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坛经序

Preface to the Platform Sūtra

妙道虚玄，不可思议，忘言得旨，端可悟明。故世尊分座于多子塔前，拈花于灵山会上，似火与火，以心印心。西传四七至菩提达摩，东来此土，直指人心，见性成佛。	The wondrous Way is empty and mysterious, beyond conception and expression. By forgetting words, one attains its purport and may thereby awaken to clear understanding. Thus the World-Honored One shared his seat before the Many Sons Stūpa and held up a flower at the assembly on Vulture Peak—like fire kindling fire, mind sealing mind. After twenty-eight transmissions in the West, it reached Bodhidharma, who came east to this land and directly pointed to the mind: seeing one's true nature, one becomes a Buddha.
有可大师者，首于言下悟入，末上三拜得髓受衣绍祖，开阐正宗。三传而至黄梅，会中高僧七百，惟负舂居士一偈传衣为六代祖，南遁十余年，一旦以非风幡动之机触开印宗正眼，居士由是祝发登坛应跋陀罗悬记，开东山法门。	There was Great Master Huike, who was the first to awaken upon hearing these words. In the end, after making three prostrations, he received the marrow and the robe, succeeded to the patriarchal lineage, and expounded the true tradition. After three further transmissions, it reached Huangmei. Among the seven hundred eminent monks in the assembly, only the layman who pounded rice received the robe through a single verse and became the Sixth Patriarch. He fled south for more than ten years. One day, the circumstance of "neither wind nor banner moving" opened Dharma Master Yinzong's true eye. The layman then shaved his head, ascended the ordination platform, fulfilled Buddhabhadra's prophecy, and opened the Dharma gate of East Mountain.
韦使君命海禅者录其语，目之曰法宝坛经。大师始于五羊终至曹溪，说法三十七年，沾甘露味，入圣超凡者，莫计其数。悟佛心宗行解相应为大知识者，名载传灯，惟南岳青原，执侍最久，尽得无巴鼻。	Governor Wei instructed Chan practitioner Hai to record his words and entitled it The Dharma Treasure Platform Sūtra. The Great Master began at Wuyang and ended at Caoxi, teaching the Dharma for thirty-seven years. Those who received the flavor of sweet dew, entered sagehood, and transcended the ordinary were beyond number. Among those who awakened to the Buddha's mind-school and whose practice and understanding accorded, becoming great spiritual teachers whose names are recorded in the Transmission of the Lamp, only Nanyue and Qingyuan attended him for

	the longest time and fully obtained what was without any trace of concealment.
故出马祖石头，机智圆明，玄风大震。乃有临济、沩仰、曹洞、云门、法眼诸公巍然而出，道德超群、门庭险峻。启迪英灵衲子，奋志冲关。一门深入，五派同源。历遍炉锤，规模广大。原其五家纲要，尽出坛经。	Thus Ma-tsu and Shih-t'ou emerged, their skillful wisdom perfectly clear and the mysterious style greatly invigorated. Then the masters Linji, Weiyang, Caodong, Yunmen, and Fayan arose in majestic succession, surpassing all others in virtue, their schools lofty and formidable. They inspired gifted monastics to rouse their resolve and break through the barrier. Though they entered deeply through a single gate, the five schools shared one source. Having passed through every furnace and hammer, their scope became vast. Examining the essential principles of the five houses, all issue from the Platform Sūtra.
夫坛经者，言简义丰，理明事备，具足诸佛无量法门。一一法门，具足无量妙义。一一妙义，发挥诸佛无量妙理。即弥勒楼阁中，即普贤毛孔中，善入者即同善财，于一念间圆满功德，与普贤等，与诸佛等。	The Platform Sūtra is concise in language yet rich in meaning; its principle is clear and its practical matters complete. It contains the immeasurable Dharma gates of all Buddhas. Each Dharma gate contains immeasurable wondrous meanings, and each wondrous meaning expounds the immeasurable wondrous principles of all Buddhas. Whether within Maitreya's tower or within each pore of Samantabhadra, those who enter well are the same as Sudhana: in a single thought, they perfect their merit and virtue, becoming equal to Samantabhadra and equal to all Buddhas.
惜乎！坛经为后人节略太多，不见六祖大全之旨。德异幼年尝见古本，自后遍求三十余载，近得通上人寻到全文，遂刊于吴中休休禅庵，与诸胜士同一受用。惟愿开卷举目，直入大圆觉海，续佛祖慧命无穷，斯余志愿满矣。	Alas! Later generations abridged the Platform Sūtra too severely, so that the complete purport of the Sixth Patriarch can no longer be seen. In his youth, Deyi once saw an ancient edition. For more than thirty years thereafter, he sought it everywhere. Recently, Venerable Tong found the complete text, and so it was published at Xiuxiu Chan Hermitage in Wuzhong, for shared benefit with all worthy people. May all who open this volume and raise their eyes enter directly into the great ocean of perfect enlightenment, continuing the wisdom-life of the Buddhas and patriarchs without end. Then my aspiration will be fulfilled.
至元二十七年庚寅岁中春日古筠比丘德异撰	Written by Bhikṣu Deyi of Guyun, on a mid-spring day in the gengyin year, the twenty-seventh year of the Zhiyuan era.

跋

Postscript

六祖大师平昔所说之法，皆大乘圆顿之旨，故目之曰经。其言近旨远，词坦义明，诵者各有所获。明教嵩公常赞云：天机利者得其深，天机钝者得其浅。诚哉言也。	The Dharma that the Sixth Patriarch customarily taught all embodied the meaning of the perfect and sudden teaching of the Mahāyāna; hence it was called a sūtra. Its words are simple, yet its meaning far-reaching; its language plain, yet its purport clear. Each reciter gains something from it. Master Song of Mingjiao often praised it, saying, “Those of keen capacity grasp its depth; those of duller capacity grasp its shallowness.” Truly, this is well said.
余初入道，有感于斯，续见三本不同，互有得失，其板亦已漫灭，因取其本校雠，讹者正之，略者详之，复增入弟子请益机缘，庶几学者尽得曹溪之旨。	When I first entered the Way, I was moved by this. Later, seeing three different editions, each with its strengths and shortcomings, and finding their printing blocks already worn away, I collated their texts, corrected errors, amplified what was abbreviated, and added accounts of occasions on which disciples sought instruction, in the hope that students might fully apprehend the purport of Caoxi.
按察使云公从龙，深造此道，一日过山房睹余所编，谓得坛经之大全，慨然命工锓梓，颛为流通，使曹溪一派不致断绝。	Commissioner Yun Conglong had deeply penetrated this Way. One day, when he visited my mountain dwelling and saw what I had compiled, he said that it provided a complete version of the Platform Sūtra. Deeply moved, he ordered craftsmen to carve printing blocks for it, specifically for wide circulation, so that the Caoxi lineage would not be cut off.
或曰达摩不立文字，直指人心，见性成佛，卢祖六叶正传又安用是文字哉？余曰此经非文字也，达摩单传直指之旨也。南岳青原诸大老尝因是旨以明其心，复以明马祖、石头诸子之心，今之禅宗流布天下，皆本是旨，而今而后岂无因是旨而明心见性者耶！问者唯唯，再拜谢曰：予不敏，请并书于经末，以诏来者。	Someone asked, “Bodhidharma did not establish words and letters, but directly pointed to the human mind, so that one sees one’s nature and becomes a Buddha. Since the Patriarch Lu’s orthodox transmission has continued through six generations, why make use of these words and letters?” I replied, “This sūtra is not merely words and letters; it is the purport of Bodhidharma’s direct pointing, transmitted singly. The great elders of Nanyue and Qingyuan once clarified their minds through this purport, and then clarified the minds of such successors as Mazu and Shitou through it.

	The Chan school now spreads throughout the land, all founded upon this purport. From this time onward, could there not also be those who, through this purport, realize the mind and see their true nature?" The questioner assented repeatedly, bowed twice, and thanked me, saying, "I am slow-witted. Please include this at the end of the sūtra, to instruct those who come after."
至元辛卯夏南海释宗宝跋。	Postscript by Śramaṇa Zongbao of Nanhai, summer of the Xinmao year of the Zhiyuan era.

大鉴禅师法宝坛经述旨

An Exposition of the Essential Meaning of the Platform Sūtra of the Dharma Treasure of Chan Master Dajian

述旨者，述是经之宗旨也。欲正其旨，先正其名，名者，正法世系祖位也。祖位名分定，而天下之学佛者，知所皈于正法矣。世尊以心印传迦叶，亲授为第一代祖，为后世学者定宗旨，正法眼，代代相承，惟此一宗。	To state its purport is to state the essential teaching of this sūtra. To establish its purport correctly, one must first establish its name correctly; its name establishes the patriarchal rank within the lineage of the True Dharma. Once the patriarchal ranks and designations are settled, Buddhist practitioners everywhere will know where to take refuge in the True Dharma. The World-Honored One transmitted the mind-seal to Kāśyapa, personally appointing him the first patriarch. Thus he established the essential teaching for later students: the eye of the True Dharma, transmitted in succession from generation to generation, belongs to this one lineage alone.
法法同皈，惟此一旨。所谓禅也、密也、净也、律也，乃至法相也，无一不依般若而皈于宗，故名正法。传至二十八祖菩提达摩，始来中国，为东土初祖。	All dharmas return to the same source; this alone is their essential purport. What are called Chan, Esoteric Buddhism, Pure Land, Vinaya, and even the Dharma Characteristics School all rely on prajñā and return to this principle; hence it is called the True Dharma. When the transmission reached the twenty-eighth patriarch, Bodhidharma, he first came to China and became the first patriarch in the Eastern Land.

祖传二十九祖慧可，可传三十祖僧璨，璨传三十一祖道信，信传三十二祖弘忍，忍传三十三祖惠能，为东土六祖，即开示此法宝《坛经》者也。六祖而后，宗风大振，以正信者多，惟传心印。一华五叶，衣钵不传。	The patriarch transmitted it to the twenty-ninth patriarch, Huike; Huike transmitted it to the thirtieth patriarch, Sengcan; Sengcan transmitted it to the thirty-first patriarch, Daoxin; Daoxin transmitted it to the thirty-second patriarch, Hongren; and Hongren transmitted it to the thirty-third patriarch, Huineng, the sixth patriarch in the Eastern Land—the one who expounded this Dharma treasure, the Platform Sūtra. After the Sixth Patriarch, the school flourished greatly. Because there were many of right faith, only the mind-seal was transmitted. One flower opened into five petals; the robe and bowl were no longer transmitted.
三百余年，为正法极盛时代。自宋而后，门庭寂寞，取相者多，明宗者少。今则各宗竞起，惟守本法，不知皈宗，甚至鄙弃宗门，相戒勿学。拈花之旨，宗系流传，忘之久矣，是为忘祖。	For more than three hundred years, this was the age in which the True Dharma flourished to its fullest. From the Song dynasty onward, its halls became desolate: those who clung to appearances were many, while those who understood the school were few. Now the various schools contend to arise, each merely preserving its own Dharma and failing to know how to return to the source. Some even disparage and reject the school, warning one another not to study it. The purport of the flower held up and the lineage of the school's transmission have long been forgotten. This is to forget one's ancestors.
现惟临济、曹洞二宗，尚有坐香门庭，守禅定、参话头。而语录诸书，尚在流通，宗风赖以不堕。最近十年来，学人以所修太无把鼻，稍稍知皈宗之要。于是修密者、修净者，咸趋向于宗下。经典流布日多，《坛经》其一也。	At present, only the Linji and Caodong schools still maintain the tradition of seated incense, preserving meditation and investigating huatou. The recorded sayings and other books still circulate, and through them the school's tradition has not fallen away. During the past ten years, practitioners have found what they practice too lacking in a handle to grasp and have gradually come to recognize the importance of returning to the source. Thus practitioners of Esoteric Buddhism and Pure Land alike have turned toward the school. Scriptural texts are circulating in ever greater numbers, and the Platform Sūtra is one of them.

因缘时节，良非偶然。夫宗者，非禅家一门之所私，惟由禅为切近易入。既皈宗已，法即无用。禅净密者，如筏喻矣。古德云：法本不有，莫作无见；法本不无，莫作有见。此言不执于法，非废法也。	The convergence of causes, conditions, and timing is certainly no accident. This school is not the private possession of the Chan tradition alone; Chan is simply the most immediate and accessible means of entry. Once one has returned to the source, the Dharma itself has no further use. Chan, Pure Land, and Esoteric Buddhism are like the parable of the raft. The ancient worthy said: “The Dharma is fundamentally not existent; do not adopt the view of nonexistence. The Dharma is fundamentally not nonexistent; do not adopt the view of existence.” This means not clinging to the Dharma; it does not mean abandoning the Dharma.
今假法以修真，名固不可废也。特用标正祖系，使天下知所尊祖。尊祖所以明法，使天下知有正法，关系之巨，不可思议。恐世人有未明三十三祖之世系，或致疑于正法焉，故特正之，以便初学。	Now we provisionally rely on dharmas to cultivate the true, so names certainly cannot be discarded. I have especially set forth the correct patriarchal lineage so that all may know whom to honor as their ancestors. Honoring the ancestors serves to clarify the Dharma, so that all may know that there is a True Dharma. Its importance is inconceivable. I fear that some may not understand the lineage of the thirty-three patriarchs and may therefore harbor doubts about the True Dharma. I have accordingly clarified it especially for the benefit of beginners.
至宗下微妙之旨，全由自悟，非文字语言之可及。昔有人问：南顿北渐，究有何别？余曰：南为宗，北为禅。南宗直指见性，不论禅定；北宗必先取法乎禅定，然后皈宗。不知不舍于法，法成为教，故不得承宗，即不许承宗。佛法无人情，此其别也，亦述旨之意也。	As for the subtle and wondrous purport of this school, it depends entirely on one’s own awakening; it cannot be reached through written words or language. Someone once asked: “What is the difference, after all, between Southern sudden awakening and Northern gradual cultivation?” I replied: “The South is the school; the North is Chan. The Southern school directly points to seeing one’s nature and does not concern itself with meditative absorption. The Northern school must first take meditation as its method and then return to the source. It does not know that, without relinquishing the Dharma, the Dharma becomes mere teaching. Therefore it cannot inherit the school, and is not permitted to inherit it. The Buddhadharma allows no personal favoritism. This is the difference, and it is also the purpose of this statement.”

有因者，必得其果。如木有燃烧之因，以火引之，乃得燃烧之果。人既具足佛性，则性所本有，当得明心见性之果矣，何自弃也。经云一切众生，本来成佛。出于佛之金口，岂欺我哉。	Where there is a cause, its fruition must follow. A piece of wood has the cause for burning; when fire is applied to it, it attains the result of burning. Since people fully possess Buddha-nature, and since this nature is inherently present, they should attain the fruition of realizing the mind and seeing their true nature. Why should they abandon themselves? The sūtras say, “All sentient beings are originally Buddhas.” Spoken from the Buddha’s own golden mouth, how could this deceive us?
然今未成佛者，恒河沙数，则因缘不同之故。愚者遂疑末世众生，无成佛之望，不知此乃一时之问题。其中有一佛二佛种善根者、有千万佛所种善根者，既下其种，无不成果。	Yet those who have not become Buddhas are as numerous as the sands of the Ganges, because their causes and conditions differ. The foolish therefore doubt that sentient beings in the Dharma-ending age have any hope of becoming Buddhas. They do not know that this is only a matter of timing. Some have planted roots of goodness in the presence of one Buddha or two Buddhas; others have planted roots of goodness in the presence of tens of millions of Buddhas. Once the seed has been planted, it will certainly bear fruit.
惜世人所种者，无非惑业，未种圣道，是以因缘不契而福德之难成也。幸佛出世，继之以祖，祖祖相承，只此一法，名曰心法，别无二法。《坛经》者，所以引众人之机，直指见性，开般若之用者也。	Alas, what worldly people plant is nothing but delusion and karma; they have not planted the path of the sages. Therefore their causes and conditions do not accord, and it is difficult for their merit and virtue to come to fruition. Fortunately, the Buddha appeared in the world, followed by the patriarchs. Patriarch after patriarch transmitted only this one Dharma, called the mind Dharma; there is no second Dharma. The Platform Sūtra serves to draw forth people’s potential and directly point to seeing their true nature, thereby opening the function of prajñā.
凡机之垂熟者，如木之遇火，一引便着。其有离火稍远者，亦可熏之使燃。若久浸于水，纵入于火，未必即燃，此因缘之不同。然而平等视之，等无有二，正不必因利根而骄人，钝根而自弃也。至于因缘之是否相契，可以自问，但若读之有味，如友人初见之似曾相识者，即不远矣，故曰冷暖自知。	When a person’s potential is nearly ripe, it is like wood meeting fire: a single touch sets it ablaze. If it is somewhat removed from the fire, it may still be warmed until it burns. But if it has long been soaked in water, even when placed in fire it may not immediately burn; this is because causes and conditions differ. Yet when viewed with equanimity, there is no second or different nature. One need not be arrogant toward others because of sharp faculties, nor abandon oneself because of dull

	faculties. As for whether one's causes and conditions are compatible, one may ask oneself. If reading this has flavor for you, like meeting a friend for the first time who seems somehow familiar, then you are not far from it. Thus it is said: only one who drinks the water knows for oneself whether it is cold or warm.
《坛经》流传一千三百余年，转辗传抄，文字当有错误处。若依义不依文，不必住于文字而多所纷争，但求义理通顺而已。况文字乃可思议之物，而所表者，正此不思议之境，此境千圣所不识，权乘菩萨所不知，又岂文字所能阐明者耶。故于经内原文，一仍其旧，而视有不通顺处，或于宗旨未尽合处，量予补充，注明于后，以待高明。	The Platform Sūtra has circulated for more than thirteen hundred years and has been repeatedly copied by hand, so its wording must contain errors. One should rely on the meaning, not on the words. There is no need to cling to the wording and engage in much dispute; one need only seek coherence in its principles. Moreover, words are things within the realm of thought, whereas what they represent is precisely the inconceivable realm. This realm is not known even to a thousand sages, nor understood by bodhisattvas of the provisional vehicles; how then could words possibly expound it? Therefore, the original text of the sūtra has been left entirely as it was. Wherever a passage appears unclear or insufficiently accordant with the school's essential purport, I have added brief supplements and noted them afterward, awaiting the judgment of the learned.
六祖本不注重文字，后人记述，又未能尽合祖意，似系拉杂记载，又非一人手笔，故前后深浅颠倒不一，亦无从改正。今只就文而论，读者当放眼于文字之外，自得超然之境，合般若之机矣。	The Sixth Patriarch did not originally place emphasis on words. Later people recorded his teachings, yet they could not fully accord with the Patriarch's intent. The text seems to be a miscellaneous compilation, not the work of one hand; consequently, its depth and shallowness are inconsistent and reversed from beginning to end, and there is no way to correct it. Here I discuss only the text itself. Readers should cast their gaze beyond the words and naturally attain a transcendent state, thereby according with the potential of prajñā.
至于《坛经》取义，亦含有心田之喻。世尊昔日坐金刚坛，成大菩提。今言坛者亦即金刚坛，不起于坐，即见金刚自性而成佛。读《坛经》者，当明此旨，方可与祖意契合。又读经者，受用各各不同，未见本性，学法无益。	The meaning of the title Platform Sūtra also contains the metaphor of the field of mind. In former days, the World-Honored One sat upon the vajra platform and attained great bodhi. The platform spoken of here is likewise the vajra platform: without arising from sitting, one sees one's vajra self-nature and becomes a Buddha.

	Those who read the Platform Sūtra should understand this purport; only then can they accord with the Patriarch's intent. Moreover, each reader benefits from the sūtra differently. Without seeing one's original nature, studying dharmas is of no benefit.
否则祖虽开示，我终无由悟入也。仁者于此经，不可阅过即弃，当时时体会，坐心中心法至数百座后，必可证得奢摩他。而于启用时，练习三摩钵提，方得此经之妙，且知运用于世法。六祖所言佛法于世间，不离世间觉，真得大机大用矣。	Otherwise, although the Patriarch has given instruction, I will ultimately have no means of awakening and entering. Those of benevolent aspiration should not merely read this sūtra and then discard it; they should contemplate it constantly. After practicing the Heart-of-Heart Dharma in seated sessions for several hundred sessions, one will surely realize śamatha. Then, when bringing it into function, one should practice samāpatti; only then will one attain the wonder of this sūtra and know how to apply it in worldly dharmas. As the Sixth Patriarch said, "The Buddhadharma is within the world and is not apart from awakening within the world." Then one truly attains great capacity and great function.
觉者，成佛之始也。由觉而知所返，顿超彼岸，此法为入如来地顿悟法门，而顿入之机，必先有以开启之。	Awakening is the beginning of becoming a Buddha. Through awakening, one knows where to return, and one suddenly crosses to the other shore. This Dharma is a gate of sudden awakening for entering the ground of the Tathāgata, but the potential for sudden entry must first be opened.
初为引机，引其机之动也；次为启机，启发使近，以接于事也；再次为合机，合于机用也，是已明心要者；再次为化机，使机用纯熟而得神化也；又次为忘机，此时无所谓机用，若存若忘矣，至此言语道断，心行处灭，更无机用之可说。	First comes drawing forth potential, causing that potential to stir. Next comes opening potential, inspiring it and bringing it near so that it connects with affairs. Next comes harmonizing with potential, bringing it into accord with function; this is already to understand the essentials of mind. Next comes transforming potential, causing its function to become fully mature and wondrously transformed. Then comes forgetting potential. At this point, there is no longer any so-called potential or function; it is as though present and forgotten at once. Here the way of words is cut off and the activity of mind ceases; there is no further potential or function that can be spoken of.
化机为不可测知，此则无可测知也。然而浑身是机，处处是用，所谓不可思议者是也。此经注释，可参阅丁福	Transforming potential is beyond measure or prediction; here, there is nothing that can be

保居士所注，今但点明其眼目、述其旨而已。惟论义无量，岂一孔之见所可阐述，然归于本来则一也。	measured or known. Yet the whole body is potential, and everywhere is function. This is what is called inconceivable. For annotations to this sūtra, one may consult those by the lay practitioner Ding Fubao. Here I merely point out its essential points and state its purport. The meanings alone are immeasurable; how could they be fully expounded by the view through a single aperture? Yet in returning to the original, they are one.
点明其眼目者，引其机也，读者悟入，或过于。佛说《圆觉经》，谓是十二部经清净眼目，此经正说众生自性中之眼目，故清净不在文字，惟读者自己觉知。倘不著意于文字而自见本性清净之相，则由只眼而化为千眼，千眼而千手矣，是在读者。	To point out its essential points is to draw forth potential; readers may awaken and enter, perhaps even beyond this. When the Buddha expounded the Sūtra of Perfect Enlightenment, he called it the pure eye of the twelve divisions of the scriptures. This sūtra directly expounds the eye within sentient beings' own nature. Therefore purity does not lie in the words, but only in the reader's own awakening and knowing. If one does not fix attention on the words, but directly sees the pure appearance of one's original nature, then one eye becomes a thousand eyes, and a thousand eyes become a thousand hands. It depends upon the reader.
喜读此经者，当然另有见地，决不徒取文字。如标指月，所重在月，但亦不能废指耳。今于原文内分别编列号数，与所注对照，以清眼目，仁者倘明不可说不可取之义，则亦未曾有一字在上，更有何旨可述，是名法眼。	Those who delight in reading this sūtra naturally have another understanding; they certainly do not merely take hold of its words. It is like a finger pointing at the moon: what matters is the moon, yet the finger cannot simply be discarded. I have now separately numbered the passages in the original text and compared them with the annotations, in order to clarify the essential points. If those of benevolent aspiration understand the meaning of what cannot be spoken or grasped, then not a single word has ever been set down, and what further purport could there be to state? This is called the dharma eye.

自序品第一

Chapter One: Author's Preface

时，大师至宝林，韶州韦刺史璩与官僚，入山请师出，于城中大梵寺讲堂，为众开缘说法。[一]师升座次，刺史官僚三十余人，儒宗学士三十余人，僧尼道俗一千余人，同时作礼，愿闻法要。[二]	At that time, the Master arrived at Baolin. Governor Wei Qu of Shaozhou, together with officials, entered the mountains to invite the Master to come forth. At the lecture hall of Daifan Temple in the city, he expounded the Dharma for the assembly.[1] When the Master ascended the seat, more than thirty officials, more than thirty Confucian scholars, and over a thousand monastics and laypeople all paid homage together, wishing to hear the essential teachings.[2]
大师告众曰：善知识，菩提自性，本来清净，但用此心，直了成佛。[三]	The Master addressed the assembly: "Good friends, the intrinsic nature of bodhi is originally pure. Simply use this mind, and directly realize Buddhahood."[3]
善知识，且听惠能行由，得法事意。惠能严父，本贯范阳，左降流于岭南，作新州百姓。出身不幸，父又早亡，老母孤遗，住居南路，艰辛贫乏，于市卖柴。	"Good friends, listen now to the course of Huineng's life and the circumstances in which he received the Dharma. Huineng's late father was originally from Fanyang. He was demoted and exiled to Lingnan, where he became a resident of Xinzhou. Huineng was unfortunate from birth: his father died early, leaving behind his widowed mother. They lived in the southern region, in hardship and poverty, and he sold firewood in the marketplace."
时有一客买柴，使令送至客店，客收去，惠能得钱，却出门外，见一客诵经。惠能一闻经语，心即开悟。[四]遂问客：诵何经？客曰：金刚经。复问：从何所来，持此经典？客云：我从蕲州黄梅县东禅寺来。	"Once, a customer bought firewood and told him to deliver it to an inn. After the customer had received it and Huineng had been paid, he went outside and saw someone reciting a sūtra. As soon as Huineng heard the words of the sūtra, his mind awakened.[4] He then asked the man, 'What sūtra are you reciting?' The man replied, 'The Diamond Sūtra.' Huineng further asked, 'Where did you come from, carrying this scripture?' The man said, 'I have come from Dongchan Temple in Huangmei County, Qizhou.'"
其寺是五祖忍大师，在彼主化，门人一千有余，我到彼中礼拜，听受此经。大师常劝僧俗，但持金刚经，即自见性，直了成佛。惠能闻说，宿昔有缘，乃蒙一客，取银十两与惠能，[五]令充老母衣粮，教便往黄梅，参礼	"At that temple, the Fifth Patriarch, Master Hongren, presides over the teaching. He has more than a thousand disciples. I went there to pay homage and hear this sūtra expounded. The

五祖。惠能安置母毕，即便辞违。不经三十余日，便至黄梅，礼拜五祖。	Master constantly encourages monastics and laypeople alike: if they simply uphold the Diamond Sūtra, they will see their own nature and directly realize Buddhahood.' On hearing this, Huineng felt that he had had an affinity with it from a former time. A traveler then gave Huineng ten taels of silver,[5] to provide his aged mother with clothing and food, and urged him to go at once to Huangmei to pay homage to the Fifth Patriarch. After Huineng had settled his mother, he took leave. In a little over thirty days, he arrived at Huangmei and paid homage to the Fifth Patriarch."
祖问曰：汝何方人？欲求何物？惠能对曰：弟子是岭南新州百姓，远来礼师，惟求作佛，不求余物。	The Patriarch asked, "Where are you from, and what do you seek?" Huineng replied, "This disciple is a resident of Xinzhou in Lingnan. I have come from afar to pay homage to the Master. I seek only to become a Buddha; I seek nothing else."
[六]祖言：汝是岭南人，又是　獠，若为堪作佛？惠能曰：人虽有南北，佛性本无南北，　獠身与和尚不同，佛性有何差别？五祖更欲与语，且见徒众总在左右，乃令随众作务。	[6] The Patriarch said, "You are from Lingnan and are also a hunter of the Ge people. How could you possibly become a Buddha?" Huineng replied, "Though people are from the south or north, Buddha-nature itself has neither south nor north. My body as a hunter of the Ge people differs from the Master's, but what difference is there in Buddha-nature?" The Fifth Patriarch wished to speak with him further, but seeing that his disciples were all gathered around, he instructed him to join the others in their work.
惠能曰：惠能启和尚，弟子自心，常生智慧，[七]不离自性，即是福田，未审和尚教作何务？祖云：这　獠根性大利，汝更勿言，著槽厂去。[八]惠能退至后院，有一行者，差惠能破柴踏碓。经八月余，祖一日忽见惠能曰：吾思汝之见可用，恐有恶人害汝，遂不与汝言，汝知之否？惠能曰：弟子亦知师意，不敢行至堂前，令人不觉。	Huineng said, "I venture to tell the Master that this disciple's own mind constantly gives rise to wisdom. [7] Not departing from one's own nature is itself the field of blessings. I do not know what work the Master wishes me to do." The Patriarch said, "This hunter of the Ge people has very sharp faculties. Say no more; go to the rice-milling shed."[8] Huineng withdrew to the rear courtyard, where a practitioner assigned him to split firewood and pound rice. More than eight months later, the Patriarch suddenly saw Huineng and said, "I have considered that your understanding may be of use, but I feared that evil people might harm you; therefore I did not speak with you. Do you understand?" Huineng replied, "This disciple also

	understood the Master's intention. I did not dare go to the front hall, so that no one would notice me."
祖一日唤诸门人总来：吾向汝说，世人生死事大，汝等终日只求福田，不求出离生死苦海，[九]自性若迷，福田何救？汝等各去自看智慧，取自本心般若之性各作一偈，来呈吾看。若悟大意付汝衣法，为第六代祖。[一　]火急速去，不得迟滞，思量即不中用。[一一]见性之人，言下须见。[一二]若如此者，轮刀上阵，亦得见之。	One day, the Patriarch summoned all his disciples and said: "I have told you that the matter of birth and death is of great importance for people in this world. Yet all day long you seek only fields of blessings and do not seek to escape the bitter sea of birth and death.[9] If your own nature is deluded, how can fields of blessings save you? Each of you, go and examine your own wisdom. Draw upon the prajñā-nature of your original mind, and each compose a verse to present to me. If you awaken to the essential meaning, I shall transmit to you the robe and Dharma, making you the Sixth Patriarch.[10] Go quickly, without delay. Deliberation will be of no use.[11] A person who sees the nature must see it at the very word.[12] If one is such a person, one can see it even while wielding a sword on the battlefield."
众得处分，退而递相谓曰：我等众人，不须澄心用意作偈，[一三]将呈和尚，有何所益？神秀上座，现为教授师，必是他得。我辈谩作偈颂，枉用心力。诸人闻语，总皆息心。咸言：我等已后，依止秀师，何烦作偈。	Having received these instructions, the assembly withdrew and said among themselves: "There is no need for all of us to clear our minds and exert ourselves in composing verses[13] to present to the Master. What benefit would there be in that? Senior monk Shenxiu is now the instructor; he will surely be the one to receive it. If we compose verses in vain, we shall merely waste our effort." Hearing this, everyone ceased to concern themselves with it. They all said, "From now on, we shall rely on Master Xiu. Why trouble ourselves to compose verses?"
神秀思惟，诸人不呈偈者，为我与他为教授师，我须作偈，将呈和尚，若不呈偈，和尚如何知我心中见解深浅？我呈偈意，求法即善，觅祖即恶，却同凡心，夺其圣位奚别？若不呈偈，终不得法，大难大难。	Shenxiu reflected: "The others do not present verses because I serve as their instructor. I must compose a verse and present it to the Master. If I do not present a verse, how will the Master know the depth or shallowness of my understanding? If my purpose in presenting a verse is to seek the Dharma, that is good; but if it is to seek the patriarchate, that is wrong. It would be no different from an ordinary person trying to seize a sage's position. Yet if I do not present a verse, I shall never receive the Dharma. This is most difficult, most difficult."

五祖堂前有步廊三间，拟请供奉卢珍，画楞伽经变相，及五祖血脉图，流传供养。神秀作偈成已，数度欲呈，行至堂前，心中恍惚，遍身汗流，拟呈不得，前后经四日，一十三度，呈偈不得。秀乃思惟，不如向廊下书著，从他和尚看见。	Before the Fifth Patriarch's hall was a covered corridor of three bays. He intended to invite the court painter Lu Zhen to paint illustrations of transformations from the Laṅkāvatāra Sūtra and a diagram of the Fifth Patriarch's Dharma lineage, for transmission and veneration. After Shenxiu had composed his verse, he wished several times to present it. But whenever he came before the hall, his mind became confused and his whole body broke into sweat. He was unable to present the verse. Over four days, he tried thirteen times without success. Shenxiu then thought, "It would be better to write it on the wall beneath the corridor and let the Master see it himself."
忽若道好，即出礼拜，云是秀作。若道不堪，枉向山中数年，受人礼拜，更修何道。是夜三更，不使人知，自执灯书偈于南廊壁间，呈心所见。偈曰：	"If he should say it is good, I shall come forth, pay homage, and say that it was composed by Xiu. If he should say it is inadequate, then I have spent years in the mountains receiving people's homage in vain; what Way could I cultivate further?" That night, in the third watch, without letting anyone know, he took up a lamp and wrote his verse on the wall of the southern corridor, presenting the understanding of his mind. The verse said:
身是菩提树，心如明镜台，	The body is the bodhi tree; the mind is like a bright mirror stand,
时时勤拂拭，勿使惹尘埃。[一四]	At all times diligently wipe it clean; do not let dust alight upon it.[14]
秀书偈了，便却归房，人总不知。秀复思惟：五祖明日，见偈欢喜，即我与法有缘；若言不堪，自是我迷，宿业障重，不合得法，圣意难测。房中思想，坐卧不安，直至五更。	After writing the verse, Shenxiu returned to his room, and no one knew of it. He reflected again: "If the Fifth Patriarch sees the verse tomorrow and is pleased, then I have an affinity with the Dharma. If he says it is inadequate, it is because I am deluded and my karmic obstacles from former lives are heavy; I am not fit to receive the Dharma. The sage's intention is hard to fathom." In his room, he thought anxiously, unable to sit or lie at ease, until the fifth watch.
祖已知神秀入门未得，不见自性，天明祖唤卢供奉来，向南廊壁间绘画图相，忽见其偈，报言供奉，却不用画，劳尔远来。经云：凡所有相，皆是虚妄。但留此偈，与人诵持，依此偈修，免堕恶道，依此偈修，有大利益。	The Patriarch already knew that Shenxiu had entered the gate but had not attained it, for he had not seen his own nature. At dawn, the Patriarch summoned the court painter Lu and told him to paint the images on the wall of the southern

	corridor. Suddenly seeing the verse, he said to the painter, “There is no need to paint after all; you have come from afar for nothing. The sūtra says, ‘All conditioned appearances are empty and false.’ Leave this verse here for people to recite and uphold. Those who cultivate in accordance with this verse will avoid falling into the evil realms, and those who cultivate in accordance with it will gain great benefit.”
令门人炷香礼敬，尽诵此偈，即得见性。[一五]门人诵偈，皆叹善哉。	He instructed the disciples to burn incense and pay reverence, and to recite this verse in full; then they would see their own nature.[15] When the disciples recited the verse, they all exclaimed, “Excellent!”
祖三更唤秀入堂，问曰：偈是汝作否？秀言：实是秀作，不敢妄求祖位，望和尚慈悲，看弟子有少智慧否？祖曰：汝作此偈，未见本性，只到门外，未入门内，如此见解，觅无上菩提，[一六]了不可得。	In the third watch, the Patriarch summoned Shenxiu into the hall and asked, “Was this verse composed by you?” Shenxiu said, “It was indeed composed by Xiu. I do not dare rashly seek the patriarchal seat; I only hope that the Master, in his compassion, will see whether this disciple has a little wisdom.” The Patriarch said, “In composing this verse, you have not seen your original nature. You have only reached the gate, but have not entered within. With such understanding, to seek unsurpassed bodhi[16] is utterly impossible.”
无上菩提，须得言下识自本心，见自本性，不生不灭，于一切时中，念念自见万法无滞，[一七]一真一切真，万境自如如。如如之心，即是真实，若如是见，即是无上菩提之自性也。	“To attain unsurpassed bodhi, one must, at the very word, recognize one’s own original mind and see one’s own original nature: neither arising nor ceasing. At all times, thought after thought, one sees for oneself that the myriad dharmas are without obstruction.[17] When one reality is true, all realities are true; the myriad states are naturally suchness. The mind of suchness is reality itself. To see in this way is the intrinsic nature of unsurpassed bodhi.”
汝且去，一两日思惟，更作一偈，[一八]将来吾看，汝偈若入得门，付汝衣法。神秀作礼而出。又经数日，作偈不成，心中恍惚，神思不安，犹如梦中，行坐不乐。	“Go now. Reflect for a day or two, then compose another verse[18] and bring it for me to see. If your verse enters the gate, I shall transmit to you the robe and Dharma.” Shenxiu paid homage and departed. After several more days, he still could not compose a verse. His mind was confused and unsettled; as if in a dream, he found neither walking nor sitting pleasant.

复两日，有一童子于碓坊过，唱诵其偈。	Two days later, a boy passed by the rice-milling shed, chanting Shenxiu's verse.
惠能一闻，便知此偈未见本性，虽未蒙教授，早识大意，遂问童子曰：诵者何偈？童子曰：尔这　獠不知，大师言：世人生死事大，欲得传付衣法，令门人作偈来看，若悟大意，即付衣法，为第六祖。	As soon as Huineng heard it, he knew that the verse had not seen the original nature. Although he had not yet received instruction, he had long understood the essential meaning. He therefore asked the boy, "What verse are you chanting?" The boy replied, "You hunter of the Ge people do not know. The Master said that the matter of birth and death is of great importance for people in this world. Wishing to transmit the robe and Dharma, he told his disciples to compose verses for him to see. Whoever awakens to the essential meaning will receive the robe and Dharma and become the Sixth Patriarch."
神秀上座，于南廊壁上，书无相偈，大师令人皆诵，依此偈修，免堕恶道，依此偈修，有大利益。惠能曰：上人，我此踏碓八个余月，未曾行到堂前，望上人引至偈前礼拜。童子引至偈前礼拜。	"Senior monk Shenxiu wrote a verse of no appearances on the wall of the southern corridor. The Master has instructed everyone to recite it. Those who cultivate in accordance with this verse will avoid falling into the evil realms, and those who cultivate in accordance with it will gain great benefit." Huineng said, "Venerable sir, I have been pounding rice here for more than eight months and have never gone to the front hall. I hope you will lead me to the verse so that I may pay homage before it." The boy led him to the verse, and Huineng paid homage before it.
惠能曰：惠能不识字，请上人为读。时有江州别驾，姓张名日用，便高声读，惠能闻已，遂言亦有一偈，望别驾为书。别驾言：汝亦作偈，其事希有。	Huineng said, "Huineng cannot read. I ask the venerable sir to read it for me." At that time, an assistant prefect from Jiangzhou, named Zhang Riyong, read it aloud. When Huineng had heard it, he said, "I too have a verse, and I hope the assistant prefect will write it for me." The assistant prefect said, "You too can compose a verse? This is extraordinary."
惠能向别驾言：欲学无上菩提，不可轻于初学，下下人，有上上智，上上人，有没意智，[一九]若轻人即有无量无边罪。别驾言：汝但诵偈，吾为汝书。汝若得法，先须度吾，勿忘此言。惠能偈曰：	Huineng said to the assistant prefect, "If you wish to learn unsurpassed bodhi, you must not look lightly upon beginners. Those of the lowest station may possess the highest wisdom, while those of the highest station may possess wisdom that has sunk away.[19] If you look down on others, you commit immeasurable and boundless offenses." The assistant prefect said, "Simply recite your verse,

	and I shall write it for you. If you receive the Dharma, you must first liberate me; do not forget these words.” Huineng’s verse said:
菩提本无树，明镜亦非台，	Bodhi originally has no tree; the bright mirror is not a stand,
本来无一物，何处惹尘埃。[二　]	Originally there is not a single thing—where could dust alight?[20]
书此偈已，徒众总惊，无不嗟讶，各相谓言：奇哉，不得以貌取人，何得多时使他肉身菩萨。祖见众人惊怪，恐人损害，遂将鞋擦了偈曰：亦未见性。众以为然。	After this verse was written, the entire assembly was astonished; none failed to marvel. They said to one another, “How extraordinary! One must not judge a person by appearance. How could we have made a flesh-and-blood bodhisattva work for us for so long?” When the Patriarch saw the crowd’s astonishment, fearing that people might harm him, he wiped away the verse with his shoe and said, “This too has not seen the nature.” The assembly took this to be so.
次日祖潜至碓坊，见能腰石舂米，语曰：求道之人，为法忘躯，当如是乎？[二一]乃问曰：米熟也未？惠能曰：米熟久矣，犹欠筛在。祖以杖击碓三下而去。惠能即会祖意，三鼓入室。祖以袈裟遮围，不令人见。	The next day, the Patriarch secretly went to the rice-milling shed. Seeing Huineng pounding rice with a stone tied around his waist, he said, “One who seeks the Way forgets the body for the sake of the Dharma. Should it not be so?”[21] He then asked, “Is the rice ready yet?” Huineng replied, “The rice has long been ready; it only lacks sifting.” The Patriarch struck the mortar three times with his staff and departed. Huineng immediately understood the Patriarch’s meaning and entered his room at the third watch. The Patriarch covered them with his robe so that no one could see.

为说金刚经，至应无所住而生其心，惠能言下大悟[二二]一切万法不离自性。[二三]遂启祖言：何期自性本自清净，[二四]何期自性本不生灭，何期自性本自具足，何期自性本无动摇，何期自性能生万法。[二五]	He expounded the Diamond Sūtra for him. When he came to the words, “Give rise to this mind without abiding anywhere,” Huineng, at those very words, had a great awakening[22] and realized that all the myriad dharmas do not depart from intrinsic nature.[23] He then addressed the Patriarch: “Who would have thought that intrinsic nature is originally pure;[24] who would have thought that intrinsic nature neither arises nor ceases; who would have thought that intrinsic nature is originally complete in itself; who would have thought that intrinsic nature is originally unmoving; who would have thought that intrinsic nature can give rise to the myriad dharmas.”[25]
祖知悟本性，谓惠能曰：不识本心，学法无益，若识自本心，见自本性，即名丈夫、天人师、佛。三更受法，人尽不知。便传顿教及衣钵云：汝为第六代祖，[二六]善自护念，广度有情，流布将来，无令断绝。听吾偈曰：	The Patriarch knew that he had awakened to his original nature and said to Huineng, “If one does not recognize one’s original mind, studying the Dharma is of no benefit. If one recognizes one’s own original mind and sees one’s own original nature, one is called a great person, a teacher of humans and devas, a Buddha.” In the third watch he transmitted the Dharma, and no one knew. He then transmitted the sudden teaching and the robe and alms bowl, saying, “You are the Sixth Patriarch.[26] Guard and care for them well. Liberate sentient beings broadly, spread this teaching in the future, and do not let it be cut off. Listen to my verse:”
有情来下种，因地果还生，	Sentient beings come and sow the seeds; from the causal ground, the fruit is born again.
无情亦无种，无性亦无生。[二七]	The insentient have no seeds; without nature, there is no birth.[27]
祖复曰：昔达摩大师初来此土，人未之信，故传此衣，以为信体，代代相承；法则以心传心，皆令自悟自证。自古佛佛惟传本体，师师密付本心，衣为争端，止汝勿传。若传此衣，命如悬丝。汝须速去，恐人害汝。	The Patriarch further said, “When Master Bodhidharma first came to this land, people did not yet trust him. Therefore he transmitted this robe as the embodiment of faith, to be passed down generation after generation. The Dharma is transmitted by mind to mind, causing each person to awaken and realize for themselves. Since ancient times, Buddha after Buddha has transmitted only the fundamental essence; master after master has secretly entrusted the original mind. The robe becomes a cause of contention, so let it stop with

	you and do not transmit it further. If you transmit this robe, your life will hang by a thread. You must leave quickly, for I fear people may harm you.”
惠能启曰：向甚处去？祖云：逢怀则止，遇会则藏。三更领得衣钵，云：能本是南中人，素不知此山路，如何出得江口？五祖言：汝不须忧，吾自送汝。祖相送直至九江驿。祖令上船，五祖把橹自摇。	Huineng asked, “Where should I go?” The Patriarch said, “Stop when you encounter Huai; hide when you encounter Hui.” In the third watch, Huineng received the robe and alms bowl, saying, “Huineng is originally a man of the south and has never known the mountain paths here. How can I reach the river crossing?” The Fifth Patriarch said, “You need not worry. I myself will see you off.” The Patriarch accompanied him directly to the Jiujiang post station. He had Huineng board a boat, and the Fifth Patriarch himself took the oars and rowed.”
惠能言：请和尚坐，弟子合摇橹。祖云：合是吾渡汝。惠能云：迷时师度，悟了自度，度名虽一，用处不同。惠能生在边方，语音不正，蒙师付法，今已得悟，只合自性自度。[二八]祖云：如是如是，以后佛法，由汝大行矣。汝去三年，吾方逝世。汝今好去，努力向南，不宜速说，佛法难起。	Huineng said, “Please sit down, Venerable Monk; your disciple should take up the oars.” The Patriarch said, “It is I who should ferry you across.” Huineng said, “When one is deluded, the master ferries one across; once awakened, one ferries oneself across. Though the name ‘ferrying across’ is the same, its application differs. I, Huineng, was born in a frontier region, and my speech is not correct. Through my master’s kindness, I received the Dharma; now that I have awakened, I need only ferry myself across by means of my own nature.” [28] The Patriarch said, “So it is, so it is. Hereafter, the Buddhadharma will greatly flourish through you. Three years after you leave, I shall pass away. Go well now; strive diligently toward the south. Do not speak of this too soon, for the Buddhadharma is difficult to establish.”
惠能辞违祖已，发足南行。两月中间，至大庾岭。五祖归，数日不上堂，众疑诣问曰：和尚少病少恼否？曰：病即无，衣法已南矣。问：谁人传授？曰：能者得之。众乃知焉，逐后数百人来，欲夺衣钵。	After taking leave of the Patriarch, Huineng set out southward. Within two months, he reached Dayu Ridge. When the Fifth Patriarch returned, he did not ascend the hall for several days. The assembly, concerned, went to ask, “Venerable Monk, are you suffering from any illness or distress?” He replied, “I have no illness, but the robe and Dharma have gone south.” They asked, “To whom were they transmitted?” He said, “The capable one has obtained them.” The assembly then understood, and several hundred people pursued Huineng, intending to seize the robe and bowl.

一僧俗姓陈名惠明，先是四品将军，性行粗[性-生+造]。极意参寻，为众人先，趁及惠能。惠能掷下衣钵于石上，曰：此衣表信，可力争耶？能隐草莽中。	There was a monastic named Huiming, whose lay surname was Chen. He had formerly been a fourth-rank general, and his disposition and conduct were coarse and crude. He sought earnestly in his investigation, outstripping the others, and caught up with Huineng. Huineng threw down the robe and bowl on a stone and said, “This robe is a token of faith. Can it be contended for by force?” Huineng then hid among the grasses and brushwood.
惠明至，提掇不动，[二九]乃唤云：行者行者，我为法来，不为衣来。惠能遂出，坐磐石上。惠明作礼云：望行者为我说法。惠能云：汝既为法而来，可屏息诸缘，勿生一念，吾为汝说明。明良久。	When Huiming arrived, he could not lift them. [29] He therefore called out, “Lay practitioner, lay practitioner! I have come for the Dharma, not for the robe.” Huineng then emerged and sat upon a rock. Huiming bowed and said, “I hope the lay practitioner will teach me the Dharma.” Huineng said, “Since you have come for the Dharma, calm the breath and set aside all conditions. Do not give rise to a single thought, and I will explain it to you.” Huiming remained silent for a long while.
惠能曰：不思善，不思恶，正与么时，那个是明上座本来面目？惠明言下大悟。复问云：上来密语密意外，还更有密意否？惠能云：与汝说者，即非密也；汝若返照，密在汝边。[三　]明曰：惠明虽在黄梅，实未省自己面目。	Huineng said, “Without thinking of good and without thinking of evil, at just this very moment, what is Elder Huiming’s Original Face?” At these words, Huiming experienced great awakening. He then asked, “Apart from the secret words and secret meaning just spoken, is there any further secret meaning?” Huineng said, “What I have spoken to you is not secret. If you turn the light inward, the secret is right beside you.” [30] Huiming said, “Although Huiming was at Huangmei, I had never truly recognized my own face.”
今蒙指示，如人饮水，冷暖自知，今行者即惠明师也。惠能曰：汝若如是，吾与汝同师黄梅，善自护持。[三一]明又问：惠明今后向甚处去？惠能曰：逢袁则止，遇蒙则居。	“Now, having received your instruction, it is like a person drinking water: they alone know whether it is cold or warm. You, lay practitioner, are now Huiming’s master.” Huineng said, “If that is so, you and I share Huangmei as our master. Guard and uphold this well.” [31] Huiming asked again, “Where should Huiming go from here?” Huineng said, “When you encounter Yuan, stop; when you encounter Meng, dwell.”
明礼辞，回至岭下，谓趁众曰：向陟崔嵬，竟无踪迹，当别道寻之。趁众咸以为然。惠明后改道明，避师上字。惠能后至曹溪，又被恶人寻逐，乃于四会，避难猎人队中，凡经一十五载，[三二]时与猎人随宜说法。猎	Huiming bowed in farewell and returned to the foot of the ridge. He told the pursuers, “I climbed toward the lofty heights, but found no trace at all. We should search by another route.” The pursuers

人常令守网，每见生命尽放之。每至饭时，以菜寄煮肉锅。或问，则对曰：但吃肉边菜。[三三]	all accepted this. Huiming later changed his name to Daoming, avoiding the first character of his master's name. Later Huineng arrived at Caoxi, but was again pursued by evil men. He therefore took refuge among a band of hunters at Sihui, avoiding danger there for a full fifteen years. [32] From time to time, he taught the Dharma to the hunters according to their capacities. The hunters often had him watch the nets, and whenever he saw living creatures, he released them all. At mealtimes, he would put vegetables into the pot in which meat was cooked. If anyone asked, he replied, "I only eat the vegetables beside the meat." [33]
一日思惟：时当弘法，不可终遁。[三四]遂出至广州法性寺，值印宗法师讲涅　经。因二僧论风幡义，一曰风动，一曰幡动，议论不已。惠能进曰：不是风动，不是幡动，仁者心动。	One day he reflected, "The time has come to spread the Dharma; I cannot remain hidden forever." [34] He therefore went to Faxing Monastery in Guangzhou, where Dharma Master Yinzong was lecturing on the Nirvāṇa Sūtra. Two monks were debating the meaning of wind and banner. One said, "The wind is moving," while the other said, "The banner is moving," and their dispute did not cease. Huineng stepped forward and said, "It is not the wind that moves, nor is it the banner that moves. Your minds are moving."
[三五]一众骇然，印宗延至上席，征诘奥义，见惠能言简理当，不由文字。宗云：行者定非常人，久闻黄梅衣法南来，莫是行者否？惠能曰：不敢。宗于是作礼，告请传来衣钵，出示大众。	[35] The entire assembly was astonished. Yinzong invited him to the seat of honor and questioned him closely on profound meanings. Seeing that Huineng's words were concise and his reasoning sound, and that he did not rely on written words, Yinzong said, "You are certainly no ordinary person. I have long heard that the robe and Dharma of Huangmei had come south. Could you be that lay practitioner?" Huineng replied, "I dare not claim it." Yinzong then bowed and requested that the transmitted robe and bowl be brought forth and shown to the assembly.
宗复问曰：黄梅付嘱，如何指授？惠能曰：指授即无，惟论见性，不论禅定解脱。[三六]宗曰：何不论禅定解脱？惠曰：为是二法，不是佛法，佛法是不二之法。	Yinzong further asked, "What instructions did Huangmei give at the transmission?" Huineng said, "There were no instructions; he only discussed seeing one's true nature, not meditation or liberation." [36] Yinzong said, "Why did he not discuss meditation and liberation?" Huineng said, "Because these are dual dharmas, not the

	Buddhadharma. The Buddhadharma is the Dharma of nonduality.”
宗又问：如何是佛法不二之法？惠能曰：法师讲涅经，明佛性，是佛法不二之法。如高贵德王菩萨白佛言：犯四重禁，作五逆罪，及一阐提等，[三七]当断善根佛性否？佛言：善根有二。一者常，二者无常。	Yinzong again asked, “What is the Buddhadharma’s Dharma of nonduality?” Huineng said, “Dharma Master, in lecturing on the Nirvāṇa Sūtra, you elucidate buddha-nature. This is the Buddhadharma’s Dharma of nonduality. For example, Bodhisattva King of Noble Virtue asked the Buddha, ‘Those who violate the four grave precepts, commit the five heinous offenses, or are icchantikas—[37] do they cut off their roots of goodness and buddha-nature?’ The Buddha said, ‘Wholesome roots are of two kinds: one is permanent, and the other impermanent.’”
佛性非常非无常，是故不断，名为不二。一者善，二者不善，佛性非善非不善，是名不二。蕴之与界，凡夫见二。智者了达，其性无二。无二之性，即是佛性。	“Buddha-nature is neither permanent nor impermanent; therefore it is not cut off. This is called nonduality. One is wholesome and the other unwholesome; buddha-nature is neither wholesome nor unwholesome. This is called nonduality. As for the aggregates and the realms, ordinary beings see two; the wise clearly understand that their nature is not two. This nondual nature is buddha-nature.”
印宗闻说，欢喜合掌，言：某甲讲经，犹如瓦砾；仁者论义，犹如真金。于是为惠能剃发，愿事为师。惠能遂于菩提树下，开东山法门。惠能于东山得法，[三八]辛苦受尽，命似悬丝。	On hearing this, Yinzong joyfully joined his palms and said, “When I lecture on the sūtras, it is like tiles and pebbles; when you expound the meaning, it is like true gold.” He then shaved Huineng’s head and wished to serve him as his master. Huineng thereupon opened the Dharma Gate of the Eastern Mountain beneath a bodhi tree. Huineng had received the Dharma at Eastern Mountain, [38] endured every hardship, and his life had hung by a thread.
今日得与使君官僚，僧尼道俗，同此一会，莫非累劫之缘，亦是过去生中，供养诸佛，同种善根，方始得闻如上顿教得法之因。教是先圣所传，不是惠能自智。愿闻先圣教者，各令净心，闻了各自除疑，如先代圣人无别。一众闻法，欢喜作礼而退。	“Today, that I may join with the governor and his officials, monastics and laypeople, in this single assembly is surely due to affinities accumulated over countless kalpas. In past lives, we must have made offerings to all Buddhas and together planted roots of goodness; only thus can we hear of the causes and conditions by which this sudden teaching and Dharma transmission were received. This teaching was transmitted by the sages of old; it is not Huineng’s own wisdom. May all who wish to

	hear the teachings of the sages of old purify their minds. Having heard them, let each resolve their own doubts, no different from the sages of former generations." When the entire assembly heard the Dharma, they joyfully bowed and withdrew.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the essential purport.)
【一】　自古佛佛相传，以心印心，同其旨者，即名为佛，衣钵用以表信，全没交涉也。初祖摩诃迦叶，传佛心印，直至一花五叶，乃至于今，灯灯相传，不异一火，火岂有别，是以六祖所说，不异佛说，名之曰经，无多让也。	1　Since ancient times, Buddhas have transmitted the teaching from Buddha to Buddha, using mind to seal mind. Those who share the same essential purport are called Buddhas; the robe and bowl merely serve as tokens of trust and have no essential connection with it. The First Patriarch, Mahākāśyapa, transmitted the Buddha's Mind-Seal. From the single flower came five petals, and down to the present, lamp has been transmitted to lamp, no different from a single flame. How could the flame differ? Therefore, what the Sixth Patriarch taught differs in no way from the Buddha's teaching. To call it a sūtra is not at all excessive.
惜当时门人记录，义有未尽，六祖开示，应机而施，前后深浅不一，未见性人，如读公案，欲于文字中求悟，转又遥远。此经第三次开讲，但述宗旨，读者还当自悟，果能悟见本来，自得心印，何事多求。倘未明心要，学法何益，求于文字者，反误根本矣。	It is regrettable that the disciples' records at that time did not fully preserve its meaning. The Sixth Patriarch gave instruction according to the capacities of his listeners, so its depth varied from before to after. For those who have not seen their true nature, it is like reading koans: if they seek awakening in words and letters, they only become more remote from it. This is the third time this sūtra has been expounded, but only its essential purport is being set forth; readers must still awaken for themselves. If one can truly awaken and see one's original nature, one naturally obtains the Mind-Seal. What need is there to seek so much? If one has not understood the essential point of mind, what benefit is there in studying Dharma? Those who seek in words instead obscure the root.
【二】　读此经之前，第一当明佛之宗旨，即法要也。最上乘人，言下见性，即是成佛。上根人必依于法，如参禅或修密，因而见性成佛。	2　Before reading this sūtra, one must first understand the Buddha's essential purport, namely, the essential Dharma. Those of the highest vehicle see their true nature upon hearing the words and thereby become Buddhas. Those of superior capacities must rely on a method, such as investigating Chan or practicing Esoteric Buddhism,

	and thereby see their true nature and become Buddhas.
中根人执取于法，不敢直了承当，但植善根于今生，冀得成就于来世，然总以不离心地法，终有出头之日。下此者，不知佛为何义，成佛为何事，更无论矣。自古佛祖灭度众生，皆随机而应。宗下立场，只直捷痛快。	Those of middling capacities cling to methods and do not dare to undertake this directly. They merely plant roots of goodness in this life, hoping to attain accomplishment in a future life. Yet so long as they do not depart from the Mind-Ground Dharma Gate, the day will eventually come when they emerge. Those below this do not know what Buddha means or what becoming a Buddha entails, much less anything beyond that. Since ancient times, Buddhas and patriarchs have liberated sentient beings by responding according to their capacities. The standpoint of this school is simply direct and forthright.
点明心要，见即当下见，悟即言下悟，此入如来地顿悟法门之旨也。六祖开口即云，菩提自性，本来清净，但用此心，直了成佛，此四句包括三藏十二部，尽四十九年说法之旨，会者何待拈花，不笑亦已印心。坛经十品，果为谁说耶。	The essential point of mind is indicated directly: seeing means seeing it at once, and awakening means awakening at the very word. This is the purport of the sudden-awakening Dharma Gate by which one enters the Tathāgata's ground. The Sixth Patriarch began by saying, "The bodhi self-nature is originally pure. Simply use this mind, and directly realize Buddhahood." These four lines encompass the Tripiṭaka and twelve divisions of scripture, the full purport of forty-nine years of teaching. Once one understands, why wait for the raising of a flower? Even without a smile, the Mind-Seal has already been imparted. For whom, then, were the ten chapters of the Platform Sūtra spoken?
【三】　菩提自性，本来清净，但用此心，直了成佛。此四句，乃全经纲领。三世一切佛一切祖，无不同此一孔出气。但者，言舍此更无别法也。上两句言体，第三句言用，直了二字，则证入体用一如。成佛者，证得菩提也。	3　"The bodhi self-nature is originally pure. Simply use this mind, and directly realize Buddhahood." These four lines are the outline of the entire sūtra. All Buddhas and patriarchs of the three times speak with one voice from the same aperture. "Simply" means that apart from this there is no other Dharma. The first two lines speak of essence; the third speaks of function. The words "directly realize" indicate entry into the unity of essence and function. To become a Buddha is to realize bodhi.
众生自性本来清净，只缘情见所覆，失去本来，但用此般若妙心，自可回复本来，然用此心者，总未离法。直了者，并但用此心之法而亦了之也。至了无可了时，诸法空净，乃证菩提。	Sentient beings' self-nature is originally pure. Only because it is obscured by emotional attachments and views do they lose what is original. Simply use this wondrous mind of prajñā, and one can

	naturally return to the original. Yet to use this mind is still not to be free from a method. “Directly realize” means that even the method of simply using this mind is realized and let go. When there is nothing left to realize, all dharmas are empty and pure, and one then realizes bodhi.
佛说法四十九年，开无量法门，只说此十六字耳。又菩提即是自性，自性即是菩提，非属二事。清净是自性本相，清净云者，非对待之名词，乃本来面目也。菩提不因清净而增，烦恼而减，是名清净，故曰不污染。	For forty-nine years the Buddha taught Dharma, opening immeasurable Dharma gates, yet he spoke only these sixteen characters. Moreover, bodhi is self-nature, and self-nature is bodhi; they are not two things. Purity is the original characteristic of self-nature. By “purity” is not meant a term of opposition; it is the Original Face itself. Bodhi does not increase because of purity or diminish because of afflictions. This is called purity; hence it is said to be undefiled.
但有未明本来，不知所以然者，于是乎要修，要证，此是方便法。故曰修证则不无也，但如何而得修证？曰：还藉此菩提自性中所发之影象相耳。	But for those who have not understood the original and do not know why this is so, cultivation and realization are necessary. These are expedient teachings. Thus it is said that cultivation and realization are not absent. But how are cultivation and realization attained? The answer is: one still relies on the images and appearances that arise from this bodhi self-nature.
此名为心，以性中流露之幻心，造诸幻业，今善用此幻心以反见本来，悟见自性，直下承当，明了无余，即是直了。	This is called mind. With the illusory mind that flows forth from self-nature, one creates all manner of illusory karma. Now, by skillfully using this illusory mind to turn back and see the original, one awakens to and sees one’s self-nature, directly undertakes it, and understands it without remainder. This is direct realization.
正直了时，并此直了之心，亦了不可得，此时寂然湛然，非佛而何！且清净自性中，一尘不染，更有什么善恶是非成败佛不佛之二见耶！既影响都无，则但用此心而亦直了之矣。所谓弹指圆成八万门，其捷如电，其明如镜，其间更无次第相对等法，始知三大阿僧　劫诸说，乃因缘之不同而方便说也。	At the very moment of direct realization, even the mind that directly realizes cannot be found. At that time there is silent, lucid stillness—what else could it be but Buddhahood? And within the pure self-nature, unstained by a single speck of dust, what dualistic views of good and evil, right and wrong, success and failure, Buddha and non-Buddha could remain? Once even such traces have vanished, one simply uses this mind and directly realizes it. This is what is meant by “in the snap of the fingers, the eighty thousand Dharma gates are brought to perfect completion.” Its swiftness is like lightning;

	its clarity is like a mirror. There are no further stages, oppositions, or other dharmas in between. Only then does one know that the teachings of three great asaṃkhyeya kalpas are expedient teachings given because conditions differ.
【四】　夫以指指月，月固与我相对而易见者也，若身在月内，我本是月，从何指示，此非慧眼人不能自悟耳。地前菩萨都是盲目中求道，以但知前面有路而不辨东西也。六祖是再来人，夙世根已成熟，一闻经语，心即开悟。	4　One uses a finger to point at the moon; the moon stands apart from us and is therefore easy to see. But if one is within the moon, if one is oneself the moon, from where could there be any pointing or instruction? Those without the eye of wisdom cannot awaken to this by themselves. Bodhisattvas before the grounds all seek the Way like blind people: they know only that there is a road ahead, but cannot distinguish east from west. The Sixth Patriarch was one who had returned to this world; the roots from his former lives had already matured, and upon hearing words from a sūtra, his mind immediately opened in awakening.
试问所悟者为何事耶？若悟者为经，何以开悟后复又问客，更问从何所来，可知非经而悟自心矣。心与经印，即属自印。印入菩提清净本体，常住勿失，如昏晦中舟行大海，得此指南针，不离方寸，终无迷退者是也。	One may ask: what was it that he awakened to? If he had awakened to the sūtra, why, after awakening, did he again ask the guest further questions, including where he had come from? This shows that it was not the sūtra to which he awakened, but his own mind. When mind and sūtra seal each other, it is self-sealing. Let this seal enter the pure essence of bodhi, abide there constantly, and never be lost. It is like a boat crossing the sea in darkness: having obtained this compass and keeping it close at hand, one will never again lose the way or retreat.
【五】　六祖少孤而艰难困苦，论出世法是极大福德者。今人欲求生活解决而再学佛，乃必无之事，其迷梦可以止矣。虽然，求道资粮亦不可缺，使无十两以养母，即难就道，是以布施结缘，预植德本，财法兼施，为真功德也。	5　The Sixth Patriarch lost his father early and endured hardship and poverty. To speak of the supramundane Dharma, one must possess very great blessings. People today wish first to secure their livelihood and only then study Buddhism, but this cannot be done; they may as well cease such deluded dreaming. Nevertheless, provisions for seeking the Way cannot be lacking. If one does not have even ten taels with which to support one's mother, it is difficult to pursue the Way. Therefore, give generously and form wholesome affinities; plant roots of virtue in advance. Giving both material support and Dharma is true merit and virtue.

【六】　士何事曰尚志，世事尚当立志，况作佛乎！六祖不求余物，但求作佛，因地既正，果地自圆，出口便是不凡，惟不免有傲气，故五祖特意抑之，更反察其意境，不图六祖之毅然不动也。	6　What is it for a person to value aspiration? Even in worldly affairs one should establish an aspiration; how much more so in becoming a Buddha! The Sixth Patriarch sought nothing else, only to become a Buddha. Since his causal ground was correct, his fruition naturally became complete. His very first words were extraordinary. Yet he was not free of pride, so the Fifth Patriarch deliberately humbled him and further tested the state of his mind. He did not expect the Sixth Patriarch to remain resolutely unmoved.
此时之六祖，所悟未彻，乃境空而心未空，尚住于法也。所云佛性无南北一句，为天下学道者，开此平等门，顿超一阿僧　劫。仁人之言，其利普哉。	At this time, the Sixth Patriarch's awakening was not yet thorough: the external realm was empty, but the mind was not yet empty; he still abided in dharmas. His saying that "Buddha-nature has neither north nor south" opened this gate of equality for all seekers of the Way, enabling them suddenly to transcend one asaṃkhyeya kalpa. How universal is the benefit of such words from a benevolent person!
【七】　心本无生，岂智慧而可生耶。若改为具字，其义较圆。	[7] The mind is originally unborn; how could wisdom arise from it? If it is changed to the character ju (　, "possess"), its meaning is more complete.
【八】　五祖云：汝更勿言，呜呼！此何事而可言表耶！著槽厂去，此非用功之地乎。踏碓舂米，米还是米，以有谷在，不得不舂。悟则不待舂而已熟也，何待八月。求道之人，处处见道，当如是乎。又学人通病，惟在多言，言为动心之果，肯于未动心前一参，便见本来矣。要知无一处不是用功法，非可教授者也。	[8] The Fifth Patriarch said, "Do not speak further." Alas! What sort of matter is this that can be expressed in words? "Go to the rice-hulling shed"—was this not a place for applying oneself? Treading the pestle and pounding rice, rice still remains rice. Because the grain is still there, it must be pounded. Once awakened, however, it is already ripe without waiting to be pounded; why wait until the eighth month? Those who seek the Way should see the Way everywhere. Should it not be so? Moreover, the common failing of students lies solely in excessive speech. Speech is the result of a stirred mind. If they would investigate once before the mind is stirred, they would see the original. One must know that there is nowhere that is not a method of practice; it is not something that can be taught.
【九】　五祖云：汝等终日只求福田，福田何救？昔读此文，不觉通体汗下。求福田与了生死，二事相对，正	[9] The Fifth Patriarch said, "All day long, you seek only fields of merit. What can fields of merit save?"

在生死关头，一进一出，失足成千古恨矣。	When I first read this passage, I could not help breaking out in a cold sweat. Seeking fields of merit and transcending birth and death are two opposed matters. At the very critical juncture of birth and death, one leads in and the other leads out; one misstep brings regret for a thousand ages.
诸仁求最上乘法，岂可一误再误，又可见当时传衣钵之难，早已无一人入得五祖眼也。五祖云：我思汝之见可用，诸仁试看，是什么见？此见是不是生死，今特又立见令作一偈者，盖已预知必有争端，欲其自己一考问而止之耳。只求福田一语，不几明说后来衣钵之争矣，可痛心也。	You gentlemen seek the Dharma of the supreme vehicle; how can you make one mistake after another? This also shows how difficult it was at that time to transmit the robe and bowl: not one person had yet entered the Fifth Patriarch's eye. The Fifth Patriarch said, "I think your understanding may be of use." You gentlemen, look: what kind of understanding was this? Was this understanding birth and death or not? Now, in addition, he set up an understanding and told them to compose a verse. He had evidently foreseen that contention would arise, and wished them to examine themselves once and bring it to an end. Did not the words "seeking only fields of merit" almost plainly foretell the later dispute over the robe and bowl? It is painful indeed.
【一 】 各作一偈来呈我看，若悟大意，付汝衣法，为第六代祖。此五祖试探各人力量，特以衣法祖位引之，教人上当不小。正逆度法也，亦大慈悲处。由此众人纷纭莫决，有不敢希祖位者，有心生胜劣恐怖诸见者，总是情见所覆，并偈亦无法作矣，虽五祖一再指引，取自本心般若之性，亦都茫然矣。	[10] "Each of you compose a verse and bring it for me to see. If you awaken to the great meaning, I shall transmit to you the robe and Dharma, and you will become the sixth patriarch." The Fifth Patriarch was testing each person's strength. He deliberately used the robe, Dharma, and patriarchal seat to entice them; it was no small trap for people to fall into. This was a method of liberating through both favorable and adverse means, and also a great act of compassion. Consequently, the assembly became confused and indecisive. Some did not dare to hope for the patriarchal seat; others gave rise to notions of superiority and inferiority, fear, and the like. All were covered over by emotional views, and were unable even to compose a verse. Though the Fifth Patriarch repeatedly pointed them toward the prajñā-nature of their own minds, they were all utterly bewildered.
【一一】 思量即不中用，见性之人言下须见，轮刀上阵，亦得见之。即六祖直了成佛之意，大凡已见性人，如人之不自忘其姓名也，虽于颠倒烦乱之时，终不忘	[11] Deliberation is of no use. One who has seen one's nature must see it at the very word spoken; even when brandishing a sword on the battlefield,

失，然人何尝时时执持自己之名姓乎，如影随形，未尝须臾离也。若未见者，虽火速急去，亦不见也，诸仁还见么？

one can see it. This is the meaning of the Sixth Patriarch's direct realization of Buddhahood. In general, one who has already seen one's nature is like a person who does not forget one's own name. Even amid confusion and turmoil, one never loses it. Yet does a person constantly hold on to one's own name? Like a shadow following its form, it does not depart even for an instant. If one has not seen one's nature, however urgently one rushes about, one will not see it. You gentlemen, do you see it?

【一二】　见性者，识自本性也，识自己本性之相貌也。此相貌为不生灭，不污染，不动摇，惟能示生灭污染来去诸幻相耳。然终不随幻相而转，毕竟清净，所谓自心常具智慧，不离自性者是也。但智慧因人事而显，一切处既不离智慧，随众作务，何莫非道，故轮刀上阵时，亦依然不动，是真见性者。

[12] To see one's nature is to recognize one's own intrinsic nature, to recognize its features. These features are unborn and unceasing, unstained, and unmoving; they merely display the illusory appearances of arising and ceasing, defilement, coming, and going. Yet they never turn along with these illusory appearances, and are ultimately pure. This is what is meant by saying that one's own mind always possesses wisdom and does not depart from intrinsic nature. Wisdom manifests in response to human affairs. Since there is nowhere that wisdom is absent, whatever work one does with others, how could it not be the Way? Therefore, even when brandishing a sword on the battlefield, one remains unmoved. This is one who has truly seen one's nature.

【一三】　众人不知当仁不让之义，依赖神秀上座，真是没出息。以为祖位无分，且有人情作用，不欲与神秀相竞，不求再进，是心目中只重一衣钵耳，生死大事，忘之久矣，哀哉。

[13] The assembly did not understand the meaning of not yielding when one ought to act, but relied upon Senior Monk Shenxiu. This was truly lacking in spirit. They thought themselves excluded from the patriarchal seat and, influenced by personal considerations, did not wish to compete with Shenxiu. They did not seek to advance further. In their minds they valued only a robe and bowl; the great matter of birth and death had long been forgotten. Alas!

谓神秀恍惚不安，记者不免过火，但非六祖之慢神秀也，因未明心要之前，充满人情得失诸见，多所顾忌，自有此等景象，然不足为贤者累也。彼所误者，有祖位一层引嫌关系，反致手足无措，当悟佛法无人情，惟知生死事大，竭力荷担无上菩提耳。偈从自性中流出，坏在澄心用意，所以窒碍不通矣。

To say that Shenxiu was dazed and uneasy may be an exaggeration by the recorder. Yet this is not the Sixth Patriarch slighting Shenxiu. Before one has clarified the essential point of mind, one is filled with views of personal feeling, gain, and loss, and has many reservations; such states naturally arise. But this is not enough to burden a worthy person.

