禅师请了一个月的假，去拜谒李商老，四十天之后才回来，超了十天。元首座见了他就说：“恶！野了也？无常迅速！”大慧禅师不觉汗下。	Once, Chan Master Dahui took a month’s leave to visit Li Shanglao. He returned only after forty days, ten days late. When Senior Seat Yuan saw him, he said, “Alas! Have you gone wild? Impermanence is swift!” Chan Master Dahui could not help but break into a sweat.
生死事大，无常迅速，当勤精进，如救头燃！若大事未明，便沉溺于世间应酬，如少水鱼，斯有何乐！见此公案，我等尝汗下否?	Birth and death are a matter of great importance; impermanence is swift. We must diligently exert ourselves, as if rescuing our heads from fire! If this great matter has not yet been clarified, yet one becomes immersed in worldly social engagements, one is like a fish in scant water—what joy can there be in that? On seeing this koan, have we also broken into a sweat?
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生死事大，无常迅速，当勤精进，如救头燃！ 痴人说梦 13:15:31 8/28/02(68)	Birth and death are a matter of great importance; impermanence is swift. We must diligently exert ourselves, as if rescuing our heads from fire! Fool’s Dream 13:15:31 8/28/02 (68)

一百零二、举也未会

102. Even When It Is Raised, One Does Not Understand

〖公案原文〗	[Original Koan]

师因读洞山《悟道颂》，遂疑云：“有个渠，又有个我，成什么禅？”遂请益湛堂，堂云：“你更举看。”师遂举。堂云：“你举也未会。”便推出。	While reading Dongshan’s “Verse on Awakening,” the Master became doubtful and said, “There is a ‘him,’ and there is an ‘I’—what kind of Chan is this?” He therefore sought instruction from Zhan Tang, who said, “Recite it again.” The Master then recited it. Zhan Tang said, “Even as you recite it, you have not understood.” He then pushed him out.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
洞山禅师《悟道颂》云：“切忌从他觅，迢迢与我疏。我今独自往，处处得逢渠。渠今正是我，我今不是渠。应须恁么会，方得契如如。”	Chan Master Dongshan’s “Verse on Awakening” says: “Above all, do not seek it from another; it is far removed from me. I now go on alone, yet everywhere I encounter him. He is now precisely I, yet I am not he. One must understand it in this way to accord with suchness.”
大慧宗杲禅师读此颂有疑：“有个渠，又有个我，成什么禅？”就去请教湛堂禅师。湛堂说：“你将此颂举说一遍。”大慧便举说《悟道颂》：“切忌从他觅……”湛堂不等他举完，便说：“你举也未会。”接着就把大慧禅师推了出去。	Chan Master Dahui Zonggao had doubts after reading this verse: “There is a ‘him,’ and there is an ‘I’—what kind of Chan is this?” So he went to consult Chan Master Zhan Tang. Zhan Tang said, “Recite this verse once.” Dahui then began to recite the “Verse on Awakening”: “Above all, do not seek it from another …” Before he had finished, Zhan Tang said, “Even as you recite it, you have not understood.” Then he pushed Chan Master Dahui out.
其实，湛堂已将“渠今正是我，我今不是渠”和盘托出，并已令大慧契入。已经圆满地回答了大慧的问题：	In fact, Zhan Tang had already fully revealed the meaning of “He is now precisely I, yet I am not he,” and had enabled Dahui to enter into accord with it. He had already answered Dahui’s question completely:
堂云：“你更举看。”师遂举——渠今正是我。	Zhan Tang said, “Recite it again.” The Master then recited it—“He is now precisely I.”
堂云：“你举也未会。”便推出——我今不是渠。	Zhan Tang said, “Even as you recite it, you have not understood.” He then pushed him out—“Yet I am not he.”

一百零三、将何传授

103. What Will Be Transmitted?

〖公案原文〗	[Original Text of the Koan]

圆悟云：达磨西来，将何传授?	Yuanwu said, “When Bodhidharma came from the West, what did he transmit?”
师云：不可总作野狐精见解。	The master said, “You must not always interpret things like a wild-fox spirit.”
又问：“据虎头，收虎尾，第一句下明宗旨。”如何是第一句?	He further asked, “Seize the tiger’s head, gather in the tiger’s tail; in the first phrase, the essential purport is made clear.” What is the first phrase?”
师云：此是第二句。	The master said, “That is the second phrase.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
圆悟两问、大慧两答，已活脱脱地显示出能“明宗旨”的第一句。达磨祖师西来，传授的正是这个。	Yuanwu’s two questions and Dahui’s two replies vividly reveal the first phrase that can “make the essential purport clear.” This is precisely what Patriarch Bodhidharma transmitted when he came from the West.
“这个”，无相无不相，超语言、绝思维，无你开口处、无你用心处。	“This” is without characteristics and yet not without characteristics. It transcends language and cuts off thought; there is no place for you to open your mouth and no place for you to apply your mind.
达磨西来，将何传授？——如果能“将”出这个来，就已经有相了也，那就不是了。所以大慧禅师答：“不可总作野狐精见解。”	“When Bodhidharma came from the West, what did he transmit?”—If one could bring forth this “what,” it would already have characteristics, and then it would not be it. Therefore Chan Master Dahui replied, “You must not always interpret things like a wild-fox spirit.”
据虎头，收虎尾——虎，比喻念头。虎头，比喻念头起处。待念头乍起，就已经是虎尾了。这个比喻的意思是：若能于念头起处有“据（一把擒来）”，便能收摄所有的念头，一切念头就全是妙用了。	“Seize the tiger’s head, gather in the tiger’s tail”—the tiger is a metaphor for thoughts. The tiger’s head is a metaphor for the point at which a thought arises. By the time a thought has just arisen, it is already the tiger’s tail. The metaphor means this: if, at the point where a thought arises, one can “seize” it—grasp it at once—then one can gather in all thoughts, and every thought becomes wondrous functioning.
第一句下明宗旨——“第一句”无句，有句便落二三。须于无句之句处荐取，才堪明了佛法的真谛。	“In the first phrase, the essential purport is made clear”—the “first phrase” is without a phrase; once there is a phrase, one falls into the second and third. Only by apprehending the phrase within the phrase without a phrase can one be fit to understand the true meaning of the Buddhadharma.

如何是第一句？——有这个“如何”在，早不是“第一句”了。所以大慧禅师答：“此是第二句。”	“What is the first phrase?”—with this “what” present, it is already not the “first phrase.” Therefore Chan Master Dahui replied, “That is the second phrase.”
不知这个香严上树公案，能不能作为老师这个公案的注脚？ 康康 15:13:43 8/31/02(344)	I wonder whether the Xiangyan Hanging from a Tree koan can serve as an annotation to this koan of the teacher’s? Kangkang 15:13:43 8/31/02 (344)
哈哈！何不浑身落草去！ lvm 18:40:57 8/31/02(无内容)	Ha ha! Why not let your whole body fall into the grass? lvm 18:40:57 8/31/02 (no content)
唉呀，闹了半天，第一句就是末后句呀。 康康 11:04:05 8/31/02(无内容)	Ah, so after all that, the first phrase is the final phrase. Kangkang 11:04:05 8/31/02 (no content)
第一句——无始；末后句——无终。 lvm 11:52:13 8/31/02(无内容)	The first phrase—without beginning; the final phrase—without end. lvm 11:52:13 8/31/02 (no content)
~0~ 尚痴 11:38:57 8/30/02(无内容)	~0~ Shangchi 11:38:57 8/30/02 (no content)

一百零四、确是好看

104. Truly a Fine Sight

〖公案原文〗	[Original Text of the Koan]
师一日云：“我这里，无逐日长进底禅。”	One day, the Master said, “Here, we have no Chan that progresses day by day.”
遂弹指一下云：“若会去，便罢参。”	He then snapped his fingers and said, “If you understand, then stop your investigation.”
乃云：今时一般宗师为人，入室三五遍，辨白他不出，却教他说悟处。更问：“你见处如何？”学人云：“某见处说不得。	He went on: “Nowadays, certain Chan masters receive people for private interviews three or five times, yet cannot bring out their understanding; instead, they tell them to speak of their awakening. They further ask, ‘What is your view?’ The student says, ‘What I have seen cannot be spoken of.
”却云：“你说不得，我如何见得你去！”若恁么地，如何为人！不见泉大道到慈明，明云：“片云生谷口，游人何处来？”泉云：“夜来何处火，烧出古人坟？”明云：“未在，更道！”泉便作虎声。明便打一坐具。	’ Then they say, ‘If you cannot speak of it, how can I see it in you?’ If this is how it is, how can they guide others? Have you not seen Dadao Quan go to Ciming? Ciming said, ‘A patch of cloud arises at the mouth of the valley; from where has this traveler come?’ Quan said, ‘Where was there a fire last night that burned open the tombs of the ancients?’

	Ciming said, ‘Not there yet. Say more!’ Quan then gave a tiger’s roar. Ciming struck a sitting cushion.”
泉推明向禅床上。明却作虎声。泉云：“我见八十四人善知识，惟师继得临济宗风。”看他恁么问答数句子，那里便是见他处。须是如此始得。	Quan pushed Ciming onto the Chan seat. Ciming, in turn, gave a tiger’s roar. Quan said, “I have met eighty-four spiritual teachers; only you, Master, have inherited the style of the Linji school.” Look at these few exchanges: this is where their realization is seen. It must be like this.”
〖老人眉批〗	[The Elder’s Marginal Note]
确是好看煞人！	It truly makes for marvelous reading!
〖锯解秤砣〗	[Sawing Apart the Steelyard Weight]
大慧宗杲禅师说：“我这里，无逐日长进底禅。”意思是：禅不是逐日长进的学问，而是顿悟的。	Chan Master Dahui Zonggao said, “Here, we have no Chan that progresses day by day.” This means that Chan is not a field of learning that advances day by day; it is one of sudden awakening.
接着弹指一下说：“若会去，便罢参。”若有人在大慧禅师弹指之下顿悟，也不枉他一弹指。有么？有么？	He then snapped his fingers and said, “If you understand, then stop your investigation.” If someone were suddenly awakened at Chan Master Dahui’s snap of the fingers, that snap would not have been in vain. Is there anyone? Is there anyone?
没有啊！既没有，便举一暗一明两个例子：	No, there is not! Since there is not, he gives two examples, one dark and one bright:
例一：入室三五遍，辨白他不出，却教他说悟处。更问：“你见处如何？”学人云：“某见处说不得。”却云：“你说不得，我如何见得你去！”若恁么地，如何为人！	First example: “After receiving someone for private interviews three or five times, they cannot bring out that person’s understanding, yet tell the person to speak of the place of awakening. They further ask, ‘What is your view?’ The student says, ‘What I have seen cannot be spoken of.’ Then they say, ‘If you cannot speak of it, how can I see it in you?’ If this is how it is, how can they guide others?”
比如有一人，号称“农业专家”，却不懂种地，不认得五谷杂粮。遇着别人问他，还端着个专家的架子，让人家自己说。人家不知道，他却说：“你不知道，我怎么会知道！”哈哈！这不是蒙人么？象这样的师父，哪个不会做！	For example, someone may call himself an “agricultural expert,” yet know nothing of farming and be unable even to recognize the five grains. When others ask him about it, he still puts on the airs of an expert and tells them to explain it themselves. When they do not know, he says, “If you do not know, how could I know?” Ha, ha! Is this not deceiving people? What master could not act like that?

例二：泉大道到慈明。泉大道就是蒋山法泉禅师，青原下第十一世，云门宗第六代传人。慈明就是石霜楚圆禅师，南岳下第十世 临济宗第七代传人。	Second example: Dadao Quan went to see Ciming. Dadao Quan was Chan Master Faquan of Jiangshan, the eleventh generation after Qingyuan and the sixth-generation heir of the Yunmen school. Ciming was Chan Master Chuyuan of Shishuang, the tenth generation after Nanyue and the seventh-generation heir of the Linji school.
明云：“片云生谷口，游人何处来？”——泉大道就象一片不起眼的云，慈明的道场就象广阔的山谷之口。哈哈！问人从哪里来，竟这样居高临下，于此可见石霜楚圆的禅风。	Ciming said, “A patch of cloud arises at the mouth of the valley; from where has this traveler come?”—Dadao Quan was like an inconspicuous patch of cloud, while Ciming’s place of practice was like the mouth of a vast valley. Ha, ha! In asking where someone has come from, he assumes such a lofty stance. From this, one can see the Chan style of Chuyuan of Shishuang.
泉云：“夜来何处火，烧出古人坟？”——我原以为你这里是荒草一片，没什么东西。谁知烧了荒草，却露出古人的遗迹。这是赞叹，是褒扬慈明有古人之风。	Quan said, “Where was there a fire last night that burned open the tombs of the ancients?”—I had thought this place was overgrown with wild grass and contained nothing. Who would have thought that, once the wild grass was burned away, the traces of the ancients would be revealed? This is praise, commending Ciming for having the manner of the ancients.
明云：“未在，更道！”——不接受你这赞叹。我才不上你这软刀子的当呢！	Ciming said, “Not there yet. Say more!”—He did not accept this praise. “I will not fall for your soft-knife tactics!”
泉便作虎声。——哈哈！你当成软刀子了？这可不是软刀子。你若不具古人之风，那我就吃掉你。我来做谷口，你才是片云呢。	Quan then gave a tiger’s roar.—Ha, ha! You take it for soft-knife tactics? This is no soft knife. If you did not possess the manner of the ancients, I would devour you. I shall be the mouth of the valley, and you are the patch of cloud.
明便打一坐具。——这是敲山震虎。你若敢胡来，我就敢打你！	Ciming then struck a sitting cushion.—This was striking the mountain to frighten the tiger. “If you dare act recklessly, I dare strike you!”
泉推明向禅床上。——这里是你的道场，打人的棒子在你手里攥着。好好坐你的道场吧，我不会无事生非。只是你一开始就张开谷口，要吞我这片云，我才这么说。	Quan pushed Ciming onto the Chan seat.—This is your place of practice, and the stick for striking people is clenched in your hand. Sit properly in your place of practice; I will not stir up trouble for no reason. It is only because you began by opening the mouth of the valley, intending to swallow me, a patch of cloud, that I spoke as I did.

明却作虎声。——这是学泉大道刚才的话。你不是也要吃掉我么?	Ciming, in turn, gave a tiger's roar.—He was echoing what Dadao Quan had just said. "Do you not also mean to devour me?"
泉云："我见八十四人善知识，惟师继得临济宗风。"——慈明骑虎头，泉大道把虎尾，当收就收。足见刚才并非软刀子，而是真的赞叹。	Quan said, "I have met eighty-four spiritual teachers; only you, Master, have inherited the style of the Linji school."—Ciming rode the tiger by its head, while Dadao Quan held its tail; when it was time to draw in, he drew in. This fully shows that his words just now were not soft-knife tactics, but genuine praise.
大慧宗杲禅师称赞例二的对话："须是如此始得。"	Chan Master Dahui Zonggao praised the dialogue in the second example, saying, "It must be like this."
老人也赞叹说："确是好看煞人！"	The Elder also praised it, saying, "It truly makes for marvelous reading!"

一百零五、直心直行

105. Direct Mind, Direct Conduct

〖公案原文〗	[Original Gong'an Text]
师云：山僧待人志诚，须是资质是始得，此是一超直入如来地。参禅须是直心、直行、直言、直语。心言直故，始终地位中间，永无诸委曲相。祖师西来，直指人心，见性成佛。僧问云门："如何是佛？"门云："干屎橛。"拟议思量已曲了也，何况脱空耶！	The Master said: "This mountain monk treats people sincerely, but they must also possess the proper capacity. This is to make a single leap straight into the ground of the Tathāgata. To investigate Chan, one must have a straight mind, straight conduct, straight speech, and direct words. Because the mind and words are straight, from beginning to end and throughout all stages, there are never any twisted appearances. When the patriarch came from the West, he pointed directly to the human mind: see one's nature and become a Buddha. A monk asked Yunmen, 'What is Buddha?' Yunmen said, 'A dried shit-stick.' The moment one begins to deliberate and speculate, one has already become crooked—how much more so if one falls into empty abstraction!"
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
大慧宗杲禅师说：我对学人是以诚相待，但学人也要直而不曲。须具直而不曲的心行才算是资质好，因为这是一超直入如来地呀。	Chan Master Dahui Zonggao said: "I treat students with sincerity, but students themselves must also be straight and unbending. Only those who possess a mind and conduct that are straight and

	unbending may be considered well endowed, for this is to make a single leap straight into the ground of the Tathāgata.”
参禅须是直心、直行、直言、直语。因为心直言直，就容易契合中道，直心是道场。诸般机谋巧算，种种委曲心相，其实是障道因缘。祖师西来，直指人心，见性成佛，哪里有诸般委曲心相啊！	To investigate Chan, one must have a straight mind, straight conduct, straight speech, and direct words. Because the mind and words are straight, one readily accords with the Middle Way; a straight mind is the place of practice. All manner of schemes and clever calculations, all kinds of twisted mental attitudes, are in fact causes and conditions that obstruct the Way. When the patriarch came from the West, he pointed directly to the human mind: see one’s nature and become a Buddha. Where is there any of those various twisted mental attitudes?
既是直指人心，便容不得诸多委曲。慢说诸多委曲心相，即使拟议思量，也已曲了也！比如，僧问云门：“如何是佛？”云门答：“干屎橛。”听到这个答语，若心不直，就一定会脱空，误以为佛一钱不值。	Since it is a direct pointing to the human mind, it allows no such twists and turns. Not to mention all kinds of twisted mental attitudes: even deliberating and speculating has already become crooked! For example, a monk asked Yunmen, “What is Buddha?” Yunmen replied, “A dried shit-stick.” Upon hearing this reply, if one’s mind is not straight, one will surely fall into empty abstraction and mistakenly think that a Buddha is worth less than a penny.
慢说心不直不得其义，即使没有误为一钱不值，只是去思维个中的道理：“云门为什么这样答呀？”那也是当面错过。鹞子早过新罗！剑去久矣，汝方刻舟！正是这种人的写照。	Not to mention those whose minds are not straight and who fail to grasp its meaning: even if one does not mistake it for something worth less than a penny, merely reasoning it out—“Why did Yunmen answer in this way?”—is already to miss it face-to-face. The kite has long since flown past Silla! The sword was lost long ago, yet you are only now making a mark on the boat! This is precisely a portrait of such a person.
〖相关链接〗（点击：关闭/打开）〖相关链接〗（点击：关闭/打开）〖相关链接〗（点击：关闭/打开）	[Related Links] (Click: Close/Open) [Related Links] (Click: Close/Open) [Related Links] (Click: Close/Open)
请问LVM老师：如何是佛？ 仁觉 09:38:03 9/02/02(无内容)	May I ask Teacher LVM: What is Buddha? Rénjué 09:38:03 9/02/02 (no content)
仁觉是佛。仁者，仁人爱物；觉者，豁破迷情。 lvm 09:48:37 9/02/02(无内容)	Rénjué is Buddha. Ren means to be benevolent and love all beings; jue means to break through deluded feelings. lvm 09:48:37 9/02/02 (no content)

诸佛法身，了不可得 仁觉 10:02:03 9/02/02(36)	The dharmakāyas of all Buddhas are utterly unobtainable. Rénjué 10:02:03 9/02/02 (36)
因为不明白“空性即是色相”。 lvm 10:32:06 9/02/02(46)	Because you do not understand that emptiness-nature is precisely form and appearance. lvm 10:32:06 9/02/02 (46)
请老师为我破除谜情。 仁觉 14:49:11 9/02/02(无内容)	Please help me eliminate my deluded feelings. Rénjué 14:49:11 9/02/02 (no content)
请你先把迷情拿出来。 lvm 15:03:54 9/02/02(无内容)	Please first bring out your deluded feelings. lvm 15:03:54 9/02/02 (no content)
谜情 仁觉 16:12:52 9/02/02(36)	Deluded feelings. Rénjué 16:12:52 9/02/02 (36)
既如此，破除完毕。 lvm 17:20:12 9/02/02(无内容)	Since that is so, they have been eliminated. lvm 17:20:12 9/02/02 (no content)
善哉！ 善财 20:35:09 9/02/02(无内容)	Excellent! Sudhana 20:35:09 9/02/02 (no content)
您真厉害！寥寥数语就将佛性和盘托出，佩服！ 康康 17:16:11 9/02/02(无内容)	You are truly remarkable! In just a few words, you have laid Buddha-nature out in its entirety. I am deeply impressed! Kangkang 17:16:11 9/02/02 (no content)

一百零六、赞法海真

106. In Praise of the True Dharma Ocean

〖公案原文〗	[Original Text of the Koan]
因无碍请师《赞法海真》，乃曰：“上江老宿，大段笑下江云门下，却不笑觉印，盖他曾见保宁勇、真净辈来，兼圆通曾见舜老夫、浮山远，所以较别。如大小本、夫铁脚辈，皆可笑也。盖法海嗣觉印，印嗣圆通。”	When Wuwai asked the Master to compose an inscription for the portrait of Fahai, he said: “The senior masters of the upper river region greatly ridicule the Yunmen lineage of the lower river region, yet they do not ridicule Jueyin. This is because he had met Baoning Yong and Zhenjing and others, while Yuantong had met Elder Shun and Fushan Yuan; thus he differed from the rest. As for the larger and smaller Ben, and Tiejiao Fu and the like, they are all laughable. Fahai succeeded Jueyin, and Jueyin succeeded Yuantong.”
其辞曰：“廓圆通门，续云门派。燕坐胡床，虎视百怪。佩毗卢印，摧伏魔外。一句当阳，电光非快。不动道场，而入三昧。赞之毁之，俱遭白癞。”夫是之谓：法海老人，能于一毫端而游戏无边之法界。	The inscription reads: “He broadens the gate of Yuantong and continues the Yunmen lineage. Serenely seated upon a Hu bed, he eyes the hundred freaks like a tiger. Wearing the seal of Vairocana, he subdues māras and non-Buddhists.

	One phrase meets them head-on; lightning is not swifter. Without moving from the place of practice, he enters samādhi. Whether praised or criticized, all incur white leprosy.” This is what is meant by saying that Elder Fahai could roam freely throughout the boundless dharma realm upon the tip of a single hair.
圆通尝在端和尚处作首座，受四面请。其时演和尚在海会作磨头，遂交代作首座。圆通迁栖贤，而演和尚交代住持四面也。端和尚尝颂古，有一句云：“日出东方夜落西”，圆通改“夜”字作“定”字，端笑而从之。	Yuantong once served as head seat under Master Duan and accepted an invitation from Simian. At that time, Master Yan was serving as mill manager at Haihui, and so succeeded him as head seat. When Yuantong moved to Qixian, Master Yan in turn succeeded him as abbot of Simian. Master Duan once composed an ancient-style verse containing the line, “The sun rises in the east; night falls in the west.” Yuantong changed the character ye (“night”) to ding (“samādhi”), and Duan smiled and accepted the change.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
这段公案牵涉的人物较多，为使诸位对正文一目了然，先列出这些人物的传承谱系：	This koan involves quite a number of figures. To make the main text immediately clear, let us first set out their Dharma lineages:
┌→汾阳善昭→石霜楚圆┬→黄龙慧南——→宝峰克文	Fenyang Shanzhao Shishuang Chuyuan Huanglong Huinan Baofeng Kewen
首山省念┤【临济宗】 └→杨歧方会┬→白云守端	Shoushan Xingnian [Linji school] Yangqi Fanghui Baiyun Shouduan
└→叶县归省→浮山法远 └→保宁仁勇	Yexian Guisheng Fushan Fayuan Baoning Renyong
┌→德山缘密→文殊应真→洞山晓聪→云居晓舜	Deshan Yuanmi Wenshu Yingzhen Dongshan Xiaocong Yunju Xiaoshun
云门文偃┤【云门宗】	Yunmen Wenyan [Yunmen school]
└→香林澄远→智门光祚→雪窦重显→天衣义怀┬→圆通法秀→觉印→法海→无碍	Xianglin Chengyuan Zhimen Guangzuo Xuedou Chongxian Tianyi Yihuai Yuantong Faxiu Jueyin Fahai Wuwai
├→慧林宗本→法云善本	Huilin Zongben Fayun Shanben
└→长芦应夫	Changlu Yingfu
文中的真净即宝峰克文禅师，舜老夫即云居晓舜禅师。大小本，大本是指慧林宗本，小本是指法云善本。夫铁	The Zhenjing mentioned in the text is Chan Master Baofeng Kewen; Elder Shun is Chan Master Yunju Xiaoshun. The larger and smaller Ben refer

脚是指长芦应夫禅师，圆通是指圆通法秀（即法云法秀）禅师。	respectively to Huilin Zongben and Fayun Shanben. Tiejiao Fu refers to Chan Master Changlu Yingfu, while Yuantong refers to Chan Master Yuantong Faxiu (also known as Fayun Faxiu).
法海真，就是法海老人的画像。法海老人圆寂后，其弟子无碍请大慧宗杲禅师给师父的画像写个赞词。大慧宗杲名播禅林，无碍此举，是要大慧禅师肯定法海老人一生的证量。	“Fahai zhen” refers to Elder Fahai’s portrait. After Elder Fahai passed away, his disciple Wuwai asked Chan Master Dahui Zonggao to write an inscription for his master’s portrait. Dahui Zonggao’s name was renowned throughout Chan circles; by doing this, Wuwai sought Master Dahui’s confirmation of Elder Fahai’s lifetime realization.
大慧禅师并不推辞，提笔写道：“廓圆通门，续云门派。燕坐胡床，虎视百怪。佩毗卢印，摧伏魔外。一句当阳，电光非快。不动道场，而入三昧。赞之毁之，俱遭白癞。”该颂的意思是：法海老人，能于一毫端而游戏无边之法界。可见大慧禅师是真的赞赏法海老人的证量，法海老人果然不同凡响。	Master Dahui did not decline. Taking up his brush, he wrote: “He broadens the gate of Yuantong and continues the Yunmen lineage. Serenely seated upon a Hu bed, he eyes the hundred freaks like a tiger. Wearing the seal of Vairocana, he subdues māras and non-Buddhists. One phrase meets them head-on; lightning is not swifter. Without moving from the place of practice, he enters samādhi. Whether praised or criticized, all incur white leprosy.” The verse means that Elder Fahai could roam freely throughout the boundless dharma realm upon the tip of a single hair. Clearly, Master Dahui truly admired Elder Fahai’s realization; Elder Fahai was indeed extraordinary.
大慧禅师为此拈出禅林前辈的两件旧事：	For this reason, Master Dahui cited two old incidents involving senior Chan masters:
其一：上江老宿不笑觉印。	First: The senior masters of the upper river region did not ridicule Jueyin.
上江，大多是临济宗的道场；下江，大多是云门宗的道场。上江的老宿，大都耻笑下江的禅师不利索、尚余挂碍、拖泥带水。尽管法海老人的师父——觉印禅师也在下江，但这些老宿们却不耻笑觉印禅师。	The upper river region was largely the domain of the Linji school, while the lower river region was largely the domain of the Yunmen school. The senior masters of the upper river region generally derided the Chan masters of the lower river region as lacking decisiveness, still burdened by attachments, and dragging their feet. Although Jueyin, Elder Fahai’s teacher, was also in the lower river region, these senior masters did not ridicule him.
因为觉印禅师见地透彻，赤裸裸、净洒洒，没有挂碍。觉印禅师曾参问过保宁勇、真净文等大老，见地自是非同一般。又兼觉印的师父——圆通法秀曾参问过云居	This was because Master Jueyin’s understanding was thorough: utterly bare and spotless, without attachment. Master Jueyin had consulted such

舜、浮山远，所以觉印与别人不同。其实上江老宿耻笑的人，只是大小本、夫铁脚等人。	great masters as Baoning Yong and Zhenjing Wen, so his understanding was naturally far from ordinary. Moreover, Jueyin's teacher, Yuantong Faxiu, had consulted Yunju Shun and Fushan Yuan; thus Jueyin differed from others. In fact, those whom the senior masters of the upper river region derided were only the larger and smaller Ben, Tiejiao Fu, and others of their kind.
其二：圆通法秀与白云守端。	Second: Yuantong Faxiu and Baiyun Shouduan.
大慧宗杲禅师继承的正是白云守端一脉：白云守端→五祖法演→圆悟克勤→大慧宗杲。	The lineage inherited by Master Dahui Zonggao was precisely that of Baiyun Shouduan: Baiyun Shouduan Wuzu Fayan Yuanwu Keqin Dahui Zonggao.
圆通法秀曾经在白云端禅师那里作首座。四面（道场名）请圆通去主持，由管理磨房的五祖法演继任首座（见“九五、小人嫉妒”）。后来，圆通迁往栖贤（也是道场名），五祖法演禅师又去继任四面的住持。	Yuantong Faxiu once served as head seat under Chan Master Baiyun Duan. When Simian, the name of a monastery, invited Yuantong to serve as abbot, Wuzu Fayan, who had been managing the mill, succeeded him as head seat (see “95. Petty Men Are Jealous”). Later, Yuantong moved to Qixian, also the name of a monastery, and Chan Master Wuzu Fayan in turn succeeded him as abbot of Simian.
白云端和尚曾经写颂，其中有一句：“日出东方夜落西”，圆通秀建议把“夜”字改成“定”字，端禅师笑而从之。可见白云端对圆通秀极为赞赏。	Chan Master Baiyun Duan once composed a verse containing the line, “The sun rises in the east; night falls in the west.” Yuantong Xiu suggested changing the character ye (“night”) to ding (“samādhi”), and Master Duan smiled and accepted the suggestion. This shows that Baiyun Duan held Yuantong Xiu in the highest regard.
“夜”字改成“定”字,更见起作无迹，大用无方。 善财 21:01:29 9/02/02(10)	Changing the character “night” to “samādhi” further reveals that his activity leaves no trace and his great functioning knows no fixed method. Shancai, 21:01:29, 9/02/02 (10)
所以白云端笑而从之。 lvm 21:40:27 9/02/02(无内容)	That is why Baiyun Duan smiled and accepted it. lvm, 21:40:27, 9/02/02 (no content)
okok ^O^ 善财 22:02:56 9/02/02(无内容)	okok ^O^ Shancai, 22:02:56, 9/02/02 (no content)

一百零七、五祖贼喻

107. The Fifth Patriarch's Thief Parable

〖公案原文〗	Original Koan Text
五祖和尚一日云：我这里禅似个什么？如人家会作贼。有一儿子，一日云：“我爷老后，我却如何养家，须学个事业始得。”遂白其爷，爷云：“好得。”	One day, Chan Master Wuzu said, “What is the Chan here like? It is like a family skilled at thievery. They have a son who one day says, ‘When my father grows old, how will I support the household? I must learn a trade.’ So he told his father, who said, ‘Very well.’”
一夜引至巨室，穿窬入宅，开柜，乃教儿子入其中取衣帛。儿才入柜，爷便闭却，复锁了，故于厅上扣打，令其家惊觉，乃先寻穿窬而去。	One night, the father led him to a wealthy household. They bored through the wall and entered the house. Opening a chest, he told his son to go inside and take some clothing and silk. As soon as the son entered the chest, the father shut and locked it. Then he made a commotion in the hall, waking the household, and slipped away first through the hole in the wall.
其家人即时起来，点火烛之，知有贼，但已去了。其贼儿在柜中私自语曰：“我爷何故如此？”正闷闷中，却得一计，作鼠咬声。其家遣使婢点灯开柜，柜才开，贼儿纵身，吹灭灯，推倒婢，走出。其家人赶至中路，贼儿忽见一井，乃推巨石投井中，其人却于井中觅。	The household immediately arose and lit candles. They knew there had been a thief, but he had already gone. Inside the chest, the thief’s son said to himself, “Why has my father done this?” While despairing, he came up with a plan: he made the sound of a mouse gnawing. The household sent a maid to light a lamp and open the chest. As soon as it was opened, the thief’s son leapt out, blew out the lamp, knocked the maid down, and ran away. When the household chased him to the middle of the road, he suddenly saw a well. He pushed a large stone into it, and they searched for him in the well.
贼儿直走归家，问爷，爷云：“你休说！你怎生得出？”儿具说上件意。爷云：“你恁么，尽做得。”	The thief’s son ran straight home and asked his father. His father said, “Say no more! How did you get out?” The son recounted the whole affair. His father said, “If you can do it like that, you can do it all.”
〖锯解秤砣〗	Sawing Apart a Steelyard Weight
有一天，五祖法演和尚说：“我这里的禅象个什么呢？打个比方吧。”于是便拈出贼喻：	One day, Chan Master Wuzu Fayan said, “What is the Chan here like? Let me give an analogy.” He then raised the analogy of a thief:

如人家会作贼——哈哈！贼不打贫儿家。打个别的什么比方不好啊，竟比喻做贼，真是的！然而，若是为了劫去自己的妄想执著，这样的“贼”倒是做得。	“Like a family skilled at thievery”—ha! Thieves do not rob poor households. Why could he not have used some other analogy? He actually chose thievery—really! Yet if it is for the sake of robbing oneself of deluded thoughts and attachments, then this kind of “thief” is worth becoming.
有一儿子，一日云：“我爷老后，我却如何养家，须学个事业始得。”——看！学人来了。初发心便是学做贼。	“They have a son who one day says, ‘When my father grows old, how will I support the household? I must learn a trade.’”—Look! A student has arrived. The initial arousal of resolve is learning to become a thief.
遂白其爷——来问话了。“怎么做贼呀？”	“So he told his father”—he has come to ask a question: “How does one become a thief?”
爷云：“好得。”——答应教他怎么做贼，但却没有用语言解说。	“His father said, ‘Very well.’”—He agrees to teach him how to be a thief, but offers no verbal explanation.
一夜引至巨室，穿窬（墙上挖洞）入宅，开柜，乃教儿子入其中取衣帛——不用语言解说如何做贼，先来个实战演习。引君入瓮。	“One night, the father led him to a wealthy household. They bored through the wall and entered the house. Opening a chest, he told his son to go inside and take some clothing and silk.”—Without verbally explaining how to be a thief, he first gives him a practical exercise. He leads you into the jar.
儿才入柜，爷便闭却，复锁了——置之死地而后生。	“As soon as the son entered the chest, the father shut and locked it”—he puts him in a place of death, from which life may arise.
故于厅上扣打，令其家惊觉——看你在境上能否透得过！	“Then he made a commotion in the hall, waking the household”—let us see whether you can break through amid circumstances!
乃先寻穿窬而去——嘿！“吹毛用了急须磨。”	“And slipped away first through the hole in the wall”—hey! “Once the hair-blowing sword is put to use, it must be sharpened at once.”