	Shenxiu's error was that the issue of the patriarchal seat gave rise to concerns about impropriety, leaving him at a loss. One should realize that there are no personal considerations in Buddhadharma; one should know only that birth and death is the great matter, and exert oneself fully to shoulder unsurpassed bodhi. A verse should flow from intrinsic nature. Its flaw lay in trying to clarify the mind through deliberate effort, and thus it became obstructed and could not flow freely.
【一四】　身是菩提树四句，的是未见性人语，的是死用功人语，诸仁当知其病已偏重在尘埃上，以为破尽无明自然成佛，不知弃本就末，颠倒错乱，越拂拭幻尘越多，越无办法，何也？彼认无明为镜面实有尘垢，不知为镜中幻影也。	[14] The four lines beginning "The body is the bodhi tree" are indeed the words of one who has not seen one's nature; they are indeed the words of one who practices rigidly. You gentlemen should know that the sickness lies in placing excessive emphasis on dust: believing that, once ignorance is completely eliminated, one naturally becomes a Buddha. They do not know that this is abandoning the root and pursuing the branch, an inverted and confused approach. The more they wipe away illusory dust, the more it increases; the more they do so, the less they can manage it. Why? Because they take ignorance to be actual dust and grime upon the mirror's surface, not knowing it to be an illusory image within the mirror.
即便不认有尘垢，尚执有一幻镜也，既不识本性，亦未见幻心也，充其量，免堕恶道而已，终不能了生死也，故在门外。	Even if one does not acknowledge actual dust and grime, one may still cling to an illusory mirror. Since one neither recognizes intrinsic nature nor sees the illusory mind, at best one avoids falling into the evil realms; one can never transcend birth and death. Thus one remains outside the gate.
【一五】　北人重实修，故执定有修有得有证，不知菩提自性本自圆成，可内证，不可硬求。神秀执著死修功用，偏于有相，若去恶就善，自是有益，恶道虽可免，生死仍难了也。	[15] Northerners value actual cultivation, and thus cling to the belief that there is practice, attainment, and realization. They do not know that the intrinsic nature of bodhi is originally complete and perfect: it may be inwardly realized, but cannot be forcibly sought. Shenxiu clung to the efficacy of rigid cultivation and inclined toward form. If one abandons evil and turns toward good, this naturally brings benefit; one may avoid the evil realms, yet birth and death remain difficult to transcend.
不是正法眼藏，去见性尚遥，且彼直认尘埃为实有，无明与菩提，竟是二物，人我相对，何名见性。五祖云：	This is not the Treasury of the True Dharma Eye; it remains far from seeing one's nature. Moreover, he

凡所有相，皆是虚妄。不仅对卢供奉说，是对神秀说，因此偈无处不是立相，而门人根器，不堪大受，只可如此，令其礼敬，谓得见性者，非谓诵此四句即可见性也，惟可由此引之使近耳。至五祖亲告神秀语，则不许其见性矣。	directly took dust to be truly existent; ignorance and bodhi thus became two separate things. With self and other set in opposition, how could this be called seeing one's nature? The Fifth Patriarch said, "All appearances are illusory." He said this not only to Attendant Lu, but also to Shenxiu, for nowhere in this verse is an appearance not established. Yet the capacities of the disciples were not fit to receive the great teaching, so this was all that could be done. He instructed them to bow reverently, saying that one who sees one's nature does not mean that reciting these four lines enables one to see one's nature; they could only use them as a means of drawing near. As for the words the Fifth Patriarch personally addressed to Shenxiu, he did not acknowledge that Shenxiu had seen his nature.
【一六】　觅无上菩提了不可得，此觅字可删去。菩提本有，非从外得，果何物而可觅耶。	[16] "Unsurpassed bodhi, when sought, cannot be obtained": the word "sought" may be deleted. Bodhi is inherently present, not acquired from outside. What thing, then, could be sought?
【一七】　一切时中念念自见，此是见性后语，亦痛切用功人语。以念念勿失而不著意，活泼泼地，如不忘自己之名姓，自无所滞，所谓不愆不忘，率由旧章，乃平时保任之法。	[17] "At all times, in every thought, see for oneself": these are words spoken after seeing one's nature, and also words that earnestly address practitioners. Let one not lose this from thought to thought, yet without deliberately attending to it; let it be alive and fluid, like not forgetting one's own name. Then there is naturally no obstruction. This is what is meant by "neither erring nor forgetting, following the old norms"; it is the method of safeguarding realization in daily life.
若未见性，硬生生要表示，必至法缚更坚，累劫不成，况复有不敢妄求祖位之意存也。今念念自见万法无滞，诸仁于念念中还见么？无滞者，言即一切法而不污染也。云何污染？执取不舍也。	If one has not seen one's nature but forcibly tries to display it, the bondage of dharmas will certainly become still tighter, and one will fail throughout kalpas. Moreover, the thought of not daring rashly to seek the patriarchal seat may still remain. Now, to see for oneself in every thought, with the myriad dharmas unobstructed—do you gentlemen see this within every thought? "Unobstructed" means encountering all dharmas without being defiled by them. How does defilement occur? By grasping and refusing to let go.
云何不舍？立我见坚固，无法以解脱也。倘知本来空，则取舍无碍，万境如如，万法亦如如，如如则不动不	How does one refuse to let go? By firmly establishing a view of self, so that there is no way to

移，是言无滞，如是妙用，即不离一切处，故曰念念自见，以念念不离万法而能念念无住，即念念无滞，斯是真实无住之相。若稍存一毫见地，即滞于法，真面遂隐，本性不能自见矣。	liberation. If one knows that things are originally empty, then grasping and relinquishing are unobstructed; the myriad circumstances are suchness, and the myriad dharmas are likewise suchness. Suchness neither moves nor shifts: this is what is meant by being unobstructed. Such wondrous functioning is not apart from any place; therefore it is said, “In every thought, see for oneself.” Because thought after thought does not depart from the myriad dharmas and yet thought after thought remains non-abiding, thought after thought is unobstructed. This is the true mark of non-abiding. If even the slightest view is retained, one becomes obstructed by dharmas; the true face is then concealed, and intrinsic nature cannot see itself.
【一八】　更作一偈者，乃五祖明以教之矣，意谓更转一句，将有转空，便距见性不远，是以般若妙用，在于无住，无住则超然灵活，变更思想，故令思维也。实则见性一事，岂思维可得，五祖诚不得已也。	[18] “Compose another verse” was the Fifth Patriarch’s explicit instruction. Its meaning was: turn one more phrase. If there could be a turn toward emptiness, one would not be far from seeing one’s nature. Thus the wondrous functioning of prajñā lies in non-abiding. Non-abiding is detached and flexible, able to transform thought; therefore he told them to reflect. In truth, how could seeing one’s nature be attained through reflection? The Fifth Patriarch was truly left with no alternative.
【一九】　轻于初学者，心不平等也。世上苦恼颠倒，不出比量高下等见，无上菩提清净性中，安得有此劣见。故轻人即有我，有我即无量罪，张别驾谓先须度吾，正中此病。	[19] To slight beginners is for the mind to lack equanimity. The world’s suffering, distress, and inversion do not go beyond comparative views of high and low. How could such inferior views exist within the pure nature of unsurpassed bodhi? Therefore, to slight others is to have a self; where there is a self, there are immeasurable offenses. Assistant Magistrate Zhang said that he himself must first be liberated; this directly struck at this illness.
岂知各人个个有个独立至尊无上之佛性，不假丝毫外力，仰山所谓佛亦不立，斯真是大丈夫气概，大丈夫胸襟。一切众生，皆如是平等平等。今祖云：轻人即有无量无边罪。	How could one know that every person possesses an independent, supreme, unsurpassed Buddha-nature, requiring not the slightest external aid? As Yangshan said, “Even Buddha is not established.” This is indeed the bearing and breadth of heart of a great person. All sentient beings are equally,

	equally so. Now the Patriarch says, “To slight others is to incur immeasurable and boundless offenses.”
此真语者，实语者，盖自贱莫如轻人，障自己入道之门，非最贱者乎！且世人不问贵贱贤愚，必有一长不可及。即如终日懒睡者，我亦不如之也，岂可轻之。故法法平等，即无滞碍。善分别者，非不分别贵贱也，以分别而无著也。处处不离自性本体，便合于道矣。	These are true words, actual words. Nothing is more self-degrading than slighting others; it obstructs one’s own gate of entering the Way. Is this not the most degrading thing? Moreover, regardless of whether people are noble or lowly, worthy or foolish, each certainly has some excellence beyond one’s reach. Even one who lies about sleeping lazily all day possesses something in which I am inferior; how could I slight such a person? Therefore all dharmas are equal, and there is no obstruction. Those who discriminate well do not fail to distinguish noble from lowly; rather, they discriminate without attachment. If one does not depart from the fundamental substance of one’s intrinsic nature in any place, one accords with the Way.
【二 】 六祖四句偈，亦未见性，以见而未彻也。菩提不可方物，而无物不可方。权作明镜，假名为树，抑又何妨。其病在本无一物，偏于空矣，后人学之，不觉误入断见，不知当就究竟说。根本不能污染，何惧尘埃之可惹。	[20] The Sixth Patriarch’s four-line verse also does not express seeing one’s nature, for there was seeing but not thorough seeing. Bodhi cannot be compared to any thing, yet there is no thing to which it cannot provisionally be compared. To provisionally call it a bright mirror and temporarily name it a tree—what harm is there? The flaw lies in “originally there is not a single thing,” which inclines toward emptiness. Later students who follow it unconsciously enter annihilationist view, not knowing that it must be understood in its ultimate sense. The root nature cannot be defiled; why fear that dust may cling to it?
惟对治神秀之执有，使无前偈反成语病。或当时记者未明祖意，文不合旨，亦未可知。至于菩提作树，以喻性也，明镜作台，以喻心也，心固不有，性则非无，原是非空非有，何得偏言本无一物耶。	This was only to counter Shenxiu’s attachment to existence, so that the preceding verse did not become a faulty expression. Or perhaps the recorder at that time did not understand the Patriarch’s meaning, and the wording did not accord with the intent; this too cannot be known. As for making bodhi a tree, this is a metaphor for nature; making the bright mirror a stand is a metaphor for mind. Mind is indeed not existent, but nature is not nonexistent. It is originally neither empty nor existent; how then could one one-sidedly say, “Originally there is not a single thing”?

下句何处惹尘埃，更显著实，尤乖性体，故未见性，盖偏空也。言本来无一物，落于断灭见矣，尘埃原非实体，而今宛在，奈幻有何。	The next line, “Where could dust alight?” is even more plainly substantial and is especially at odds with the nature-substance. Therefore it does not express seeing one’s nature; it inclines toward emptiness. To say, “Originally there is not a single thing,” falls into annihilationist view. Dust is not inherently a substantial entity, yet it now appears before us—what can one do about illusory existence?
前偈执有，后偈偏空，菩提不著二边，不立中道，于无实无虚中，既不取涅　，亦不立生死，尘埃不尘埃，都无所计。若彻悟本来，即知尘埃亦不离自性菩提，惹与不惹，只在觉与不觉耳。	The preceding verse clings to existence; the latter verse inclines toward emptiness. Bodhi does not cling to the two extremes or establish a middle way. Amid what is neither real nor unreal, it neither grasps nirvāṇa nor establishes birth and death. Whether there is dust or no dust is not calculated at all. If one thoroughly awakens to the original, one knows that dust also does not depart from intrinsic-nature bodhi; whether it clings or does not cling depends only on awakening or non-awakening.
此偈以对治神秀之偏有，故如此云云，揆六祖意，未必如是。后云第一莫著空，可知其本来矣，故不足为六祖累也。我人就文论义，应知所择。余前曾作一偈曰：	This verse was spoken in this way to counter Shenxiu’s one-sided attachment to existence; judging from the Sixth Patriarch’s intent, it may not necessarily have been so. Later he said, “First of all, do not attach to emptiness,” and thus his original understanding may be known. Therefore this does not detract from the Sixth Patriarch. When we discuss meaning on the basis of the text, we should know what to choose. I previously composed a verse:
菩提假名树，明镜权作台，	Bodhi is provisionally named a tree; the bright mirror is temporarily made a stand.
本来不污染，说惹亦尘埃。	Originally there is no defilement; to speak of dust clinging is itself dust.
行者当知尘埃用表无明，无明非有实体，世人每执为有，必欲去之务尽，因此用功愈深，离题愈远。前释圆觉经时，以无明喻珠中之影，不喻珠上之垢，以影垢非擦可净。尘垢属于有相，与珠相对，为是二物。今知无明与菩提不二，体同用异而已。	Practitioners should know that dust is used to represent ignorance. Ignorance has no substantial entity, yet people commonly cling to it as existent and insist on eliminating it completely. Thus, the deeper their practice becomes, the farther they stray from the point. In my earlier explanation of the Sūtra of Perfect Enlightenment, I compared ignorance to the reflection within a pearl, not to

	grime upon the pearl, because reflections and grime cannot be made clean by wiping. Dust and grime belong to the realm of appearances; set against the pearl, they make two things. Now we know that ignorance and bodhi are nondual: their substance is the same, while their functions differ.
【二一】　求道之人，当如是乎！言功夫只在不忘本来，非澄空守寂，即为究竟也。腰石舂米时，非修而何？彼执理废事者，乃成偏空之渐。	[21] Those who seek the Way should be thus! To say that the work consists only in not forgetting the original nature does not mean that emptying the mind and guarding stillness constitutes the ultimate. When one pounds rice with a stone tied at the waist, what is that if not practice? Those who cling to principle and neglect phenomena gradually fall into biased emptiness.
【二二】　以何因缘而得开悟，非有定法，何待金刚经哉！初祖西来，传楞伽心要，乃彼时之因缘也。五百年后，翻为名相之书，如初祖所说，仁者须知，凡读经文而不归本性者，皆名相也。	[22] There is no fixed rule as to what causes and conditions bring about awakening; why must one wait for the Diamond Sūtra? When the First Patriarch came from the West, he transmitted the essential teaching of the Laṅkāvatāra; that was the circumstance of the time. Five hundred years later, it had instead become a book of names and characteristics. As the First Patriarch said, you should know that all who read sūtra passages without returning to their own nature are dealing only in names and characteristics.
自唐而后，以至于今，金刚经盛行，此其因也。其实此经极难解释，不如圆觉经之易于引入也。五祖所说，断非依文解义者，必就彼四句偈之病而更正之，说到应无所住二句，始悟体用一如，不以偏空为究竟，遂大悟矣。可见菩提本无树四句，乃悟后语，非彻悟后语也。	From the Tang dynasty onward to the present, the Diamond Sūtra has been widely practiced; this is the reason. Yet this sūtra is extremely difficult to explain, and it is not as readily accessible as the Sūtra of Perfect Enlightenment. What the Fifth Patriarch taught was certainly not an interpretation based on the words. He corrected the error concerning those four lines of verse; only when he came to the two clauses, “should give rise to the mind without abiding anywhere,” did awakening begin—realizing that essence and function are one, and not taking biased emptiness as ultimate. Thus came great awakening. It may be seen that the four lines beginning “Bodhi originally has no tree” are words spoken after awakening, but not after thorough awakening.
【二三】　一切万法，不离自性。可知自性中，具足一切法。是名法性身，由自性中，起诸幻心，心不可得，	[23] The myriad dharmas do not depart from intrinsic nature. Thus one may know that intrinsic

则善恶是非成坏烦恼菩提，亦尽不可得，所谓一幻一切幻也。	nature fully contains all dharmas. This is called the dharma-nature body. From intrinsic nature arise all illusory minds; since mind cannot be apprehended, good and evil, right and wrong, formation and decay, afflictions and bodhi likewise are altogether unobtainable. This is what is meant by: one thing is illusory, and all things are illusory.
但万法不出乎真如之本体，则善恶是非成坏烦恼菩提，亦不妨权作为真，所谓一真一切真也。再说幻说真者，均属于法，诸法空寂，则善恶是非成坏烦恼菩提都属幻法相对，毕竟同此空寂，所谓平等不二者是也。	Yet the myriad dharmas do not go beyond the fundamental essence of suchness; thus good and evil, right and wrong, formation and decay, afflictions and bodhi may provisionally be regarded as real. This is what is meant by: one thing is real, and all things are real. To speak further of illusion and reality is still to remain within dharmas. Since all dharmas are empty and quiescent, good and evil, right and wrong, formation and decay, afflictions and bodhi are all merely illusory dharmas standing in contrast to one another; ultimately, they share this same empty quiescence. This is what is meant by equality and nonduality.
以本来平等不二，故曰清净，圆斯义者，即见菩提本相矣。如是观于世上一切善善恶恶，无一非真如体性矣！无一非菩提矣！更何喜怒哀乐之可立，而又何必不分喜怒哀乐也哉。	Because they are originally equal and nondual, they are called pure. Those who fully comprehend this meaning behold the original aspect of bodhi. Thus, when one contemplates all the good and evil in the world, there is nothing that is not the essence of suchness, nothing that is not bodhi. What joy, anger, sorrow, or pleasure could then be established? And why need one fail to distinguish joy, anger, sorrow, and pleasure?
【二四】　何期二字，神妙不可言。昔世尊睹明星而叹曰：奇哉奇哉，即是此意。启祖五句，即是亲证实相者，以本不生灭，故曰具足，以本自清净，无动摇，虽生万法，生即不生，毕竟不污染，故曰清净本体，其义既圆，其见斯彻。此段最关紧要，为后世天下人证明眼目，毋再犹豫，神通妙用，莫大于斯矣。	[24] The two Chinese characters “how unexpected” are wondrous beyond words. Long ago, when the World-Honored One saw the morning star, he exclaimed, “How marvelous! How marvelous!”—this was precisely the meaning. The five statements spoken by the Patriarch express the direct realization of true reality: because it neither arises nor ceases, it is said to be complete; because it is originally pure and unmoving, although it gives rise to the myriad dharmas, arising itself is non-arising, and it is ultimately never defiled. Hence it is called the pure fundamental essence. Once its meaning is complete, one’s insight is thorough. This passage is of the utmost importance: it provides the discerning eye for people throughout the world in

	later generations. Do not hesitate any longer. No spiritual powers or wondrous functions are greater than this.
【二五】　至应无所住而生其心，忽言下大悟，诸仁试看，六祖未大悟前，病在何处，还认得么？余前云六祖初见五祖时，但识机而未全于用，故不圆净。	[25] Upon hearing, “Give rise to the mind without abiding anywhere,” he suddenly attained great awakening. You gentlemen, consider this: before the Sixth Patriarch’s great awakening, where was his affliction? Can you still recognize it? I previously said that when the Sixth Patriarch first met the Fifth Patriarch, he recognized his capacity, but his functioning was not yet complete; therefore, he was not yet wholly perfect and pure.
盖无住是体，生心是用，心本不生，生者幻有，本来是无住，不关心之生不生也，既明无住之体，又何碍于一切妙用，是以不生灭中，不动摇中，能生万法，体用一如，斯名具足。	Non-abiding is essence, while giving rise to mind is function. Mind fundamentally does not arise; what arises is illusory presence. Originally there is non-abiding, which has nothing to do with whether mind arises or does not arise. Once one understands the essence of non-abiding, what could obstruct any wondrous function? Thus, amid non-arising and non-ceasing, amid unmovingness, one can give rise to the myriad dharmas. Essence and function are one; this is called completeness.
虽生万法，于本体毕竟丝毫无碍，故曰无动摇，而菩提清净之本相斯显，此段妙在本来二字，六祖至此真彻透本来矣。至于神秀四句偈，五祖尚令门人炷香礼敬，何也？重法故也。要知做到如此，已不容易，况真见性乎。此事本惊天动地，任何世间大事业，不能比拟其万一也。	Although the myriad dharmas arise, they ultimately do not obstruct the fundamental essence in the slightest; hence it is called unmoving. Thereupon the pure original aspect of bodhi is revealed. The wonder of this passage lies in the two Chinese characters “originally.” At this point, the Sixth Patriarch truly penetrated the original nature completely. As for Shenxiu’s four-line verse, the Fifth Patriarch still instructed his disciples to burn incense and pay homage to it. Why? Because he respected the Dharma. One should know that to reach even this point is not easy—how much less to truly see one’s nature! This matter is inherently earthshaking; no great worldly undertaking can compare with even one ten-thousandth of it.
【二六】　五祖云：若识自本性，即名丈夫、天人师、佛。为后世天下学道人决定者。今众人自己无福，或不敢承当，或未证为证，或疑人疑法，都属颠倒自误，哀哉！	[26] The Fifth Patriarch said: “If one recognizes one’s own original nature, one is called a great person, a teacher of humans and devas, a Buddha.” This was a definitive statement for seekers of the Way throughout the world in later generations. Yet people today lack the good fortune themselves:

	some do not dare to assume this responsibility; some claim realization without having realized it; some doubt people and doubt the Dharma. All of this is inverted delusion and self-deception. Alas!
【二七】　衣钵至此，即已无用，以心传心，佛佛如是，舍此即无所谓佛法。第有情者来，为结胜缘与之下种可耳。然非石田也，不同木石无情，故因地果还生。但不可执著于有情之彼，与能下种之我，以性空而本体无生也。四无字，即叮咛其勿执著而已。	[27] By this point, the robe and bowl were already of no use. Mind is transmitted to mind; this is so from Buddha to Buddha. Apart from this, there is no such thing as Buddhadharma. Sentient beings may come only so that auspicious affinities may be formed with them and seeds planted for them. Yet they are not a field of stones; unlike insentient wood and stone, the causal ground still gives rise to fruition. But one must not cling to the sentient being who receives the seed, or to oneself as the one who plants it, for nature is empty and the fundamental essence is unborn. The four occurrences of “no” merely urge him not to become attached.
【二八】　悟了自度，可见悟了后，不是完全无事，正要著力自度，还有一个如丧考妣在，十五载在猎人队中，无非用此功耳。	[28] Once awakened, one must liberate oneself. This shows that after awakening one is not entirely without affairs; one must exert oneself to liberate oneself. There still remained the experience of feeling as though one had lost one’s parents, and the fifteen years spent among hunters were nothing but the use of this practice.
【二九】　惠明见衣钵于石上，何以提掇不动，岂祖有神通耶？莫作如此会，入于邪见。彼争衣钵者，不仅在衣钵也，亦为法也。	[29] When Huiming saw the robe and bowl on the rock, why could he not lift them? Was it because the Patriarch possessed spiritual powers? Do not understand it in this way, lest you fall into wrong views. Those who contended for the robe and bowl were not contending merely for the robe and bowl, but also for the Dharma.
以衣法既南，则此后北方道场，失此信守，殊难维持，出于不得不争，然亦明知非可力争者，今忽见衣钵于石上，即如见祖矣，顿觉惭愧不安，无复有相争之念也。	Once the robe and Dharma had gone south, Dharma centers in the north would thereafter lose this token of trust and would be very difficult to sustain. Thus the contention arose from necessity. Yet he also clearly knew that this was not something that could be won by force. Now, suddenly seeing the robe and bowl on the rock was as though seeing the Patriarch himself. He immediately felt ashamed and uneasy, and no longer had any thought of contention.

况惠明因缘正在此时得大悟，为法而来，不为衣来，实出至诚，故作礼而求开示，即此便是神通矣。盖威德所感，由佛以至六祖，代代相承，摄受之力，不可思议。此段乃惠明得道之因缘，不关衣钵，无足奇者。	Moreover, Huiming's causes and conditions for great awakening had ripened precisely at that time. He had come for the Dharma, not for the robe; his sincerity was genuine. Therefore, he paid homage and requested instruction. This itself was spiritual power. It was the response evoked by majestic virtue: from the Buddha down to the Sixth Patriarch, the power of their successive transmission and guidance is inconceivable. This passage concerns the causes and conditions by which Huiming attained the Way; it has nothing to do with the robe and bowl, and there is nothing strange about it.
【三 】 屏息诸缘，勿生一念，正是惠明寂光真境现量显发之时，圣凡关头在此，即人畜关头亦在此，利根人于此中便得个消息去，真妙极不可思议。惟此时往往落于空寂，若不识透本来，便易转入断灭。	[30] "Screen off all conditions and do not give rise to a single thought": this was precisely the time when Huiming's true realm of quiescent light manifested directly. The dividing point between sage and ordinary being lies here; indeed, the dividing point between human and animal also lies here. Persons of sharp faculties receive the message right here. It is truly wondrous beyond conception. Yet at this time one often falls into empty quiescence; if one does not thoroughly recognize the original nature, one may easily turn toward annihilationism.
祖又引之曰：不思善，不思恶，正这个时候，又那个是你的本来面目。	The Patriarch further guided him, saying: "Do not think of good; do not think of evil. At precisely this moment, what is your Original Face?"
那个者，言语道断而又了了觉知那个者也，那个东西，诸仁还见么？良久者，正寂静而得反观之机也，聪明人迎刃而解，以从前本有根基，本有所悟，至此乃恍然大悟矣。	That "what" is where the way of words and speech is cut off, yet there remains clear, ever-present awareness. Do you gentlemen see that thing? The long pause was precisely the opportunity for quietness and inward contemplation. Those of keen intelligence understand at once; having had a foundation and some prior awakening, they then suddenly attain great awakening.
更问即此已是，还更有否？祖云即此便是，更无再密者，汝若返照，密还在汝，即言离此更无别法也。明遂启曰：虽在黄梅，见而未省，或省而不决，今则冷暖自知。虽知之，亦无可言说，是名正知真知，即此一法，试一参之，人人本可藉此悟入，其如不痛切何！其如因缘何！其如没出息何！	He further asked, "Is this all, or is there still more?" The Patriarch said, "This is it. There is nothing more secret. If you turn the light back upon yourself, the secret remains with you." This means that apart from this there is no other Dharma. Huiming then said, "Although I was at Huangmei, I saw but did not awaken; or perhaps I awakened but was not

	certain. Now I know for myself, as one knows warmth and coldness. Though I know it, there is nothing that can be said." This is called correct knowing and true knowing. Test this one Dharma in contemplation: everyone can originally enter awakening through it. But how can they do so without urgent earnestness? How can they do so without the right causes and conditions? How can they do so if they make no progress?
【三一】　汝若如是，吾与汝同师黄梅。诸仁试一掩卷思之，惠明与六祖二人，所悟如何，所见如何，还有异否？再一推之，仁者与祖，所悟如何，所见如何，还有异否？再进而推之，与佛相印，还有异否？故未悟前，善自寻参，既见后，竭力承当而护持之，毋再因循客气以自误也。	[31] "If you are thus, then you and I have the same teacher at Huangmei." You gentlemen, close the book and reflect: what did Huiming and the Sixth Patriarch awaken to, and what did they see? Was there any difference? Press the inquiry further: what you awaken to and what you see—does it differ from that of the Patriarch? Advance it still further: does it differ from being sealed in accord with the Buddha? Therefore, before awakening, diligently seek and investigate; once you have seen, exert all your strength to assume responsibility for it and preserve it. Do not again delay out of empty politeness and thereby mislead yourself.
【三二】　凡宏大法，非经魔难不得昌明。因魔与佛，其力均等，魔即菩提，本如来藏性中所变幻，与之相逆，其势必张，以利在于惑也动也。然不动不变之佛性，亦赖之而证得，故大觉则不动不摇，以利在于明也定也。	[32] Whenever a great Dharma is propagated, it cannot flourish without passing through demonic adversity. For the powers of Māra and Buddha are equal. Māra is bodhi: it is a transformation within the nature of the Tathāgata-garbha. Being opposed to it, its force must expand, for its benefit lies in delusion and agitation. Yet the unmoving and unchanging Buddha-nature is also realized through it. Therefore, great awakening is unmoved and unshaken, for its benefit lies in clarity and stability.
谚云：见怪不怪，其怪自灭。若见境而惑，先自生魔，外而疑谤，内而扰乱，以及有相之病苦厄难水火等灾，亦由人造。所云不宜速说者，恐因缘未至，逆之而反张其势也。故魔难不足患，患在先自患耳。又小人常戚戚，戚戚则魔难起矣，天下事无不有一定因缘，多所恼虑，诚无谓也。	A proverb says: "If one sees the strange without regarding it as strange, its strangeness vanishes of itself." If, upon encountering circumstances, one becomes deluded, one first creates Māra within oneself. Externally there are doubts and slander; internally there is disturbance and disorder. Even manifest illnesses, hardships, calamities of water and fire, and the like are also created by people. The reason it was said that this should not be spoken too quickly is that the causes and conditions may not yet have ripened; to oppose them would instead intensify their force. Thus

	demonic adversity need not be feared; what should be feared is first fearing it oneself. Moreover, petty people are always anxious, and anxiety gives rise to demonic adversity. All affairs under heaven have their definite causes and conditions; excessive worry and concern are truly pointless.
【三三】　肉边菜，菜边肉，何以异乎？总之著相不得，自己执取此见者，心已荤矣，何素之可言！此妙在但吃二字，能如六祖之但吃，非不知有肉菜，惟能不计是非肉菜，则亦可矣。	[33] Meat beside vegetables, vegetables beside meat—how are they different? In any case, one must not become attached to appearances. If one personally clings to such a view, one's mind has already become impure; what vegetarianism can there be to speak of? The subtlety lies in the two Chinese characters "simply eat." To be able, like the Sixth Patriarch, simply to eat does not mean being unaware of meat and vegetables. It means not reckoning right and wrong in terms of meat and vegetables; then it is acceptable.
世上之毁誉，岂救得我生死哉？虽然，世有因此方便而杀生者矣。我曾有杀的问题一文，用以戒杀，至于食则以葱蒜为荤，鱼肉为腥，菜蔬为蔬，方便随缘为素。能如六祖之不著于相，乃名真素，此当严于克己，莫责于人，毋再纷诤，忘却自己生死大事也。	Can the world's praise and blame save us from birth and death? Even so, there are people who use this as a pretext for killing living beings. I once wrote an article, "The Question of Killing," to discourage killing. As for food, onions and garlic are called pungent foods; fish and meat are called flesh foods; vegetables are called produce; and adapting expediently to circumstances is called vegetarianism. Only when one can, like the Sixth Patriarch, remain unattached to appearances may one be called truly vegetarian. In this, one should be strict with oneself and not demand of others. Do not continue to quarrel and dispute, forgetting the great matter of one's own birth and death.
【三四】　一日思惟，时当弘法，此时节因缘也。不识时者，徒劳无益也。	[34] One day he reflected that the time had come to propagate the Dharma; this was the season of causes and conditions. Those who do not recognize the time labor in vain and gain no benefit.
【三五】　不是风动，不是幡动，若非心动，又安知其不是乎？果知动而不动者，则一切清净，亦不至论议风生矣。	[35] It is not the wind moving, nor is it the banner moving. But if mind were not moving, how could one know that they were not moving? If one truly knows movement and nonmovement, then all is pure, and there would be no need for arguments to arise like wind.
【三六】　指授即无，惟论见性。余云：指授即虚，见性则实。以不由指授，终无由上道。上道者，未见性前	[36] There is no instruction to be given; one speaks only of seeing one's nature. I say: instruction is

之方便法也，及正见时，全在自悟，非关指授，故曰指授即无。	empty, whereas seeing one’s nature is real. Without instruction, there is ultimately no way to enter the Way. Entering the Way refers to expedient methods before seeing one’s nature. But at the time of actual seeing, everything depends on one’s own awakening and has nothing to do with instruction; hence it is said that instruction is absent.
惟论二字，亦即指授之意也，此中十之三赖师，十之七赖已。见性者，自见之也。禅定解脱，为钝根人说，为落法故，不见佛故。	The two Chinese characters “only speaks of” also convey the meaning of instruction. Of this, three parts in ten depend on the teacher and seven parts in ten depend on oneself. Seeing one’s nature means seeing it for oneself. Dhyāna, samādhi, and liberation are taught for those of dull faculties, for those who have fallen into attachment to dharmas and have not seen the Buddha.
佛法是无法之法，无法无不法，法既空寂，佛亦不有，本无所缚，用解作么？既无解缚，论禅定作么？佛性本是清净，常无常，善不善，种种二见，都不可得。假立为法，非关佛性，佛性中一切不立，有何瓦砾真金之分？此非六祖所可说明，惟行者自证之耳，故曰惟论见性。	Buddhadharma is the Dharma of no dharma: there is no dharma that is not Dharma. Since dharmas are empty and quiescent, Buddha too does not exist. As there is originally nothing bound, why speak of liberation? Since there is neither liberation nor bondage, why speak of dhyāna and samādhi? Buddha-nature is inherently pure. Permanence and impermanence, good and not-good, and every kind of dualistic view are unobtainable. To provisionally establish these as dharmas has nothing to do with Buddha-nature. Within Buddha-nature nothing whatsoever is established; how could there be any distinction between tiles and pebbles and true gold? This is not something the Sixth Patriarch could explain; practitioners can only realize it for themselves. Hence, one speaks only of seeing one’s nature.
【三七】　四波罗夷罪，名四重禁。依密教有四种罪：一舍正法，可见离心地法即是罪。二舍菩提心。三悭吝胜法。四恼害众生。又五逆中以扰乱道场，破和合法事为罪最大。行者于如上顿教，有所疑者，即如自缚入狱，不可不戒。	[37] The four pārājika offenses are called the four grave prohibitions. According to Esoteric Buddhism, there are four kinds of offenses: first, abandoning the true Dharma—thus, departing from the Mind-Ground Dharma is itself an offense; second, abandoning bodhicitta; third, begrudging the supreme Dharma; fourth, troubling and harming sentient beings. Among the five heinous offenses, the gravest is to disturb a Dharma center and disrupt the Dharma affairs of a harmonious saṅgha. If practitioners harbor doubts concerning the sudden teaching described above, it is like

	binding themselves and entering prison; they must guard carefully against this.
【三八】　六祖受法于黄梅，为第六代祖。乃至为惠明说法印可，惠明奉事为师，复为印宗说法止，尚属居士身也。以居士身，可以受祖位，则佛法在心不在相，从可知矣。从上二十八祖中，大都以居士身受法。	[38] The Sixth Patriarch received the Dharma at Huangmei and became the sixth patriarch. When he later expounded the Dharma to Huiming and confirmed his realization, Huiming served him as his teacher. When he again expounded the Dharma to Yinzong, he was still a lay practitioner. Since one may receive the position of patriarch while a lay practitioner, it is evident that the Buddhadharma lies in the mind, not in outward appearances. Of the preceding twenty-eight patriarchs, most received the Dharma while still lay practitioners.
世之未明心要者，难与言至道也。此分六祖自述得法因缘，以夙世善根成熟，得此最大因缘，成此无上福德。然而十八年颠沛流离，藉以养道。	Those in the world who have not realized the essential mind can scarcely be told of the ultimate Way. This section recounts the Sixth Patriarch's own account of the causes and conditions through which he received the Dharma. As the roots of goodness from his past lives had matured, he encountered this greatest of causes and conditions and attained this unsurpassed merit and virtue. Yet he underwent eighteen years of wandering and hardship, thereby nurturing the Way.
我何人斯，岂可不吃辛苦，受魔难，遭谤骂，乃冀妄得便宜，不费气力而成就乎！若有此劣念，即是自造地狱也。修道人原不必恶衣恶食，但我享之有愧，受之不安。	Who am I, that I should not endure hardship, undergo demonic trials, and suffer slander and abuse, but instead vainly hope to gain an easy advantage and attain realization without exertion? If one has such an inferior thought, one is creating one's own hell. A practitioner need not deliberately wear poor clothing or eat poor food, but I feel ashamed to enjoy them and uneasy to accept them.
受人恭敬供养而不以正法报之，此债何时能了？何况又累欠不已乎！六祖表此得法因缘，正为天下后世求道人立宗旨，开法眼，正法不堕，全赖于此。	If one receives people's reverence and offerings without repaying them with the true Dharma, when can this debt ever be settled? How much more so when one continues to incur further debts without end! In setting forth these causes and conditions of receiving the Dharma, the Sixth Patriarch was precisely establishing the guiding principle for seekers of the Way throughout the world and for later generations, opening the dharma eye, and ensuring that the true Dharma does not fall into decline. All depends on this.

至于神秀大师，为维持门庭起见，勉受同人之推戴，然终不敢自称六祖，知佛法无人情，切莫以世见论断也。又识字者，识字之义也，苟明其义，即等于识字矣。毋受六祖之骗也。六祖云：不是惠能自智。然何以他人不能，而祖独能也，可知靠先圣是无用耳。	As for Chan Master Shenxiu, in order to maintain the school, he reluctantly accepted the acclaim of his fellow practitioners. Yet he ultimately did not dare call himself the Sixth Patriarch. He knew that the Buddhadharma makes no concessions to personal sentiment; one must never judge it by worldly views. Moreover, to be literate is to understand the meaning of written characters. If one understands their meaning, that is equivalent to being literate. Do not be deceived by the Sixth Patriarch. The Sixth Patriarch said, “It was not Huineng’s own wisdom.” Yet why could others not do so, while the Patriarch alone could? This shows that relying on the sages of old is of no use.

般若品第二

Chapter Two: Prajñā

次日韦使君请益，师升座告大众曰：总净心念，[一]摩诃般若波罗蜜多。复云：善知识，菩提般若之智，世人本自有之。[二]只缘心迷，不能自悟，须假大善知识，示导见性。[三]当知愚人智人，佛性本无差别。只缘迷悟不同，所以有愚有智。吾今为说摩诃般若波罗蜜法，使汝等各得智慧。[四]志心谛听，吾为汝说。	The next day, Prefect Wei came to seek instruction. The Master ascended the seat and addressed the assembly: “Gather and purify your thoughts: [1] mahāprajñāpāramitā.” He further said, “Good friends, the wisdom of bodhi and prajñā is inherently possessed by people of the world. [2] It is only because their minds are deluded that they cannot awaken by themselves; they must rely on a great good friend to point out and guide them to see their true nature. [3] You should know that the Buddha-nature of the foolish and the wise is originally without distinction. It is only because delusion and awakening differ that there are foolish and wise. I will now expound the Dharma of mahāprajñāpāramitā, so that each of you may attain wisdom. [4] Listen attentively and single-mindedly; I shall explain it to you.”
善知识，世人终日口念般若，不识自性般若，[五]犹如说食不饱，口但说空，万劫不得见性，终无有益。善知识，摩诃般若波罗蜜是梵语，此言大智慧到彼岸，此须心行，不在口念。口念心不行，如幻如化，如露如电。口念心行，则心口相应，本性是佛，离性无别佛。[六]	“Good friends, people of the world recite prajñā with their mouths all day long, yet do not recognize the prajñā of their own nature. [5] It is like speaking of food without being satisfied. They merely speak of emptiness; though they do so for myriads of kalpas, they will not see their true nature and will ultimately gain no benefit. Good friends, mahāprajñāpāramitā is a Sanskrit word; in Chinese

	it means ‘great wisdom reaching the other shore.’ This must be practiced in the mind; it does not lie in verbal recitation. To recite with the mouth while not practicing in the mind is like an illusion, a magical transformation, dew, or lightning. When mouth and mind both practice, mind and mouth correspond. One’s intrinsic nature is Buddha; apart from this nature, there is no other Buddha. [6]”
何名摩诃？摩诃是大。心量广大，犹如虚空，[七]无有边畔，亦无方圆大小，亦非青黄赤白，亦无上下长短，亦无嗔无喜，无是无非，无善无恶，无有头尾。诸佛刹土，尽同虚空。世人妙性本空，无有一法可得。	“What is meant by mahā? Mahā means great. The capacity of mind is vast, like empty space: [7] it has no boundaries, neither square nor round, neither large nor small; it is neither blue, yellow, red, nor white; it has neither above nor below, neither long nor short; it has neither anger nor joy, neither right nor wrong, neither good nor evil, neither beginning nor end. The Buddha lands are all like empty space. The wondrous nature of people in the world is originally empty; not a single dharma can be obtained.”
自性真空，亦复如是。善知识，莫闻吾说空，便即著空，第一莫著空。[八]若空心静坐，即著无记空。善知识，世界虚空，能含万物色像。	“The true emptiness of self-nature is likewise so. Good friends, do not hear me speak of emptiness and then become attached to emptiness. Above all, do not become attached to emptiness. [8] If you sit quietly with an empty mind, you become attached to the emptiness of blank indifference. Good friends, the empty space of the world can contain the forms and images of all things.”
[九]日月星宿，山河大地，泉源溪涧，草木丛林，恶人善人，恶法善法，天堂地狱，一切大海，须弥诸山，总在空中。世人性空，亦复如是。善知识，自性能含万法是大。	[9] “The sun, moon, stars, mountains, rivers, great earth, springs, streams, grasses, trees, forests, evil people and good people, evil dharmas and good dharmas, heavens and hells, all great seas, and Mount Sumeru and all other mountains are altogether within empty space. The emptiness of people’s nature is likewise so. Good friends, the self-nature’s capacity to contain all dharmas is what is meant by great.”
万法在诸人性中，若见一切人恶之与善，尽皆不取不舍，亦不染著，心如虚空，名之为大，故曰摩诃。善知识，迷人口说，智者心行。又有迷人，空心静坐，百无所思，[一　]自称为大，此一辈人，不可与语，为邪见故。	“All dharmas are within the nature of every person. If, upon seeing the evil and good in all people, one neither grasps nor rejects them, nor becomes tainted or attached, and one’s mind is like empty space, this is called great; therefore it is called mahā. Good friends, deluded people speak with their mouths, while wise people practice in their

	minds. There are also deluded people who sit quietly with empty minds, thinking of nothing at all, [10] and call themselves great. Such people cannot be spoken with, for they hold wrong views.”
善知识，心量广大，遍周法界。用即了了分明，应用便知一切。一切即一，一即一切，[一一]去来自由，心体无滞，即是般若。善知识，一切般若智，皆从自性而生，[一二]不从外入，莫错用意，名为真性自用。一真一切真。心量大事，不行小道。口莫终日说空，心中不修此行，恰似凡人，自称国王，终不可得，非吾弟子。	“Good friends, the capacity of mind is vast and pervades the dharma realm. When it functions, it is distinctly clear; in responding to circumstances, it knows everything. All is one, and one is all. [11] Coming and going freely, the substance of mind is without obstruction: this is prajñā. Good friends, all prajñā wisdom arises from self-nature [12] and does not enter from outside. Do not mistakenly direct your thoughts outward; this is called the true nature’s own functioning. When one is true, all is true. In this great matter of mind-capacity, do not practice the lesser path. Do not speak of emptiness all day long while failing to cultivate this practice in your mind. That is like an ordinary person calling himself a king: it can never be so. Such a person is not my disciple.”
善知识，何名般若？般若者，唐言智慧也。一切处所，一切时中，念念不愚，常行智慧，即是般若行。一念愚，即般若绝，一念智，即般若生。[一三]世人愚迷，不见般若；口说般若，心中常愚。常自言我修般若，念念说空，不识真空。般若无形相，智慧心即是。若作如是解，即名般若智。	“Good friends, what is prajñā? Prajñā, in Chinese, means wisdom. At every place and at all times, thought after thought, do not be foolish; constantly practice wisdom—this is prajñā practice. When one thought is foolish, prajñā is cut off; when one thought is wise, prajñā arises. [13] People of the world are foolish and deluded and do not see prajñā. They speak of prajñā, but their minds are constantly foolish. They always say, ‘I cultivate prajñā,’ and speak of emptiness thought after thought, yet do not recognize true emptiness. Prajñā has no form or appearance; it is the mind of wisdom itself. To understand in this way is called prajñā wisdom.”
何名波罗蜜？此是西国语，唐言到彼岸，解义离生灭，著境生灭起，[一四]如水有波浪，即是于此岸；离境无生灭，如水常通流，[一五]即名为彼岸，故号波罗蜜。	“What is pāramitā? This is a word from the languages of the Western Regions; in Chinese it means ‘reaching the other shore.’ Its meaning is freedom from arising and ceasing. Attachment to objects gives rise to arising and ceasing; [14] it is like water having waves, and this is the near shore. Free from objects, there is no arising or ceasing; it is like water constantly flowing on, [15] and this is called the other shore. Therefore it is named pāramitā.”

善知识，迷人口念，当念之时，有妄有非。念念若行，是名真性。悟此法者，是般若法；修此行者，是般若行。不修即凡，一念修行，自身等佛。善知识，凡夫即佛，烦恼即菩提。	“Good friends, deluded people recite with their mouths; while reciting, they harbor falsity and error. If one practices thought after thought, this is called true nature. One who realizes this Dharma practices the Dharma of prajñā; one who cultivates this practice practices prajñā. Without cultivation one is an ordinary being; with cultivation in a single thought, one’s very self is equal to Buddha. Good friends, ordinary beings are Buddha, and afflictions are bodhi.”
[一六]前念迷即凡夫，后念悟即佛；前念著境即烦恼，后念离境即菩提。善知识，摩诃般若波罗蜜，最尊最上最第一，无住无往亦无来，三世诸佛从中出。当用大智慧，打破五蕴烦恼尘劳，[一七]如此修行，定成佛道，变三毒为戒定慧。	[16] “A preceding thought of delusion makes one an ordinary being; a following thought of awakening makes one a Buddha. A preceding thought attached to objects is affliction; a following thought free from objects is bodhi. Good friends, mahāprajñāpāramitā is the most honored, supreme, and foremost. It neither abides, nor comes, nor goes. The Buddhas of the three times emerge from it. You should use great wisdom to break through the afflictions and worldly toils of the five aggregates. [17] Cultivating in this way, you will surely accomplish Buddhahood and transform the three poisons into precepts, samādhi, and wisdom.”
善知识，我此法门，从一般若生八万四千智慧。[一八]何以故？为世人有八万四千尘劳。若无尘劳，智慧常现，[一九]不离自性。悟此法者，即是无念，无忆无著，不起诳妄。	“Good friends, from this Dharma gate, a single prajñā gives rise to eighty-four thousand kinds of wisdom. [18] Why is this? Because people of the world have eighty-four thousand worldly toils. If there were no worldly toils, wisdom would always be manifest [19] and would not depart from self-nature. One who realizes this Dharma is without thought: without recollection, without attachment, and without giving rise to falsehood.”
用自真如性，以智慧观照，于一切法，不取不舍，即是见性成佛道。善知识，若欲入甚深法界，及般若三昧者，须修般若行，持诵金刚般若经，[二　]即得见性。当知此经功德，无量无边，经中分明赞叹，莫能具说。	“Use your own true suchness nature and contemplate with wisdom. Toward all dharmas, neither grasp nor reject: this is seeing one’s true nature and accomplishing the Buddha Way. Good friends, if you wish to enter the profound dharma realm and the samādhi of prajñā, you must cultivate prajñā practice and recite and uphold the Diamond Sūtra of Prajñā. [20] Then you will see your true nature. You should know that the merit and virtue of this sūtra are immeasurable and

	boundless; it is clearly praised in the sūtra, though it cannot be fully described.”
此法门是最上乘，为大智人说，为上根人说；小根小智人闻，心生不信。何以故？譬如天龙下雨于阎浮提，城邑聚落，悉皆漂流，如漂草叶，若雨大海，不增不减。若大乘人，若最上乘人，闻说金刚经，心开悟解。	“This Dharma gate is of the Supreme Vehicle, spoken for people of great wisdom and people of superior faculties. When people of lesser faculties and lesser wisdom hear it, disbelief arises in their minds. Why is this? It is like a heavenly dragon sending rain upon Jambudvīpa: cities, towns, and villages are all swept away, as grass and leaves are swept along. But when rain falls upon the great ocean, it neither increases nor decreases. When people of the Great Vehicle or the Supreme Vehicle hear the Diamond Sūtra expounded, their minds open and they awaken to its meaning.”
故知本性自有般若之智，自用智慧，常观照故，不假文字，[二一]譬如雨水，不从天有，元是龙能兴致，令一切众生，一切草木，有情无情，悉皆蒙润；百川众流，却入大海，合为一体。众生本性般若之智，亦复如是。	“Therefore, know that self-nature inherently possesses prajñā wisdom. By using this wisdom and constantly contemplating, there is no need to rely on written words. [21] It is like rainwater: it does not originate in the sky, but is originally produced by dragons, which cause all sentient beings, all grasses and trees, sentient and insentient alike, to receive its moisture. The hundred rivers and myriad streams then flow back into the great ocean and unite as one body. The prajñā wisdom of the intrinsic nature of sentient beings is likewise so.”
善知识，小根之人，闻此顿教，[二二]犹如草木，根性小者，若被大雨，悉皆自倒，不能增长。小根之人，亦复如是。元有般若之智，与大智人更无差别。	“Good friends, when people of lesser faculties hear this sudden teaching, [22] they are like grasses and trees whose roots and capacities are weak: when struck by a great rain, they all fall over and cannot grow. People of lesser faculties are likewise so. They originally possess prajñā wisdom, no different from people of great wisdom.”
因何闻法不自开悟？缘邪见障重，烦恼根深；犹如大云覆盖于日，不得风吹，日光不现。般若之智，亦无大小，为一切众生自心迷悟不同。迷心外见，修行觅佛，未悟自性，即是小根。	“Why, then, do they not awaken by themselves when they hear the Dharma? Because the obstruction of wrong views is heavy and the roots of affliction are deep. It is like a great cloud covering the sun: unless wind blows it away, the sunlight does not appear. Prajñā wisdom itself has neither greater nor lesser measure; the difference lies in whether the minds of sentient beings are deluded or awakened. Those who, with deluded minds, seek outwardly and cultivate practice in

	search of Buddha, without awakening to their own nature, are people of lesser faculties.”
若开悟顿教，不执外修，但于自心常起正见，烦恼尘劳，常不能染，即是见性。善知识，内外不住，去来自由，能除执心，通达无碍，能修此行，与般若经本无差别。	“If one awakens to the sudden teaching, does not cling to outward cultivation, and constantly gives rise to right view within one’s own mind, afflictions and worldly toils can never taint one. This is seeing one’s true nature. Good friends, when one neither abides inwardly nor outwardly, comes and goes freely, removes the grasping mind, and penetrates without obstruction, one who can cultivate this practice is no different from the Prajñā Sūtra.”
善知识，一切修多罗，及诸文字，大小二乘，十二部经，皆因人置，[二三]因智慧性，方能建立。若无世人，一切万法本自不有，故知万法本自人兴，一切经书，因人说有。缘其人中，有愚有智，愚为小人，智为大人。	“Good friends, all sūtras and all writings, the greater and lesser vehicles, and the twelve divisions of scripture, are established because of people. [23] They can be established only through the nature of wisdom. If there were no people in the world, all dharmas would originally not exist. Therefore, know that all dharmas are originally brought forth by people, and all scriptures are said to exist because of people. Among people there are foolish and wise: the foolish are lesser persons, and the wise are great persons.”
愚者问于智人，智者与愚人说法，愚人忽悟解心开，即与智人无别。善知识，不悟即佛是众生；一念悟时，众生是佛。故知万法尽在自心。	“The foolish ask the wise, and the wise explain the Dharma to the foolish. When the foolish suddenly awaken and their minds open, they are no different from the wise. Good friends, without awakening, Buddha is a sentient being; at the moment of awakening, a sentient being is Buddha. Therefore, know that all dharmas are entirely within one’s own mind.”
何不从自心中，顿见真如本性？菩萨戒经云：我本元自性清净，若识自心见性，皆成佛道。净名经云：即时豁然，还得本心。善知识，我于忍和尚处，一闻言下便悟，顿见真如本性。	“Why not, from within your own mind, suddenly see the true suchness of your intrinsic nature? The Bodhisattva Precept Sūtra says: ‘My original self-nature is inherently pure. If one recognizes one’s own mind and sees one’s true nature, all accomplish the Buddha Way.’ The Vimalakīrti Sūtra says: ‘Immediately, he suddenly awakened and regained his original mind.’ Good friends, when I was with Master Ren, upon hearing a single statement I immediately awakened and suddenly saw the true suchness of my intrinsic nature.”
是以将此教法流行，令学道者，顿悟菩提；各自观心，自见本性。若自不悟，须觅大善知识，解最上乘法者，	“Therefore I spread this teaching, enabling those who study the Way to awaken suddenly to bodhi,

直示正路。是善知识有大因缘，所谓化导令得见性。一切善法，因善知识，能发起故。	each to contemplate their own mind and see their own intrinsic nature. If they do not awaken by themselves, they must seek a great good friend who understands the Dharma of the Supreme Vehicle and can directly point out the right path. Such a good friend has great causes and conditions: that is, through instruction and guidance, one is enabled to see one's true nature. All wholesome dharmas can arise because of good friends."
三世诸佛，十二部经，[二四]在人性中本自具有。不能自悟，须求善知识指示方见。若自悟者，不假外求。若一向执谓须他善知识，望得解脱者，无有是处。何以故？自心内有知识自悟。	"The Buddhas of the three times and the twelve divisions of scripture [24] are originally and inherently present within human nature. If one cannot awaken by oneself, one must seek a good friend's guidance in order to see. If one awakens by oneself, there is no need to seek outwardly. If one stubbornly insists that liberation can be attained only by relying on another good friend, there is no such possibility. Why is this? Within one's own mind is the knowledge by which one awakens oneself."
若起邪迷，妄念颠倒，外善知识虽有教授，救不可得。若起真正般若观照，一刹那间，妄念俱灭。若识自性，一悟即至佛地。[二五]善知识，智慧观照，内外明彻，识自本心。	"If wrong delusion arises and false thoughts become inverted, then even if outward good friends offer instruction, one cannot be saved. If true prajñā contemplation arises, in a single kṣaṇa all false thoughts are extinguished. If one recognizes one's self-nature, with one awakening one reaches the Buddha ground. [25] Good friends, through wisdom contemplation, one is inwardly and outwardly bright and clear and recognizes one's own original mind."
若识本心，即本解脱；[二六]若得解脱，即是般若三昧，般若三昧，即是无念。何名无念？若见一切法，心不染著，是为无念。用即遍一切处，亦不著一切处。	"If one recognizes the original mind, that itself is liberation. [26] If one attains liberation, that is the samādhi of prajñā; the samādhi of prajñā is without thought. What is without thought? When one sees all dharmas and the mind is not tainted or attached, this is without thought. In functioning, it pervades every place, yet it is not attached anywhere."
但净本心，使六识出六门，于六尘中无染无杂，来去自由，通用无滞，即是般若三昧，自在解脱，名无念行。若百物不思，当令念绝，即是法缚，即名边见。善知识，悟无念法者，[二七]万法尽通，悟无念法者，见诸佛境界；悟无念法者，至佛地位。	"Simply purify the original mind, so that the six consciousnesses go out through the six gates and, amid the six sense objects, remain unstained and unmixed. Coming and going freely, their functioning is unobstructed: this is the samādhi of

	prajñā, free and liberated, and it is called the practice of no-thought. If one thinks of no things at all and causes thought to cease, this is bondage by Dharma and is called an extreme view. Good friends, those who awaken to the Dharma of no-thought [27] penetrate all dharmas; those who awaken to the Dharma of no-thought see the realm of all Buddhas; those who awaken to the Dharma of no-thought reach the Buddha ground."
善知识，后代得吾法者，将此顿教法门，于同见同行，发愿受持，如事佛故，终身而不退者，定入圣位。然须传授，从上以来，默传分付，不得匿其正法。若不同见同行，[二八]在别法中，不得传付，损彼前人，究竟无益。	"Good friends, those in later generations who receive my Dharma should take up this Dharma gate of sudden teaching among those who share the same view and practice. They should make vows to uphold it as though serving the Buddha; if they do not retreat throughout their lives, they will surely enter the stage of the noble ones. Yet it must be transmitted and conferred according to the silent transmission handed down from ancient times; the true Dharma must not be concealed. If people do not share the same view and practice [28] but follow other teachings, it must not be transmitted to them, for it would harm those earlier teachers and ultimately bring no benefit."
恐愚人不解，谤此法门，百劫千生，断佛种性。善知识，吾有一无相颂，各须诵取。在家出家，但依此修。若不自修，惟记吾言，亦无有益，听吾颂曰：	"I fear that foolish people may not understand and may slander this Dharma gate, thereby cutting off the Buddha-seed nature for hundreds of kalpas and thousands of lives. Good friends, I have a verse of no-marks. Each of you should memorize and recite it. Lay practitioners and monastics alike should cultivate in accordance with it. If you do not practice it yourselves but merely memorize my words, there will likewise be no benefit. Listen to my verse:"
说通及心通，[二九]如日处虚空。	"When doctrinal understanding and mind-understanding [29] are both penetrated, they are like the sun abiding in empty space."
唯传见性法，出世破邪宗。	"Transmit only the Dharma of seeing one's true nature, the supramundane teaching that destroys erroneous doctrines."
法即无顿渐，迷悟有迟疾。	"The Dharma itself has no suddenness or gradualness; delusion and awakening have their slowness and swiftness."

只此见性门，愚人不可悉。	“This gate of seeing one’s true nature alone cannot be fully understood by foolish people.”
说即虽万般，合理还归一。	“Though its explanations may be of ten thousand kinds, when they accord with principle, they return to one.”
烦恼暗宅中，常须生慧日。[三　]	“Within the dark house of afflictions, one must constantly bring forth the sun of wisdom. [30]”
邪来烦恼至，正来烦恼除。	“When what is erroneous comes, afflictions arise; when what is right comes, afflictions are removed.”
邪正俱不用，[三一]清净至无余。	Put aside both wrong and right; [31] purity reaches the point where nothing remains.
菩提本自性，起心即是妄。[三二]	Bodhi is inherent in one’s own nature; the very arising of a thought is delusion. [32]
净心在妄中，但正无三障。	The pure mind is amid delusion; simply remain upright, and the three obstacles will be absent.
世人若修道，一切尽不妨。[三三]	If people in the world cultivate the Way, nothing whatsoever will obstruct them. [33]
常自见己过，与道即相当。	Always see your own faults, and you will accord with the Way.
色类自有道，各不相妨恼。[三四]	Each kind of form has its own way and does not hinder or trouble the others. [34]
离道别觅道，[三五]终身不见道。	If, apart from the Way, you seek another Way, [35] you will never see the Way throughout your life.
波波度一生，到头还自懊。	You drift through life in ceaseless haste; in the end, you will only regret it yourself.
欲得见真道，行正即是道。[三六]	If you wish to see the true Way, right conduct itself is the Way. [36]
自若无道心，暗行不见道。	If you yourself lack the mind that seeks the Way, you proceed in darkness and do not see the Way.
若真修道人，不见世间过。	A true cultivator of the Way does not see the faults of the world.
若见他人非，自非却是左。	If you see the wrongs of others, your own wrongness is thereby increased.
他非我不非，我非自有过。	Others’ wrongs are not my wrongs; my own wrongs are my own faults.

但自却非心，[三七]打除烦恼破。	Simply cast out the mind that dwells on wrongs, [37] and afflictions will be destroyed.
憎爱不关心，长伸两脚卧。	When hatred and love do not occupy the mind, stretch out both legs and lie down at ease.
欲拟化他人，自须有方便。	If you wish to guide others, you must yourself possess skillful means.
勿令彼有疑，即是自性现。	Do not cause them to harbor doubts; that is the manifestation of self-nature.
佛法在世间，不离世间觉。	The Buddhadharma is in the world and does not depart from awakening within the world.
离世觅菩提，恰如求兔角。[三八]	To seek bodhi apart from the world is just like seeking a rabbit's horn. [38]
正见名出世，邪见名世间。	Right view is called transcendence of the world; wrong view is called worldly.
邪正尽打却，菩提性宛然。	When both wrong and right are entirely cast aside, the nature of bodhi is plainly present.
此颂是顿教，亦名大法船。	This verse belongs to the sudden teaching and is also called the great Dharma vessel.
迷闻经累劫，悟则刹那间。	The deluded may hear it through kalpas, but the awakened realize it in an instant.
师复曰：今于大梵寺，说此顿教，普愿法界众生，言下见性成佛。时韦使君与官僚道俗，闻师所说，无不省悟，一时作礼，皆叹：善哉！何期岭南有佛出世。	The Master further said: "Today, at Da Fan Temple, I have expounded this sudden teaching. May all sentient beings in the Dharma realm, upon hearing these words, see their nature and become Buddhas." At that time, Governor Wei, together with the officials, monastics, and laypeople, heard the Master's teaching. There was none who did not awaken to it. All paid homage together and exclaimed, "Excellent! Who could have expected that a Buddha would appear in Lingnan?"
（注：以下为二祖述旨）	(Note: What follows expounds the meaning according to the Second Patriarch.)
【一】　总净心念一句，为入佛纲领。舍此无别法，能如是者，名开般若大慧，此品以起般若妙用为主。般若乃扫荡一切心垢无上利器，今下手第一法，曰总净心念，直证自性净土，方名为大，故以摩诃冠之。	[1] "Completely purify the mind in a single thought" is the guiding principle for entering Buddhahood. Apart from this, there is no other Dharma. Whoever can do this is said to open the great wisdom of prajñā. This section chiefly concerns arousing the wondrous functioning of prajñā. Prajñā is the

	unsurpassed sharp instrument for sweeping away every defilement of mind. The first method to undertake here is called “completely purifying the mind in a single thought.” Only by directly realizing the Pure Land of self-nature can it be called great; hence it is prefixed with mahā.
但念又如何净法？或曰止念勿起，或曰息心观净，此名缚上加缚，终非究竟，为是相对，且立二见故。当知本来清净，平时已证得寂灭之境，此时一念放下，回复未起念前光景，顿得寂然湛然，般若妙用，尽于斯矣。	But how does a single thought purify the Dharma? Some say to stop thoughts and prevent their arising; others say to quiet the mind and contemplate purity. This is called adding fetters upon fetters and is never ultimate, for it remains dualistic and establishes two views. Know that it is originally pure. Ordinarily, one has already realized the state of quiescent cessation. At this time, let go in a single thought and return to the condition before thoughts arose. One immediately attains stillness and clarity; the wondrous functioning of prajñā is wholly contained herein.
复云二字，表此时四众等候良久，令听者先放下万缘，然后一切开示可得而印入也。又谚云：放下屠刀，立地成佛。总净即放下矣。世间第一重要事，无过于成佛，而第一快当事，亦无过于一念成佛。	The two Chinese characters “further said” indicate that the fourfold assembly had waited for a long time. The listeners were first told to let go of all myriad conditions; then every instruction could be impressed upon them. There is also the saying, “Lay down the butcher’s knife and become a Buddha on the spot.” Complete purification is precisely letting go. Nothing in the world is more important than becoming a Buddha, and nothing is more immediate than becoming a Buddha in a single thought.
十重铁鼓，有力者一箭射穿，正刹那间事，如其力未充，则绝对不能假借，无半点人情做作也。前品但用此心直了成佛，此云总净心念，即是直了办法。	Even ten layers of iron drums may be shot through by a single arrow in the instant that one with sufficient strength releases it. But if one’s strength is inadequate, there can be absolutely no borrowing or contrivance, not the least bit of human artifice. The preceding section spoke of using this mind directly to comprehend Buddhahood; here, “completely purify the mind in a single thought” is precisely the method of direct comprehension.
【二】　菩提般若之智，岂但佛有，一切世人本自有之，无不具足，亦无差别也。可见前云不是惠能自智，乃六祖自谦语，教为先圣所传，试问先圣又由何而得，岂亦非自智耶。	[2] The wisdom of bodhi and prajñā is not possessed by the Buddha alone. All people inherently possess it, wholly and without distinction. Thus, the earlier statement that this

	was not Huineng's own wisdom was an expression of humility by the Sixth Patriarch: the teaching was transmitted by the sages of old. But from where, one may ask, did those sages obtain it? Was it not their own wisdom as well?
【三】　须假大善知识示导见性，此与上文指授即无义，似不相应。既属本自有之，而仍赖他人者何也？以其迷而不能自悟也。有体不能起用，则方法有不得不指授者矣。又世间难信之法，只在本自有之一语，以世人总不信自己本来是佛，本来可以成佛也。	[3] One must rely on the guidance of a great spiritual teacher to see one's nature. Yet this seems inconsistent with the preceding instructions, for if it is inherently possessed, why must one still depend on another? Because one is deluded and cannot awaken by oneself. Though one possesses the essence, one cannot activate its function; thus the method must be pointed out and transmitted. Moreover, the most difficult teaching for people in the world to believe lies in the words "inherently possessed," for people never believe that they are originally Buddhas and can originally become Buddhas.
【四】　各得智慧，宜改为各开智慧，以系本有而非外来，故不名得，以系本有而未启发，故名曰开。	[4] "Each attains wisdom" should be changed to "each opens wisdom." Because wisdom is inherent and not externally acquired, it should not be called "attained"; because it is inherent but has not yet been awakened, it is called "opened."
【五】　口但说空，万劫不得见性。然口说亦是心行，惟心行不切实，乃成口说。今并口亦不说，岂非更远，是以真诚二字，为学佛之根本。	[5] Merely speaking of emptiness, one will not see one's nature even in ten thousand kalpas. Yet speaking is also an activity of mind; it becomes mere talk only when the activity of mind is not genuine. If one does not even speak of it, would one not be still further removed? Therefore, sincerity is the foundation of learning the Buddhadharma.
【六】　本性是佛，离性无别佛，此二语斩金截铁，正指人人具足佛性，其奈人之不信何。以不信故不痛切，遂不起用，如富人虽有宝藏而不开，与贫人无异。	[6] One's intrinsic nature is Buddha; apart from that nature, there is no other Buddha. These two statements are decisive and directly indicate that everyone fully possesses Buddha-nature. Yet what can be done when people do not believe it? Because they do not believe, they do not take it to heart and therefore fail to put it into function. Though a wealthy person possesses a treasury of jewels, if it is not opened, he is no different from a poor person.

【七】　摩诃不仅是大，乃大方广而恒久圆满义，非有相物之可喻，不得已而以虚空喻也。	[7] Mahā does not merely mean “great”; it means vast, all-embracing, enduring, and complete. It cannot be compared to any formed thing; only out of necessity is it compared with empty space.
【八】　第一莫著空，此言著空，即落空见。空见与有见，正复不异其颠倒。此有三病：一者偏空之病，落于坑中，不能自拔；二者自执为是，毕竟不曾空得；三者空见是慧之劣者，亦属习气。改此习气，难于登天。故不先将空义为之透彻开示，但告之曰空，此名：毒害慈悲，可杀人慧命于不觉，其慎之哉。	[8] First, do not become attached to emptiness. Here, attachment to emptiness means falling into the view of emptiness. The view of emptiness and the view of existence are equally inverted. This has three faults: first, the illness of biased emptiness, by which one falls into a pit and cannot pull oneself out; second, clinging to one’s own view as correct, while never having truly realized emptiness; third, the view of emptiness belongs to an inferior form of wisdom and is also a habitual tendency. To transform this habitual tendency is harder than ascending to heaven. Therefore, before the meaning of emptiness has been thoroughly explained, merely telling people of emptiness is what is called “compassion that poisons”: it can unknowingly destroy a person’s wisdom-life. How careful one must be!
【九】　万物色像等等，不离真如自性，言自性能含万法。	[9] The myriad things, forms, and appearances do not depart from the self-nature of suchness. This means that self-nature can contain all phenomena.
大者，非如物之包含也，涵盖一切，无有边际耳。若有形相，则相对而立内外边际。然则色以外，果何物乎？经云是名大身，故知法身为大，其意可知，在诸人性中宜改为起诸自性中。	“Great” does not mean containing things as an object does. It encompasses everything without boundary. If it had form and appearance, there would be relative distinctions of inside, outside, and boundaries. But then, what would exist outside form? The sūtra calls this the great body; thus we know that the dharmakāya is great. The meaning is clear. “Within the natures of all people” should be changed to “arising from all self-natures.”
【一　】　空心静坐，百无所思，此乃误解空定二义。硬压妄念不起以为究竟，不知压制仍属妄念，妄上加妄，安得名定。此惟念念不离自性，明自性本来空寂，心中了了，对境不染不惑，即名为定，外道根本错误，在此一点耳。	[10] Sitting quietly with an empty mind and thinking of nothing at all is a misunderstanding of emptiness and samādhi. Forcefully suppressing deluded thoughts so that they do not arise, and taking this as ultimate, fails to recognize that suppression is itself still a deluded thought. It adds delusion upon delusion; how could this be called samādhi? One need only remain, thought after thought, inseparable from self-nature; understand that self-nature is originally empty and quiescent;

	remain clearly aware within the mind; and, when encountering circumstances, neither become defiled nor deluded. This is called samādhi. The fundamental error of non-Buddhist paths lies precisely here.
【一一】　一即一切者，体必具用，一真如体中具足万行功德庄严之用也。一切即一者，用不离体，万法皆无自性，毕竟空寂，归于一真也。本来即体即用，无不自性，了之即纵横无滞，是般若行。	[11] “One is all” means that essence necessarily includes function: within the essence of one suchness are fully present the functions of the myriad practices, merits, and adornments. “All is one” means that function does not depart from essence: all phenomena lack self-nature, are ultimately empty and quiescent, and return to the one true reality. Originally, essence is function and function is essence; nothing is apart from self-nature. When one understands this, one moves freely in every direction without obstruction. This is the practice of prajñā.
【一二】　一切般若智，皆从自性而生，此生字宜作起字，由用显体，不忘却本来也。世人每误解天命二字，外道误以为性非我有，乃天之所赐，此不明本来故。生字改起字者，表性中本有，随缘而起耳。	[12] All prajñā wisdom arises from self-nature. Here, the word “arises” should be changed to “manifests,” for function reveals essence without forgetting its original nature. People often misunderstand the words “mandate of Heaven”; non-Buddhist paths mistakenly regard nature as not their own, but as bestowed by Heaven. This is because they do not understand original nature. Changing “arises” to “manifests” indicates that it is originally inherent in self-nature and manifests in accordance with conditions.
【一三】　一念愚即般若绝，一念智即般若生，绝字应改为隐字，生字应改为显字，以本体勿失。若误解之，则绝字落断见，生字落常见矣。坛经记录，每多语病，幸勿自误。	[13] “With one deluded thought, prajñā is cut off; with one wise thought, prajñā arises.” The word “cut off” should be changed to “concealed,” and “arises” should be changed to “revealed,” so that the fundamental essence is not lost. If misunderstood, “cut off” falls into annihilationist view, while “arises” falls into eternalist view. The records of the Platform Sūtra often contain such problematic phrasing; fortunately, do not mislead yourselves.
【一四】　著境生灭起者，起生灭心，可以作祟也，此名忘本。世人无事生波，处处自缚自碍，安知流通之妙乎。世事无一件不是苦，但无一事不可转苦为乐，转乐归空，而臻极乐。	[14] When one becomes attached to circumstances, thoughts of arising and ceasing arise and may wreak mischief. This is called forgetting the root. People in the world stir up waves when there is nothing to do, binding and obstructing themselves

	everywhere. How can they know the wonder of unobstructed functioning? No worldly matter is free of suffering, yet no matter is incapable of being transformed from suffering into happiness, and from happiness returned to emptiness, thereby reaching ultimate bliss.
倘知万法无滞，心常流通，此即因慧得福，名福慧双修。奈世人福薄，不信此义，不修此行。若一念修行，自身等佛，人生福缘，莫大于此。	If one knows that all phenomena are unobstructed and the mind is always freely flowing, this is to gain blessings through wisdom, called cultivating blessings and wisdom together. Yet people are deficient in blessings: they do not believe this principle and do not cultivate this practice. If one cultivates in a single thought, one's very self is equal to a Buddha. There is no greater blessing and favorable condition in human life than this.
又众生同具佛性，本可同得此福缘，乃此则上登佛位，彼则下堕三途，相形之下，大悲心不觉油然而起矣。故执我坚固者，待人必薄，人情凉薄者，必不了达于人伦之义。对佛对父母对师长，尚无恭敬心，安望其能慈悲于众生乎。此理不透而欲成佛，正如高小未毕业而欲登博士位也，学佛者何可废儒！亦何可轻儒！	Moreover, all sentient beings equally possess Buddha-nature and could equally obtain such blessings and favorable conditions. Yet one ascends to the Buddha stage while another falls into the three lower realms. Seeing this contrast, great compassion naturally wells up. Therefore, those firmly attached to self must treat others meagerly; those cold and indifferent in human feeling must fail to understand the principles of human relationships. If they lack reverence even toward the Buddha, their parents, and their teachers and elders, how can one expect them to be compassionate toward sentient beings? To seek Buddhahood without penetrating this principle is like seeking to enter a doctoral program without having finished elementary school. How can Buddhist practitioners neglect Confucian learning? And how can they disparage it?
【一五】　流通二字，不如湛寂为当，以湛寂乃无生灭之体相也，惟此分重于言用。流通二字，言妙用之无往不利也，行者不必死执流通解可耳。	[15] The two Chinese characters "freely flowing" would better be rendered "clear and quiescent," for clear quiescence is the characteristic of the essence that is neither arising nor ceasing. This section, however, places greater emphasis on function. "Freely flowing" refers to the wondrous functioning that encounters no disadvantage anywhere. Practitioners need not rigidly cling to an interpretation of "freely flowing."

【一六】　凡夫即佛，烦恼即菩提，此仍归到佛性本来。六祖说至此，方才点明，然不怕人吓坏。余至此，忽有所感，以为佛法之有相仪规，将断送于不知佛学人之手，而佛之无相真义，将断送于佛学人之手；以执文字而不解佛义也，或且明知其弊而莫敢与之正也，呜呼！	[16] Ordinary beings are Buddhas; afflictions are bodhi. This again returns to Buddha-nature as original. Only when the Sixth Patriarch had spoken to this point did he make it explicit, yet he was not afraid of frightening people. At this point I am suddenly moved to feel that the formal rituals and observances of the Buddhadharma will be ruined by those who do not understand Buddhist learning, while the formless true meaning of the Buddha will be ruined by those who study Buddhism—because they cling to words without understanding the Buddha's meaning. Some may even clearly know the harm but dare not correct it. Alas!
【一七】　五蕴非可打破，只要息妄，真心自显。盖转识成智，智亦无非五蕴，本来无智无得，心且不有，智将安立，智既不可得，烦恼在何处乎？心经照见五蕴皆空，但空五蕴，非是屏绝废除，况照见亦五蕴耶。打破可改为空彼五蕴。	[17] The five aggregates cannot be smashed apart; one need only cease deluded thought, and the true mind will reveal itself. To transform consciousness into wisdom, wisdom too is none other than the five aggregates. Originally there is no wisdom and nothing to attain. If even mind does not exist, where could wisdom be established? Since wisdom cannot be obtained, where could afflictions be? The Heart Sūtra says, "Seeing that the five aggregates are all empty," but this means realizing the emptiness of the five aggregates, not rejecting or abolishing them. Moreover, the seeing itself is also among the five aggregates. "Smash apart" may be changed to "empty the five aggregates."
【一八】　从一般若生八万四千智慧，言从一般若之体，起八万四千智慧之妙用也。不有尘劳，何用般若？可知一多不异，般若与尘劳不二也。生字宜改为起字，下句变字宜改为转字。	[18] "From one prajñā arise eighty-four thousand kinds of wisdom" means that from the essence of one prajñā arise the wondrous functions of eighty-four thousand kinds of wisdom. Without the toil of worldly dust, what use would there be for prajñā? Thus one and many are not different, and prajñā and worldly toil are nondual. The character sheng ( ), "give rise to," should be changed to qi ( ), "arise"; and bian ( ), "change," in the following sentence should be changed to zhuan ( ), "transform."
【一九】　若无尘劳，智慧常现，此息妄即真之意。惟两相比较，不由尘劳，亦难显智慧耳。	[19] "If there were no worldly toil, wisdom would always be manifest": this expresses the meaning that ceasing delusion is itself truth. Yet, by comparison between the two, wisdom would be difficult to reveal without worldly toil.