其家人即时起来，点火烛之，知有贼，但已去了——知道生死事大、无常迅速，但不奈何它，先不管它了——不求了生死者，大多如此！莫忘了，柜子里还有人困着呢。如何出困?	“The household immediately arose and lit candles. They knew there had been a thief, but he had already gone”—they know that birth and death is a grave matter and impermanence swift, yet they can do nothing about it, so they set it aside for the moment. Most who do not seek liberation from birth and death are like this! Do not forget: someone is still trapped in the chest. How is he to escape?
其贼儿在柜中私自语曰：“我爷何故如此？”正闷闷中，却得一计，作鼠咬声——兔子急了不但会咬人，还会蹬鹰呢！终于有办法了。	“Inside the chest, the thief’s son said to himself, ‘Why has my father done this?’ While despairing, he came up with a plan: he made the sound of a mouse gnawing.”—When a rabbit is desperate, it not only bites people; it can even kick an eagle! At last, he has found a way.
其家遣使婢点灯开柜，柜才开，贼儿纵身，吹灭灯，推倒婢，走出——柜才开，“囫”地一声，好象大爆炸，直如虚空粉碎、大地平沉。切莫当面错过，急须纵身（回头转脑），吹灭灯（熄灭谬见），推倒婢（打破妄执），走出柜（有佛处急走过，无佛处莫停留）。	“The household sent a maid to light a lamp and open the chest. As soon as it was opened, the thief’s son leapt out, blew out the lamp, knocked the maid down, and ran away.”—The moment the chest opens, there is a whoosh, like a great explosion—as though empty space were shattered and the great earth sank flat. Do not miss it right before your face. Leap out at once (turn your head around), blow out the lamp (extinguish mistaken views), knock down the maid (break through deluded attachments), and leave the chest (where there is Buddha, pass quickly by; where there is no Buddha, do not linger).
其家人赶至中路——这是惯性。还有习气在呀！	“When the household chased him to the middle of the road”—this is inertia. Habitual tendencies still remain!
贼儿忽见一井，乃推巨石投井中，其人却于井中觅——哈哈！大好保任。任他去捞吧，别理睬他。	“He suddenly saw a well. He pushed a large stone into it, and they searched for him in the well.”—Ha! What excellent safeguarding realization. Let them fish for him; pay them no heed.
贼儿直走归家，问爷——求印证的来了。	“The thief’s son ran straight home and asked his father”—one seeking verification has arrived.
爷云：“你休说！你怎生得出？”——不管当时，只说现在。	“His father said, ‘Say no more! How did you get out?’”—He does not concern himself with what happened then, but speaks only of the present.

儿具说上件意——和盘托出。	“The son recounted the whole affair”—he lays everything out completely.
爷云：“你恁么，尽做得。”——无须语言肯定，须是恁么始得。	“His father said, ‘If you can do it like that, you can do it all.’”—No verbal affirmation is needed; it must be just so.
〖相关链接〗（点击：关闭/打开）〖相关链接〗（点击：关闭/打开）〖相关链接〗（点击：关闭/打开）	Related Links （Click: Close/Open） Related Links (Click: Close/Open) Related Links （Click: Close/Open)
妙！ 康康 09:22:06 9/04/02(无内容)	Wonderful! Kang Kang 09:22:06 9/04/02 (no content)

一百零八、有三种僧

108. Three Kinds of Saṅgha

〖公案原文〗	[Original Koan]
师云：圆通秀禅师因雪下云：“雪下有三种僧：上等底，僧堂中坐禅；中等，磨墨点笔作雪诗；下等，围炉说食。”	The master said: Chan Master Yuantong Xiu, when snow was falling, said, “There are three kinds of monks when it snows. The superior ones sit in meditation in the monks’ hall; the middling ones grind ink and take up their brushes to compose poems about the snow; and the inferior ones gather around the stove and talk about food.”
予丁未年冬在虎丘亲见此三等僧，不觉失笑。乃知前辈语不虚耳。	In the winter of the Dingwei year, I personally saw these three kinds of monks at Tiger Hill and could not help laughing. Only then did I know that the words of the elders were not empty.
〖锯解秤砣〗	[Sawing Open the Steelyard Weight]
古代，禅宗是农禅生活，让大家下地干活称为“普请”。冬天下雪了，没法普请了，学僧们干什么呢?	In ancient times, the Chan school followed a life of farming and Chan practice. Having everyone go out to work in the fields was called “collective labor.” When it snowed in winter, collective labor was impossible. What, then, did the student monks do?
圆通法秀禅师说：“雪下有三种僧：上等底，僧堂中坐禅（生死事大、无常迅速！下雪有了时间，正好体究此生死大事）；中等，磨墨点笔作雪诗（雅！但只顾此末边事，却忘了根本）；下等，围炉说食（哈哈！虽然说食不饱，似乎也能过过朵欲之瘾）。”	Chan Master Yuantong Faxiu said: “There are three kinds of monks when it snows. The superior ones sit in meditation in the monks’ hall (Birth and death is a great matter; impermanence is swift! The snowfall gives them time, just right for investigating this great matter of birth and death.); the middling ones grind ink and take up their brushes to

	compose poems about the snow (Elegant! Yet they attend only to such peripheral matters and forget the fundamental.); and the inferior ones gather around the stove and talk about food (Ha ha! Although talking about food does not satisfy hunger, it seems they can still indulge their craving for it).”
后来，大慧宗杲禅师在虎丘亲自看到这三种现象，不禁哑然失笑，方知前辈言语不虚。	Later, Chan Master Dahui Zonggao personally witnessed these three kinds of scenes at Tiger Hill. He could not help giving a wry laugh, and only then realized that the words of the elders were not empty.

一百零九、临济门风

109. The Linji Style

〖公案原文〗	[Original Koan]
五祖和尚初参圆照禅师，会尽古今因缘，惟不会：僧问兴化：“四方八面来时如何？”化云：“打中间底。”僧礼拜。化云：“我昨日赴个村斋，至中路被一阵狂风暴雨，却向古庙里　得过。”	When the monk Wuzu first called on Chan Master Yuanzhao, he had understood all the causes and conditions, ancient and modern, except for this: A monk asked Xinghua, “What if one comes from all four directions and eight sides?” Xinghua said, “Strike at the one in the middle.” The monk bowed. Xinghua said, “Yesterday I went to a village meal offering. On the way, I was caught in a sudden storm of violent wind and rain, but I managed to take shelter in an old temple.”
遂请益照。照云：“此是临济门风，你去问他儿孙。”	Wuzu therefore asked Yuanzhao for instruction. Yuanzhao said, “This is the style of the Linji school. Go ask his descendants.”
祖遂来参浮山远，请益此公案。远云：“有个譬喻：恰似个三家村里卖柴汉，夯一条匾担了，却问中书堂今日商量甚事。”祖云：“恁地时，大段未在。”浮山远既年尊耳聩，遂指教参一个小长老，乃白云端也。“老僧虽不识他，见他《颂临济三顿棒》因缘，见得净洁，可往咨决。”祖从之。	Wuzu then went to call on Fushan Yuan and asked about this koan. Yuan said, “There is an analogy: it is like a firewood seller from some little three-house village, carrying a shoulder pole, yet asking what matters are being discussed today in the Secretariat.” Wuzu said, “At such a time, that would be far from the point.” As Fushan Yuan was already old and hard of hearing, he directed him to call on a young elder, Baiyun Duan. “Although I do not know him personally,” he said, “I have seen his ‘Verse on Linji’s Three Blows with the Staff.’ His

	understanding is clear and clean. You may go to him for a decisive answer." Wuzu followed this advice.
真净一日谓老黄龙云：“白云端颂临济三顿棒，与某甲见处一般。”南云：“你如何会他底？”净便举颂。龙喝云：“白云会。你不会！”	One day, Zhenjing said to Elder Huanglong, "Baiyun Duan's 'Verse on Linji's Three Blows with the Staff' accords with my own understanding." Huinan said, "How do you understand his verse?" Zhenjing then recited the verse. Huanglong shouted, "Baiyun understands it. You do not!"
〖锯解秤砣〗	[Sawing Open a Scale Weight]
在“八九、又一转世”公案里，我们曾提到临济禅师会下的普化和尚。普化和尚曾说：“明头来，明头打。暗头来，暗头打。四方八面来，旋风打。虚空来，连架打。”	In the koan "Eight or Nine, Yet Another Rebirth," we mentioned the monk Puhua, who studied under Chan Master Linji. Puhua once said: "When brightness comes, strike with brightness. When darkness comes, strike with darkness. When it comes from all four directions and eight sides, strike like a whirlwind. When emptiness comes, strike with the whole rack."
僧问兴化：“四方八面来时如何？”——四方八面比喻事情很多，如何应付啊？问话这僧是要听听如何是“旋风打”。	A monk asked Xinghua, "What if one comes from all four directions and eight sides?"—"all four directions and eight sides" is a metaphor for having many affairs to deal with. How should one respond? This monk wanted to hear how one "strikes like a whirlwind."
化云：“打中间底。”——哈哈！恰中台风眼。无疑，这“中间底”是比喻自心。	Xinghua said, "Strike at the one in the middle."—Ha! Precisely in the eye of the typhoon. Without doubt, "the one in the middle" is a metaphor for one's own mind.
僧礼拜。化云：“我昨日赴个村斋，至中路被一阵狂风暴雨，却向古庙里　得过。”	The monk bowed. Xinghua said, "Yesterday I went to a village meal offering. On the way, I was caught in a sudden storm of violent wind and rain, but I managed to take shelter in an old temple."
一阵狂风暴雨——正好应他“四方八面”。	A sudden storm of violent wind and rain—this precisely corresponds to "all four directions and eight sides."
却向古庙里　得过——这里正好避雨。古庙比喻无始以来的真心。	But I managed to take shelter in an old temple—this was just the place to avoid the rain. The old temple is a metaphor for the true mind that has been there since beginningless time.

五祖法眼禅师开始是跟慧林宗本圆照禅师（云门宗）学禅。上面这段“僧问兴化”公案，当时五祖透不过，便去问圆照禅师。圆照说：“这是临济的门风，你去问他的儿孙吧。”	Chan Master Wuzu Fayan first studied Chan under Chan Master Huilin Zongben Yuanzhao of the Yunmen school. At the time, Wuzu could not penetrate the foregoing koan of “the monk asking Xinghua,” so he went to ask Chan Master Yuanzhao. Yuanzhao said, “This is the style of the Linji school. Go ask his descendants.”
于是，五祖便去参问临济宗的浮山法远禅师。法远禅师说：“有个譬喻：恰似个三家村里卖柴汉，夯一条匾担了，却问中书堂今日商量甚事。”中书堂是当时朝廷（宋朝）管理军机大事的地方。	Wuzu therefore went to consult Chan Master Fushan Fayuan of the Linji school. Chan Master Fayuan said, “There is an analogy: it is like a firewood seller from some little three-house village, carrying a shoulder pole, yet asking what matters are being discussed today in the Secretariat.” The Secretariat was the place where the court of the Song dynasty handled major military and state affairs.
扛着一条扁担卖柴的汉子，却问中书堂今日商量什么事。他这话意思是：即使说给你听，你一时也不能领会。当时浮山远年老耳聋，不能长期指导五祖，便指示五祖去参问白云守端禅师。浮山远对五祖说：“我虽然不认识他，却见过他作的《颂临济三顿棒》，他见地干脆利落，你可去找他咨决此等大事。”	A man carrying a shoulder pole to sell firewood nevertheless asks what the Secretariat is discussing that day. What this means is that, even if it were explained to you, you would not be able to grasp it at once. At that time, Fushan Yuan was old and hard of hearing and could not guide Wuzu over a long period, so he directed Wuzu to consult Chan Master Baiyun Shouduan. Fushan Yuan said to Wuzu, “Although I do not know him personally, I have seen his ‘Verse on Linji’s Three Blows with the Staff.’ His understanding is decisive and incisive. You may go to him and ask him to resolve this great matter for you.”
后来，五祖法眼终于在白云守端禅师座下了此大事，继承了白云禅师的衣钵。	Later, Wuzu Fayan finally resolved this great matter under Chan Master Baiyun Shouduan and inherited the robe and bowl of Chan Master Baiyun.
真净跟黄龙慧南禅师学禅的时候，对师父说：“白云端《颂临济三顿棒》，跟我的见处是一样的。”黄龙问：“你怎样领会他的颂词？”真净便举说颂词。黄龙喝住他：“白云会。你不会！”	When Zhenjing studied Chan with Chan Master Huanglong Huinan, he said to his teacher, “Baiyun Duan’s ‘Verse on Linji’s Three Blows with the Staff’ is the same as my own understanding.” Huanglong asked, “How do you understand his verse?” Zhenjing began to recite it. Huanglong stopped him with a shout: “Baiyun understands it. You do not!”
他们都提到白云端禅师的《颂临济三顿棒》，这个颂词的内容是什么呀？	They all mentioned Chan Master Baiyun Duan’s ‘Verse on Linji’s Three Blows with the Staff.’ What is the content of this verse?

颂云：一拳拳倒黄鹤楼，一　　翻鹦鹉洲。有意气时添意气，不风流处也风流。	The verse says: “With one punch, the Yellow Crane Tower is knocked down; with one kick, Parrot Islet is overturned. Where there is spirit, add still more spirit; where there is no flair, there is flair as well.”
"有意气时添意气"是什么手段？ xinming 20:06:06 9/05/02(无内容)	"What kind of method is ‘where there is spirit, add still more spirit’?" xinming 20:06:06 9/05/02 (no content)
“有意气”——有，“不风流”——无。 lvm 22:40:48 9/05/02(310)	“Where there is spirit”—there is; “where there is no flair”—there is not. lvm 22:40:48 9/05/02 (310)

一百一十、马前相扑

110. Wrestling Before a Horse

〖公案原文〗	[Original Text of the Koan]
圆悟和尚请益五祖：“临济‘四宾主’怎生？”	Chan Master Yuanwu asked Wuzu, “What does Linji’s ‘Four Guest-and-Host Relationships’ mean?”
祖云：“也　个程限，是什么闲事！”	Wuzu said, “It is merely a matter of setting limits; why concern yourself with such idle business?”
祖云：“我这里恰似马前相扑，倒便休。”	Wuzu said, “Here it is like wrestling before a horse: once one is thrown down, that is the end of it.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
临济禅师示众云：参学之人，大须子细。如宾主相见，便有言论往来。或应物现形，或全体作用，或把机权喜怒，或现半身，或乘师子，或乘象王。	Chan Master Linji instructed the assembly: “Those who study the Way must be exceedingly careful. When guest and host meet, there is exchange of words. Sometimes one manifests a form in response to circumstances; sometimes one functions in one’s entirety; sometimes one employs the strategic devices of delight and anger; sometimes one manifests half a body; sometimes one rides a lion; sometimes one rides the king of elephants.”
如有真正学人，便喝，先拈出一个胶盆子。善知识不辨是境，便上他境上作模作样，便被学人又喝，前人不肯放下。此是膏肓之病，不堪医治，唤作“宾看主”。	“If there is a genuine student, he immediately gives a shout and first presents a glue pot. If the good spiritual friend cannot discern that it is an object, he begins to imitate it on its own ground. The student then gives another shout, but the former will not let go. This is a disease in the vital organs, beyond cure. It is called ‘the guest examining the host.’”