【二 】 持诵金刚般若经，即得见性，此经功德，无量无边，原为最上乘大根人说，然后人误解者不少，甚矣读经之难也。	[20] By upholding and reciting the Diamond Prajñā Sūtra, one may see one's nature. The merit and virtue of this sūtra are immeasurable and boundless. It was originally taught for people of the highest vehicle and great capacity, yet there are many who misunderstand it. How difficult it is indeed to read the sūtras!
世人从不肯自承是最上乘人，一病也；世人无不有依赖劣性，以为见性事，可由经而得，二病也；误认功德无量无边，系属金刚经，我若读而求之，则经之功德，必可转属于我，一若产业之可过户承受也者，三病也；功德二字，	Ordinary people never willingly acknowledge themselves to be persons of the highest vehicle: this is the first ailment. All ordinary people have the inferior tendency to rely on something, thinking that the matter of seeing one's nature can be attained through a sūtra: this is the second ailment. They mistakenly believe that the boundless and immeasurable merit belongs to the Diamond Sūtra, and that if I read it and seek it, the sūtra's merit can surely be transferred to me, just as property can be transferred and inherited: this is the third ailment. The two characters merit and virtue—
世人定欲曲解为有相之物，于是求财求子等事，随之而起，若有应现者，即归功于经，不应者，转生疑谤，四病也；不知功德在实证性空，至如何实证法，此却全赖自己。	Ordinary people are determined to misconstrue them as things possessing form. Thus pursuits of wealth, sons, and the like arise. If some response manifests, they credit the sūtra; if it does not, they instead give rise to doubt and slander. This is the fourth ailment. They do not know that merit and virtue lie in actual realization of the emptiness of nature; as for how this is to be actually realized, that depends entirely on oneself.
金刚经如洪钟，不能自鸣，以击而鸣，但金刚经尚不是洪钟，却是自性，忘却反击自性之法，故而不鸣。金刚经只说击钟的法子，看了还须自击。故第一要认识本来，方不被经误，然经又何尝误人！如病目人不能见光，乃咎无光，故曰大云覆日，不是无日，日虽不坏，却有云覆，必赖风吹以除障。今言有修有得有证者，皆方便说耳。	The Diamond Sūtra is like a great bell: it cannot sound by itself, but sounds when struck. Yet the Diamond Sūtra is not even a great bell; it is one's own nature. Forget the method of striking back at one's own nature, and it therefore does not sound. The Diamond Sūtra merely explains how to strike the bell; after reading it, one must still strike it oneself. Thus the first necessity is to recognize the original nature, so as not to be misled by the sūtra. Yet when has the sūtra ever misled anyone? It is like a person with diseased eyes who cannot see the light and blames the absence of light. Hence it is said that great clouds cover the sun; it is not that there is no sun. Though the sun is unharmed, clouds cover it, and one must rely on wind to blow them away and remove the obstruction. What is

	now said about there being cultivation, attainment, and realization is all expedient teaching.
【二一】　上言说金刚经心开悟解，而此言不假文字，闻者疑之，不知经句是借用法门，观照还在自己。顿教云者，非教有顿渐也，众生缘熟，一闻即悟，遂名曰顿；若心驰于外，累劫不能证入，虽渐亦难有望。	[21] Above it was said that speaking of the Diamond Sūtra opens the mind to awakening and understanding, whereas here it is said that one does not rely on words and letters; listeners may doubt this. They do not know that the sūtra's sentences are borrowed as a dharma gate, while contemplation remains within oneself. What is called sudden teaching does not mean that the teaching itself has sudden and gradual divisions. When sentient beings' conditions ripen, they awaken immediately upon hearing it, and it is therefore called sudden. But if the mind races outward, one may fail to realize and enter it through countless kalpas; even gradual cultivation offers little hope.
不假文字者，不欲向外驰求也，非废文字也。故经可喻镜，照见自面蒙垢，总以擦面为主，如见镜而忘反观于面，则取文字以自误矣，然非文字能误我也。	Not relying on words and letters means not wishing to seek outwardly; it does not mean discarding words and letters. Thus a sūtra may be compared to a mirror: it reveals that one's face is covered with grime, but the main task is to wipe one's face. If, on seeing the mirror, one forgets to examine one's face in return, one takes words and letters to mislead oneself. Yet it is not words and letters that can mislead me.
【二二】　苦旱三年，百物尽枯，忽而逢雨，顿成甘露，但大树非小雨可救，大雨又非小树所堪，势不能两全。说般若法，小根人闻之，定然惊怖，以先有见存也。	[22] After three years of severe drought, all things wither. Suddenly rain comes, and at once it becomes sweet dew. Yet a great tree cannot be saved by a light rain, while a small tree cannot withstand a heavy rain; circumstances cannot satisfy both. When the prajñā Dharma is taught, those of lesser capacity will certainly be frightened, because preconceived views already remain within them.
故人不可有成见，世事无定义，是非乃假名，甲以为是者，乙未必是也，能通达之，则不执取坚固，无住之妙用斯显。云覆于日，日无增损；烦恼尘劳，何碍本性！但必悟见本性，本来不能污染，方可通达无余。	Therefore one must not hold fixed views. Worldly affairs have no fixed definition; right and wrong are merely provisional names. What A regards as right may not be right to B. If one can comprehend this, one will not cling firmly, and the wondrous function of non-abiding will appear. Clouds cover the sun, but the sun neither gains nor loses; how can the dust and toil of afflictions obstruct the original

	nature? Yet one must awaken to and see the original nature. Only when one knows that it fundamentally cannot be defiled can one comprehend this without remainder.
【二三】　常起正见者，本来清净无染之为正，以慧照力见及于此者为正见，非善恶邪正相对之谓正也。	[23] To constantly give rise to right view: what is originally pure and undefiled is right. To see this through the illuminating power of wisdom is right view. It does not mean “right” as opposed to good and evil, or to wrong and right.
【二四】　十二部经，皆因人置，因智慧性，方能建立，可见生佛同具此德性而启妙用。若无尘劳，何用对治！始知万法本自不有，以缘而有，凭空而有，故知为幻。	[24] The twelve divisions of the scriptures were all established in response to people; they could be established only because of the nature of wisdom. From this it can be seen that sentient beings and Buddhas alike possess this virtue-nature, which brings forth wondrous functioning. If there were no dust and toil, what need would there be for remedies? Only then do we know that the myriad dharmas fundamentally do not exist in themselves; they arise through conditions, arising out of emptiness, and are therefore known to be illusory.
【二五】　一悟即至佛地，此等句，切宜认清，要知悟个什么？如何云悟？不是理解上明白一点，便算开悟，要真实见，时时见。见与不见，自有一种特殊意境，在自己觉知，故能实知自己心相者，始登佛位。	[25] “With one awakening, one reaches the Buddha-ground”: such statements must be clearly understood. One must know: what is it that awakens, and how is it called awakening? Understanding something intellectually does not count as awakening. One must truly see, and see at all times. Seeing and not seeing have their own special inner realm, known in one’s own awareness. Therefore, only one who truly knows the characteristics of one’s own mind first ascends to the Buddha stage.
【二六】　若识本心，即本解脱，若得解脱，即是般若三昧。此正表法身般若解脱，所谓三点蔓荼罗也。梵文有二十八相，今仅存∴　伊字。西域有新旧二伊字，旧者三点相离，新者以线贯联之。	[26] If one recognizes the original mind, that itself is liberation; if one attains liberation, that is prajñā samādhi. This precisely expresses dharmakāya, prajñā, and liberation—the so-called three-point maṇḍala. In Sanskrit there are twenty-eight letters; now only the ∴ character, the letter i, remains. In the Western Regions there are old and new forms of the letter i: in the old form, the three dots are separate; in the new form, they are joined by lines.
天台取旧伊字，表渐教三德，谓法身本有，般若修成，入无余已，方是解脱，各不相属；而圆顿教，取新伊字，表三德各不相离，互相摄入。有性修离合之妙，开	Tiantai takes the old letter i to represent the three virtues of the gradual teaching: dharmakāya is inherently possessed, prajñā is cultivated and

则为三，合则为一，总成三德秘藏，圆融无碍，显性修之一体。	attained, and only after entering nirvana without remainder is there liberation; each does not belong to the others. The perfect and sudden teaching takes the new letter i to represent the three virtues as inseparable, each mutually containing the others. There is the wondrous principle of separation and union in nature and cultivation: opened out, they are three; joined together, they are one. Together they form the secret treasury of the three virtues, perfectly interpenetrating and unobstructed, revealing the unity of nature and cultivation.
会生佛以同原，乃不可思议之法门。六祖正表此义，所谓识自本心，即本解脱，即是般若三昧，合而为一，其妙处，只是但净本心，明本来不染杂耳。	To unite sentient beings and Buddhas as sharing the same source is an inconceivable dharma gate. The Sixth Patriarch precisely expresses this meaning: “Recognizing one’s own original mind is itself liberation; that is prajñā samādhi.” Combined, they are one. Its subtle point is simply to purify the original mind, making clear that it has never been tainted or mixed.
【二七】　悟无念法者，至佛地位，即上条所述之意。必得先悟，悟后万法尽通，妙用斯显。无念只是念而无住，不是不用念，所谓用即遍一切处，亦不著一切处，是名不污染，即是般若三昧。三昧华言正受，即不受也，以无住无著，即而不染。受即不受也，故又名大定，总是活泼泼地。悟得此法，即至佛地。夫复何疑！	[27] “One who awakens to the dharma of no-thought reaches the Buddha stage” has the meaning explained in the preceding passage. One must first awaken. After awakening, all dharmas are fully comprehended, and wondrous functioning appears. No-thought means simply having thoughts without abiding in them; it does not mean not using thought. As it is said, its functioning pervades every place, yet it does not cling to any place. This is called nondefilement, and it is prajñā samādhi. Samādhi, rendered in Chinese as “proper reception,” means not receiving: through non-abiding and nonattachment, one engages yet remains undefiled. Receiving is itself not receiving. Thus it is also called great samādhi; it is altogether lively and vital. Awaken to this Dharma, and one reaches the Buddha stage. What further doubt can there be?
【二八】　将此顿教法门，于同见同行，发愿受持者如事佛也。以世人与佛，本来相同，以佛性同，则一切同也，但有不同者，则自限之而自障之也。	[28] Regard those who share the same view and practice, and who make vows to uphold this sudden-teaching dharma gate, as one would serve the Buddha. Ordinary people and Buddhas are originally the same; since their Buddha-nature is the same, everything is the same. Whatever

	differences there are arise because people limit and obstruct themselves.
非同见同行，则人我对立，决不谅解，以我之故，引彼之恼，疑谤于法，不独我之罪过，并般若妙用亦昧之矣。言不得传付者，中人以下，不可与语上也，非其人而传之，两无益也。	If people do not share the same view and practice, self and other stand in opposition and will certainly not understand one another. Because of me, I provoke another's irritation, causing doubt and slander toward the Dharma. This is not only my own fault; it also obscures the wondrous functioning of prajñā. The statement that it must not be transmitted means that those below the middle capacity cannot be spoken to of what is above; to transmit it to one who is not the right person benefits neither party.
般若以观机为第一，自己无力，勿急于慈悲，慈悲而无方便，即作孽矣，其慎之哉！又同见同行者，实有鱼水相得之乐，虽欲中途生疑起谤，何可得也。又同见者，同此深入一乘，信而不疑也；同行者，决定埋头实修，同得事证也，否则不能一致。此进彼退而多疑谤，故曰无益。	For prajñā, observing the recipient's capacity comes first. If one lacks the ability oneself, do not hasten to act out of compassion. Compassion without skillful means creates wrongdoing; how careful one must be! Moreover, those who share the same view and practice truly enjoy the harmony of fish and water. Even if they wished to give rise midway to doubt and slander, how could they do so? Those who share the same view have likewise entered deeply into the One Vehicle, believing without doubt. Those who share the same practice are resolutely devoted to actual cultivation, and alike attain realization in practice; otherwise they cannot be in accord. One advances while the other retreats, and doubts and slanders multiply; thus it is said to be of no benefit.
【二九】　此句及字，恐系乃字之误。意谓今日口说通相乃说心通耳，心通即见性法也，如日之处于虚空，十方无不圆照，故能破一切邪见而出世。	[29] The character ji in this sentence is perhaps an error for nai. The meaning is that what is verbally called tongxiang today refers only to mind-penetration; mind-penetration is the Dharma of seeing one's true nature. Like the sun abiding in empty space, it fully illuminates all ten directions without exception; thus it can destroy all wrong views and transcend the world.
【三　】　虽在烦恼暗宅中，慧力常存，只是隐而不见，须生二字太呆钝生硬，可云常存此慧日。	[30] Though one is in the dark house of afflictions, the power of wisdom constantly remains; it is merely hidden and not seen. The words "must arise" are too dull and rigid; one may instead say, "This sun of wisdom constantly remains."

【三一】　不用可改不著，因邪正本无定义，著即为邪，邪固著不得，正亦不可著也。般若者，乃心之灵无著意境，今一用字，太著实矣。	[31] The Chinese expression buyong (　), “do not use,” may be changed to buzhu (　), “do not cling,” because wrong and right fundamentally have no fixed definition. Clinging itself becomes wrong. One certainly must not cling to wrong, but neither may one cling to right. Prajñā is the mind’s spiritually aware state of nonattachment; the word “use” here is much too concrete and attached.
【三二】　起心即是妄句，拟改为心迷即成妄。以见性人，起心未必即妄也，不见性人，虽不起心，妄仍在也，遇缘即发矣。若误解之，必止念勿起，反成病矣，故常觉照不迷，随起随寂，湛然不动，此是菩提自性清净之相。	[32] The sentence “the arising of mind is delusion” is proposed for revision as “when the mind is deluded, delusion is formed.” For one who sees the nature, the arising of mind is not necessarily delusion; for one who does not see the nature, even if thoughts do not arise, delusion still remains and will emerge when conditions are encountered. If this is misunderstood, one will certainly try to stop thoughts from arising and instead create an illness. Therefore, constantly remain aware and illuminating without delusion; as thoughts arise, let them subside. Serenely unmoving—this is the pure characteristic of bodhi’s self-nature.
【三三】　一切尽不妨者，非谓一切无妨，可放纵之也，于善恶是非，心自平等，不存二见也。	[33] “Nothing whatsoever is an obstacle” does not mean that everything is harmless and may be indulged in. With regard to good and evil, right and wrong, the mind itself remains equal and does not retain dualistic views.
【三四】　各字可改本字，言本来不相妨恼，较为有力。	[34] The character ge may be changed to ben, giving “originally, there is no mutual obstruction or affliction,” which is more forceful.
【三五】　道者性也，即见性之法也。	[35] The Way is nature itself; that is, it is the Dharma of seeing one’s nature.
【三六】　行正即是道，言无心即是道也。心果无著，即名为正，此等处，世人每误以为邪正之正，此是善恶相对之法，非正道也。	[36] Right conduct is itself the Way; this means that no-mind is itself the Way. If the mind is truly without attachment, it is called right. At such points, ordinary people often mistake this “right” for right as opposed to wrong. That belongs to the dharma of good and evil as opposites; it is not the true Way.
【三七】　若见他人非以下六句，文义未顺。意谓若见他人过处，即是自己之非，以所见左也。故他人虽非，而我终不可非之也。我若非之，我自有过也，但能去却非他之心，心自空寂，烦恼自除矣。	[37] The six sentences beginning, “If one sees another’s faults,” are not smooth in meaning. The intended meaning is that if one sees another’s faults, this is one’s own fault, because what one

	sees is biased. Therefore, though another may be at fault, I must ultimately not condemn that person. If I condemn them, I myself have fault. If one can only remove the mind that finds fault with others, the mind naturally becomes empty and quiescent, and afflictions naturally vanish.
【三八】　此四句正表出世与入世不二之义，心无入世出世之分也。心有烦恼颠倒，所以建立世间，若欲出世者，仍必从烦恼中出也，苟无烦恼，佛法亦无所用之矣，亦无可练之资矣。	[38] These four sentences precisely express the meaning that transcending the world and entering the world are nondual: the mind makes no distinction between entering and transcending the world. Because the mind has afflictions and inverted views, the worldly realm is established. If one wishes to transcend the world, one must still emerge from amid afflictions. If there were no afflictions, the Buddhadharma would have no function, nor would there be any resources for cultivation.
愚人必强分为二，不知世上一切，无一处不是佛法，以无一件能离性分中事，同一法也，住则烦恼，名曰入世，不住则无挂碍，名曰出世，知此义者曰觉，觉则出世，不知者曰迷，迷乃入世，是以同一见也。	Foolish people insist on dividing them into two. They do not know that there is nowhere in the world that is not Buddhadharma, for not a single thing can depart from the sphere of nature; it is one and the same dharma. If one abides, there are afflictions, and this is called entering the world. If one does not abide, there are no hindrances, and this is called transcending the world. One who knows this meaning is called awakened; awakening is transcendence of the world. One who does not know is called deluded; delusion is entering the world. Thus it is one and the same seeing.
正者名出世，盖依于智而正合清净觉性者也，邪者名世间，以依识而随世情以颠倒者也，故真出世者，在其境而不在外表，心意超然，非人可测，且又刹那间事，所谓言下见性成佛者是也。	What is right is called transcendent of the world, because it relies on wisdom and accords with pure awakened nature. What is wrong is called worldly, because it relies on consciousness, follows worldly sentiments, and is inverted. Therefore, true transcendence of the world lies in one’s inner condition, not in outward appearance. The mind is detached beyond measure, beyond what others can fathom; moreover, it is a matter of a single instant. This is what is meant by seeing one’s nature and becoming a Buddha at the very word.
此分宗旨，在明有情众生，无一不是般若智慧，非六祖个人所独具。至于般若妙用，即是心用，心无入世出世之分，而事有究竟与不究竟之别。	The purpose of this section is to clarify that among sentient beings, not one lacks prajñā wisdom; it is not something possessed by the Sixth Patriarch

	alone. As for the wondrous functioning of prajñā, it is the mind's functioning. The mind makes no distinction between entering and transcending the world, though affairs differ in whether they are ultimate or not ultimate.
究竟者，必于不究竟中反显也，世法无非依于识，若以智转之，即出世矣，其妙处在总净心念一句，但只放下即得，正不必再转识成智而多事也。夫识智非二也，初为分识分智，众生也，再为转识成智，二乘也，次为即识即智，菩萨也，终为非识非智，佛也，然皆幻心之起灭耳。	What is ultimate is necessarily revealed in contrast to what is not ultimate. Worldly dharmas are nothing but dependent on consciousness; if they are transformed by wisdom, they become transcendent of the world. Its subtle point lies in the single phrase, "wholly purify the thoughts of the mind." One need only let go, and it is attained; there is truly no need to go to further trouble by transforming consciousness into wisdom. Consciousness and wisdom are not two. First, there is the division into consciousness and wisdom: this is sentient beings. Next, there is transforming consciousness into wisdom: this is the two vehicles. Then, there is consciousness itself as wisdom: this is bodhisattvas. Finally, there is neither consciousness nor wisdom: this is Buddhas. Yet all are merely the arising and ceasing of illusory mind.

决疑品第三

Chapter Three: Resolving Doubts

一日韦刺史为师设大会斋，斋讫，刺史请师升座，同官僚士庶肃容再拜，问曰：弟子闻和尚说法，实不可思议，今有少疑，[一]愿大慈悲，特为解说。师曰：有疑即问，吾当为说。	One day, Prefect Wei prepared a great vegetarian feast for the Master. When the meal was over, the Prefect invited the Master to take the seat. Together with the officials, scholars, and laypeople, he respectfully bowed twice and asked, "This disciple has heard the Reverend expound the Dharma, and it is truly inconceivable. I now have a few doubts. [I] I beg you, out of great compassion, to explain them especially for me." The Master said, "If you have doubts, ask them, and I shall explain."
韦公曰：和尚所说，可不是达摩大师宗旨乎？师曰：是。公曰：弟子闻达摩初化梁武帝，帝问曰：朕一生造寺度僧，布施设斋，有何功德。达摩言：实无功德。弟子未达此理，愿和尚为说。师曰：实无功德。	Lord Wei said, "Is not what the Venerable teaches the essential teaching of Master Bodhidharma?" The Master said, "It is." The Prefect said, "This disciple has heard that when Bodhidharma first converted Emperor Wu of Liang, the Emperor asked, 'Throughout my life I have built monasteries, ordained monastics, made donations, and provided

	vegetarian feasts. What merit and virtue is there in this?' Bodhidharma replied, 'Truly, there is no merit and virtue.' This disciple does not understand this principle and hopes that the Venerable will explain it." The Master said, "Truly, there is no merit and virtue."
勿疑先圣之言，武帝心邪，不知正法，[二]造寺度僧，布施设斋，名为求福，不可将福便为功德，功德在法身中，[三]不在修福。	Do not doubt the words of the sages of old. Emperor Wu's mind was misguided, and he did not understand the true Dharma. [II] He built temples, ordained monastics, gave alms, and held vegetarian feasts, calling this the seeking of blessings. But blessings must not be taken for merit and virtue. Merit and virtue are within the dharmakāya; [III] they do not lie in the cultivation of blessings."
师又曰：见性是功，平等是德，念念无滞，常见本性，真实妙用，名为功德；内心谦下是功，外行于礼是德；自性建立万法是功，心体离念是德；不离自性是功，应用无染是德。若觅功德法身，但依此作，是真功德。	The Master further said, "Seeing one's nature is merit; equality is virtue. When thought after thought is unobstructed, one constantly sees one's original nature, and its true and wondrous functioning is called merit and virtue. Inward humility of heart is merit; outward conduct in accordance with propriety is virtue. The self-nature's establishment of all phenomena is merit; the mind-essence's freedom from thoughts is virtue. Not departing from the self-nature is merit; functioning without defilement is virtue. If you seek the dharmakāya of merit and virtue, simply act in accordance with this; that is true merit and virtue."
若修功德之人，心即不轻，常行普敬，心常轻人，吾我不断，即自无功，自性虚妄不实，即自无德，为吾我自大，常轻一切故。善知识，念念无间是功，心行平直是德；自修性是功，自修身是德。[四]善知识，功德须自性内见，不是布施供养之所求也，是以福德与功德别，武帝不识真理，非我祖师有过。	Those who cultivate merit and virtue do not slight others in their minds; they constantly practice universal respect. If one constantly belittles others, and attachment to self does not cease, one thereby has no merit. If one's intrinsic nature is false and unreal, one thereby has no virtue, for one is self-important through attachment to self and constantly belittles all others. Good friends, uninterrupted moment after moment is merit; a mind that acts evenly and straightforwardly is virtue. Cultivating one's own nature is merit; cultivating one's own conduct is virtue. [IV] Good friends, merit and virtue must be seen within one's own nature; they are not what is sought through giving and making offerings. Thus blessings and merit and virtue differ. Emperor Wu did not

	understand the true principle; it was not the Patriarch's fault."
刺史又问曰：弟子常见僧俗，念阿弥陀佛，愿生西方，[五]请和尚说，得生彼否，愿为破疑。师言：使君善听，惠能与说，世尊在舍卫城中，说西方引化经文，分明去此不远。若论相说，里数有十万八千。	The Prefect further asked, "This disciple often sees monastics and laypeople reciting Amitābha Buddha's name and wishing to be reborn in the West. [V] Please tell me, Reverend, whether they can be reborn there, and dispel my doubts." The Master said, "Governor, listen well, and Huineng will explain. The World-Honored One, in Śrāvastī, expounded the scripture on guiding beings to the Western Land, clearly stating that it is not far from here. Speaking in terms of outward appearances, it is one hundred and eight thousand li away."
[六]即身中十恶八邪，便是说远，说远为其下根，说近为其上智。人有两种，法无两般，迷悟有殊，见有迟疾，迷人念佛求生于彼，悟人自净其心。所以佛言，随其心净，即佛土净。	[VI] The ten evil acts and eight wrongs within one's very body are what make it seem far away. It is said to be far away for those of lesser capacity, and near for those of superior wisdom. People are of two kinds, but the Dharma is not of two kinds. Delusion and awakening differ, and realization may be swift or slow. Deluded people recite the Buddha's name and seek rebirth there; awakened people purify their own minds. Therefore the Buddha said, "As their minds are pure, so are the Buddha lands pure."
使君，东方人，但心净即无罪；虽西方人，心不净亦有愆，东方人造罪，念佛求生西方，西方人造罪，[七]念佛求生何国？凡愚不了自性，不识身中净土，[八]愿东愿西，悟人在处一般。	Governor, for people of the East, if their minds are pure, they are free of wrongdoing; though people of the West, if their minds are impure, also incur faults. People of the East who commit wrongs recite the Buddha's name and seek rebirth in the West. People of the West who commit wrongs—[VII] by reciting the Buddha's name, in what land do they seek rebirth? Ordinary and foolish people do not understand their own nature and do not recognize the Pure Land within their bodies. [VIII] They make vows for the East or vows for the West, whereas awakened people find all places alike."
所以佛言，随所住处恒安乐，使君，心地但无不善，西方去此不遥；若怀不善之心，念佛往生难到，今劝善知识，先除十恶，即行十万，后除八邪，乃过八千，念念见性，常行平直，到如弹指，便睹弥陀。	Therefore the Buddha said, "Wherever one dwells, one is always at peace and ease." Governor, if the mind-ground is free from unwholesomeness, the West is not far from here. If one harbors an unwholesome mind, it is difficult to arrive there by reciting the Buddha's name and seeking rebirth. I now urge you, good friends: first eliminate the ten

	evils, and you will have traveled 100,000 li; then eliminate the eight wrongs, and you will have crossed another 8,000. See your nature in every thought and always act with straightforwardness; then, in the time of a finger snap, you will behold Amitābha.”
使君，但行十善，何须更愿往生，不断十恶之心，何佛即来迎请，若悟无生顿法，见西方只在刹那；[九]不悟念佛，求生路遥，如何得达。惠能与诸人移西方，如刹那间，目前便见，各愿见否。众皆顶礼云：若此处见，何须更愿往生，[一　]愿和尚慈悲，便现西方，普令得见。	“Governor, simply practice the ten wholesome deeds. Why must you further wish for rebirth? If the mind of the ten evil acts is not cut off, what Buddha will immediately come to welcome you? If you awaken to the sudden teaching of the unborn, you will see the West in but an instant. [IX] If you do not awaken and merely recite the Buddha’s name, the road to rebirth is far away. How can you arrive there? Huineng will move the Western Land here for all of you; in an instant, you will see it before your eyes. Do you all wish to see it?” Everyone bowed in reverence and said, “If we can see it here, why need we further wish for rebirth? [X] We beg the Reverend, in compassion, to reveal the West at once, so that all may see it.”
师言：大众，世人自色身是城，眼耳鼻舌是门，外有五门，内有意门，心是地，性是王，[一一]王居心地上，性在王在，性去王无，性在身心存，性去身心坏，佛向性中作，莫向身外求。	The Master said, “Great assembly, the physical body of worldly people is itself a city; the eyes, ears, nose, and tongue are its gates. There are five gates outside and the gate of mind within. The mind is the ground, and intrinsic nature is the king. [XI] The king dwells upon the mind-ground. When intrinsic nature is present, the king is present; when intrinsic nature departs, the king is absent. When intrinsic nature is present, body and mind endure; when intrinsic nature departs, body and mind decay. The Buddha is to be realized within intrinsic nature; do not seek outside the body.”
自性迷，即是众生，自性觉，即是佛，慈悲即是观音，喜舍名为势至，能净即释迦，平直即弥陀，人我是须弥，邪心是海水，烦恼是波浪，毒害是恶龙，虚妄是鬼神，尘劳是鱼鳖，贪嗔是地狱，愚痴是畜生。	“When the self-nature is deluded, it is a sentient being; when the self-nature awakens, it is Buddha. Compassion is Avalokiteśvara; joy in giving is Mahāsthāmaprāpta. The capacity for purity is Śākyamuni; straightforwardness is Amitābha. The self and others are Mount Sumeru; a deviant mind is the ocean waters. Afflictions are waves; harmful poisons are evil dragons. Falsity is ghosts and spirits; worldly toils are fish and turtles. Greed and anger are hells; ignorance is animals.”

善知识，常行十善，天堂便至，除人我，须弥倒，去邪心，海水竭，烦恼无，波浪灭，毒害忘，鱼龙绝，自心地上，觉性如来，放大光明，外照六门清净，能破六欲诸天；自性内照，三毒即除，地狱等罪，一时消灭，内外明彻，不异西方，不作此修，如何到彼。	“Good friends, if you constantly practice the ten wholesome deeds, heaven will arrive at once. Eliminate the self and others, and Mount Sumeru collapses; remove the deviant mind, and the ocean waters dry up. When afflictions are absent, the waves cease; when harmful poisons are forgotten, fish and dragons perish. Upon the ground of one’s own mind, the Tathāgata of awakened nature emits great radiance. Shining outward, it purifies the six gates and can destroy the heavens of the six desires; shining inward upon the self-nature, it eliminates the three poisons, and hellish and other offenses are all extinguished at once. Inwardly and outwardly bright and clear, it is no different from the West. Without this cultivation, how can one reach that land?”
大众闻说，了然见性，悉皆礼拜，俱叹善哉，唱言：普愿法界众生，闻者一时悟解。师言：善知识，若欲修行，在家亦得，不由在寺，[一二]在家能行，如东方人心善；在寺不修，如西方人心恶，但心清净，即是自性西方。	Having heard this teaching, the entire assembly clearly realized their own nature. All bowed in homage and exclaimed, “Excellent!” They cried out, “May all sentient beings in the dharma realm, upon hearing this, awaken and understand at once.” The Master said, “Good friends, if you wish to practice, you may do so at home; it does not depend on being in a monastery. [XII] Those who can practice at home are like people of the East whose minds are good; those in monasteries who do not practice are like people of the West whose minds are evil. So long as the mind is pure, that is the Western Land of one’s own nature.”
韦公又问：在家如何修行，愿为教授。师言：吾与大众，作无相颂，但依此修，常与吾同处无别，若不依此修，剃发出家，于道何益。颂曰：	Lord Wei again asked, “How should those living at home cultivate? I hope you will instruct us.” The Master said, “I shall compose a verse of no marks for the whole assembly. Simply cultivate according to it, and you will always be with me, without distinction. If you do not cultivate according to it, what benefit is there in shaving your head and leaving home? The verse says:”
心平何劳持戒，行直何用修禅。	If the mind is even, what need is there to labor at keeping precepts? If conduct is upright, what use is there in cultivating Chan?
恩则孝养父母，义则上下相怜。	In kindness, be filial and support your parents; in righteousness, those above and below should care for one another.

让则尊卑和睦，忍则众恶无喧。	Through yielding, high and low live in harmony; through forbearance, the many evils make no clamor.
若能钻木取火，淤泥定生红莲。	If you can drill wood to make fire, red lotuses will surely grow from muddy silt.
苦口的是良药，逆耳必是忠言。	Bitter medicine is good medicine; words grating to the ear are surely loyal counsel.
改过必生智慧，护短心内非贤。	Correcting one's faults surely gives rise to wisdom; protecting one's shortcomings reveals that one is not worthy within.
日用常行饶益，成道非由施钱。	In daily life, constantly practice benefiting others; realization of the Way does not come from giving money.
菩提只向心觅，何劳向外求玄。	Seek bodhi only in the mind; why labor to seek the mysterious outside?
听说依此修行，天堂只在目前。[一三]	Hear this: practice accordingly, and heaven is right before you. [XIII]
师复曰：善知识，总须依偈修行，见取自性，直成佛道。法不相待，众人且散，吾归曹溪，众若有疑，却来相问。时刺史官僚，在会善男信女，各得开悟，信受奉行。	The Master further said, "Good friends, all of you must cultivate according to this verse, see and realize your own nature, and directly attain the Buddha Way. The Dharma does not wait. Let the assembly disperse for now; I shall return to Caoxi. If any of you have doubts, come again and ask me." At that time, the Prefect and officials, the faithful men and women at the assembly, all attained awakening, accepted the teaching in faith, and put it into practice.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the essential meaning.)
【一】　决疑者，有所疑而求决定也，所疑者果何事乎，此宗旨之必先决定者也。	[I] To resolve doubts is to seek certainty concerning what one doubts. What, then, is the matter in doubt? It is the essential point that must first be settled in this teaching.
又疑者，必先有所见而后起疑，乃在己修而有所得之时，自己不能决，遂请决定，故非精进，则疑不能启，无从开口，是以大疑大悟，不疑不悟，此疑之美者也。	Moreover, doubt can arise only after one has first gained some insight; it occurs when one has practiced and attained something, yet cannot resolve it oneself and therefore asks for a definite resolution. Thus, without diligence, doubt cannot arise and there is no basis for asking. Hence, great doubt brings great awakening; without doubt, there

	is no awakening. This is the beneficial kind of doubt.
又疑为六大烦恼之一，乃世俗情见之盲疑，客气用事之误也，佛菩萨度世，只是为人决定去疑，以众生烦恼，疑为一切苦之因，不独疑人，抑且自疑，至见性已，则能断惑证真，更可为他人决疑矣。	Yet doubt is also one of the six great afflictions: it is the blind doubt of worldly views and the error of letting adventitious emotions take charge. Buddhas and bodhisattvas liberate the world simply by helping people decisively remove their doubts. Among the afflictions of sentient beings, doubt is the cause of all suffering. One not only doubts others, but also doubts oneself. Once one has seen one's nature, however, one can cut off delusions and realize truth, and can further resolve the doubts of others.
况理事不二，理可以辅事之不足。理决于因，事证于果，人未到彻了时，遇事不能自决，终不得称为明悟。此分为定达摩大师宗旨，破疑有三，一者取有相功德，二者有依赖性，不知自决，三者未明心力之胜，遂忘见取自性，直成佛道之理，层层开释，破其疑而引之入门也。	Moreover, principle and phenomena are nondual, and principle can supplement what is lacking in phenomena. Principle is settled through causes; phenomena are verified through results. Before a person has reached thorough realization, they cannot resolve matters for themselves when circumstances arise, and in the end cannot be called clearly awakened. This section determines Master Bodhidharma's essential teaching and dispels three doubts: first, attachment to merit and virtue with marks; second, dependence on others and ignorance of how to decide for oneself; and third, failure to understand the superiority of the power of mind, thus forgetting the principle of seeing and realizing one's own nature and directly attaining the Buddha Way. It explains layer by layer, dispels these doubts, and leads people through the gate.
【二】　武帝心邪，不知正法，邪字应作迷字，迷于有相，以功德为福，正是大迷信。	[2] Emperor Wu's mind was deluded, and he did not understand the true Dharma. The character ("wrong") should be　("deluded"): deluded by appearances, he took merit and virtue to be worldly blessings—this was precisely great superstition.
六祖论功德一段，完全引入心地，今为中下根人，只可如此说，若真见性人，性空即是功德，功德二字，亦属假名，实不可得，故曰实无功德。	The Sixth Patriarch's discussion of merit and virtue brings the matter entirely back to the mind-ground. For people of middling and lesser capacities, it can only be explained in this way. For one who has truly seen one's nature, the emptiness of nature itself is merit and virtue. The two Chinese characters "merit and virtue" are also merely provisional names and

	are truly unobtainable. Therefore he says, “Truly, there is no merit and virtue.”
若说无功德，则造寺度僧，布施设斋，皆自法性之所建立，又未尝不是功德，功德不功德，只在觉不觉，觉则一切处尽是功德，以有无两不著也，迷则虽具一切功行，仍非功德，以偏执有相而未达究竟也。	If one speaks of there being no merit and virtue, then building monasteries, ordaining monastics, making donations, and providing vegetarian feasts are all established by the dharma-nature and have never not been merit and virtue. Whether there is merit and virtue or not depends only on whether one is awakened. When awakened, everything everywhere is entirely merit and virtue, because one does not cling to either existence or nonexistence. When deluded, even if one possesses every kind of meritorious practice, it is still not merit and virtue, because one stubbornly clings to marks and has not reached the ultimate.
执有相之最坚固者曰有我，有我则将骄于人矣，我人四相既立，又安名功德哉。故最后结论曰：功德须自性内见，不是布施供养之所求也，然亦非离布施供养而可成也，福德与功德，名别而体不异，在我识不识耳。	The strongest attachment to marks is called the notion of self. Where there is self, one becomes arrogant toward others. Once the four marks of self, person, sentient being, and life span are established, how can it still be called merit and virtue? Therefore the final conclusion says: “Merit and virtue must be seen within one’s own nature; they are not what is sought through giving and making offerings.” Yet neither can they be attained apart from giving and making offerings. Blessings and merit and virtue differ in name but not in essence; it depends only on whether we recognize this.
【三】　功德意义，六祖已详明之矣，兹再补充之曰：不著空是功，以能立善巧诸法也，经云修一切善法者，此意也。不著有是德，以德性原本空寂，了无可得，是其本相，所谓福德性者，非福德相可与比也。	[III] The Sixth Patriarch has already explained the meaning of merit and virtue in detail. Let us add this: not clinging to emptiness is merit, because it enables one to establish the various skillful dharmas. The sūtras speak of cultivating all wholesome dharmas; this is their meaning. Not clinging to existence is virtue, because virtuous nature is originally empty and quiescent, wholly unobtainable; this is its fundamental aspect. What is called the nature of blessings and virtues cannot be compared with the appearances of blessings and virtues.
造寺度僧等事业，正福德相耳，倘外不废一切度生事业，内不立度生之见，两皆不著，则功德庄严矣。正不必执理以夺事，亦不必执事以忘本来耳。	Works such as building monasteries and ordaining monastics are precisely appearances of blessings and virtue. If outwardly one does not abandon all

	works of liberating sentient beings, while inwardly one does not establish the view of liberating sentient beings, and one clings to neither, then merit and virtue are adorned. One need not cling to principle and thereby deprive phenomena, nor cling to phenomena and thereby forget the original ground.
又德非功不显，功非德不全，无德者，功而非功，如今之作外功者，不由自性般若中起用，往往为德不卒，故嗔念不断，善恶之见太深，平等性智，莫由启发，重果而不重因，事终不能彻底，或竟始善而终恶，欲求出世，岂不难哉。	Furthermore, virtue does not manifest without merit, and merit is incomplete without virtue. Without virtue, merit is merit that is not merit. Those today who perform outward meritorious works do not function from the prajñā of their own nature, and their virtue therefore often fails to endure to the end. Thus thoughts of anger do not cease, the views of good and evil run too deep, and the wisdom of the equality of all things has no way to arise. They value results but not causes; consequently, their undertakings cannot be thorough. Or they may begin well but end badly. If they wish to attain liberation from the world, how can it not be difficult?
【四】　自修性是功，自修身是德二句内，性与身二字，应调换方合，以功施于外而德在内也，修身为对人，而修性则律己也。	[4] In the two phrases, “cultivating one’s nature oneself is gong; cultivating one’s body oneself is de,” the characters　(“nature”) and　(“body”) should be reversed for the wording to accord with the principle: gong is applied outwardly, whereas de is within. Cultivating the body concerns one’s relations with others, while cultivating one’s nature is self-discipline.
【五】　世尊说西方十万亿佛土，本是方便，并无实定数量，谓六祖不明教相，遂若有误，其实不二。以言两地相距，自有十万亿，而心则刹那无远近也。又十万亿佛土者，不仅指一方言也，对十万无不如是圆遍普照，由一门摄普门，不可再执事相矣。身中十恶八邪，应改身为心字，方合。	[5] When the World-Honored One spoke of the Western Land being a hundred thousand koṭis of Buddha-lands away, this was expedient means; there is no fixed number in reality. To say that the Sixth Patriarch did not understand doctrinal forms and was therefore mistaken would itself be mistaken; in truth, the two are not different. In terms of speech, the two lands are indeed a hundred thousand koṭis of Buddha-lands apart, yet for the mind, in a single instant there is neither distance nor nearness. Moreover, “a hundred thousand koṭis of Buddha-lands” does not refer merely to one direction. In relation to the hundred thousand, all are equally perfect, pervasive, and illuminating. One gate encompasses all gates; one

	must not again cling to phenomenal appearances. In the phrase “the ten evils and eight wrongs within the body,” the character for “body” should be changed to “mind” for it to accord with the meaning.
【六】　迷人念佛求生于彼，悟人自净其心，此二语，智者见之，自无问题，愚人定起纷诤，或多惊怖，或厌恶禅宗，反造谤法之罪，甚无谓也。	[6] “Deluded people recite the Buddha’s name, seeking rebirth there; awakened people purify their own minds.” When wise people see these two statements, there is naturally no problem. Foolish people, however, will surely raise disputes; some may become greatly alarmed, while others may detest the Chan school and instead commit the offense of slandering the Dharma. How pointless this is.
今不得已再伸论之，净土法者，佛法方便中之一法也，人到娑婆苦极之时，绝无可恋，必使有一安心归纳之处，如韦提希者，一也。	I must therefore elaborate further. The Pure Land Dharma is one of the expedient methods within the Buddha-Dharma. When people reach the extreme suffering of the Sahā world, nothing remains for them to cling to; there must be somewhere in which they can settle their minds and find a destination. Queen Vaidehī is one example. This is the first reason.
在末法时，学人根既不利，于般若性亦不近，势难人人入于禅定，则不如导归西方，有得果位之望，二也。为最上乘者，说十方净土之义，入成就门，开妙观察智，法法平等，同证毗卢性海，三也。	In the Dharma-ending age, practitioners’ faculties are no longer sharp, and they are not close to the nature of prajñā. Since it is difficult for everyone to enter meditative absorption, it is better to guide them toward the Western Pure Land, where there is hope of attaining a fruition stage. This is the second reason. For those of the highest vehicle, the meaning of the Pure Lands of the ten directions is taught: they enter the gate of accomplishment, open wondrous discerning wisdom, see all dharmas as equal, and together realize the ocean of Vairocana’s nature. This is the third reason.
佛法虽以方便为究竟，但断无特开此迷人法门之理，可知净土自净土，迷人自迷人，迷人学禅，未必不迷，悟人修净，岂有净见，读者切莫把祖意看错，只因迷人不肯念佛，但知求佛，性存依赖，不知净心，枉自颠倒，全失净土宗旨，若悟人自净其心，斯是真正净土矣。	Although the Buddha-Dharma takes expedient means as ultimate, there is certainly no principle by which this gate of Dharma was specially opened for deluded people alone. Thus, the Pure Land is the Pure Land, and deluded people are deluded people. Deluded people who study Chan will not necessarily cease to be deluded; how could awakened people who cultivate Pure Land retain a view of purity? Readers must not misunderstand

	the Patriarch's intent. Deluded people refuse to recite the Buddha's name, knowing only how to seek the Buddha; their nature retains dependence, and they do not know to purify the mind. They vainly turn things upside down and completely lose the fundamental meaning of the Pure Land school. If awakened people purify their own minds, this is the true Pure Land.
今之修净土者，非不知此义，惟太偏重持名，以为十念即可往生，适为懒性贪省事者开方便门，甚可惜也。故宜竭力提倡三密之法，用资补救，莲池大师于禅观梦寐之际，念念不离弥陀，斯正禅净不分者也，又何疑乎。	Those who now cultivate the Pure Land do not fail to understand this principle, but they place too much emphasis on reciting the name, believing that ten recitations are sufficient for rebirth. This merely opens an expedient gate for those of lazy temperament who covet ease, and it is most regrettable. Therefore, the methods of the three mysteries should be vigorously promoted as a remedy. When Master Lianchi was on the verge of sleep in Chan contemplation, every thought remained inseparable from Amitābha. This is precisely the nonseparation of Chan and Pure Land; what is there to doubt?
又说般若法者，义无不圆，法无不周，使六祖果以生西为迷人事业，则又何必更说移西方如刹那，目前便见乎。	Furthermore, the prajñā Dharma is complete in meaning and all-encompassing in method. If the Sixth Patriarch had indeed regarded rebirth in the West as the business of deluded people, why would he further say that one may transfer the West as if in a single instant and see it immediately before one's eyes?
余昔传示往生西方之法，先令其人自观有相之身在何处，曰坐在椅内，其小焉尚不出椅子之外，此惟有相，小纳于大，不足论矣。今再令观，我念一动，此现前道场，即在我之念中，为大纳于小。	In the past, when I transmitted and demonstrated the method of rebirth in the Western Pure Land, I first had the person contemplate where the form-endowed body was located. He would say, "It is sitting within the chair." Its smallness does not even extend beyond the chair. This is only form: the small is contained within the great, and there is nothing much to discuss. I then had him contemplate again: when a thought arises, this present place of practice is within my thought. This is the great contained within the small.
再推之，一念间，天津之大，亦包罗入念矣，再推而广之，所谓中国也，世界也，日月星辰也，乃至三千大千世界，亦无不一一包罗在我性海之中，如是无量数之三	Extending this further, within a single thought even the vastness of Tianjin is contained in that thought. Extending it more broadly, what is called China, the world, the sun, moon, and stars, and even the

千世界，我亦一一容纳之，皆不离我之性海，于是西方极乐世界，亦在我念中，正如太仓之一粟耳。	three-thousand great-thousand world system—none is not contained, one by one, within the ocean of my nature. Countless such three-thousand world systems are each contained by me, and none departs from the ocean of my nature. Thus, the Western Land of Ultimate Bliss is also within my thought, just like a single grain of millet in a great granary.
然则我与西方，不是相对而为互摄，我中有彼，彼中有我，又如何而可言相对也。若言相对，则是二物，有彼此，有来去，有远近，有往生不往生矣。	Thus, the West and I are not opposed to one another but mutually contain one another: within me is that land, and within that land am I. How, then, can they be called opposites? If one speaks of opposition, they become two things, with this and that, coming and going, far and near, rebirth and non-rebirth.
今此说既不能成立，则知往生者，乃一时之权宜与假名，若我一念动，西方既现，关系顿生，是名往生，故生西正刹那间事。普贤行愿品中已言之，惟此愿王耳，始知心行为主，念之至切，油然而口诵矣。	Since this view cannot be established, we know that rebirth is a provisional expedient and a temporary designation. When a single thought of mine arises and the West thereby appears, a connection is immediately formed; this is called rebirth. Thus, rebirth in the West is a matter of a single instant. This has already been stated in the Chapter on the Vows and Conduct of Samantabhadra: it is this king of vows alone. Only then do we know that the activity of mind is primary; when thought becomes utterly earnest, recitation naturally flows forth from the mouth.
持名者，心持之果也，心有影像而生关系，则不生而自生，不往而自往矣。	Reciting the name is the result of holding it in the mind. When the mind has an image and a connection arises, one is born without being born and goes without going.
但有时因人事念切而中断，或全放弃，故非念念不可，念兹在兹，久久打成一片，如鱼之于水，未尝须臾离也，此为缘熟，缘熟必至果熟，不必再作观而永永如是矣。	Yet at times, pressing concerns of people and affairs interrupt this mindfulness, or it may be abandoned altogether. Therefore, it must be thought after thought: keep it constantly in mind, and over time become continuous and undivided, like a fish in water that never leaves it even for a moment. This is the maturation of conditions; when conditions mature, fruition will certainly mature. There will then be no need to contemplate again, for it will remain so forever.
但此法之先，必加以坐香念佛法，具于弥陀经分段正义一书后。以心中心密法第四印，同此导归极乐，无有彼	Before this method, however, one must add the practice of seated Buddha-recitation, which is set

此，而般若宗更无分庭之劣见，是以经内小注，即予删除，以免纷诤也。	forth at the end of The Correct Meaning of the Amitābha Sūtra in Sections. The fourth mudrā of the Heart-of-Heart Esoteric Dharma likewise guides one to the Land of Ultimate Bliss; there is no distinction between them. Moreover, the prajñā school does not entertain the inferior view of setting up separate camps. Therefore, I have deleted the minor notes within the sūtra, in order to avoid disputes.
【七】　西方人造罪上，应加设或二字，因西方乃成就地，永不退转，何得有恶。六祖以理为喻，不是死说，因世人每执著必先生净土而后本性可净，一若自性之秽净，赖佛土而转，不知心净为因，往生为果，只此一错，因果颠倒，遂不可道理计矣。又云，带业往生者，则西方人亦未必无愆，只是西方无恶缘，不能成就恶业耳。	[7] In the phrase “people of the West commit offenses,” the word “perhaps” should be added, because the West is a land of accomplishment, from which there is never regression; how could there be evil there? The Sixth Patriarch uses principle as an analogy; he is not speaking rigidly. Worldly people always cling to the belief that one must first be born in the Pure Land before one’s intrinsic nature can be purified, as though the purity or defilement of one’s own nature depended on a Buddha-land for transformation. They do not know that purity of mind is the cause and rebirth is the fruition. With this one mistake, cause and effect are reversed, and there is no way to reason further. It is also said that those reborn while carrying karma may not necessarily be without faults in the West; it is simply that the West lacks the adverse conditions by which evil karma can come to fruition.
【八】　不识身中净土句，身中二字，应改为自性，外道误以身中有净土，遂落邪见，彼一误于净土为实有一物，二误于身中另有此一物，成取相之果，造就地狱种性，可叹也。	[8] In the phrase “not recognizing the Pure Land within the body,” the words “within the body” should be changed to “intrinsic nature.” Non-Buddhists mistakenly believe that there is a Pure Land within the body and thereby fall into wrong views. Their first error is to take the Pure Land as a truly existing thing; their second is to believe that there is another such thing within the body. This results in grasping at appearances and produces the seeds of rebirth in hell. How lamentable.
【九】　何须更愿往生句，应改为此愿即可往生。经云：若已生若今生若当生，一若字，即理事双融，六祖之本意在此。	[9] The phrase “Why need one further aspire to rebirth?” should be changed to “This aspiration itself is rebirth.” The sūtra says, “Whether already born, now being born, or to be born.” The single word “whether” integrates principle and

	phenomena. This is the Sixth Patriarch's original intent.
【一　】　刹那间目前便见西方句，肯深信者，能有几人，此段实是生西第一妙诀，贵在心行，故信为功德母。	[10] Regarding the phrase "In a single instant, one sees the West immediately before one's eyes": how many can deeply believe it? This passage is truly the foremost wondrous key to rebirth in the West. What is precious is the activity of mind; therefore, faith is the mother of merit and virtue.
【一一】　心是地，性是王，系记者之误，因性属不动地，权以心王为主。心属生灭，王可易而国土不变易也。	[11] "Mind is the ground; nature is the king" is an error of the recorder. Nature belongs to the unmoving ground; provisionally, the mind-king is made primary. Mind belongs to arising and ceasing: the king may change, but the land does not change.
身属工具，心属法用，工具若坏，本体仍不变动，只是法用难起，然幻心仍随本体，惟不可取相以见耳，若取相为实，见生则落常见，死亡则相灭，遂又落于断见，皆非亲见本体实相者也。此等处最易因文字而迷误，倘再胶执之，更以误人矣。	The body belongs to the realm of instruments, while mind belongs to the functioning of Dharma. If the instrument is damaged, the fundamental reality remains unchanged; it is only that Dharma functioning becomes difficult to arise. Yet the illusory mind still follows the fundamental reality; one simply must not grasp at appearances in seeking to perceive it. If one takes appearances as real, then when birth appears, one falls into eternalism; when death occurs and appearances vanish, one again falls into annihilationism. Neither is the direct perception of the true appearance of the fundamental reality. Such points are especially liable to lead people astray through words. If one clings to them still further, one will mislead others as well.
【一二】　出家者断烦恼也，岂在形式，断烦恼已，方具威仪，现比丘相，为方便以度众也。	[12] To leave home is to cut off afflictions; how could it be a matter of outward form? Only after afflictions have been cut off does one possess proper deportment. Manifesting the appearance of a bhikshu is an expedient for liberating sentient beings.
若执取外相，以出家为胜，在家为劣，忘却修行，此乃世俗下劣之见，至于清净烦恼，是二乘分别，入山惟恐其不深者，二见之未除也。六祖以优婆塞而登祖位，十八年养道，并未先具威仪，为道心切，正无暇顾及此细节，至机缘已熟，无可不可。愿仁者速注重生死大事，莫把好光阴，空掷于无谓诤论中也。	If one clings to external appearances and regards leaving home as superior and remaining at home as inferior, forgetting cultivation, this is a low and worldly view. As for separating pure from afflicted, that is the discrimination of the two vehicles. Entering the mountains and fearing only that they are not deep enough shows that these two views have not been eliminated. The Sixth Patriarch, as

	an upāsaka, ascended to the position of Patriarch. For eighteen years he nurtured the Way and did not first possess the proper deportment. Because his resolve for the Way was urgent, he had no leisure to attend to such details. When conditions had matured, he was free of fixed acceptance or rejection. May benevolent readers promptly attend to the great matter of birth and death, and not waste precious time in futile disputation.
【一三】　偈文辞意略为更正，如心平正是持戒，行直何异修禅，非废戒而不持也，戒者，戒恶业也。以心不均平，遂起纷诤，贪为盗之因，嗔为杀之因，痴为淫之因，皆大妄也。昏迷不异酒醉也。	[13] The wording and meaning of the verse should be slightly corrected. “An even mind is precisely observing the precepts; upright conduct is no different from cultivating Chan.” This does not mean abandoning the precepts and failing to uphold them. Precepts guard against evil karma. Because the mind lacks equanimity, disputes arise. Greed is the cause of stealing, anger the cause of killing, and ignorance the cause of sexual misconduct; all of these are grave delusions. Being befuddled is no different from being drunk.
反之，心平即肯舍，舍则不取，不取则无争，一切恶业不起，即无戒可说矣。直非曲直之直，乃坦白无染义也。	Conversely, when the mind is even, one is willing to relinquish. When one relinquishes, one does not grasp; when one does not grasp, there is no contention. When no evil karma arises, there are no precepts to speak of. “Upright” does not mean upright as opposed to crooked; it means candid and free from defilement.
倘离分别，即无污染，此名禅定，二而一也，恩义让忍，全是做人道理，在家修持之不二法，就在日用常行处饶益，不是施钱买来。天堂二字，如改作西方，则与前文呼应。	If discrimination is relinquished, there is no defilement; this is called Chan meditation. The two are one. Kindness, righteousness, yielding, and forbearance are all principles for conducting oneself as a human being. The nondual Dharma of cultivation for lay practitioners lies in benefiting others through ordinary daily conduct; it is not something bought by giving money. If the two Chinese characters “heavenly realm” were changed to “the West,” they would correspond with the preceding passage.
菩提只在心觅句，应改为菩提证于自性，内证功夫，竟要如钻木取火一样，则淤泥之恶世，正红莲发生之地。上言但心清净者，言除此一法无二法也，又此无相颂，妙在平常，却又难在平常。	The phrase “Bodhi is sought only in the mind” should be changed to “Bodhi is realized in one’s own nature.” The work of inward realization must be like drilling wood to make fire; thus, this evil world of mud is precisely the ground from which

	the red lotus arises. The earlier statement, “Only when the mind is pure,” means that apart from this Dharma there is no second Dharma. Moreover, the formless verse is wondrous because it is ordinary, yet it is difficult precisely because it is ordinary.
孝养父母，尊卑和睦等等，全是修行根本，要日用处常行饶益，不从此等处入手，更无办法。故求出世，必先尽世法，此法门，乃尽世法无上妙诀，亦即出世法之无上捷径也。	Filial care for one’s parents, harmony between elders and juniors, and so forth are all the foundations of cultivation. One must constantly benefit others in one’s daily life. If one does not begin in such matters, there is no other way. Therefore, in seeking what is supramundane, one must first fulfill worldly dharmas. This Dharma gate is the supreme wondrous key to fulfilling worldly dharmas, and also the supreme direct path to supramundane Dharma.
况超然出世之大智慧，应何等圆融自在，今仅一东方西方，已纷扰不清，欲求出世，不亦难乎。又云：法不相待，此明告世人不可有待心。待心者，因循之别名也。要此生决定，做到毫无疑义。听说二字，拟改为决定，以合直下承当之旨。	Moreover, how perfectly harmonious and free should the great wisdom that transcends the world be? Yet now, merely over East and West, people are already confused and troubled. If they seek transcendence of the world, will it not be difficult? It is also said: “The Dharma does not wait.” This clearly tells worldly people that they must not harbor a waiting mind. A waiting mind is another name for procrastination. One must resolve the matter in this very life, leaving no doubt whatsoever. The words “hear of” should be changed to “resolve,” so that they accord with the intent of directly taking it up.

定慧品第四

Chapter Four: Samādhi and Wisdom

师示众云：善知识，我此法门，以定慧为本，大众勿迷，言定慧别。定慧一体，不是二，定是慧体，慧是定用。即慧之时定在慧，即定之时慧在定，若识此义，即是定慧等学。	The Master instructed the assembly: “Good friends, in this Dharma gate, samādhi and prajñā are fundamental. Do not be mistaken and say that samādhi and prajñā are separate. Samādhi and prajñā are one in essence, not two. Samādhi is the substance of prajñā; prajñā is the function of samādhi. At the very time prajñā is present, samādhi is within prajñā; at the very time samādhi is present, prajñā is within samādhi. To understand this principle is to cultivate samādhi and prajñā equally.”
[一]诸学道人，莫言先定发慧，先慧发定各别，作此见者，法有二相，口说善语，心中不善，空有定慧，定慧不等，若心口俱善，内外一种，定慧即等。	[1] All students of the Way, do not say that samādhi first gives rise to prajñā, or that prajñā first gives rise to samādhi, as though they were separate. Those who hold such a view make the Dharma into two aspects. Though they speak wholesome words, their minds are unwholesome. They merely have samādhi and prajñā in name; samādhi and prajñā are not equal. But if both mind and speech are wholesome, with inner and outer as one, then samādhi and prajñā are equal.
自悟修行，不在于诤，[二]若诤先后，即同迷人，不断胜负，却增我法，不离四相。善知识，定慧犹如何等，犹如灯光，有灯即光，无灯即暗，灯是光之体，光是灯之用，名虽有二，体本同一，此定慧法，亦复如是。	Practice through one’s own awakening does not lie in contention. [2] If one disputes what comes first and what comes later, one is like a deluded person. Instead of putting an end to victory and defeat, one only increases attachment to self and dharmas, and does not depart from the four marks. Good friends, how are samādhi and prajñā equal? They are like a lamp and its light: where there is a lamp, there is light; where there is no lamp, there is darkness. The lamp is the substance of light, and light is the function of the lamp. Though their names are two, their substance is originally one. The Dharma of samādhi and prajñā is likewise.
师示众云：善知识，一行三昧者[三]，于一切处，行住坐卧，常行一直心是也。《净名经》云：‘直心是道场，直心是净土’。莫心行谄曲，口但说直，口说一行三昧，不行直心，但行直心，于一切法，勿有执著，迷	The Master instructed the assembly: “Good friends, one-practice samādhi [3] means that in every place—walking, standing, sitting, and lying down—one always practices a direct mind. The Vimalakīrti Sūtra says: ‘A direct mind is the place of practice; a

人著法相，执一行三昧，直言坐不动，妄不起心，即是一行三昧，作此解者，即同无情，却是障道因缘。	direct mind is the Pure Land.' Do not let your mind proceed by deviousness while your mouth merely speaks of directness. Do not speak of one-practice samādhi while failing to practice a direct mind. Simply practice a direct mind and, with regard to all dharmas, do not become attached. Deluded people cling to dharma-marks and grasp at one-practice samādhi. They bluntly say that sitting motionless, without allowing deluded thoughts to arise, is one-practice samādhi. To understand it this way is to become like insentient things; it is a condition that obstructs the Way."
师示众云：善知识，道须通流，何以却滞，心不住法，道即通流，[四]心若住法，名为自缚。若言坐不动是，只如舍利弗，宴坐林中，却被维摩诘诃。善知识，又有人教坐，看心观静，不动不起，从此置功。迷人不会，便执成颠，如此者众，如是相教，故知大错。	The Master instructed the assembly: "Good friends, the Way must flow freely. Why should it become blocked? When the mind does not abide in dharmas, the Way flows freely. [4] If the mind abides in dharmas, this is called binding oneself. If you say that sitting motionless is right, then consider Śāriputra, who sat in meditation in the forest yet was reproved by Vimalakīrti. Good friends, there are also people who teach others to sit, watch the mind, contemplate stillness, and remain unmoving and without arising thoughts, taking this as their practice. Deluded people do not understand and become crazed through such attachment. There are many such people. Thus to teach in this manner is a grave error."
师示众云：善知识，本来正教，无有顿渐，人性自有利钝，[五]迷人渐契，悟人顿修，自识本心，自见本性，即无差别，所以立顿渐之假名。	The Master instructed the assembly: "Good friends, the original true teaching contains neither sudden nor gradual. Human nature itself may be sharp or dull. [5] Deluded people enter gradually, while awakened people cultivate suddenly. When one recognizes one's own original mind and sees one's own true nature, there is no difference. Thus the provisional names 'sudden' and 'gradual' are established."
善知识，我此法门，从上以来，先立无念为宗，无相为体，无住为本，[六]无相者，于相而离相，无念者，于念而无念，无住者，人之本性。	Good friends, in this Dharma gate, from ancient times onward, we first establish no-thought as its principle, signlessness as its substance, and non-abiding as its basis. [6] Signlessness means being free of marks amid marks. No-thought means being without thought amid thoughts. Non-abiding is the original nature of human beings.

于世间善恶好丑，乃至冤之与亲，言语触刺，欺争之时，并将为空，不思酬害，念念之中，不思前境，若前念今念后念，念念相续不断，名为系缚，于诸法上，念念不住，即无缚也，此是以无住为本。	Amid worldly good and evil, beauty and ugliness, even enmity and friendship, and at times of verbal affront, deception, or dispute, regard all as empty and do not think of retaliating with harm. In every thought, do not dwell on previous circumstances. If the preceding thought, present thought, and subsequent thought continue one after another without interruption, this is called bondage. If, with regard to all dharmas, thought after thought does not abide, there is no bondage. This is taking non-abiding as the basis.
善知识，外离一切相，名为无相，能离于相，则法体清净，此是以无相为体。	Good friends, to be outwardly free of all marks is called signlessness. If one can be free of marks, the Dharma substance is pure. This is taking signlessness as the substance.
善知识，于诸境上，心不染曰无念，[七]于自念上，常离诸境，不于境上生心，若只百物不思，念尽除却，一念绝即死，[八]别处受生，是为大错，学道者思之，若不识法意，自错犹可，更劝他人，自迷不见，又谤佛经，所以立无念为宗。	Good friends, when the mind is unstained amid all circumstances, this is called no-thought. [7] With regard to one's own thoughts, always remain free of all circumstances; do not give rise to mind on the basis of circumstances. If one merely thinks of none of the hundred things and entirely eliminates all thoughts, then when a single thought is cut off one dies [8] and is reborn elsewhere. This is a grave error. Students of the Way, reflect upon this. If you do not understand the meaning of the Dharma, it is bad enough to err yourself; but to urge others on as well, while being deluded and unable to see, is moreover to slander the Buddhist sūtras. Therefore, no-thought is established as the principle.
[九]善知识，云何立无念为宗，只缘口说见性，迷人于境上有念，念上便起邪见，一切尘劳妄想，从此而生，自性本无一法可得，[一　]若有所得，妄说祸福，即是尘劳邪见，故此法门，立无念为宗。	[9] Good friends, why is no-thought established as the principle? It is because deluded people merely speak of seeing their nature, yet give rise to thoughts in response to circumstances. Erroneous views then arise on the basis of those thoughts, and all worldly afflictions and deluded thinking arise from this. In intrinsic nature, there is originally not a single dharma to attain. [10] If one claims to have attained something and rashly speaks of misfortune and good fortune, this is precisely worldly affliction and erroneous views. Therefore this Dharma gate establishes no-thought as the principle.

善知识，无者无何事，念者念何物，无者无二相，无诸尘劳之心，念者念真如本性，[一一]真如即是念之体，念即是真如之用，真如自性起念，非眼耳鼻舌能念，真如有性，所以起念，真如若无，眼耳鼻舌当时即坏。	Good friends, what does ‘no’ negate, and what does ‘thought’ think? ‘No’ means no dualistic marks and no mind of worldly afflictions. ‘Thought’ means thinking of the true suchness of one’s original nature. [11] True suchness is the substance of thought, and thought is the function of true suchness. Thoughts arise from the self-nature of true suchness; it is not the eyes, ears, nose, or tongue that can think. Because true suchness possesses a nature, thoughts arise. If true suchness were absent, the eyes, ears, nose, and tongue would immediately perish.
善知识，真如自性起念，六根虽有见闻觉知，不染万境，而真性常自在。[一二]故经云：能善分别诸法相，于第一义而不动。	Good friends, thoughts arise from the self-nature of true suchness. Although the six faculties have seeing, hearing, awareness, and knowing, they are unstained by the myriad circumstances, while the true nature is always at ease. [12] Therefore the sūtra says: ‘One can skillfully distinguish the marks of all dharmas, yet remain unmoved in the highest meaning.’
（注：以下为二祖述旨）	(Note: What follows expounds the meaning as related by the Second Patriarch.)
【一】　定慧一体至定慧等学，此分简明透彻，世人每分定慧为二，遂有多少之分，此诤之所由起也，但真见性人，说一说二，均无不可。六祖以灯与光为喻，曰名虽有二，体本同一，其意可知。	[1] From “samādhi and prajñā are one in essence” through “cultivate samādhi and prajñā equally,” this section is concise, clear, and penetrating. People commonly divide samādhi and prajñā into two, and thereby create distinctions of greater and lesser; this is the source of their disputes. Yet for one who truly sees the nature, there is no problem in speaking of one or of two. The Sixth Patriarch uses the lamp and its light as an analogy, saying, “Though their names are two, their substance is originally one.” The meaning is evident.
【二】　定慧二义一体不二者，如能力，能为表于事，其可见者也，力含于能之内，不可见者也，能为慧，力为定，是一非二，我人修法时，先证三摩地得定也，而足以养慧，下座时施于人事，起三摩钵提，开慧也，而足以练定，是名定慧交资，故知是一。	[2] That the two meanings of samādhi and prajñā are one essence and not two may be compared to capacity and force. Capacity is expressed in action and is what can be seen; force is contained within capacity and cannot be seen. Capacity is prajñā, and force is samādhi: they are one, not two. When we practice the Dharma, we first realize samādhi and attain meditative stability, which is sufficient to nourish prajñā. After leaving the cushion, we apply it in human affairs, arouse samāpatti, and open

	prajñā, which is sufficient to train samādhi. This is called the mutual support of samādhi and prajñā; thus we know they are one.
又心不惑曰定，知一切是幻而能不惑曰慧，可知定中有慧，慧即有定，故知非二。今言慧多定少，或曰定过于慧，皆方便说，非究竟义也。祖云：定慧等学，乃证后语，非初学者所知，况诤由疑而起，疑由未证而来，是以一切法贵在自悟，不由悟心入手，难以解决耳。	Moreover, an undeluded mind is called samādhi; knowing that all is illusory and yet remaining undeluded is called prajñā. Thus we know that prajñā is present within samādhi, and samādhi is present within prajñā; therefore they are not two. To say now that there is more prajñā and less samādhi, or that samādhi exceeds prajñā, is merely expedient speech, not ultimate truth. When the Patriarch speaks of cultivating samādhi and prajñā equally, these are words spoken after realization, not something beginners can know. Moreover, contention arises from doubt, and doubt comes from lack of realization. Therefore, what is valuable in every Dharma is one's own awakening. Without beginning from an awakened mind, it is difficult to resolve this.
【三】　一行三昧者，定慧等持之功也，非可言说，可言说者，即非三昧矣。昔某误以不辨秽净为无分别智者，此与无情木石何异，故迷执即可成颠。一行者，言一切处无不如是也。随处定慧交资，打成一片，即是一行三昧。	[3] One-practice samādhi is the accomplishment of holding samādhi and prajñā equally. It cannot be expressed in words; what can be expressed in words is not samādhi. Long ago, someone mistakenly took the inability to distinguish purity from impurity as non-discriminating wisdom. How is that different from insentient wood and stone? Thus deluded attachment can become madness. "One-practice" means that this is so everywhere. Wherever one is, samādhi and prajñā support one another and become continuous and undivided; this is one-practice samādhi.
【四】　心不住法，道即通流，此二句，望诸仁终身服膺，然莫被服膺二字又法缚了也。试于不轻不重间护念之，此便是道，便是通流。	[4] "When the mind does not abide in dharmas, the Way flows freely." I hope that you will take these two sentences to heart throughout your lives. Yet do not become bound by the very words "take to heart." Try to preserve mindfulness between lightness and heaviness; this is the Way, this is free flow.
又论本体，实无能住者，以自性中本无一法可得，一切善恶好丑，境与心，都属幻影，虽是习气，毕竟污染不得，系缚不得，是以恶人无有变不好，发大心人，无不成佛者。	Moreover, in terms of the fundamental substance, there is truly no one who can abide, because in the self-nature not a single dharma can be obtained. All good and evil, beauty and ugliness, circumstances and mind alike are illusory images. Although

	habitual tendencies exist, ultimately they cannot defile or bind one. Therefore no evil person is incapable of changing for the better, and no person who gives rise to the great resolve fails to become a Buddha.
又看心观静，不动不起，可执成颠，此名作病，以心住于法也。凡不明心要，欲于坐禅中死求定相，最易中病，越用功，心越呆，不知所化，转失般若灵机妙用。	Again, to watch the mind and contemplate stillness, remaining unmoving and without arising thoughts, may through attachment become madness. This is called making a disease, because the mind abides in dharmas. Anyone who does not understand the essential point of mind and seeks, in seated meditation, to forcefully obtain the marks of samādhi is especially liable to fall ill. The more effort one makes, the duller the mind becomes. Not knowing what is to be transformed, one instead loses the marvelous, responsive functioning of prajñā.
昔有马祖坐禅求定，冀可成佛，南岳大师磨砖成镜以喻之，患其执取事相，不启大机大用也。是以下手先令息妄，亲见寂灭真如之实相，心本不有，何心可看，原本清净，观即不净，以此为功，便立人我，不动不起，何异压制。	In the past, Mazu sat in meditation seeking samādhi and hoping to become a Buddha. Great Master Nanyue ground a brick to make a mirror as an analogy, concerned that Mazu was clinging to phenomenal forms and failing to open up great potential and great functioning. Therefore, at the outset, one is first instructed to cease delusive thoughts and directly see the true mark of quiescent true suchness. Mind is fundamentally nonexistent; what mind is there to watch? It is originally pure; to contemplate it is already to make it impure. Taking this as one’s practice establishes self and others. To remain unmoving and without arising thoughts—how is this different from suppression?
故皆不取，倘直下见性，顿得圆成，习气业障，刹那间都无影响，就此念念勿失，打成一片，必如水之流通，或方或圆，或动或静，随器而转，水之本性，终无变易，故云无滞，无滞则无一处不如是，故曰一行，虽处一切境而终无所受，故曰正受，此言三昧，总之法是借用，故无定法，是活用，故无不变，其主在我，此即流通之相也。	Therefore none of these is accepted. If one directly sees the nature and suddenly attains complete fulfillment, habitual tendencies and karmic obstacles have no effect in that very instant. From then on, do not lose this from thought to thought; let it become continuous and undivided. It will surely be like water flowing freely: whether square or round, moving or still, it changes according to its vessel, yet water’s original nature never changes. Therefore it is said to be unblocked. Being unblocked means that nowhere is it not thus; hence it is called one-practice. Though amid all

	circumstances, one ultimately receives nothing; hence it is called right absorption. This is what is meant by samādhi. In short, dharmas are employed provisionally, so there is no fixed Dharma. They are living application, so nothing is unchanging. The master lies within oneself; this is the mark of free flow.
【五】　人性自有利钝句，应云人有利钝，不必指性，以性无善恶，本不污染，何来利钝。利钝者，习气解脱之不同耳。如心习于文字而疏于农事，则读书为利，耕种为钝矣。九法界自菩萨至地狱，佛性平等不二，以因缘不同，遂有贤愚利钝之别，执取此说者，必自以为无佛性，永无成佛之希望，岂不殆哉。	[5] The phrase “human nature itself may be sharp or dull” should say instead that people have sharp or dull capacities; it need not refer to nature. Nature has neither good nor evil and is originally unstained, so how could it be sharp or dull? Sharpness and dullness are simply differences in the liberation of habitual tendencies. For example, if the mind is accustomed to writing but unfamiliar with farming, then reading is sharp and plowing is dull. Throughout the nine Dharma realms, from bodhisattvas to hell beings, Buddha-nature is equal and not two. Because conditions differ, distinctions of worthy and foolish, sharp and dull arise. Those who cling to this teaching will surely think themselves without Buddha-nature and forever without hope of becoming Buddhas. Is this not perilous?
【六】　无念无相无住者，三而一也，以有念即立相，无相即不住，第对初学人，只可分晰言之。在未会通之前，要必指示其办法。虽然，此在自悟，岂可教授哉。	[6] No-thought, signlessness, and non-abiding are three yet one. For when there is thought, marks are established; when there are no marks, there is no abiding. But for beginners, they can only be explained separately and clearly. Before they are integrated, one must certainly point out the method. Even so, this rests on one’s own awakening; how could it be taught?
法性根本不能污染，故曰清净法体，此贵在眼正，认得清，识得透，纵使一时迷惘，毕竟污染不得，非必以不起念不见相，为无住而名清净也。识得本来，如人之一时迷醉，醒来即复，无增损也。	The Dharma nature fundamentally cannot be defiled; therefore it is called the pure Dharma substance. What matters is having correct vision, recognizing it clearly and knowing it thoroughly. Even if one is temporarily confused, it ultimately cannot be defiled. It is not necessary to have no thoughts and see no marks in order to call non-abiding pure. When one recognizes what is original, it is like a person temporarily intoxicated who recovers upon sobering up, without increase or decrease.