或是善知识，不拈出物，只随学人问处即夺，学人被夺，抵死不肯放。此是“主看宾”。	“Or the good spiritual friend does not bring forth an object, but simply seizes whatever point the student raises. Having been seized, the student refuses to let go even unto death. This is ‘the host examining the guest.’”
或有学人，应一个清净境，出善知识前。知识辨得是境，把得，抛向坑里。学人言：“大好善知识。”知识即云：“咄哉！不识好恶。”学人便礼拜。此唤作“主看主”。	“Or a student may respond with a pure state and appear before the good spiritual friend. The teacher recognizes it as a state, grasps it, and throws it into a pit. The student says, ‘An excellent good spiritual friend!’ The teacher then says, ‘Bah! You do not know good from bad.’ The student then bows in reverence. This is called ‘the host examining the host.’”
或有学人，披枷带锁，出善知识前，知识更与安一重枷锁。学人欢喜，彼此不辨。唤作“宾看宾”。	“Or a student, wearing a cangue and shackles, appears before the good spiritual friend, and the teacher adds another layer of cangue and shackles. The student rejoices, and neither recognizes what is happening. This is called ‘the guest examining the guest.’”
大德，山僧所举，皆是辨魔拣异，知其邪正。	“Virtuous ones, all that this mountain monk has set forth is for distinguishing māras and discerning the unusual, so as to know what is deviant and what is correct.”
圆悟禅师跟五祖学禅的时候，曾问五祖：临济禅师的“四宾主”是什么意思?	When Chan Master Yuanwu was studying Chan under Wuzu, he once asked Wuzu, “What do Chan Master Linji’s ‘Four Guest-and-Host Relationships’ mean?”
五祖说：“也　个程限，是什么闲事！”——这不过是给修学程度划个界限，你管这么多闲事干什么！	Wuzu said, “It is merely a matter of setting limits; why concern yourself with such idle business?”—That is, it merely draws distinctions according to levels of practice. Why are you meddling in so many irrelevant matters?
五祖接着说：“我这里恰似马前相扑，倒便休。”——哈哈！和盘托出了“主看主”，拿出离却语言的真实，给圆悟看。	Wuzu continued, “Here it is like wrestling before a horse: once one is thrown down, that is the end of it.”—Ha! He revealed “the host examining the host” completely, presenting Yuanwu with the reality beyond words.
是巧合还是有鬼？每个贴子都那么正好，神了。 青龙 11:18:57 9/06/02(无内容)	Is it a coincidence, or is there some ghost at work? Every post is so exactly timely—uncanny. Qinglong 11:18:57 9/06/02 (no content)

一百一十一、说性成佛

111. On Becoming a Buddha Through One's Nature

〖公案原文〗	[Original Koan Text]
佛鉴平时参“平实禅”，自负，不肯五祖，乃谓：“ 是硬移换人。”圆悟云：“不是这道理，有实处。你看我从前，岂有恁么说话来！”徐徐稍信。	Fojian had long practiced “Plain and Solid Chan.” Self-assured, he would not accept Wuzu's teaching, saying instead, “He merely forces people to change.” Yuanwu said, “That is not the way of it; there is real substance in it. Look at how I was before—could I possibly have spoken as I do now?” Little by little, Fojian began to trust.
后来因举“森罗及万象，一法之所印。”蓦然便道：“祖师西来，直指人心，见性成佛。于今诸方，多是曲指人心，说性成佛。”	Later, when the line was raised, “The myriad things and all phenomena are stamped by the one Dharma,” he suddenly said, “When the patriarchs came from the West, they pointed directly to the human mind: see one's nature and become a Buddha. Nowadays, in the various quarters, most point obliquely to the human mind and speak of seeing one's nature and becoming a Buddha.”
〖锯解秤砣〗	[Sawing Apart a Steelyard Weight]
在“二七、一波三折”中，曾提到五祖座下的“三佛”：佛果（圆悟）、佛眼、佛鉴。	In “Twenty-Seven: Twists and Turns,” we mentioned the “three Buddhas” under Wuzu: Foguo (Yuanwu), Foyan, and Fojian.
佛鉴平时参“平实禅”，非常自负，对五祖的话不以为然，反说五祖“ 是硬移换人”。	Fojian had long practiced “Plain and Solid Chan.” He was extremely self-assured and dismissed Wuzu's words, even saying that Wuzu “merely forces people to change.”
佛果现身说法：“不是象你讲的那样，其实师父的话句句落在实处。你看我从前是什么样，现在又是什么样？怎会是象你说的那样呢！”佛鉴渐渐地信入了。后来终于在五祖座下了此大事。	Foguo bore personal witness: “It is not as you say. In fact, every word of the master's falls on solid ground. Look at what I was like before, and what I am like now. How could it be as you say?” Fojian gradually came to believe. Later, under Wuzu, he finally resolved this great matter.
五祖举说：“森罗及万象，一法之所印。”	Wuzu raised the saying: “The myriad things and all phenomena are stamped by the one Dharma.”
佛鉴蓦然便道：“祖师西来，直指人心，见性成佛。于今诸方，多是曲指人心，说性成佛。”	Fojian suddenly said, “When the patriarchs came from the West, they pointed directly to the human mind: see one's nature and become a Buddha. Nowadays, in the various quarters, most point

	obliquely to the human mind and speak of seeing one's nature and becoming a Buddha."
哈哈！在我们看来，佛鉴也是现身说法："你看我从前是什么样，现在又是什么样？"	Ha ha! From our perspective, Fojian too was bearing personal witness: "Look at what I was like before, and what I am like now."

一百一十二、嫌人说禅

112. Resenting Others' Talk of Chan

〖公案原文〗	[Original Text of the Koan]
圆悟在五祖时，祖云："你也尽好，只是有些病。"	When Yuanwu was studying under Wuzu, the patriarch said, "You are quite good in every way; you merely have a few faults."
悟再三请问："不知某有什么病？"	Yuanwu asked repeatedly, "I do not know what faults I have."
祖云："只是禅忒多。"	The patriarch said, "Only that you have too much Chan."
悟云："本为参禅，因什么却嫌人说禅？"	Yuanwu said, "I came precisely to investigate Chan. Why, then, do you object to people speaking of Chan?"
祖云："只似寻常说话时，多少好。"	The patriarch said, "It would be much better simply to speak as one ordinarily does."
时有僧便问："因甚嫌人说禅？"	At that time, a monk asked, "Why do you object to people speaking of Chan?"
祖云："恶！情　。"	The patriarch said, "Bah! Emotional entanglement."
〖锯解秤砣〗	[Sawing Open the Scale Weight]
佛果圆悟禅师跟五祖学禅时，五祖说他："你蛮好的，只是还有些毛病。"	When Chan Master Foguo Yuanwu was studying Chan under Wuzu, Wuzu said to him, "You are quite good, but you still have a few faults."
佛果再三请问："不知我有什么毛病？请师父慈悲开示。"	Foguo repeatedly asked, "I do not know what faults I have. Please, Master, compassionately instruct me."
五祖说："也没别的毛病，只是禅太多。"	Wuzu said, "There are no other faults; it is only that you have too much Chan."
佛果甚惊异："我本来就是为了参禅，为什么说禅倒成了毛病？"	Foguo was greatly surprised: "I originally came to investigate Chan. Why has speaking of Chan

	instead become a fault?”
五祖告诉他：“非要立个“禅”吗？就象平常说话那样，多好啊。”哈哈！无禅之禅，才是真禅。五祖将禅和盘托出了也。	Wuzu told him, “Must you insist on setting up a thing called ‘Chan’? How much better it would be simply to speak as one ordinarily does.” Ha, ha! Chan without Chan is true Chan. Wuzu had laid Chan out in its entirety.
当时有个学僧不明白：五祖是禅宗祖师，为什么却嫌人说禅？就问五祖，五祖答：“恶！情　。”——这不好！这也是情识边事。	At that time, a student monk did not understand: Wuzu was a patriarch of the Chan school, so why did he object to people speaking of Chan? He therefore asked Wuzu, who replied, “Bah! Emotional entanglement.” That is not good; it, too, belongs to the sphere of emotional consciousness.

一百一十三、不堪道得

113. Beyond Words

〖公案原文〗	[Original Text of the Koan]
五祖一日问圆悟“无缝塔”话，悟罔然。直从方丈随至三门，方道得。	One day, Wuzu questioned Yuanwu about the “seamless stupa.” Yuanwu was at a loss. He followed Wuzu straight from the abbot’s quarters to the main gate before he was able to say something.
祖云：“你道得也？”	The patriarch said, “Do you call that being able to speak of it?”
悟云：“不然！暂时不在，便不堪也。”	Yuanwu said, “No! If it is absent even for a moment, it will not do.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
南阳慧忠国师将涅盘，辞代宗。——预知时至，向皇帝告别了。	National Teacher Huizhong of Nanyang was about to enter nirvāṇa and bade Emperor Daizong farewell. —Knowing in advance that his time had come, he took leave of the emperor.
代宗曰：“师灭度后，弟子将何所记？”——您涅后，怎么纪念您啊？	Emperor Daizong said, “After the Master enters parinirvāṇa, what shall your disciple use to commemorate you?” —After you enter nirvāṇa, how are we to remember you?

师曰：“告檀越，造取一所无缝塔。”——哈哈！这个本来天真自然，岂是造作而得！	The Master said, “Tell the donor to build a seamless stupa.” —Ha! That which is originally natural and spontaneous—how could it be attained through fabrication?
帝曰：“就师请取塔样。”——答得好！把这个会哭的孩子还给你抱。解杀还杀。	The emperor said, “Please provide a model for the stupa.” —A good reply! Hand this crying child back for you to hold. Release the killer and return the killer.
师良久，曰：“会么？”——你真的领会了么?	After a long silence, the Master said, “Do you understand?” —Do you truly understand?
帝曰：“不会。”——也许是真不会，也许是不会而会。到底如何？问代宗去！	The emperor said, “I do not understand.” —Perhaps he truly did not understand; perhaps he did not understand yet understood. What is it, after all? Ask Emperor Daizong!
师曰：“贫道去后，弟子应真却知此事，乞诏问之。”——把这活儿托付给弟子做。可见代宗真的不会。	The Master said, “After this poor monk has gone, my disciple Yingzhen will know this matter. I ask that an imperial edict be issued to question him.” —He entrusted this task to his disciple. This shows that Emperor Daizong truly did not understand.
大历十年十二月十九日，右胁而逝。塔于党子谷。——诸位可知：国师向何处去了?	On the nineteenth day of the twelfth month in the tenth year of the Dali era, he passed away lying on his right side. His stupa was erected in Dangzi Valley. —Do you all know where the National Teacher went?
后诏应真问前语。真良久，曰：“圣上会么？”——哈哈！又是良久。一脉相承。	Later, an imperial edict summoned Yingzhen and questioned him about the earlier words. After a long silence, Yingzhen said, “Does Your Majesty understand?” —Ha! Again, a long silence. The same lineage is transmitted.
帝曰：“不会。”——国师早知你不会。	The emperor said, “I do not understand.” —The National Teacher knew long ago that you would not understand.
真述偈曰：——【】里是雪窦的著语。	Yingzhen recited this verse: —The remarks in brackets are Xuedou’s appended comments.
湘之南，潭之北，【独掌不浪鸣，两手鸣聒聒。】	South of the Xiang, north of the Tan, [One palm does not resound; two hands clap noisily.]
中有黄金充一国。【山形拄杖子。】	There is enough gold within to fill a whole country. [A mountain-shaped staff.]

无影树下合同船，【海晏河清。】	Beneath the shadowless tree, they join their boats together, [The sea is calm and the rivers are clear.]
琉璃殿上无知识。【拈了也。】	On the crystal palace there is no one who knows. [It has already been picked up.]
雪窦复颂云：	Xuedou further composed this verse:
无缝塔，见还难，澄潭不许苍龙蟠。	The seamless stupa is hard even to behold; the clear pool permits no blue dragon to coil within it.
层落落，影团团，千古万古与人看。	Tier upon tier, distinct and clear; shadow upon shadow, round and full—through a thousand ages and ten thousand ages, for people to see.
佛果圆悟禅师在《碧岩录》第十八则里，把这个无缝塔话，连同雪窦颂，解说得淋漓尽致。但他当初跟五祖学禅时，五祖问他无缝塔话，他却还罔然不知所措，一时道不得呢。一直跟着五祖从方丈走到山门，才道得一句。	In Case Eighteen of The Blue Cliff Record, Chan Master Foguo Yuanwu explains this seamless-stupa koan, together with Xuedou's verse, with the utmost clarity. Yet when he first studied Chan under Wuzu, and Wuzu questioned him about the seamless stupa, he was still at a loss and did not know what to do; for the moment, he could not speak of it. Only after following Wuzu from the abbot's quarters to the monastery gate did he manage to say a single sentence.
五祖说：“你这就是道得么？”	Wuzu said, “Do you call this being able to speak of it?”
佛果说：“这不能算是道得。暂时不在，如同死人！这么久才道一句，不能堪称道得。”	Foguo said, “This cannot count as being able to speak of it. If it is absent even for a moment, one is like a dead person! After so long, I could say only one sentence; this cannot be called being able to speak of it.”
密严国,无孔不入,有缝可出? 金刚量 16:46:23 9/17/02(无内容)	Miyan Kingdom: Pervading everywhere without a hole to enter—can one leave through a seam? Vajra Measure 16:46:23 9/17/02 (no content)
国师到底向何处去了？ 小师弟 07:46:57 9/11/02(60)	Where, after all, did the National Teacher go? Little Junior Brother 07:46:57 9/11/02 (60)
这还用问么？莫忘了“无缝塔”呀。 lvm 15:58:29 9/11/02(无内容)	Does this even need to be asked? Do not forget the “seamless stupa.” lvm 15:58:29 9/11/02 (no content)
这无缝的塔埋葬多少开眼尿床的汉呢。。。 花好月圆 21:55:23 9/16/02(无内容)	How many men who wet the bed with their eyes open does this seamless stupa bury... Flowers Bloom, Moon Full 21:55:23 9/16/02 (no content)

国师可以瞑目了。 lvm 09:17:00 9/22/02(无内容)	The National Teacher can close his eyes in peace. lvm 09:17:00 9/22/02 (no content)
! 善财 19:36:12 9/20/02(无内容)	! Sudhana 19:36:12 9/20/02 (no content)
毕竟不可离、毕竟不可得，暂时不在，便不堪也。 尚痴 22:32:06 9/10/02(无内容)	Ultimately inseparable, ultimately unattainable: if it is absent even for a moment, it will not do. Still Deluded 22:32:06 9/10/02 (no content)

一百一十四、弃海认沤

114. Forsaking the Ocean and Taking Foam for It

〖公案原文〗	Original Case
师因入室退，闲坐，忽云：“今时兄弟，知见情解多，须要记闲言长语来这里答。大似手中握无价摩尼宝珠，被人问：‘你手中是什么？’却放下，拈起一个土块。可杀痴！若恁么，参到驴年也不省。”	After the students who had entered his room for instruction withdrew, the Master sat idly for a while and suddenly said: “Practitioners nowadays are full of conceptual views and interpretive understanding. They insist on memorizing idle words and lengthy sayings to answer questions here. It is much like holding a priceless maṇi jewel in one’s hand: when someone asks, ‘What is in your hand?’ one puts it down and picks up a clod of earth instead. How utterly foolish! If this is how you practice, you will not awaken even in the year of the donkey.”
〖锯解秤砣〗	Sawing Apart a Scale Weight
入室参问的学僧已退，大慧宗杲禅师闲坐，却突然冒出一段话来：	The student who had entered the room to ask for instruction had already withdrawn. Chan Master Dahui Zonggao was sitting at leisure when he suddenly came out with these words:
今时兄弟，知见情解多，须要记闲言长语来这里答。——何止！何止！直至如今，信息时代、网络社会，所见到的也还是大多如此。	“Practitioners nowadays are full of conceptual views and interpretive understanding. They insist on memorizing idle words and lengthy sayings to answer questions here.” — More than that, indeed! Even today, in this age of information and online society, what one sees is still largely the same.
大似手中握无价摩尼宝珠，——若有人索要此珠，谁能倾出一栲栳？	“It is much like holding a priceless maṇi jewel in one’s hand.” — If someone asked for this jewel, who could pour out an entire basketful?
被人问“你手中是什么？”——答他：正是你手中的。	“When someone asks, ‘What is in your hand?’” — Answer him: “Precisely what is in your hand.”