不识本来，如凡夫虽不颠倒，终究是糊涂也。璞玉未雕，敢云非玉，只不能用耳。故以大觉为贵，自悟为尊，觉则对境自然解脱，心无系缚，法见顿空，无念无相无住之妙用，一体完成矣。	If one does not recognize what is original, then, though an ordinary being may not be upside down in views, one remains muddled in the end. An uncarved piece of jade cannot be said not to be jade; it simply cannot yet be used. Therefore great awakening is precious, and one's own awakening is supreme. Once awakened, one is naturally liberated when encountering circumstances; the mind has no bondage, dharma-views suddenly become empty, and the wondrous functioning of no-thought, signlessness, and non-abiding is completed as one.
且法见虽空，而法性常存，念念明觉，不入断灭，此自在解脱之大圣人也，故曰善能分别，于第一义而不动，第一义者，寂然不动之本体也。虽入比量，仍归现量耳。	Moreover, though dharma-views are empty, Dharma nature always remains. Thought after thought is clear and aware, without falling into annihilation. This is the great sage of free liberation. Therefore it is said, "One can skillfully distinguish the marks of all dharmas, yet remain unmoved in the highest meaning." The highest meaning is the fundamental substance that is quiescent and unmoving. Though one enters inferential cognition, one still returns to direct cognition.
【七】　心不染曰无念，言不染者，非无色无影之谓也。如色染纸，不能再去，是名曰染。若色染于水晶玻璃上，染时原非无，洗之则不有，但心又不同，非纸与水晶玻璃可比也。	[7] "When the mind is unstained, this is called no-thought." To say "unstained" does not mean without color or shadow. When color stains paper, it cannot be removed; this is called staining. If color stains crystal or glass, the color was not absent when it stained, but after washing it is no longer there. Yet mind differs again; it cannot be compared to paper, crystal, or glass.
合境成影，此影毕竟是幻，‘以智慧解之，本来不染，故念而无念，有即不有，此名无念，倘作有无解，自错犹可，更劝他人，则地狱有分，其慎之哉。人之本性四字，夹在中间，上下文气反不顺，或可删去。但又可云：无住者，人之本性也。言无住即是本性之相也，下再言无住之法，较为明白。	When mind and circumstances combine, they form an image; this image is ultimately illusory. To dissolve it with wisdom is to see that it was originally unstained. Therefore there is thought yet no-thought; there is something, yet it is not something. This is called no-thought. If one understands it in terms of being and nonbeing, it is bad enough to err oneself; but if one further urges others on, then one has a share in hell. How cautious one must be! The four Chinese characters "the original nature of human beings," inserted in the middle, make the flow of the preceding and following passages less smooth and may perhaps

	be deleted. Yet one may also say: “Non-abiding is the original nature of human beings.” This means that non-abiding is the characteristic of original nature. The subsequent explanation of the Dharma of non-abiding would then be clearer.
【八】　世事烦恼，尽由取实，果知一切本空，心不对酬矣，心既不起，法依何立。外相者，外魔也，心法者，内魔也，论者罪及于外相，以为外物不诱，心不动摇，遂以摒绝外缘为究竟，此二乘之劣见也。	[8] All worldly affairs and afflictions arise from taking things to be real. If one truly knows that all is originally empty, the mind no longer responds to and contends with them. Once the mind no longer arises, on what could dharmas depend in order to stand? External appearances are external māras; mind and dharmas are internal māras. This discussion places blame on external appearances, supposing that if external objects do not entice us, the mind will not waver, and thus takes the exclusion of external conditions as ultimate. This is the inferior view of the two vehicles.
外相本来如是，形形总总，何碍于我，乃我自心攀缘，妄起分别，于物何尤。圣凡之别，中间只欠一主人公耳。一念绝即死，别处受生二句可删，或改为入于断灭句，因文既不顺，义亦未显，倘遇误解，便以为死即断灭矣，去之于文亦无碍耳。	External appearances are originally just so, varied in every form; how can they obstruct me? It is only my own mind that clings to conditions and falsely gives rise to discrimination. What fault is there in things themselves? The difference between sages and ordinary beings lies only in the absence of a true master within. The two sentences, “When a single thought ceases, one dies; elsewhere one receives rebirth,” may be deleted, or changed to “one enters annihilation,” for the wording is already awkward and the meaning remains unclear. Should they be misunderstood, people may take death itself to be annihilation. Removing them would not impair the text.
【九】　此节自迷不见又谤佛经下，意似未尽，读者自己领会可也。	[9] From “deluded and unable to see, they further slander the Buddhist sūtras” onward, the meaning of this section seems incomplete. Readers may discern it for themselves.
【一　】　自性本无一法可得，本下可加一空字，言本空故无一法可得。	[10] In intrinsic nature, not a single dharma can be obtained. The character kong (empty) may be added after ben (original), making it benkong (originally empty); thus, not a single dharma can be obtained.
【一一】　念者念真如本性，可加三字，云念者，念念不离真如本性，方合宗旨，以念真如本性，是念为能念，真如为所念，能所相对，若分为二，非清净本体	[11] For “mindfulness is mindfulness of the intrinsic nature of suchness,” three characters may be added: “Mindfulness means that thought after

矣。要念念而不著念念，即是真如实相，常常不离也，是为体，而念为用矣，与下文方合。	thought does not depart from the intrinsic nature of suchness." Only then does it accord with the essential purport. For mindfulness of the intrinsic nature of suchness makes mindfulness the subject that is mindful and suchness the object of mindfulness. Subject and object stand in opposition; if they are divided into two, this is not the pure original essence. One must have thought after thought without clinging to thought after thought; this is the true aspect of suchness, from which one never departs. This is the essence, while mindfulness is the function. Only thus does it accord with what follows.
【一二】　不染万境者，言虽接万境而起见闻，终不污染也，以性本无杂无坏，常不动故，此所以名真性也，真者不生不灭，不同于幻境幻心之有生灭而虚妄也。故曰实相，又曰真如，又曰第一义谛。	[12] "Not being defiled by the myriad circumstances" means that although one encounters the myriad circumstances and gives rise to seeing and hearing, one is ultimately not defiled by them. This is because intrinsic nature is originally without admixture or corruption and is ever unmoving; hence it is called true nature. "True" means neither arising nor ceasing, unlike illusory circumstances and the illusory mind, which arise and cease and are unreal. Therefore it is called the true mark; it is also called suchness and the supreme truth.

妙行品第五

Chapter Five: Wondrous Conduct

师示众云：此门坐禅，元不著心，亦不著净，亦不是不动。若言著心，心原是妄，知心如幻，[一]故无所著也。	The Master instructed the assembly: "In this Dharma gate of seated meditation, one does not fix the mind, nor does one fix on purity; nor is it mere immobility. If one speaks of fixing the mind, the mind is originally delusive. Know that the mind is like an illusion; [1] therefore, there is nothing to which to attach."
若言著净，人性本净，由妄念故，盖覆真如，但无妄想，性自清净，起心著净，却生净妄，[二]妄无处所，著者是妄，净无形相，却立净相，言是工夫，作此见者，障自本性，却被净缚。	If one speaks of fixing on purity, human nature is originally pure. Because of deluded thoughts, suchness is obscured. If there are no delusive thoughts, one's nature is naturally pure. But if one stirs the mind and fixes on purity, one gives rise to the delusion of purity. [2] Delusion has no location; that which attaches is delusion. Purity has no form,

	yet one establishes an appearance of purity and calls this practice. Those who hold such a view obstruct their own intrinsic nature and become bound by purity.
善知识，若修不动者，但见一切人时，不见人之是非善恶过患，即是自性不动。善知识，迷人身虽不动，开口便说他人是非长短好恶，与道违背。[三]若著心著净，即障道也。	Good friends, if you cultivate immovability, then whenever you see anyone, do not see that person's right and wrong, good and evil, or faults and shortcomings. This is the immovability of intrinsic nature. Good friends, although a deluded person may sit without moving, as soon as he opens his mouth he speaks of others' right and wrong, strengths and weaknesses, likes and dislikes; this is contrary to the Way. [3] To fix on mind or purity is to obstruct the Way."
师示众云：善知识，何名坐禅？此法门中，无障无碍，外于一切善恶境界，心念不起，名为坐，内见自性不动，名为禅。	The Master instructed the assembly: "Good friends, what is called seated meditation? In this Dharma gate, there are no obstructions and no hindrances. Outwardly, amid all states of good and evil, when thoughts of the mind do not arise, this is called sitting; inwardly, seeing that one's intrinsic nature is unmoving, this is called Chan."
[四]善知识，何名禅定？外离相为禅，内不乱为定，外若著相，内心即乱，外若离相，心即不乱，本性自净自定，只为见境思境即乱，若见诸境心不乱者，是真定也。善知识，外离相即禅，内不乱即定，外禅内定，是为禅定。菩萨戒经云：我本性元自清净。善知识，于念念中，自见本性清净，自修自行，自成佛道。[五]	[4] Good friends, what are Chan and samādhi? Outward freedom from appearances is Chan; inward nonconfusion is samādhi. If one outwardly clings to appearances, the inner mind is disturbed. If one is outwardly free from appearances, the mind is undisturbed. One's intrinsic nature is itself pure and itself settled; it is only because, upon encountering circumstances, one thinks of them that one becomes disturbed. If, on seeing all circumstances, the mind remains undisturbed, this is true samādhi. Good friends, outward freedom from appearances is Chan, and inward nonconfusion is samādhi. Outward Chan and inward samādhi—this is Chan samādhi. The Bodhisattva Precepts Sūtra says: 'My intrinsic nature is originally pure.' Good friends, in every thought, see for yourselves the purity of your intrinsic nature; cultivate and practice for yourselves, and attain the Buddha Way for yourselves. [5]"
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the meaning.)

【一】　行而曰妙，其圆可知，圆者，圆于心也，心能通达，行自无滞，体用同圆，斯即名妙，众生与佛，一切相同，而独不妙者，则自障之也。但既云自障，应可自通，障为众生，通即成佛，只一间耳。	[1] When practice is called wondrous, its completeness may be known. Completeness means completeness in the mind. When the mind can penetrate freely, practice itself is without obstruction. Essence and function are both complete; this is what is called wondrous. Sentient beings and Buddhas are altogether the same, yet what prevents sentient beings alone from being wondrous is their own self-obstruction. But since it is said to be self-obstruction, it should be possible to free oneself from it. Obstruction makes one a sentient being; freedom from obstruction makes one a Buddha. There is only this small divide.
未修人不知有障，已修人知而执取，执取者，非同世人之贪取也，乃厌恶之也，厌恶亦执取也，以厌恶故存一喜净之心，此净即成为妄。	Those who have not practiced do not know that there are obstructions. Those who have practiced know of them but grasp at them. Such grasping is not like the greed and acquisitiveness of worldly people; it is aversion. Yet aversion is also grasping. Because of this aversion, one retains a mind that delights in purity, and this purity thereby becomes delusion.
净妄二字甚奇，初修人安得不惊怖而疑之，要知此乃极究竟处，非明本来，断不能圆通其义也。心不可得，性若虚空，此中不著妄亦不著净。如珠鉴照，汉来汉现，胡来胡现，然只一现耳，终不留影而碍及珠体也。	The two Chinese characters “the delusion of purity” are most remarkable. How could beginning practitioners fail to be alarmed and doubtful upon hearing them? One should know that this concerns the most ultimate point. Unless one realizes the original nature, one cannot possibly comprehend its meaning completely. The mind is unobtainable, and intrinsic nature is like empty space. Here, one attaches neither to delusion nor to purity. It is like a jewel mirror: when a Han person comes, a Han person appears; when a Hu person comes, a Hu person appears. Yet there is only appearance; no image is ever retained to obstruct the substance of the jewel.
人事纷纭，行行无碍，善恶是非，不是不知，应付随缘，心无挂碍，此名不见，亦名不动。当下谓之坐，寂然名为禅，此品以妙行为名，乃一相三昧体中，起一行三昧之用耳。此二三昧，下再详释之。	Amid the myriad affairs of human life, one proceeds without obstruction. One is not unaware of good and evil, right and wrong, but responds according to conditions, with the mind free of hindrance. This is called not seeing, and it is also called immovability. In the immediate moment, this is called sitting; serene stillness is called Chan. This chapter is called “Wondrous Practice” because, within the essence of one-mark samādhi, it brings

	forth the function of one-practice samādhi. These two samādhis will be explained in greater detail below.
【二】　第一品言但用此心，此品正释用心之妙，当参一妙字，云何名妙，云何方妙，悟解妙义，即属妙行，妙者圆通也，惟通斯圆，惟圆斯妙，苟有半点著，即属碍而不通，此品妙在净妄净缚等字，劣慧却要生疑，不知妄无处	[2] The first chapter says only to use this mind. This chapter precisely explains the wonder of using the mind. One should investigate the single word “wondrous”: What is called wondrous? How can it be wondrous? To awaken to and understand the meaning of wondrousness belongs to wondrous practice. Wondrous means perfect penetration; only through penetration is there completeness, and only through completeness is there wondrousness. If there is even the slightest attachment, there is obstruction and no penetration. The wonder of this chapter lies in such expressions as “purity as delusion” and “the bondage of purity.” Those of inferior understanding may become doubtful, failing to understand that delusion has no locus;
所，净亦安有处所，妄无形相，净亦安有形相，著者是妄，即著净亦妄也，此四字斩金截铁，痛快淋漓，盖著则不管是净是妄，都属于妄。	nor does purity have any locus. Delusion has no form or appearance, nor does purity have any form or appearance. That which attaches is delusion; thus, attachment even to purity is delusion. These four Chinese characters are as decisive as cutting iron or severing gold, utterly forthright and incisive. For whenever there is attachment, whether to purity or delusion, it all belongs to delusion.
初用功人，原不可不带几分专心，而专心与执著不同，如舟人行舟引牵，不是不著，不是不动，到即放下。舟到尽头，虽欲不放下，亦不可得矣。	When beginners first apply themselves to practice, they cannot avoid bringing some degree of concentrated attention. Yet concentrated attention differs from attachment. It is like a boatman towing his boat: he cannot avoid holding on, nor can he avoid moving; but when he arrives, he lets go. When the boat has reached its destination, even if he wished not to let go, it would be impossible.
故知在在处处，皆属妙行，可以悟道，知心如幻下，若再加此知亦幻四字，其义较圆，以本净是妙体，不著是妙用，体用两不著，净妄都不立，亦不是不动，不动者不废一切而无住也。	Therefore, one should know that everywhere and in every circumstance there is wondrous practice, and one may awaken to the Way. After the words “know that the mind is like an illusion,” if the four Chinese characters “this knowing too is like an illusion” were added, the meaning would be more complete. Original purity is the wondrous essence, while nonattachment is the wondrous function.

	When neither essence nor function is attached to, neither purity nor delusion is established. Nor is this mere immovability. Immovability means not rejecting anything while abiding nowhere.
不即不离，乃名曰妙，又云不见人之是非善恶过患，即是自性不动，此一段应改云：虽见人之是非善恶过患，却不立是非善恶过患等见，自性仍是不动，较为清晰，以不见二字，世人每误作为不见不闻解，易落断灭，是以见仍是见，惟见而心不执取我见耳，过影不留，不是无影，随见随空，法自圆净，斯名正见妙行。	Neither identical nor separate—this is what is called wondrous. Again, it is said: “Do not see people’s right and wrong, good and evil, or faults and shortcomings; this is the immovability of intrinsic nature.” This passage would be clearer if revised to read: “Although one sees people’s right and wrong, good and evil, and faults and shortcomings, one does not establish views of right and wrong, good and evil, and faults and shortcomings. Intrinsic nature nevertheless remains unmoving.” Ordinary people often misunderstand the two Chinese characters “not seeing” to mean neither seeing nor hearing, and thus easily fall into annihilationism. Therefore, seeing remains seeing; one simply sees without the mind’s grasping at self-view. Images pass without leaving a trace; it is not that there are no images. As one sees, they are empty; dharmas are naturally complete and pure. This is called right view and wondrous practice.
【三】　道者，非道理之谓也，本也，体也，性也，凡未见道者，观其多诤，即知之矣，应自凛觉矣。所谓不立文字者，以一切皆属分外事，徒障道眼，故不取也，今正论道时，当如医家论病配药，用过即舍，斯与道合，会么。	[3] The Way does not mean a principle or doctrine; it is the root, the essence, the intrinsic nature. Whenever people have not seen the Way, one can know it by observing how contentious they are. They should themselves become alarmed and awaken. The saying “not establishing words” means that all such things are extraneous affairs, serving only to obstruct the eye of the Way; therefore, they are not taken up. Yet when the Way itself is now being discussed, it should be like a physician discussing illness and prescribing medicine: once the medicine has been used, it is set aside. This accords with the Way. Do you understand?
【四】　心念不起名为坐，内证自性不动名为禅，见境而动，与见境而不起，同一边见，此不起云者，动静不二，都无所染之谓也。坐者，言即如是也，切不可再加言说分别，稍著则坐又变为如何而起矣。	[4] When thoughts of the mind do not arise, this is called sitting; inwardly realizing that intrinsic nature is unmoving is called Chan. To be moved upon encountering circumstances and to remain unmoved upon encountering circumstances are equally one-sided views. Here, “not arising” means that movement and stillness are nondual and that

	one remains unstained by anything. “Sitting” simply means just this. One must not add further verbal distinctions. With the slightest attachment, sitting again becomes a contrived question of how something arises.
内见之见字，最难形容，谓眼见耶，慧见耶，说见已是动矣。谓不见耶，或无所见耶，说不见则又已动矣。此见字如改为证字，较为活泛，然有可言说，已非第一义谛，是在自证有力，真到无著无住之境，于念念中自见清净自性，自成佛道。	The word “seeing” in “inwardly seeing” is most difficult to describe. Does it mean seeing with the eyes, or seeing with wisdom? To call it seeing is already movement. Does it mean not seeing, or having nothing seen? To call it not seeing is likewise already movement. If this word “seeing” were changed to “realizing,” it would be more flexible. Yet whatever can be spoken of is no longer the ultimate truth. What matters is the power of one’s own realization: truly reaching the state of nonattachment and non-abiding, seeing in every thought for oneself the purity of one’s intrinsic nature, and attaining the Buddha Way for oneself.
【五】　著力在四个自字，可知求佛无益也。	[5] The emphasis lies on the four occurrences of “self.” From this, one may know that seeking the Buddha is of no benefit.

忏悔品第六

Chapter Six: Repentance

时大师见广韶洎四方士庶，骈集山中听法，于是升座告众曰：来，诸善知识，此事须从自性中起，[二]于一切时，念念自净其心，自修其行，见自己法身，见自心佛，自度自戒始得，不假到此。既从远来，一会于此，皆共有缘。今可各各胡跪，先为传自性五分法身香，次授无相忏悔。众胡跪，师曰：	At that time, the Master saw Guangshao and laypeople from all directions gathered in the mountains to hear the Dharma. He then ascended the seat and addressed the assembly: “Come, good spiritual friends. This matter must arise from your own nature. [2] At all times, moment after moment, purify your own minds, cultivate your own conduct, see your own dharmakāya, see the Buddha in your own minds, liberate yourselves, and uphold the precepts yourselves. Only then will you attain it; there is no need to come here for it. Since you have come from afar and gathered here together, we all share karmic affinities. Now each of you may kneel, and I shall first transmit to you the incense of the fivefold dharmakāya of your own nature, and then confer the formless repentance.” The assembly knelt, and the Master said:

一戒香，即自心中，无非无恶，无嫉妒，无贪嗔，无劫害，名戒香。	“First, the incense of morality: within your own mind, there is no wrongdoing, no evil, no envy, no greed or anger, and no plundering or harming. This is called the incense of morality.
二定香，即睹诸善恶境相，自心不乱，名定香。	“Second, the incense of meditative stability: when you behold all states, whether good or bad, your own mind remains undisturbed. This is called the incense of meditative stability.
三慧香，自心无碍，常以智慧观照自性，不造诸恶，虽修众善，心不执著，敬上念下，矜恤孤贫，名慧香。	“Third, the incense of wisdom: your own mind is unobstructed, and you constantly illuminate your own nature with wisdom. You do no evil; though you cultivate every good, your mind does not become attached. You respect those above and are mindful of those below, and you show compassion for the lonely and poor. This is called the incense of wisdom.
四解脱香，即自心无所攀缘，不思善，不思恶，自在无碍，[三]名解脱香。	“Fourth, the incense of liberation: your own mind clings to nothing, thinks neither of good nor of evil, and is free and unobstructed. [3] This is called the incense of liberation.
五解脱知见香，自心既无所攀缘善恶，不可沉空守寂，即须广学多闻，识自本心，达诸佛理，[四]和光接物，无我无人，直至菩提，真性不易，[五]名解脱知见香。	“Fifth, the incense of the knowledge and vision of liberation: once your own mind clings neither to good nor to evil, you must not sink into emptiness and guard stillness. Rather, you must study broadly and hear much, recognize your own original mind, comprehend the principles of all Buddhas, [4] blend your light with the world and respond to beings, be without self or others, and proceed directly to bodhi, with your true nature unchanged. [5] This is called the incense of the knowledge and vision of liberation.”
善知识，此香各自内熏，莫向外觅。今与汝等，授无相忏悔，[六]灭三世罪，令得三业清净。善知识，各随我语一时道：	“Good spiritual friends, let each of you perfume yourselves inwardly with this incense; do not seek it outside. Now I shall confer upon you the formless repentance, [6] to extinguish the offenses of the three periods of time and render the three karmas pure. Good spiritual friends, each of you repeat my words together:”
弟子等，从前念今念及后念，念念不被愚迷染，从前所有恶业愚迷等罪，悉皆忏悔，愿一时消灭，永不复起。	“We disciples, in past thoughts, present thoughts, and future thoughts, may we never, thought after thought, be defiled by delusion and confusion. For all offenses arising from evil karma in the past,

	such as delusion and confusion, we repent of them all. May they be extinguished at once and never arise again.”
弟子等，从前念今念及后念，念念不被骄狂染，从前所有恶业骄狂等罪，悉皆忏悔，愿一时消灭，永不复起。	“We disciples, in past thoughts, present thoughts, and future thoughts, may we never, thought after thought, be defiled by arrogance and recklessness. For all offenses arising from evil karma in the past, such as arrogance and recklessness, we repent of them all. May they be extinguished at once and never arise again.”
弟子等，从前念今念及后念，念念不被嫉妒染，从前所有恶业嫉妒等罪，悉皆忏悔，愿一时消灭，永不复起。	“We disciples, in past thoughts, present thoughts, and future thoughts, may we never, thought after thought, be defiled by envy. For all offenses arising from evil karma in the past, such as envy, we repent of them all. May they be extinguished at once and never arise again.”
善知识，以上是为无相忏悔，云何名忏，云何名悔，忏者忏其前愆，从前所有恶业，愚迷骄狂嫉妒等罪，悉皆尽忏，永不复起，是名为忏，悔者悔其后过，从今以后，所有恶业，愚迷骄狂嫉妒等罪，今已觉悟，悉皆永断，更不复作，是名为悔，故称忏悔。	“Good spiritual friends, this is what is called formless repentance. What is repentance, and what is remorse? Repentance is repenting of one’s former faults: all offenses arising from evil karma in the past, such as delusion, confusion, arrogance, recklessness, and envy, are wholly repented, never to arise again. This is called repentance. Remorse is regretting one’s later errors: from this day onward, having now awakened to all offenses arising from evil karma, such as delusion, confusion, arrogance, recklessness, and envy, one cuts them off forever and never commits them again. This is called remorse. Therefore it is called repentance and remorse.”
凡夫愚迷，只知忏其前愆，不知悔其后过，以不悔故，前罪不灭，后过又生，前罪即不灭，后过复又生，何名忏悔。	“Ordinary beings, deluded and confused, know only to repent of their former faults; they do not know to regret their later errors. Because they do not feel remorse, their former offenses are not extinguished, and later errors arise again. Since former offenses are not extinguished and later errors arise once more, how can this be called repentance and remorse?”
善知识，即忏悔已，与善知识，发四弘誓愿，[七]各须用心正听：自心众生无边誓愿度，自心烦恼无边誓愿断，自心法门无尽誓愿学，自心无上佛道誓愿成。[八]	“Good spiritual friends, having repented, join me, good spiritual friends, in making the Four Great Vows. [7] Each of you must listen attentively: I vow to liberate the boundless sentient beings in my own mind; I vow to cut off the boundless afflictions in

	my own mind; I vow to learn the inexhaustible dharma gates in my own mind; I vow to accomplish the unsurpassed Buddha Way in my own mind. [8]”
善知识，大家岂不道‘众生无边誓愿度’？恁么道，且不是惠能度。善知识，心中众生，所谓邪迷心，狂妄心，不善心，嫉妒心，恶毒心，如是等心，尽是众生，各须自心自度，是名真度。	“Good spiritual friends, do you not all say, ‘I vow to liberate boundless sentient beings’? But when you say this, it is not Huineng who liberates them. Good spiritual friends, the sentient beings within the mind are what are called the mistaken and deluded mind, the wild and arrogant mind, the unwholesome mind, the envious mind, the malicious mind, and minds of this kind. All these are sentient beings. Each must liberate them with their own mind; this is called true liberation.”
何名自心自度，即自心中邪见烦恼愚痴，众生将正见度，既有正见，使般若智打破愚痴迷妄，众生各各自度，邪来正度，迷来悟度，愚来智度，恶来善度，如是度者，名为真度。	“What is meant by liberating them with one’s own mind? It means that the sentient beings of mistaken views, afflictions, and ignorance within one’s own mind are liberated by right view. Once right view is present, prajñā-wisdom shatters ignorance, delusion, and falsehood. Sentient beings each liberate themselves: when error comes, rightness liberates it; when delusion comes, awakening liberates it; when ignorance comes, wisdom liberates it; when evil comes, goodness liberates it. To liberate in this way is called true liberation.”
又烦恼无边誓愿断，将自性般若智，除却虚妄思想心是也。又法门无尽誓愿学，须见自性，常行正法，是名真学。又无上佛道誓愿成，即常能下心，行于真正，离迷离觉，常生般若，除真除妄，即见佛性，即言下佛道成，常念修行，是愿力法。	“Further, ‘I vow to cut off boundless afflictions’ means using the prajñā-wisdom of one’s own nature to remove the mind of vain and delusive thoughts. ‘I vow to learn inexhaustible dharma gates’ means that one must see one’s own nature and constantly practice the right Dharma; this is called true learning. ‘I vow to accomplish the unsurpassed Buddha Way’ means always being humble and practicing what is genuine and true; leaving behind delusion and awakening, constantly giving rise to prajñā, relinquishing both truth and delusion, one sees the Buddha-nature. Then, at these very words, the Buddha Way is accomplished. Constantly keep this practice in mind; this is the Dharma of vow-power.”
善知识，今发四弘愿了，更与善知识授无相三皈依戒。[九]善知识，皈依觉，两足尊，皈依正，离欲尊，皈依净，众中尊。	“Good spiritual friends, now that you have made the Four Great Vows, I shall further confer upon you the formless precepts of the Three Refuges. [9]

	Good spiritual friends, take refuge in awakening, the Honored One Perfect in Both; take refuge in rightness, the Honored One Free from Desire; take refuge in purity, the Honored One among the Assembly.”
从今日去，称觉为师，更不皈依邪魔外道，以自性三宝，常自证明，劝善知识，皈依自性三宝，佛者觉也，法者正也，僧者净也，自心皈依觉，邪迷不生，少欲知足，能离财色，名两足尊，自心皈依正，念念无邪见，以无邪见故，即无人我贡高贪爱执著，名离欲尊。	“From this day forth, take awakening as your teacher, and no longer take refuge in deviant demons or non-Buddhist paths. Let the Three Jewels of your own nature constantly bear witness for you. I urge you, good spiritual friends, to take refuge in the Three Jewels of your own nature. Buddha means awakening; Dharma means rightness; Saṅgha means purity. When your own mind takes refuge in awakening, delusion and confusion do not arise. With few desires and contentment, able to leave behind wealth and sensuality, you are called the Honored One Perfect in Both. When your own mind takes refuge in rightness, thought after thought is free of mistaken views. Because there are no mistaken views, there is no self or other, arrogance, craving, or attachment. This is called the Honored One Free from Desire.”
自心归依净，一切尘劳爱欲境界，自性皆不染著，名众中尊。若修此行，是自皈依，凡夫不会，从日至夜，受三皈戒，若然皈依佛，佛在何处，若不见佛，凭何所皈，言却成妄。善知识，各自观察，莫错用心，经文分明言自皈依佛，不言皈依他佛，自佛不皈，无所依处，今既自悟，各须皈依自心三宝，内调心性，外敬他人，是自皈依也。	“When your own mind takes refuge in purity, amid all states of worldly toil, attachment, and desire, your own nature remains unstained and unattached. This is called the Honored One among the Assembly. To cultivate in this way is to take refuge in oneself. Ordinary beings do not understand this. From morning until night they receive the precepts of the Three Refuges, yet if they take refuge in the Buddha, where is the Buddha? If they do not see the Buddha, on what can they rely for refuge? Their words then become false. Good spiritual friends, each of you examine yourselves; do not use your minds wrongly. The sūtras clearly say, ‘Take refuge in your own Buddha’; they do not say, ‘Take refuge in another Buddha.’ If one does not take refuge in one’s own Buddha, there is nowhere to rely upon. Now that you have awakened for yourselves, each of you must take refuge in the Three Jewels of your own mind: inwardly regulate your own mind and nature,

	and outwardly respect others. This is taking refuge in oneself.”
善知识，既皈依自三宝竟，各各志心，吾与说一体三身自性佛。[一　]令汝等见三身，了然自悟自性，总随我道：于自色身皈依清净法身佛，于自色身皈依千百亿化身佛，于自色身皈依圆满报身佛。	“Good spiritual friends, now that you have taken refuge in your own Three Jewels, each of you focus your mind. I shall explain to you the Buddha of your own nature in its one essence and three bodies. [10] This will enable you to see the three bodies and clearly awaken to your own nature. Repeat after me: ‘In this physical body, I take refuge in the pure dharmakāya Buddha. In this physical body, I take refuge in the countless transformation-body Buddhas. In this physical body, I take refuge in the perfect reward-body Buddha.’”
善知识，色身是舍宅，不可言皈，向者三身佛，在自性中，世人总有，为自心迷，不见内性，外觅三身如来，不见自性中有三身佛，[一一]汝等听说，令汝等于自身中，见自性有三身佛。[一二]此三身佛，从自性生，不从外得。	“Good spiritual friends, the physical body is an abode; it cannot be spoken of as a refuge. The three bodies of the Buddha just mentioned are within your own nature. All people possess them, but because their own minds are deluded, they do not see their inner nature. They seek the Tathāgata’s three bodies outside and do not see that the three-body Buddha is within their own nature. [11] Listen as I explain, so that you may see within yourselves that your own nature possesses the three-body Buddha. [12] These three bodies of the Buddha arise from your own nature; they are not obtained from outside.”
何名清净法身佛。	“What is called the pure dharmakāya Buddha?”
世人性本清净，万法从自性生，思量一切恶事，即生恶行，思量一切善事，即生善行，如是诸法在自性中，如天常清，日月常明，为浮云盖覆，上明下暗，忽遇风吹云散，上下俱明，万象皆现，世人心常浮游，如彼天云。	“People’s natures are fundamentally pure, and all phenomena arise from their own nature. When one thinks of all evil things, evil actions arise; when one thinks of all good things, good actions arise. Thus all these dharmas are within one’s own nature. It is like the sky, ever clear, and the sun and moon, ever bright. When floating clouds cover them, it is bright above and dark below. Suddenly, when wind blows and scatters the clouds, above and below are both bright, and all forms appear. People’s minds are constantly drifting, like the clouds in the sky.”
善知识，智如日，慧如月，智慧常明，于外著境，被妄念浮云盖覆自性，不得明朗，若遇善知识，闻真正法，自除迷妄，内外明彻，于自性中，万法皆现，见性之人，亦复如是，此名清净法身佛。	“Good spiritual friends, knowledge is like the sun, and wisdom is like the moon. Knowledge and wisdom are constantly bright, but when one becomes attached to external objects, the floating clouds of deluded thoughts cover one’s own

	nature, preventing it from shining forth clearly. If one encounters a good spiritual friend and hears the true Dharma, one can personally remove delusion and falsehood. Then inwardly and outwardly one is thoroughly illuminated, and all phenomena appear within one's own nature. Those who see their nature are likewise so. This is called the pure dharmakāya Buddha."
善知识，自心皈依自性，是皈依真佛，自皈依者，除却自性中，不善心，嫉妒心，谄曲心，吾我心，诳妄心，轻人心，慢他心，邪见心，贡高心，及一切时中不善之行，常见自己过，[一三]不说他人好恶，是自皈依，常须下心，普行恭敬，即是见性通达，更无滞碍，是自皈依。	"Good spiritual friends, when your own mind takes refuge in its own nature, it takes refuge in the true Buddha. To take refuge in oneself is to remove from one's own nature the unwholesome mind, the envious mind, the deceitful and crooked mind, the egocentric mind, the deceptive and false mind, the mind that belittles others, the mind that scorns others, the mind of mistaken views, the arrogant mind, and all unwholesome conduct at all times. Constantly see your own faults [13] and do not speak of others' good or bad. This is taking refuge in oneself. Always be humble and extend respect universally; this is seeing one's nature and penetrating it, without any further obstruction. This is taking refuge in oneself."
何名千百亿化身，若不思万法，性本如空，一念思量，名为变化，思量恶事，化为地狱，思量善事，化为天堂，毒害化为龙蛇，慈悲化为菩萨，智慧化为上界，愚痴化为下方，自性变化甚多，迷人不能省觉，念念起恶，常行恶道，回一念善，智慧即生，此名自性化身佛。	"What is called the countless transformation bodies? When one does not think of the myriad dharmas, one's nature is originally like empty space. When a single thought arises, this is called transformation. Thinking of evil things transforms into hell; thinking of good things transforms into heaven. Poison and harm transform into dragons and snakes; compassion transforms into bodhisattvas; wisdom transforms into higher realms; ignorance transforms into lower realms. The transformations of one's own nature are exceedingly many. Deluded people cannot awaken to this; thought after thought they give rise to evil and constantly follow evil paths. Turn one thought toward goodness, and wisdom immediately arises. This is called the transformation-body Buddha of one's own nature."
何名圆满报身，譬如一灯能除千年暗，一智能灭万年愚，莫思向前，已过不可得，常思于后，[一四]念念圆明，自见本性，善恶虽殊，本性无二，无二之性，名为实性，于实性中，不染善恶，此名圆满报身佛。自性起	"What is called the perfect reward body? Just as one lamp can dispel a thousand years of darkness, one moment of wisdom can extinguish ten thousand years of ignorance. Do not think of what has gone

一念恶，灭万劫善因，自性起一念善，得恒沙恶尽，直至无上菩提，念念自见，不失本念，名为报身。	before, for it is already past and cannot be obtained. Constantly attend to what comes after, [14] so that thought after thought is complete and bright, and you see your own original nature. Though good and evil differ, the original nature is not two. This nondual nature is called true nature. Within true nature, there is no staining by good or evil. This is called the perfect reward-body Buddha. If a single evil thought arises from one's own nature, it destroys good causes accumulated over ten thousand eons. If a single good thought arises from one's own nature, it brings the exhaustion of evils as numerous as the sands of the Ganges, until one reaches unsurpassed bodhi. To see oneself thought after thought, without losing the original thought, is called the reward body."
善知识，从法身思量，即是化身佛，念念自性自见，即是报身佛，自悟自修，自性功德，是真皈依，皮肉是色身，色身是宅舍，不言皈依也，但悟自性三身，即识自性佛，吾有一无相颂，若能诵持，言下令汝积劫迷罪，一时消灭。颂曰：	"Good spiritual friends, when thought arises from the dharmakāya, that is the transformation-body Buddha. When, thought after thought, one sees one's own nature, that is the reward-body Buddha. Awakening and cultivating by oneself, the merit and virtue of one's own nature—this is true refuge. Skin and flesh are the physical body; the physical body is an abode and cannot be called a refuge. Simply awaken to the three bodies of your own nature, and you will recognize the Buddha of your own nature. I have a formless verse. If you can recite and uphold it, the deluded offenses accumulated over many eons will be extinguished at once. The verse says:"
迷人修福不修道，只言修福便是道。	"Deluded people cultivate blessings but do not cultivate the Way; they merely say that cultivating blessings is the Way.
布施供养福无边，心中三恶元来造。[一五]	"The blessings of giving and making offerings are boundless, yet the three evils in the mind are created from the very beginning. [15]
拟将修福欲灭罪，后世得福罪还在。	"They intend through cultivating blessings to extinguish their offenses, but though they gain blessings in future lives, the offenses remain.
但向心中除罪缘，各自性中真忏悔。	"Simply remove within your mind the conditions for offenses, and truly repent within your own nature.

忽悟大乘真忏悔，除邪行正即无罪。	“Suddenly awaken to the true repentance of the Mahāyāna: remove wrong and practice right, and there are no offenses.
学道常于自性观，即与诸佛同一类。	“Those who study the Way constantly contemplate their own nature; thus they are of the same kind as all Buddhas.
吾祖唯传此顿法，普愿见性同一体。	“Our patriarchs transmitted only this sudden teaching; may all who see their nature become one in essence.
若欲当来觅法身，离诸法相心中洗。	“If in the future you wish to seek the dharmakāya, leave all dharma marks behind and cleanse your mind.
努力自见莫悠悠，后念忽绝一世休。[一六]	“Strive to see for yourselves; do not drift idly along. If the next thought suddenly ceases, this life is finished. [16]
若悟大乘得见性，虔恭合掌至心求。	“If you awaken to the Mahāyāna and see your nature, seek with utmost sincerity, palms joined in reverence.”
师言：善知识，总须诵取，依此修行，言下见性，虽去吾千里，如常在吾边，于此言下不悟，即对面千里。[一七]何勤远来，珍重好去，一众闻法，靡不开悟，欢喜奉行。	The Master said: “Good spiritual friends, all of you must recite and retain this. Practice in accordance with it, and you will see your nature at these very words. Even if you are a thousand miles from me, it will be as though you were always at my side. But if you do not awaken at these very words, then even face to face you are a thousand miles apart. [17] Why, then, make the effort to come from afar? Take care, and go well.” When the entire assembly heard the Dharma, none failed to awaken. They joyfully received and practiced it.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch’s exposition of the purport.)

【一】　忏悔之义，圣凡一体，只是当下净了，无二法也，故非甲之忏悔，有异于乙，而丙丁又不同也。惟因缘不同，法遂有别，有不能当时净者，有忏而不悔者，盖习气深厚，故有此病。	[1] The meaning of repentance and remorse is the same for sages and ordinary beings: it is simply to be purified in the present moment; there is no second dharma. Thus A's repentance and remorse do not differ from B's, nor are C's and D's different. Only because causes and conditions differ do the methods differ. Some cannot be purified at once; some repent but do not feel remorse. Their habitual tendencies are deep and heavy, and thus this failing arises.
众生忏悔，每一次一念，转眼即忘，菩萨念念忏悔，而念念中，非定取有罪可忏可悔，惟自净其意如虚空，不知何者是罪，何者忏悔，能所两忘，超然物外耳，是真广大圆融之忏悔法也。众生亦只要如此，便与佛不二。	When sentient beings repent, each thought is forgotten in the blink of an eye. Bodhisattvas repent thought after thought, yet within each thought they do not fix upon any sin as something that can be confessed or regretted. They simply purify their own minds until they are like empty space, not knowing what is sin or what is repentance. Subject and object are both forgotten; they stand transcendent, beyond things. This is the truly vast and all-encompassing Dharma of repentance. If sentient beings can likewise do this, they will be nondual with the Buddha.
奈劣根人，自信不过，一曝百寒，其效太微，必当有以范之，定作日课，方有把持，此六祖所以定忏悔法也。忏者，忏过去罪恶，知其性空，一觉可以顿了，而其患在后念复起，故必悔。	But people of inferior capacities lack sufficient self-confidence. They apply themselves for one day and then let matters grow cold for a hundred; the effect is too slight. There must therefore be something to guide them: they must establish a daily practice in order to have something to rely on. This is why the Sixth Patriarch established the Dharma of repentance. To confess is to confess past wrongs, knowing their nature to be empty. With one awakening, they can be ended at once. Yet the problem is that subsequent thoughts arise again, and therefore one must repent.
悔者，止未来之恶，使勿再起也，倘不常悔，则一时之忏何用乎。	To repent is to stop future evils and prevent them from arising again. If one does not repent continually, what use is a momentary confession?
日日不悔，势必日日忏，等同其具文矣，此见性后之保持法，若初学人之忏悔，至属苦事，如居于烟焰中，以扇扇之，稍一停扇，又迷其目，故必见性后，得真忏之法，常自见其过患，而悔始有办法也。	If one does not repent every day, one will inevitably have to confess every day, and it becomes mere empty formality. This is a method of preserving realization after seeing one's nature. For beginners, repentance is indeed a painful matter: it is like dwelling amid smoke and flames and fanning them

	away; the moment one stops fanning, they again cloud one's eyes. Therefore, only after seeing one's nature can one obtain the true method of repentance. One must constantly see one's own faults and shortcomings; only then does repentance become practicable.
所言过患者，非定指有何种罪恶也，即心未空也，心未空者，为一切罪恶之缘起，如星星之火不灭，随时可以燎原也。况忏悔乃用功法门，入正修行路，未见性者，尚谈不到真忏悔，只学忏悔之事相，转眼顿忘，最可怜悯耳。	By faults and shortcomings, this does not necessarily mean some particular evil deed. It means simply that the mind has not yet become empty. A mind that is not empty is the origin of all evils. If a spark of fire is not extinguished, it may at any time set the prairie ablaze. Moreover, repentance is a method of practice and an entrance to the path of right cultivation. Those who have not seen their nature cannot yet speak of true repentance; they merely learn its outward forms, then promptly forget them. This is most pitiful.
兹将忏悔业障之法，附示于后。夫除尘垢者，必先见尘垢，始可以言扫除，然则不见业障，又将何以忏悔乎。何谓业，又何谓障，不可不先明也，业者，心数数起之法也。	The method for repenting of karmic obstacles is set forth below. To remove dust and grime, one must first see the dust and grime; only then can one speak of sweeping it away. If one does not see karmic obstacles, how can one repent of them? One must first clearly understand what karma is and what an obstacle is. Karma is the dharmas that the mind repeatedly brings forth.
此法不论善与恶，或为无记，凡足以障我成佛之路者，概名业障。	This includes neither good nor evil alone, and may also be morally indeterminate. Whatever can obstruct my path to Buddhahood is generally called a karmic obstacle.
此全是性分上所起之幻影，故曰幻心，幻心即是业，能不住于相，照见为空，归于寂灭之本相，即不成障，否则流入于恶，为无明，为烦恼，为罪恶矣，而善业之不究竟者，亦终必入恶而成障，是以心地未明以前，举心动念，无不是恶，无不是障，明心而后，则知一切是幻心所化。	All this is an illusory shadow arising from one's nature; hence it is called the illusory mind. The illusory mind itself is karma. If one can refrain from abiding in appearances, see them as empty, and return to the original aspect of quiescent extinction, they do not become obstacles. Otherwise, they flow into evil and become ignorance, afflictions, and wrongdoing. Even wholesome karma that is not ultimate will eventually enter into evil and become an obstacle. Thus, before the mind-ground is illumined, every stirring of the mind and movement of thought is evil and is an obstacle. After realizing the mind, one knows that all is produced by the illusory mind.

心既无有体相，则诸业亦无体相，一觉顿空，此便是至净至捷之忏悔法也。忏指过去，过去如梦，一觉便醒，并无别法，此对于果地言也。	Since mind has no substantial form, the various karmas likewise have no substantial form. With one awakening, they are suddenly empty. This is the most pure and swift method of repentance. Confession concerns the past: the past is like a dream, and with one awakening one is awake. There is no other method. This is spoken from the standpoint of fruition.
悔指未来，言未来诸恶，皆能预觉，苟一不慎，必致后悔不已，故曰悔，此对于因地言也。	Repentance concerns the future. It means that one can foresee all future evils; if one is careless even once, one will surely suffer unending regret. Therefore it is called repentance. This is spoken from the standpoint of the causal stage.
愚人于罪恶认为实有，以为虽经忏悔而转念又至，即数数忏悔，亦难清除，不知旧时之业，因数数而成，成之于习，今亦必数数而化，化除其习，由大而小，由小而空，使之无力，但用一悔字足矣。	Foolish people regard wrongdoing as truly existent. They think that even after confession, it returns with the next thought, and that although they confess repeatedly, it is difficult to clear away. They do not know that past karma was formed through repetition and became established through habit. Now it must likewise be transformed through repetition: transform and remove the habits, from great to small, and from small to emptiness, until they have no power. The single word repent is sufficient.
彼以见理未彻，遂有此病，当明根本不可得，我此数数之幻习，既无形而幻生，亦必无形而化除之，倘能于一念未起前荐起，则顿见空寂，是名真忏悔，观普贤行愿品中，于悔法则特示办法，曰后不复造，独于忏法则不提一字，	Because they have not thoroughly realized the principle, they develop this affliction. They should understand that the root is unobtainable. These repeated illusory habits of mine arise illusorily without form, and must likewise be transformed and removed without form. If one can awaken before a thought has arisen, one immediately sees empty quiescence. This is called true repentance. In the chapter on Samantabhadra’s practices and vows, a method is specifically given for repentance: “Do not create [such evils] again hereafter.” Yet not a single word is said about confession.
仅云恶业而有体相者，十方虚空，不能容受云云，可见忏法，全在觉知，不认其为实有，此便是无上忏法也，全在我之一觉。此理至浅，人每忽之，由于平日用功不痛切，未追求其究竟耳。	It merely says that if evil karma had substantial form, the empty space of the ten directions could not contain it, and so forth. This shows that the method of confession lies wholly in awakening and knowing, in not taking it as truly existent. This is the unsurpassed method of confession, and it depends entirely on one’s own awakening. This principle is

	very simple, yet people often neglect it because their ordinary practice is not earnest and pressing, and they have not pursued it to the end.
【二】　此事须从自性中起，此事者，何事乎，即一大事因缘也，除此一事，更无别事，求了生死之法，在念念自净其心，而净心之法，不外断却前念，前念者，一切情见分别也，众生情见未除，念念相续，总不离三毒，如一转	II　This matter must arise from one's own nature. What matter is this? It is the one great cause and condition. Apart from this one matter, there is no other. The method of transcending birth and death lies in purifying one's mind in every thought. The method of purifying the mind is nothing other than cutting off the preceding thought. The preceding thought consists of all emotional views and discriminations. So long as sentient beings have not eliminated emotional views, their thoughts continue one after another and never depart from the three poisons.
念，前念顿断，然而习气所染，根深蒂固，业力太强，刹那间如何放得下，自问亦放心不下，以为罪业根深，何可顿除，故未见本性者，此关不破，净心实不容易，不得不以持戒为始。	With a turn of thought, the preceding thought is abruptly cut off. Yet habitual tendencies are deeply ingrained through conditioning, and karmic force is too strong. How can one let go in an instant? On questioning oneself, one still cannot set one's mind at ease, thinking that the roots of karmic wrongdoing are deep and cannot be removed all at once. Therefore, for those who have not seen their own nature, unless this barrier is broken, purifying the mind is truly not easy. One must begin with observing the precepts.
下根人，先教以忏悔，谓一忏则前罪都消，一句弥陀，可以顿超八十亿劫生死重罪，先使其放心，然后再说悔法，悔其后过，则前罪已灭，后罪不起，其心自净，所谓须从自性中起者是也。	Those of lesser capacities are first taught repentance: with one confession, all previous wrongs are eliminated; one utterance of Amitābha can at once transcend the grave offenses of birth and death accumulated over eighty billion kalpas. First, they are enabled to set their minds at ease; then the method of repentance is explained. If they repent of later faults, past wrongs have already been extinguished and future wrongs do not arise, so their minds naturally become pure. This is what is meant by having to arise from one's own nature.
于上根人，则为之决定，曰罪福性空，无罪可忏，以性本清净故，幻心何时灭，幻罪即何时空，而性本空寂，仍须从自性中下手。	For those of superior capacities, it is definitively stated: the nature of sin and blessing is empty, and there is no sin to confess. Since the nature is originally pure, whenever the illusory mind ceases, illusory sins are empty at that very time. Yet because the nature is originally empty and

	quiescent, one must still begin from one's own nature.
人无利钝，忏悔则一，法门无量，归元则一，五分法身香者，开示以放心之路也，此香非木非火非烟，亦戒亦定亦慧，香果何属，则行者自性耳，于佛何关，于祖何干。	People are neither sharp nor dull in this respect: repentance is one. Dharma gates are immeasurable, but the return to the source is one. The five fragrances of the dharmakāya show the way to set the mind at ease. These fragrances are not of wood, fire, or smoke; they are precepts, samādhi, and wisdom. To what do the fruits of these fragrances belong? They belong to the practitioner's own nature. What have they to do with the Buddha or the patriarchs?
五种香最后归到知见，此般若知见也，非般若不能证菩提，而得解脱。内熏者，除其久习也，所言无相忏悔者，非忏悔之无相也，原本罪即无相，忏前悔后，毕竟不可得，惟此不放心，便成罪恶，愚人迷为实有，心随口自道，由大师介绍保证，然后放心承认，是以发心承当为第一要事，亦第一难事。	The five kinds of fragrance ultimately return to knowledge and view—this is prajñā knowledge and view. Without prajñā, one cannot realize bodhi and attain liberation. Internal perfuming means removing one's long-standing habits. What is called formless repentance does not mean that repentance itself lacks form; originally, sin itself is formless. Confession of the past and repentance for the future are ultimately unobtainable. It is only this inability to set one's mind at ease that becomes wrongdoing. Foolish people mistake it for something real; their minds merely follow what their mouths say. Only after a master's introduction and assurance do they set their minds at ease and accept it. Therefore, arousing the resolve to take this on is the foremost matter, and also the most difficult matter.
【三】　自在无碍下，加体自清净句，以醒眼目。	III　After "at ease and unobstructed," add the phrase "the essence is itself pure" to awaken the eyes.
【四】　佛理二字，改为妙用。	IV　Replace the two Chinese characters "Buddhist principle" with "wondrous functioning."
【五】　直至菩提真性不易二句，改并为直印菩提真性一句，方合解脱知见之义，以真性本来不变易也。	V　Replace the two phrases "until bodhi" and "the true nature does not change" with the single phrase "directly seal the true nature of bodhi." Only then does it accord with the meaning of knowledge and view of liberation, for the true nature is originally unchanging.
此五分香，先言戒香，戒者，禁止，止其恶也，初学者，先止其粗分之恶，如杀盗淫妄四罪，定为厉禁，又	Of these five fragrances, the first is the fragrance of the precepts. Precepts mean prohibition: they stop

恐酒为之媒，亦并戒除，而酒非本恶也，此救于果者多，是为戒相。	evil. Beginners must first stop the coarser evils, such as the four grave offenses of killing, stealing, sexual misconduct, and false speech, which are strictly prohibited. Since alcohol may serve as their intermediary, it too is prohibited, although alcohol is not itself the fundamental evil. This mostly remedies effects, and is called the form of precepts.
至大乘法则更严密，不戒于形，而戒于心，心以净为主，心不净者，即名失戒，此贵乎自决自省，不必以形相为则而能自范者也，此救于因地，真修行人，处处不离乎戒，前为救已燃之火，勿使其复燃，此为防未来之火，勿使下	In Mahāyāna Dharma, however, the discipline is still more rigorous and subtle. It does not impose precepts merely on outward form, but on the mind. Purity is primary for the mind; when the mind is impure, this is called breaking the precepts. What is valued is one's own resolve and self-examination: one need not take outward forms as the standard in order to govern oneself. This remedies the causal stage. A true practitioner never departs from the precepts in any circumstance. The former is to extinguish a fire already burning and prevent it from burning again; this is to guard against future fires and prevent their seeds from being sown.
种而肇焚如，当随自己地位而审察之，自问见财色而贪念仍炽，或闻名而色喜心动者，已涉险道恶地，乌可不戒，故无定法也。	One should examine this according to one's own stage. Ask yourself: when seeing wealth or sexual allure, does greed still blaze forth? Or, on hearing one's name praised, does the face brighten and the mind stir? If so, one has already entered a dangerous path and evil ground. How can one fail to observe the precepts? Therefore, there is no fixed method.
次言定香，定之义广矣，世人往往误以木石不动之为定，不见不闻之为定，能压制勿动之为定，长坐守窍不食不卧之为定，奸者用此法以惑众，愚者因此法以成颠，不知杀害多少慧命，其罪尚可问哉。	Next is the fragrance of samādhi. The meaning of samādhi is broad. Worldly people often mistakenly regard motionlessness like wood or stone as samādhi, seeing and hearing nothing as samādhi, suppressing movement as samādhi, or prolonged sitting while guarding an aperture, neither eating nor sleeping, as samādhi. Deceivers use such methods to delude the masses, while the foolish become deranged through them. Who knows how many wisdom-lives have been destroyed? Can such guilt still be questioned?
须知众生苦恼，都缘心惑，惑则不能自觉，意随物转而不定矣。所谓定者，心不惑不动之谓也，富贵能不淫，贫贱能不移，威武能不屈，此定也，心空无染，随境不	You must know that all sentient beings' suffering arises from the mind's delusion. Delusion prevents self-awareness; the mind follows external things and turns, and thus lacks stability. What is called

移，内空我见，外离诸相，法法平等，妙用自在，此正定也。	samādhi is a mind that is neither deluded nor moved. To remain uncorrupted by wealth and rank, unshaken by poverty and lowliness, and unbent by power and force—this is samādhi. When the mind is empty and unstained, unmoved by circumstances, inwardly empty of the view of self and outwardly free of all appearances, with all dharmas equal and wondrous functioning at ease and unimpeded—this is right samādhi.
此定本人人可以做到，只是太短，刹那即又动摇，是有定之体，而未启定之用者也，故终日是佛而不佛者，众生也；见境制止，守定勿移，厌烦取静者，二乘也；能自觉者，菩萨也；境来随应，体自不动，无乱无定，活泼自如者，佛也。	This samādhi is something everyone can attain, but it is too brief: in an instant one is shaken again. This is to possess the essence of samādhi without activating its function. Thus, beings who are Buddhas all day long yet are not Buddhas are sentient beings. Those who restrain themselves when circumstances arise, hold to samādhi without shifting, dislike disturbance and seek stillness are the two vehicles. Those capable of self-awareness are bodhisattvas. Those who respond as circumstances come, while their essence itself remains unmoved, without confusion and without fixed samādhi, lively and free—these are Buddhas.
定从心，不从相，定无动静，不变者为定，如水，湿是水之体，为茶，为汤，为酒，为药，变化万千，湿性终不变易，此为定，是静时定，乱时亦定也，以体勿失也，斯为大定。	Samādhi comes from the mind, not from appearances. Samādhi has neither movement nor stillness; what does not change is samādhi. Consider water: wetness is water's essence. It may become tea, soup, wine, or medicine, changing in myriad ways, yet its wet nature never changes. This is samādhi. It is samādhi in stillness and samādhi amid disorder as well, because the essence is not lost. This is great samādhi.
人苦不自知耳，知定义之正者，时时勿忘此本位，不因境而易，斯可以大定矣。再次言慧者，慧者，幻化心之妙者也，与平常心无异，佛亦只平常心耳。	People suffer only because they do not know this. Whoever correctly understands the meaning of samādhi should never forget this original ground, nor change because of circumstances; thus one can attain great samādhi. Next is the fragrance of wisdom. Wisdom is the wondrous functioning of the illusory mind; it is no different from ordinary mind. The Buddha, too, is simply ordinary mind.
众生离本来既久，遂视平常为非常，如父之言慈，子之言孝，有何足怪，能通达一切，自在应付，体不动摇者为大慧，世有八万四千种习性，我有八万四千种之应	Because sentient beings have long departed from what is original, they take the ordinary to be extraordinary. When a father speaks of kindness and a son speaks of filial devotion, what is strange

付，其权度在我，应付咸宜，心不住相，此为慧，故能守此勿失者	about this? To comprehend all things, respond freely to all situations, and remain inwardly unmoved is great wisdom. There are eighty-four thousand kinds of habitual dispositions in the world, and I have eighty-four thousand ways of responding to them. The measure of skill lies with me: responding appropriately in every case, with the mind not abiding in appearances—this is wisdom. Therefore, to preserve this without loss is wisdom within samādhi.
，为定中之慧，动用时不离本位者，为慧中之定，慧非定则用不起，定非慧则用不显，定以养慧，慧以资定，定慧相因，体用如如，此为般若。	When functioning in activity without departing from the original ground, this is samādhi within wisdom. Without samādhi, wisdom cannot function; without wisdom, samādhi's function cannot become manifest. Samādhi nurtures wisdom, and wisdom supports samādhi. Samādhi and wisdom depend on one another; essence and function are suchness. This is prajñā.
如心执取而入于生死海者，以无慧力化之也，若心超然而得定慧者，出三界矣，不待死后，已生于极乐国土，径登佛位也，最上乘人，顿超觉地，顿得解脱，当下心空，是为解脱香，是其体也，由体起用，开佛知见，而得解脱，名解脱知见香者，是其用也。	When the mind grasps and enters the sea of birth and death, this is because it lacks the power of wisdom to transform it. If the mind transcends this and attains samādhi and wisdom, one leaves the three realms. Without waiting until after death, one is already born in the Land of Ultimate Bliss and directly ascends to the Buddha stage. Those of the highest vehicle immediately transcend to the ground of awakening and immediately attain liberation. When the mind is empty in the present moment, this is the fragrance of liberation; it is its essence. When function arises from this essence, opening Buddha knowledge and view and attaining liberation, it is called the fragrance of knowledge and view of liberation; this is its function.
能解于空，自得解脱，所言空者，空非有无相对之空，乃本来空也，非以无为空，即有亦空也，空非虚空之空，乃缘生缘灭，无性体之为空。	One who understands emptiness naturally attains liberation. The emptiness spoken of is not emptiness in opposition to existence; it is original emptiness. It is not that nonexistence is taken as emptiness; existence, too, is empty. Nor is emptiness the emptiness of vacant space; it is the emptiness of things arising and ceasing through conditions, without a self-nature or substantial essence.

世上一切一切，无非缘会，知其若梦可矣，梦中非无，梦醒了不可得，不必梦后空，即正梦时，又何一非空乎。世人执有空相，则随立一不空相，二相既对，安得名空，且因求空而厌有，因厌有而取空，正是有上加有。	Everything in the world comes together only through conditions. It is enough to know that it is like a dream. The dream is not nonexistent, yet when one awakens from it, it cannot be grasped. There is no need to wait until after the dream to call it empty: even while dreaming, what is not empty? Worldly people cling to an appearance of existence and then set up an appearance of nonexistence in opposition. Once these two appearances are opposed, how can it be called emptiness? Moreover, seeking emptiness because they dislike existence, and grasping emptiness because they dislike existence, is precisely adding existence upon existence.
如求定者，因求而转不得定，得同不得空也，须知空本无相，心无系缚即空，于境而离境，于法而离法，于佛而离佛，于空而离空，斯真大空之旨，总是不取不舍，不执不染，受而不受，心亦非心，意若虚空，而无虚空之量，方可以言空矣。	For example, those who seek samādhi cannot attain samādhi precisely because they seek it; this is like being unable to attain emptiness. One must know that emptiness is originally without appearance. When the mind is free of bondage, that is emptiness. Amid circumstances, be free of circumstances; amid dharmas, be free of dharmas; amid Buddhas, be free of Buddhas; amid emptiness, be free even of emptiness. This is the meaning of great emptiness: neither grasping nor rejecting, neither clinging nor being stained; receiving yet not receiving; mind itself not mind. Let the intent be like empty space, yet without the measure of empty space—only then may one speak of emptiness.
此是入佛第一步，必证入菩提，方见此空相耳。	This is the first step in entering Buddhahood. Only upon direct realization of bodhi can one see this appearance of emptiness.

菩提者，空性也，于一念未起时，见闻了了，不落颠倒，心无比量，不入断灭，大则遍十方，收则一微尘，一切无不摄受，无不是我，无不是空，外不著境，内不著心，更不著空，斯为大空。	Bodhi is empty nature. Before a single thought arises, seeing and hearing are clear and distinct, without falling into inversion. The mind has no comparative measure and does not enter annihilation. Expanding, it pervades the ten directions; gathering in, it is contained within a single mote of dust. There is nothing it does not encompass, nothing that is not oneself, and nothing that is not empty. Outwardly, one does not cling to circumstances; inwardly, one does not cling to mind; still less does one cling to emptiness. This is great emptiness.
既空矣，更有何境可取，何事可惑，此为定。既空矣，则包罗万有，无所不照，此为慧。	Once empty, what circumstances remain to be grasped, and what affairs remain to delude one? This is samādhi. Once empty, it encompasses all that exists and illuminates everything without exception. This is wisdom.
能定慧者，即是戒，五分香无不全备，世人以未见空相故，遂立空有二见，多所诤论，法见坚固，离佛益遥，如是执有者，竞起功利之见，狂逆无所不至，偏空者，断灭之论以起，乃多自杀，欧西人生而颠狂，死落断灭，皆此病也。	To be capable of samādhi and wisdom is itself morality; the fivefold fragrance is then fully present. Because worldly people have not seen the appearance of emptiness, they establish the two views of emptiness and existence, engaging in much dispute. Their dharma-views are firmly entrenched, and they grow ever farther from the Buddha. Those who cling to existence competitively give rise to views of profit and gain, and there is no limit to their mad perversity. Those attached to biased emptiness give rise to doctrines of annihilation, and many then commit suicide. Europeans and Westerners are born into madness and, at death, fall into annihilation; this is all this same illness.
又世人笼统以佛为空，甚至废除一切，拔无因果，视善恶都无所谓，以狂放为自在，持戒为法执，辗转误入，此皆地狱种子也。	Moreover, worldly people crudely equate Buddhism with emptiness, even going so far as to abolish everything, deny cause and effect, regard good and evil as of no consequence, take wild abandon for freedom, and consider keeping the precepts an attachment to dharmas. Step by step they go astray. All these are seeds of hell.
复有一班死执教相者，索性因噎废食，宁守小法，不入上乘，此皆下手时未明空义，此五分香，若方便说，乃分次第，依究竟说，当从解脱香入手，偏于解脱香而不起知见香者，又为二乘种性，惟菩萨为能不偏，明体达	There is also a class of people who rigidly cling to doctrinal forms. They simply abandon food for fear of choking, preferring to preserve lesser teachings rather than enter the higher vehicle. All this results

用，识自本心者，解脱香也，达诸妙用，知机接物者，解脱知见香也，此即真忏悔法也。	from failing, at the outset, to understand the meaning of emptiness. The fivefold fragrance, when explained provisionally, is divided into successive stages; but in the ultimate teaching, one should begin with the fragrance of liberation. Those who incline only toward the fragrance of liberation and do not arouse the fragrance of knowledge and vision are also of the disposition of the two vehicles. Only bodhisattvas can avoid partiality, understand essence and penetrate function. To recognize one's own original mind is the fragrance of liberation; to comprehend all wondrous functions, know capacities, and engage with people and circumstances is the fragrance of liberation, knowledge, and vision. This is the true method of repentance.
六祖随机而施，于初学人不得不分论之，会通之者，惟在自己。	The Sixth Patriarch taught according to people's capacities; for beginners, he had to discuss these matters separately. To integrate them depends solely upon oneself.
【六】　无相忏悔，即第一条之菩萨忏悔法，当知罪恶只在心念未净，未净由于未见本来清净相貌，念未必即是罪，念念执著系缚斯是罪，观于罪人之囚系，不得自由，亦可以悟矣。	[Six] Formless repentance is the bodhisattva repentance practice described in the first section. Know that wrongdoing lies only in thoughts that have not been purified. Their impurity arises from not seeing their originally pure appearance. A thought is not necessarily wrongdoing; thought after thought, clinging and binding oneself—this is wrongdoing. Observe how criminals are imprisoned and deprived of freedom, and one may also awaken to this.
故罪由念起，亦由念忏，心念本来无相，假立为相，知幻即离，罪即随念而空寂。相本虚妄，立相又增病而烦恼，无相忏悔法，以先明本来为主，文内注重一念字，可以知矣。从来学人，无不恶业障而求忏悔，却又不明业障之义，是以不得忏悔之法，六祖故悯而告之。	Therefore wrongdoing arises from thought and is also repented through thought. Mental thoughts are originally without appearance; appearances are provisionally established. Know the illusory and one is free of it; wrongdoing then becomes empty and quiescent along with the thought. Appearances are inherently unreal; establishing appearances only adds illness and affliction. The method of formless repentance takes first clarifying one's original nature as its essential point. The text emphasizes the word "thought," from which this may be understood. Students throughout the ages, without exception, have sought repentance because they dislike karmic obstacles, yet they have not

	understood the meaning of karmic obstacles; therefore, they have not obtained the method of repentance. The Sixth Patriarch, out of compassion, accordingly explained it to them.
【七】　既忏悔已，发四宏誓愿一段，忏悔而后，人心感觉空寂无事，稍懈则习气复至，故必以事抵之使勤于事，移心于未来誓愿上，以坚其心，以固其地，六祖故教以誓愿之法，再使之放心也。	[Seven] After repentance comes the passage on making the Four Great Vows. After repenting, people feel that the mind is empty, quiescent, and free of concerns. If they relax even slightly, habitual tendencies return. Therefore they must counter them with activity, diligently applying themselves to what must be done and directing the mind toward future vows, thereby strengthening the mind and consolidating its ground. For this reason, the Sixth Patriarch taught the method of vows, further enabling them to set their minds at ease.
【八】　此段重在自字，可见处处不离本心地，心地二字，即心与性合言之也，宗下言心即是性，每每不分，以明心即见性，体用不可分为二。下文自皈依佛三句，此自字，不可作从字解，要作自己解，方为切实，且会三宝于一体，明自性三宝也。	[Eight] This passage emphasizes the word “self.” It shows that throughout, one never departs from one’s own mind-ground. The two Chinese characters mind-ground refer jointly to mind and nature. In this school, mind is called nature, and the two are often not distinguished, for realizing the mind is seeing one’s true nature; essence and function cannot be divided into two. In the three following sentences beginning “self-take refuge in Buddha,” the word “self” must not be understood as “from”; it must be understood as “oneself” for the meaning to be practical and true. Moreover, it unifies the Three Jewels in one body, thereby clarifying the Three Jewels of self-nature.
【九】　授无相三皈依戒一段，即誓愿已，但恐人自信不坚，以为夙世罪孽深重，岂就此即可永断乎。且如子而离母，即无依据，惑乱顿起，故令其皈依三宝，然三宝自是三宝，与己何关，必会自性三宝而融合之，以增其力量，故曰自皈依佛，为之明白决定，更使其完全放心也。	[Nine] The passage on conferring the formless Three Refuges precepts follows the making of vows. Yet people may fear that their confidence is not firm enough, thinking: “My offenses and karmic debts from former lives are so grave—can they really be forever cut off in this way?” Moreover, just as a child separated from its mother has no support, confusion and disorder suddenly arise. Therefore they are instructed to take refuge in the Three Jewels. But the Three Jewels are the Three Jewels—what do they have to do with oneself? One must realize and integrate the Three Jewels of self-nature in order to increase one’s strength. Thus it says, “self-take refuge in Buddha,” making this clear

	and certain and enabling them to set their minds completely at ease.
【一 】 各各志心，吾与说一体三身自性佛一段，上来皈依三宝，是尚有所恃，此则完全归入自性。言对面之佛，竟是毫不相干，必了然自悟自性，归到清净法身，非成佛而何。三身圆满时，更有何罪可忏，何业可悔耶。	[Ten] In the passage, “All of you, focus your minds; I will explain to you the Buddha of self-nature, the one essence and three bodies,” the preceding taking refuge in the Three Jewels still entails reliance on something. Here one returns completely to self-nature. The Buddha before one’s eyes is in fact wholly unrelated; one must clearly awaken to one’s own self-nature and return to the pure dharmakāya. What else could this be but becoming a Buddha? When the three bodies are complete, what wrongdoing remains to repent, and what karma remains to regret?
自何名清净法身佛以下，皆反覆开示，无非使其放心，而自皈依之法，明知性空，不尚空谈，但由理证事，必得实做。曰除却自性中不善心等等，此是悟后正修，痛除习气之法也。	From “What is called the Buddha of the pure dharmakāya of self-nature” onward, the teaching repeatedly explains nothing other than how to set one’s mind at ease. Yet the method of self-refuge, while clearly knowing that nature is empty, does not esteem empty talk. One must proceed from realization of principle to actual practice. “Remove from within self-nature all unwholesome thoughts,” and so forth—this is the proper cultivation after awakening, the method of thoroughly eliminating habitual tendencies.
此诸不善心，非修不见，如开门后，若不搬家，不能见一切诸秽之自出也。所云化为等等，即言一转之妙，方可以入不二。	These unwholesome thoughts cannot be seen without cultivation. It is like opening a door: unless one moves house, one cannot see all the filth coming out by itself. What is meant by “transforming into,” and so forth, is the wonder of a single turn; only then can one enter nonduality.
曰善恶虽殊，本性无二，实性之本体既立，变化之妙用斯起，总归到自悟自修，即自性功，是真皈依，此即是真忏悔。前后四大段，逐渐引入，脱卸于不知不觉，祖之慈悲，讵可量哉。	It says, “Though good and evil differ, original nature is not two.” Once the essential basis of true reality is established, its wondrous functioning of transformation arises. In the end, it all returns to awakening and cultivating for oneself—this is the work of self-nature and true refuge. This is true repentance. The four great sections before and after gradually lead one in, stripping away attachments without one’s noticing. How could the Patriarch’s compassion be measured?
世人每误执禅宗为偏空，不如净土之切实稳妥，试问此等法门，如此周密切当，更有何可出其右，可与比拟，	People often mistakenly regard the Chan school as attached to biased emptiness and consider Pure

况修净土亦毕竟逃不出此法，即其他各宗，亦都不能离此一法，所谓一路涅　门是也。	Land practice more practical and secure. But consider: teachings such as these are so thorough, meticulous, and apt—what could surpass them or compare with them? Moreover, even Pure Land practice ultimately cannot escape this Dharma; nor can any of the other schools depart from this one Dharma. This is what is called the single gate of nirvāṇa.
今之分宗立派者，曷速忏悔而自省也。	Those today who divide into schools and establish factions—why do they not quickly repent and examine themselves?
又此品，六祖为初明心地人指示一开门办法，义若浅显，后说到离迷离觉，除妄除真，即见佛性等语，转入甚深般若，所谓离觉除真，修行人那一个肯，又那一个敢，倘悟此旨，即言下顿成佛道，即此便是自皈依三宝，真妄不立，迷觉双空，即此便是无相三皈依戒。	In this chapter, the Sixth Patriarch indicates for those who have first clarified the mind-ground a method of opening the gate. Its meaning seems simple and plain, but later, in such statements as “leave delusion and leave awakening,” “remove falsehood and remove truth,” and “then see Buddha-nature,” it turns toward profoundly deep prajñā. Who among practitioners would be willing—or dare—to leave awakening and remove truth? If one awakens to this meaning, one instantly accomplishes the Buddha Way at these very words. This is self-refuge in the Three Jewels: neither true nor false is established, and both delusion and awakening are empty. This is the formless Three Refuges precepts.
此一大篇文章，言修法只是平常戒除恶心等等，而归纳处，却在明三身不二，入大乘见性法门上，深入浅出，可以使人顿悟，可以使人回头，欲出有相之假修行路，还从世法上除恶心下手，得自受用身，又岂可认为浅显，若老生常谈而忽之哉。	This entire long passage says that practice consists only in ordinarily refraining from unwholesome thoughts and the like. Yet its conclusion lies in clarifying the nonduality of the three bodies and entering the Mahāyāna Dharma gate of seeing one’s true nature. It leads from the profound to the simple and can enable people to awaken suddenly and turn back. If one wishes to leave behind the false path of cultivation with appearances, one must begin by eliminating unwholesome thoughts amid worldly dharmas. In this way one attains the body of self-enjoyment. How, then, can this be regarded as shallow and obvious, or dismissed as a trite old saying?
下云努力自见莫悠悠，世人从悠悠二字中，不觉匆匆老去，弹指间腊月三十到来，深悔不及，而一世休矣，今人所求富贵事业，自以为得计，果衣食住一切如愿者，	Below it says, “Make every effort to see for yourselves; do not drift idly on.” From these words “drift idly on,” people unconsciously hurry into old

到了究有何用？慧目人试一参寻，当知所反，故不到痛哭流涕时，不是真忏悔也。	age. In the snap of a finger, the thirtieth day of the twelfth lunar month arrives; then their remorse is too late, and an entire life is over. People today seek wealth, rank, and careers, believing themselves to have calculated well. But even if food, clothing, housing, and everything else turn out as they wish, what use is it in the end? Those with the eye of wisdom should investigate this. They will know what must be turned back from. Unless one comes to weep bitterly, it is not true repentance.
【一一】　不见自身中有三身佛，拟改为不见自性即三身佛。	[Eleven] “Not seeing that the three-body Buddha is within one’s own body” is proposed for revision as “not seeing that one’s own nature is itself the three-body Buddha.”
【一二】　令汝等于自身中见自性有三身佛，拟改为去五字，为令汝等见自性三身佛。	[Twelve] “Enable you all to see within your own bodies that self-nature has Buddhas of the three bodies” is proposed to have five characters removed, becoming: “Enable you all to see the Buddha of the three bodies of self-nature.”
【一三】　常见自己过下，再加不执自己善一句，以圆其义。	[Thirteen] After “always see one’s own faults,” add the sentence “and do not cling to one’s own goodness,” thereby completing the meaning.
【一四】　一智能灭万年愚，下三句十三字，义既未显，易生误解，可删去。且下有念念圆明句，足以尽之矣。	[Fourteen] In “One wisdom can extinguish ten thousand years of ignorance,” the following three lines, comprising thirteen characters, do not clearly express their meaning and can easily give rise to misunderstanding; they may be deleted. The following line, “thought after thought is perfectly bright,” is sufficient to express the meaning.
【一五】　偈文心中三恶原来造，原来二字，拟改却又二字，言一面养福一面却又造恶也。彼拟修福抵罪，不知后世得福，而罪仍在也。	[15] The verse reads: “The three evils in the mind are originally created.” It has been proposed that the two Chinese characters yuanlai (　), “originally,” be changed to queyou (　), “yet again,” meaning that one accumulates blessings on the one hand while committing evil again on the other. Such people intend to cultivate blessings to offset their sins, not realizing that although they will receive blessings in future lives, their sins still remain.
【一六】　偈文后念忽绝一世休句，拟改为无常迅速一旦休。	[Sixteen] The verse line “When the latter thought suddenly ceases, a lifetime is ended” is proposed to

	be revised as: “Impermanence is swift; in a single moment, all is ended.”
【一七】　未忏悔前，宜了解其义理，忏悔时，宜熟读其偈文，凡百力量，都从一熟字上得来，以熟能生巧也。开首迷人修福不修道句，可谓一语破的，盖修福是外求，修道须内省，有咫尺千里之别，故曰对面千里，且问对面者谁，昔初祖对梁武帝云：不识。是真不识耶，是识而不可说耶，抑无面目之可识耶？参。	[Seventeen] Before repenting, one should understand its principles; when repenting, one should become thoroughly familiar with its verses. Every kind of strength comes from the single word “familiar,” for familiarity gives rise to skill. The opening line, “Deluded people cultivate blessings but do not cultivate the Way,” may be called a single phrase that strikes the mark. Cultivating blessings seeks outwardly; cultivating the Way requires inward examination. The difference between them may be only an inch, yet it is a thousand miles. Thus it is said, “face to face, a thousand miles apart.” And who is the one face to face? Formerly, when the First Patriarch spoke to Emperor Wu of Liang, he said: “I do not know.” Was it truly that he did not know? Did he know but could not speak? Or was there no face that could be known? Investigate.