却放下，拈起一个土块。可杀痴！——果然可杀痴！土块比喻知见解会。即使捏碎了，向上撒成天花，落下来化金莲，也于摩尼宝珠分上无丝毫交涉。	“One puts it down and picks up a clod of earth instead. How utterly foolish!” — Truly, how utterly foolish! The clod of earth symbolizes conceptual views and intellectual understanding. Even if you crush it to pieces, scatter it upward until it becomes heavenly flowers, and have it fall back down as golden lotuses, it still has not the slightest connection with the maṇi jewel.
若恁么，参到驴年也不省。——十二生肖中没有驴呀，何时到驴年？要省当下便省，速道！速道！	“If this is how you practice, you will not awaken even in the year of the donkey.” — There is no donkey among the twelve zodiac animals, so when will the year of the donkey ever come? If you are to awaken, awaken right now. Speak! Speak!
……晚了。此刻即使道得，也属：剑去久矣，汝方刻舟！	...Too late. Even if you could speak now, it would still be: “The sword has long since fallen into the water, and only then do you carve a mark on the boat!”
呼～，哦，，啊，廓然；；嘘。。。无圣。 花好月圆 23:31:16 9/14/02(无内容)	Hoo~, oh, ah—vastly open; no sages. Flowers bloom and the moon is full. 23:31:16 9/14/02 (no content)
土块与摩尼宝其相差也几何? 善财 16:05:44 9/11/02(无内容)	How much difference is there between a clod of earth and a maṇi jewel? Shancai 16:05:44 9/11/02 (no content)
沤与海! 金刚量 16:39:50 9/17/02(无内容)	A puddle and the ocean! Jingangliang 16:39:50 9/17/02 (no content)
狐狸尾巴露出来啦~ 丁零 19:39:14 9/17/02(无内容)	The fox’s tail has been exposed!~ Dingling 19:39:14 9/17/02 (no content)
露不出来尾巴的是假狐狸! 金刚量 12:10:02 9/18/02(无内容)	A fox whose tail cannot be exposed is a false fox! Jingangliang 12:10:02 9/18/02 (no content)
呵呵，这句话，人家说得，你却说不得。 善财 17:51:06 9/17/02(无内容)	Hehe, others may say that, but you may not. Shancai 17:51:06 9/17/02 (no content)
说不得也说了.谁让您问呢?山材膻菜了! 金刚量 19:07:50 9/17/02(无内容)	Though I may not say it, I said it anyway. Who told you to ask? “Mountain timber” has become “stinking vegetables”! Jingangliang 19:07:50 9/17/02 (no content)
哈哈, 金刚也有忍气吞声的时候。 善财 20:49:19 9/17/02(69)	Haha, even Jingang has times when he has to swallow his anger. Shancai 20:49:19 9/17/02 (69)
只要您能成佛,我忍尿吞屁都愿意! 金刚量 14:14:52 9/18/02(无内容)	So long as you can become a Buddha, I would even be willing to hold in my piss and swallow your farts!

	Jingangliang 14:14:52 9/18/02 (no content)
没志气的货! 善财 23:08:18 9/18/02(20)	What a spineless thing! Shancai 23:08:18 9/18/02 (20)
有血气的财! 金刚量 13:27:40 9/20/02(无内容)	What a spirited Cai! Jingangliang 13:27:40 9/20/02 (no content)
善材又败一场！ 善财 21:19:35 9/20/02(无内容)	Shancai has lost another round! Shancai 21:19:35 9/20/02 (no content)
这里是喻： lvm 16:14:28 9/11/02(62)	This is a metaphor: lvm 16:14:28 9/11/02 (62)

一百一十五、据款结案

115. Closing the Case According to the Applicable Provisions

〖公案原文〗	[Original Text of the Koan]
师一日云：我这里无法与人， 是据款结案。恰如将个琉璃瓶子来，护惜如什么。我一见，便为你打破。你又将得摩尼珠来，我又夺了。见你恁地来，我又和你两手截了。所以临济和尚道：“逢佛杀佛，逢祖杀祖，逢罗汉杀罗汉。”你且道，既称善知识。为什么却要杀人？你且看他是什么道理?	One day the master said: “Here I have no Dharma to give people; I merely settle cases according to the particulars. Suppose you bring me a glass bottle and cherish it dearly. As soon as I see it, I smash it for you. Then you bring me a maṇi jewel, and I take it away from you. If you come to me like this, I cut off both your hands. Therefore, Chan Master Linji said: ‘Encounter a Buddha, kill the Buddha; encounter a patriarch, kill the patriarch; encounter an arhat, kill the arhat.’ Now tell me: if one is called a good spiritual friend, why would one kill people? Consider what principle is at work here.”
而今兄弟，做工夫不省这个，过在何处？只为要去明他。且如“恁么也不得，不恁么也不得，恁么不恁么总不得，作么生是？”你将一转语，便去明得么？永明他不得！	“Now, brothers, when you undertake practice and do not understand this, where is the fault? It is simply because you seek to understand it. For example: ‘It will not do to be thus; it will not do not to be thus; whether thus or not thus, neither will do—what then is it?’ If you offer a turning word, will you thereby understand it? You will never understand it!”
古人忒杀直截，你不肯去直截处行。 为分明极，翻令所得迟。	The people of old were exceedingly direct, yet you are unwilling to proceed from the place of directness. It is precisely because you seek utmost clarity that what you attain is instead delayed.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]

有一天，大慧宗杲禅师说：	One day, Chan Master Dahui Zonggao said:
我这里无法与人，　是据款结案。——我这里没有什么东西给你，只是依你问端，对号入座，作个结论。	“Here I have no Dharma to give people; I merely settle cases according to the particulars.”—I have nothing here to give you. I simply respond to the matter you raise, matching it to its proper place and drawing a conclusion.
恰如将个琉璃瓶子来，护惜如什么。——比如你拿个琉璃瓶子到我这里，恐怕打碎，很是爱惜。为什么这样爱惜呀？是当成摩尼宝珠了吧。琉璃瓶子比喻错认相似佛性，不是真的自性真如。	“Suppose you bring me a glass bottle and cherish it dearly.”—For example, you bring a glass bottle here, fearing that it may break and cherishing it greatly. Why cherish it so? You take it to be a maṇi jewel, do you not? The glass bottle symbolizes mistaking something similar to Buddha-nature for the true suchness of one’s own nature.
我一见，便为你打破。——这个不是摩尼宝珠，打碎便了！	“As soon as I see it, I smash it for you.”—This is not a maṇi jewel; smash it, and that is that!
你又将得摩尼珠来，我又夺了。——真的摩尼宝珠，为什么也要夺掉啊？因为：若不夺掉，便有住着。是恐你落在光影和概念里呀。真的摩尼宝珠，只许你用，不许你卖（卖弄），切忌认着！你只要一认着，就等于是把无价之宝贱卖了！	“Then you bring me a maṇi jewel, and I take it away from you.”—Why take away a genuine maṇi jewel as well? Because if it is not taken away, there will be attachment. It is for fear that you may fall into images and concepts. A genuine maṇi jewel is for your use only, not for display; do not mistake it for something to grasp! The moment you grasp it, you have, in effect, sold an invaluable treasure cheaply!
见你恁地来，我又和你两手截了。——恁地来，就是空着两手，什么也不拿来。见你空着两手，就把你两手截了！为什么连这个也要截呀？因为：卖弄“两手空空”干什么？还是有所造作！	“If you come to me like this, I cut off both your hands.”—To come “like this” means to come empty-handed, bringing nothing at all. When you come empty-handed, he cuts off both your hands! Why cut off even this? Because why flaunt your ‘two empty hands’? It is still contrivance!
所以临济和尚道：“逢佛杀佛，逢祖杀祖，逢罗汉杀罗汉。”——哈哈！原来是祖师爷教的。	“Therefore, Chan Master Linji said: ‘Encounter a Buddha, kill the Buddha; encounter a patriarch, kill the patriarch; encounter an arhat, kill the arhat.’”—Ha ha! So it turns out that this was taught by the patriarchs!
你且道，既称善知识。为什么却要杀人？——并非杀人，而是杀掉“人相”。能杀掉你“人相”者，正堪称善知识。	“Now tell me: if one is called a good spiritual friend, why would one kill people?”—This does not mean killing people, but killing the “appearance of a person.” One who can destroy your “appearance of a person” is truly worthy of being called a good spiritual friend.

你且看他是什么道理？——哦？难道这里还有什么道理可讲么！	“Consider what principle is at work here.”—Oh? Is there really any principle here to be discussed?
而今兄弟，做工夫不省这个，过在何处？——过在“不省这个”呀，你自己刚刚说了的。	“Now, brothers, when you undertake practice and do not understand this, where is the fault?”—The fault lies in “not understanding this”; you have just said so yourself.
只为要去明他。——难道不去明他就得么？	“It is simply because you seek to understand it.”—Could one attain it without seeking to understand it?
且如“恁么也不得，不恁么也不得，恁么不恁么总不得，作么生是？”——原来不去明他也不得。	“For example: ‘It will not do to be thus; it will not do not to be thus; whether thus or not thus, neither will do—what then is it?’”—So it will not do not to seek to understand it, either.
你将一转语，便去明得么？——可是，若不将一转语，便能明得么？	“If you offer a turning word, will you thereby understand it?”—But if you do not offer a turning word, can you understand it?
永明他不得！——对呀，永远明他不得！他就是明，还要明个什么！眼能见眼么？	“You will never understand it!”—Exactly: you can never understand it! It is understanding itself; what else is there to understand? Can the eye see itself?
古人忒杀直截，你不肯去直截处行。——原来毛病在这里呀！可是，有几人肯去直截处行啊？原来不是不能、只是不肯哪！	“The people of old were exceedingly direct, yet you are unwilling to proceed from the place of directness.”—So this is where the problem lies! Yet how many are willing to proceed from the place of directness? It is not that they cannot; they simply are unwilling!
为分明极，翻令所得迟。——当然不能“极”。认着极端，便成反面。然而，什么是“极”呢？那就举一例吧：比如佛法的顶巅——圣谛第一义。哈哈！知道达磨祖师为什么说“阔然无圣”了吧。	“It is precisely because you seek utmost clarity that what you attain is instead delayed.”—Of course, one cannot seek the “utmost.” Once one clings to an extreme, one becomes its opposite. Yet what is this “utmost”? Let us give an example: the summit of the Buddhadharma—the highest truth of the noble truths. Ha ha! Now you understand why Patriarch Bodhidharma said, “Vast emptiness, nothing holy,” do you not?
不是卖弄“两手空空”,是贼手尤在(偷心未死)! 金刚量 16:32:36 9/17/02(无内容)	It is not flaunting “two empty hands”; the thief’s hands are still there (the thieving mind has not died)! Jingangliang, 16:32:36, 9/17/02 (no content)
上当了 仁觉 14:56:49 9/17/02(38)	Taken in. Renjue, 14:56:49, 9/17/02 (38)

一百一十六、撒屎撒尿

116. Defecating and Urinating

〖公案原文〗	[Original Text of the Koan]
师一日云：“我平生好骂人。因看《玄沙语录》，大喜他勘灵云道：‘谛当甚谛当，敢保老兄未彻在！’可谓壁立万仞。后来与灵云说话了，却云：‘你恁么，方始是彻。’后头却恁么撒屎撒尿！却问圆悟如何，悟笑云：‘他后头却恁么地，我也理会不得。’遂下来，归到寮方知，玄沙大段作怪！遂举似圆悟，悟笑云：‘且喜你知。’”	One day, the master said: “All my life I have enjoyed scolding people. When I read The Recorded Sayings of Xuansha, I was delighted by the way he tested Lingyun, saying, ‘Precisely so, very precisely so! Yet I dare guarantee, old brother, that you have not thoroughly penetrated it!’ One could say he stood like a wall ten thousand fathoms high. But later, when he spoke with Lingyun, he said, ‘Only now are you thoroughly penetrated.’ Then afterward he went and shat and pissed like this! I asked Yuanwu about it, and Yuanwu smiled, saying, ‘What he did afterward in this way—I cannot make sense of it either.’ So I left and, upon returning to the attendants’ quarters, came to realize that Xuansha was making a great fuss! I then told Yuanwu about it, and Yuanwu smiled, saying, ‘I am glad that you understand.’”
晦堂云：“今时诸方，多是无此药头。”	Huitang said: “Nowadays, few teachers in the various quarters possess this medicinal ingredient.”
师云：“切忌外人闻此粗言。”	The master said: “By all means, do not let outsiders hear this coarse language.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
福州灵云志勤禅师，本州长溪人也。初在沩山，因见桃华悟道，有偈曰：“三十年来寻剑客，几回落叶又抽枝。自从一见桃华后，直至如今更不疑。”沩览偈，诘其所悟，与之符契。沩曰：“从缘悟达，永无退失。善自护持。”	Chan Master Lingyun Zhiqin of Fuzhou was a native of Changxi in that prefecture. At first he was at Guishan. Upon seeing peach blossoms, he awakened to the Way and composed this verse: “For thirty years I sought a master swordsman; / How many times have leaves fallen, then branches put forth anew? / Since first seeing peach blossoms, / I have never again doubted.” When Guishan read the verse, he questioned him about his realization and found that it accorded with his own. Guishan said: “Having awakened through conditions, you will never lose it. Guard and sustain it well.”
有僧举似玄沙，沙云：“谛当甚谛当，敢保老兄未彻在。”众疑此语。	A monk repeated this to Xuansha, who said: “Precisely so, very precisely so! Yet I dare

	guarantee, old brother, that you have not thoroughly penetrated it!" The assembly was puzzled by these words.
沙问地藏："我恁么道，汝作么生会？"藏云："不是桂琛，即走杀天下人。"	Xuansha asked Dizang, "When I speak this way, how do you understand it?" Dizang said, "Had it not been Guichen, people throughout the world would run themselves to death."
灵云见桃花悟道，得沩山禅师印可。玄沙禅师却评论说："谛当甚谛当，敢保老兄未彻在。"大家都疑着这个"未彻"。	Lingyun awakened to the Way upon seeing peach blossoms and received Chan Master Guishan's confirmation. Yet Chan Master Xuansha commented: "Precisely so, very precisely so! Yet I dare guarantee, old brother, that you have not thoroughly penetrated it!" Everyone was perplexed by this "not thoroughly penetrated."
若未彻，沩山禅师肯印可他吗？玄沙知道大家疑着此话，便问他的弟子地藏桂琛："我恁么道，汝作么生会？"他的弟子答语很是干脆："不是桂琛，即走杀天下人。	If he had not thoroughly awakened, would Chan Master Weishan have sanctioned him? Xuansha knew that everyone had doubts about this remark, so he asked his disciple Dizang Guichen, "When I speak in this way, how do you understand it?" His disciple answered most decisively: "Were it not Guichen, it would send everyone under heaven running to their deaths."
"——幸好您这是问着我了，要是问着别人，他即使跑遍天下，跑死他也找不到答案。哈哈！到底是自家人，家珍也复藏不得。可是，这样的家珍，后来被大慧宗杲称之为"大段作怪"。这作怪的话，稍后再说。	"Fortunately, you asked me. Had you asked someone else, even if he ran all over the world and ran himself to death, he would still not find the answer." Ha ha! After all, they were of the same household, and even its family treasures could no longer be concealed. Yet this sort of family treasure was later called by Dahui Zonggao "making a great fuss." We shall discuss these strange words a little later.
灵云后来亲见玄沙，觌面相呈。玄沙却说："你恁么，方始是彻。"一个"未彻"、一个"是彻"，疑杀天下人！说"未彻"，还能算作"扫除悟迹"；说"是彻"，算什么呀？大慧宗杲看不过去，认为玄沙后头是撒屎撒尿。	Later, Lingyun personally met Xuansha and presented his understanding face-to-face. Xuansha then said: "Only now are you thoroughly penetrated." One "not thoroughly penetrated," the other "thoroughly penetrated"—enough to perplex everyone under heaven! To say "not thoroughly penetrated" might still count as "sweeping away the traces of awakening"; but what is meant by saying "thoroughly penetrated"? Dahui Zonggao could not abide it and considered Xuansha's later words to be shitting and pissing.

便去方丈问他的师父佛果圆悟禅师，佛果笑了笑，说：“他后头却恁么地，我也理会不得。”大慧仍然疑着此事，从方丈回到侍者寮，突然间明白了：原来是玄沙大段作怪！便又跑回方丈问佛果，佛果又笑了笑：“很高兴你能参透这件事。”	He then went to the abbot’s quarters to ask his teacher, Chan Master Foguo Yuanwu. Foguo smiled and said: “What he did afterward in this way—I cannot make sense of it either.” Dahui remained puzzled by the matter. When he returned from the abbot’s quarters to the attendants’ quarters, he suddenly understood: Xuansha had been making a great fuss! He ran back to the abbot’s quarters and asked Foguo again. Foguo smiled once more: “I am very glad that you have thoroughly penetrated this matter.”
看来正是玄沙大段作怪了。这是作的什么怪呀？别急！别急！再举同样一怪便知：	It seems that Xuansha truly was making a great fuss. What sort of mischief was this? Do not be impatient! Do not be impatient! Raise another instance of the same mischief, and you will know:
于岫相公问紫玉禅师：“如何是佛？”	Official Yuxiu asked Chan Master Ziyu, “What is Buddha?”
师唤：“相公！”公应诺。	The master called, “Official!” The official responded.
师曰：“更莫别求。”	The master said, “Seek no further.”
药山闻，曰：“噫！可惜于家汉，生埋向紫玉山中。”	When Yaoshan heard of this, he said, “Alas! What a pity that this fellow Yu has been buried alive in Ziyu Mountain.”
公闻，乃谒见药山。山问曰：“闻相公在紫玉山中大作佛事，是否？”	When the official heard this, he went to see Yaoshan. Yaoshan asked, “I hear that, at Ziyu Mountain, you have been carrying out great Buddhist works. Is this so?”
公曰：“不敢。”乃曰：“承闻有语相救，今日特来。”	The official said, “I would not dare.” He then said, “I have heard that you have words that can save me, and so I have come especially today.”
山曰：“有疑但问。”	Yaoshan said, “If you have doubts, simply ask.”
公曰：“如何是佛？”山召“于岫”，公应诺。	The official said, “What is Buddha?” Yaoshan called, “Yuxiu!” The official responded.
山曰：“是甚么？”	Yaoshan said, “What is it?”
公于此有省。	At this, the official had an insight.
哈哈！果然是大段作怪。那么，说他“撒屎撒尿”也正是应病与药了。晦堂禅师也认为是应病与药，然而，能开这个药方的禅师并不多见。所以晦堂说：“今时诸方，多是无此药头。”	Ha ha! It truly was making a great fuss. Thus, to say that he was “shitting and pissing” was precisely medicine suited to the illness. Chan Master Huitang likewise regarded it as medicine suited to the

	illness; yet Chan masters capable of prescribing such medicine are not often seen. Therefore Huitang said: “Nowadays, few teachers in the various quarters possess this medicinal ingredient.”
大慧宗杲禅师有言在先：“我平生好骂人。”是啊！“撒屎撒尿”之话是够难听的了。若不是自家人，还难说怎样理解这话呢。此中人语，不可为外人道。故说：“切忌外人闻此粗言。”	Chan Master Dahui Zonggao had already said: “All my life I have enjoyed scolding people.” Indeed, “shitting and pissing” is unpleasant language enough. If one is not of the same household, it is hard to say how one might understand it. The words of those within this circle cannot be spoken to outsiders. Hence the saying: “By all means, do not let outsiders hear this coarse language.”
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大慧宗杲好! 金刚量 16:06:38 9/17/02(无内容)	Dahui Zonggao—excellent! Vajra Measure 16:06:38 9/17/02 (no content)

一百一十七、末后无句

117. No Final Phrase

〖公案原文〗	[Original Koan Text]
师因见老宿上堂云：“我在老师会中，得个末后句，不免布施大众。”良久云：“不与万法为侣者，是什么人？待汝一口吸尽西江水，即向汝道。”便下座。	A master, having seen an elder monk ascend the Dharma seat and say, “While attending my teacher, I obtained the final phrase; I cannot refrain from bestowing it upon the assembly.” After a long pause, he said, “Who is one who does not keep company with the myriad dharmas? When you swallow all the water of the West River in a single gulp, I will tell you.” Then he descended from the seat.
师云：“山僧即不然。‘我在老师会中，得个末后句，不免举似大众。’便下座。”	The master said, “This mountain monk would not put it that way: ‘While attending my teacher, I obtained the final phrase; I cannot refrain from presenting it to the assembly.’” He then descended from the seat.
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
有一位老禅师上堂说禅，他是这么说的：“我在老师会中，得个末后句，不免布施大众。”良久，又说：“不	An old Chan master once ascended the Dharma seat to speak on Chan. This is what he said: “While attending my teacher, I obtained the final phrase; I

与万法为侣者，是什么人？待汝一口吸尽西江水，即向汝道。”说完就下座了。	cannot refrain from bestowing it upon the assembly.” After a long pause, he added, “Who is one who does not keep company with the myriad dharmas? When you swallow all the water of the West River in a single gulp, I will tell you.” Having said this, he descended from the seat.
哈哈！号称“末后句”，奈后边拖泥带水何！	Ha ha! It is called the “final phrase,” yet how can it be so muddied by all that follows?
大慧宗杲禅师说：“要是我就不那么说。”那怎么说呀？这么说：	Chan Master Dahui Zonggao said, “If it were I, I would not say it that way.” How, then, would he say it? Like this:
“我在老师会中，得个末后句，不免举似大众。”便下座。	“While attending my teacher, I obtained the final phrase; I cannot refrain from presenting it to the assembly.” He then descended from the seat.
大慧禅师活脱脱地演示出——末后无句。	Chan Master Dahui vividly demonstrates this: beyond the final phrase, there is no phrase.
并非无句便不能说，我们不是已经看到了么，大慧禅师就如是说。	It is not that there can be no speaking where there is no phrase. Have we not already seen it? Chan Master Dahui spoke precisely in this way.

一百一十八、归宗自宝

118. Guizong Zibao

〖公案原文〗	[Original Text of the Koan]
洞山宝禅师，嗣五祖戒和尚，庐州人，为人廉谨，尝在五祖主事。戒病，令行者往库司取生姜煎药，宝叱之。行者白戒，戒令将钱回买，宝方取姜付之。后筠州洞山阙人，郡守以书托戒举所知者主之。戒曰：“卖生姜汉住得。”遂出世，住洞山，后移住归宗。	Chan Master Bao of Dongshan, Dharma heir of Reverend Jie of Wuzu, was from Luzhou. He was scrupulous and upright, and once served as administrator at Wuzu. When Jie fell ill, he instructed an attendant to obtain ginger from the storeroom to decoct as medicine, but Bao rebuked the attendant. When the attendant reported this to Jie, Jie told him to take money and buy it; only then did Bao produce the ginger and hand it over. Later, when Dongshan in Yunzhou lacked an abbot, the prefectural governor wrote to Jie, asking him to recommend someone he knew to take charge there. Jie said, “The fellow who sells ginger can take the post.” Bao accordingly began teaching publicly and resided at Dongshan; later he moved to Guizong.

一日，扶杖出门，见喝道来，问：“甚官？”吏云：“县尉。”令避路，宝侧立道左避之。忽见马跪不行，宝曰：“畜生却识人。”尉知是宝，再拜而去。	One day, leaning on his staff, he went out and saw a procession clearing the way. He asked, “What official is this?” An officer replied, “The county magistrate.” He was told to make way, so Bao stood to the left of the road to avoid the procession. Suddenly he saw that the horse had knelt down and would not proceed. Bao said, “Even an animal recognizes a person.” The magistrate realized that he was Bao, bowed to him twice, and departed.
复迁云居。一夜山神肩舆绕寺行。宝云：“抬你爷，抬你娘！抬上方丈去。”神复舁归方丈。	He later moved again to Yunju. One night, a mountain spirit carried him in a sedan chair around the monastery. Bao said, “Carry your grandfather, carry your grandmother! Carry me up to the abbot’s quarters.” The spirit then carried him back to the abbot’s quarters.
宝初行脚时，尝宿旅邸，为娼女所窘。遂让榻与之睡，宝坐禅。明发，娼女索宿钱，宝与之，出门自烧被褥而去。娼女以宝告其父母，遂请归，致斋以谢，谓其真佛子也。	When Bao first traveled on pilgrimage, he once lodged at an inn and was harassed by a prostitute. He therefore yielded the bed to her and sat in meditation. At dawn, the prostitute asked for lodging money. Bao gave it to her, then went outside, burned his bedding, and left. The prostitute told her parents about Bao, and they invited him to their home, prepared a vegetarian meal in apology, and called him a true son of the Buddha.
尝作《达磨祖师赞》，最播丛林。琅琊觉和尚和之，今载《正法眼藏》。	He once composed “In Praise of Patriarch Bodhidharma,” which became widely circulated in Chan monasteries. Reverend Jue of Langye composed a verse in response to it; it is now included in the Treasury of the True Dharma Eye.
一僧问师云：“某参禅不得，未审病在甚么处？”师云：“病在这里。”僧云：“某甲因什么却参不得？”师云：“开眼尿床汉，我打你去！”	A monk asked the Master, “I am unable to investigate Chan. I do not know where the problem lies.” The Master said, “The problem lies right here.” The monk said, “Why, then, am I unable to investigate?” The Master said, “You bed-wetter who sleeps with your eyes open—I’ll give you a beating!”
〖老人眉批〗	[The Elder’s Marginal Notes]
急着眼看！	Look with urgency!
果然错过！	Sure enough, he missed it!
〖锯解秤砣〗	[Sawing Open the Steelyard Weight]

洞山自宝禅师，是五祖师戒和尚的得法弟子，曾在五祖的道场里做当家师。有一次，五祖病了，叫人去库里拿些生姜作药引子，却被洞山宝骂回来了。五祖又叫人拿钱去买，洞山宝这才拿出生姜来。常住之物，任何人不得私取。洞山宝秉公办事、执法如山，隐隐有包公之风。	Chan Master Zibao of Dongshan was a Dharma heir of Reverend Jie of Wuzu. He had served as the monastery administrator at Wuzu's practice center. Once, when Wuzu was ill, he sent someone to take some ginger from the storeroom to use as an ingredient in medicine, but Dongshan Bao rebuked and sent him back. Wuzu then told someone to take money to buy it, and only then did Dongshan Bao bring out the ginger. No one was permitted to take the monastery's property for private use. Dongshan Bao handled affairs impartially and enforced the rules as firmly as a mountain; he faintly resembled Judge Bao in bearing.
筠州的洞山道场缺一个方丈，地方官给五祖写信，请五祖推荐人去住持洞山。五祖说：“卖生姜汉住得。”于是，卖生姜汉出世说法，住持洞山，故称“洞山宝禅师”。洞山宝后来又去住持归宗道场，故又称“归宗宝和尚”。	The Dongshan practice center in Yunzhou lacked an abbot, so a local official wrote to Wuzu, asking him to recommend someone to serve as abbot of Dongshan. Wuzu said, “The fellow who sells ginger can take the post.” Thus the ginger-selling fellow began teaching publicly and became abbot of Dongshan, and was therefore called “Chan Master Bao of Dongshan.” Dongshan Bao later became abbot of the Guizong practice center, and was therefore also called “Reverend Bao of Guizong.”
归宗自宝和尚后来又住持云居道场。有一天晚上，山神用轿子抬着他绕寺而行。归宗宝喝道：“抬你爷，抬你娘！抬上方丈去。”于是，山神便抬他归方丈。正气凛然、无诸谗曲之人，必获人神共敬。	Reverend Zibao of Guizong later became abbot of the Yunju practice center as well. One night, a mountain spirit carried him in a sedan chair around the monastery. Guizong Bao shouted, “Carry your grandfather, carry your grandmother! Carry me up to the abbot's quarters.” The mountain spirit then carried him back to the abbot's quarters. Those whose upright integrity is awe-inspiring and who harbor no crookedness will surely be revered by both humans and spirits.
有一日，归宗宝扶杖出门，看见有人鸣锣开道，便问：“哪位官员从这里过呀？”鸣锣者告知：“是县太爷从这里过。”然后请他让路，归宗宝站在路侧避之。县太爷的马走到这里，却跪在地上，不走了。	One day, Guizong Bao went out leaning on his staff and saw someone sounding a gong to clear the way. He asked, “Which official is passing through here?” The gong-bearer told him, “The county magistrate is passing through here.” He was then asked to make way, and Guizong Bao stood at the side of the road to avoid the procession. When the county magistrate's horse reached this spot, however, it knelt on the ground and would not move.

归宗宝说：“虽是畜生，却认得人。”县太爷这才知道，这位就是归宗宝，便再三向和尚礼拜。正气凛然、无诸谗曲之人，何止人神共敬，就连畜生也会尊崇有加。	Guizong Bao said, “Though it is an animal, it recognizes a person.” Only then did the county magistrate realize that this was Guizong Bao, and he repeatedly bowed to the monk. Those whose upright integrity is awe-inspiring and who harbor no crookedness are revered not only by humans and spirits; even animals hold them in the highest respect.
当初归宗宝行脚参禅时，在旅店里被娼妓缠上了，娼女睡在他的床上不走，他就坐禅坐到天亮。娼女临走时向他要钱，他如数给予。他的被褥，娼女用过，归宗宝就把这被褥烧掉了。	When Guizong Bao was first traveling on pilgrimage to investigate Chan, a prostitute pestered him at an inn. She slept in his bed and would not leave, so he sat in meditation until dawn. When she departed, she asked him for money, and he gave her the full amount. Because the prostitute had used his bedding, Guizong Bao burned it.
娼女回家把此事告诉父母，其父母深为感动，将归宗宝请到家里，设斋饭谢罪，称归宗宝为真佛子。人人皆有良知，尽管娼女的父母教唆女儿逼娼索钱，也会被凛然的正气所感动。当然也有良知泯灭者，这种人不但不如这老鸨，就连畜生（请看前面县太爷的马）也不如的。	When the prostitute returned home, she told her parents about this. They were deeply moved, invited Guizong Bao to their home, prepared a vegetarian meal to apologize, and called him a true son of the Buddha. Everyone possesses a conscience. Although the prostitute’s parents had induced their daughter into prostitution for money, they too were moved by such awe-inspiring uprightness. Of course, there are also those whose conscience has been utterly extinguished. Such people are not merely inferior to this brothel keeper; they are inferior even to animals—see the county magistrate’s horse mentioned above.
归宗宝尝作《达磨祖师赞》，一时传遍丛林。琅琊觉和尚写颂和之。此赞此颂收进《正法眼藏》这本书里。《正法眼藏》里是这么记载的：	Guizong Bao once composed “In Praise of Patriarch Bodhidharma,” which spread throughout Chan monasteries at the time. Reverend Jue of Langye wrote a verse in response. This praise and this verse were included in the book Treasury of the True Dharma Eye. The Treasury of the True Dharma Eye records it as follows:
归宗宝和尚《赞初祖达磨并序》：	“Guizong Reverend Bao’s ‘Praise of the First Patriarch Bodhidharma, with Preface’:”
师真徒邈，三界无着。	The Master’s true reality is utterly remote, unattached within the three realms.
拟欲安排，知君大错。	If you would try to devise and arrange it, know that you are gravely mistaken.

虚劳指点，何处扪摸。	Pointing and indicating in vain—where can it be felt for?
要识师真，乾坤廓落。	If you wish to recognize the Master’s truth, heaven and earth are vast and open.
师相兮，世所希。	The Master’s features—rarely seen in the world.
师眉兮，阵云垂。	The Master’s brows—like ranks of hanging clouds.
师眼兮，电光辉。	The Master’s eyes—shining with lightning’s radiance.
师鼻兮，耸须弥。	The Master’s nose—towering like Mount Sumeru.
师口门无齿兮，过在谁?	The Master’s mouth has no teeth—whose fault is that?
拟涉流沙兮，何不自知非。	You would cross the shifting sands—why do you not know your own error?
彼此丈夫兮，传法与阿谁?	You and I are both men of realization—to whom will you transmit the Dharma?
更住少林兮，却西归。	You dwelt still longer at Shaolin, then returned westward.
遇衲僧兮，好与一顿椎。	When you encounter a patch-robed monk, it is well to give him a sound blow.
虽然如是兮，不会莫针锥。	Although it is thus, for one who does not understand, do not use needle or awl.
琅邪觉和尚睹此赞，乃述颂云:	Upon seeing this praise, Reverend Jue of Langye composed the following verse:
师眼兮，深。	The Master’s eyes—deep.
师鼻兮，大（读dai,才有韵味）。	The Master’s nose—dai [large; pronounced dai, which gives the verse its flavor].
师耳兮，穿。	The Master’s ears—piercing.
师舌兮，快。	The Master’s tongue—quick.
师身兮，墨。	The Master’s body—dark.
师心兮，戴。	The Master’s mind—dai.
手携只履返流沙，熊耳石塔今犹在。	Carrying a single sandal in his hand, he returned across the shifting sands; the stone pagoda at Bear’s Ear is still there today.