机缘品第七

Chapter Seven: The Chapter on Conditions and Opportunities

师自黄梅得法，回至韶州曹侯村，人无知者，时有儒士刘志略，礼遇甚厚。志略有姑为尼，[二]名无尽藏，常诵大涅　经，师暂听，即知妙义，遂为解说，尼乃执卷问字，师曰：字即不识，义即请问。	After the Master received the Dharma at Huangmei, he returned to Caohou Village in Shaozhou. No one knew him there. At that time, a Confucian scholar named Liu Zhilüe treated him with great respect. Zhilüe had an aunt who was a nun, [2] named Wujinzang, who regularly recited the Mahāparinirvāṇa Sūtra. The Master listened briefly and immediately understood its profound meaning, whereupon he explained it to her. The nun then took up the scroll and asked him about the characters. The Master said, “I do not recognize the characters; ask me instead about the meaning.”
尼曰：字尚不识，曷能会义。师曰：诸佛妙理，非关文字。尼惊异之，遍告里中耆德云：此是有道之士，宜请供养。有魏武侯玄孙曹叔良及居民竞来瞻礼。	The nun said, “If you do not even recognize the characters, how can you understand their meaning?” The Master said, “The wondrous principles of all Buddhas have nothing to do with written words.” The nun was astonished, and she told all the respected elders of the village: “This is a person who has realized the Way; we should invite

	him and make offerings to him." Cao Shuliang, a great-grandson of the Marquis Wu of Wei, together with the local residents, all came to pay their respects.
时宝林古寺，自隋末兵火已废，遂于故基重建梵宇，延师居之，俄成宝坊，师住九月余日，又为恶党寻逐，[三]师乃遁于前山，被其纵火焚草木，师隐身挨入石中得免，石今有师趺坐膝痕，及衣布之纹，因名避难石，师忆五祖怀会止藏之嘱，遂行隐于二邑焉。	At that time, the ancient Baolin Monastery had lain in ruins since the wars and fires at the end of the Sui dynasty. A monastery was therefore rebuilt on its former site, and the Master was invited to reside there. Before long it became a flourishing monastic center. After the Master had lived there for more than nine months, hostile factions again pursued him. [3] The Master fled into the mountains ahead, and they set fire to the grass and trees. He concealed himself by squeezing into a rock and thus escaped. The rock still bears the marks of the Master's seated knees and the pattern of his robe cloth; it was therefore called the Rock of Refuge. Recalling the Fifth Patriarch's instruction that he should conceal himself at Huaihui, the Master went into seclusion in the two districts.
（注：以下为二祖述旨）	(Note: The following expounds the intent of the Second Patriarch.)
【一】　读机缘品，当从机缘着眼，正对其机，一点即开，真不可思议品也。如尼无尽藏之执病，在取文字，祖以不识字破之，直告以诸佛妙理，非关文字，尼却惊而信受，此即机缘也。	[1] When reading the chapter on encounters with potential recipients, one should focus on the particular encounter: when precisely suited to a person's capacity, a single point opens them up. This is truly an inconceivable chapter. Nun Wujinzang's attachment lay in clinging to written words. The Patriarch shattered this attachment by saying that he did not recognize characters, directly telling her that the wondrous principles of all Buddhas have nothing to do with written words. The nun was then astonished and accepted this in faith. This was precisely an encounter of causes and conditions.
法海未了心佛不二之义，误在未解即字义，乃就定慧等持中，告示慧由定出，不得名二，定慧非二，心佛即一，法海从此彻悟，此又一机缘也。	Fahai had not understood the meaning that Buddha and mind are nondual. His error lay in failing to understand the meaning of "immediately" in the phrase. Within the teaching that samādhi and wisdom are equally sustained, the Patriarch instructed him that wisdom arises from samādhi and therefore cannot be called two; samādhi and wisdom are not two, and mind and Buddha are

	one. Fahai thoroughly awakened from this. This was another encounter of causes and conditions.
法达自恃功行非浅，法华三千，非他可及，起有骄慢，祖遂折其慢幢，曰礼不投地，何如不礼，言不到心地，枉作功夫也，然后点明其病，在空诵循声，不达无言之旨，口颂莲经，未识开华之妙，宗旨未明，即是瞎修，夫因缘出	Fada relied on the belief that his practice and accomplishments were far from slight: his three thousand recitations of the Lotus Sūtra, he thought, could not be matched by others. He gave rise to arrogance, and the Patriarch therefore broke down his banner of pride, saying, “If your bow does not reach the ground, what is the point of bowing? If the words do not reach the mind-ground, your effort is in vain.” He then pointed out that Fada’s fault lay in empty recitation that merely followed the sound, without understanding the meaning of wordlessness. Though his mouth recited the Lotus Sūtra, he had not recognized the wonder of the flower’s opening. Without clarity about its central meaning, his cultivation was blind. Those who appear in the world through causes and conditions —
世者，本一大事而来，人生惟此一事为最大，如打刀以得铁为根本，煮饭以得米为根本，成佛以明心见性为根本也，佛见非世见，世见乃情见，情为我爱，见属我执，欲除此病，应先见性，若不得根本，虽满无量阿僧祇劫，终属无益，只是被经所转，愈转愈深，此又一机缘也。	—do so for the one great matter. In human life, this alone is the greatest matter. Just as the essential purpose of forging a blade is to obtain iron, and the essential purpose of cooking rice is to obtain rice, so the essential purpose of becoming a Buddha is realizing the mind and seeing one’s true nature. The Buddha’s view is not the worldly view; the worldly view is an emotional view. Emotion is self-love, and views belong to attachment to self. To remove this illness, one must first see one’s true nature. If one does not obtain the root, then even after immeasurable asaṃkhyeya kalpas, it will ultimately be of no benefit. One will merely be turned by the sūtra, and the more one is turned by it, the deeper one becomes entangled. This was another encounter of causes and conditions.
今世学佛者，难遇善知识，为审定根器，彼不论其人之根器如何，入得门来，总认为凡夫下劣，只有一味法，不知随机而化，如其人当机于净土者，反令之参禅，当机于禅密者，反令习名相之学，此中埋没人不知凡几，尚自以为末世走稳步，固应如是。	Buddhist practitioners today rarely encounter a good spiritual friend capable of discerning their faculties. Regardless of a person’s capacities, such teachers assume that anyone who enters the gate is an inferior ordinary being, fit only for a single method. They do not know how to teach in accordance with the person’s potential. If someone is suited to the Pure Land, they instead instruct that person to investigate Chan; if someone is suited to

	Chan or Esoteric Buddhism, they instead direct that person to study names and characteristics. How many people have been buried and lost in this way, no one knows. Yet they still consider themselves to be proceeding securely in this degenerate age, and insist that this is how it ought to be.
何异庸医误人，任其因循而死，乃曰末世人本来短命，我未敢下此重剂，咎不在我。又若其人中途感悟，改就他医，另辟途径，则又阻之，以不入险道为慈悲也，其不方便已如此，遑论其机缘哉。	How is this different from an incompetent physician who harms people, lets them linger until they die, and then says, “People in this degenerate age are naturally short-lived. I did not dare prescribe this strong medicine; the fault is not mine”? Moreover, if a person has an insight midway and turns to another physician to open a different path, they obstruct him again, claiming that keeping him from entering a dangerous path is compassion. Their lack of skillful means is already so great; how could they speak of causes and conditions suited to the person?
【二】　妙义与口说，皆文字也，虽不离性，要皆分外事，以都属于法，至法净心空，方显佛性本来，涅　本相矣。尼无尽藏病在执取妙理，但已感觉徒诵无益，六祖引之归入心地，正合其机缘，故一点即破也。	[2] Profound meaning and oral explanation are both words. Although they are not separate from intrinsic nature, they are nevertheless matters external to it, for they all belong to dharmas. Only when dharmas are purified and mind is empty does Buddha-nature originally reveal itself, as does the original aspect of nirvāṇa. Nun Wujinzang’s illness lay in her attachment to profound principles, but she had already felt that mere recitation was useless. The Sixth Patriarch guided her back to the mind-ground, exactly in accord with her causes and conditions; thus a single point shattered her attachment.
【三】　恶魔寻逐，乃至纵火，此亦一机缘也，好事多磨，非磨不光，安足为贤者累乎。	[3] Evil forces pursued him and even set fire to the forest. This too was an encounter of causes and conditions. Good things encounter many trials; without polishing, they do not shine. How could this be enough to burden a worthy person?
僧法海，韶州曲江人也。初参祖师，问曰：即心即佛，愿垂指谕。师曰：前念不生即心，后念不灭即佛，[一]成一切相即心，离一切相即佛，吾若具说，穷劫不尽，听吾偈曰：	The monk Fahai was from Qujiang in Shaozhou. When he first visited the Patriarch, he asked, “Mind itself is Buddha. I pray that you will bestow your instruction.” The Master said, “When the preceding thought does not arise, this is mind; when the subsequent thought does not cease, this is Buddha. [1] Forming all appearances is mind; being free

	from all appearances is Buddha. If I were to explain this fully, I could not exhaust it in kalpas. Listen to my verse:”
即心名慧，即佛乃定。	Mind itself is called wisdom; Buddha itself is samādhi.
定慧等持，意中清净。	When samādhi and wisdom are equally sustained, the mind is pure.
悟此法门，由汝习性。[二]	Awakening to this dharma gate depends on your habitual nature. [2]
用本无生，双修是正。	Function is originally unborn; cultivating both is correct.
法海言下大悟，以偈赞曰：	Fahai awakened greatly upon hearing these words and praised them in verse:
即心元是佛，[三]不悟而自屈。	Mind itself originally is Buddha; [3]
我知定慧因，双修离诸物。	Not realizing this, I wronged myself. I now know the cause of samādhi and wisdom: cultivating both frees one from all things.
（注：以下为二祖述旨）	(Note: The following expounds the intent of the Second Patriarch.)
【一】　前念不生，后念不灭二句，义实未显，若强解之，必多误会，其意即谓佛是心之体，心乃佛之用，前念不生即寂灭时，是佛也而体未尝离用，体中含用，即是心，故曰即心，后念不灭即妙用时，是心也而未尝离体，用中	[1] The meaning of the two phrases, “the preceding thought does not arise” and “the subsequent thought does not cease,” is not actually made explicit. If one forces an interpretation, many misunderstandings will inevitably arise. Their meaning is that Buddha is the essence of mind, while mind is the function of Buddha. When the preceding thought does not arise, this is the time of quiescent cessation: it is Buddha, yet essence has never departed from function. Function is contained within essence, and that is mind; hence it is called “mind itself.” When the subsequent thought does not cease, this is the time of wondrous functioning: it is mind, yet function has never departed from essence. Within function—
有体，即是佛，故曰即佛，合之即体即用，心佛不二，故曰即心即佛，凡未明体用者，最易笼统解，或误为我心好即是佛，不必再修，自可成佛，真成为口头禅矣。	—there is essence, and that is Buddha; hence it is called “Buddha itself.” Taken together, this is essence itself and function itself; mind and Buddha are nondual, hence “mind itself is Buddha.” Those who have not understood essence and function are most liable to interpret this vaguely. They may

	mistakenly suppose that if their own minds are good, they are already Buddhas and need not cultivate further, but may naturally become Buddhas. This truly becomes mere verbal Chan.
又起诸法用曰心，归于寂灭曰佛，即心之时佛在心，即佛之时心在佛，念念为心，念念本空为佛，成相即心，离心即佛，莫强分为二，亦莫定执为一，心为无量，佛体则一，以心为慧，以佛为定，定慧等持，即心即佛，心本无生，无生为佛，一切心处，佛体常存，不生是本来空相，不灭是妙用无尽，即心即佛者，体用一如之义也。	Furthermore, the arising of the functioning of all dharmas is called mind, while returning to quiescent cessation is called Buddha. When it is mind itself, Buddha is in mind; when it is Buddha itself, mind is in Buddha. Thought after thought is mind; thought after thought is originally empty, and this is Buddha. Forming appearances is mind; being free from mind is Buddha. Do not force a division into two, nor rigidly cling to their being one. Mind is immeasurable, whereas Buddha-essence is one. Mind is wisdom, and Buddha is samādhi. When samādhi and wisdom are equally sustained, mind itself is Buddha. Mind is originally unborn; the unborn is Buddha. Wherever mind is, Buddha-essence constantly abides. Not arising is the originally empty aspect; not ceasing is inexhaustible wondrous functioning. “Mind itself is Buddha” means that essence and function are thus one.
总之为初机人说法，文字最要明白简畅，切莫绕弯盘远，引之入玄，致误其直下承当之力，故不如下二句，成一切相即心，离一切相即佛，为直捷痛快也。下又云，我若具说，穷劫不尽，岂此四句所可彻了，又岂区区之意所能阐明，是在行者自悟本来，勿受文字所缚可耳。	In sum, when teaching beginners, one’s words should be especially clear and concise. Never speak in winding, far-fetched ways or lead them into abstruseness, thereby obstructing their power of direct acceptance. Thus the following two phrases are more direct and satisfying: “Forming all appearances is mind; being free from all appearances is Buddha.” Yet he also says, “If I were to explain this fully, I could not exhaust it in kalpas.” How could these four lines completely elucidate it? And how could a small explanation such as this fully expound it? Practitioners must awaken to their original nature for themselves and not be bound by words.
【二】　由汝习性句，习字拟改为自字。	[2] In the phrase “depends on your habitual nature,” the character for “habit” should perhaps be changed to the character for “self.”
【三】　即心元是佛，妙在元字，非证入本来者，不能道也，离诸物者，离一切相也。	[3] In “mind itself originally is Buddha,” the subtlety lies in the word “originally.” One who has not realized the original cannot speak in this way. “Free from all things” means free from all appearances.

僧法达，洪州人。七岁出家，常诵法华经。来礼祖师，头不至地，祖呵曰：礼不投地，何如不礼，汝心中必有一物，蕴习何事耶。曰：念法华经，已及三千部。祖曰：汝若念至万部，得其经意，不以为胜。则与吾偕行，[一]汝今负此事业，都不知过，听吾偈曰：	The monk Fada was from Hongzhou. He left home at the age of seven and regularly recited the Lotus Sūtra. When he came to bow to the Patriarch, his head did not touch the ground. The Patriarch rebuked him, saying, “If your bow does not reach the ground, what is the point of bowing? There must be something in your mind. What practice have you accumulated?” Fada replied, “I have recited the Lotus Sūtra three thousand times.” The Patriarch said, “If you recited it ten thousand times and understood the meaning of the sūtra without considering yourself superior, then you could walk together with me. [1] Now you carry this burden of achievement and do not even know your fault. Listen to my verse:”
礼本折慢幢，头奚不至地。	Bowing is meant to break down the banner of pride; why does your head not reach the ground?
有我罪即生，[二]忘功福无比。	Where there is self, wrongdoing immediately arises; [2] forgetting one’s merit, one’s blessings are incomparable.
师又曰：汝名什么，曰：名法达。师曰：汝名法达，何曾达法。复说偈曰：	The Master further asked, “What is your name?” He replied, “My name is Fada.” The Master said, “You are named Fada, but when have you ever understood the Dharma?” He then spoke another verse:
汝今名法达，勤诵未休歇。	You are now named Fada, diligently reciting without rest.
空诵但循声，明心号菩萨。	Empty recitation merely follows the sound; one who realizes the mind is called a bodhisattva.
汝今有缘故，吾今为汝说。	Because you now have the right causes and conditions, I will now explain it to you.
但信佛无言，莲花从口发。	Only trust that the Buddha is wordless; the lotus flower blooms from the mouth.
达闻偈，悔谢曰：而今而后，当谦恭一切，弟子诵法华经，未解经义，能常有疑，和尚智慧广大，愿略说经中义理。	On hearing the verse, Fada repented and gave thanks, saying, “From now on, I shall be humble and respectful toward everyone. Your disciple has recited the Lotus Sūtra without understanding its meaning and has often remained in doubt. The Venerable Master’s wisdom is vast; I pray that you will briefly explain the principles in the sūtra.”

师曰：法达，法即甚达，汝心不达，经本无疑，汝心自疑，汝念此经，以何为宗？达曰：学人根性暗钝，从来但依文诵念，岂知宗趣。师曰：吾不识文字，汝试取经诵之一遍，吾当为汝解说。	The Master said, “Fada, the Dharma is itself thoroughly comprehended; it is your mind that does not comprehend it. The sūtra itself has no doubts; your own mind gives rise to doubt. When you recite this sūtra, what do you take as its central principle?” Fada said, “This student’s faculties are dark and dull. I have always merely recited according to the words; how could I know its central import?” The Master said, “I do not recognize written characters. Try taking up the sūtra and reciting it once; I will explain it to you.”
法达即高声念经，至譬喻品，师曰：止，此经元来以因缘出世为宗，纵说多种譬喻，亦无越于此，何者因缘？经云：诸佛世尊，唯以一大事因缘，故出现于世。	Fada then recited the sūtra aloud. When he reached the chapter on parables, the Master said, “Stop. This sūtra takes the Buddha’s appearing in the world for the one great matter of causes and conditions as its central principle. Though it speaks of many kinds of parables, none goes beyond this. What are these causes and conditions? The sūtra says: ‘All Buddhas, World-Honored Ones, appear in the world solely because of the one great matter of causes and conditions.’”
一大事者，佛之知见也，[三]世人外迷著相，内迷著空，若能于相离相，于空离空，即是内外不迷。若悟此法，一念心开，是为开佛知见。佛犹觉也，分为四门，[四]开觉知见，示觉知见，悟觉知见，入觉知见。	“The one great matter is the Buddha’s knowledge and vision. [3] Worldly people are outwardly deluded by attachment to appearances and inwardly deluded by attachment to emptiness. If one can be free from appearances amid appearances and free from emptiness amid emptiness, one is neither inwardly nor outwardly deluded. If one awakens to this Dharma, in a single thought the mind opens; this is called opening the Buddha’s knowledge and vision. Buddha means awakening, and it is divided into four gates: [4] opening awakened knowledge and vision, showing awakened knowledge and vision, awakening to awakened knowledge and vision, and entering awakened knowledge and vision.”
若闻开示，便能悟入，即觉知见，本来真性，而得出现，汝慎勿错解经意，见他道开示悟入，自是佛之知见，我辈无分，若作此解，乃是谤经毁佛也。	“If, upon hearing the opening and showing, you can awaken and enter, then awakened knowledge and vision—the originally true nature—will manifest. Be careful not to misunderstand the meaning of the sūtra. Seeing others speak of opening, showing, awakening, and entering, do not suppose that this is solely the Buddha’s knowledge and vision and

	that we have no share in it. To interpret it thus is to slander the sūtra and malign the Buddha.”
彼既是佛，已具知见，何用更开，汝今当信佛知见者，只汝自心，更无别佛，盖为一切众生，自蔽光明，贪爱尘境，外缘内扰，甘受驱驰，便劳他世尊，从三昧起，种种苦口，劝令寝息，莫向外求，与佛无二，故云开佛知见。	“Since the Buddha is already a Buddha and fully possesses knowledge and vision, why would there be any need to open it further? You should now trust that the Buddha’s knowledge and vision is only your own mind; there is no other Buddha. Because all sentient beings obscure their own radiance, greedily attach to the objects of the senses, and are disturbed inwardly by external conditions, they willingly submit to being driven about. Therefore the World-Honored One must arise from samādhi and, with every kind of earnest exhortation, urge them to rest and cease, not seek outside themselves, and become no different from the Buddha. This is why it is called opening the Buddha’s knowledge and vision.”
吾亦劝一切人，于自心中，常开佛之知见，世人心邪，愚迷造罪，口善心恶，贪嗔嫉妒，谄佞我慢，侵人害物，自开众生知见，若能正心，[五]常生智慧，观照自心，止恶行善，是自开佛之知见。	“I likewise urge all people constantly to open the Buddha’s knowledge and vision within their own minds. Worldly people have distorted minds: foolish and deluded, they commit evil; their mouths speak goodness while their minds harbor evil; they are greedy, angry, jealous, flattering, deceitful, arrogant, and conceited; they violate others and harm living things. Such people open the knowledge and vision of sentient beings. If they can rectify their minds, [5] constantly give rise to wisdom, contemplate their own minds, cease evil, and practice good, they themselves open the Buddha’s knowledge and vision.”
汝须念念开佛知见，勿开众生知见。开佛知见，即是出世，开众生知见，即是世间。汝若但劳劳执念，以为功课者，何异牦牛爱尾。达曰：若然者，但得解义，不劳诵经耶。师曰：经又何过，岂障汝念，只为迷悟在人，损益由己，口诵心行，即是转经，口诵心不行，即是被经转，听吾偈曰：	“You must, thought after thought, open the Buddha’s knowledge and vision; do not open the knowledge and vision of sentient beings. Opening the Buddha’s knowledge and vision is transcendence of the world; opening the knowledge and vision of sentient beings is the world. If you merely toil at clinging to recitation and regard it as your daily practice, how is that different from a yak cherishing its tail?” Fada said, “If that is so, then once one understands the meaning, need one no longer trouble to recite the sūtra?” The Master said, “What fault does the sūtra have? How could it obstruct your recitation? Delusion and awakening lie in the person; benefit and harm arise

	from oneself. To recite with the mouth and practice with the mind is to turn the sūtra; to recite with the mouth but not practice with the mind is to be turned by the sūtra. Listen to my verse:”
心迷法华转，心悟转法华。[六]	When the mind is deluded, it turns the Lotus; when the mind is awakened, the Lotus turns it. [6]
诵经久不明，与义作仇家。	Though one recites the sūtra for a long time without understanding it, one makes an enemy of its meaning.
无念念即正，有念念成邪。	With no thought, thought itself is right; with thought, thought becomes deviant.
有无俱不计，长御白牛车。	Do not reckon either being or nonbeing; forever drive the white ox-cart.
达闻偈，不觉悲泣，言下大悟，[七]而告师曰：法达从昔已来，实未曾转法华，乃被法华转。	On hearing the verse, Fada could not help weeping with sorrow and was greatly awakened on the spot. [7] He then told the Master, “From the past until now, Fada has never turned the Lotus Sūtra; rather, the Lotus Sūtra has turned me.”
再启曰：经云诸大声闻乃至菩萨，皆尽思共度量，[八]不能测佛智，今令凡夫，但悟自心，便名佛之知见，自非上根，未免疑谤，又经说三车，羊鹿之车，与白牛之车，如何区别，愿和尚再垂开示。	He further asked, “The sūtra says that all the great śrāvakas, even the bodhisattvas, exhaust their thoughts and deliberate together, [8] yet cannot fathom the Buddha’s wisdom. Now you say that an ordinary person need only awaken to his own mind to be called the Buddha’s knowledge and vision. Unless one has the highest capacities, one can hardly avoid doubt and slander. Moreover, the sūtra speaks of three carts—the goat cart, deer cart, and white ox-cart. How are they distinguished? I beg the Venerable Monk to give further instruction.”
师曰：经意分明，汝自迷背，诸三乘人，不能测佛智者，患在度量也。	The Master said, “The meaning of the sūtra is perfectly clear; you yourself have turned away from it in delusion. The reason those of the three vehicles cannot fathom the Buddha’s wisdom is the fault of measuring and deliberating.”
饶伊尽思共推，转加悬远，佛本为凡夫说，不为佛说，此理若不肯信者，从他退席，殊不知坐却白牛车，更于门外觅三车，况经文明向汝道，唯一佛乘无有余乘，若二若三，乃至无数方便，种种因缘，譬喻言词，是法皆为一佛乘故，汝何不省，三车是假，为昔时故，一乘是	“Even if they exhaust their thoughts and deliberate together, they only become ever more remote from it. The Buddha originally taught for ordinary people, not for Buddhas. If you are unwilling to believe this principle, you may leave your seat. You do not realize that you are already seated in the white ox-

实，为今时故，只教汝去假归实，归实之后，实亦无名。	cart, yet seek the three carts outside the gate. Moreover, the sūtra plainly tells you that there is only the One Buddha Vehicle and no other vehicle; whether two or three, or even countless expedient means, various causes and conditions, analogies, and expressions—all these teachings are for the sake of the One Buddha Vehicle. Why do you not understand? The three carts are provisional, for an earlier time; the One Vehicle is real, for the present time. It only teaches you to relinquish the provisional and return to the real. After returning to the real, even the real has no name.”
[九]应知所有珍财，尽属于汝，由汝受用，更不作父想，亦不作子想，亦无用想，是名持法华经，从劫至劫，手不释卷，从昼至夜，[一]无不念时也。达蒙启发，踊跃欢喜，以偈赞曰：	[9] “You should know that all the precious treasures belong entirely to you, for you yourself to enjoy and use. No longer form the notion of a father, nor the notion of a son, nor any notion of use. This is called upholding the Lotus Sūtra: from kalpa to kalpa, never letting the scroll leave your hands; from day to night, [10] there is no time when you are not mindful of it.” Having received this instruction, Fada leapt with joy and praised him in verse:
经诵三千部，曹溪一句亡。	Having recited the sūtras three thousand times, at a single phrase from Caoxi, [his delusion] vanished.
未明出世旨，宁歇累生狂。	With one sentence from Caoxi, they vanished.
羊鹿牛权设，初中后善扬。	Before I understood the intent of transcending the world, how could I cease the madness of lives upon lives?
谁知火宅内，元是法中王。	Goat, deer, and ox were provisionally set forth; the good was proclaimed at the beginning, middle, and end.
师曰：汝今后方可名念经僧也。达从此领玄旨，亦不辍诵经。	Who knew that within the burning house was originally the Dharma King? The Master said, “Only now may you be called a monk who recites the sūtras.” From that time, Fada grasped the profound purport and never ceased reciting the sūtras.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch’s exposition of the meaning.)
【一】 僧法达，不以为胜句，不字下加一自字，其义较显，凡来问法，开口即心中有物执持，此即生死也。	[1] Regarding the monk Fada, the reading “does not take himself to be superior” is preferable; adding the character zi (self) after bu (not) makes the meaning clearer. Whenever people come to inquire

	about the Dharma, the moment they open their mouths, they are already clinging to something in their minds. This is birth and death.
【二】　有我之罪，指有法华三千也，如对面立人相，对经即立法相矣，此所以勤诵不歇，自以为胜也。	[2] The fault of having a self refers to having three thousand Lotus teachings. When a person stands before one, the appearance of a person is established; when one faces a sūtra, the appearance of a dharma is established. This is why he diligently recited without ceasing and regarded himself as superior.
【三】　开佛知见，非开佛之知见，乃开自己之佛觉知见也，故曰，只汝自心，更无别佛，然如何开法，则转众生知见耳，以众生情见之足以障道也，此经以因缘出世为宗，与涅　经以佛性为宗，同一义理，解义即是诵经，非是二事，达领旨后，仍不辍诵经，故彻也。	[3] “Opening the Buddha’s knowledge and vision” does not mean opening the Buddha’s knowledge and vision; it means opening one’s own Buddha-awareness and knowledge and vision. Thus it is said, “Only your own mind; there is no other Buddha.” But how is the Dharma opened? By transforming sentient beings’ knowledge and vision, for sentient beings’ emotional views are sufficient to obstruct the Way. This sūtra takes causes and conditions for appearing in the world as its principle, while the Nirvāṇa Sūtra takes Buddha-nature as its principle; their underlying meaning is the same. To understand the meaning is itself to recite the sūtra; these are not two separate matters. After Fada grasped the purport, he still did not cease reciting the sūtras. Thus his understanding was thorough.
【四】　开示悟入四门，都属自己事。开者，云开日出似也，可见本来有日，云开即见，人人有分，非佛独有。	[4] The four gates of opening, showing, awakening, and entering all concern one’s own affair. “Opening” is like clouds parting and the sun emerging. This shows that the sun has always been there; when the clouds part, it is seen. Everyone has a share in it; it is not possessed by the Buddha alone.
示者，有所见而不识，因以指示之也，人人是佛而自己不识，赖善知识之指示，若自己漫不关心，指示又有何用，悟者，反省而感觉也，省见何者是吾心，其相貌又何如，与佛有何分别。	“Showing” means that one sees something but does not recognize it, and so it is pointed out. Everyone is a Buddha, yet does not recognize it themselves, and must rely on the guidance of a good spiritual friend. If one is heedless oneself, what use can such guidance be? “Awakening” means reflecting inwardly and coming to realization: discerning what one’s own mind is,

	what its appearance is like, and how it differs from the Buddha.
入者，如荡子回家，入门见母，顿悟往日之非矣。但此四门，首重一信字。祖云，汝今当信只汝自心，莫向外求，即是此意。余尝云，儒佛两家，与其他宗教不同，只是自求多福一语，故知高于一切。	“Entering” is like a prodigal returning home: upon entering the door and seeing his mother, he suddenly realizes the wrongs of former days. Yet among these four gates, the first importance is faith. The Patriarch said, “You must now believe that it is only your own mind; do not seek outside.” This is precisely the meaning. I have often said that the Confucian and Buddhist traditions differ from other religions only in the phrase “seek much blessing for oneself”; thus we know that they surpass all others.
【五】　正心二字，即是净心，作恶即邪，善乃正之谓也，正心即是三昧，由三昧起诸妙用，即是出世，劳劳执念，便是入世。	[5] The two Chinese characters “right mind” mean a pure mind. Doing evil is called deviant; doing good is called right. Right mind is samādhi. From samādhi arise all wondrous functions; this is transcending the world. To laboriously cling to thoughts is to enter the world.
【六】　转经经转，主客之义分明矣，关键只在悟不悟，而法达此时之机缘，正在此一转，亦出世因缘也。	[6] In “turning the sūtra” and “being turned by the sūtra,” the relation of subject and object is clear. The key lies only in whether one is awakened. Fada’s present affinity lay precisely in this turning, and it too was a condition for transcending the world.
【七】　不觉悲泣，言下大悟二句，应颠倒之，盖必大悟后而欢喜之至，不觉悲泣也。	[7] The two clauses “could not help weeping with sorrow” and “was greatly awakened on the spot” should be reversed. Surely, only after great awakening, and upon reaching the height of joy, did he involuntarily weep.
【八】　皆尽思共度量，不能测佛智者，病在度量也，以度量一事，不用我见，即失依据，若用我见，即非空寂，越度量越悬远矣。	[8] As for “they exhaust their thoughts and deliberate together, yet cannot fathom the Buddha’s wisdom,” the problem lies in measuring and deliberating. In the act of measuring and deliberating, if one does not employ self-view, one loses one’s basis; if one employs self-view, one is no longer empty and quiescent. The more one measures and deliberates, the more remote one becomes.
又云，非参究不能深入，此参究亦度量也，但若告以参究，则彼又尽情度量矣，告以尽情度量都属无用，则又枯守呆坐，入于偏空断灭矣，不知参究量度，自不可	It is also said that without investigation one cannot penetrate deeply. Yet this investigation too is measuring and deliberating. If one tells people to

少，而参究者果为何事乎，要参我未起念前之实相也，此相非空非	investigate, they will again measure and deliberate to their heart's content. If one tells them that all such measuring and deliberating is useless, they may instead rigidly guard themselves and sit vacantly, falling into biased emptiness and annihilationism. They do not know that investigation and discernment cannot be dispensed with; but what, after all, is to be investigated? One must investigate the true aspect before one's own thought has arisen. This aspect is neither empty nor
有，言有则无形相可得，而非顽空死寂，言空则妙用恒沙而又寂然湛然，然后悟到一切颠倒惑乱，都由幻心所起，只要一切放下，莫随境转，见闻仍了了，分别而无著，所谓但悟自心，便名佛见，佛见者，觉见也，以觉在前，主权在我，不被摇惑，是名转物，但又不可死执此见以成法缚，有无俱不计，好坏不关心，此即一乘究竟之实。	existent. If one calls it existent, no form or appearance can be obtained; yet it is not inert emptiness or dead stillness. If one calls it empty, its wondrous functions are as innumerable as the sands of the Ganges, yet it remains quiescent and clear. Then one realizes that all inverted and confused delusions arise from the illusory mind. One need only let everything go and not follow circumstances as they turn. Seeing and hearing remain clear and ever-present; one discriminates without attachment. This is what is meant by "merely awaken to your own mind, and you will be called one who sees as a Buddha sees." Buddha-seeing is awakened seeing: with awareness in the lead, mastery remains with oneself, and one is not shaken or deluded. This is called turning things. Yet one must not rigidly cling to this view and thereby make a fetter of Dharma. Reckon neither being nor nonbeing; do not concern yourself with good or bad. This is the ultimate reality of the One Vehicle.
三车者，为凡夫权设耳。	The three carts were only provisionally established for ordinary people.
【九】　实亦无名，法净心空矣，可知归实一语，仍不废乎法也。两边不立，中道不取，不作父想，不作子想，纵横自在，便是珍宝，由汝受用。	[9] "Even the real has no name": Dharma is pure and mind is empty. From this we may know that the phrase "return to the real" does not yet dispense with Dharma. Establish neither extreme and grasp not at the middle way. Form no notion of father, no notion of son; free in every direction, this is the precious treasure, for you yourself to enjoy and use.
【一　】　从劫至劫，从昼至夜，无不念时，即在在处处不离见性，无时无刻不是用功，不必定取诵经为用功	[10] "From kalpa to kalpa, from day to night, there is no time when one is not mindful of it" means that

耳，以无一时非念，能无一时之非觉乎，能无一时不空乎。	everywhere and at all times one does not depart from seeing one’s true nature. There is never a moment when one is not practicing; one need not insist that reciting sūtras alone is practice. If there is no time that is not mindfulness, can there be any time that is not awareness? Can there be any time that is not empty?
僧智通，寿州安丰人，初看楞伽经，约千余遍，而不会三身四智，[一]礼师求解其义，师曰：三身者，清净法身，汝之性也，圆满报身，汝之智也，千百亿化身，汝之行也。若离本性，别说三身，即名有身无智，若悟三身，无有自性，即名四智菩提，听吾偈曰：	The monk Zhitong, a native of Anfeng in Shouzhou, had first studied the Laṅkāvatāra Sūtra more than a thousand times, yet did not understand the three kāyas and four wisdoms. [1] He bowed to the Master and sought an explanation of their meaning. The Master said, “The three kāyas are these: the pure dharmakāya is your nature; the perfect sambhogakāya is your wisdom; the countless nirmāṇakāyas are your conduct. If, apart from intrinsic nature, one speaks separately of the three kāyas, this is called having bodies without wisdom. If one realizes that the three kāyas have no intrinsic nature, this is called the bodhi of the four wisdoms. Listen to my verse:”
自性具三身，发明成四智。	The self-nature possesses the three bodies; when illumined, they become the four wisdoms.
不离见闻缘，超然登佛地。	Without departing from the conditions of seeing and hearing, one transcends and ascends to the Buddha-ground.
吾今为汝说，谛信永无迷。	I now explain this to you: believe deeply, and you will never again be deluded.
莫学驰求者，终日说菩提。	Do not imitate those who chase after things, speaking of bodhi all day long.
通再启曰：四智之义，可得闻乎。师曰：既会三身，便明四智，何更问耶，若离三身，别谈四智，此名有智无身，即此有智，还成无智。复说偈曰：	Zhitong further asked, “May I hear the meaning of the four wisdoms?” The Master said, “Since you understand the three kāyas, you should understand the four wisdoms. Why ask further? If, apart from the three kāyas, one discusses the four wisdoms separately, this is called having wisdom without bodies; and this very wisdom without bodies becomes no wisdom. He again spoke a verse:”
大圆镜智性清净，平等性智心无病。	The nature of great perfect mirror wisdom is pure; with equality wisdom, the mind is free of illness.

妙观察智见非功，成所作智同圆镜。	In wondrous observing wisdom, seeing is without effort; the wisdom of accomplishing what is to be done is like the perfect mirror.
五八六七果因转，但用名言无实性。	The fifth and eighth are transformed at fruition; the sixth and seventh are transformed in the cause. These are only names and have no real nature.
若今转处不留情，繁兴永处那伽定。[二]	If, at the point of transformation, you leave no emotional attachment, then amid the ceaseless arising of phenomena you will forever abide in nāga samādhi. [2]
如上转识为智也，教中云：转前五识为成所作智，转第六识为妙观察智，转第七识为平等性智，转第八识为大圆镜智，虽六七因中转，五八果上转，但转其名而不转其体也。通顿悟性智，遂呈偈曰：	This is the transformation of consciousness into wisdom. The teachings say: transform the first five consciousnesses into the wisdom of accomplishing what is to be done; transform the sixth consciousness into wondrous observing wisdom; transform the seventh consciousness into the wisdom of equality; transform the eighth consciousness into great perfect mirror wisdom. Although the sixth and seventh are transformed in the causal stage, and the fifth and eighth at the stage of fruition, only their names are transformed, not their substance. Zhitong suddenly awakened to intrinsic wisdom and accordingly presented this verse:
三身元我体，四智本心明。	The three bodies are originally my essence; the four wisdoms are fundamentally the mind’s luminosity.
身智融无碍，应物任随形。	Body and wisdom interpenetrate without obstruction; in responding to things, they freely take whatever form is appropriate.
起修皆妄动，守住匪真精。	To arouse cultivation is deluded movement; to guard and abide is not true refinement.
妙旨因师晓，终忘染污名。	Through the Master I understood the wondrous purport, and in the end forgot even the name “defilement.”
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch’s exposition of the meaning.)
【一】　三身四智之义，岂读经可得而明哉，六祖所示，亦只言其理耳，虽与之言，终未明悟也，何也，以彼更问四智也。兹再补充其义曰，三身者，清净法身，汝之体也，圆满报身，汝之相也，千百亿化身，汝之用	[1] How could the meaning of the three kāyas and four wisdoms be understood merely by reading sūtras? What the Sixth Patriarch taught likewise only set forth its principle. Though he spoke to him,

也。体相用，三名而一体，无有自性，了此者，即名四智菩提，此由内证，不尚空谈。	Zhitong still had not fully awakened. Why? Because he further asked about the four wisdoms. Let us supplement the meaning: the three kāyas are these—the pure dharmakāya is your essence; the perfect sambhogakāya is your appearance; the countless nirmāṇakāyas are your function. Essence, appearance, and function are three names for one substance, and they have no intrinsic nature. To understand this is called the bodhi of the four wisdoms. It comes from inward realization and does not prize empty talk.
【二】　大圆镜智性清净，此性本来清静，属于东方发心门，为根本智，又名无分别智，即八识阿赖耶识，禅密二宗，由此入手，所谓先破无明者，即由此也，行者证此智广大无边，拟如圆镜，凡一切妙觉，无明，无不由此幻化	[2] “The nature of great perfect mirror wisdom is pure.” This nature is originally pure and belongs to the eastern gate of arousing the resolve. It is fundamental wisdom, also called non-discriminating wisdom, namely the eighth consciousness, ālaya consciousness. Both the Chan and Esoteric schools begin from this. What is called first breaking through ignorance begins here. When practitioners realize this wisdom, it is vast and boundless, comparable to a perfect mirror. All wondrous awareness and ignorance alike are transformed
而出，故属同体，正妙觉时，智镜亦不因之而增而生，正无明时，智镜亦不因之而减而灭，故曰本来清净，平等不动，发心门者，修行以此为起点也。	from it, and therefore belong to one substance. At the very time of wondrous awareness, the wisdom-mirror neither increases nor arises because of it; at the very time of ignorance, the wisdom-mirror neither decreases nor ceases because of it. Therefore it is said to be originally pure, equal, and unmoving. The gate of arousing the resolve means that cultivation takes this as its starting point.
平等性智心无病，此即七识末那时，分别为病，属于南方修行门，正对除习气时，为已明心地后之功用，此为后得智，由分别而转入平等无分别，由有病而转入无病是也。	“In the wisdom of equality, the mind is free of illness.” This is the seventh consciousness, manas. Discrimination is the illness. It belongs to the southern gate of cultivation and pertains precisely to the work of eliminating habitual tendencies after one has realized the mind-ground. This is differentiated wisdom: one transforms discrimination into equal, non-discriminating awareness, and illness into freedom from illness.
妙观察智见非功，此第六意识，为西方成就门，亦后得智也，由妙观而入不二，渐入无功用之功用，故曰见非功也。	“In wondrous observing wisdom, seeing is without contrived effort.” This is the sixth consciousness, the western gate of accomplishment, and is also

	differentiated wisdom. Through wondrous contemplation one enters nonduality, gradually entering functioning without contrivance; hence it is said that seeing is without contrived effort.
成所作智同圆镜，以此前五识，乃北方涅　门，与八识同体，故曰同圆镜，盖六识审而不恒，五识非恒非审，八识恒而非审，七识亦恒亦审，五八相似，同入无分别智也。	The wisdom of accomplishing what is to be done is the same as the great mirror wisdom. The former pertains to the first five consciousnesses and is the gate of nirvāṇa in the north; it is of one substance with the eighth consciousness and is therefore said to be the same as the great mirror wisdom. The sixth consciousness is discerning but not constant; the first five are neither constant nor discerning; the eighth is constant but not discerning; and the seventh is both constant and discerning. The fifth and eighth are similar, and both enter non-discriminating wisdom.
五八六七果因转，此言禅密二宗，根本由八识下手，合前五识之成所作智，为由果寻因，而他宗先除枝叶，从六七识下手，由因寻果。	The fifth and eighth are transformed through fruition, while the sixth and seventh are transformed through cause. This refers to the Chan and Esoteric schools, which fundamentally begin with the eighth consciousness and, together with the wisdom of accomplishing what is to be done of the first five consciousnesses, proceed from fruition to seek the cause. Other schools first remove the branches and leaves, beginning with the sixth and seventh consciousnesses and proceeding from cause to seek fruition.
一则大乘了义，由下转上，先破根本无明，后除习气，名果上转，五八是也；一则方便初学，由上转下，先除浮面习气，后破无明，名因中转，六七是也。	One is the definitive meaning of the Mahāyāna, transforming from below upward: first breaking through fundamental ignorance and then removing habitual tendencies. This is called transformation on the basis of fruition, and pertains to the fifth and eighth consciousnesses. The other is an expedient for beginners, transforming from above downward: first removing superficial habitual tendencies and then breaking through ignorance. This is called transformation within the cause, and pertains to the sixth and seventh consciousnesses.
用法不同，随众生之机而转，立论遂异，非有所胜劣之见存乎其间，只一假名，非实有体性之可说也，故曰但用名言无实性，行者知其意可耳。	The methods differ and are adapted to sentient beings' capacities; thus the teachings propounded differ accordingly. This does not imply any view of superiority or inferiority. These are merely provisional names; no real intrinsic nature can be

	spoken of. Hence it is said: “They are only conventional designations and have no real nature.” Practitioners need only understand the meaning.
若今转处不留情者，言当精进勿自姑息，亦勿于转处着意，执取于法，自增情见，则自定矣。	If, at the point of transformation, one leaves no emotional attachment, this means that one should practice diligently without indulging oneself. Nor should one fix one’s attention on the point of transformation and grasp at the Dharma, thereby adding to one’s emotional attachments and views; then one will become settled of oneself.
繁兴永处那伽定，此定者，即自在禅定，恒久如是，且处处是识，表面与凡夫不二，但识识是智，根本和佛为一，楞伽以佛性为宗，即此旨也，密宗更有五智，为中央第九识，即庵摩罗识，又名白净识。	“Though activities flourish, one ever abides in the nāga samādhi.” This samādhi is free and sovereign meditative absorption: one remains thus forever, and everywhere is consciousness. Outwardly, this is no different from an ordinary being; yet each consciousness is wisdom, and at its root one is one with the Buddha. The Laṅkāvatāra takes buddha-nature as its principle; this is precisely its meaning. Esoteric Buddhism further speaks of the five wisdoms, with the ninth consciousness at the center: the amala consciousness, also called the pure consciousness.
四智汇归一体，即毗卢遮那位，入于三昧定，由中央一门，摄受普门，然皆名言也。转其用不转其体，起于法身，而赖三身以全其德，此非密禅合修，不易证入，	The four wisdoms return to one substance, which is the state of Vairocana. Entering samādhi through the single central gate, one encompasses all gates. Yet these are all merely conventional designations. One transforms its function, not its substance. It arises from the dharmakāya, yet depends on the three kāyas for the fullness of its virtues. Without the combined practice of Esoteric Buddhism and Chan, it is not easy to realize and enter.
至西方成就门，则净土亦包在内矣，又何分乎。	Upon reaching the gate of accomplishment in the West, the Pure Land is included as well. What distinction, then, can there be?
僧智常，信州贵溪人。髫年出家，志求见性。一日参礼，师问曰：汝从何来，欲求何事。曰：学人近往洪州白峰山，礼大通和尚，蒙示见性成佛之义，未决狐疑，远来投礼，伏望和尚指示。师曰：彼有何言句，汝试举看。	The monastic Zhichang was from Guixi in Xinzhou. He left home in childhood and aspired to see his true nature. One day, when he came to pay respects, the Master asked, “Where have you come from, and what do you seek?” He replied, “This student recently went to Baifeng Mountain in Hongzhou and paid respects to Venerable Datong. He kindly explained the principle of seeing one’s

	nature and becoming a Buddha. Yet my doubts have not been resolved, so I have come from afar to pay homage, humbly hoping that the Venerable Master will instruct me." The Master said, "What words did he speak? Try recounting them."
曰：智常到彼，凡经三月，未蒙示诲。为法切故，一夕独入丈室，请问如何是某甲本心本性，大通乃曰：汝见虚空否。[一]对曰：见。彼曰：汝见虚空有相貌否。对曰：虚空无形，有何相貌。	He replied, "After arriving there, I spent three months without receiving instruction. Because I was earnest in seeking the Dharma, one evening I entered his private chamber alone and asked, 'What is the original mind and original nature of this person?' Datong then said, 'Do you see empty space?' [1] I replied, 'I do.' He said, 'Does the empty space you see have any form or appearance?' I replied, 'Empty space is formless; what appearance could it have?'"
彼曰：汝之本性犹如虚空，了无一物可见，是名正见，无一物可知，是名真知，无有青黄长短，但见本源清净，觉体圆明，即名见性成佛，亦名如来知见。学人虽闻此说，犹未决了，乞和尚开示。师曰：彼师所说，犹存见知，故令汝未了，吾今示汝一偈：	He said, "Your intrinsic nature is like empty space: there is not a single thing to be seen. This is called right seeing. There is not a single thing to be known. This is called true knowing. It has neither blue nor yellow, neither long nor short; simply see that its source is pure and that the essence of awareness is perfectly luminous. This is called seeing one's nature and becoming a Buddha; it is also called the Tathāgata's knowledge and vision." Although I have heard this teaching, I am still not fully resolved. I beg the Venerable Master to instruct me." The Master said, "What that teacher said still retains seeing and knowing; that is why you have not understood. I shall now show you a verse:"
不见一法存无见，大似浮云遮日面。	To see no dharma yet retain the view of non-seeing is much like drifting clouds obscuring the face of the sun.
不知一法守空知，还如太虚生闪电。	To know no dharma yet cling to empty knowing is like lightning flashing in the vast sky.
此之知见瞥然兴，错认何会解方便。	When this seeing and knowing suddenly arises, how can one recognize the expedient means?
汝当一念自知非，自己灵光常显现。[二]	You should, in a single thought, know for yourself that this is wrong; your own numinous light will then shine forth constantly. [2]

常闻偈已，心意豁然，乃述偈曰：	When Zhichang heard the verse, his mind was suddenly opened. He then composed a verse:
无端起知见，著相求菩提。	Without cause, I arouse seeing and knowing, and seek bodhi by clinging to appearances.
情存一念悟，宁越昔时迷。	If attachment remains in a single thought of awakening, how can it surpass the delusion of former times?
自性觉源体，随照枉迁流。	The substance of the source of awakening in one's intrinsic nature vainly flows along with whatever it illumines.
不入祖师室，茫然趣两头。	Had I not entered the Patriarch's room, I would have wandered blindly toward two extremes.
智常一日问师曰：佛说三乘法，又言最上乘，弟子未解，愿为教授。	One day Zhidao asked the Master, "The Buddha taught the Dharma of the three vehicles, and also spoke of the supreme vehicle. Your disciple does not understand and hopes for your instruction."
师曰：汝观自本心，莫著外法相，法无四乘，人心自有等差，见闻转诵是小乘，悟法解义是中乘，依法修行是大乘，万法尽通，万法俱备，一切不染，离诸法相，一无所得，名最上乘。[三]乘是行义，不在口争，汝须自修，莫问吾也，一切时中，自性自如。常礼谢执侍，终师之世。	The Master said, "Examine your own original mind; do not cling to external dharma appearances. The Dharma has no four vehicles; people's minds themselves have differing grades. Seeing, hearing, turning, and reciting are the Lesser Vehicle. Awakening to the Dharma and understanding its meaning are the Middle Vehicle. Practicing in accordance with the Dharma is the Great Vehicle. To penetrate all dharmas completely, possess all dharmas, remain unstained by anything, be free from the appearances of all dharmas, and obtain nothing at all—this is called the supreme vehicle. Vehicle means practice; it is not a matter for verbal dispute. You must cultivate for yourself; do not ask me. At all times, let your intrinsic nature be naturally at ease." Zhidao bowed in gratitude and attended the Master until the end of the Master's life. [3]
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the meaning.)

【一】　大通和尚开示智常，以虚空相貌喻本性，又谓了无一物可见，是名正见，其病有二：一者其说未圆，只说一半，以本性原如虚空，常起灵光妙用，菩提原不可著相取，但亦不可离相见，今但说体，而未明用，则所说不圆	[1] Venerable Datong instructed Zhichang by using the appearance of empty space as a metaphor for intrinsic nature, and he further said that where there is not a single thing to be seen, this is called right seeing. His error has two aspects. First, his explanation is incomplete: he speaks only of one half. Intrinsic nature is originally like empty space, yet it constantly gives rise to the numinous light's wondrous functioning. Bodhi originally cannot be grasped through appearances, but neither can it be seen apart from appearances. He speaks only of essence and does not clarify function; therefore, his explanation is incomplete.
；二者执此成见，立守空之法见，便成为病，故祖曰：犹存见知，以立见知，灵光即不能显现，著相而求，非菩提矣。	Second, if one clings to this as a fixed view and establishes a dharma-view of abiding in emptiness, it becomes an illness. Therefore the Patriarch said, "It still retains seeing and knowing." Once seeing and knowing are established, the numinous light cannot manifest. To seek through attachment to appearances is not bodhi.
【二】　大通是沉空守寂一流，但见佛体，未明佛用，且执以为是，而不觉存知见矣。不知佛性广大无著，原同虚空，但妙用恒沙，处处是相，以不立相，故名无相，处处接物，以不立见，故名无物。	Datong belonged to the school that sinks into emptiness and abides in stillness. He saw only the Buddha's essence and did not understand the Buddha's function; moreover, he clung to this as correct and did not realize that he retained seeing and knowing. He did not know that buddha-nature is vast and free from attachment, originally like empty space, while its wondrous functions are as countless as the sands of the Ganges. Everywhere there are appearances; because no appearance is established, it is called formless. Everywhere it encounters things; because no view is established, it is called without things.
尽山河大地形形色色，无一处不是佛用，无一处能离佛体，在汝彻了不彻了，执著不执著耳，倘未彻了，纵一时不偏执，终属无用，不名清净圆明，此理未达，不名见性，中间只隔一细微法见之浮云耳。	Throughout the mountains, rivers, and great earth, amid every form and color, there is nowhere that is not the Buddha's functioning and nowhere that can be apart from the Buddha's essence. It depends only on whether you have thoroughly understood and whether you are attached. If you have not thoroughly understood, then even if you are temporarily free from biased attachment, it is ultimately of no use and cannot be called pure and perfectly luminous. If this principle is not understood, it cannot be called seeing one's nature.

	Between them lies only the drifting cloud of a subtle dharma-view.
从来修行人，枉受法缚，难起大机大用，由于下手未彻，虽至百尺竿头，终未直上，此虚空未翻身者也。	Since ancient times, practitioners have vainly suffered the bondage of Dharma and have found it difficult to arouse great capacities and great function because their initial approach was not thorough. Even when they reach the top of a hundred-foot pole, they ultimately do not step straight beyond it. This is one who has not turned around in empty space.
故必虚空中翻得身，还得烂泥中翻得身，入污泥而不污，登清净而不染，上下翻腾，灵光不昧，全在自己觉知，不得半点假借。	Therefore, one must be able to turn around in empty space, and one must also be able to turn around in rotten mud. Entering foul mud, one is not defiled; ascending to purity, one is not stained. Above and below, turning and leaping, the numinous light is never obscured. Everything depends on one’s own awareness; not the slightest borrowing is permitted.
莫怕力量不够，力量是练出来的，不是守出来的，要明悟得透，自有胆力去承当，则日练有功，否则动辄得咎，不曾练得，反已陷入坑中。	Do not fear that your strength is insufficient. Strength is developed through training, not through merely abiding. One must understand and awaken thoroughly; then one naturally has the courage to take responsibility, and daily practice will bear fruit. Otherwise, at every turn one will incur fault; before one has trained, one has already fallen into a pit.
古人心细处，十二分细密，胆大处，非世人可测，不入虎穴，焉得虎子，不入生死，安了生死，此事本惊天动地，有一毫因循顾忌之心，即入不得生死，存一毫粗心浮气，见理未彻，即出不得生死，我为最上乘者说，世必有疑我言者，但参初祖偈语可耳。	Where the ancients were meticulous, they were meticulous twelvefold; where they were bold, ordinary people could not fathom them. Without entering the tiger’s den, how can one obtain the tiger cub? Without entering birth and death, how can one transcend birth and death? This matter is inherently earth-shaking. If there is the slightest tendency to delay or hesitate, one cannot enter birth and death. If there is the slightest carelessness or superficiality, and one has not thoroughly understood the principle, one cannot emerge from birth and death. I speak this for those of the supreme vehicle. Surely people in the world will doubt my words, but they need only consult the verse of the First Patriarch.

偈曰：亦不睹恶而生嫌，亦不观善而勤措。亦不舍智而近愚，亦不抛迷而就悟。达大道兮过量，通佛心兮出度，不与凡圣同躔，超然名之曰祖。	The verse says: “Neither seeing evil and giving rise to aversion, nor observing good and diligently pursuing it; neither abandoning wisdom to draw near to folly, nor casting off delusion to seek awakening. Comprehending the great Way, one transcends all measure; penetrating the Buddha-mind, one goes beyond all bounds. Not following the same track as ordinary beings or sages, one is called, transcendentally, a patriarch.”
【三】所论四乘，最为恳切，然亦假名，行者自己冷暖自知，居第几乘，当自问知，故曰莫问我也。	[3] What is said here about the four vehicles is most earnest; yet these too are provisional names. Practitioners themselves know whether they are warm or cold. They should ask themselves which vehicle they occupy and know for themselves. Thus he said, “Do not ask me.”
僧志道，广州南海人也。请益曰：学人自出家，览涅经，十载有余，未明大意，愿和尚垂诲。师曰：汝何处未明。曰：诸行无常，是生灭法，生灭灭已，寂灭为乐，于此疑惑。师曰：汝作么生疑。	The monastic Zhidao was from Nanhai in Guangzhou. He requested instruction, saying, “Since leaving home, this student has studied the Nirvāṇa Sūtra for more than ten years, yet has not understood its main meaning. I hope the Venerable Master will kindly instruct me.” The Master said, “What do you not understand?” He replied, “‘All conditioned activities are impermanent; they are dharmas of arising and ceasing. When arising and ceasing have ceased, quiescent extinction is bliss.’ I have doubts about this.” The Master said, “What is your doubt?”
曰：一切众生当有二身，谓色身法身也，色身无常，有生有灭，法身有常，无知无觉。	He replied, “All sentient beings should have two bodies: the form body and the Dharma body. The form body is impermanent, arising and ceasing; the Dharma body is permanent, without knowing or awareness.”
经云生灭灭已，寂灭为乐者，不审何身寂灭，何身受乐，若色身者，色身灭时，四大分散，全然是苦，苦不可言乐，若法身寂灭，即同草木瓦石，谁当受乐，又法性是生灭之体，五蕴是生灭之用，一体五用，生灭是常，生则从体起用，灭则摄用归体。	“The sūtra says, ‘When arising and ceasing have ceased, quiescent extinction is bliss.’ I do not know which body becomes quiescently extinct and which body receives bliss. If it is the form body, then when the form body ceases, the four elements disperse, and this is wholly suffering; suffering cannot be called bliss. If the Dharma body becomes quiescently extinct, then it is like grass, wood, tiles, and stones. Who, then, receives bliss? Moreover, dharma-nature is the substance of arising and ceasing, while the five aggregates are the function

	of arising and ceasing. There is one substance and five functions. Arising and ceasing are constant: when there is arising, function emerges from the substance; when there is cessation, function is gathered back into the substance.”
若听更生，即有情之类，不断不灭，若不听更生，则永归寂灭，同于无情之物，如是则一切诸法被涅　之所禁伏，尚不得生，何乐之有。[一]师曰：汝是释子，何习外道断常邪见，而议最上乘法。	“If one allows further arising, then beings with sentience continue without interruption or cessation. If one does not allow further arising, then one returns forever to quiescent extinction, like insentient things. In that case, all dharmas are suppressed by nirvāṇa and cannot even arise. What bliss could there be?” [1] The Master said, “You are a disciple of the Buddha. Why do you adopt the heterodox mistaken views of annihilation and eternalism in discussing the Dharma of the supreme vehicle?”
据汝所说，即色身外别有法身，离生灭求于寂灭，又推涅　常乐。言有身受用，斯乃执吝生死。	“According to what you say, apart from the form body there is another Dharma body; you seek quiescent extinction apart from arising and ceasing, and you posit the permanence and bliss of nirvāṇa. You say that there is a body that receives and enjoys it. This is attachment to birth and death.”
耽著世乐，汝今当知佛为一切迷人，认五蕴和合为自体相，分别一切法，为外尘相，好生恶死，念念迁流，不知梦幻虚假，枉受轮回，以常乐涅　，翻为苦相，终日驰求。	“You are attached to worldly pleasures. You should now know that the Buddha, seeing how all deluded people take the combination of the five aggregates as the appearance of their own self, discriminate all dharmas as the appearances of external objects, delight in birth and hate death, and drift from thought to thought without knowing that all is dreamlike, illusory, and false, pitying them taught the true bliss of nirvāṇa. They vainly undergo saṃsāra and turn the constant bliss of nirvāṇa into an appearance of suffering, pursuing it all day long.”
佛愍此故，乃示涅　真乐，刹那无有生相，刹那无有灭相，更无生灭可灭，是则寂灭现前，当现前时，亦无现前之量，乃谓常乐，此乐无有受者，亦无不受者，岂有一体五用之名，何况更言涅　禁伏诸法，令永不生，斯乃谤佛毁法。听吾偈曰：[二]	“For this reason, the Buddha revealed the true bliss of nirvāṇa: in a single instant there is no appearance of arising, and in a single instant there is no appearance of ceasing. There is no further arising and ceasing to be extinguished; thus quiescent extinction is manifest before one. When it is manifest before one, there is not even a measure of its being manifest. This is called constant bliss. This bliss has no recipient, nor is

	there one who does not receive it. How, then, can there be talk of one substance and five functions? Still less can one say that nirvāṇa suppresses all dharmas and causes them never to arise. This is slandering the Buddha and denigrating the Dharma. Listen to my verse: [2]”
无上大涅　，圆明常寂照。	The unsurpassed great nirvāṇa is perfectly luminous, ever quiescent, and ever illuminating.
凡愚谓之死，外道执为断。	Ordinary fools call it death; non-Buddhists cling to it as annihilation.
诸求二乘人，目以为无作。	Those who seek the two vehicles regard it as non-action.
尽属情所计，六十二见本。	All these are calculations of emotional attachment, roots of the sixty-two views.
妄立虚假名，何为真实义。	They falsely establish empty names; how could these be the true meaning?
惟有过量人，通达无取舍。	Only those beyond all measure penetrate it without grasping or rejecting.
以知五蕴法，及以蕴中我。	Through knowing the dharmas of the five aggregates, and the self within the aggregates.
外现众色像，一一音声相。	Outwardly appear forms of every color, and each and every appearance of sound.
平等如梦幻，不起凡圣见。	All are equal, like dreams and illusions; no view of ordinary beings or sages arises.
不作涅　解，二边三际断。	nor interpret them as nirvāṇa. The two extremes and the three divisions of time are cut off.
常应诸根用，而不起用想。	They constantly respond through the functions of the faculties, yet do not conceive of themselves as functioning.
分别一切法，不起分别想。	Discriminate all dharmas, yet give rise to no thought of discrimination.
劫火烧海底，风鼓山相击。	The kalpa-fire burns the ocean floor; the wind beats the mountains against one another.
真常寂灭乐，涅　相如是。	The bliss of true, eternal quiescent cessation—the marks of nirvāṇa are thus.
吾今强言说，令汝舍邪见。	I now speak forcibly in words, to make you abandon mistaken views.

汝勿随言解，许汝知少分。	Do not interpret according to the words; I permit you to understand a small portion.
志道闻偈大悟，踊跃作礼而退。	Zhidao heard the verse, greatly awakened, joyfully bowed in reverence, and withdrew.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the purport.)
【一】 所问太幼稚，彼强分法身色身为二，自以为生灭是色身之生灭，此生灭若灭，则法身之寂灭为乐矣，但法身无知无觉，又谁知为乐而受之乎。如此谬妄，故所论一切皆颠倒矣。	[I] The question is altogether too naïve. He forcibly divides the dharmakāya and the physical body into two, thinking that arising and ceasing are the arising and ceasing of the physical body. If this arising and ceasing cease, then the quiescent cessation of the dharmakāya is bliss. But if the dharmakāya neither knows nor perceives, who is there to know that it is bliss and to experience it? Such is the error of this deluded view; therefore, everything argued from it is inverted.
此病在初学佛人，往往有之，然已不易，以不用心参究，并此理亦不可得，而终身迷闷也。当知一切以心为主，法身色身，非一非二，即此色身，亦此幻心之所招感，而苦乐之感觉，念念生灭。	This fault is often found among beginning students of Buddhism. Yet it is not easy to remedy, for they do not apply themselves to investigation; even this principle cannot be attained, and they remain confused and stifled all their lives. One should know that everything is governed by mind. The dharmakāya and the physical body are neither one nor two. This physical body, too, is evoked by this illusory mind, while sensations of suffering and bliss arise and cease from thought to thought.
仍属幻心所化，幻心若灭，自得自在寂灭之乐，况心即是幻。生灭自亦是幻，以幻故，根本不可得，而幻又非无，虽有亦幻，知幻即灭。而觉性不灭，执断执常，皆属邪见。	They still belong to the transformations of the illusory mind. If the illusory mind ceases, one naturally attains the bliss of free and easy quiescent cessation. Moreover, mind itself is illusory; arising and ceasing are likewise illusory. Because they are illusory, they are fundamentally unobtainable. Yet illusion is not nonexistent: though it exists, it is still illusory. To recognize illusion is for it to cease. But the nature of awareness does not cease. To cling to annihilation or eternity are both mistaken views.
再进而知生灭固幻，寂灭亦属于幻，然寂灭非无，无实无虚，乃臻圆妙，佛为迷人分晰，说法身色身生灭寂灭诸法，是初步方便，再引之汇归一体，谓本来无生灭相，即寂灭现前矣，而寂灭亦非相。	Going further, one knows that arising and ceasing are indeed illusory, and that quiescent cessation also belongs to illusion. Yet quiescent cessation is not nothingness; it is neither truly existent nor void, and thus one reaches perfect subtlety. For deluded

	people, the Buddha analytically distinguished such dharmas as the dharmakāya and physical body, arising and ceasing, and quiescent cessation. This is an initial expedient. He then leads them back to their convergence in one essence, saying that originally there are no marks of arising and ceasing, and thus quiescent cessation is present. Yet quiescent cessation, too, is not a mark.
经云，实相者即是非相，故无现前之量，虽属幻相，乃不废于幻，此乐无受者，亦无不受者，慧眼人了知之可矣，了知其为假名为梦幻可矣。不必定取，亦不必定舍，是为过量大人，观偈语有不起凡圣见，至涅　相如是等句，可以悟矣。	The sūtra says, “True marks are precisely non-marks.” Therefore, there is no measure of its being present. Though it belongs to illusory appearances, this does not negate illusion. This bliss has no experiencer, yet neither is there one who does not experience it. It is enough for those with the eye of wisdom to understand this—to understand that it is a provisional name, like a dream or an illusion. There is no need to insist on grasping it, nor any need to insist on rejecting it. This is to be a person of great capacity who has gone beyond measure. From such lines in the verse as “giving rise to no view of ordinary or sage” and “the marks of nirvāṇa are thus,” one may awaken.
【二】　凡作此等见解者，都缘未入不二，心与法相对，心上计心，立六十二见而幻成诸苦，且认苦乐为实有，乃执取名相之误也。至云谁当受乐，即是明立能所，有能受之我与所受之苦乐也。	[II] All who form views of this kind do so because they have not entered nonduality. Mind and dharmas stand in opposition; on the basis of mind they construct further conceptions of mind, establish the sixty-two views, and illusorily create all kinds of suffering. Moreover, they take suffering and bliss to be truly existent. This is the error of clinging to names and appearances. When they ask who is to experience bliss, they explicitly establish subject and object: a self that experiences and suffering and bliss that are experienced.
前后颠倒，误在一计字，一计断常，二计苦乐，三计我与我所，四计有情无情，五计三身五蕴，六计生灭寂灭，七计涅　，如是辗转立对，法见更固，寂灭本相，如何得见。此人必注重名相，下手已入错路，虽蒙祖示，闻偈大悟，未敢遽信也。	The inversion from beginning to end lies in the single character ji (　), “conceptually posit”: first, positing annihilation and eternity; second, positing suffering and bliss; third, positing self and what belongs to self; fourth, positing sentient and insentient; fifth, positing the three bodies and five aggregates; sixth, positing arising and ceasing and quiescent cessation; seventh, positing nirvāṇa. In this way, oppositions are established one after another, the view of dharmas becomes ever more solid, and how can the original mark of quiescent

	cessation be seen? Such a person must place great weight on names and appearances; from the first step, he has entered the wrong path. Although he received the Patriarch's instruction and greatly awakened upon hearing the verse, one should not hastily believe it.
行思禅师[一]生吉州安城刘氏。闻曹溪法席盛化，径来参礼。遂问曰：当何所务，即不落阶级。师曰：汝曾作什么来。[二]曰：圣谛亦不为，师曰：落何阶级。曰：圣谛尚不为。[三]何阶级之有。师深器之，令思首众。一日师谓曰：汝当分化一方，无令断绝。思既得法，遂回吉州青原山，弘法绍化，谥号弘济禅师。	Chan Master Xingsi [1] was a member of the Liu family of Ancheng, Jizhou. Hearing that the Dharma assembly at Caoxi was flourishing, he came directly to pay his respects and seek instruction. He then asked, "What should one undertake so as not to fall into stages?" The Master said, "What have you ever done?" [2] He said, "I do not even act upon the noble truths." The Master said, "Into what stage do you fall?" He said, "Since I do not even act upon the noble truths, [3] what stage could there be?" The Master esteemed him highly and appointed Xingsi head of the assembly. One day the Master said to him, "You should go forth and teach in one region; do not let it be cut off." Having received the Dharma, Xingsi returned to Qingyuan Mountain in Jizhou, where he propagated the Dharma and continued its transformation. He was posthumously titled Chan Master Hongji.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the purport.)
【一】　见过于师，故堪承为祖，且问何处是见过于师，曰：在已知无所务，本来不立阶级，乃用以反问六祖，是见其力量处。	[I] His insight surpassed that of his teacher; therefore, he was fit to succeed as a Patriarch. Where, then, did his insight surpass that of his teacher? It lay in already knowing that there was nothing to undertake and that stages were originally not established, and then using this to question the Sixth Patriarch in return. This shows the strength of his realization.
【二】　六祖曰，落何阶级，乃对其圣谛亦不为句而摘出其病，意谓本无可说，即此一念，又已立阶级了也，思禅师答云，圣尚不为，何阶级之有，再加一扫荡，撇得干干净净，当时实无第二人也。	[II] When the Sixth Patriarch said, "Into what stage do you fall?" he seized upon the flaw in Xingsi's statement, "I do not even act upon the noble truths." His meaning was that originally there was nothing to say, yet in that very thought stages had already been established. Chan Master Xingsi replied, "I do not even act upon the noble truths; what stage could there be?" With this further sweeping away, everything was cast off completely.