只将此颂验尽天下衲僧。	This verse alone can be used to test every patch-robed monk under heaven.
妙喜曰：戴，此一字不得动著，动著则祸生。	Miaoxi said, “The single character dai must not be altered. Alter it, and calamity arises.”
以上是《正法眼藏》里的记载。妙喜是大慧宗杲禅师的自称。我们现在正拈弄的《宗门武库》是大慧所著，《正法眼藏》也是大慧所著。	The foregoing is the account in the Treasury of the True Dharma Eye. Miaoxi was the self-appellation of Chan Master Dahui Zonggao. The Treasury of the Chan School, which we are now discussing, was written by Dahui, as was the Treasury of the True Dharma Eye.
接下来继续说归宗自宝禅师：	Let us continue with Chan Master Zibao of Guizong:
有一学僧问归宗宝禅师：“我参禅不得，不知道毛病在哪里？”——哈哈！你自己已说了也，还问别人。这有所得心不正是毛病么！	A student monk asked Chan Master Bao of Guizong, “I am unable to investigate Chan. I do not know where the problem lies.” Ha! You have already said it yourself, yet you ask someone else. Is not this mind that seeks to gain something precisely the problem?
师云：“病在这里。”——归宗明眼，一语道破。不正在你自己那里么？此时如击石火、似闪电光，这僧若是个伶俐汉，正须回光返照、一把擒来。老人在这里批示云：“急着眼看！”	The Master said, “The problem lies right here.” Guizong had clear eyes and exposed it with a single utterance. Is it not precisely within you? At that moment, it was like a spark struck from stone, like a flash of lightning. If this monk had been quick-witted, he should immediately have turned the light inward, seized it in one grasp, and held it fast. The Elder’s comment here reads: “Look with urgency!”
谁知这僧死不惺惺，满心还在“得”里，错过了这个大好时机。继续听他往下问，总离不开那个“得”。	But who would have thought that this monk was utterly unalert? His whole mind remained fixed on “attaining,” and he missed this excellent opportunity. Listen as he continues to question the Master: he cannot get beyond that “attaining.”
僧云：“某甲因什么却参不得？”——瞪眼说胡话！非要抱着个“得”、“不得”才行么？何时放下这一妄念，何时才是真得！已经错过了也！老人批示云：“果然错过！”	The monk said, “Why, then, am I unable to investigate?” He stares wide-eyed and talks nonsense! Must he insist on clinging to “attaining” and “not attaining”? Whenever he lets go of this deluded thought, that is when he truly attains. He has already missed it! The Elder’s comment reads: “Sure enough, he missed it!”
师云：“开眼尿床汉，我打你去！”——大睁两眼，赖在床上，不舍得挪窝。怎么如此拈着啊！我若不打你，诸方笑我！	The Master said, “You bed-wetter who sleeps with your eyes open—I’ll give you a beating!” Your eyes are wide open, yet you lie stuck in bed, unwilling to move from your nest. How can you keep holding on

	like this? If I do not beat you, the teachers everywhere will laugh at me!

一百一十九、随根受道

119. Receiving the Way According to One's Faculties

〖公案原文〗	[Original Text of the Koan]
怀禅师谓秀圆通曰：“元青州、庆福建并汝三人，克振吾宗。自余皆是随根受道。”	Chan Master Huai said to Xiuyuantong: “Yuan of Qingzhou, Qing of Fujian, and you—the three of you—will greatly revitalize our school. All the rest receive the Way according to their capacities.”
〖锯解秤砣〗	[Sawing Apart a Scale Weight]
这里的怀禅师，即云门宗的天衣义怀禅师，他的师父就是《雪窦颂古百则》的作者雪窦重显禅师。仅据《五灯会元》记载，天衣义怀禅师的法嗣就有三十六人之多。	The Chan Master Huai referred to here is Chan Master Tianyi Yihuai of the Yunmen school. His teacher was Chan Master Xuedou Chongxian, the author of One Hundred Verses on Ancient Koans by Xuedou. According to the Record of the Five Lamps alone, Chan Master Tianyi Yihuai had as many as thirty-six Dharma heirs.
几十个传人中，只有三人克振云门，其余皆是随根受道。可见，自己得道（证体）是一回事，阐扬宗风（启用）是另一回事。然而，证体无异味，启用有诸般。例如，有人证体后未必阐扬宗风，而是在色身转虹身上启用。所以，虹化而去的普化禅师，并不曾坐道场说禅呢。	Among his several dozen successors, only three were able to revitalize the Yunmen school; all the rest received the Way according to their capacities. This shows that realizing the Way oneself (realizing the essence) is one matter, while elucidating the school’s style (bringing its function into play) is another. Yet realization of the essence admits of no difference, whereas the bringing forth of function takes many forms. For example, after realizing the essence, some may not necessarily elucidate the school’s style, but instead bring forth function by transforming the physical body into a rainbow body. Thus Chan Master Puhua, who transformed into a rainbow and departed, did not sit on a Dharma seat and teach Chan.

一百二十、不忘付嘱

120. Not Forgetting the Entrustment

〖公案原文〗	[Original Koan Text]

兜率悦禅师在道吾首众，时老智和尚居云盖。悦一日领数十衲子谒智，智与语，未及数句，知悦所蕴深浅，笑曰：“观首座气质不凡，奈何出言吐气如醉人耶？”悦面热汗下，曰：“愿和尚不吝慈悲。	When Chan Master Doushuai Yue was head seat under Daowu Zhongyuan, Venerable Zhì was residing at Yungai. One day, Yue led several dozen monastics to pay a visit to Zhì. After they had exchanged only a few words, Zhì discerned the depth of Yue’s realization and, smiling, said, “The head seat appears to possess extraordinary bearing. Why, then, does everything you say and every breath you exhale resemble that of a drunken man?” Yue’s face flushed, and sweat poured down. He said, “I hope the Venerable will not withhold his compassion.”
”复与语，未几，又锥　之。悦茫然，遂领其徒咨闻入室。智笑曰：“公首众说法人也，如某，闻见不博，何益于公耶！”再四恳之。智曰：“老僧无福，道不取信于人，脱受首座礼拜，异日定取谤于某。”竟不许。	They spoke again, and before long Zhì pricked him once more. Yue was utterly at a loss, so he led his followers in requesting an interview in the master’s room. Zhì smiled and said, “You, Head Seat, expound the Dharma, whereas one such as I has neither broad learning nor extensive experience. How could I benefit you?” Yue entreated him repeatedly. Zhì said, “This old monk has no blessings; my Way does not win people’s trust. If I were to accept the Head Seat’s bows, I would surely incur his slander someday.” In the end, he would not agree.
乃问悦曰：“首座曾见法昌遇禅师否？”曰：“曾看他语录，自了可以，不愿见之。”又问：“曾见洞山文和尚否？”曰：“关西子，没头脑，拖一条布裙，作尿臭气。有甚长处！”智曰：“首座但向尿臭气参取。”	Zhì then asked Yue, “Have you ever met Chan Master Fachang Yù?” Yue replied, “I have read his Recorded Sayings. I can manage on my own and do not wish to meet him.” Zhì asked again, “Have you ever met Venerable Wen of Dongshan?” Yue replied, “That fellow from Guanxi has no brains. Dragging about a cloth skirt, he reeks of urine. What is so remarkable about him?” Zhì said, “Head Seat, just investigate that ‘reek of urine.’”
悦依教，乃往洞山依止。未久深领奥旨。复往见老智，智曰：“首座见关西子后，大事如何？”悦曰：“若不得和尚指示，洎乎蹉过一生。”乃焚香礼谢。	Following the instruction, Yue went to Dongshan and relied on him. Before long, he deeply grasped the profound meaning. He then went again to see Venerable Zhì, who asked, “Head Seat, after meeting that fellow from Guanxi, how fares the great matter?” Yue replied, “Had I not received the Venerable’s guidance, I would have wasted my whole life.” He then burned incense, bowed, and gave thanks.

后出世，嗣法洞山。居常诫其徒，叙其云盖指见洞山之语。“汝等当以师事智和尚也。”	Later, when he began teaching publicly, he became Dongshan’s Dharma heir. He habitually admonished his disciples by recounting how Yungai had directed him to see Dongshan: “You should serve Venerable Zhì as your teacher.”
后智迁寂，是时照禅师住兜率，乃悦之高弟也，智后事尽得照主之，如师资礼，盖其不忘付嘱也。	Later, when Zhì passed away, Chan Master Zhào—Yue’s eminent disciple—was residing at Doushuai. Zhì’s funeral affairs were entirely handled by Master Zhào, with the rites appropriate between teacher and disciple. This was because he had not forgotten the instruction entrusted to him.
〖老人眉批〗	[The Elder’s Marginal Comment]
关于修道，不得明眼人指示，岂只错过一生！此师之尊贵，所以过于父母也。	In cultivating the Way, if one does not receive the guidance of a clear-eyed person, one may miss far more than a single lifetime! This is why such a teacher is more precious than one’s parents.
惜乎今人多不尊师奉养，德薄根浅，学道安望有成哉！？	Alas, most people today neither respect nor support their teachers. With meager virtue and shallow roots, how can they hope to succeed in studying the Way!?
〖锯解秤砣〗	[Sawing Open a Steelyard Weight]
兜率从悦禅师在道吾仲圆禅师那里作首座的时候，老智和尚（云盖守智禅师）住持云盖。	When Chan Master Doushuai Congyue was serving as head seat under Chan Master Daowu Zhongyuan, Venerable Zhì (Chan Master Yungai Shouzhi) was abbot of Yungai.
有一天，从悦首座领着数十位学僧参问老智和尚。对话未及数句，老智便知首座所证深浅，遂笑道：“观首座气质不凡，奈何出言吐气如醉人耶？”这话把首座说得面热汗下。	One day, Head Seat Congyue led several dozen student monastics to consult Venerable Zhì. Before they had exchanged more than a few words, Venerable Zhì knew the depth of the head seat’s realization. Smiling, he said, “The head seat appears to possess extraordinary bearing. Why, then, does everything you say and every breath you exhale resemble that of a drunken man?” These words made the head seat’s face flush and brought sweat streaming down.
首座是真正参禅人（若是今人，便拿脚板给老智看），恳求指示：“愿和尚不吝慈悲。”	The head seat was a genuine Chan practitioner. (If he had been a person of today, he would have shown Venerable Zhì the soles of his feet.) He earnestly requested instruction: “I hope the Venerable will not withhold his compassion.”

复与语，未几，又锥　之。——哈哈！出言吐气，总是如同醉人。	They spoke again, and before long Zhì pricked him once more. Ha ha! Everything he said and every breath he exhaled still resembled that of a drunken man.
悦茫然，遂领其徒咨闻入室。——入室参问，便是要拜老智和尚为师之意。	Yue was utterly at a loss, so he led his followers in requesting an interview in the master's room. To request an interview in the master's room meant that he wished to take Venerable Zhì as his teacher.
智笑曰：“公首众说法人也，如某闻见不博，何益于公耶！”——竟推说自己闻见不博，不收这个徒弟。	Zhì smiled and said, "You, Head Seat, expound the Dharma, whereas one such as I has neither broad learning nor extensive experience. How could I benefit you?" He actually excused himself on the grounds that his learning and experience were insufficient, refusing to accept this disciple.
再四恳之。——非要拜您为师不可！	Yue entreated him repeatedly. He simply had to take him as his teacher!
智曰：“老僧无福，道不取信于人，脱受首座礼拜，异日定取谤于某。”竟不许。——还是不答应。	Zhì said, "This old monk has no blessings; my Way does not win people's trust. If I were to accept the Head Seat's bows, I would surely incur his slander someday." In the end, he still would not agree.
乃问悦曰：“首座曾见法昌遇禅师否？”——法昌倚遇禅师是云门宗第五代传人。	Zhì then asked Yue, "Have you ever met Chan Master Fachang Yù?" Chan Master Fachang Yiyu was a fifth-generation heir of the Yunmen school.
曰：“曾看他语录，自了可以，不愿见之。”——原来法缘不在云门。	Yue replied, "I have read his Recorded Sayings. I can manage on my own and do not wish to meet him." It turned out that his Dharma affinity did not lie with Yunmen.
又问：“曾见洞山文和尚否？”——洞山文和尚就是宝峰克文真净禅师，与老智和尚是同门师兄弟。	Zhì asked again, "Have you ever met Venerable Wen of Dongshan?" Venerable Wen of Dongshan was Chan Master Baofeng Kewen, also known as Zhenjing, and a fellow disciple of Venerable Zhì.
曰：“关西子，没头脑，拖一条布裙，作尿臭气。有甚长处！”——原来是看不起他。	Yue replied, "That fellow from Guanxi has no brains. Dragging about a cloth skirt, he reeks of urine. What is so remarkable about him?" It turned out that Yue looked down on him.
智曰：“首座但向尿臭气参取。”——且莫看不起他，你先去依止他，届时自会知道。	Zhì said, "Head Seat, just investigate that 'reek of urine.'" Do not look down on him. First go and rely on him; in time, you will know for yourself.

悦依教，乃往洞山依止。——遵照老智指点，依止真净禅师，这下找到师父了。	Following Zhì's instruction, Yue went to Dongshan and relied on him. Following Venerable Zhì's guidance, he relied on Chan Master Zhenjing; now he had found his teacher.
未久深领奥旨。——略去遇到清素首座之事，因在“五二、清素首座”公案里已详述。	Before long, he deeply grasped the profound meaning. The incident concerning his encounter with Head Seat Qingsu is omitted here, since it has already been described in detail in koan 52, “Head Seat Qingsu.”
复往见老智，智曰：“首座见关西子后，大事如何？”——哎呀！汗颜！汗颜！就别提“关西子”一词了。	He then went again to see Venerable Zhì, who asked, “Head Seat, after meeting that fellow from Guanxi, how fares the great matter?” Ah—how ashamed he must have felt! Better not mention the phrase “that fellow from Guanxi.”
悦曰：“若不得和尚指示，洎乎蹉过一生。”乃焚香礼谢。——多谢您指路之恩。	Yue replied, “Had I not received the Venerable's guidance, I would have wasted my whole life.” He then burned incense, bowed, and gave thanks. Thank you for the kindness of showing me the way.
在“五二、清素首座”这则公案里，曾详细讲了兜率从悦禅师遇到清素首座之事。清素首座叮嘱过他：“文（洞山文和尚）示子者，皆正知见。吾虽为子点破，使子受用自在，是恐子离师太早，不能尽其道。	In koan 52, “Head Seat Qingsu,” the incident of Chan Master Doushuai Congyue's meeting with Head Seat Qingsu was explained in detail. Head Seat Qingsu instructed him: “What Wen [Venerable Wen of Dongshan] has shown you is all right view. Although I have pointed this out to you and enabled you to use it freely, I fear that you will leave your teacher too early and be unable to receive his Way in its entirety.
他日切勿嗣吾！”有此交代在先，所以老智和尚问他，他未提及清素首座之事。云盖守智禅师是黄龙慧南禅师的得法弟子，上面提到的道吾仲圆禅师承嗣黄龙祖心，下面提到的兜率慧照禅师是兜率从悦的传人。他们的传承关系为：	Never become my Dharma heir in the future!” Because this instruction had been given beforehand, when Venerable Zhì questioned him, he did not mention Head Seat Qingsu. Chan Master Yungai Shouzhi was a Dharma heir of Chan Master Huanglong Huinan. Chan Master Daowu Zhongyuan, mentioned above, was a Dharma heir of Huanglong Zuxin; and Chan Master Doushuai Huizhao, mentioned below, was a Dharma heir of Doushuai Congyue. Their lineage relationship was as follows:
┌→云盖守智	Yungai Shouzhi
├→黄龙祖心→道吾仲圆	Huanglong Zuxin Daowu Zhongyuan

石霜楚圆┬→黄龙慧南┴→宝峰克文→兜率从悦→兜率慧照	Shishuang Chuyuan　Huanglong Huinan　Baofeng Kewen　Doushuai Congyue　Doushuai Huizhao
└→清素首座	Head Seat Qingsu
兜率从悦禅师后来出世说禅，嗣法洞山文和尚。兜率禅师不忘老智和尚的指引之恩，经常向他的徒弟叙说老智和尚指见洞山之事。并嘱咐徒众：“你们应该象尊奉师父那样尊奉老智和尚。”	Later, Chan Master Doushuai Congyue began teaching Chan publicly and became the Dharma heir of Venerable Wen of Dongshan. Not forgetting Venerable Zhì's kindness in directing him, Master Doushuai often told his disciples how Venerable Zhì had directed him to see Dongshan. He further instructed the assembly: “You should honor Venerable Zhì just as you honor your own teacher.”
叙说此话时，肯定也叙说遇到清素首座之事，只是清素首座年尊，已经圆寂，已无法嘱咐弟子去尊重奉养了。他若当时不说，后来怎会传到大慧宗杲禅师的耳朵里。这本《宗门武库》的作者大慧禅师若不知道此事，《宗门武库》里便不会有“五二、清素首座”这则公案了。	When he spoke these words, he surely also recounted the incident of meeting Head Seat Qingsu. Yet Head Seat Qingsu was senior in age and had already passed into parinirvāṇa, so it was no longer possible to instruct disciples to respect and support him. Had Congyue not spoken of the matter at that time, how could it later have reached the ears of Chan Master Dahui Zonggao? If Chan Master Dahui, the author of The Armory of the Chan School, had not known of this matter, that work would not contain koan 52, “Head Seat Qingsu.”
后来老智和尚圆寂，后事是兜率慧照禅师操办的，一切礼数，如对师资。当时兜率从悦禅师已圆寂，兜率慧照禅师这样做，是不忘先师的付嘱啊。	Later, Venerable Zhì passed into parinirvāṇa. His funeral affairs were handled by Chan Master Doushuai Huizhao, who observed every rite as one would toward a teacher. By then Chan Master Doushuai Congyue had already passed into parinirvāṇa. Huizhao acted in this way because he had not forgotten his former teacher's instruction.
师尊　元音老人评论说：“关于修道，不得明眼人指示，岂只错过一生！此师之尊贵，所以过于父母也。”	The Venerable Master, Master Yuanyin, commented: “In cultivating the Way, if one does not receive the guidance of a clear-eyed person, one may miss far more than a single lifetime! This is why such a teacher is more precious than one's parents.”
同时，老人感叹今时之学人：“惜乎今人多不尊师奉养，德薄根浅，学道安望有成哉！？”	At the same time, the Elder lamented the students of the present age: “Alas, most people today neither respect nor support their teachers. With meager virtue and shallow roots, how can they hope to succeed in studying the Way!?”