	At that time, there was truly no second person like him.
【三】　圣谛与俗谛何别乎，圣谛可不为，俗谛则何如，不了俗谛，安达圣谛，惟为而不为，了无圣俗之见，如弥勒云，非有为非离，诸如来涅　，斯圣谛矣。	[III] What difference is there between noble truth and conventional truth? If one need not act upon noble truth, what of conventional truth? Without understanding conventional truth, how can one reach noble truth? Only by acting without acting is one entirely free of views of noble and conventional. As Maitreya says, “Neither conditioned nor apart from it are the nirvāṇas of all Tathāgatas.” This is noble truth.
怀让禅师，金州杜氏子也。初谒嵩山安国师，安发之曹溪参扣，让至礼拜，师曰：甚处来。曰：嵩山。师曰：什么物，恁么来。曰：说似一物即不中。师曰：还可修证否。[一]曰：修证即不无，污染即不得。	Chan Master Huairang was a member of the Du family of Jinzhou. He first visited National Teacher An at Songshan, who sent him to Caoxi to seek instruction. When Rang arrived and bowed, the Master said, “Where have you come from?” He said, “Songshan.” The Master said, “What is it that comes thus?” He said, “To describe it as a single thing would miss the mark.” The Master said, “Can it still be cultivated and realized?” [I] He said, “Cultivation and realization are not absent, but defilement cannot be obtained.”
[二]师曰：即此不污染，诸佛之所护念，汝既如是，吾亦如是。让豁然契会，遂执侍左右，一十五载，日臻玄奥。后往南岭，大阐禅宗，敕谥大慧禅师。	[II] The Master said, “It is precisely this unobtainability of defilement that all Buddhas keep in mind and protect. Since you are thus, I too am thus.” Rang suddenly attained accord and understanding, and so attended the Master at his side for fifteen years, daily reaching ever deeper mysteries. Later he went to Nanling, where he greatly expounded the Chan school. By imperial decree, he received the posthumous title Chan Master Dahui.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch’s exposition of the purport.)
【一】　祖意恐其见到而未实在，以云无物可似，莫又偏空了，故问曰还可修证否，用以考之。彼若曰可以修证，则知偏执于有矣，是未证到本来空者也，若言无可修证，则或偏空矣。	[I] The Patriarch feared that although Huairang had seen it, his realization was not yet solid. Since he said that no thing could resemble it, might he not again have fallen into biased emptiness? Therefore, the Patriarch asked, “Can it still be cultivated and realized?” in order to test him. Had Huairang said that it could be cultivated and realized, this would have shown attachment to existence, and that he had not realized the original emptiness. Had he

	said that there was nothing to cultivate or realize, he might have fallen into biased emptiness.
乃答曰修证不无，污染不得，不无者，不偏于空也；不得者，不著于有也，此即真实相貌，妙在不污染，而不废于修证，世人有但知不污染之义者，往往偏于废修，执理而废事矣。	He therefore replied, “Cultivation and realization are not absent, but defilement cannot be obtained.” “Not absent” means not leaning toward emptiness; “cannot be obtained” means not attaching to existence. This is the true aspect of reality. Its subtlety lies in the fact that defilement cannot be obtained, without thereby negating cultivation and realization. Worldly people who understand only the principle that defilement cannot be obtained often lean toward abandoning cultivation, cling to principle, and neglect phenomena.
又有不知本来不污染，复偏执于修证者，以为必有所得，皆盲修瞎练之流。祖见其已证入本来，的的是过来人，与未证者，截然不同，又恐其滑去而不敢承当，更著于修证，转以摇动根本，故即擒住不放，曰：即此不污染，与佛同量。即与佛心相印，当下决定，谓诸佛之所护念，彼此同如是，莫再犹豫进退可也。此等处，切莫放松滑过。	Others do not know that there is originally no defilement, and instead become attached to cultivation and realization, believing that something must be gained. All such people belong to the class of blind cultivation and aimless practice. The Patriarch saw that Huairang had already realized and entered the original ground; he was truly one who had passed through it, utterly different from one who had not realized it. Yet he feared that Huairang might slip away, not dare to assume responsibility, and become further attached to cultivation and realization, thereby shaking the root instead. So he immediately held him fast and did not let go, saying, “It is precisely this unobtainability of defilement”—equal in measure to the Buddha. This was the sealing of his mind with the Buddha’s mind, a decisive confirmation then and there. In saying, “all Buddhas keep in mind and protect,” he meant that both were alike in this way: do not hesitate or waver any longer. At such points, one must not relax and let them slip past.
【二】　修证即不无，修行人知之矣，若污染即不得，彼必不敢遽信也。且云既不污染，又何必言修证耶？此无他，未明体用，而不达究竟者也。即此不污染一语，非彻悟人不能道，故六祖即予印可，然尚侍左右一十五载。问何所务，曰：善自护念耳。更问如何善自护念，曰：如是护念。	[II] “Cultivation and realization are not absent”—practitioners understand this. But when it is said that defilement cannot be obtained, they surely do not dare to believe it at once. They may also say, “If there is no defilement, why speak of cultivation and realization?” This is nothing other than failure to understand essence and function, and thus failure to comprehend the ultimate. The words “defilement cannot be obtained” cannot be uttered

	by one who has not thoroughly awakened; therefore, the Sixth Patriarch immediately granted his confirmation. Yet Huairang still attended him at his side for fifteen years. Asked what he undertook, he said, “Simply keep mindful awareness well.” Asked further how one keeps mindful awareness well, he said, “Keep it in this way.”
永嘉玄觉禅师，温州戴氏子。少习经论。精天台止观法门，因看维摩经，发明心地。偶师弟子玄策相访，与其剧谈，出言暗合诸祖。策云：仁者得法师谁。[一]曰：我听方等经论，各有师承。	Chan Master Yongjia Xuanjue was a member of the Dai family of Wenzhou. From an early age he studied sūtras and treatises and became proficient in the Tiantai Dharma gate of calming and contemplation. On reading the Vimalakīrti Sūtra, he realized the mind-ground. By chance, Xuance, a disciple of the Master, came to visit. They discussed intensely, and Xuanjue’s words secretly accorded with those of all the Patriarchs. Xuance said, “From whom did you, sir, receive the Dharma?” [I] He said, “In studying the Vaipulya sūtras and treatises, I had teachers transmitting them to me.”
后于维摩经，悟佛心宗，未有证明者。[二]策云：威音王已前即得，威音王已后，无师自悟，尽是天然外道。云：愿仁者为我证据。策云：我言轻，[三]曹溪有六祖大师，四方云集，并是受法者，若去，则与偕行。	“Later, through the Vimalakīrti Sūtra, I awakened to the Buddha-mind school, but I have had no one to confirm it.” [II] Xuance said, “Before King Bhīṣmagarjitasvara, this may be so; after King Bhīṣmagarjitasvara, anyone who awakens without a teacher is altogether a naturalistic non-Buddhist.” Xuanjue said, “I pray that you, sir, will provide me with verification.” Xuance said, “My words carry little weight. [III] At Caoxi there is the Sixth Patriarch, a great master; people from all directions gather there, all of them recipients of his Dharma. If you go, I shall accompany you.”
觉遂同策来参，绕师三匝，振锡而立。师曰：夫沙门者，具三千威仪，八万细行，大德自何方而来，生大我慢。[四]觉曰：生死事大，无常迅速。师曰：何不体取无生，了无速乎？曰：体即无生，了本无速。师曰：如是如是。	Xuanjue therefore came with Xuance to seek instruction. He circled the Master three times, shook his staff, and stood there. The Master said, “A śramaṇa possesses three thousand dignified deportments and eighty thousand subtle practices. From where, great worthy, have you come, that you give rise to such great arrogance?” [IV] Xuanjue said, “The matter of birth and death is great; impermanence is swift.” The Master said, “Why not realize the unborn and comprehend that there is no swiftness?” He said, “Realization itself is unborn, and originally there is no swiftness to comprehend.” The Master said, “Thus, thus.”

玄觉方具威仪礼拜。[五]须臾告辞，师曰：返太速乎？曰：本自非动，岂有速耶？师曰：谁知非动？曰：仁者自生分别。师曰：汝甚得无生之意。曰：无生岂有意耶？师曰：无意谁当分别？曰：分别亦非意。师曰：善哉，少留一宿。[六]时谓一宿觉。后著证道歌，盛行于世。谥曰无相大师，称为真觉焉。	Xuanjue then performed the full ceremonies and bowed. [V] Shortly afterward, he took his leave. The Master said, “Are you returning so quickly?” He said, “Originally there is no movement; how could there be swiftness?” The Master said, “Who knows that there is no movement?” He said, “You yourself give rise to discrimination.” The Master said, “You have deeply attained the meaning of the unborn.” He said, “How could the unborn have a meaning?” The Master said, “Without meaning, who would discriminate?” He said, “Discrimination too is not meaning.” The Master said, “Excellent! Stay a little for one night.” [VI] At the time, he was called “One-Night Xuanjue.” Later he composed the Song of Realization, which became widely circulated in the world. He was posthumously titled Master Wuxiang and called True Enlightenment.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch’s exposition of the purport.)
【一】　策问仁者得法师谁，代答曰师自己。	[I] When Xuance asked, “From whom did you, sir, receive the Dharma?” the implied answer was: from the master himself.
【二】　必欲求师印证者，以自己虽已见到，终有客气余习，承当力小，或竟不敢承当，有误进修，盖悟见是一事，除习气又是一事，中间无人决定，自己又不承当，则必中途止步勿进，辗转生疑而自外，所关非细，在威音王以前，是无办法，既有佛出世，则必须印证，不可自误也。	[II] Why must one seek a teacher’s confirmation? Although one may have already seen it for oneself, there still remain residual habitual tendencies; one’s capacity to assume responsibility is weak, or one may not dare to assume it at all, thereby obstructing further cultivation. For awakening and seeing are one matter, while removing habitual tendencies is another. If no one gives a decisive confirmation and one does not assume responsibility oneself, one will surely stop midway and advance no further, turning repeatedly toward doubt and alienating oneself. This is no small matter. Before King Bhīṣmagarjitasvara, there was no way to do this; but once a Buddha has appeared in the world, confirmation is essential. One must not mislead oneself.
【三】　我言轻，可见师之与弟，信缘为最重要。策与永嘉为友，虽所说，或过于六祖，而对方先有成见，终不能得力也，故为人说法，不可过于讨好，当察对方机与对我之信缘而应之。如不合机，莫勉强劝之也，不教之教，有过于教者矣。	[III] “My words carry little weight.” This shows that, between teacher and disciple, the affinity of trust is of greatest importance. Xuance and Yongjia were friends. Although what Xuance said may have surpassed even the Sixth Patriarch’s words, the

	other already had preconceptions and in the end could not benefit from them. Therefore, in teaching the Dharma to others, one must not be overly eager to please. One should observe the other's capacity and their affinity of trust in oneself, and respond accordingly. If they are not receptive, do not forcefully urge them. Teaching by not teaching surpasses teaching.
【四】　祖云生大我慢，此实非折其慢幢，与法达不同，盖已识其机矣。观其威仪，正如太华壁立，已识其为非常人矣，特作此语以引之。师直云生死事大，无常迅速，可见了生死才是大事。三千威仪，八万细行，尚属分外事。	[IV] When the Patriarch said that he gave rise to great arrogance, he was not in fact breaking down his banner of arrogance, as was the case with Fada; rather, he had already recognized his capacity. From Xuanjue's bearing, upright as Mount Hua's sheer cliff, he knew that he was no ordinary person, and merely spoke thus in order to draw him out. The Master directly said, "The matter of birth and death is great; impermanence is swift," showing that transcending birth and death alone is the great matter. The three thousand dignified deportments and eighty thousand subtle practices are still secondary matters.
祖故接云：然则何不体取耶？师答云：体即无生，了本无速。是表大事已了，又何必再著意于事相也。祖故印可之曰：如是如是。是深许之也。	The Patriarch therefore continued, "Then why not realize it?" Xuanjue replied, "Realization itself is unborn, and originally there is no swiftness to comprehend." This indicated that the great matter had already been settled, so why focus further on phenomenal matters? The Patriarch therefore confirmed him, saying, "Thus, thus." This was profound approval.
【五】　方具威仪礼拜者，以印可后，应得礼谢，且表虽非本分上事，正不可废耳。	[V] He then performed the full ceremonies and bowed because, after receiving confirmation, he should bow in thanks; it also showed that although such forms are not matters of the fundamental ground, they should not be discarded.
【六】　须臾告辞，不是空文，正要引出下面许多妙论。祖遂乘其机而再勘之，共分四层，第一破其时间相，第二破分别相，第三破无生之法见，第四表一切无碍。	[Six] His taking leave after only a short while was no empty formality; it was meant to introduce the many subtle discussions that follow. The Patriarch then took advantage of the opening to test him further, in four stages: first, refuting his conception of time; second, refuting his discriminating conception; third, refuting his dharma-view of non-arising; and fourth, demonstrating that all is unobstructed.

而祖云善哉，稍留一宿，此又进一层矣，言既一切无碍，则留亦何妨，可知南岳禅师留十五年，与留一宿，其妙用正等，想见当时法筵之盛，此等处，实实好看，可知东山一会，至今俨然未散也。	When the Patriarch said, “Excellent! Stay for one night longer,” he advanced the matter a further step. If all is indeed unobstructed, what harm is there in staying? Thus we may know that Chan Master Nanyue’s remaining for fifteen years and remaining for one night have precisely the same wondrous function. One can imagine the magnificence of that Dharma assembly. These passages are truly worth careful study. We may know that the assembly at Dongshan has, even now, not truly dispersed.
禅者智隍，初参五祖，自谓已得正受，庵居长坐，积二十年。[一]师弟子玄策，游方至河朔，闻隍之名，造庵问云：汝在此作什么？隍曰：入定。	The Chan practitioner Zhihuang first visited the Fifth Patriarch and claimed that he had already attained proper absorption. He lived in a hermitage and sat continuously for nearly twenty years. [1] A disciple of the Master, Xuance, was traveling through Hebei when he heard Zhihuang’s name. He went to the hermitage and asked, “What are you doing here?” Zhihuang replied, “Entering samādhi.”
[二]策云：汝云入定，为有心入耶，无心入耶？若无心入者，一切无情草木瓦石，应合得定，若有心入者，一切有情含识之流，亦应得定。隍曰：我正入定时，不见有有无之心。	[2] Xuance said, “When you say that you enter samādhi, do you enter it with mind or without mind? If you enter without mind, then all insentient grasses, trees, tiles, and stones should be able to attain samādhi. If you enter with mind, then all sentient beings possessing consciousness should likewise be able to attain samādhi.” Zhihuang said, “When I am entering samādhi, I do not see a mind that is either existent or nonexistent.”
策云：不见有有无之心，即是常定，何有出入，若有出入，即非大定。隍无对。[三]良久问曰：师嗣谁耶？策云：我师曹溪六祖。	Xuance said, “Not seeing a mind that is either existent or nonexistent is constant samādhi. How could there be entering and leaving? If there is entering and leaving, it is not great samādhi.” Zhihuang had no reply. [3] After a long while, he asked, “Whose Dharma heir is your teacher?” Xuance said, “My teacher is the Sixth Patriarch of Caoxi.”
隍云：六祖以何为禅定？策云：我师所说，妙湛圆寂，体用如如，五阴本空，六尘非有，不出不入，不定不乱，禅性无住，离住禅寂，禅性无生，离生禅想，心如虚空，亦无虚空之量。	Zhihuang asked, “What does the Sixth Patriarch take as Chan and samādhi?” Xuance said, “My teacher teaches: wondrously lucid and perfectly quiescent, essence and function are suchness. The five aggregates are originally empty; the six sense objects are not existent. There is neither going out nor coming in, neither concentration nor confusion.

	The nature of Chan is non-abiding; free from abiding is Chan's quiescence. The nature of Chan is non-arising; free from arising is Chan's contemplation. The mind is like empty space, yet has not even the measure of empty space."
[四]隍闻是说，径来谒师，师问云：仁者何来？隍具述前缘，师云：诚如所言。师愍其远来，遂垂开决，隍于是大悟，二十年所得心，都无影响。其夜河北士庶，闻空中有声云：隍禅师今日得道。[五]隍后礼辞，复归河北，开化四众。	[4] On hearing this, Zhihuang immediately came to pay homage to the Master. The Master asked, "Venerable sir, where have you come from?" Zhihuang fully recounted the preceding circumstances. The Master said, "It is indeed as he said." Taking pity on him for having come from afar, the Master then gave him compassionate instruction. Zhihuang thereupon awakened greatly, and the mind he had gained over twenty years left not a trace. That night, gentry and commoners in Hebei heard a voice in the sky proclaiming, "Chan Master Zhihuang has realized the Way today." [5] Zhihuang later bowed in farewell, returned to Hebei, and taught the fourfold assembly.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the essential meaning.)
【一】　长坐二十年，与守尸鬼有何异乎？总之性上大事，非坐不见，而坐法亦必随缘，不是死坐可得，要息下狂心，用息字功夫，不得不借资于法。	[1] How was sitting continuously for twenty years any different from guarding a corpse like a ghost? In any case, the great matter of one's intrinsic nature cannot be seen apart from sitting, yet the method of sitting must also accord with conditions. It cannot be attained through rigid sitting. One must calm the frenzied mind; one must work at "calming," and cannot avoid relying provisionally on methods.
至于定中起慧，慧中练定，使之圆融老熟，尤非随境练心不可，断非死坐可以守得出来。南岳对马祖之磨砖，用意可知。今二十年功夫，都用在守上，灵机既窒，大用即难起矣。	Moreover, wisdom must arise within samādhi, and samādhi must be refined within wisdom, until they become fully integrated and mature. This especially cannot be achieved without tempering the mind through circumstances; it can never be attained by rigidly sitting and guarding it. Nanyue's polishing a brick in response to Mazu makes his intention clear. Now, all of these twenty years of practice were spent on guarding; once spiritual responsiveness is obstructed, great functioning can scarcely arise.
彼开口即曰入定，直见其有能入之我，与所入之定矣。四相宛立，安名见性，使不遇善知识以开启之，其终身	The moment he opened his mouth, he said "entering samādhi," plainly revealing a self that

也已，可惧哉。又二十年所得心，都无影响，自此方有入手处矣，盖必彻悟后，始入正修行路也。	enters and a samādhi that is entered. The four marks stood fully established. How could this be called seeing one's true nature? Had he not encountered a good spiritual friend to open and guide him, that would have been the end of his whole life—how frightening! Moreover, when the mind gained over twenty years left not a trace, only then was there an entry point. For only after thorough awakening does one enter the path of proper cultivation.
【二】　入定二字，通身都是毛病。	[2] The two Chinese characters "entering samādhi" are riddled with faults from beginning to end.
智隍用功垂二十年，执取此法，牢不可破，一病也；有法即有取舍，出入是非相对，妄上加妄，二病也；既云正入定，复云不见有有无之心，自己尚在徘徊进退中，则其自己不能信入可知，安云大定，三病也；大定无相，然亦非	Zhihuang had practiced for nearly twenty years and clung to this method so firmly that it could not be broken: this was the first fault. Where there is a dharma, there is grasping and rejecting; entering and leaving, right and wrong, stand in opposition, and delusion is piled upon delusion: this was the second fault. Though he said that he was properly entering samādhi, he also said that he did not see a mind that was either existent or nonexistent. He was still wavering between advance and retreat, showing that he himself could not trustingly enter it. How could this be called great samādhi? This was the third fault. Great samādhi is formless, yet that does not mean there is no characteristic of samādhi;
无定相，乃无定无乱，本来无住圆妙湛寂之相耳，说有定者，已非定矣，以有所得心也，则能得者谁乎，曰智隍，此四病也。故眼中著不得一点屑，致满盘皆错。	rather, it means neither samādhi nor confusion—the characteristic of original, non-abiding, perfect, wondrous, lucid quiescence. To say that there is samādhi is already not samādhi, for this is a mind that has something to attain. Then who is the one who attains? Zhihuang. This was the fourth fault. Thus, the eye cannot tolerate even the slightest speck; otherwise, the whole game is lost.
【三】　智隍闻玄策语，实已开悟，未敢自决耳，此即从前自谓已得正受之病也。惟因其言轻，尚不敢深信，观于良久二字，可知之矣，后得祖印可，曰：诚如所言，方始通体脱落，此刹那解脱，即名得道。	[3] When Zhihuang heard Xuance's words, he had in fact already awakened, but did not dare confirm it for himself. This was precisely the former fault of claiming that he had already attained proper absorption. Because Xuance's words seemed too slight to him, he still did not dare place deep trust in them; the words "after a long while" make this clear. Later, when the Patriarch confirmed him,

	saying, “It is indeed as he said,” his whole being at last fell away. This liberation in a single instant is called realizing the Way.
【四】　出入定乱，因分别而有，尚属有心。在可思议之中，必入不可思议之境，乃真解脱，乃为大定。	[4] Entering and leaving, concentration and confusion arise through discrimination and still belong to a mind that is present. One must enter the inconceivable realm beyond what can be thought and discussed; only then is there true liberation, only then is there great samādhi.
性本无住，莫以为住于禅定寂灭，即以为是，当远离此劣见，以此为颠倒法也，性本无生，莫以为有禅定可生而作此想，当远离此劣见，以此亦颠倒法也。当心如虚空，亦莫著虚空之见，乃自然本寂之大定。今死执有出入，有大定可得，便是有心，安得名定。若不如是，则又含糊笼统，或落断见，岂是佛之旨哉。	Intrinsic nature is originally non-abiding. Do not take abiding in the quiescence of Chan and samādhi to be the true state; one should remain far from this inferior view, for it is a distorted dharma. Intrinsic nature is originally non-arising. Do not imagine that there is a Chan samādhi that can arise; one should remain far from this inferior view as well, for it too is a distorted dharma. Let the mind be like empty space, but do not cling even to a view of empty space; then there is naturally the great samādhi of original quiescence. Now, to rigidly cling to entering and leaving, or to a great samādhi that can be attained, is to have mind. How could that be called samādhi? But if one does not understand it in this way, one becomes vague and indiscriminate, perhaps falling into annihilationist views. How could that be the Buddha’s intent?
【五】　空中有声报隍禅师得道，读者必叹为神异，往往于此等处著意，至前段紧要关头，往往略过，殊堪浩叹，不知此乃预植河北士庶将来入道因缘也。故智隍归后，得开化四众，乃护法神之慈悲也，又何疑乎？	[5] When readers hear that a voice in the sky announced Chan Master Zhihuang’s realization of the Way, they will surely marvel at it as something miraculous and extraordinary. They often fixate on such matters, while passing lightly over the crucial point in the preceding passage. This is deeply regrettable. They do not realize that this was to plant in advance the causes and conditions for Hebei’s gentry and commoners to enter the Way in the future. Thus, after Zhihuang returned, he was able to teach the fourfold assembly. Was this not the compassion of Dharma-protecting deities? What is there to doubt?
有一童子，名神会，襄阳高氏子。年十三，自玉泉来参礼，师曰：知识远来艰辛，还将得本来否？若有本则合识主，试说看。会曰：以无住为本，见即是主。[一]师曰：这沙弥争合取次语。	There was a youth named Shenhui, the son of the Gao family of Xiangyang. At the age of thirteen, he came from Yuquan to pay homage to the Master. The Master said, “You have come from afar, learned

	friend, and have endured much hardship. Have you brought along the fundamental source? If you have the fundamental source, you should recognize its master. Try explaining it." Shenhui said, "Non-abiding is the root, and seeing itself is the master." [1] The Master said, "How can this novice monk speak so casually?"
会乃问曰：和尚坐禅，还见不见？师以拄杖打三下，云：吾打汝是痛不痛。对曰：亦痛亦不痛。[二]师曰：吾亦见亦不见。神会问：如何是亦见亦不见？师云：吾之所见，常见自心过愆，不见他人是非好恶，是以亦见亦不见。	Shenhui then asked, "When the Venerable sits in Chan, does he see or not see?" The Master struck him three times with his staff and said, "When I strike you, does it hurt or not?" He replied, "It both hurts and does not hurt." [2] The Master said, "I too both see and do not see." Shenhui asked, "What does it mean to both see and not see?" The Master said, "What I see is always the faults of my own mind. I do not see other people's right and wrong, good and bad. Thus I both see and do not see."
汝言亦痛亦不痛如何？汝如不痛，同其木石，若痛则同凡夫，即起恚恨，汝向前见不见是二边，痛不痛是生灭，汝自性且不见，敢尔弄人？神会礼拜悔谢。	"What do you mean when you say that it both hurts and does not hurt? If it does not hurt, you are no different from wood or stone; if it hurts, you are no different from an ordinary being, and anger and resentment arise. Your former 'seeing and not seeing' is a pair of extremes, while 'hurts and does not hurt' belongs to arising and ceasing. You have not even seen your own intrinsic nature, yet you dare toy with people in this way?" Shenhui bowed in repentance and apology.
师又曰：汝若心迷不见，问善知识觅路，汝若心悟，即自见性，依法修行，汝自迷不见自心，却来问吾见与不见，吾见自知，岂待汝迷！汝若自见，亦不待吾迷，何不自知自见，乃问吾见与不见。神会再礼百余拜，求谢过愆，服勤给侍，不离左右。	The Master further said, "If your mind is deluded and does not see, ask a good spiritual friend to seek the way. If your mind is awakened, you see your own nature and cultivate according to the Dharma. You yourself are deluded and do not see your own mind, yet you come asking whether I see or do not see. I know what I see myself; why should I wait for your delusion? If you see for yourself, you likewise need not wait for my delusion. Why do you not know and see for yourself, instead asking whether I see or do not see?" Shenhui again bowed more than a hundred times, seeking forgiveness for his faults. He diligently served the Master and never left his side.
一日师告众曰：吾有一物，无头无尾，无名无字，无背无面，诸人还识否？[三]神会出曰：是诸佛之本源，神	One day the Master told the assembly, "I have one thing: without head or tail, without name or words,

会之佛性。师曰：向汝道无名无字，汝便唤作本源佛性，汝向去有把茆盖头，也只成个知解宗徒。祖师灭后，会入京洛，大弘曹溪顿教，著显宗记，盛行于世，是谓荷泽禅师。[四]	without back or front. Do you all recognize it?" [3] Shenhui stepped forward and said, "It is the source of all Buddhas and Shenhui's Buddha-nature." The Master said, "I told you it has neither name nor words, yet you call it the source and Buddha-nature. Even if you were to build yourself a thatched hut to shelter your head, you would only become a follower of the school of conceptual understanding." After the Patriarch's passing, Shenhui entered the capitals of Luoyang and Chang'an, where he greatly propagated Caoxi's teaching of sudden awakening. He wrote the Record of Manifesting the School, which became widely disseminated in the world. He was known as Chan Master Heze. [4]
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the essential meaning.)
【一】　无住为本，见即是主，此人人会说，未可据以为真实见性也，祖故特意不许，且引出其请问语而更正之。	[1] "Non-abiding is the root, and seeing itself is the master"—everyone can say this, but it cannot be taken as proof of genuinely seeing one's true nature. Therefore, the Patriarch deliberately did not approve it, and further drew out Shenhui's question in order to correct him.
【二】　神会此时，正似是而非，左右无着落之时，宗下所谓无把鼻是也。故浑身都是见，初以无住为本，此即住于无住矣，以有住遂立见，彼以为见即是主，则不见时，主在何处乎。	[2] At this time, Shenhui was in the state of seeming right while actually being wrong, without anything to rely upon on either side. In the Chan school, this is called having no handle to grasp. Thus his whole being was "seeing." He first took non-abiding as the root; this was precisely abiding in non-abiding. Because there was abiding, he established seeing. He thought that seeing itself was the master; but when there is no seeing, where is the master?
彼偏执于见，即以为主，故落两头，曰亦痛亦不痛。祖云我亦见亦不见者，正戏之耳。下再开释曰：汝亦痛亦不痛，是落两边，不痛是木石，痛即凡夫，究何所属，如彻悟非空非有，无实无虚之义，则非痛非不痛，自然两边不著矣。祖故呵之曰：汝心迷不见，不自己打主意，却来问我如何。神会再礼再拜者，开悟后欢喜感激之至也。	He clung one-sidedly to seeing and took it as the master, and so fell into two sides, saying, "It both hurts and does not hurt." When the Patriarch said, "I too both see and do not see," he was merely playing with him. He then explained further: "Your saying that it both hurts and does not hurt falls into two sides. Not hurting is wood and stone; hurting is the ordinary being. What, then, do you belong to?" If one thoroughly awakened to the meaning of neither empty nor existent, neither real nor unreal, then it would be neither hurting nor not hurting,

	and naturally one would not cling to either side. Thus the Patriarch rebuked him: “Your mind is deluded and does not see. Instead of investigating for yourself, you come to ask me how it is.” Shenhui’s repeated bows and prostrations expressed the utmost joy and gratitude after awakening.
【三】　此物本无名字，而假名不废，神会呼曰本源佛性者，非不可也，特此时之神会，却不许其如此说，以其见未净也。	[3] This thing originally has no name, yet provisional names need not be abandoned. Shenhui’s calling it “the source and Buddha-nature” was not in itself unacceptable. But Shenhui at that time was not permitted to speak in this way, because his views had not yet been purified.
祖引此语，特地要人上当，不许开口，亦不许不开口，不开口则无所表，开口则落言诠，一落言诠，顿成知解，成口头禅，非内证也。如真见性人，定不如此表，或迳呼为本源佛性，有何不可。	The Patriarch cited these words specifically to lure people into a trap: they are not permitted to open their mouths, yet they are not permitted not to open their mouths. If they do not open their mouths, nothing is expressed; if they do open their mouths, they fall into verbal formulation. Once they fall into verbal formulation, they immediately become conceptual understanding and mere verbal Chan, not inner realization. A person who has truly seen their nature would certainly not express it in this way. Or if they directly called it “the source and Buddha-nature,” what harm would there be?
六祖呵之，不是呵其多口，立本源佛性也，正呵其有此知见，即可证知其不识本源佛性耳，以此事不关名字言说，乃在先自证悟，若得证悟，则无名可名，纵立知解亦无碍矣。以明本来不污染，即不受法缚也，不受法缚也者，识得本来而自能解脱化除者也。	The Sixth Patriarch rebuked him not because he was too talkative in establishing “the source and Buddha-nature,” but precisely because he held this view. This proves that he did not recognize the source and Buddha-nature. This matter has nothing to do with names or words; one must first realize and awaken to it oneself. Once realization and awakening have been attained, no name can name it, and even conceptual understanding can be established without obstruction. This makes clear that the original nature is undefiled and therefore not bound by dharmas. Not being bound by dharmas means recognizing the original nature and thereby being able to free oneself and dissolve all attachments.
【四】　曹溪宗旨，与佛祖心传正统，赖荷泽而定，以此时南北二宗，竞立门户，初学人以耳为目，受惑不	[4] Caoxi’s essential teaching, together with the orthodox transmission of mind from Buddha to

小，自显宗记出而宗派始定，功德巍巍，不可思议。	Patriarch, was established through Heze. At that time, the Northern and Southern schools were competing to establish separate factions. Beginners took what they heard as what they saw and were greatly misled. Once the Record of Manifesting the School appeared, the schools and lineages were settled. Its merit and virtue are lofty beyond conception.
兹将敦煌本南宗定是非论，及神会语录第三卷摘要如下：唐开元二十二年正月十五日，神会在滑台大雪寺演说，建立宗门正统，谓达摩传一领袈裟以为法信，授与惠可，惠可传僧璨，僧璨传道信，道信传弘忍，弘忍传惠能，六代相承，连绵不绝。	Here are extracts from the Dunhuang version of the Treatise on Determining the True and False of the Southern School, as well as from volume three of the Recorded Sayings of Shenhui: On the fifteenth day of the first month of the twenty-second year of the Kaiyuan era of the Tang dynasty, Shenhui delivered a discourse at Great Cloud Monastery in Huatai, establishing the orthodox lineage of the school. He said that Bodhidharma transmitted one robe as a token of Dharma faith, giving it to Huike; Huike transmitted it to Sengcan, Sengcan to Daoxin, Daoxin to Hongren, and Hongren to Huineng. Thus, it was transmitted successively through six generations, in an unbroken continuity.
又云神会今设无遮大会，兼庄严道场，不为功德，为天下学者定宗旨，为天下学道者定是非。又云秀禅师在日，指第六代传法袈裟在韶州，口不自称为第六代。今普寂自称第七代，妄立秀师为第六代，所以不许。	He further said: “Shenhui now convenes an unrestricted great assembly and adorns the Dharma site, not for merit and virtue, but to establish the essential teaching for students throughout the realm, and to determine right and wrong for all who study the Way.” He also said: “While Chan Master Shenxiu was alive, he pointed out that the robe transmitting the Dharma of the sixth generation was in Shaozhou, and he did not himself claim to be the sixth generation. Now Puji claims to be the seventh generation and falsely establishes Master Shenxiu as the sixth generation. Therefore, this cannot be accepted.”
案神会攻击北宗，分为二层，一则攻击北宗之法统，同时建立南宗之法统，一则攻击北宗之渐修方法，同时建立顿悟法门，于是曹溪了义，乃大播于洛阳，至天宝十二年，北宗运动御史卢奕劾奏神会，乃敕黜弋阳郡，又移武当郡，至十三年，量移襄州，至七月又敕移荆州开元寺，皆北宗门下之所致也，是时神会已八十五六岁矣。	Shenhui’s attack on the Northern school had two levels: first, he attacked its Dharma lineage while establishing that of the Southern school; second, he attacked the Northern school’s method of gradual cultivation while establishing the Dharma gate of sudden awakening. Thus, the complete teaching of Caoxi spread widely in Luoyang. In the twelfth year of Tianbao, Lu Yi, a censor who

	supported the Northern school, impeached Shenhui. An imperial edict therefore banished him to Yiyang Commandery, and he was later transferred to Wudang Commandery. In the thirteenth year, he was transferred to Xiangzhou, and in the seventh month was again ordered to move to Kaiyuan Monastery in Jingzhou. All this was brought about by followers of the Northern school. At that time, Shenhui was already eighty-five or eighty-six years old.
天宝十四年，安禄山反，神会筹饷有功，迨事平，肃宗诏迎神会入内府供养，于是六祖之宗风大振，北宗之门庭寂寞矣。至上元元年五月十三日灭度，寿九十三岁。殁后越三十六年，德宗诏立神会为第七祖。	In the fourteenth year of Tianbao, An Lushan rebelled. Shenhui rendered meritorious service in raising military provisions. When the disturbances were pacified, Emperor Suzong summoned Shenhui to the inner palace and supported him there. Thereupon, the tradition of the Sixth Patriarch flourished greatly, while the Northern school fell into obscurity. He entered parinirvāṇa on the thirteenth day of the fifth month in the first year of Shangyuan, at the age of ninety-three. Thirty-six years after his death, Emperor Dezong decreed that Shenhui be established as the Seventh Patriarch.
考神会一生事实，与敦煌本坛经六祖涅　时之悬记颇相符，后人不解六祖灭度后，南北两宗互相攻击之情形，又不知神会实为中兴南宗之第七祖云。	An examination of the facts of Shenhui's life shows them to accord rather closely with the prophecy made at the Sixth Patriarch's nirvāṇa in the Dunhuang version of the Platform Sūtra. Later generations did not understand the mutual attacks between the Southern and Northern schools after the Sixth Patriarch's passing, nor did they know that Shenhui was in fact the Seventh Patriarch who revived the Southern school.
一僧问师云：黄梅意旨，什么人得？[一]师云：会佛法人得。僧云：和尚还得否？师云：我不会佛法。	A monk asked the Master, "Who has attained the purport of Huangmei?" [1] The Master said, "One who understands the Buddhadharma has attained it." The monk asked, "Has the Venerable also attained it?" The Master said, "I do not understand the Buddhadharma."
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the purport.)

【一】　此岂僧一人之问哉，几人人有此疑也。宗门学问，异乎世间一切所学，是学问，而又非可问学者，是功夫，而又非功夫可做者。	[1] Is this merely the question of one monk? How many people harbor this very doubt! Learning in the Chan school differs from all worldly learning. It is learning, yet it cannot be acquired through questioning and study; it is cultivation, yet it is not something that can be accomplished by contrived effort.
法不外乎观净空心，而又不许观净空心，非法而又非非法，所以者何？众生百六十心，猿心为主，幻变不测，非善恶之可限，非涅　生死之可缚。	The Dharma is nothing beyond contemplating the pure and empty mind, yet one is not permitted to contemplate the pure and empty mind. It is Dharma, yet not Dharma. Why is this so? Among the one hundred and sixty minds of sentient beings, the monkey mind is foremost; its illusory transformations are unfathomable. It cannot be confined within good and evil, nor bound by nirvāṇa and birth and death.
有时千圣所不识，而匹夫匹妇能之，不修不得，越修越不得，灵幻万千，非可教授，只有随机而引，得时而启。	At times, what a thousand sages do not recognize may be known by an ordinary man or woman. Without cultivation it cannot be attained, yet the more one cultivates, the less one attains it. Its spiritual transformations are countless and cannot be taught; one can only guide according to the occasion and open the way when the time is ripe.
善根非一世，因缘非硬凑，福德出乎自然，要大根器人，善恶甘苦已备尝，而心量阔大圆通，能忍诸苦辱，不以为意，享受种种世福，而无贪恋爱取，成败得失，了无所拘，又得通达世情，无可不可，此为善根福德之全者，而因缘则难言之矣，以因缘中，更有因缘也。	Good roots are not acquired in one lifetime, and causes and conditions cannot be forcibly pieced together. Merit and virtue arise naturally. One needs a person of great capacity, one who has tasted fully of good and evil, sweetness and bitterness; whose mind-capacity is broad, great, and unobstructed; who can endure every hardship and humiliation without taking it to heart; who enjoys all kinds of worldly blessings without greed, attachment, or grasping; who is wholly unbound by success and failure, gain and loss; and who also thoroughly understands human affairs, remaining free of fixed acceptance or rejection. This is one complete in roots of goodness and merit and virtue. Yet causes and conditions are difficult to speak of, for within causes and conditions there are further causes and conditions.
如入佛，一因缘也；入佛而得入正法，二因缘也；入正法而我之根器是否足与相符，三也；我有此根器而无其师，不足以启发，四也；足以启我，而我又为人事情见	For example, to encounter Buddhism is one cause and condition; having encountered Buddhism, to enter the true Dharma is a second; having entered

信缘所误，五也；一切虽具足，而我寿命等不齐，六也；入佛法而不能解脱，七也。	the true Dharma, whether one's own capacity is sufficient and accords with it is a third; if I possess this capacity but lack a teacher, it is insufficient to awaken me—this is a fourth; if there is one able to awaken me, yet I am misled by human affairs, emotional attachments, views, beliefs, and affinities—this is a fifth; though everything else is complete, if the length of my life and other conditions do not coincide—this is a sixth; and to enter the Buddhadharma yet be unable to attain liberation—this is a seventh.
此七因缘中，末后为最难，所谓禅病是也，人之机缘既各不同，欲开引之，自无定法。古时惟两相凑合，看伊机近，一步逼进，勿使逃避，见即当下见，了即一齐了。自宋而后，始借用话头，乃不得已之法，已落下乘矣。	Among these seven causes and conditions, the last is the most difficult: this is what is called the illness of Chan. Since people's capacities and circumstances differ, there can naturally be no fixed method for opening and guiding them. In ancient times, there was only the coming together of two persons: seeing that the other's capacity was near, one pressed forward step by step and did not let them evade the matter. On seeing, they saw immediately; on understanding, they understood all at once. From the Song dynasty onward, huatou were first employed, as a method of necessity; this had already fallen into an inferior vehicle.
盖一句话头，无异教理，有所遵循，即是呆法，法尚不可取，况呆法乎！然非法之咎，乃人之呆也。今死参一句者，要借此打杀一切念也，此有二，一是否真能打杀，所谓大死，二是否死后活得转来，所谓大生。	A single huatou is no different from doctrinal teaching: once there is something to follow, it becomes a dead Dharma. If even Dharma is not to be grasped, how much less a dead Dharma! Yet the fault does not lie in the Dharma but in people's rigidity. Those who now rigidly investigate a single phrase seek thereby to kill off all thoughts. There are two questions: first, whether they can truly kill them off—what is called the great death; second, whether after death they can come alive again—what is called the great birth.
但真大死者，无不大生，第恐不死不生，非驴非马，不以为有所得，即死于无所有，或以为巧妙定可传授，谁得谁是第七祖，以如是惊天动地事业，乃作人情礼物往来，岂不罪过！我人今日所修之心中心密，乃引法之一耳，由是而可克期证入三摩地，及三摩地成就，下座练机，起三摩钵提之用，亦引法也。	But whoever truly undergoes the great death will invariably undergo the great birth. The fear is that one neither dies nor is reborn, becoming neither donkey nor horse: not thinking one has gained anything, one dies in having nothing at all; or else one imagines some clever subtlety can certainly be transmitted, so that whoever attains it becomes the Seventh Patriarch. To make such an earthshaking undertaking into a gift exchanged in personal social

	dealings—is this not a grave offense? The Heart-of-Heart Esoteric Dharma that we cultivate today is merely one method of guidance. Through it, one may attain entry into samādhi within a foreseeable period; and when samādhi is accomplished, one trains one's capacity off the meditation cushion and brings forth the functioning of samāpatti. This too is a method of guidance.
果引至如何程度，及进功诸法，完全与宗门不异，待到极究竟处，一切不可得。	As to the degree to which one is guided, and the various methods for advancing in cultivation, these are entirely no different from the Chan school. When one reaches the ultimate point, nothing whatsoever can be obtained.
六祖云毋观净空心，此心本净本空，无可取舍，各自努力，随缘好去，如是而已，岂特有妙诀与名言伟论可示哉？此云我不会佛法，正是从若愚二字上用功。又云会佛法人得，伊何人，正大智人也，此意旨，又岂黄梅所独有。	The Sixth Patriarch said, "Do not contemplate the pure and empty mind." This mind is originally pure and originally empty; there is nothing to accept or reject. Each should make their own effort and proceed well according to conditions. That is all. How could there be some marvelous secret formula or grand theory to show? When he said, "I do not understand the Buddhadharma," he was precisely cultivating from the two Chinese characters "as though foolish." When he said, "One who understands the Buddhadharma has attained it," what sort of person was that? A person of great wisdom. And how could this purport belong to Huangmei alone?
此僧开口来问，已见其心。其见已鄙，其意已错，直误尽天下人也。愚意宗下教下，总不离心，即不离法，教下为有法法，宗下为无心心，在未归宗以前，均是法也，既归于宗，即无法可言，不是宗下不用法也，只不执取法耳。	The moment this monk opened his mouth to ask, his mind was already apparent. His understanding was already base, and his intention already mistaken; he directly misled all people under heaven. In my view, both the doctrinal schools and the Chan school never depart from mind, and thus never depart from Dharma. The doctrinal schools consist in dharmas upon dharmas; the Chan school consists in no-mind upon no-mind. Before returning to the Chan school, all are Dharma. Once one has returned to the Chan school, there is no Dharma to speak of. This does not mean that the Chan school makes no use of Dharma; it means only that it does not grasp at Dharma.
教外别传，传即是法，宗下不教人执取于法者，以一取法，即不见元来清净觉相，不名归元，不名归宗。会的	A special transmission outside the teachings: transmission itself is Dharma. The Chan school

人，一切教法，都可安运在宗门头上而得其用，正以一切不取，故会而不会，一切不舍，故不会而会。	does not teach people to grasp at Dharma because, once one grasps at a Dharma, one no longer sees the originally pure appearance of awakening. This cannot be called returning to the source or returning to the Chan school. For one who understands, all teachings and dharmas can be applied within the Chan school and put to use. Precisely because nothing is grasped, one understands yet does not understand; precisely because nothing is discarded, one does not understand yet understands.
静默动定，无一不如，说得亦可，说不得亦可，得不得都可，总在明悟之后耳。今日者，为欲维持门庭起见，不得不降格以求，稍稍偏重于法，而又不欲担此名义，论事实又不得不担，可怜曲高和寡。	Whether still or active, silent or speaking, in samādhi or not, nothing is not appropriate. One may speak, or one may not speak; one may attain, or one may not attain. It all depends on awakening and realization. Today, in order to preserve the school's house, one cannot but lower the standard in seeking students and place somewhat greater emphasis on methods; yet one does not wish to bear this designation. In fact, however, one cannot avoid bearing it. Alas, lofty music finds few who can join in.
使大学问家，在初小教授，亦只可随课本而施，非先生功夫不高，乃学生程度太低也。	If a great scholar teaches in an elementary school, that person can only teach according to the textbooks. It is not that the teacher's accomplishment is insufficient, but that the students' level is too low.
照现在情形，却亦只可如此，行者当明其环境与立场，不必苛求也，至于第一义更上一层，佛法无半点人情用事，按规矩而论，宁缺毋滥，越迁就，越遥远，以迁就故，多半改而念佛，正是无可奈何之极，不知宗下以念佛为辅则可，弃之而偏就，则不可以，何也，以宗旨不可变易也。	Given the present circumstances, this is all that can be done. Practitioners should understand their circumstances and position and need not make excessive demands. As for the highest truth, at a still higher level, the Buddhadharma admits not the slightest human favoritism. Judged by the rules, it is better to have too few than too many. The more one accommodates, the farther away one goes. Because of such accommodation, most people are changed over to Buddha-recitation; this is truly the utmost helpless expedient. One should know that in the Chan school Buddha-recitation may serve as an auxiliary, but one cannot abandon Chan and incline exclusively toward it. Why? Because the essential principle cannot be altered.

生西与见性，若不得其机，其难均也。惟一门深入，必有成就，见异思迁，学人通病，是在自决。	Rebirth in the Western Pure Land and seeing one's true nature are equally difficult if one does not have the requisite capacity. Yet if one penetrates deeply into a single gate, one will certainly achieve attainment. To see one thing and then think of another is a common failing among students; the decision rests with oneself.
师一日欲濯所授之衣，而无美泉，因至寺后五里许，见山林郁茂，瑞气盘旋，师振锡卓地，泉应手而出，积以为池，乃跪膝浣衣石上。有蜀僧方辩谒师，师曰：上人攻何事业？曰：善塑。师正色，曰：汝试塑看。[一]辩罔措。	One day, the Master wished to wash the robe that had been transmitted to him, but there was no fine spring nearby. He therefore went about five li behind the monastery, where he saw luxuriant mountain woods and auspicious vapors swirling about. The Master shook his staff and planted it in the ground; a spring emerged at once in response. It gathered into a pool, and he knelt upon a stone to wash the robe. A monk from Shu named Fangbian came to pay homage to the Master. The Master asked, "What craft do you specialize in?" He replied, "I am skilled in making images." The Master became grave and said, "Try making one, then." [1] Fangbian was at a loss for what to do.
过数日塑就真相，可高七寸，曲尽其妙。师笑曰：汝善塑性，不解佛性。即为摩顶授记，永与人天为福田，仍以衣酬之。辩取衣分为三，一披塑像，一自留，一用棕裹瘗地中，誓曰：后得此衣，乃吾出世，住持于此，重建殿宇。宋嘉　八年，有僧惟先，修殿掘地，得衣如新。像在高泉寺，祈祷辄应。	After several days, he completed a true likeness, seven inches high, exquisitely wrought in every detail. The Master smiled and said, "You are skilled in shaping forms, but you do not understand Buddha-nature." He then touched Fangbian's crown and bestowed a prophecy: "Forever you shall be a field of blessings for humans and devas." He rewarded him with the robe. Fangbian divided the robe into three parts: one he draped over the image, one he kept for himself, and one he wrapped in palm fiber and buried in the ground, vowing, "When this robe is recovered in the future, I shall reappear in the world, reside and uphold this place, and rebuild its halls." In the eighth year of Jiayou of the Song dynasty, a monk named Weixian was repairing the hall when he dug into the ground and found the robe as new as ever. The image remains at Gaoquan Monastery; prayers to it are invariably answered.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the purport.)

【一】　祖正色而言曰，汝试塑看，彼竟茫然，是不可再进于此矣。祖曰，汝善塑性，此性字应改为相字，惜其不解佛性耳。此等人，只可留作人天福田，故以有相物酬之。又此性字，疑为惟字在下句，意为汝善塑，惟不解佛性，其义或较顺也。	[1] The Patriarch said sternly, “Try sculpting it.” The man was completely at a loss and could proceed no further in this matter. The Patriarch said, “You are skilled at sculpting images.” The character xing (nature) should here be changed to xiang (form); regrettably, he did not understand buddha-nature. Such people can only be retained as fields of merit for humans and devas, and so he was rewarded with a material object. Moreover, this character xing is perhaps actually wei (only) in the following sentence, giving the meaning: “You are skilled at sculpting, but do not understand buddha-nature.” This reading may be smoother.
有僧举卧轮禅师偈曰：	A monk cited Chan Master Wolun’s verse:
卧轮有伎俩，能断百思想。	Wolun has his skills: he can cut off a hundred thoughts.
对境心不起，菩提日日长。[一]	He can cut off a hundred thoughts. When facing circumstances, the mind does not arise; Bodhi grows day by day. [1]
师闻之曰：此偈未明心地，若依而行之，是加系缚。因示一偈曰：	When the Master heard this, he said, “This verse has not realized the mind-ground. If one practices according to it, it adds further bonds.” He then presented a verse:
惠能没伎俩，不断百思想。对境心数起，菩提作么长。[二]	Huineng has no skill; He does not cut off a hundred thoughts. When facing circumstances, thoughts often arise— How could bodhi grow? [2]
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch’s exposition of the purport.)
【一】　有僧举卧轮偈语，前偈第一句著有，第二句著能所，第三句死守于法，渐入断灭，百病丛生矣。至于菩提本无增损，若言有长，则为生灭矣。	[1] A monk cited Wolun’s verse. In the first line of the earlier verse, he is attached to existence; in the second, he is attached to subject and object; in the third, he rigidly clings to Dharma. He gradually falls into annihilationism, and a hundred illnesses arise in profusion. Moreover, bodhi itself neither increases nor diminishes; to say that it grows is to make it subject to arising and ceasing.

【二】　后偈为对治而设，第一句破能所，第二句表幻用不废，不落断灭，第三句表见性后，心即数起，亦无碍也。	[2] The later verse was offered as a corrective. The first line demolishes subject and object; the second shows that illusory functioning is not abandoned, so one does not fall into annihilationism; the third shows that after seeing one's true nature, even though thoughts frequently arise, there is no obstruction.
以此僧正神秀一流人物，祖所说者，乃深入无碍不二之境，为最上乘者说，不会的人，转是系上加系，缚上添缚，不可不知，近世人不明佛法，把禅宗当作毒物害人，不知用法如用药，救人杀人，药不负责，谁叫你误用方药。我但闻庸医杀人，不闻庸药杀人也。	This monk was precisely a figure of Shenxiu's school. What the Patriarch taught was the state of profound, unobstructed nonduality, spoken for those of the highest vehicle. For those who do not understand, it instead adds bonds upon bonds and fetters upon fetters. This must be understood. People in recent times do not understand the Buddhadharma and regard the Chan school as a poison that harms people. They do not know that using Dharma is like using medicine: it can save people or kill people, but the medicine bears no responsibility—who told you to misuse the prescription? I have only heard that incompetent physicians kill people; I have never heard that mediocre medicines kill people.

顿渐品第八

Chapter Eight: Sudden and Gradual Enlightenment

时祖师居曹溪宝林，神秀大师在荆南玉泉寺，于时两宗盛化，人皆称南能北秀，故有南北二宗顿渐之分。	At that time, the Patriarch was residing at Baolin Monastery in Caoxi, while Master Shenxiu was at Yuquan Monastery in Jingnan. The two traditions were then flourishing, and people commonly spoke of "Southern Huineng and Northern Shenxiu." Thus arose the distinction between the sudden teaching of the South and the gradual teaching of the North.
[一]而学者莫知宗趣，师谓众曰：法本一宗，人有南北，法即一种，见有迟疾，何名顿渐？法无顿渐，人有利钝，故名顿渐。然秀之徒众，往往讥南宗祖师，不识一字，有何所长。秀曰：他得无师之智，深悟上乘，吾不如也。	[1] Yet students did not understand the essential purport of the school. The Master said to the assembly: "The Dharma is originally one school, though people are divided into north and south. The Dharma is of one kind, but realization may be swift or slow. How, then, can there be sudden and gradual? The Dharma itself has neither suddenness nor gradualness; people have sharp or dull faculties, and therefore there are the names

	‘sudden’ and ‘gradual.’” Yet Shenxiu’s followers often ridiculed the Patriarch of the Southern school, saying, “He does not know a single character. What ability could he possess?” Shenxiu said, “He has attained wisdom without a teacher and has deeply realized the supreme vehicle. I am not his equal.”
且吾师五祖，亲传衣法，岂徒然哉！吾恨不能远去亲近，虚受国恩，汝等诸人毋滞于此，可往曹溪参决。一日命门人志诚曰：汝聪明多智，可为吾到曹溪听法，若有所闻，尽心记取，还为吾说。[二]	“Moreover, our teacher, the Fifth Patriarch, personally transmitted to him the robe and Dharma. Could this have been without reason? I regret that I cannot go far away to draw near to him, for I vainly receive the favor of the state. None of you should remain here; you may go to Caoxi to seek clarification.” One day he instructed his disciple Zhicheng: “You are intelligent and wise. Go for me to Caoxi to hear the Dharma. Whatever you hear, remember it with all your heart, then return and tell me.” [2]
志诚禀命至曹溪，随众参请，不言来处，时祖师告众曰：今有盗法之人，潜在此会。[三]志诚即出礼拜，具陈其事，师曰：汝从玉泉来，应是细作。对曰：不是。师曰：何得不是？对曰：未说即是，说了不是。师曰：汝师若为示众？对曰：常指诲大众，住心观净，长坐不卧。师曰：住心观净，是病非禅，长坐拘身，于理何益？听吾偈曰：	Zhicheng received the instruction and went to Caoxi. He joined the assembly in paying respects and making inquiries, without saying where he had come from. At that time the Patriarch told the assembly: “There is now a thief of the Dharma secretly present in this gathering.” [3] Zhicheng immediately came forward, bowed, and fully related the matter. The Master said, “You have come from Yuquan, so you must be a spy.” He replied, “I am not.” The Master said, “How can you say you are not?” He replied, “Before I spoke, I was; once I had spoken, I was not.” The Master said, “How does your teacher instruct the assembly?” He replied, “He constantly instructs the people to settle the mind and contemplate purity, and to sit for long periods without lying down.” The Master said, “To settle the mind and contemplate purity is illness, not Chan. Long sitting only constrains the body; what benefit does it bring to principle? Listen to my verse:”
生来坐不卧，死去卧不坐。	Born, one sits and does not lie down; dead, one lies down and does not sit.
元是臭骨头，何为立功课？[四]	Dead, one lies down and does not sit. Originally this is a stinking bag of bones—why establish it as a practice? [4]

志诚再拜曰：弟子在秀大师处，学道九年，不得契悟，今闻和尚一说，便契本心，弟子生死事大，和尚大慈，更为教示。师曰，吾闻汝师教示学人戒定慧法，未审汝师说戒定慧行相如何？与吾说看。	Zhicheng bowed again and said, “This disciple studied the Way for nine years under Master Shenxiu, yet gained no corresponding realization. Now, upon hearing the Venerable Master speak, I immediately accord with my original mind. The matter of birth and death is grave for this disciple. In your great compassion, Venerable Master, please give further instruction.” The Master said, “I have heard that your teacher instructs students in the Dharma of precepts, meditative stability, and wisdom. How does your teacher explain the forms of practice of precepts, meditative stability, and wisdom? Tell me.”
诚曰：秀大师说，诸恶莫作名为戒，诸善奉行名为慧，自净其意名为定。彼说如此，未审和尚以何法诲人？师曰：吾若言有法与人，即为诳汝。但且随方解缚，假名三昧。	Zhicheng said, “Master Shenxiu teaches that refraining from all evil is called precepts; practicing all good is called wisdom; and purifying one’s own mind is called meditative stability. This is how he teaches. By what Dharma does the Venerable Master instruct people?” The Master said, “If I said that I had a Dharma to give people, I would be deceiving you. I merely untie bonds according to circumstances and provisionally call this samādhi.”
[五]如汝师所说戒定慧，实不可思议，吾所见戒定慧又别。志诚曰：戒定慧只合一种，如何更别？[六]师曰：汝师戒定慧接大乘人，吾戒定慧接最上乘人。悟解不同，见有迟疾。汝听吾说，与彼同否？吾所说法，不离自性，离体说法，名为相说，[七]自性常迷。须知一切万法，皆从自性起用，是真戒定慧法。听吾偈曰：	[5] “The precepts, meditative stability, and wisdom spoken of by your teacher are indeed inconceivable, but the precepts, meditative stability, and wisdom as I see them are different.” Zhicheng said, “Precepts, meditative stability, and wisdom can only be one kind. How can they differ?” [6] The Master said, “Your teacher’s precepts, meditative stability, and wisdom are for those of Mahāyāna capacity; my precepts, meditative stability, and wisdom are for those of the highest vehicle. Awakening and understanding differ, and realization may be swift or slow. Listen to what I say and see whether it is the same as his. The Dharma I teach does not depart from self-nature. To speak of Dharma apart from its essence is called teaching in terms of appearances, [7] and self-nature remains ever deluded. You must know that all myriad dharmas arise and function from self-nature. This is the true Dharma of precepts, meditative stability, and wisdom. Listen to my verse:”

心地无非自性戒，	When the mind-ground is free from wrong, this is the precepts of self-nature;
心地无痴自性慧，	When the mind-ground is free from delusion, this is the wisdom of self-nature;
心地无乱自性定，	When the mind-ground is free from disorder, this is the meditative stability of self-nature;
不增不减自金刚，	Neither increasing nor decreasing, it is itself vajra;
身去身来本三昧。[八]	The body comes and goes, yet fundamentally there is samādhi. [8]
诚闻偈悔谢，乃呈一偈：	Having heard the verse, Zhicheng repented and expressed his gratitude. He then presented a verse:
五蕴幻身，幻何究竟？	The illusory body of the five aggregates—how can illusion ever be ultimate?
回趣真如，法还不净。	Turning back toward suchness, the Dharma still is not pure.
师然之，复语诚曰：汝师戒定慧，劝小根智人，吾戒定慧，劝大根智人。若悟自性，亦不立菩提涅　，亦不立解脱知见，无一法可得，方能建立万法，若解此意，亦名菩提涅　，亦名解脱知见。见性之人，立亦得，不立亦得，去来自由，无滞无碍，应用随作，应语随答，普见化身，不离自性，即得自在神通，游戏三昧，是名见性。[九]	The Master approved it and again said to Zhicheng: “Your teacher’s precepts, meditative stability, and wisdom encourage those of lesser capacities and understanding; my precepts, meditative stability, and wisdom encourage those of great capacities and understanding. If one realizes self-nature, one establishes neither bodhi nor nirvāṇa, neither liberation nor knowledge and views. When not a single dharma can be obtained, then one can establish the myriad dharmas. If you understand this meaning, it may also be called bodhi and nirvāṇa, and may also be called liberation and knowledge and views. One who sees self-nature may establish or not establish; coming and going freely, without obstruction or hindrance; acting in response to circumstances, answering in response to words; universally perceiving transformation bodies without departing from self-nature—such a one attains sovereign spiritual powers and samādhi as play. This is called seeing self-nature.” [9]
志诚再启师曰：如何是不立义？[一　]师曰：自性无非、无痴、无乱，念念般若观照，常离法相，自由自在，纵横尽得，有何可立？自性自悟，顿悟顿修，亦无渐次，[一一]所以不立一切法。诸法寂灭，[一二]有何	Zhicheng again asked the Master, “What is the meaning of not establishing?” [10] The Master said, “Self-nature is free from wrong, free from delusion, and free from disorder. Thought after thought, prajñā contemplates and illumines; it constantly

次第？志诚礼拜，愿为执侍，朝夕不懈（诚吉州太和人也。）	departs from dharma appearances and is free and at ease, able to move freely in every direction. What is there to establish? Self-nature realizes itself; sudden awakening is sudden cultivation, and there are no gradual stages. [11] Therefore, do not establish any dharma. All dharmas are quiescent and extinguished. [12] What sequence could there be?” Zhicheng bowed and wished to serve him constantly, without slackening morning or evening. (Zhicheng was from Taihe in Jizhou.)
僧志澈，江西人。本姓张，名行昌，少任侠。自南北分化，二宗主虽亡彼我，而徒侣竞起爱憎。时北宗门人，自立秀师为第六祖，而忌祖师传衣为天下闻，乃嘱行昌来刺师。师心通，预知其事，即置金十两于座间。	The monk Zhiche was from Jiangxi. His family name was Zhang, and his personal name was Xingchang. In his youth he was chivalrous and given to martial exploits. After the Southern and Northern schools had divided, although the leaders of the two schools had put aside all sense of self and other, their followers competed in generating attachment and aversion. At that time, disciples of the Northern school set up Master Shenxiu as the Sixth Patriarch, and, resenting that the Patriarch’s transmission of the robe was known throughout the land, they instructed Xingchang to assassinate the Master. The Master, knowing their minds, foresaw the matter and placed ten taels of gold beside his seat.
时夜暮，行昌入祖室，将欲加害，师舒颈就之，行昌挥刃者三，悉无所损。师曰：正剑不邪，邪剑不正，只负汝金，不负汝命。行昌惊仆，久而方苏，求哀悔过，[一三]即愿出家。	When night had fallen, Xingchang entered the Patriarch’s room, intending to harm him. The Master stretched out his neck to meet the blow. Xingchang struck with his blade three times, but caused no injury at all. The Master said, “A proper sword does not strike wrongly; a wrongful sword does not strike properly. I owe you only gold, not my life.” Xingchang fell down in shock. After a long while he revived, begged forgiveness, repented of his fault, [13] and immediately wished to leave home and become a monastic.
师遂与金，言：汝且去，恐徒众翻害于汝，汝可他日易形而来，吾当摄受。行昌禀旨宵遁，后投僧出家，具戒精进。	The Master then gave him the gold and said, “Go for now. I fear that the followers may turn about and harm you. On another day, you may change your appearance and return; I shall then receive you.” Xingchang accepted the instruction and fled away that night. Later he sought out monastics, left home, received the full precepts, and practiced diligently.

一日，忆师之言，远来礼觐，师曰：吾久念汝，汝来何晚？曰：昨蒙和尚舍罪，今虽出家苦行，终难报德，其惟传法度生乎！弟子常览涅　经，未晓常无常义，[一四]乞和尚慈悲，略为解说。	One day, remembering the Master's words, he came from afar to pay his respects. The Master said, "I have long been thinking of you. Why have you come so late?" He replied, "Earlier, I received the Venerable Master's forgiveness for my offense. Though I have now left home and practice austerities, it is still difficult to repay your kindness. Only transmitting the Dharma and liberating sentient beings could repay it. This disciple has often read the Nirvāṇa Sūtra but does not understand the meaning of permanence and impermanence. [14] I beg the Venerable Master, in your compassion, to explain it briefly."
师曰：无常者，即佛性也，有常者，即一切善恶诸法分别心也。曰：和尚所说，大违经文。	The Master said, "What is impermanent is Buddha-nature; what is permanent is the discriminating mind concerning all good and evil dharmas." He said, "What the Venerable Master says greatly contradicts the sūtra text."
师曰：吾传佛心印，安敢违于佛经！曰：经说佛性是常，和尚却言无常，善恶诸法，乃至菩提心，皆是无常，和尚却言是常，此即相违，令学人转加疑惑。	The Master said, "I transmit the Mind-Seal of the Buddha. How could I dare contradict the Buddhist sūtras?" He said, "The sūtra says that Buddha-nature is permanent, yet the Venerable Master calls it impermanent. All good and evil dharmas, even bodhicitta, are impermanent, yet the Venerable Master calls them permanent. This is contradictory and only increases the student's doubts."
师曰：涅　经，吾昔听尼无尽藏读诵一遍，便为讲说，无一字一义不合经文，乃至为汝，终无二说。曰：学人识量浅昧，愿和尚委曲开示。	The Master said, "In the past, when I heard the nun Wujinzang recite the Nirvāṇa Sūtra once, I immediately explained it to her. Not a single word or meaning was inconsistent with the sūtra text. And in explaining it to you, I will likewise never give two different accounts." He said, "This student's understanding is shallow and obscure. I hope the Venerable Master will give a detailed explanation."
师曰，汝知否，佛性若常，更说什么善恶诸法，乃至穷劫，无有一人发菩提心者，故吾说无常，正是佛说真常之道也。	The Master said, "Do you know? If Buddha-nature were permanent, then why speak of all good and evil dharmas? Even through countless eons, there would not be a single person who aroused bodhicitta. Therefore, when I speak of impermanence, I am precisely speaking of the Buddha's teaching of the path of true permanence."

又，一切诸法，若无常者，即物物皆有自性，容受生死，而真常性有不遍之处，故吾说常者，正是佛说真无常义。佛比为凡夫外道，执于邪常，诸二乘人，于常计无常，共成八倒，故于涅　了义教中，破彼偏见，而显说真常真乐真我真净。[一五]	“Furthermore, if all dharmas were impermanent, then every single thing would have a self-nature capable of undergoing birth and death, while the nature of true permanence would have places where it did not extend. Therefore, when I speak of permanence, I am precisely speaking of the Buddha’s meaning of true impermanence. The Buddha compared ordinary beings and followers of non-Buddhist paths, who cling to false permanence, with adherents of the two vehicles, who take permanence to be impermanent; together they form the eight inverted views. Thus, in the definitive teaching of nirvāṇa, he refuted those partial views and revealed true permanence, true bliss, true self, and true purity.” [15]
汝今依言背义，以断灭无常，及确定死常，而错解佛之圆妙最后微言，纵览千遍，有何所益？行昌忽然大悟，说偈曰：	“You now cling to the words while turning your back on the meaning. You mistake annihilationist impermanence and a fixed, dead permanence for the Buddha’s perfectly subtle final teaching. Even if you read it a thousand times, what benefit would there be?” Xingchang suddenly attained great awakening and spoke this verse:
因守无常心，佛说有常性。	Because I held to a mind of impermanence, the Buddha taught a nature of permanence.
不知方便者，犹春池拾砾。	Those who do not understand skillful means are like gathering pebbles from a spring pond.
我今不施功，佛性而现前。[一六]	Now, without exerting effort, Buddha-nature appears before me. [16]
非师相授与，我亦无所得。	It was not bestowed by the Master; nor have I gained anything.
师曰：汝今彻也，宜名志彻。彻礼谢而退。	The Master said, “You are now thorough; you should be called Zhiche.” Zhiche bowed in gratitude and withdrew.
师见诸宗难问，咸起恶心。[一七]多集座下，愍而谓曰：学道之人，一切善念恶念，应当尽除。[一八]无名可名，名于自性，无二之性，是名实性，于实性上建立一切教门，言下便须自见。诸人闻说，总皆作礼，请事为师。	The Master saw that difficult questions from the various schools all arose from malicious minds. [17] Many gathered beneath his seat, and, out of compassion, he told them: “Those who study the Way should completely eliminate every good thought and evil thought. [18] There is no name that can be named; name it self-nature. The nature of nonduality is called true nature. Upon the basis

	of true nature, all Dharma gates are established. Upon hearing these words, you must immediately see for yourselves." Hearing this, everyone bowed and requested to serve him as their teacher.
（注：以下为二祖述旨）	(Note: What follows is an exposition of the meaning by the Second Patriarch.)
【一】　宗下直指心元，当体空寂，心且不得，何有于法？顿渐者，心上所起之幻分别也。为对治故，因人之利钝而方便耳。	[1] Within this school, there is direct pointing to the source of mind: in its very substance it is empty and quiescent. Even mind cannot be grasped; how then could there be any Dharma? Sudden and gradual are illusory discriminations arising in the mind. They are merely skillful means, adapted to people's sharp or dull faculties, for the sake of remedying them.
分南北，别顿渐，识字与不识字，比较短长，在宗下看来，此等事，尽属可鄙可耻，我当悯之不暇，何疾恶之也？秀大师在北，不能不维持道场，然从不自承为祖，后其徒自称为七祖，乃以六祖推之，其门下不识大体，反以累秀大师之清德，然不足为贤者累也。	To divide south from north, distinguish sudden from gradual, compare literacy with illiteracy, and weigh strengths against weaknesses—viewed from within this school, all such matters are contemptible and shameful. I should be too occupied with compassion for them to hate or resent them. Master Shenxiu, being in the North, could not avoid maintaining a place of practice; yet he never himself claimed to be a Patriarch. Later, his followers called themselves the Seventh Patriarch, thereby making him the Sixth Patriarch by implication. Those in his school did not understand the larger principle and instead burdened Master Shenxiu's pure virtue. Yet this was not enough to burden a worthy person.
观其嘱咐志诚等，可以知其心矣。从来真学道人，必虚怀若谷，凡立胜负人我之见者，非真学道也。北宗人自是与六祖无缘，何可相强？秀师独遣志诚者，以其机已成熟也。	From his instructions to Zhicheng and the others, one can know his mind. A true student of the Way must always be as open-hearted as a valley. Anyone who sets up views of victory and defeat, self and other, is not a true student of the Way. The people of the Northern school simply lacked affinity with the Sixth Patriarch; how could they be forced? Master Shenxiu alone sent Zhicheng because his capacity had already matured.

我人不必定分南北二宗为有优劣，如一学校，中学自是中学，大学自是大学，显有分别，何劳再起烦恼耶？然近又有人大起纷诤，以为佛法之所以幸存而未堕者，全靠北宗之实行修持，不似南宗之惟尚空谈，与其画虎不成，不如专一门，修戒修净云云。	We need not rigidly divide the Southern and Northern schools into superior and inferior. It is like a school: secondary school is secondary school, and university is university. Their distinction is evident; why stir up further afflictions? Yet recently some people have again raised great disputes, claiming that the Buddhist Dharma has fortunately survived without falling into decline entirely because of the Northern school's practical cultivation, unlike the Southern school, which values only empty talk. Rather than failing in an attempt to paint a tiger, they say, one should specialize in a single gate, cultivate the precepts, cultivate purity, and so forth.
呜呼，是何言欤！荷泽禅师为天下人学道者定宗旨，正是非，岂尚未明白乎？夫佛法为不二之法，为最究竟者，天经地义，不能动摇，不明此义，安云入佛？各宗之所以取法者，皆为入门之前方便，毕竟以到家为归止，今如回家者，或车或马，或步或舟，都属因缘方便，而归家之目的不二也。	Alas, what kind of words are these! Chan Master Heze established the essential principle and clarified right and wrong for all who study the Way under heaven. Is this still not understood? The Buddha-Dharma is the Dharma of nonduality, and that which is most ultimate is an unshakable truth. Without understanding this principle, how can one speak of entering Buddhism? The methods adopted by the various schools are all expedient means before entering the gate; ultimately, reaching home is their destination. Now, for one returning home, whether by carriage, horse, foot, or boat, all are conditioned expedient means, while the purpose of returning home is not two.
今于路上，先起诤论，分别快慢，捡择舟车，忘却所为何事，是以有善恶之见，优劣之分，不知与佛法全不相干，纵使守法精严，为善真切，不过比较入佛近一点而已，论到根本，尚是千山万水。	Now, while still on the road, people first raise disputes, distinguish fast from slow, choose between boats and carriages, and forget the purpose for which they set out. Hence arise views of good and evil and distinctions of superior and inferior. They do not realize that these have nothing whatever to do with the Buddha-Dharma. Even if one rigorously upholds the Dharma and sincerely does good, one is only somewhat nearer to entering Buddhism by comparison; when it comes to the root, one is still separated by a thousand mountains and ten thousand waters.
北之所以不得承宗接祖者，正是此点，何也？离法与守法而已。	This is precisely why the Northern school could not inherit the school and continue the patriarchal lineage. Why? It merely departs from Dharma or clings to Dharma.

经云离一切诸相，即名诸佛，何等明白干净！况祖位相承，目的岂为个人？黄梅何必独厚于六祖，夜半传衣，岂为人情？六祖又何敢私受而逃？正以此事关系天下学道人定宗旨，正是非，所见者大。	The sūtra says, “To be free from all appearances is to be called all Buddhas.” How clear and pure this is! Moreover, when the patriarchal position is transmitted in succession, how could its purpose be for any individual? Why would Huangmei have shown special favor to the Sixth Patriarch alone? Why transmit the robe at midnight—could it have been out of personal feeling? And how would the Sixth Patriarch have dared privately to receive it and flee? It was precisely because this matter concerns the establishment of the true guiding principle and the discernment of right and wrong for practitioners throughout the land. Those who see this see something of great importance.
秀师门下，彼乌知之，且衣钵而可以力争者，又何事不可争乎？况他宗亦未必肯老实真修，徒兴空论而已。至于宗门今日之衰落，实另有其故。	Those under Master Shenxiu’s instruction—how could they understand this? And if the robe and bowl were things to be fought over by force, what could not be fought over? Moreover, those of his lineage would not necessarily have been willing to cultivate honestly and genuinely; they would merely have stirred up empty debate. As for the present decline of the Chan school, it truly has other causes.
一者环境恶劣，真修道人，无以为资，经忏营业，未可苛求；二者坐香门庭太少，与世相隔益远；三者师资日缺，非老即隐；四者初学者习气可厌，令人难近，如一班禅客，自命已了生死，满面禅气，疯颠怪状，其实讨厌，无怪世人垢病。	First, the environment is unfavorable: those who genuinely cultivate the Way have no means of support, so one cannot harshly condemn the conduct of funerary rites and repentance services as a livelihood. Second, there are too few places where meditation retreats are held, and they have become ever more remote from the world. Third, qualified teachers are becoming scarcer by the day; they are either old or in seclusion. Fourth, the habitual tendencies of beginners are objectionable and make them difficult to approach. For example, a group of Chan practitioners may proclaim that they have already transcended birth and death, their faces full of Chan affectation and their behavior mad and eccentric. They are truly disagreeable; no wonder worldly people disparage them.
但佛法何曾半点动摇！譬如一工厂，人多事杂，不肖者在所不免，我只问其出货之精良，不必问其用人何如也，何得因噎废食乎？此事关系正法前途，功德不必	But when has the Buddhadharma ever wavered in the slightest? Take a factory as an analogy: there are many people and many complicated affairs, and unworthy persons are unavoidable. I ask only

谈，造业则何苦，莫趁一时之快意，造此谤法之愆，世世永沉地狱也。	whether its products are excellent; I need not ask what sort of people it employs. How can one give up eating for fear of choking? This matter concerns the future of the true Dharma. There is no need to speak of merit and virtue, but why create karma? Do not, for a momentary gratification, commit this offense of slandering the Dharma and thereby sink forever into the hells, life after life.
【二】　此非口传舌示可得而明也，然亦可作缘助，倘知无心可以记取，岂能如事之可以传说？道由自悟，一切法皆引因耳。	[2] This cannot be understood through oral transmission or verbal instruction alone, though these may still serve as auxiliary conditions. If one knows that the mindlessness involved can be retained in memory, how could it be like an affair that can be passed on in words? The Way is realized by oneself; all dharmas are merely guiding causes.
【三】　六祖此语，岂不自知似小见耶？然识者知其正是慈悲处，特欲引而启发之，亦直心是道场之意也。	[3] Did the Sixth Patriarch not know that these words of his might seem like a narrow view? Yet those who understand know that this is precisely where his compassion lies. He wished especially to draw people forth and awaken them; it also expresses the meaning that the straightforward mind is the place of practice.
【四】　心本无住而言住者，以其人尚未见无住本相，不得已而借取于法也。	[4] The mind is originally without abiding, yet one speaks of abiding because the person has not yet seen the original reality of non-abiding. One therefore has no choice but to make provisional use of Dharma.
倘已明无住之住，则如是住可矣，何必再言住心以重增病苦耶？净者，本来之体相也，以其人尚未见到本净，乃不得已而作观，倘已明其究竟，则本来如是，何必再言观净以重增病苦耶？无住清净乃佛体，观住与坐为法用，不依法用，何由入佛？用过即舍，若贪执于法，灵光反难显现，则病而非禅矣。	If one has already understood abiding in non-abiding, then abiding in this way is sufficient. Why speak again of abiding mind, thereby adding to one’s affliction? Purity is an aspect of the original essence. Since the person has not yet seen original purity, one has no choice but to employ contemplation. But if one has already understood it ultimately, then it is originally thus; why speak again of contemplating purity, thereby adding to one’s affliction? Non-abiding purity is the Buddha’s essence; contemplation, abiding, and sitting are functions of Dharma. Without relying on these functions, how could one enter Buddhahood? Once their purpose has been fulfilled, they should be relinquished. If one greedily clings to Dharma, the

	spiritual radiance instead becomes difficult to manifest; that is illness, not Chan.
故作止任灭，初尚非病，久取不舍，乃成为病耳。	Therefore, deliberately stopping, letting be, or extinguishing are not yet illnesses at the outset; only when one persists in grasping them and refuses to let them go do they become illnesses.
今言长坐不卧，试问坐到几时方休，拘其身者，心为之也，心既未空，法障仍在，不独圆明湛寂之佛体不得而见，即广大无碍之佛用，亦拘缚不起矣，如何得了生死哉！且长坐立久暂之见，拘身有功过之分，如是忐忑，即住心观净之死法，亦难办到，况究竟乎。	Now one speaks of sitting for long periods without lying down. I ask: how long must one sit before stopping? It is the mind that restrains the body. Since the mind is not yet empty, the obstruction of Dharma still remains. Not only will one fail to see the Buddha essence, perfectly luminous and profoundly still; even the Buddha's vast and unobstructed functioning will be constrained and unable to arise. How then can one transcend birth and death? Moreover, prolonged sitting establishes the view of duration, and restraining the body creates distinctions of merit and fault. In such anxious uncertainty, even the dead method of abiding mind and contemplating purity will be difficult to accomplish, let alone the ultimate realization.
六祖为究竟者说，如狂心未息，颠倒悖乱之人，不得不用法治，治乱国用重典，立场不同，用法亦异，岂有定法耶?	The Sixth Patriarch spoke for those of ultimate capacity. But for people whose wild minds have not ceased, who are inverted, perverse, and confused, one cannot avoid using Dharma as a remedy. A disorderly country requires severe laws; as their situations differ, the methods employed also differ. How could there be any fixed Dharma?
【五】　戒有禁止之意，惟对于恶，善则不言戒也。戒果上之恶，为立戒条戒相等，而戒因上之恶，则定慧是其戒矣，人能于因上得定开慧，因果洞明，即无入恶戒恶之过程也。	[5] Precepts carry the sense of prohibition, but they apply only to evil; one does not speak of precepts in relation to goodness. To guard against evil in its fruition, one establishes precept rules, precept marks, and the like. But to guard against evil in its causes, samādhi and wisdom themselves are the precepts. If people attain samādhi and awaken wisdom at the causal stage, clearly comprehending cause and effect, there will be no process of entering evil and then observing precepts against evil.
密宗以定慧为大戒，乃真学戒，而得戒体者，非徒习戒相者所可比也。	Esoteric Buddhism takes samādhi and wisdom as the great precepts. This is truly studying the precepts, and those who attain the essence of

	precepts cannot be compared with those who merely practice their outward forms.
三德本同一体，初学方便，与直证戒体者不同，岂有定法？今彼分为三截，且偏重于事相，语亦未圆，不知三法非可分修，得一即三，全三即一，未有定而不慧不戒，亦未有戒而不定不慧者也。	The three virtues are originally one essence. The expedient practices of beginners differ from directly realizing the essence of precepts; how could there be a fixed Dharma? Yet these people divide them into three separate parts and place undue emphasis on phenomenal forms; their account is not yet complete. They do not know that the three dharmas cannot be cultivated separately: to attain one is to attain all three, and the full three are one. There has never been samādhi without wisdom and precepts, nor precepts without samādhi and wisdom.
于慧亦然，况三法本是名言假用，果能证得本来，三法便成余事。六祖开口即破其法缚，谓本来无法，以本来净故，何得妄言有法与人，反使其颠倒耶？惟既已枉受业缚，今且随方便而解释，以幻制幻，不废于假名耳。此等处，最见力量，于根本上，亦可探得消息，其旨微矣。	The same is true of wisdom. Moreover, the three dharmas are originally only provisional designations. If one can truly realize the original nature, the three dharmas become secondary matters. As soon as the Sixth Patriarch opens his mouth, he breaks their bondage to Dharma, saying that originally there is no Dharma. Since the original nature is pure, how can one falsely claim to have Dharma to give others, thereby further confusing them? Yet since they have mistakenly accepted the bondage of karma, he now follows expedient means in explaining it, using illusion to control illusion and not dispensing with provisional names. It is precisely in such places that his strength is most evident; one may also glimpse something of the fundamental source. Its meaning is subtle indeed.
【六】　戒定慧，论名原只一种，岂知人有八万四千，法门亦随之无量，岂可执一耶？	[6] Precepts, samādhi, and wisdom are, in name, originally but one. Yet people have eighty-four thousand dispositions, and Dharma gates accordingly are immeasurable. How can one cling to a single one?
【七】　戒定慧，本由心建，心无过患，即不须戒矣。戒于果者，著相以求也，故曰相说。对下根人说，不得不就相归性，对上根人则迳由性上下手，先归到空寂，则一切解决，最简净，最快当，亦最究竟，一了百了。可知三千威仪，八万细行，原为钝根人设，但不可废也，是名方便。	[7] Precepts, samādhi, and wisdom are all established from mind. If the mind has no faults or afflictions, there is no need for precepts. Precepts directed at results seek through attachment to appearances; hence this is called teaching in terms of appearances. In speaking to those of lesser capacity, one cannot avoid proceeding from

	appearances back to intrinsic nature. For those of superior capacity, however, one begins directly from intrinsic nature: first return to empty quiescence, and everything is resolved. This is the simplest, purest, swiftest, most direct, and most ultimate way: once it is resolved, all is resolved. Thus one may know that the three thousand dignified deportments and eighty thousand subtle practices were originally established for those of dull faculties. Yet they cannot be discarded; this is what is called an expedient means.
【八】　此五句偈，重在心中无非无痴无乱，而出发点，还在自性。见到不增不减之自性金刚，则得三昧正受，虽有去来，无不自在矣。乃不戒之戒，由内证戒体而外全戒相者也，此为由果寻因，根本上着手，随人而转，非有定法，多诤何益哉？	[8] In these five lines of verse, the essential point is that the mind contains neither wrong nor delusion nor confusion; yet the point of departure still lies in intrinsic nature. When one sees the vajra of intrinsic nature, neither increasing nor decreasing, one attains the proper experience of samādhi. Though there is coming and going, one is entirely free. This is the precept of no-precept: inwardly realizing the essence of precepts while outwardly fully observing their forms. This is to seek the cause from the fruition, to begin at the root. It varies according to the person; there is no fixed Dharma. What benefit is there in so much contention?
【九】　由若悟自性句起，至是名见性止，此一大段开示，六祖尽量发挥，明白指示，夫复何疑？此段要读熟，然后随时体会，随时不忘，但必认明此亦还是相说，不可执取，重增法病，斯即不立义也。	[9] Beginning with the phrase “if one realizes one’s intrinsic nature” and ending with “this is called seeing one’s nature,” this entire long passage of instruction is fully elaborated and clearly indicated by the Sixth Patriarch. What further doubt can there be? This passage should be read until thoroughly familiar, then contemplated at all times and never forgotten. But one must recognize that this too is still teaching in terms of appearances; one must not grasp it and thereby add to the illness of Dharma. This is precisely the meaning of not establishing any thesis.
【一　】　如何是不立义？欲明不立义，先明本来义，以本来不污染故，更说什么生死涅　，动定解脱诸法？法既不立，更从何处再分阶级渐次，与不立义乎？但不立是本来，立不立是方便，如能于立不立两无所住，便是不立义。会么？	[10] What is the meaning of not establishing any thesis? To understand this, one must first understand the original meaning. Since the original nature is undefiled, why speak further of such dharmas as birth and death, nirvāṇa, movement, samādhi, and liberation? If Dharma is not established, from where could one further distinguish stages and gradual steps, or a meaning

	of not establishing? Yet non-establishment is original, while establishment and non-establishment are expedient means. If one can abide in neither establishment nor non-establishment, that is the meaning of non-establishment. Do you understand?
【一一】　见到如是是顿悟，决定如是是顿修，悟即修也。时时不忘，即时时修也，悟即悟，无次第多寡之分，是以认识后，就要决定承当，此即是修。	[11] Seeing that it is thus is sudden awakening; decisively being thus is sudden cultivation. Awakening itself is cultivation. Not forgetting it at every moment is cultivation at every moment. Awakening is simply awakening; there are no distinctions of stages, quantity, or degree. Therefore, once one recognizes it, one must decisively take it up; this itself is cultivation.
凡诸生熟老嫩，忘不忘，都属悟后功夫上问题，不是本来上对不对的问题，此却犹豫不得。所以下手先要认识得透，此原是无量大人的事业，是名大勇。大智者，认识透彻也，大仁者，通达无余也，大勇者，决定勿疑也。若自承为小根人，无向上之志气者，则亦勿进可耳，慎毋多疑生谤，以阻他人之路，重添自己之罪障可也。	Whether one is raw or mature, old or new, forgetful or unforgetful—all this pertains to the work after awakening, not to whether the original nature is right or wrong. Here one must not hesitate. Therefore, at the outset one must recognize it thoroughly. This is originally the work of a person of immeasurable greatness; it is called great courage. Great wisdom is thorough recognition. Great benevolence is penetrating comprehension without remainder. Great courage is decisive freedom from doubt. If one considers oneself a person of lesser capacity and has no aspiration to advance, then there is no need to proceed. But take care not to give rise to excessive doubts and slander, obstructing the path of others and further adding to one’s own karmic obstacles.
【一二】　诸法寂灭，有何次第？此重言以决定之，勿使再疑也，何等干净！诸法下拟加一本字，愈增力量，以见本来无次第也，徒自生分别耳。	[12] All dharmas are quiescent and extinguished; what stages could there be? This is repeated in order to make it decisive and leave no room for further doubt. How utterly clear and pure! If the word “originally” were added after “all dharmas,” it would add still greater force, showing that originally there are no stages; distinctions arise only from oneself.
【一三】　世间一切眼前事，无不是果，果必有因，绝不无因而得果也。既有其因，果何可逃？惟有再转一因果，将现果转为未来之因，化除一切，彼以逆来，我以慈摄。	[13] Everything before one’s eyes in the world is a result. Every result necessarily has a cause; never is a result obtained without a cause. Since there is a cause, how can one escape its result? One can only further transform cause and effect: turn the

	present result into a cause for the future, transforming and dissolving everything. When others respond with adversity, I embrace them with compassion.
行昌与六祖本有夙缘，十金之外，兼有冤怨，惟不欠命耳。一经顺受慈摄，道破因缘，顿然解释，非六祖故示神通，而此即神通也。六祖此时，岂有丝毫恩怨存于其间哉！惟应如何便如何耳，其求哀悔过，正行昌自己之机缘成熟，故引之也。	Xingchang and the Sixth Patriarch had karmic affinities from past lives. Beyond the ten pieces of gold, there was also enmity and resentment, though no debt of life was owed. Once the Patriarch willingly accepted this and embraced him with compassion, revealing the causes and conditions, the matter was suddenly resolved. It was not that the Sixth Patriarch deliberately displayed spiritual powers; this itself was spiritual power. At that time, how could the Sixth Patriarch have retained the slightest trace of gratitude or resentment? He merely responded as the situation required. Xingchang's pleading for mercy and repentance showed that his own karmic conditions had matured, and so the Patriarch guided him.
【一四】　佛度众生，只是度其执见，度菩萨，只是度其法见。常无常者，心中幻起之法也，执以为定是如是，便成为见矣，若知非断非常，即不受法缚。	[14] When the Buddha liberates sentient beings, he merely liberates them from their clinging views. When he liberates bodhisattvas, he merely liberates them from their views of dharmas. Permanence and impermanence are dharmas illusorily arising in the mind. If one clings to them as fixed and thus, they become views. If one knows that they are neither annihilated nor permanent, one is no longer bound by Dharma.
经者法也，经是佛说，世人便以为不可动摇，不知对病施药，安有定义？对方执常，我以无常正之，对方执于无常，我说常义以破之，归到非常非无常，斯合涅　宗旨，所谓圆观是也。	Sūtras are Dharma, and because sūtras are spoken by the Buddha, worldly people take them to be immutable. They do not know that medicine is prescribed according to the illness; how could there be a fixed meaning? When another clings to permanence, I correct this with impermanence. When another clings to impermanence, I speak of permanence to break that attachment. Returning to neither permanence nor impermanence accords with the principle of nirvāṇa; this is what is called complete contemplation.
常无常者，分释之为对立，合之即圆义也，若明此义，方可随缘不变，不变是体，随缘是用，说用则常亦得，无常亦得，说常正是无常，说无常又正是常也。说体即不可得，此不可得者，便是佛性真常之本来也。	Permanence and impermanence, when separately explained, are opposites; when united, they express the complete meaning. If one understands this meaning, one may accord with conditions

	without changing. Unchanging is the essence; according with conditions is the function. Speaking in terms of function, permanence is permissible and impermanence is permissible: to speak of permanence is precisely impermanence, and to speak of impermanence is precisely permanence. When speaking of essence, it cannot be obtained. This unobtainability is the original nature of the Buddha-nature's true permanence.
【一五】　常乐我净四字，下手处，须得先明我，见我之本相，原来清净，原无是非善恶生灭苦乐等见。	[15] In the four Chinese characters permanence, bliss, self, and purity, one must begin by understanding self. Seeing the original reality of self, one finds it originally pure, originally devoid of such views as right and wrong, good and evil, arising and ceasing, suffering and bliss.
法体空寂，本来原如是，现在亦如是，将来还如是，即今所有一切心，毕竟不可得，生灭既灭，寂灭之乐，自亦常恒不变矣。我者，非执假我之我，乃本我之我也，今假我之我，与本我之我，非一非二，会通之则性相不二，不必定立为一，亦不必定分为二也。未见性人，误解我义，便立我人四相，法见随起，恼乱又生，不可不正之也。	The Dharma essence is empty and quiescent. It was originally thus, is thus now, and will remain thus in the future. All minds that exist at present are ultimately unobtainable. Once arising and ceasing are extinguished, the bliss of quiescent extinction is naturally constant and unchanging. Self does not mean the self of clinging to a false self; it means the original self. The self of the false self and the self of the original self are neither one nor two. When understood as interpenetrating, nature and appearance are nondual; there is no need to establish them as one, nor any need to divide them as two. Those who have not seen their nature misunderstand the meaning of self, then establish the four appearances of self, person, sentient being, and life span. Views of dharmas consequently arise, and affliction and confusion arise again. This must be corrected.
【一六】　志彻真见性处，在我今不施功，佛性而现前两句，祖故曰，汝今彻也。	[16] Zhiche's true point of seeing his nature lies in the two lines, "Now I exert no effort, and Buddha-nature appears before me." Therefore the Patriarch said, "You have now thoroughly penetrated it."
【一七】　难问恶心，都由坚执假我中来，此等人最堪怜悯，何况多年座下之修心者乎！此等都是福薄，苦恼自贱生死之相，即不堪承受大法，自丧其法器者也。	[17] Difficult questions arising from an evil mind all come from firmly clinging to the false self. Such people are most deserving of pity—how much more so when they have cultivated the mind for many years under a teacher! All such people have scant blessings. Their suffering, vexation, self-

	contempt, and fixation on birth and death show that they cannot bear the great Dharma and have themselves ruined their capacity as Dharma vessels.
尤奇者，此等病每发于将次入门之时，以系恶习种子，不到入门时，不会发出也。在未修人名为缘生，此恶习者，随事遇缘而生，无足怪也，在入门人名为翻种。	Most remarkable is that this illness often manifests just as one is about to enter the gate. Because it consists of seeds of evil habits, it will not emerge until one is at the threshold. Among those who have not cultivated, this is called arising through conditions: these evil habits arise as circumstances meet conditions, and there is nothing surprising about that. Among those entering the gate, it is called the turning over of seeds.
此恶习者，为内伏种子，因修而出，如病伏于内，由药力引之使出也。世人每疑之，是在行人自己觉得，急速调伏而化之，总在克己上下功夫，最忌自生疑障，怨天尤人。且谤于法，罪恶愈增，愈难解脱。	These bad habitual tendencies are seeds lying dormant within; through practice they emerge, just as an illness hidden within is drawn out by the power of medicine. Worldly people often doubt this, but it is something practitioners themselves can perceive. They should promptly subdue and transform them, always applying effort to self-restraint. Above all, they must not give rise to obstructing doubts or blame Heaven and fault others. Still less should they slander the Dharma; then their sins and evils will only increase, and liberation will become ever more difficult.
平日之布施忍辱吃苦，皆所以养福也，调化之也，否则转入益深，拔除益难。此为修行人必经之过程，往往一误再误，不可收拾，身病其小焉者耳。	The generosity, forbearance, and endurance of hardship practiced in ordinary times all serve to nurture blessings and to tame and transform these tendencies. Otherwise, they turn inward ever more deeply, and become ever harder to eradicate. This is a process that practitioners must undergo. Often, one mistake leads to another until matters cannot be retrieved; bodily illness is only the lesser consequence.
是以见道在因缘，养道赖福德，凡不肯认错，不肯吃苦，不肯上当，不肯反省者，皆福薄人，非大器也。	Therefore, seeing the Way depends on causes and conditions, while nurturing the Way relies on merit and virtue. Whoever refuses to acknowledge mistakes, endure hardship, be taken advantage of, or examine themselves is a person of scant blessings and not someone fit for great things.
诸恶种性中，利心固难破，名心习气更难破，此一点小面子，与生死大事，两相比较，正如黄金万镒与粪土	Among all evil dispositions, the desire for personal gain is indeed difficult to break, but the habitual tendency of seeking reputation is even harder to

耳，彼乐取粪土而弃黄金，非福薄自贱者乎？自救之法，在打破情见，辨别重轻，不怕上当，要忍得下。	break. Compared with the great matter of birth and death, this small concern for saving face is like ten thousand yi of gold compared with dung and dirt. Yet they delight in taking the dung and dirt while casting away the gold. Are they not people of scant blessings who demean themselves? The way to save oneself is to break through emotional attachments and views, distinguish what is weighty from what is light, not fear being taken advantage of, and be able to endure.
翻种子非是坏事，如洞有毒蛇，难得引出，出而不除，其祸更甚，忏悔是方便，归空斯究竟矣。	Bringing karmic seeds to the surface is not a bad thing. It is like poisonous snakes in a cave: they are difficult to lure out, but if they emerge and are not removed, their harm becomes even greater. Repentance is an expedient means; returning to emptiness is ultimate.
但切莫认此习气亦为空而任之，再起便流浪而不空矣，又莫误认此习气为不过一时之幻作，终不碍于性体，误解不污染之义，则佛立忏悔法，又作何用？此即文过饰非之流，罪同自杀。总之识得根本为第一，真见性人，自无此病，虽一时有病，不久即自化除矣。	But do not mistake these habitual tendencies themselves for empty and simply let them be. Once they arise again, one drifts along with them and is no longer empty. Nor should one mistakenly regard these habitual tendencies as merely temporary illusory manifestations that ultimately do not impair the essential nature. If one misunderstands the meaning of nondefilement, then what use would there be in the Buddha’s establishment of the Dharma of repentance? This is the sort of conduct that glosses over faults and conceals wrongs; its sin is equivalent to suicide. In short, recognizing the root is foremost. One who has truly seen one’s nature naturally does not suffer from this ailment. Even if it arises temporarily, it will soon transform and dissolve of itself.
【一八】　学道之人，一切善念恶念，应常尽除。	[18] Those who study the Way should constantly eliminate all wholesome and unwholesome thoughts.
无名可名，名于自性，此数语，我人须时时刻刻内省，方名精进，而内省之法，先把一空字放在前面，因空即无得失，无得失即无计较，无计较则不挂碍，随念随转，随转随空，善念恶念，影过不留，非不见闻，但见闻而不染，非不相接，只相接而不著，如代人递送物品，不是无事，而实无事，不是无关，而实无关，心无系染，当体解脱。	What has no name may be named, yet the name belongs to intrinsic nature. We must examine ourselves inwardly at every moment in light of these few words; only then can this be called diligent practice. As for the method of inward examination, first place the word “empty” before everything. For emptiness means no gain or loss; without gain or loss, there is no calculating; without

	calculating, there is no obstruction. With each thought, turn it around; once turned around, empty it. Wholesome and unwholesome thoughts pass like shadows, leaving no trace. This does not mean not seeing or hearing, but seeing and hearing without being stained. It does not mean not coming into contact, but coming into contact without attachment. It is like delivering goods on another's behalf: it is not that nothing is being done, yet in truth nothing concerns one; it is not that one has no connection with it, yet in truth one is not involved. When the mind has no binding defilement, liberation is present in that very state.
不起得失计较之因，安来问难恶心之果乎？众人侍六祖若干年，岂不明根本而尚如是哉？则知明心为一事，明心后除习气又为一事也。	If one does not give rise to the causes of calculating gain and loss, how could the result of contentious and malicious thoughts arise? So many people attended the Sixth Patriarch for years—could they have failed to understand the root and yet still have been like this? Thus we know that realizing the mind is one matter, while removing habitual tendencies after realizing the mind is another.
而除习气之法，即常自内省，以般若起诸妙观，督饬而扫荡之，懂得转法，便得空净，然不明心地，决不懂转法也。此份分南顿北渐，为天下人点清眼目，明眼人一见便知。	The method for removing habitual tendencies is constant inward examination: use prajñā to give rise to all wondrous contemplations, supervise and discipline oneself, and sweep them away. Once one understands how to turn the Dharma, one attains emptiness and purity. But without understanding the mind-ground, one certainly cannot understand how to turn the Dharma. This distinction between the Southern school's sudden approach and the Northern school's gradual approach clarifies the matter for all people. Those with discerning eyes recognize it at once.
然不明者，仍以为同是一法，不过南宗是顿入，北宗是渐入，时间早晚问题，何必定要顿入，又何必硬分南北乎？此说甚似，而不知其非也，以斜正之分，在初不过毫厘之末，而果地有千里之差，故应如是，必如是，绝无半点人情，可以通融。	Yet those who do not understand still believe that they are the same Dharma, except that the Southern school enters suddenly while the Northern school enters gradually, making it only a matter of sooner or later. Why must one enter suddenly? And why insist on rigidly distinguishing South from North? This view seems very plausible, yet it is wrong. The distinction between what is deviant and what is correct may at first be no more than a fraction of an inch, but at the stage of fruition it becomes a difference of a thousand

	miles. Therefore it should be thus, it must be thus; there is not the slightest room for human sentiment or compromise.
照北宗修法，毕竟劳而无功，抑且误人慧命。与其走错路，勿如不走。但有因缘不同者，不走错路，其心不死，日后回入正路，其心不坚，亦无可奈何也。亦只可任其因缘而转，不能相强，古人一言一行，皆为天下后世法，不愿一时方便，以贻后患。故南北二宗，根本不能并立，非可含糊者也。	Following the Northern school's method of practice, one ultimately labors without result and, moreover, leads others astray in their wisdom-life. Rather than take the wrong road, it is better not to set out. But people differ in their causes and conditions. If they do not take the wrong road and their aspiration does not die, they may later return to the correct road. If their resolve is not firm, however, there is nothing to be done. One can only allow them to turn according to their causes and conditions; one cannot force them. Every word and action of the ancients served as a model for later generations throughout the world. They were unwilling to make a temporary expedient concession that would leave future trouble behind. Therefore, the Southern and Northern schools fundamentally cannot stand side by side; this is not a matter to be treated vaguely.

护法品第九

Chapter Nine: The Chapter on Dharma Protectors

神龙元年上元日，则天、中宗诏云：朕请安秀二师，宫中供养，万机之暇，每究一乘。二师推让云：南方有能禅师，密授忍大师衣法，传佛心印，可请彼问。今遣内侍薛简，驰诏迎请，愿师慈念，速赴上京。师上表辞疾，愿终林麓。[一]	On the day of the Lantern Festival in the first year of Shenlong [705], Empress Zetian and Emperor Zhongzong issued an edict: "We have invited the two masters, An and Xiu, to receive offerings in the palace. In the intervals between the affairs of state, We investigate the One Vehicle with them. The two masters modestly defer to each other, saying: 'In the south there is Chan Master Neng, who secretly received from Master Ren the robe and Dharma and transmits the Buddha's mind-seal. He may be invited and questioned.' We now dispatch the palace attendant Xue Jian with a swift edict to invite you. May the Master, in compassionate consideration, come quickly to the capital." The Master submitted a memorial declining on grounds of illness, wishing to end his days among the forested hills. [1]
薛简曰：京城禅德皆云，欲得会道，必须坐禅习定，若不因禅定而得解脱者，未之有也。[二]未审师所说法如	Xue Jian said, "The Chan worthies in the capital all say that, if one wishes to comprehend the Way, one

何？师曰：道由心悟，岂在坐也？经云：若言如来若坐若卧，是行邪道。	must sit in Chan and cultivate meditative concentration. There has never been anyone who attained liberation without relying on Chan meditation. [2] May I ask what Dharma the Master teaches?" The Master said, "The Way is awakened to through the mind; how could it lie in sitting? The sūtra says: 'If one says that the Tathāgata sits or lies down, that person follows a wrong path.'"
何故？无所从来，亦无所去，无生无灭，是如来清净禅，诸法空寂，是如来清净坐，究竟无证，岂况坐耶！简曰：弟子回京，主上必问。愿师慈悲，指示心要，传奏两宫，及京城学道者。	"Why? He comes from nowhere and goes nowhere. He neither arises nor ceases. This is the Tathāgata's pure Chan. The dharmas are empty and quiescent; this is the Tathāgata's pure sitting. Ultimately there is nothing to be realized—how much less is there any question of sitting!" Jian said, "When this disciple returns to the capital, the sovereign will certainly ask about this. May the Master, out of compassion, instruct me in the essential point of mind, so that I may report it to the two palaces and to those in the capital who study the Way."
譬如一灯，然百千灯，冥者皆明，明明无尽。师云：道无明暗，明暗是代谢之义。明明无尽，亦是有尽，相待立名。故净名经云：法无有比，无相待故。[三]	"It is like a single lamp that lights a hundred thousand lamps: those in darkness are all illuminated, and the light continues without end." The Master said, "The Way has neither brightness nor darkness. Brightness and darkness signify alternation and succession. Even 'unending brightness' is still finite; such names are established through mutual opposition. Therefore, the Vimalakīrti Sūtra says: 'Dharmas have no comparison, because they are free of mutual opposition.' [3]"
简曰：明喻智慧，暗喻烦恼，修道之人，倘不以智慧照破烦恼，无始生死，凭何出离？[四]师曰：烦恼即是菩提，无二无别，若以智慧照破烦恼者，此是二乘见解，羊鹿等机。上智大根，悉不如是。	Jian said, "Brightness is a metaphor for wisdom, and darkness for afflictions. If practitioners do not use wisdom to illuminate and dispel afflictions, by what means can they escape beginningless birth and death?" [4] The Master said, "Afflictions are precisely bodhi; they are neither two nor different. To use wisdom to illuminate and dispel afflictions is the understanding of the two vehicles, suited to the capacities symbolized by sheep and deer. Those of superior wisdom and great capacity are not like this."
简曰：如何是大乘见解？师曰：明与无明，凡夫见二，智者了达，其性无二，无二之性，即是实性，实性者，	Jian said, "What is the Mahāyāna understanding?" The Master said, "Ordinary beings see brightness

处凡愚而不减，在贤圣而不增，住烦恼而不乱，居禅定而不寂。	and ignorance as two; the wise fully comprehend that their nature is not two. The nature that is not two is the true nature. This true nature is not diminished among ordinary and deluded beings, nor increased among the worthy and sages. It is not disturbed while abiding amid afflictions, nor quiescent while abiding in meditative concentration.”
不断不常，不来不去，不在中间，及其内外，不生不灭，性相如如，常住不迁，名之曰道。	It is neither cut off nor eternal, neither coming nor going; it is neither in the middle nor inside or outside. It neither arises nor ceases. Its nature and appearances are suchness, ever abiding and unchanging. This is called the Way.
简曰：师说不生不灭，何异外道？师曰：外道所说不生不灭者，将灭止生，以生显灭，灭犹不灭，生说不生，我说不生不灭者，本自无生，今亦不灭，所以不同外道。汝若欲知心要，[五]但一切善恶，都莫思量，自然得入清净心体，湛然常寂，妙用恒沙。[六]	Jian said, “The Master speaks of neither arising nor ceasing. How is this different from the non-Buddhist paths?” The Master said, “When non-Buddhists speak of neither arising nor ceasing, they use cessation to halt arising and use arising to reveal cessation. Yet cessation is still not cessation, and arising is said to be non-arising. When I speak of neither arising nor ceasing, it is because there has fundamentally been no arising, and so there is now no cessation. This is why it differs from the non-Buddhist paths. If you wish to know the essential point of mind, [5] do not think of either good or evil. Naturally, you will enter the pure substance of mind—clear and ever quiescent, with wondrous functioning as innumerable as the sands of the Ganges. [6]”
简蒙指教，豁然大悟，礼辞归阙，表奏师语。其年九月三日，有诏奖谕师曰：师辞老疾，为朕修道，国之福田。师若净名，托疾毗耶，阐扬大乘，传诸佛心，谈不二法。薛简传师指授如来知见，朕积善余庆，宿种善根，值师出世，顿悟上乘。感荷师恩，顶戴无已。并奉磨衲袈裟，及水晶钵，敕韶州刺史，修饰寺宇，赐师旧居为国恩寺焉。	Having received this instruction, Jian was suddenly and thoroughly awakened. He bowed in farewell and returned to the imperial court, where he submitted a memorial reporting the Master’s words. On the third day of the ninth month of that year, an edict was issued commending and praising the Master: “The Master declines on account of age and illness, yet cultivates the Way for Us and is a field of blessings for the realm. The Master is like Vimalakīrti, who feigned illness in Vaiśālī, expounded the Mahāyāna, transmitted the mind of the Buddhas, and spoke the Dharma of nonduality. Xue Jian conveyed the Master’s instructions concerning the Tathāgata’s knowledge and vision. Through the residual blessings of Our accumulated

	good deeds and the roots of goodness planted in former lives, We have encountered the Master's appearance in the world and have suddenly awakened to the supreme vehicle. We are grateful for the Master's kindness and revere it without end." A polished monastic robe and a crystal bowl were also presented. The governor of Shaozhou was ordered to restore and adorn the temple buildings, and the Master's former residence was bestowed as the National Grace Temple.
（注：以下为二祖述旨）	(Note: What follows is the Second Patriarch's exposition of the meaning.)
【一】　二师推让，可见虚心谦退，然亦自信不如也。在六祖当仁固不必让，而仍以疾辞者，因缘未契，去亦无用也，且二宗门下，正斗争坚固之时，若与上相契，徒增疑忌，不契则于正法有损，知机其神，此即神通也。	[1] The mutual deference of the two masters reveals their open-minded humility; yet it also shows their confidence that they were not his equal. The Sixth Patriarch, being the proper person for the occasion, indeed had no need to defer. Yet he still declined on grounds of illness, because the conditions were not yet ripe and his going would have been of no use. Moreover, it was a time when the followers of the two schools were fiercely contending. If he had accorded with those in high office, it would only have increased suspicion and jealousy; if he had not accorded with them, it would have harmed the true Dharma. To know the proper occasion is spiritual efficacy; this itself is spiritual power.
【二】　禅德谓欲得会道，必须坐禅习定，祖谓道由心悟，岂在坐也。二说相对，赞成禅德者，必十居八九，何也？以理由似较充足，无以难之也。	[2] The Chan worthies said that to comprehend the Way one must sit in Chan and cultivate meditative concentration; the Patriarch said that the Way is awakened to through the mind—how could it lie in sitting? Of these two views, eight or nine out of ten people would surely approve that of the Chan worthies. Why? Because its reasoning seems comparatively adequate, and one has no grounds on which to challenge it.
今当分晰言之，盖双方立场不同，禅德为初学入手时，无办法之办法，六祖为入门时，直指究竟地之决定，一便于初学人，一利于直证者，不可同年而语矣。	Now let us distinguish them clearly. The positions of the two sides differ. For Chan worthies, this is an expedient adopted when beginners have no other way to begin; for the Sixth Patriarch, it is a direct indication, at the very entrance, of the definitive ultimate ground. One is convenient for beginners, while the other benefits those capable of direct

	realization. They cannot be discussed as though they belonged to the same level.
坐之一字，以言趺腿闭目守心拘身，此不过易散乱归于安定，乃普通习静之坐，非禅定之坐也。所言坐禅之坐，乃当下之意，直指之谓。坐有顿见之妙，禅者体用一如，无可言表之意境也。	The word “sitting,” when it means crossing the legs, closing the eyes, guarding the mind, and restraining the body, merely turns scatteredness toward calm. It is the ordinary sitting of cultivating quietude, not the sitting of Chan meditation. The “sitting” in “sitting Chan” refers to immediate realization; it means direct pointing. Sitting has the wonder of sudden seeing. Chan is the unity of essence and function, a realm of meaning that cannot be expressed in words.
论体本寂，论用则圆，以本是无生灭，即究竟无证，心空法寂，是为清净，无以名之，名之曰禅。	Speaking of its essence, it is fundamentally quiescent; speaking of its function, it is complete. Since it is originally neither arising nor ceasing, ultimately there is nothing to be realized. Mind is empty and dharmas are quiescent; this is purity. It cannot be named, but it is provisionally called Chan.
故当下一止，顿悟此境者为坐禅，若死守坐相，执取定相，以为此中必可得个消息，则能所心，得失心，成败心，慕定心，厌乱心，制伏心，追求心，纷纭而起，如何能定？不独坐不得稳，抑且难见清净本相，是求解脱而反被禅缚者也。	Therefore, to stop immediately and suddenly awaken to this state is to sit in Chan. But if one rigidly clings to the appearance of sitting and grasps at an appearance of concentration, believing that one must gain some insight from it, then the mind of subject and object, the mind of gain and loss, the mind of success and failure, the longing for concentration, the aversion to distraction, the mind that seeks to suppress, and the mind that pursues will arise in profusion. How can one attain concentration? Not only will one be unable to sit steadily; one will also find it difficult to see the original appearance of purity. One seeks liberation, yet becomes bound by Chan.
然则禅定之法，果可废乎？凡初学人，非将狂心息下，不能见本来而启般若大慧，坐固未可废也，惟正坐时，先当了解坐之本意，原属暂时借用，用以摄心归一，未可即为究竟，及至得定开慧，然后参悟本来，直证清净本体，此名一相三昧，一相即属无相，乃定中证得，经云圆照清净觉相者是也。	Does this mean, then, that the methods of Chan meditation may be discarded? For beginners, unless they first quiet their wild minds, they cannot see their original nature and bring forth the great wisdom of prajñā; thus sitting certainly cannot be abandoned. Yet when sitting properly, one must first understand the original intent of sitting. It is only a temporary expedient, used to gather the mind into oneness; it must not be taken as ultimate. Once one has attained concentration and

	opened wisdom, one should investigate and awaken to one's original nature, directly realizing the pure fundamental substance. This is called one-mark samādhi. The one mark is itself markless; it is realized within concentration. This is what the sūtra means by "perfectly illuminating the pure appearance of awakening."
既证于体，于是行住坐卧四威仪中，无一时不见，无一时或忘，先得道体，今启道用，岂必坐时方见，不坐时即忘失退转耶？此名一行三昧。	Having realized the essence, one then sees it at all times amid the four deportments of walking, standing, sitting, and lying down, never for a moment failing to see it or forgetting it. One first attains the essence of the Way and now brings forth its function. Why must one see it only while sitting, only to lose or regress from it when not sitting? This is called one-practice samādhi.
彼初学人，执取坐法，不知变化，或已见实相，习气深厚，误以为所证非是，乃复死守禅定，冀其增长气力，不知转受法缚，难启机用，至多成个知解宗徒而已。	Those beginners who cling to the method of sitting do not know how to adapt their practice. Or they may already have seen true reality, yet, because their habitual tendencies are deep, mistakenly believe that what they have realized is not right. They then again rigidly adhere to Chan meditation, hoping to increase their strength. They do not know that they are instead receiving the bonds of Dharma and find it difficult to bring forth responsive functioning. At most, they become followers of a school of conceptual understanding.
故此事如行军制敌，入手决无定法，有时非逐步渐进不可，有时必临机应变而成，坐禅心悟，两不偏废，至百尺竿头直上时，不独以坐为累，即悟亦多事矣。何也？以本来如是，一经决定，不劳再起法见，以自障也。	Thus this matter is like leading an army against an enemy: at the outset there is absolutely no fixed method. At times one must proceed step by step; at other times success depends on adapting to circumstances. Sitting in Chan and awakening through the mind should neither be neglected. But when one goes directly beyond the top of the hundred-foot pole, not only does sitting become a burden, but even awakening becomes superfluous. Why? Because it is originally thus. Once it has been decisively recognized, there is no need to raise a view of Dharma again and thereby obstruct oneself.
然小见人安足以语此！彼执法见者，每分别于法，此宗胜，彼宗劣，忘却平等本际之义，不知归元不二，归元后一切扫荡净尽，有何可取，有何可恋？京中禅德但知死守成法，不了究竟，误却多少利根人，冤枉直无处可	But how can those of limited understanding be told of this? Those who cling to Dharma-views constantly discriminate among teachings: this school is superior, that school inferior. They forget

伸，即如现在学人，积习难返，同此一病，甚至公然以正论为魔说，能不受摇惑者，有几人哉！	the meaning of the originally equal ground and do not know that returning to the source is not two. After returning to the source, everything is swept away completely. What remains to be grasped? What remains to be cherished? The Chan worthies in the capital knew only how to rigidly preserve established methods and did not understand the ultimate. How many people of sharp faculties did they mislead! Their grievance has nowhere to be redressed. Just as with practitioners today, deeply ingrained habits are hard to reverse, and all suffer from this same ailment. Some even openly take correct teachings for demonic doctrines. How many are there who can avoid being shaken and confused?
【三】　法无有比，无相待故，余尝疑此言。盖法即有比，无比又安得名法？法者，心所计也，心有所计，则自然分别比量，落于对待矣。	[3] “Dharmas have no comparison, because they are free of mutual opposition.” I once doubted this statement. Dharmas are precisely what admit of comparison; if there were no comparison, how could they be called dharmas? Dharmas are what the mind conceives. Once the mind conceives something, it naturally discriminates and compares, falling into dualistic opposition.
后知性体空寂，无所不遍，故是现量，一切法虽系比量分别而有，然终不离此第一义谛，仍归到现量，故曰法无有比，非法之无有比也，无有对也，以比而毕竟不可得，仍为无比无待耳。依文字而死执之，岂不成病？然非文字之误我，乃我见之谬执也，读经者不可不知。	Later I came to know that the nature-substance is empty and quiescent, pervading everywhere without exception; therefore, it is direct perception. Although all dharmas arise through inferential discrimination and comparison, they never depart from this ultimate truth and finally return to direct perception. Thus it is said that dharmas have no comparison. It is not that dharmas lack comparison as entities; rather, there is no dualistic opposition, for comparison ultimately cannot be obtained and thus remains without comparison and without dependence. If one relies on words and rigidly clings to them, does this not become an illness? Yet it is not words that mislead us, but the mistaken attachment of our own views. Those who read the sūtras must understand this.
【四】　云以智慧照破烦恼，一以字，其病状已显露，几不复可救矣。生死者，心有所执取而不舍也，彼认烦恼为一事，智慧又是一事，用以照破，更是一事，三法相对，转成迷惘，都从一以字上建立。	[4] In the phrase “use wisdom to illuminate and dispel afflictions,” the very word “use” already exposes the illness; it is almost beyond remedy. Birth and death arise because the mind grasps and will not let go. Such people take afflictions to be

	one thing, wisdom another, and the act of using the latter to illuminate and dispel the former yet another. These three dharmas stand in opposition and become ever more bewildering; all are established upon that single word “use.”
彼不知三法不离一体，所谓烦恼智慧，与夫照见之用，同是心用，由菩提自性中所启发，明亦是他，无明亦是他，二乘落于色空相对，大乘即色即空，转亦多事，因了达其性不二，但转名言而已。	They do not know that these three dharmas do not depart from one essence. The so-called afflictions, wisdom, and the function of illumination are all functions of mind, brought forth from the intrinsic nature of bodhi. Brightness too is that; ignorance too is that. The two vehicles fall into the opposition of form and emptiness, whereas the Mahāyāna is form itself as emptiness. To speak of transformation is also superfluous, for once one fully comprehends that their nature is not two, only the names have changed.
是以化烦恼为智慧，智慧变烦恼，虽有种种幻相，但菩提性体，曾无丝毫变易，此了变易生死之法，最简妙而究竟者也。	Thus, although afflictions may be transformed into wisdom and wisdom may become afflictions, and although there are all kinds of illusory appearances, the essential nature of bodhi has never undergone the slightest change. This is the simplest, most wondrous, and ultimate method for resolving transformational birth and death.
大乘从本来上下手，以先证得实性，由内所发，永无退转，二乘不堪直受，只可从事相上下手，以系外人，但能小得功效，难达究竟。何也？以一时之制伏，比较往昔未修时为胜，然终必退转，仍当回向大乘，方得彻了耳。	The Mahāyāna begins from the original ground. By first realizing the true nature, what arises from within never regresses. The two vehicles cannot bear direct reception of this, and can only begin from phenomenal forms. Because their approach is external, they can achieve only limited results and find it difficult to reach the ultimate. Why? Temporary suppression is indeed superior to the state before practice, yet one will eventually regress. One must still turn toward the Mahāyāna before attaining thorough completion.
两番手脚实属费事，加以先入为主，自甘劣小，不敢承信，则又根器限之也。佛要人发大心，练活泼，正是预防后来之病，恐其自限也。	These two rounds of effort are truly troublesome. Moreover, once an initial view has taken hold, people willingly settle for what is inferior and limited, not daring to accept it in faith. This is also a limitation of their capacity. The Buddha wished people to arouse great resolve and cultivate flexibility and vitality precisely to prevent this later illness and to guard against their limiting themselves.

发大心，由布施做起，将一切我见法执，亦尽布施；练活泼，由无住做起，心无所住，则法见不固，易得自在，入于大乘而不自觉。以能无可不可，拟曰如如，以不复退转，名曰不迁，要知本来如是，非故作而如是。大乘人见得透，回复容易，二乘人胆小，所见未彻，不觉犹豫，及至回头，悟入究竟，更无大小之分，利钝之别矣。	Arousing great resolve begins with generosity: one should give away every view of self and attachment to dharmas. Cultivating flexibility and vitality begins with non-abiding: when the mind abides nowhere, Dharma-views do not become fixed, one readily attains freedom, and one enters the Mahāyāna without realizing it. Because one can have neither fixed acceptance nor fixed rejection, this is provisionally called suchness. Because one no longer regresses, it is called unchanging. Know that it is originally thus, not something deliberately made to be so. Those of the Mahāyāna see through it clearly and can return with ease. Those of the two vehicles are timid and have not seen thoroughly, so they unconsciously hesitate. Yet once they turn back and awaken to the ultimate, there is no longer any distinction of great or small, sharp or dull.
【五】　第四条所论即是心要，为心地法门之最要者，切宜注意。	[5] What was discussed in the fourth section is precisely the essential point of mind. It is the most essential matter of the Mind-Ground Dharma Gate and should be carefully noted.
【六】　既云湛然常寂，又曰妙用恒沙，此二句写尽如如之妙。京中禅德所言，非不是道，只苦不如耳，以偏守于法也。	[6] Having said “clear and ever quiescent,” it then says, “with wondrous functioning as innumerable as the sands of the Ganges.” These two lines fully express the wonder of suchness. What the Chan worthies in the capital said was not apart from the Way; yet it fell short because they clung one-sidedly to methods.
但彼岂不知体即有用乎，惟所见未彻，将烦恼智慧等，硬分为二，立有能所，则用不得妙，性相不如，难入清净也。经六祖一开示，通体灵活。心要下之但字，即金刚经但应如所教住之但字，同一决定，言舍此无二法，莫再犹豫也。简蒙指教，是真豁然大悟矣。简诚不虚此一行哉。	But did he not know that essence itself has function? His understanding, however, was not yet thorough. He forcibly divided afflictions, wisdom, and the like into two, establishing subject and object; thus the function could not become wondrous, nature and appearances were not in harmony, and it was difficult to enter purity. With a single instruction from the Sixth Patriarch, his whole being became alive and responsive. The character dan ( ), “only,” following “the essential point of mind” is the same word “only” as in the Diamond Sūtra’s “should only abide as taught”: both convey the same decisiveness, meaning that apart from this there is no second dharma, so do not hesitate again. Having received this instruction,

	Jian truly experienced a sudden, thorough awakening. Jian's journey was indeed not in vain.

付嘱品第十

Chapter Ten: Entrustment

师一日唤门人法海，志诚，法达，神会，智常，智通，志彻，志道，法珍，法如等曰：汝等不同余人，吾灭度后，各为一方师，吾今教汝说法，不失本宗。[二]	One day the Master summoned his disciples Fahai, Zhicheng, Fada, Shenhui, Zhichang, Zhitong, Zhiche, Zhidao, Fazhen, Faru, and others, saying: "You are unlike other people. After I enter parinirvāṇa, each of you will become a teacher in one region. I shall now teach you how to expound the Dharma without departing from the fundamental tradition." [2]
先须举三科法门，动用三十六对，出没即离两边。说一切法，莫离自性。忽有人问汝法，出语尽双，皆取对法，来去相因，究竟二法尽除，更无去处。[三]三科法门者，阴界入也。	"First, you must set forth the three categories of Dharma gates and employ the thirty-six pairs. In speaking and acting, you must depart from both extremes. When expounding all dharmas, do not depart from the self-nature. Should someone suddenly ask you about the Dharma, let every utterance proceed in pairs, taking paired dharmas as its basis. Their coming and going are mutually conditioned; ultimately, when the two dharmas are both removed, there is nowhere further to go. [3] The three categories of Dharma gates are the aggregates, realms, and entrances."
阴是五阴，色受想行识是也；入是十二入，外六尘，色声香味触法，内六门，眼耳鼻舌身意是也；界是十八界，六尘六门六识是也。	"The aggregates are the five aggregates: form, feeling, perception, formations, and consciousness. The entrances are the twelve entrances: the external six objects—forms, sounds, smells, tastes, tactile objects, and dharmas—and the internal six gates—eyes, ears, nose, tongue, body, and mind. The realms are the eighteen realms: the six objects, six gates, and six consciousnesses."
自性能含万法，名含藏识，若起思量即是转识，生六识，出六门，见六尘，如是一十八界，皆从自性起用。自性若邪，起十八邪，自性若正，起十八正。若恶用即众生用，善用即佛用。用由何等？由自性有对法。[四]	"The self-nature can contain the myriad dharmas and is called the storehouse consciousness. Once discursive thought arises, it becomes transforming consciousness, producing the six consciousnesses, issuing through the six gates, and apprehending the six objects. Thus arise the eighteen realms, all functioning from the self-nature. If the self-nature is deviant, it gives rise to eighteen deviant states; if

	the self-nature is correct, it gives rise to eighteen correct states. Evil functioning is the functioning of sentient beings; wholesome functioning is the functioning of Buddhas. From what does this functioning arise? It arises because the self-nature contains paired dharmas.” [4]
外境无情五对。天与地对，日与月对，明与暗对，阴与阳对，水与火对，此是五对也。法相语言十二对。	“There are five pairs among the insentient external objects: heaven and earth, sun and moon, brightness and darkness, yin and yang, water and fire. These are the five pairs. There are twelve pairs in the language of dharma characteristics.”
语与法对，有与无对，有色与无色对，有相与无相对，有漏与无漏对，色与空对，动与静对，清与浊对，凡与圣对，僧与俗对，老与少对，大与小对，此是十二对也。自性起用十九对。	“Language and dharmas, existence and nonexistence, form and formlessness, characteristics and lack of characteristics, defiled and undefiled, form and emptiness, movement and stillness, purity and impurity, ordinary beings and sages, monastics and laity, old and young, great and small—these are the twelve pairs. There are nineteen pairs in the functioning of the self-nature.”
长与短对，邪与正对，痴与慧对，愚与智对，乱与定对，慈与毒对，戒与非对，直与曲对，实与虚对，险与平对，烦恼与菩提对，常与无常对，悲与害对，喜与嗔对，舍与悭对，进与退对，生与灭对，法身与色身对，化身与报身对，此是十九对也。	“Long and short, deviant and correct, delusion and wisdom, foolishness and intelligence, distraction and samādhi, kindness and malice, precepts and non-precepts, straight and crooked, real and unreal, perilous and level, afflictions and bodhi, permanence and impermanence, compassion and harm, joy and anger, generosity and miserliness, advance and retreat, arising and cessation, dharmakāya and form-body, nirmāṇakāya and sambhogakāya—these are the nineteen pairs.”
师言，此三十六对法，若解用，即道贯一切经法，出入即离两边。自性动用，共人言语，外于相离相，内于空离空。若全著相，即长邪见；若全执空，即长无明。[五]执空之人有谤经，直言不用文字。	The Master said, “If you understand how to use these thirty-six pairs of dharmas, the Way will penetrate all sūtras and teachings, and in going out and coming in you will depart from both extremes. When the self-nature functions and you speak with others, outwardly be free of characteristics amid characteristics; inwardly be free of emptiness amid emptiness. If you cling entirely to characteristics, deviant views will increase; if you cling entirely to emptiness, ignorance will increase.” [5] Those who cling to emptiness slander the sūtras and plainly say that writing is unnecessary.
既云不用文字，人亦不合语言，只此语言，便是文字之相。又云直道不立文字，即此不立两字，亦是文字。	“Yet if they say that writing is unnecessary, people should likewise not speak, for speech itself is a

[六]见人所说，便即谤他言著文字。汝等须知自迷犹可，又谤佛经，不要谤经，罪障无数。	characteristic of writing. Even when they simply say, ‘No words are established,’ the two Chinese characters bu li (　), ‘do not establish,’ are themselves words. [6] When they see others speaking, they immediately slander them, saying that they are attached to writing. You must know that being deluded oneself is still tolerable, but slandering the Buddhist sūtras is not. Do not slander the sūtras; the karmic obstacles of doing so are countless.”
若著相于外，而作法求真，或广立道场，说有无之过患，如是之人，累劫不可见性，但听依法修行，又莫百物不思，而于道性窒碍。[七]若听说不修，令人反生邪念，但依法修行，无住相法施。汝等若悟，依此说，依此用，依此行，依此作，即不失本宗。[八]	“If one clings outwardly to characteristics and seeks truth through practices, or extensively establishes practice halls and speaks of the faults of existence and nonexistence, such a person will not see the nature for kalpas. Simply listen and practice according to the Dharma. Nor should you cease thinking of all things and thereby obstruct your own Way-nature. [7] If you listen but do not practice, you will instead give rise to deviant thoughts. Simply practice according to the Dharma and bestow the Dharma without abiding in characteristics. If you awaken, speak according to this, use it according to this, practice according to this, and act according to this, you will not depart from the fundamental tradition.” [8]
若有人问汝义，问有将无对，问无将有对，问凡以圣对，问圣以凡对，二道相因，生中道义。如一问一对，余问一依此作，即不失理也。设有人问何名为暗，答云，明是因，暗是缘，明没则暗，以明显暗，以暗显明，来去相因，成中道义。余问悉皆如此。汝等于后传法，依此转相教授，勿失宗旨。[九]	“If someone asks you about meaning, answer a question about existence with nonexistence, and a question about nonexistence with existence. Answer a question about ordinary beings with sages, and a question about sages with ordinary beings. The two ways are mutually conditioned, giving rise to the meaning of the Middle Way. If one question is answered with one counterpart, and all other questions are handled in the same way, you will not depart from principle. Suppose someone asks, ‘What is called darkness?’ Answer: ‘Brightness is the cause, and darkness is the condition. When brightness disappears, there is darkness. Brightness reveals darkness, and darkness reveals brightness. Their coming and going are mutually conditioned, forming the meaning of the Middle Way.’ All other questions are likewise answered in this way. When you transmit the Dharma in the

	future, teach one another accordingly, and do not lose the essential teaching.” [9]
师于太极元年壬子，延和七月，命门人往新州国恩寺建塔，乃令促工，次年夏末落成。七月一日，集徒众曰：吾至八月，欲离世间。汝等有疑，早须相问，为汝破疑，令汝迷尽。吾若去后，无人教汝。	In the renzi year, the first year of the Taiji era, in the seventh month of the Yanhé era, the Master ordered his disciples to build a stūpa at Guoen Monastery in Xinzhou and urged them to complete the work quickly. It was finished late in the summer of the following year. On the first day of the seventh month, he gathered the disciples and said: “By the eighth month, I wish to leave this world. If you have doubts, ask them promptly, so that I may resolve them for you and put an end to your delusion. After I have gone, there will be no one to teach you.”
法海等闻，悉皆涕泣，惟有神会，神情不动，亦无涕泣。[一　]师云：神会小师，却得善不善等，毁誉不动，哀乐不生，余者不得。	When Fahai and the others heard this, they all wept. Only Shenhui remained composed and shed no tears. [10] The Master said: “The young monk Shenhui has attained equanimity toward good and ill; praise and blame do not move him, and sorrow and joy do not arise. The rest of you have not attained this.”
数年山中，竟修何道？汝今悲泣，为忧阿谁？若忧吾不知去处，吾自知去处，吾若不知去处，终不预报于汝。汝等悲泣，盖为不知吾去处，若知吾去处，即不合悲泣。法性本无生灭去来，汝等尽坐，吾与汝说一偈，名曰真假动静偈。汝等诵取此偈，与吾意同，依此修行，不失宗旨。众僧作礼，请师作偈。偈曰：[一一]	“Over these years in the mountains, what Way have you practiced after all? You now weep—but for whom are you grieving? If you are worried that I do not know where I am going, I myself know where I am going. If I did not know where I was going, I would not have foretold it to you. You weep because you do not know where I am going. If you knew where I was going, you should not grieve. The Dharma-nature is originally without arising or ceasing, coming or going. All of you sit down. I shall give you a verse called the Verse on True and False, Movement and Stillness. Recite and retain this verse. If your understanding accords with mine, and you practice accordingly, you will not lose the essential teaching.” The assembly of monks bowed and requested the Master to compose the verse. The verse said: [11]
一切无有真，不以见于真。	Nothing whatsoever is true; do not take what is seen as true.
若见于真者，是见尽非真。	If one sees something as true, that seeing is entirely untrue.

若能自有真，离假即心真。	If one can possess true reality within oneself, then, free from the false, the mind itself is true.
自心不离假，无真何处真。	If one's own mind is not free from the false, where can truth be found?
有情即解动，无情即不动。	Sentient beings understand movement; insentient things do not move.
若修不动行，同无情不动。	If one cultivates the practice of immobility, one is like an insentient thing that does not move.
若觅真不动，动上有不动。	If you seek true immobility, within movement there is immobility.
不动是不动，无情无佛种。	Immobility that is merely immobility belongs to the insentient and has no Buddha-seed.
能善分别相，第一义不动。	Be skilled at discerning characteristics, while remaining unmoved in the ultimate truth.
但作如此见，即是真如用。	To hold such a view is the functioning of suchness.
报诸学道人，努力须用意。	I tell all students of the Way: make every effort and apply your minds.
莫于大乘门，却执生死智。	Do not, at the gate of the Mahāyāna, cling instead to the wisdom of birth and death.
若言下相应，即共论佛义。	If someone accords with the teaching upon hearing it, discuss the meaning of Buddhahood together.
若实不相应，合掌令欢喜。	If they truly do not accord, join your palms and let them depart happily.
此宗本无诤，诤即失道意。	This tradition is originally without contention; contention means losing the intent of the Way.
执逆诤法门，自性入生死。	To cling to opposites and contend over Dharma gates is for the self-nature to enter birth and death.
时，徒众闻说偈已，普皆作礼，并体师意，各各摄心，依法修行，更不敢诤。[一二]	When the assembly heard the verse, they all bowed. Having understood the Master's meaning, each gathered in his mind, practiced according to the Dharma, and no longer dared to contend. [12]

乃知大师不久住世，法海上座，再拜问曰：和尚入灭之后，衣法当付何人？师曰，吾于大梵寺说法，以至于今，抄录流行，目曰法宝坛经。汝等守护，递相传授，度诸群生，但依此说，是名正法。[一三]今为汝等说法，不付其衣，盖为汝等信根淳熟，决定无疑，堪任大事，然据先祖达摩大师，付授偈意，衣不合传。偈曰：	Knowing that the Great Master would not remain in the world much longer, the senior monk Fahai bowed twice and asked: “After the Venerable enters parinirvāṇa, to whom will the robe and Dharma be entrusted?” The Master said: “From the time I expounded the Dharma at Dafan Monastery until now, it has been copied, recorded, and circulated under the title The Platform Sūtra of the Dharma-Treasure. Guard and protect it, transmit it from one to another, and liberate all sentient beings. To rely solely on this teaching is called the true Dharma. [13] I now teach the Dharma to you but do not transmit the robe, because the roots of your faith are already mature, you are resolute and free from doubt, and you are capable of undertaking this great task. Yet according to the meaning of the transmission verse of the former patriarch, Master Bodhidharma, the robe should no longer be transmitted.” The verse said:
吾本来兹土，传法救迷情。	I originally came to this land to transmit the Dharma and save deluded beings.
一华开五叶，结果自然成。[一四]	One flower opens into five petals; the fruit naturally comes to maturity. [14]
师复曰：诸善知识，汝等各各净心，听吾说法。若欲成就种智，须达一相三昧，一行三昧。[一五]若于一切处而不住相，于彼相中不生憎爱，亦无取舍，不念利益成坏等事，安闲恬静，虚融澹泊，此名一相三昧。	The Master further said: “Good spiritual friends, each of you purify your minds and listen as I expound the Dharma. If you wish to perfect the wisdom of all aspects, you must realize one-mark samādhi and one-practice samādhi. [15] If in all places you do not abide in characteristics, and amid those characteristics give rise to neither love nor aversion, neither grasping nor rejecting, and do not think of such matters as benefit and harm, success and failure, but remain at ease, calm, open, and unassuming, this is called one-mark samādhi.”
若于一切处，行住坐卧，纯一直心，不动道场，真成净土，此名一行三昧。若人具二三昧，如地有种，含藏长养，成熟其实，一相一行，亦复如是。我今说法，犹如时雨，普润大地，汝等佛性，譬诸种子，遇兹沾洽，悉皆发生，承吾旨者，决获菩提，依吾行者，定证妙果。[一六]听吾偈曰：	“If, in all places, whether walking, standing, sitting, or lying down, you maintain a single, direct mind, without moving from the bodhimaṇḍa, then you truly make the Pure Land. This is called one-practice samādhi. If a person possesses these two samādhis, it is like seed in the ground: it is contained, nurtured, grows, and matures into fruit. One-mark samādhi and one-practice samādhi are likewise so. The Dharma I now teach is like timely

	rain, universally moistening the great earth. Your Buddha-nature is like seeds that, upon receiving this moisture, all sprout and grow. Those who receive my teaching will certainly attain bodhi; those who follow my practice will surely realize the wondrous fruit. [16] Listen to my verse:”
心地含诸种，普雨悉皆萌。	The mind-ground contains every seed; when universal rain falls, all sprout.
顿悟华情已，菩提果自成。[一七]	Once one suddenly awakens and false attachments are gone, the fruit of bodhi naturally ripens. [17]
师说偈已，曰：其法无二，其心亦然，其道清净，亦无诸相，汝等慎勿观静，及空其心，此心本净，无可取舍，各自努力，随缘好去。[一八]尔时徒众。作礼而退。	After speaking the verse, the Master said: “The Dharma is not two, and the mind is likewise so. The Way is pure and has no characteristics. Be careful not to contemplate stillness or empty your minds. This mind is originally pure, with nothing to grasp or reject. Each of you should strive diligently and depart well according to conditions.” [18] At that time, the assembly bowed and withdrew.
大师七月八日，忽谓门人曰：吾欲归新州，汝等速理舟楫。大众哀留甚坚，师曰：诸佛出现，犹示涅　，有来必去，理亦常然，吾此形骸，归必有所。众曰：师从此去，早晚可回？师曰：叶落归根，来时无口。	On the eighth day of the seventh month, the Great Master suddenly said to his disciples: “I wish to return to Xinzhou. Quickly prepare a boat for me.” The assembly pleaded earnestly for him to remain. The Master said: “Even when Buddhas appear in the world, they still manifest nirvāṇa. Whatever comes must go; this is the constant principle. This bodily frame of mine must have a place to which it returns.” The assembly asked, “After the Master leaves, when may we expect you to return?” The Master said: “Fallen leaves return to their roots; when it comes, it has no mouth.”
又问曰：正法眼藏，传付何人？师曰：有道者得，无心者通。[一九]曰：未知从上佛祖应现已来，传授几代？愿垂开示。师云：古佛应世，已无数量，不可计也。	They further asked: “To whom will the Treasury of the True Dharma Eye be transmitted?” The Master said: “One who has the Way obtains it; one without a mind comprehends it.” [19] They said: “We do not know how many generations of transmission there have been since the Buddhas and patriarchs of old first appeared in the world. We pray that you will kindly explain.” The Master said: “The ancient Buddhas who have appeared in the world are numberless and cannot be counted.”
今以七佛为始，过去庄严劫：毗婆尸佛，尸弃佛，毗舍浮佛；今贤劫：拘留孙佛，拘那含牟尼佛，迦叶佛，释	“Now, beginning with the Seven Buddhas: in the past Adornment Kalpa there were Vipāśyin Buddha,

迦文佛，是为七佛。	Śikhin Buddha, and Viśvabhū Buddha; in the present Worthy Kalpa there are Krakucchanda Buddha, Kanakamuni Buddha, Kāśyapa Buddha, and Śākyamuni Buddha. These are the Seven Buddhas.”
释迦文佛首传摩诃迦叶尊者，第二阿难尊者，第三商那和修尊者，第四优婆　多尊者，第五提多迦尊者，第六弥遮迦尊者，第七婆须蜜多尊者，第八佛驮难提尊者，第九伏驮蜜多尊者，第十胁尊者，十一富那夜奢尊者，十二马鸣	“Śākyamuni Buddha first transmitted the Dharma to the Venerable Mahākāśyapa; second, to the Venerable Ānanda; third, to the Venerable Śāṇakavāsa; fourth, to the Venerable Upagupta; fifth, to the Venerable Dṛtaka; sixth, to the Venerable Micchaka; seventh, to the Venerable Vasumitra; eighth, to the Venerable Buddhanandi; ninth, to the Venerable Buddhamitra; tenth, to the Venerable Pārśva; eleventh, to the Venerable Puṇyayaśas; twelfth, to Aśvaghoṣa.”
大士，十三迦毗摩罗尊者，十四龙树大士，十五迦那提婆尊者，十六罗　罗多尊者，十七僧迦难提尊者，十八迦耶舍多尊者，十九鸠摩罗多尊者，二十者阇耶多尊者，二十一婆修盘头尊者，二十二摩　罗尊者，二十三鹤勒那尊者	“The thirteenth was the Venerable Kapimala; the fourteenth, Nāgārjuna; the fifteenth, the Venerable Kāṇadeva; the sixteenth, the Venerable Rāhulata; the seventeenth, the Venerable Saṅghānandi; the eighteenth, the Venerable Gayaśata; the nineteenth, the Venerable Kumāralāta; the twentieth, the Venerable Jayata; the twenty-first, the Venerable Vasubandhu; the twenty-second, the Venerable Manorhita; the twenty-third, the Venerable Haklenā.”
，二十四师子尊者，二十五婆舍斯多尊者，二十六不如蜜多尊者，二十七般若多罗尊者，二十八菩提达摩尊者，二十九慧可大师，三十僧璨大师，三十一道信大师，三十二弘忍大师，惠能是为三十三祖。从上诸祖，各有禀承。	“The twenty-fourth was the Venerable Siṃha; the twenty-fifth, the Venerable Basiasita; the twenty-sixth, the Venerable Puṇyamitra; the twenty-seventh, the Venerable Prajñātāra; the twenty-eighth, the Venerable Bodhidharma; the twenty-ninth, Great Master Huike; the thirtieth, Great Master Sengcan; the thirty-first, Great Master Daoxin; the thirty-second, Great Master Hongren; and Huineng is the thirty-third patriarch. Each of the patriarchs above received a transmission.”
汝等向后递代流传，毋令乖误。[二　]又问：此后无有难否，师曰：吾灭后五六年，当有一人，欲取吾首，听吾偈曰：	You must pass this on from generation to generation hereafter; do not let it go astray or become distorted. [20] He was further asked, “Will there be any calamity after this?” The Master said, “Five or six years after my passing, someone will wish to take my head. Listen to my verse:”

头上养亲，口里须飧，	On his head he supports his parents; in his mouth he must eat.
遇满之难，杨柳为官。	When the calamity of “fullness” comes, willow and poplar will be officials.
大师先天二年癸丑岁，八月初三日，（是年十二月改元开元）于国恩寺斋罢，谓诸徒众曰：汝等各依位坐，吾与汝别。法海白言：和尚留何教法，令后代迷人得见佛性？师言：汝等谛听。	On the third day of the eighth month in the guichou year of the second year of Xiantian of the Great Master, after the meal at Guoen Monastery (the era name was changed to Kaiyuan in the twelfth month of that year), he said to the assembled disciples, “Each of you sit in your proper place. I am about to take leave of you.” Fahai respectfully said, “What teaching will the Venerable Master leave behind, so that deluded people of later generations may see the Buddha-nature?” The Master said, “Listen carefully.”
后代迷人，若识众生，即是佛性，若不识众生，万劫觅佛难逢。吾今教汝识自心众生，见自心佛性。欲求见佛，但识众生；只为众生迷佛，非是佛迷众生。自性若悟，众生是佛；自性若迷，佛是众生。	If deluded people of later generations recognize sentient beings, that is Buddha-nature; if they do not recognize sentient beings, they may seek the Buddha for ten thousand kalpas and still find him hard to encounter. I now teach you to recognize the sentient beings of your own mind and to see the Buddha-nature of your own mind. If you wish to see the Buddha, simply recognize sentient beings. It is only because sentient beings are deluded about the Buddha, not because the Buddha is deluded about sentient beings. When one’s own nature is awakened, sentient beings are Buddhas; when one’s own nature is deluded, Buddhas are sentient beings.”
自性平等，众生是佛；自性邪险，佛是众生。汝等心若险曲，即佛在众生中；一念平直，即是众生成佛。我心自有佛，自佛是真佛；自若无佛心，何处求真佛？汝等自心是佛，更莫狐疑。外无一物而能建立，皆是本心生万种法。	When one’s own nature is equal and impartial, sentient beings are Buddhas; when one’s own nature is crooked and perverse, Buddhas are sentient beings. If your minds are crooked and devious, then the Buddha is among sentient beings; when a single thought is even and straight, sentient beings become Buddhas. My own mind contains a Buddha; the Buddha within oneself is the true Buddha. If one lacks a Buddha-mind within oneself, where else can one seek the true Buddha? Your own minds are Buddha; do not harbor further doubts. Outside there is not a single thing that can be established; it is the original mind that gives rise to the myriad dharmas.”

故经云：心生种种法生，心灭种种法灭。吾今留一偈，与汝等别，名自性真佛偈。后代之人，识此偈意，自见本心，自成佛道。偈曰：[二一]	Therefore, the sūtra says: “When mind arises, the various dharmas arise; when mind ceases, the various dharmas cease.” I now leave you a verse as my farewell. It is called the Verse of the True Buddha of One’s Own Nature. Those of later generations who understand the meaning of this verse will themselves see their original mind and themselves accomplish the Buddha Way. The verse says: [21]
真如自性是真佛，邪见三毒是魔王。	The suchness of one’s own nature is the true Buddha; wrong views and the three poisons are the demon king.
邪迷之时魔在舍，正见之时佛在堂。	When one is deluded by wrong views, the demon dwells in the house; when right view is present, the Buddha sits in the hall.
性中邪见三毒生，即是魔王来住舍。	When wrong views and the three poisons arise within one’s nature, the demon king has come to dwell in the house.
正见自除三毒心，魔变成佛真无假。	Right view itself removes the mind of the three poisons; the demon becomes Buddha—this is truly not false.
法身报身及化身，三身本来是一身。	The dharmakāya, sambhogakāya, and nirmāṇakāya—the three bodies—are originally one body.
若向性中能自见，即是成佛菩提因。	If you can see for yourself within your own nature, this is the cause of attaining Buddhahood and bodhi.
本从化身生净性，净性常在化身中。	Pure nature originally arises from the nirmāṇakāya, and pure nature constantly abides within the nirmāṇakāya.
性使化身行正道，当来圆满真无穷。	Nature causes the nirmāṇakāya to follow the right path; in the future, its perfection will truly be inexhaustible.
淫性本是净性因，除淫即是净性身。	The nature of sexual desire is originally the cause of pure nature; eliminating sexual desire is the body of pure nature.
性中各自离五欲，见性刹那即是真。	Let each depart from the five desires within their own nature; in the instant of seeing one’s nature, one is true.