南无根本上师 元音阿奢黎！ 善财 20:39:54 9/17/02(无内容)	Namo Fundamental Guru, Acharya Yuanyin! Sudhana 20:39:54, 9/17/02 (no content)

一百二十一、眼见始得

121. Only Upon Seeing With One's Own Eyes Does One Truly Know

〖公案原文〗	Original Text of the Koan
师一日云：菩萨人眼见佛性。须是眼见始得！	One day, the master said: "A bodhisattva sees Buddha-nature with the eyes. It must be seen with the eyes!"
（大慧普觉禅师《宗门武库》终）	(End of Chan Master Dahui Pujue's Armory of the Chan School)
〖锯解秤砣〗	Sawing Apart the Scale Weight
师尊　元音老人在《略论明心见性》里如是说：	Master Yuanyin said the following in A Brief Discussion of Realizing the Mind and Seeing One's True Nature:
我人证此真境后，回过头来，方才识知这个"灵知"不在别处，整日在六根门头上放光。与我人无丝毫离异、无些许间隔。一切言行动作，无不是"它"的灵妙神用。从前为它千辛万苦，百般追求探索，原来只在目前不识。	After we realize this true state, we look back and only then recognize that this "spiritual knowing" is nowhere else; all day long, it shines forth at the gateways of the six sense faculties. It is not separated from us in the slightest, with not the least interval between us. Every word, action, movement, and gesture is none other than its wondrous spiritual function. In the past, we endured countless hardships and searched and sought for it in every way, yet it was right before us all along, though we did not recognize it.
反而污糟它、屈辱它，在六道内轮回受苦，宁不冤苦！古德谓："声前一句，千圣不传；面前一丝，亘古无间！"又谓："踏破铁鞋无觅处，得来全不费工夫。"即指此也。	Instead, we defile and humiliate it, suffering rebirth in the six realms. How unjust and painful that is! The ancient masters said: "The phrase before sound is not transmitted even by a thousand sages; the slightest thing before one's face has never been separated throughout all time!" They also said: "Having worn out iron shoes in fruitless search, one finds it without the least effort." This is precisely what they meant.
是啊！放眼望去：日升月降，全归第一义谛；鸦鸣雀噪，尽是无上真乘。满眼所见，都是佛性，还有一丝一毫在佛性之外么？！	Yes! Look about you: the sun rises and the moon sets—everything returns to the highest truth; crows caw and sparrows chatter—all are the unsurpassed

	true vehicle. Everything before our eyes is Buddha-nature. Is there even the slightest thing outside Buddha-nature?!
（老人眉批终，锯解秤砣也终。 ^o^ ）	(End of the Elder's marginal notes, and also the end of "Sawing Apart the Scale Weight." ^o^)
最后就是终不说，哈哈^o^ 终不说 16:56:08 9/18/02(无内容)	Finally, Zhong Bushuo says nothing, haha ^o^ Zhong Bushuo 16:56:08 9/18/02 (No content)
《广东佛教》上摘的故事： 青龙 10:46:53 9/19/02(939)	A story excerpted from Guangdong Buddhism: Qinglong 10:46:53 9/19/02 (939)
哈哈！是啊，又何曾说过什么。 lvm 17:23:35 9/18/02(无内容)	Haha! Yes—when has anything ever been said? lvm 17:23:35 9/18/02 (No content)
《大慧普觉禅师宗门武库》终。 lvm 08:37:41 9/18/02(无内容)	End of Chan Master Dahui Pujue's Armory of the Chan School. lvm 08:37:41 9/18/02 (No content)
老师见地高超，这样一篇好文要是整理以后出版就好了。 狮子 15:37:07 9/18/02(无内容)	The teacher's insight is profound. It would be wonderful if such an excellent piece could be edited and published. Lion 15:37:07 9/18/02 (No content)
好啊好啊！ 智书 15:30:47 9/20/02(无内容)	Wonderful, wonderful! Zhishu 15:30:47 9/20/02 (No content)
积极响应! 善财 23:10:13 9/18/02(无内容)	I enthusiastically support this! Sudhana 23:10:13 9/18/02 (No content)
正是！正是！ 丁零 15:46:28 9/18/02(无内容)	Precisely! Precisely! Dingling 15:46:28 9/18/02 (No content)
老师您辛苦了！ 康康 11:14:09 9/18/02(无内容)	Teacher, you have worked so hard! Kangkang 11:14:09 9/18/02 (No content)
齐呼：为人民服务！ lvm 14:17:39 9/18/02(无内容)	All together: "Serve the people!" lvm 14:17:39 9/18/02 (No content)
赞叹！ 心明 15:57:48 9/18/02(无内容)	Praise! Xinming 15:57:48 9/18/02 (No content)
哈哈哈哈。要么不幽，一默如雷。真开怀。：） 禅地衣 14:35:20 9/18/02(无内容)	Hahahaha. Either no humor at all, or a single silence like thunder. Truly delightful. :) Chan Diy i 14:35:20 9/18/02 (No content)
^o^ lvm 15:50:33 9/18/02(无内容)	^o^ lvm 15:50:33 9/18/02 (No content)

附录一、秦观《二候说》

Appendix I: Qin Guan's "On the Two Seasons"

福建有个人叫侯白，擅长干用计坑人的事，四里八乡的人非常憎恨并且害怕他，没有敢与他较量的。一天，他在路上遇到了女子侯黑，她站在井旁，装作好像丢了什么似的。侯白奇怪地问她。	In Fujian there was a man named Hou Bai, who was skilled at devising schemes to cheat people. The people of the surrounding villages both hated and feared him, and none dared contend with him. One day, he met a woman named Hou Hei on the road. She stood beside a well, pretending that she had lost something. Hou Bai asked her curiously.
侯黑说：“不幸把耳坠掉到井里了，大概值一百两金子。	Hou Hei said, "Unfortunately, I dropped an earring into the well. It is probably worth one hundred taels of gold."
如果谁能捞上来，我将分一半来表示感谢，您难道不愿意干这事吗？”侯白琢磨了好久，才出了个主意说：“你一个女子丢了耳坠，如果捞上来一定把一半分给我，否则我就不给你了。”于是她答应了他。	"If anyone can retrieve it, I will give half of it as thanks. Would you not be willing to do this?" Hou Bai pondered for a long time before devising a plan. He said, "You are a woman and have lost an earring. If I retrieve it, you must certainly give me half; otherwise, I will not give it to you." She then agreed to this.
侯白在井旁脱了衣服，接着就下了井。侯黑估量着侯白已经到了井的水面，就把侯黑的衣服全部抱了去，不知道去向了。所以现在的福建人称呼那些互相算计的人说：“我就已经像侯白了，他更像侯黑。	Hou Bai took off his clothes beside the well and then climbed down into it. When Hou Hei judged that Hou Bai had reached the water's surface in the well, she gathered up all of Hou Hei's clothes and disappeared, no one knowing where she had gone. Thus, people in Fujian now refer to those who scheme against one another by saying, "I am already like Hou Bai; he is even more like Hou Hei."

附录二、士为知己者死的豫让

Appendix Two: Yu Rang, Who Died for One Who Recognized Him

（见“七二、驸马写颂”）	(See "72. The Prince Consort Writes a Hymn.")
豫让，是晋国人，以前曾经侍奉范氏和中行氏两家大臣，没什么名声。他离开那里去奉事智伯，智伯特别地尊重宠幸他。等到智伯攻打赵襄子时，赵襄子和韩、魏合谋灭了智伯；消灭智伯以后，三家分割了他的国土。	Yu Rang was a native of Jin. Formerly, he had served the ministerial houses of Fan and Zhonghang, but gained no reputation. After leaving them, he entered the service of Zhibo, who treated him with exceptional respect and favor. When Zhibo attacked Zhao Xiangzi, Zhao Xiangzi joined with Han and Wei to destroy him. After Zhibo was

	eliminated, the three houses divided his territory among themselves.
赵襄子最恨智伯，就把他的头盖骨漆成饮具。豫让潜逃到山中，说：“唉呀！好男儿可以为了解自己的人去死，好女子应该为爱慕自己的人梳妆打扮。	Zhao Xiangzi hated Zhibo most of all, and had his skull lacquered into a drinking vessel. Yu Rang fled into the mountains and said, “Alas! A worthy man may die for one who understands him, and a worthy woman adorns herself for one who delights in her.”
现在智伯是我的知己，我一定替他报仇而献出生命，用以报答智伯，那么，我就是死了，魂魄也没有什么可惭愧的了。”于是更名改姓，伪装成受过刑的人，进入赵襄子宫中修整厕所，身上藏着匕首，想要用它刺杀赵襄子。	“Now Zhibo was the one who truly understood me. I shall surely avenge him by offering up my life, thereby repaying him. Then, even in death, my spirit will have nothing to be ashamed of.” Thereupon he changed his name and surname, disguised himself as a punished convict, and entered Zhao Xiangzi’s palace to repair the latrine. Concealing a dagger on his person, he intended to assassinate Zhao Xiangzi.
赵襄子到厕所去，心一悸动，拘问修整厕所的刑人，才知道是豫让，衣服里面还别着利刃，豫让说：“我要替智伯报仇！”侍卫要杀掉他。襄子说：“他是义士，我谨慎小心地回避他就是了。况且智伯死后没有继承人，而他的家臣想替他报仇，这是天下的贤人啊。”最后还是把他走了。	When Zhao Xiangzi went to the latrine, his heart suddenly trembled. He had the convict repairing it seized and questioned, and discovered that he was Yu Rang, with a sharp blade tucked inside his clothing. Yu Rang said, “I have come to avenge Zhibo!” The guards wanted to kill him. But Xiangzi said, “He is a righteous man. I need only be cautious and avoid him. Moreover, Zhibo left no heir after his death, yet one of his retainers wishes to avenge him. Such a man is a worthy person under Heaven.” In the end, he released him.
过了不久，豫让又把漆涂在身上，使肌肤肿烂，像得了癞疮，吞炭使声音变得嘶哑，使自己的形体相貌不可辨认，沿街讨饭。就连他的妻子也不认识他了。	Not long afterward, Yu Rang again smeared lacquer over his body, causing his skin to swell and ulcerate as though he had leprosy. He swallowed charcoal to make his voice hoarse and rendered his figure and features unrecognizable. He begged for food in the streets; even his wife no longer recognized him.
路上遇见他的朋友，辨认出来，说：“你不是豫让吗？”回答说：“是我。”朋友为他流着眼泪说：“凭着您的才能，委身侍奉赵襄子，襄子一定会亲近宠爱您。	He met a friend on the road, who recognized him and said, “Are you not Yu Rang?” He replied, “I am.” His friend wept for him and said, “With your abilities, if you were to place yourself in Zhao Xiangzi’s service, Xiangzi would surely draw you close and favor you.”
亲近宠爱您，您再干您所想干的事，难道不是很容易的吗？何苦自己摧残身体，丑化形貌，想要用这样的办法	“Once he had drawn you close and favored you, could you not then do what you wished to do?

达到向赵襄子报仇的目的，不是更困难吗？”豫让说：“托身侍奉人家以后，又要杀掉他，这是怀着异心侍奉他的君主啊。	Would that not be much easier? Why torment your own body and disfigure your appearance, seeking by such means to avenge yourself on Zhao Xiangzi? Would that not be far more difficult?” Yu Rang said, “Having placed myself in another’s service, were I then to kill him, I would be serving my lord while harboring ulterior motives.”
我知道选择这样的做法是非常困难的，可是我之所以选择这样的做法，就是要使天下后世的那些怀着异心侍奉国君的臣子感到惭愧！”	“I know that this course is exceedingly difficult. Yet the very reason I have chosen it is to make those ministers throughout the world, in future ages, who serve their rulers while harboring ulterior motives feel ashamed!”
豫让说完就走了，不久，襄子正赶上外出，豫让潜藏在他必定经过的桥下。襄子来到桥上，马受惊，襄子说：“这一定是豫让。”派人去查问，果然是豫让。	After saying this, Yu Rang departed. Before long, Xiangzi was traveling out, and Yu Rang concealed himself beneath a bridge that Xiangzi was certain to cross. When Xiangzi reached the bridge, his horse was startled. Xiangzi said, “This must be Yu Rang.” He sent someone to investigate, and it was indeed Yu Rang.
于是襄子就列举罪过指责他说：“您不是曾经侍奉过犯氏、中行氏吗？智伯把他们都消灭了，而您不替他们报仇，反而托身为智伯的家臣。	Xiangzi then enumerated his offenses and reproached him: “Did you not once serve the houses of Fan and Zhonghang? Zhibo destroyed them both, yet you did not avenge them. Instead, you placed yourself in Zhibo’s service as his retainer.”
智伯已经死了，您为什么单单如此急切地为他报仇呢？”豫让说：“我侍奉范氏、中行氏，他们都把我当作一般人看待，所以我像一般人那样报答他们。至于智伯，他把我当作国士看待，所以我就像国士那样报答他。	“Now that Zhibo is dead, why are you alone so eager to avenge him?” Yu Rang replied, “When I served the houses of Fan and Zhonghang, they treated me as an ordinary man, so I repaid them as an ordinary man would. As for Zhibo, he treated me as a man of the realm, so I repay him as a man of the realm should.”
”襄子喟然长叹，流着泪说：“唉呀，豫让先生！您为智伯报仇，已算成名了；而我宽恕你，也足够了。您该自己作个打算，我不能再放过您了！”命令士兵团团围住他。	Xiangzi sighed deeply and, weeping, said, “Alas, Master Yu Rang! In avenging Zhibo, you have already won renown; and I, too, have done enough in sparing you. You should make your own plans. I cannot let you go again!” He ordered the soldiers to surround him on all sides.
豫让说：“我听说贤明的君主不埋没别人的美名，而忠臣有为美名去死的道理。以前您宽恕了我，普天下没有谁不称道您的贤明。	Yu Rang said, “I have heard that an enlightened ruler does not obscure another’s good name, and that a loyal minister may rightly die for the sake of

	a good name. When you formerly spared me, no one under Heaven failed to praise your wisdom.”
今天的事，我本当受死罪，但我希望能得到您的衣服刺它几下，这样也就达到我报仇的意愿了，那么，即使死了也没有遗恨了。	“In today’s matter, I ought to suffer the penalty of death. But I hope that I may obtain one of your garments and stab it several times. That would fulfill my wish to avenge him; then, even if I died, I would have no remaining regret.”
我不敢指望您答应我的要求，我还是冒昧地说出我的心意！”于是襄子非常赞赏他的侠义，就派人拿着自己的衣裳给豫让。豫让拔出宝剑多次跳起来击刺它，说：“我可用以报答智伯于九泉之下了！”于是以剑自杀。自杀那天，赵国有志之士听到这个消息，都为他哭泣。	“I do not presume to expect that you will grant my request, yet I venture to state my heart.” Xiangzi greatly admired his chivalrous righteousness and sent someone to give Yu Rang one of his own garments. Yu Rang drew his precious sword, leapt up, and repeatedly stabbed it, saying, “By this I may repay Zhibo in the world below!” He then killed himself with his sword. On the day of his death, when men of aspiration in Zhao heard the news, they all wept for him.

附录三、禅宗法脉传承主干表（供参考）

Appendix Three: Main Lineage Chart of the Chan School (For Reference)

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