今生若遇顿教门，忽悟自性见世尊。	If in this life one encounters the gate of sudden teaching, one may suddenly awaken to one's own nature and see the World-Honored One.
若欲修行觅作佛，不知何处拟求真?	If you wish to cultivate practice and seek to become a Buddha, not knowing where can you intend to seek the true?
若能心中自见真，有真即是成佛因。	If you can see the true for yourself within your mind, possessing the true is the cause of attaining Buddhahood.
不见自性外觅佛，起心总是大痴人。	Those who do not see their own nature and seek the Buddha outside are, in every thought, greatly deluded people.
顿教法门今已留，救度世人须自修。	The dharma gate of sudden teaching has now been left behind; to save people of the world, one must cultivate it for oneself.
报汝当来学道者，不作此见大悠悠。[二二]	I tell you, future students of the Way: without this view, you will drift on in great confusion. [22]
师说偈已，告曰，汝等好住，吾灭度后，莫作世情悲泣雨泪，受人吊问，身著孝服，非吾弟子，亦非正法。但识自本心，见自本性，无动无静，无生无灭，无去无来，无是无非，无住无往。恐汝等心迷，不会吾意，今再嘱汝，令汝见性。吾灭度后，依此修行，如吾在日。若违吾教，纵吾在世，亦无有益。[二三]复说偈曰：	Having spoken the verse, the Master said, "All of you, take good care. After my passing, do not act with worldly grief, weeping and shedding tears, receiving condolences from others, or wearing mourning garments. Such people are not my disciples, nor do they accord with the true Dharma. Simply recognize your own original mind and see your own original nature: neither moving nor still, neither arising nor ceasing, neither coming nor going, neither right nor wrong, neither abiding nor departing. I fear that your minds may be deluded and fail to understand my meaning, so I again instruct you, enabling you to see your nature. After my passing, cultivate in accordance with this; it will be as though I were still alive. If you go against my teaching, then even if I were still in this world, there would be no benefit." [23] He again spoke a verse:
兀兀不修善，腾腾不造恶。	Steadfast and unmoving, do not cultivate goodness; at ease and untroubled, do not create evil.
寂寂断见闻，荡荡心无著。[二四]	Quiet and still, cut off seeing and hearing; vast and open, let the mind have no attachment. [24]
师说偈已，端坐至三更，忽谓门人曰：吾行矣。奄然迁化，于时异香满室，白虹属地，林木变白，禽兽哀鸣。	After speaking the verse, the Master sat upright until the third watch of the night. Suddenly he said

十一月，广韶新三郡官僚，洎门人缁白，争迎真身，莫决所之。乃焚香祷曰：香烟指处，师所归焉。时香烟直贯曹溪。	to his disciples, “I am going.” Then he quietly passed away. At that time an extraordinary fragrance filled the room, a white rainbow stretched down to the earth, the forest trees turned white, and birds and beasts cried mournfully. In the eleventh month, officials of the three prefectures of Guang, Shao, and Xin, together with monastic and lay disciples, contended to receive the true body, but could not decide where it should go. They then burned incense and prayed, “Wherever the incense smoke points, there the Master shall return.” At that time, the incense smoke rose straight toward Caoxi.
十一月十三日，迁神龛，并所传衣钵而回。次年七月二十五日出龛，弟子方辩，以香泥上之。门人忆念取首之记，遂先以铁叶漆布，固护师颈入塔。忽于塔内，白光出现，直上冲天，三日始散。韶州奏闻，奉敕立碑，纪师道行。	On the thirteenth day of the eleventh month, they moved the shrine containing his remains, together with the robe and bowl that had been transmitted, back there. On the twenty-fifth day of the seventh month of the following year, they brought the body out of the shrine, and the disciple Fangbian covered it with fragrant clay. Remembering the prophecy concerning the taking of the head, the disciples first protected the Master’s neck with iron sheets and lacquered cloth before placing him in the stūpa. Suddenly, white light appeared within the stūpa and shot straight up into the sky; it dispersed only after three days. The authorities of Shaozhou reported this to the throne, and by imperial decree a stele was erected to record the Master’s conduct in the Way.
师春秋七十有六，年二十四传衣，三十九祝发，说法利生，三十七载，得旨嗣法者，四十三人，悟道超凡者，莫知其数。达摩所传信衣，[二五]中宗赐磨衲宝钵，及方辩塑师真相，并道具等，主塔侍者尸之，永镇宝林道场，流传坛经，以显宗旨。此皆兴隆三宝，普利群生者。	The Master lived to the age of seventy-six. He received the robe at twenty-four, shaved his head at thirty-nine, and for thirty-seven years expounded the Dharma and benefited living beings. Forty-three people received authorization to succeed to the Dharma; the number of those who awakened to the Way and transcended the ordinary is unknown. The robe of faith transmitted by Bodhidharma, [25] the jeweled bowl and patched robe bestowed by Emperor Zhongzong, the true likeness of the Master made by Fangbian, and the Master’s ritual implements were all entrusted to the stūpa attendant for perpetual preservation at the Baolin place of practice. The Platform Sūtra was transmitted to make manifest the essential

	teaching. All this serves to flourish the Three Jewels and universally benefit the multitude of living beings.
（注：以下为二祖述旨）	(Note: What follows is the exposition of the essential meaning by the Second Patriarch.)
【一】　此品首言法用，非为利他，兼以利己，凡能起用者，即是得体之证，大乘佛法，在大机大用，所以用于世法，无不圆通也。世间一切苦闷烦恼，不外人事往来相对。	[1] This section first speaks of the functioning of the Dharma: it is not solely for benefiting others, but also benefits oneself. Whoever can bring forth this functioning thereby demonstrates attainment of the essence. Mahāyāna Buddhadharma lies in great capacity and great functioning; thus, when applied to worldly dharmas, there is nothing it cannot penetrate perfectly. All the distress, suffering, and afflictions of the world arise from nothing beyond interpersonal dealings and mutual confrontation.
一曰硬碰，彼此相逆而不让，即与自己，亦固执不退，故不能化除，此以退让为解除；二曰塞窒，以各执一见，无通融余地，两皆窒碍，此以解化为用，如人丛中挤塞不开，势难直行，般若妙用，在顺之而曲，绝不与逆，则自然	First is hard collision: each side opposes the other and refuses to yield; one is likewise obstinately attached to one’s own position and will not retreat, so the matter cannot be dissolved. Here yielding is the means of release. Second is blockage: each clings to a single view, leaving no room for accommodation; both sides are obstructed. Here one uses understanding and transformation, as when people are jammed together in a crowd and cannot move through it: it is difficult to proceed straight ahead. The wondrous function of prajñā is to follow the situation and bend rather than oppose it, and one will naturally find a way through.
而通矣；三曰拘守，彼以我见坚固，拘守不变，执有定法，此以无住为宗，我不拘守，彼自无力，彼之定法，自然为我所变矣，故随机而应，所以化之也。般若者，化世法以出世也，苦恼为入世，出世则无苦矣。但无苦则无以转乐，总以不离自性，故能如如。	Third is rigid adherence: the other person’s view of self is firmly fixed, and they cling unchangingly to it, holding that there is a fixed dharma. Here non-abiding is taken as the principle. If I do not cling, the other has no power over me, and that person’s fixed dharma will naturally be transformed by me. Thus one responds according to the occasion and thereby transforms them. Prajñā transforms worldly dharmas so that one may transcend the world. Suffering belongs to involvement in the world; to transcend the world is to be free of suffering. Yet without suffering there is no means to turn toward joy. In all cases, one must not depart from one’s own nature; thus one can remain such as one is.

【二】　传法灌顶者，师资之教授法也，在其已证实相，能知自己之习性，而以衡他人之习性者，方可以为师。证实相为得根本智，通达他人习性，由妙观起用为后得智，此即他心通也。	[2] Dharma-transmission empowerment is the method of instruction between master and disciple. Only one who has realized the true aspect of reality, knows one's own habitual tendencies, and can assess the habitual tendencies of others may serve as a master. Realizing the true aspect of reality is to attain fundamental wisdom; penetrating the habitual tendencies of others, and bringing it into function through wondrous contemplation, is differentiated wisdom. This is precisely the supernormal power of knowing others' minds.
凡能察见对方为何种根器者为慧眼，用何法以引度之者为法眼，总名漏尽智，天眼其次也，为人师者必具此二眼，方可传授度人之法。六祖以诸人不同余人，各堪为一方师，故以法教之，盖必自己受用，始可以利他耳，否则彼此误失宗旨，为害非浅矣。	To discern what kind of capacity another person possesses is the wisdom eye; to know what Dharma to employ in guiding and liberating that person is the dharma eye. Together these are called the wisdom of exhausted outflows; the heavenly eye is secondary to them. Anyone who serves as a teacher must possess these two eyes before transmitting a Dharma that liberates people. Because the Sixth Patriarch saw that these people differed from others and that each could serve as a teacher in one region, he taught them the Dharma. One must first receive its benefit oneself before one can benefit others. Otherwise, both parties may lose the essential teaching, and the harm will not be slight.
【三】　佛为一大事因缘，非仅自了已也，盖利他正以自利，所资以习练也，惟既欲度他，不得不用法，用法正所以破彼法见，归于空寂。	[3] The Buddha appeared for the one great cause and condition; it was not merely for his own liberation. Benefiting others is precisely self-benefit, and it depends upon cultivation and training. Yet since one wishes to liberate others, one cannot avoid using dharmas; and the very purpose of using dharmas is to break their attachment to dharmas and return them to empty quiescence.
取对法者，对中之对也，以来者必抱有一见，如问如何是西来意，即其意中抱有此见而极坚固，今以庭前有柏树凭空指之，先使其茫然，撇开此西来意，松其意境，由坚固而活泼，化除执见，入于圆观，其机能契合者，则自会相应矣。	Using a responsive dharma means meeting an opposition with an opposition. Whoever comes must be holding some view. For instance, when someone asks, "What is the meaning of the Patriarch's coming from the West?" that person holds this view in mind with great firmness. Now, by pointing without explanation to the cypress tree in the courtyard, one first leaves the person

	bewildered, causing them to set aside this meaning of coming from the West and loosen the confines of their mental state. What was fixed becomes lively; attachment to views is dissolved, and one enters comprehensive contemplation. If the person's capacity can accord with it, they will naturally respond.
倘复胶执于树，则病不可为矣，不必徒劳口舌也。此是以对为破，以破为引，祖师之用心亦良苦矣。来去相因者，言一则借用三科法门，而又尽扫除之也。更无去处一语，何等灵妙，可知诸法空相，仍归到本来不可得之性田。	But if they become rigidly attached to the tree, then the illness is incurable, and there is no need to waste words. This uses opposition to break through, and breaking through to guide. The patriarchs' intentions were indeed most painstaking. "Coming and going condition one another" means that the threefold classification of dharma gates is provisionally used and then completely swept away. The phrase "there is nowhere further to go" is wonderfully efficacious indeed. It shows that the empty characteristics of all dharmas still return to the original field of nature, which cannot be grasped.
此即宗旨也。开示之法，如救人须彻，断无中道而废，为德不卒也。授之以法，实不得已，总要谨防其死执成病，不问其能领受不领受，必尽我说以杜后弊，万不可不示其究竟也。切莫轻其初学，视为高深而秘之，爱之适以误之也，盖开示与许可不同，许可原不应早，不应轻率，但于究竟处，不妨再三开示，使勿忘本来，此即教法也。	This is the essential teaching. The method of instruction must be thorough, just as saving a person must be thorough; one must never abandon the work halfway and fail to complete one's virtue. Giving Dharma instruction is truly a last resort, but one must always guard against a person's rigid attachment turning into illness. Whether or not they can receive it, one must fully explain what one has to say in order to prevent later problems; one must never fail to reveal the ultimate meaning. Do not slight beginners or withhold it because you regard it as too profound and secret; to cherish them in this way is precisely to mislead them. Instruction differs from authorization. Authorization should not be given early or lightly; but regarding the ultimate point, there is no harm in explaining it repeatedly, so that they do not forget the original. This is the teaching of the Dharma.
【四】　自性中有何对法乎？自性中本来空寂，毕竟无法可对，第业由幻心所建，仍当借幻法以对治之，一切起于空，一切仍归于空耳。于空性中，暂起对法，随境而立，过后成空，知此则用法时，方不被法缚而为妙用矣。	[4] What responsive dharma could there be within one's own nature? One's own nature is originally empty and quiescent; ultimately there is no dharma to oppose. Yet karma is constructed by the illusory mind, and one must still borrow illusory dharmas

	to counteract it. Everything arises from emptiness, and everything returns to emptiness. Within empty nature, one temporarily raises responsive dharmas, establishing them according to circumstances; once the occasion has passed, they become empty. Knowing this, when using dharmas one will not be bound by dharmas, and they become wondrous functions.
【五】　此段妙在解用则贯通一切，于法而离法，如医家用药，纯乎有主，动用自如，若全著相，即长邪见，若全执空，即长无明，此四句，真尽般若之妙用矣。	[5] The excellence of this passage lies in the fact that understanding its function penetrates everything. One employs dharmas while remaining free from dharmas, like a physician using medicine with complete mastery and applying it freely. If one is wholly attached to appearances, wrong views increase; if one is wholly attached to emptiness, ignorance increases. These four sentences fully express the wondrous functioning of prajñā.
总之对人用法，切勿先有成见，于性空中，自得无量智慧，他心智实由此而起，否则失却方便，即非师资。此法虽以度人，实能自度，度尽众生方成佛者，了达一切众生之习性也，亦即扫除自己之习性也。此见性后用功之法也，行者当时时体念此意，心行纯熟，妙用斯具，且可悟入相对缘空之理，自无所取执，而用不离体矣。	In short, when applying dharmas to others, never begin with preconceived views. Within the emptiness of nature, one naturally attains immeasurable wisdom; the wisdom of knowing others' minds truly arises from this. Otherwise, one loses skillful means and cannot be a master. Although this Dharma is used to liberate others, it truly liberates oneself as well. To liberate all sentient beings and thereby attain Buddhahood means to understand the habitual tendencies of all sentient beings; it also means sweeping away one's own habitual tendencies. This is the method of practice after seeing one's nature. Practitioners should constantly embody and reflect upon this meaning. When the conduct of mind becomes thoroughly mature, wondrous functioning will be present; moreover, one may awaken to the principle that conditioned opposites are empty, naturally grasping at nothing, while function does not depart from essence.
【六】　不立文字语言者，非废之也，文字乃纸上之语言，语言乃口上之文字，凡有可思议而欲表扬之者，不赖文字，即藉语言，至不可思议处，非文字可表，非语言可到，则文字语言，又将何所施也！所谓言语道断者，以心行处灭也，心有所行，即有法可以思议，然后语言不断矣。	[6] Not establishing written words and language does not mean discarding them. Writing is language on paper, and language is writing spoken aloud. Whenever something can be conceived and is to be expressed, one relies on writing or language. But at the point that is inconceivable, it cannot be expressed by writing or reached by

	language—what use, then, can writing and language have? What is called “the path of language is cut off” means that the activity of mind has ceased. Whenever the mind has an activity, there is a dharma that can be conceived; only then is language not cut off.
今人禅习深厚，动辄好高骛远，特要表示禅宗之高妙，岂知高妙处，就在寻常，凡动静语默，无一处不是语言文字。大声隆隆，如雷灌耳，不会的终是茫然，五千退席者，佛亦无可奈何耳。	People today may have a deep grounding in Chan practice, yet at every turn they aspire to lofty and distant things, bent on displaying the loftiness and subtlety of the Chan school. They do not realize that its loftiness and subtlety lie precisely in the ordinary: in movement and stillness, speech and silence, there is nowhere that is not language and words. Though the voice may thunder like thunder pouring into one’s ears, those who do not understand remain bewildered in the end. Even the Buddha could do nothing about the five thousand who left their seats.
【七】　道性二字，宜分晰解之，性则周遍法界，无一处不是性，即无一处不是道。此由性体中起诸道用，何等活泼圆融！若守于百物不思，以为空寂，不知守即有事，著于空寂者，著即不空，以用不流通，道即窒碍，此岂真如实相耶！	7　The two characters dao and xing should be clearly distinguished and explained. Nature pervades the dharma realm; there is nowhere that is not nature, and thus nowhere that is not the Way. From the substance of nature arise all the functions of the Way—how lively and perfectly interpenetrating they are! If one abides in a state in which one thinks of nothing among the hundred things, taking it to be empty quiescence, one does not realize that abiding itself is already an affair. Whoever clings to empty quiescence: that very clinging is not emptiness. When functioning does not flow freely, the Way is obstructed. How could this be suchness or the true aspect of reality?
【八】　经云如是知，如是见，如是信解，即依此所说之妙用而行之也。又经云不生法相，即不离于无住之性体，妄立法见也，此即不失宗旨。	8　The sūtra says, “Thus know, thus see, thus believe and understand”: this means practicing in accordance with the wondrous functioning explained here. The sūtra also says, “Do not give rise to dharma appearances”: this means not departing from the non-abiding substance of nature by falsely establishing views of dharmas. In this way, one does not lose the essential principle.
【九】　成中道义，此又方便说也，须知两边既舍，中道亦无可立也，中道亦相因而成，正幻法之一来去耳，此篇是破对方执法见，即除法病之总诀，以来者必先有	9　“Accomplishing the meaning of the Middle Way” is also an expedient expression. One must understand that once the two extremes are

一见，此见即是其病，前云开示悟入，此是开法，开其我见之门，而示以正路。开示二字，有赖于师，悟入二字，全在自己矣。	abandoned, there is no Middle Way to be established either. The Middle Way, too, arises dependently; it is merely one coming and going among illusory dharmas. This passage refutes the other party's attachment to views of dharmas and gives the essential instruction for curing the disease of dharmas. Whoever comes must first hold some view, and this view is precisely the disease. Earlier it spoke of opening, showing, awakening, and entering. This is opening the Dharma: opening the door of self-view and showing the correct path. The words "opening" and "showing" depend on the teacher; "awakening" and "entering" depend entirely on oneself.
【一 】 爱根是生死之本，爱根即属于痴，痴属于无慧，无慧由于根本未明，明根本者，明无生义也，了达无生，即知人本来无生，安得有死？所言生死者，乃幻躯之幻生幻灭幻来幻去而已，知一切是幻而非幻之法性，本无生	10 The root of attachment is the basis of birth and death. This root of attachment belongs to ignorance; ignorance belongs to the absence of wisdom; and the absence of wisdom is due to not having clarified the root. To clarify the root is to clarify the principle of the unborn. Once one fully comprehends the unborn, one knows that people are originally unborn—how, then, could there be death? What is called birth and death is merely the illusory arising and ceasing, coming and going, of an illusory body. Knowing that all is illusory, and that the dharma nature which is not illusory originally has no arising,
灭去来，则今日有此幻身时，不可执以为生，而他年幻身变灭时，又何必执以为死也，既无生死，我又安得而起憎爱也，数年山中修道，本修个毁誉不动，哀乐不生，今闻祖欲离世而皆涕泣，事为悲祖，意实爱己，仍未忘我，以拂我意而使我不安也。	cessation, coming, or going, one should not cling to the present illusory body as birth, nor, when this illusory body changes and perishes in later years, need one cling to it as death. Since there is no birth or death, how could I give rise to aversion or attachment? For several years they cultivated the Way in the mountains, intending to cultivate freedom from being moved by praise or blame and freedom from the arising of sorrow or joy. Yet now, hearing that the Patriarch wished to leave the world, they all wept. Outwardly, it was grief for the Patriarch; inwardly, it was attachment to themselves. They had still not forgotten the self, for his departure went against their wishes and made them uneasy.
祖言若知我去处，即不合悲泣，此言若知法性本无生灭来去，即不当有此情见也。何也？以一切无有真耳。又	The Patriarch said, "If you knew where I am going, you should not grieve and weep." This means that if

神会神情不动，亦无涕泣，是否即可据以为见性耶？未可必也。	one knew that dharma nature originally has neither arising nor cessation, coming nor going, one should not give rise to such emotional views. Why? Because nothing whatsoever is real. Shenxiu's expression also remained unmoved, and he shed no tears; but can this alone be taken as proof that he had seen his true nature? Not necessarily.
盖见性非外表可测，神会以众人涕泣，故特以对治之，至真见性者，泣亦得，不泣亦得，泣者，动而不动也，不泣者，亦动而不动也，动而不动者，遇境不惑，足以转化之也。	For seeing one's true nature cannot be measured from outward appearances. Because everyone was weeping, Shenhui deliberately responded in a counteractive way. But one who truly sees one's nature may weep, or may not weep. To weep is movement without movement; not to weep is likewise movement without movement. Movement without movement means not being deluded when encountering circumstances, and thus being able to transform them.
未见性人，见境而动，动即无法转化，或硬压不动，是不动而动也，故非外表可定，若据此而定，则门下见性者，只神会一人，有此理乎。当知六祖为未断爱根及后来人说法，故如此云云耳，不可不知。	Those who have not seen their true nature are moved when they encounter circumstances; once moved, they cannot transform them. Or they forcibly suppress themselves from moving—this is non-movement that is itself movement. Therefore, it cannot be determined from outward appearances. If it were, among the Patriarch's disciples Shenhui alone would have seen his true nature; could that be so? One should understand that the Sixth Patriarch spoke thus for those whose root of attachment had not been cut off, and for later generations. This must be understood.
【一一】　偈意一切无有真者，言一切尽幻，无有真实，不可执取于真而成见，若立有真见，是见即又非真矣。当知汝自己本自有真，只要离假即是真，以幻去则真自显也。	11　The verse means that nothing whatsoever is real: everything is wholly illusory and without true reality. One must not cling to "the real" and thereby form a view. If one establishes a view that there is something real, that view itself is no longer real. You should know that you yourself inherently possess what is real. You need only leave behind the false, and that is the real; when illusion departs, the real naturally becomes manifest.
倘自心不能离于假，又从何处得见汝之真耶？故有情者，即能了达动义，善为解释，凡无情之物，即不能动，更不解动，今修不动行者，非如无情之不动，而觅真不动者，当从动上见不动，动为用，不动为体，用不	If your own mind cannot leave behind the false, from where could you see your own reality? Therefore, sentient beings can comprehend the meaning of movement and explain it well. Inanimate things cannot move, much less

离体，动亦仍归于不动耳，以本不污染也，毕竟清净也。	understand movement. Those who now cultivate the practice of non-movement should not be unmoving like inanimate things. Those seeking true non-movement should see non-movement within movement. Movement is function; non-movement is essence. Function does not depart from essence, and movement still returns to non-movement, for it is fundamentally unstained and ultimately pure.
不动是不动者，言不动原是不动之物，以原来无情无佛种也。能善分别相者，是言见性人用中动也。彼能于性体第一义中，无住无著，动而不动也。能作如是圆通无住之见，斯即真如妙用矣。	“Non-movement is non-movement” means that non-movement is originally the state of inanimate things, which from the outset have neither sentience nor Buddha-nature. “Able to distinguish appearances well” means that one who has seen their true nature is active in function. Within the ultimate meaning of the substance of nature, such a person neither abides nor clings, and is active yet unmoved. To be able to form such a perfectly interpenetrating, non-abiding view is the wondrous functioning of suchness.
报诸学道人，须努力以明道，意在大乘门中，莫执取于智，要知无智无得，方合真如不动之义，以取智亦生死也，故同参修道，心相印者，即可与共论，不相印者，诤又何益？合掌令欢喜可矣。因彼未必能会，徒增烦恼耳。	I inform all practitioners of the Way: you must strive to clarify the Way. The meaning is that, within the gate of the Mahāyāna, do not cling to wisdom. Know that with no wisdom and nothing attained, one accords with the meaning of suchness and non-movement; for seeking wisdom is also birth and death. Thus, among companions cultivating the Way, those whose minds mutually confirm one another may discuss it together. With those whose minds do not mutually confirm one another, what benefit is there in disputing? Simply join your palms and let them be pleased. They may not understand, and it would only increase afflictions.
此宗以毕竟空净为旨，空则无事可诤，有诤即未空，失却道意，且有诤则执，执则逆自性，枉立生死，殊无谓也。此一篇偈，言简意净，主意在止诤，祖亦明知末世多诤，反多自误，且以误人，故云于法见有不合处当正之，若机未契，切莫与逆，且悲悯之，勿与诤可也。	This school takes ultimate emptiness and purity as its essential principle. In emptiness there is nothing to dispute; wherever there is dispute, emptiness has not been realized, the intent of the Way has been lost, and one has become attached. Attachment runs counter to one’s intrinsic nature and vainly establishes birth and death; it is utterly pointless. This verse is concise in expression and pure in meaning, its main intent being to stop disputes. The Patriarch also clearly knew that in the degenerate age there would be many disputes, through which people would all the more mislead

	themselves and others. Therefore, he said that where views of dharmas are improper, they should be corrected; but if capacities do not accord, never oppose them. Instead, have compassion for them and do not dispute.
【一二】　摄心依法而修，正自己大事，莫再管他人闲事而自误，斯真所以报六祖之恩矣。	12　Gather in the mind and cultivate according to the Dharma. This is one's own great matter. Do not again concern yourself with others' idle affairs and thereby mislead yourself. This is truly how one repays the Sixth Patriarch's kindness.
【一三】　六祖特意点明是名正法，可见正法像法末法，非尽关于时间，不必定指最初五百年为正法而今则为末法也，正法以心地为主，像法以名相为务，末法则并相亦废弃之矣。	13　The Sixth Patriarch deliberately pointed out that this is called the True Dharma. This shows that the True Dharma, Semblance Dharma, and Degenerate Dharma are not wholly matters of time. One need not necessarily identify the first five hundred years as the period of the True Dharma and the present as the Degenerate Dharma. The True Dharma takes the mind-ground as primary; Semblance Dharma makes names and appearances its concern; and Degenerate Dharma abandons even appearances.
佛法通三世，今之学佛者，至少已在一佛二佛所种诸善根，非指去恶向善而言，根即五根，非心地而何，下言信根纯熟，即是信心成就，堪任大事者，全是心地正法也。	The Buddhadharma extends through the three divisions of time. Those who study Buddhism today have, at the very least, planted various roots of goodness before one or two Buddhas. This does not mean merely turning from evil toward good. "Roots" means the five faculties; what else could they be but the mind-ground? The following phrase, "the faculty of faith is fully mature," means that faith has been accomplished and one is fit to undertake a great matter. This is entirely the True Dharma of the mind-ground.
【一四】　东土缘熟，是机缘已到也，六祖而后，正法大盛，由华而成果矣。达摩初祖为华，下五位祖师是叶，华叶而后，必有其果，是暗切以后之正宗。上二句言因，第三句言缘，第四句言果，到此则衣钵无所用矣。	14　"Conditions in the eastern land have ripened" means that the right opportunity has arrived. After the Sixth Patriarch, the True Dharma flourished greatly, and the flower bore fruit in China. Bodhidharma, the First Patriarch, was the flower; the following five Patriarchs were its leaves. After flower and leaves, there must be fruit. This alludes to the orthodox lineage that followed. The first two lines speak of the cause, the third of the condition, and the fourth of the fruition. At that point, the robe and bowl were no longer of use.

故天下无论何事，都有时节因缘，徒劳何益？况此惊天动地之大事乎！此意用于事上，足以帮助定力不少，盖随缘而施，但慎于因，莫计于果，转一切定业者，只此空力耳，故曰无筋空力大无比也。	Thus, whatever happens in the world has its time and conditions; what benefit is there in fruitless effort? How much more so in a great matter that shakes heaven and earth! Applied to affairs, this principle can greatly assist meditative stability: act in accordance with conditions, but be careful regarding causes and do not calculate results. The power that transforms all fixed karma is simply this power of emptiness. Hence it is said that the strength of emptiness, though without sinews, is incomparably great.
【一五】　一相三昧者得其体也，一行三昧者起其用也，一相即是无相，一心即是无心，于一切处，常见空寂之体，自无憎爱取舍成坏诸法见，虚灵澹泊，此一相三昧成就，已不变而可随缘者也，一行者，一直如是不变易也，于	15　One-mark samādhi realizes the essence; one-practice samādhi gives rise to its function. One mark is no mark; one mind is no mind. In every circumstance, one constantly sees the essence of empty quiescence. Naturally there arise no views of dharmas involving aversion or attachment, acceptance or rejection, formation or destruction. Empty, numinous, and tranquil—this is the accomplishment of one-mark samādhi: unchanging, yet able to accord with conditions. “One-practice” means continuously remaining thus, without alteration.
一切处，不问动静语默，行住坐卧时，常不离此空寂之体，虽起憎爱取舍成坏诸法见，为应一时故，终不执取于法，所谓直心纯一，虚灵活泼，此一行三昧成就，能随缘而毕竟不变者也。	In every circumstance, whether moving or still, speaking or silent, walking, standing, sitting, or lying down, one never departs from this essence of empty quiescence. Even if views of dharmas involving aversion or attachment, acceptance or rejection, formation or destruction arise in response to temporary circumstances, one never clings to dharmas. This is what is called a direct mind, pure and unified, empty, numinous, and lively. This is the accomplishment of one-practice samādhi: able to accord with conditions while ultimately remaining unchanged.
此二三昧不可分也，故曰其法无二，心即如是，一既本来清净，一切亦即清净矣。斯名为道，更何必执取净观，求空其心乎？此观与空，稍稍著意，即有法见，枉立取舍，转成法缚，是未证一相而未圆一行者也。	These two samādhis cannot be separated; hence it is said that this Dharma is not two, and the mind is just so. Since the One is originally pure, all is therefore pure. This is called the Way. Why then cling to pure contemplation or seek to empty the mind? Once one gives even slight deliberate attention to such contemplation and emptiness, one has a view of dharmas, vainly establishes acceptance and rejection, and instead becomes

	bound by dharmas. This is one who has not realized one-mark samādhi and has not perfected one-practice samādhi.
于此反省，此即我未见实相之据，不曰明道，以体既不得，用亦不起也。	Reflecting upon this, it is evidence that I have not seen the true aspect of reality. It is not called clarifying the Way, for when the essence has not been realized, its function cannot arise either.
彼苦行数十年，终不得究竟者，即是下手错误，不由一相三昧上证入，徒欲法一行三昧之假自在，其颠倒悖逆可知，成就种智，不亦难乎？又祖云，具三昧者，真成净土，今之修净土者众矣，是否由此证入，此即阿　跋致之境也，生西之资量也，奈何可分家也，佛之旨，岂有二义哉？	Those who practice asceticism for decades yet ultimately fail to attain the ultimate are mistaken at the outset. They do not enter realization through one-mark samādhi, but vainly seek the false freedom of one-practice samādhi; their inversion and perversity are evident. How could they easily accomplish the wisdom of all aspects? The Patriarch also said that one endowed with these samādhis truly accomplishes the Pure Land. There are now many who cultivate the Pure Land, but do they enter realization through this? This is the state of non-retrogression and the provisions for rebirth in the West. How can these be divided into separate schools? How could the Buddha's intent have two meanings?
【一六】　此品全神贯注，最为精要，由第一品中，菩提自性，本来清净，但用此心，直了成佛，一直贯通，真是细演直了之法，婆心苦口，慈悲之至矣。此四句可称最后咐嘱，为天下人决定宗旨，增长无数道力与胆量，若此而再有疑者，真罪孽深重者矣。我人得闻胜法，遇此胜缘，不知几生修到也。	16　This section is wholly focused and is most essential. From the first section's statement, "Bodhi-nature is originally pure; simply use this mind, and directly realize Buddhahood," it proceeds throughout without interruption. It truly gives a detailed exposition of the method of direct realization, speaking with the utmost care and compassion. These four lines may be called the final injunction, the decisive essential principle for all people. They increase immeasurable strength and courage for the Way. If one still has doubts after this, one's karmic offenses are indeed grave. That we have heard this supreme Dharma and encountered these excellent conditions—who knows through how many lives this has been cultivated?
【一七】　四句偈为六祖普传衣钵之偈，四十三人中，无论何人，悟之者，即可承其法统，意为一切有情皆是佛种，遇缘即发，然必顿悟，心华开已，决定成佛，此全经之旨也。	17　The four-line verse is the Sixth Patriarch's verse for universally transmitting the robe and bowl. Among the forty-three persons, whoever awakens to it may inherit his Dharma lineage. Its meaning is that all sentient beings possess Buddha-

	nature; when conditions are encountered, it manifests. Yet there must be sudden awakening: once the flower of the mind has opened, Buddhahood is certain. This is the intent of the entire sūtra.
【一八】　此段十句，前四句说个本来清净之体，中四句说非功用之功用，所谓道在心悟，不在坐也，末二句说悟后保任之法，妙在努力不著意，此事本重轻不得，呆板不得，闷苦不得，放松不得，非有大福量人，不足以当之也。	18　This passage has ten lines. The first four speak of the originally pure essence; the middle four speak of functioning without contrivance, as the saying goes: the Way is realized in the mind, not in sitting. The final two speak of safeguarding realization after awakening. Its subtlety lies in striving without deliberate contrivance. This matter cannot be treated as weighty or light, rigidly or gloomily, nor can one relax one's effort. Without a person of great blessings and capacity, one cannot undertake it.
【一九】　有道者得，无心者通，须知有道者，未必即得也，以有有道之心，有可得之念，法意宛立，未入无心之境，不得会通之耳。	19　Those who have the Way attain it; those without mind penetrate it. You should know that one who has the Way does not necessarily attain it, for if one has the thought of having the Way and the notion of something attainable, the intention of dharmas still stands. One has not entered the state of no-mind and therefore cannot penetrate it.
六祖此语，第一句所以顺破众人有道之见，第二句所以逆破众人有心之病，顺破者顺其见而解之也。意谓正法眼藏，非可付授，道若可传，不名正法，有道者，须深明此义之人，由于自证，方可得之，非尔等所云之道也。	In these words of the Sixth Patriarch, the first sentence refutes, in accordance with their own view, people's notion of having the Way; the second refutes, contrariwise, their disease of having mind. To refute in accordance with their view is to resolve it by following their own view. The meaning is that the Treasury of the True Dharma Eye cannot be handed over or transmitted. If the Way could be transmitted, it would not be the True Dharma. "Those who have the Way" are those who deeply understand this meaning and attain it through their own realization; it is not the Way of which you speak.
逆破者，逆其意而开之也，彼既执取此见，即为有心，一相三昧之未成就，正由此病之所迷覆，意谓此义即不应问，问即失道意矣。尔只无心去，即通乎道，前此衣钵之争，门户之见，其病在未空其心，而从上佛祖，传至于今，无不合于心空一道，无心之妙，佛佛道同，递代流传，不容乖误，亦无有越此法门者也。	To counter by reversal means to open [a person] up by going against his intention. Since he already clings to this view, he is thereby acting with a mind of attachment; he has not yet accomplished one-mark samādhi. It is precisely this sickness that obscures and deludes him. He thinks that this matter ought not to be questioned, and that to

	question it is to lose the meaning of the Way. You need only proceed without a mind of attachment, and you will accord with the Way. The earlier disputes over robe and bowl, and sectarian views, were sick because the mind had not been emptied. Yet all Buddhas and patriarchs, from above down to the present, have accorded with the single way of the empty mind. The wonder of no-mind is the same Way of every Buddha, transmitted from generation to generation; it must not be distorted or mistaken. Nor is there any dharma gate beyond this.
【二 】 此六祖特地表明正法祖位，世系流传，即正名定法之意，为后世人定宗旨，正法眼，争又何用哉！故曰递代流传，毋令乖误，此是正咐嘱，岂为老人自己？正为我辈，如是慈恩，将何以报耶？各有禀承下，拟加道体同一四字，以补充其义，言虽各有禀承，而道则一也，恐取文字者，误以为各有秘密矣。	20 The Sixth Patriarch here deliberately sets forth the patriarchal succession of the true Dharma and its transmission through the generations. This is the intent of correctly establishing names and determining the Dharma, thereby fixing the central tenet for later generations. Once the true Dharma eye is established, what use is there for contention? Hence he says, “Transmit it from generation to generation; do not allow it to go astray.” This is a proper injunction; how could it have been for the old man himself? It is precisely for people like us. How can we repay such compassion and grace? After the phrase “each has its own transmission,” I propose adding the four characters “the essence of the Way is one” to complete its meaning. Though each may have a distinct transmission, the Way itself is one. Otherwise, I fear that those who cling to words may mistakenly suppose that each has its own secret.
如子贡之于孔子，曰夫子之文章，可得而闻焉。夫子之言性与天道，不可得而闻焉，不知夫子言性与天道，已备具于文章中，独子贡所不测耳。且性与天道，原非文章可表，然非文章，又将何以表之耶？	It is like Zigong’s relation to Confucius. He said, “The Master’s writings may be heard and known. But the Master’s words concerning human nature and the Way of Heaven cannot be heard and known.” He did not realize that the Master’s teaching on human nature and the Way of Heaven was already fully contained in those writings; only Zigong could not fathom it. Moreover, human nature and the Way of Heaven cannot fundamentally be expressed by writings; yet without writings, how could they be expressed?
【二一】 汝等谛听下一段文字，义实未显，兹解释之。意谓后代迷人，都缘不识自性是佛，故尔暴弃，若	[21] The meaning of the passage beginning, “Listen carefully, all of you,” has not truly been made

识众生即具佛性，岂但我能成佛，即一切万恶众生，皆可成佛无疑，若此不识，则永与佛道相背，万劫不能见佛矣。	explicit, so I shall explain it here. It means that deluded people in later generations recklessly abandon [the Dharma] solely because they do not recognize that their own nature is Buddha. If they recognized that sentient beings themselves possess buddha-nature, then not only could I become a Buddha, but every sentient being, even the most evil, could unquestionably become a Buddha. If they do not recognize this, they will forever turn their backs on the Buddha Way and, through countless kalpas, will be unable to see the Buddha.
吾今教汝等识自心即是佛性，欲求见佛，但问自己，识得自己心性实相，即是成佛，以与佛不二也，是下手第一方法，最为切要。近代迷人，都是自限，乃属众生自迷，非佛迷众生也。	I now teach you that knowing your own mind is itself buddha-nature. If you wish to see the Buddha, ask only yourself. To recognize the true reality of your own mind-nature is to become a Buddha, for it is nondual with the Buddha. This is the first method by which to begin, and it is of the utmost importance. Deluded people today all limit themselves. This is sentient beings deluding themselves; it is not that the Buddha deludes sentient beings.
自性若悟，虽身居众生位，即已成佛，自性若迷，则此身本来是佛，枉入尘劳，而为众生，故能入平等性智者，众生而佛也。	If one awakens to one’s own nature, then even while one’s body occupies the position of a sentient being, one has already become a Buddha. If one is deluded about one’s own nature, then although this very body is originally Buddha, one enters the toil of the dusts in vain and becomes a sentient being. Therefore, one who can enter the wisdom of equality is a sentient being who is Buddha.
邪迷险恶者，佛而众生也，以心若险曲，佛即隐于众生中，念念平直，当下即成佛道，只苦不熟，常易忘失，在未打成一片之时，似有往来进退耳，但终勿退失也。	Those who are perversely deluded and dangerous are Buddhas become sentient beings. If the mind is devious and crooked, the Buddha is hidden amid sentient beings. When every thought is even and straight, one immediately accomplishes the Buddha Way. The only difficulty is lack of familiarity: one often easily forgets and loses it. Before one has become continuous and undivided, there seem to be comings and goings, advances and retreats. But in the end, do not retreat or lose it.
须知我心自是佛，此乃真佛，若汝自己不当作佛，又将从何处觅真佛耶？祖再切实告诫曰：汝等自心是佛，更莫狐疑，一切万法，皆从自性建立，更不少缺。	You must know that your own mind is itself Buddha; this is the true Buddha. If you yourself do not regard yourself as Buddha, where else will you seek the true Buddha? The Patriarch again

	earnestly admonishes: “Your own minds are Buddha; do not harbor further doubt. All myriad dharmas are established from self-nature, and nothing whatsoever is lacking.”
于是再留自性真佛偈，复言后代之人，识此偈意，自见本心，自成佛道，正以后代众生修持多年，不得见性者，都是此病，自己不敢承当，以为谦退，不知当仁不让之义，若见他人有遵佛旨而努力或承当者，彼反以狂妄目之。	He then left behind another verse on the true Buddha of self-nature, saying again that people of later generations who understand the meaning of this verse will see their own original mind and themselves accomplish the Buddha Way. Those sentient beings of later generations who cultivate for many years without attaining the vision of their nature all suffer from this illness: they themselves do not dare to assume responsibility, considering this humility and self-effacement. They do not understand the principle that one should not yield when righteousness calls. If they see others following the Buddha’s intent, making effort, or assuming responsibility, they instead regard them as arrogant and presumptuous.
此焦芽败种，杀人慧命之徒，不足与论第一义谛，然受其害者，亦由自己夙世法障深重，曾亦误人，故今生遇此恶因缘也。知此义者，其速忏悔哉。至于忏悔此等罪恶之法，只有自己发大心，发大愿，见性后，决定承当勿疑，方属有用，否则悠悠一世矣，哀哉。	Such people are scorched sprouts and rotten seeds, who destroy others’ wisdom-life; they are not worth discussing the ultimate truth with. Yet those harmed by them also suffer because their Dharma-obscurations from former lives are profound: they too have misled others, and thus in this life encounter these evil causes and conditions. Those who understand this meaning should quickly repent. As for the method of repenting such offenses, one need only arouse a great resolve and make great vows. After seeing one’s nature, one must certainly assume responsibility without doubt; only then is it of use. Otherwise, one will drift idly through an entire lifetime. How lamentable!
【二二】　顿教法门今已留，此言佛法永永无尽，得之者如获无上至宝也。故四句偈顿可成佛，不在多也。倘复自弃，一生悠悠，岂不可惜。	[22] The dharma gate of sudden teaching has now been left behind. This means that the Buddhadharma will endure forever without end; those who obtain it are as though they had gained the unsurpassed treasure. Thus, one may suddenly become a Buddha through four lines of verse; abundance is unnecessary. If one instead abandons oneself and drifts idly through a lifetime, how regrettable that would be.

【二三】　但识自本心下一段，正教人练无住之妙用，能无住者，必不落于二见，入不二门，方臻平等，天下从此太平矣。最后又言如我在日，则在世不在世，正复不二，一知成佛当仗自力，二破生死之见，三明佛法永永无尽，灵山一会，固俨然未散也。	[23] The passage beginning, “Only recognize your own original mind,” is precisely teaching people to cultivate the wondrous functioning of non-abiding. Whoever can abide nowhere will certainly not fall into the two views. Entering the gate of nonduality, one then reaches equality, and from this the world becomes peaceful. Finally, it also says, “as when I was alive”: whether present in the world or absent from it is precisely nondual. First, it makes known that becoming a Buddha depends upon one’s own efforts; second, it destroys the view of birth and death; third, it clarifies that the Buddhadharma endures forever without end. The assembly on Vulture Peak has indeed not dispersed.
【二四】　此四句偈，至为精妙简捷，熟读之，可以随处练功，上二句空善恶二见也。倘能荡然无著，即无此二句，其妙用亦已尽之矣。惟第三句断字不妥，恐人误入于断灭见也。	24　These four lines of verse are exceedingly subtle, concise, and direct. By reciting them repeatedly, one may practice wherever one is. The first two lines empty the two views of good and evil. If one can be completely free of attachment, then there is no need even for these two lines, and their wondrous function has already been fully exhausted. Only the character “cut off” in the third line is inappropriate, for I fear that it may lead people mistakenly into an annihilationist view.
以见闻万无可断之理，后世之修死定者，即误解此义，至为危险。昔大愚师曾改为见闻常寂则圆矣。嗣有人改断字为而字，意亦可用。总为避免断灭之病耳。	For seeing and hearing, in principle, cannot be cut off at all. Later generations who cultivate a dead samādhi have misunderstood this meaning, and this is extremely dangerous. Master Dayu once changed it to “Seeing and hearing are ever quiescent,” which makes it complete. Later, someone changed the character “cut off” to “and”; this meaning, too, may be used. All this is to avoid the fault of annihilationism.
兹拟改为兮字，改心为而字，索性全用虚字以合虚灵之意，且四句本是说心，极言心不可得，故去心字可也，行者读至此处，亦不必著意可耳，岂但此也，即此拙著，即此坛经，乃至三藏十二部，亦如是无取无著可也，此但用此心直了成佛之旨也。	It is now proposed to change it to the character xi ( ), and to change xin ( ) to the character er ( ), simply using function words throughout to accord with the sense of empty numinosity. Moreover, the four lines originally speak of mind and emphasize in the strongest terms that mind cannot be obtained; therefore, it is permissible to remove the character mind. When practitioners read to this point, they need not fixate on it. Nor is this true only here: this humble work, this Platform Sūtra, and even the entire Tripiṭaka and its twelve

	divisions may likewise be neither grasped nor clung to. This merely employs this mind to directly comprehend the essential meaning of becoming a Buddha.
【二五】　信衣者，取以为信，如官有印信也。衣系西域屈　布也。前付方辩者，恐非此衣耳。	“Faith robe” means something taken as a token of trust, just as an official has a seal of authentication. The robe was made of quxun cloth from the Western Regions. The robe previously transmitted to Fangbian was perhaps not this robe.

附录

Appendix

（一）六祖大师事略	(I) A Brief Biography of the Sixth Patriarch
大师名惠能，父卢氏，讳行　，母李氏，诞师于唐贞观十二年戊戌二月八日子时，母先梦庭前白花竞发，白鹤双飞，觉而有娠，遂洁诚斋戒，怀妊六年，师乃生焉。	The Master was named Huineng. His father, of the Lu clan, bore the personal name Xingtao; his mother was of the Li clan. She gave birth to the Master at midnight on the eighth day of the second month of the wuxu year, the twelfth year of the Zhenguan era of the Tang dynasty. Before this, his mother dreamed that white flowers before the courtyard were blooming in profusion and that two white cranes were flying together. Upon waking, she found herself pregnant. She then observed fasting and precepts with purity and sincerity. After carrying the child for six years, she gave birth to the Master.
诞时毫光腾空，香气芬馥，黎明有二僧造谒，谓师之父曰：“夜来生儿，专为安名，可上惠下能也。”父曰：“何名惠能？”僧曰：“惠者，以法惠济众生。能者，能作佛事。”言毕而出，不知所之。	At his birth, a fine radiance rose into the sky, and a rich fragrance filled the air. At dawn, two monks came to pay their respects and said to the Master's father, “A son was born last night. We have come especially to name him. His name should be Hui-neng: Hui above and Neng below.” His father asked, “Why the name Huineng?” The monks replied, “Hui means to bestow the Dharma's beneficence upon sentient beings. Neng means to be able to perform the work of a Buddha.” Having spoken, they departed, and no one knew where they went.
师不饮母乳，遇夜神人灌以甘露。三岁父丧，葬于宅畔，母守志鞠养。既长，鬻薪供母。年二十有四，闻经	The Master did not drink his mother's milk. At night, a divine being nourished him with sweet dew. When he was three, his father died and was

有省，往黄梅参礼，五祖器之，付衣法，令嗣祖位，时龙朔元年辛酉岁也。	buried beside their home; his mother remained faithful to his memory and raised the child. When he had grown up, he sold firewood to support his mother. At the age of twenty-four, he heard a sūtra and attained insight. He went to Huangmei to pay homage to the Fifth Patriarch, who recognized his capacity and transmitted to him the robe and Dharma, appointing him heir to the patriarchal seat. This was the xinyou year, the first year of the Longshuo era.
南归隐遁，至仪凤元年，丙子正月八日，会印宗法师，诘论玄奥，印宗悟契师旨。是月十五日，普会四众。为师　发。二月八日，集诸名德，授具足戒。	He returned south and lived in concealment. On the eighth day of the first month of the bingzi year, the first year of the Yifeng era, he met Dharma Master Yinzong and discussed profound subtleties with him. Yinzong awakened and accorded with the Master's intent. On the fifteenth day of that month, the fourfold assembly gathered, and the Master had his head shaved. On the eighth day of the second month, eminent worthies assembled and conferred the full precepts upon him.
西京智光律师，为授戒师，苏州慧静律师，为羯磨，荆州通应律师，为教授，中夫耆多罗律师，为说戒，西国蜜多三藏，为证戒。其戒坛乃宋朝求那跋陀罗三藏创建。立碑曰：后当有肉身菩萨于此授戒。	Vinaya Master Zhiguang of the Western Capital served as precept master; Vinaya Master Huijing of Suzhou served as karma master; Vinaya Master Tongying of Jingzhou served as instructor; Vinaya Master Jiduoluo of Zhongfu recited the precepts; and Tripiṭaka Master Mita of the Western Regions served as witness to the precepts. This ordination platform had been established by Tripiṭaka Master Guṇabhadra during the Song dynasty. A stele there stated: “In the future, a flesh-body bodhisattva will receive the precepts here.”
又梁天临元年，智药三藏自西竺国航海而来，将彼土菩提树一株植此坛畔。亦预志曰：后一百七十年，有肉身菩萨于此树下开演上乘，度无量众，真传佛心印之法主也。师至是祝发受戒，及与四众，开示单传之旨，一如昔识。	Furthermore, in the first year of the Tianjian era of the Liang dynasty, Tripiṭaka Master Zhiyue came by sea from India and planted a bodhi tree from that land beside this platform. He also foretold: “One hundred and seventy years hence, a flesh-body bodhisattva will expound the supreme vehicle beneath this tree, liberate innumerable beings, and become the true Dharma master transmitting the Buddha Mind-Seal.” When the Master arrived here, he shaved his head and received the precepts. Together with the fourfold assembly, he expounded the essential meaning of the single transmission, exactly as had been foretold.

次年春，师辞众归宝林，印宗与缁白送者千余人，直至曹溪。时荆州通应律师与学者数百人，依师而住。师至曹溪宝林，观堂宇湫隘，不足容众，欲广之。	In the spring of the following year, the Master took leave of the assembly and returned to Baolin. Yinzong, together with more than a thousand monastic and lay followers, accompanied him as far as Caoxi. At that time, Vinaya Master Tongying of Jingzhou and several hundred students resided with the Master. When the Master arrived at Baolin in Caoxi, he saw that its halls and buildings were narrow and cramped, unable to accommodate the assembly, and wished to enlarge them.
遂谒里人陈亚仙曰：“老僧欲就檀越求坐具地，得不？”仙曰：“和尚坐具几许阔？”祖出坐具示之，亚仙唯然。祖以坐具一展，尽罩曹溪四境，四天王现身坐镇四方。今寺境有天王岭，因兹而名。	He therefore called upon Chen Yaxian, a local resident, and said, “This old monk wishes to ask the benefactor for land the size of my sitting mat. May I have it?” Yaxian asked, “How wide is the Venerable's sitting mat?” The Patriarch took out his sitting mat and showed it to him, and Yaxian assented. When the Patriarch spread out the mat, it covered the entire four directions of Caoxi. The Four Heavenly Kings appeared in bodily form and sat guarding the four quarters. The present temple grounds include Heavenly Kings Ridge, so named because of this event.
仙曰：“知和尚法力广大，但吾高祖坟墓，并坐此地，他日造塔，幸望存留，余愿尽舍，永为宝坊。然此地乃生龙白象来脉，只可平天，不可平地。”寺后营建，一依其言。	Yaxian said, “I know that the Venerable's Dharma power is vast. Yet the graves of my great-grandfathers are all within this land. Should you later build a stūpa, I hope you will preserve them. I am willing to give up all the rest forever as a precious monastery. However, this place is on the dragon-and-white-elephant geomantic vein. It may be leveled to the sky, but not leveled to the ground.” The construction behind the temple followed his words in every respect.
师游境内山水胜处，辄憩止，遂成兰若一十三所，今日花果院，隶籍寺门。其宝林道场，亦先是西国智药三藏，自南海经曹溪口，掬水而饮，香美异之。谓其徒曰：“此水与西天之水无别，溪源上必有胜地，堪为兰若。	Whenever the Master traveled through scenic places in the surrounding mountains and waters, he would stop to rest, and thus thirteen hermitages came to be established. What is today the Huaguo Courtyard is registered as part of the temple. The Baolin Dharma site had also been identified earlier by Tripiṭaka Master Zhiyue from the Western Regions. Traveling from the South China Sea past the mouth of Caoxi, he scooped up its water to drink and found it exceptionally fragrant and sweet. He said to his disciples, “This water is no different from that of India. Upstream from this creek there

	must be an excellent place suitable for a hermitage.”
”随流至源上，四顾山水回环，峰峦奇秀，叹曰：“宛如西天宝林山也。”乃谓曹溪村居民曰：“可于此山建一梵刹，一百七十年后，当有无上法宝于此演化，得道者如林，宜号宝林。	Following the stream to its source, he looked about and saw mountains and waters encircling one another, with peaks of unusual beauty. He exclaimed, “It is just like Mount Baolin in India.” He then said to the residents of Caoxi village, “A Buddhist monastery may be built upon this mountain. One hundred and seventy years hence, an unsurpassed Dharma treasure will be propagated here; those who attain the Way will be as numerous as a forest. It should be called Baolin.”
”时韶州牧侯敬中，以其言具表闻奏，上可其请，赐额宝林，遂成梵宫，盖始于梁天监三年也。寺殿前有潭一所，龙常出没其间，触挠林木，一日现形甚巨，波浪汹涌，云雾阴翳，徒众皆惧。	At that time, Hou Jingzhong, prefect of Shaozhou, submitted a memorial reporting these words. The emperor approved the request and bestowed the name Baolin, and the Buddhist palace was thus completed. Its founding was in the third year of the Tianjian era of the Liang dynasty. Before the temple hall was a pool in which a dragon often appeared and disappeared, disturbing and damaging the trees. One day it manifested an enormous form; waves surged, and clouds and mist darkened the sky. All the disciples were frightened.
师叱之曰：“你只能现大身，不能现小身。若为神龙，当能变化，以小现大，以大现小也。”其龙忽没。俄顷，复现小身，跃出潭面。师展钵试之曰：“你且不敢入老僧钵盂里。”龙乃游扬至前，师以钵舀之。	The Master rebuked it, saying, “You can manifest a large body but cannot manifest a small one. If you are a divine dragon, you should be able to transform yourself, showing the large in the small and the small in the large.” The dragon suddenly submerged. Shortly afterward, it reappeared in a small form and leapt out of the pool. The Master spread out his alms bowl to test it, saying, “You surely would not dare enter this old monk's bowl.” The dragon then swam forward, and the Master scooped it up with the bowl.
龙不能动，师持钵归堂，与龙说法，龙遂蜕骨而去，其骨长可七寸，首尾角足皆具，留传寺门。师后以土石堙其潭，今殿前左侧，有铁塔镇处是也。	The dragon could not move. The Master carried the bowl back to the hall and taught the Dharma to the dragon. The dragon then shed its bones and departed. Its bones, about seven inches long, had head, tail, horns, and feet all intact, and were preserved at the temple. Later, the Master filled in the pool with earth and stones. The place now marked by an iron stūpa on the left before the hall is where it stood.

师入塔后，至开元十年壬戌八月三日夜半，忽闻塔中如拽铁索声。众僧惊起，见一孝子从塔中走出。寻见师颈有伤，具以贼事闻于州县。县令杨侃、刺史柳无忝得牒切加擒捉，五日于石角村捕得贼人，送韶州鞫问。	After the Master entered the stūpa, at midnight on the third day of the eighth month of the renxu year, the tenth year of the Kaiyuan era, a sound like iron chains being dragged was suddenly heard inside the stūpa. The monks rose in alarm and saw a man in mourning attire run out from it. They soon discovered a wound on the Master's neck and reported the entire affair of the thief to the provincial and county authorities. County Magistrate Yang Kan and Prefect Liu Wutian received the official document and urgently ordered the thief's capture. Five days later, the culprit was seized in Shijiao Village and sent to Shaozhou for interrogation.
云姓张，名净满，汝州梁县人，于洪州开元寺受新罗僧金大悲钱二十千，令取六祖大师首，归海东供养。柳守闻状，未即加刑，乃躬至曹溪，问师上足令韬曰：“如何处断？”韬曰：“若以国法论，理须诛夷。	He said that his surname was Zhang and his name Jingman, and that he was from Liang County in Ruzhou. A Silla monk named Jin Dabei at Kaiyuan Monastery in Hongzhou had given him twenty thousand cash to take the head of the Sixth Patriarch Master back to Korea for veneration. Upon hearing his confession, Prefect Liu did not immediately impose punishment. Instead, he personally went to Caoxi and asked the Master's foremost disciple, Lingtao, “How should this be dealt with?” Lingtao replied, “According to the law of the state, he should be executed along with his family.
但以佛教慈悲，冤亲平等，况彼求欲供养，罪可恕矣。”柳守加叹曰：“始知佛门广大。”遂赦之。上元元年，肃宗遣使，就请师衣钵归内供养。至永泰元年五月五日，代宗梦六祖大师请衣钵。	“But according to the Buddhist teaching of compassion, enemies and kin are equal; moreover, he sought it in order to make offerings, so his offense may be forgiven.” Prefect Liu sighed in admiration and said, “Only now do I know the vastness of the Buddhist gate.” He therefore pardoned him. In the first year of the Shangyuan era, Emperor Suzong sent an envoy to request the Master's robe and bowl for veneration in the inner palace. On the fifth day of the fifth month of the first year of the Yongtai era, Emperor Daizong dreamed that the Sixth Patriarch Master requested the robe and bowl.
七日敕刺史杨缄云：“朕梦感能禅师请传衣袈裟，却归曹溪，今遣镇国大将军刘崇景，顶戴而送，朕谓之国宝，卿可于本寺如法安置，专令僧众亲承宗旨者严加守护，勿令遗坠。”后或为人偷窃，皆不远而获，如是者	On the seventh day, he issued an edict to Governor Yang Jian: “In a dream, I received a request from Chan Master Neng for the transmitted robe and kāṣāya to be returned to Caoxi. I now dispatch

数四。宪宗谥大鉴禅师，塔曰元和灵照。其余事迹，系载唐尚书王维、刺史柳宗元、刺史刘禹锡等碑。	General Liu Chongjing, Protector of the State, to carry them respectfully upon his head and return them. I regard them as national treasures. You are to enshrine them in the proper manner at the original temple and specially appoint monks who personally receive the lineage's essential teaching to guard them strictly; do not allow them to be lost.” Later, people sometimes stole them, but they were always recovered nearby. This happened several times. Emperor Xianzong bestowed upon him the posthumous title Chan Master Dajian, and his stūpa was named Yuanhe Lingzhao. His other deeds are recorded in stelae by Tang Minister Wang Wei, Prefect Liu Zongyuan, Prefect Liu Yuxi, and others.
守塔沙门令韬录。	Recorded by the stūpa-guarding monastic Lingtao.
师坠腰石，镌龙朔元年卢居士志八字。此石向存黄梅东禅。明嘉靖间，粤中宦者于彼请归曹溪，今尚存。又唐王维右丞为神会大师作祖师记云：师混劳侣积十六载，会印宗讲经，因为削发。	The Master's stone for dropping at the waist was engraved with the eight characters, “Recorded by Layman Lu in the first year of Longshuo.” This stone was formerly preserved at Eastern Chan Monastery in Huangmei. During the Jiajing era of the Ming dynasty, an eunuch from Guangdong requested that it be returned from there to Caoxi, where it still remains. Moreover, Wang Wei, Vice Director of the Right, wrote in his Record of the Patriarch for Master Shenhui: “The Master mingled among laborers for a total of sixteen years. When he encountered Yinzong lecturing on the sūtras, he thereupon had his head shaved.”
又柳宗元刺史作祖师谥号碑云：师受信具，遁隐南海上十六年，度其可行，乃居曹溪为人师。又张商英丞相作五祖记云：五祖演化于黄梅县之东禅院。盖其便于将母。龙朔元年，以衣法付六祖，己散众入东山结庵。	Furthermore, Prefect Liu Zongyuan wrote in his Stele Inscription for the Patriarch's Posthumous Title: “After receiving the tokens of faith, the Master withdrew into concealment on the southern coast for sixteen years. When he found that the time was suitable, he resided at Caoxi as a teacher of others.” Prime Minister Zhang Shangying wrote in his Record of the Fifth Patriarch: “The Fifth Patriarch taught at Eastern Chan Monastery in Huangmei County, apparently because it was convenient for him to care for his mother. In the first year of Longshuo, he transmitted the robe and Dharma to the Sixth Patriarch, dismissed the assembly, and entered the Eastern Mountain to build a hut.”

有居民冯茂，以山施师为道场焉。以此考之，则师至黄梅，传受五祖衣法，实龙朔元年辛酉岁，至仪凤丙子，得十六年，师方至法性祝发。他本或作师咸亨中至黄梅，恐非。	A local resident, Feng Mao, gave the mountain to the Master as a Dharma site. From this evidence, it is clear that the Master went to Huangmei and received the Fifth Patriarch's robe and Dharma in the xinyou year, the first year of Longshuo. By the bingzi year of Yifeng, sixteen years had elapsed, and only then did the Master go to Faxing to shave his head. Some other texts state that the Master went to Huangmei during the Xianheng era, but this is probably incorrect.
宋太祖开国之初，王师平南海，刘氏残兵作梗，师之塔庙，鞠为煨炉，而真身为守塔僧保护，一无所损。寻有制兴修，功未竟，会宋太宗即位，留心禅门，诏新师塔七层，加谥大鉴真空禅师。	At the beginning of the founding of the Song dynasty, when imperial forces pacified the South China Sea region, the remaining troops of the Liu clan caused disturbances. The Master's stūpa and temple were reduced to ashes, but his physical body was protected by the monk guarding the stūpa and suffered no damage. An edict was soon issued to restore the site, but before the work was completed, Emperor Taizong of Song ascended the throne. Taking a keen interest in the Chan school, he ordered a new seven-story stūpa to be built for the Master and added the posthumous title Chan Master Dajian Zhenkong.
太平兴国之塔，宋仁宗大圣十年，具列舆迎师真身，及大内供养，加谥大鉴真空普觉禅师，宋神宗加谥大鉴真空普觉圆明禅师。本州复兴梵刹。事迹元献公晏殊所作碑记具载。肉身迨今犹存。以后宋又加谥广照二字。元至正己卯，寺罹兵火，龙骨因失。	During the Taiping Xingguo era, in the tenth year of Emperor Renzong's Dasheng era of the Song dynasty, the Master's physical body was received in a ceremonial carriage and venerated in the inner palace. The posthumous title Chan Master Dajian Zhenkong Pujue was added. Emperor Shenzong of Song further added the title Chan Master Dajian Zhenkong Pujue Yuanming. The local prefecture restored the Buddhist monastery. These events are fully recorded in a stele inscription by Yan Shu, Duke Yuanxian. The flesh-body remains preserved to this day. Later, the Song dynasty further added the two characters Guangzhao to his title. In the jimao year of the Zhizheng era of the Yuan dynasty, the temple suffered warfare and fire, and the dragon bones were consequently lost.

法嗣有西印度崛多三藏，韶阳法海　陀，卢陵志诚，匾担山晓了，河北智隍，钟陵法达，寿州智通，江西志彻，信州智常，广州智道、印宗、吴头陀、道英、智本，青原行思，南岳怀让坚固梵行，温州玄觉，司空山本净，婺州玄	His Dharma heirs included Tripiṭaka Master Jueduo from West India; Fuhai Zhituo of Shaoyang; Zhicheng of Luling; Xiaoliao of Biandan Mountain; Zhihuang of Hebei; Fada of Zhongling; Zhitong of Shouzhou; Zhiche of Jiangxi; Zhichang of Xinzhou; Zhidao, Yinzong, the ascetic Wu, Daoying, and Zhiben of Guangzhou; Xingsi of Qingyuan; Huairang of Nanyue, firm in pure conduct; Xuanjue of Wenzhou; Benjing of Sikong Mountain; Xuan
策，曹溪令韬，西京慧忠咸空，荷泽神会，抚州净安，嵩山寻禅师，罗浮定真，制空山道进善快，韶山缘素宗一，秦望山善现，并州自在，硖山泰神，光州法净，清凉山辩才，清凉法真、玄楷昙璀，韶州刺史韦璩，义兴孙菩萨等四十三人。	ce of Wuzhou; Lingtao of Caoxi; Huizhong and Xian Kong of the Western Capital; Shenhui of Heze; Jing'an of Fuzhou; Chan Master Xun of Songshan; Dingzhen of Luofu; Daojin and Shankuai of Zhikong Mountain; Yuansu and Zongyi of Shaoshan; Shanxian of Qinwang Mountain; Zizai of Bingzhou; Taishen of Xia Mountain; Fajing of Guangzhou; Biancai of Qingliang Mountain; Fazhen, Xuankai, and Tancui of Qingliang; Wei Qu, Prefect of Shaozhou; and Lay Bodhisattva Sun of Yixing—forty-three persons in all.
（二）	(II)
初祖菩提达摩大师在西天为二十八祖，于梁普通七年丙午岁九月二十一日到中国，传佛心印自此始。祖与梁武帝语对不契，十一月二十三日至洛阳，寓止于嵩山少林寺九年，面壁而坐，终日默然。	The First Patriarch, Great Master Bodhidharma, was the twenty-eighth patriarch in India. On the twenty-first day of the ninth month of the bingwu year, the seventh year of the Putong era of the Liang dynasty, he arrived in China, and from this began the transmission of the Buddha Mind-Seal. The Patriarch's conversation with Emperor Wu of Liang did not accord, so on the twenty-third day of the eleventh month he went to Luoyang. He stayed at Shaolin Monastery on Mount Song for nine years, sitting facing a wall in silence all day.
曾示偈曰：亦不睹恶而生嫌，亦不观善而勤措。亦不舍智而近愚，亦不抛迷而就悟。达大道兮过量，通佛心兮出度。不与凡圣同躔，超然名之曰祖。魏文帝大统二年丙辰十月五日端居而化，实未尝逝。	He once presented this verse: “Neither seeing evil and giving rise to aversion, nor observing goodness and striving after it; neither abandoning wisdom to draw near to folly, nor casting aside delusion to turn toward awakening. Reaching the great Way, beyond measure; comprehending the Buddha mind, beyond crossing over. Not treading the same path as ordinary beings or sages—this is transcendently called ‘Patriarch.’” On the fifth day of the tenth month of the bingchen year, the second year of the Datong era of the Wei dynasty, he

	passed away while seated upright; yet in truth he never departed.
魏宋云奉使西域，回遇祖于葱岭，见手携只履，后门人启圹，唯空棺，一只革履存焉。诺那大师谓白教中，有初祖至西域传密教，则知佛无定法，惟在当机。传心印于东，传密印于西，因缘非偶然也。	Song Yun of Wei, returning from an embassy to the Western Regions, encountered the Patriarch at the Congling Mountains and saw him carrying a single sandal in his hand. Later, when the disciples opened the tomb, they found only an empty coffin, with one leather sandal remaining. Master Nona said that in the White tradition, the First Patriarch went to the Western Regions to transmit Esoteric Buddhism. Thus we know that the Buddha has no fixed Dharma; it depends solely upon the recipient's capacity. He transmitted the Mind-Seal in the East and the Esoteric Seal in the West; these causes and conditions were not accidental.
（三）回机一念	(III) Turning the Pivot in a Single Thought
回机者，一念之转也。圭峰大师所谓向上向下转，均一念回机也。达摩初祖云：一念回机，便同本得。此是见性无上妙诀。世人念念随境迁流，造诸苦业，所谓流连忘返，若猛然觉悟，即是回机。回者，反观也。	To turn the pivot is to turn a single thought. What Master Guifeng called turning upward and turning downward are both turnings of the pivot in a single thought. The First Patriarch Bodhidharma said, “When one thought turns the pivot, one immediately accords with what has been inherently attained.” This is the unsurpassed essential instruction for seeing one's true nature. Worldly people let thought after thought drift and shift with circumstances, creating all kinds of painful karma. This is what is called lingering on and forgetting to return. If one suddenly awakens, that is turning the pivot. To turn back means to contemplate in reverse.
本来眼下即是，反省即见，奈因平日执见坚固，机已呆钝，于心于事，都成僵局，此自造作之苦耳。但既可造苦，亦可造乐，既能入迷，亦可成觉，妙用即备于一念回机之中。况见性成佛，为何等广大圆灵之事乎。	The original nature is right before your eyes; reflect inwardly and you will see it. Yet because your views have long been held so firmly, your capacity has grown dull and rigid. In mind and in circumstances alike, everything becomes deadlocked. This is suffering of one’s own making. But since one can create suffering, one can also create happiness; since one can enter delusion, one can also awaken. Wondrous functioning is fully present in a single turning of the capacity. Moreover, seeing one’s nature and attaining Buddhahood is an undertaking of such vast and perfect spiritual scope.

固呆板不得，亦浮滑不得，心不空灵，应机不捷。兹就五灯会元、指月录诸书中撮取公案数十则，并附一言于后，名曰回机一念，用备同仁参究，藉以磨练，非可由此开悟也，以悟在行者自己，试参古人由何处下手，何处得机。	One must not be rigid and wooden, nor frivolous and superficial. If the mind is not empty and responsive, one cannot respond swiftly to circumstances. I have therefore selected several dozen koans from such works as The Compendium of the Five Lamps and Records Pointing to the Moon, adding a brief comment after each. I call this “A Single Thought That Turns the Capacity,” for fellow practitioners to investigate and use as a whetstone. It is not that one can awaken through this alone, for awakening lies with the practitioner. Examine where the ancients began and where they found the turning point.
若我身历其境，又将如何排布。所谓举其一隅，借其巧劲而已。凡喜参坛经者，其机益见灵敏，聊为见性者之一助耳。故附印于后。	If I myself were in such a situation, how would I arrange matters? This is what is meant by raising one corner and borrowing its skillful force, nothing more. Those who enjoy studying the Platform Sūtra will find their capacities becoming ever more responsive. This is merely a small aid for those seeing their nature, and so it is appended here.
民国三十二年癸未五月十八日仁知居士王骧陆志。	Recorded by lay practitioner Wang Xianglu of Renzhi, the eighteenth day of the fifth month, Guiwei year, the thirty-second year of the Republic of China (1943).
世尊示随色摩尼珠，问五方天王，此珠所作何色？时五方天王互说异色。世尊藏珠，复抬空手曰：此珠作何色？天王曰：佛手中无珠。何处有色？世尊曰：汝何迷倒之甚！吾将世珠示之，便强说有青黄赤白色，吾将真珠示之，便总不知。时五方天王悉自悟道。	The World-Honored One displayed a wish-fulfilling jewel that assumed the color of its surroundings and asked the five heavenly kings, “What color does this jewel produce?” The five heavenly kings each named a different color. The World-Honored One concealed the jewel, then raised his empty hand and asked, “What color does this jewel produce?” The heavenly kings replied, “There is no jewel in the Buddha’s hand. Where could there be any color?” The World-Honored One said, “How profoundly deluded you are! When I showed you the worldly jewel, you insisted that it had blue, yellow, red, and white colors. When I showed you the true jewel, you did not recognize it at all.” At that time, all five heavenly kings awakened to the Way.
佛手中无珠，乃问何色。世人久为色相所迷，见摩尼珠，早已随之而转，岂知佛意不在珠。五方天王，一念回机，悉自悟道。但是半悟，不是彻悟。如何是彻悟？	Though there was no jewel in the Buddha’s hand, he asked what color it was. People in the world have long been deluded by forms and appearances. On seeing the wish-fulfilling jewel,

今如世尊亦示随色摩尼珠，问你珠作何色，你如何答法。	they are immediately turned by it. How could they know that the Buddha's intent does not lie in the jewel? With a single turning of the capacity, the five heavenly kings all awakened to the Way. Yet this was only partial awakening, not thorough awakening. What is thorough awakening? Suppose that, like the World-Honored One, someone were to show you a wish-fulfilling jewel that assumed the color of its surroundings and ask what color it produced. How would you answer?
世尊因黑氏梵志献合欢梧桐花，佛召仙人放下著，梵志放下左手一株花。佛又召仙人放下著，梵志又放下右手一珠花，佛又召仙人放下著。梵志曰：吾今两手俱空，更教放下个什么。佛曰：吾非教汝放舍其花，汝当放舍外六尘，内六根，中六识，一时舍却，无可舍处，是汝放身命处。梵志于言下悟无生忍。	When the brahman Long Claws offered the World-Honored One flowers of the albizia and paulownia trees, the Buddha called out, "Immortal, put them down." The brahman put down the flower in his left hand. The Buddha again called, "Immortal, put them down." The brahman then put down the flower in his right hand. The Buddha again called, "Immortal, put them down." The brahman said, "Both my hands are now empty. What more do you tell me to put down?" The Buddha said, "I am not telling you to relinquish the flowers. You should relinquish the six external sense objects, the six internal sense faculties, and the six consciousnesses between them. Relinquish them all at once. Where there is nothing left to relinquish, there is the place where you let go of body and life." Upon hearing these words, the brahman awakened to the forbearance of the unborn.
此时梵志，正合其机，佛故如是引之，非人人皆可如是也。否则佛虽慈悲苦口，彼仍惘然。若遇宗下大德，便不开口，迳呵之出门矣。	At that time, the brahman's capacity was precisely ripe, and the Buddha therefore guided him in this way. Not everyone can be guided in this manner. Otherwise, even if the Buddha spoke compassionately and earnestly, the person would remain bewildered. If he encountered a great master of the Chan school, the master might not even open his mouth, but simply drive him out with a shout.
从来宗下祖师极少开示，但无一处不是开示，无非引入心地，如云送茶来我接，送饭来我吃，何一处不指示佛法。若上堂开示，虽寥寥数语，已尽一藏经之精髓，是在听者自己领悟耳。	Chan patriarchs have always given very few formal teachings, yet nowhere is there not a teaching. Their sole purpose is to lead people into the mind-ground. For example: "Bring tea and I receive it; bring food and I eat it." In what place is the Buddhadharma not indicated? When they ascend

	the teaching seat, even a few sparse words contain the essence of the entire Buddhist canon. It depends only on the listener's own realization.
至于直指一事，祖师往往不肯轻启，恐学人闻法太易，有误苦参，以从外入者，不是家珍也。惟有佛与大祖师能应机而施，使之当下信入。慈悲方法，各有不同耳。	As for direct pointing, the patriarchs were often unwilling to initiate it lightly, fearing that students who heard the Dharma too easily would neglect arduous inquiry. For what enters from outside is not one's own treasure. Only the Buddha and great patriarchs can apply it in accord with a person's capacity, enabling immediate faith and entry. Methods of compassion differ from one another.
世尊因七贤女游尸陀林，一女指尸曰：尸在这里，人向甚处去？一女曰：作么作么。诸姊谛观，各各契悟，感帝释散花，曰：惟愿圣姊，有何所须，我当终身供给。	When seven worthy women were wandering in the Śītavana forest, one of them pointed to a corpse and said, "The corpse is here; where has the person gone?" Another said, "How? How?" The other sisters contemplated this closely, and each attained realization. Indra, moved by this, scattered flowers and said, "Holy sisters, whatever do you require? I shall provide for you throughout my life."
女曰：我家四事七珍，悉皆具足，唯要三般物，一要无根树子一株，二要无阴阳地一片，三要叫不响山谷一所。帝释曰：一切所须，我悉有之。若三般物，我实无得。女曰：汝若无此，争解济人？帝释罔措，遂同往白佛。佛言　尸迦，我诸弟子阿罗汉，不解此义，唯有诸大菩萨，乃解此义。	The woman said, "My household is fully furnished with the four necessities and the seven treasures. I require only three things: first, a rootless tree; second, a plot of land without yin and yang; third, a valley that cannot be made to resound." Indra said, "I possess everything that may be required, but I truly do not possess these three things." The woman said, "If you do not have these, how can you understand how to help people?" Indra was at a loss, so he went with them to ask the Buddha. The Buddha said, "Kauśika, among my disciples, even the arhats do not understand this meaning. Only the great bodhisattvas understand this meaning."
各人有各人的因缘和见地，此三件物，莫作三件观，是人人有分。帝释先被此三件物　住，所以惘然不见，问佛，佛亦不好说得也。要知佛法在极平常处，一落玄虚，即又遥远。倘离境回观，便得其机。	Each person has his or her own causes and conditions and understanding. Do not regard these three things as three separate things; everyone has a share in them. Indra was first obscured by these three things, and so he was bewildered and failed to see. He asked the Buddha, but the Buddha could not easily explain them either. Know that the Buddhadharma lies in the utmost ordinariness; once one falls into abstruse speculation, it becomes remote again. If one turns back to observe while

	apart from circumstances, one finds the turning point.
须菩提尊者一日说法次，帝释雨花，者乃问：此花从天得耶？从地得耶？从人得耶？释曰：弗也。者曰：从何得耶？释乃举手。者曰：如是如是。	One day, while the Venerable Subhūti was teaching the Dharma, Indra rained down flowers. The Venerable One asked, “Did these flowers come from heaven? From the earth? From people?” Indra replied, “No.” The Venerable One asked, “Then where did they come from?” Indra raised his hand. The Venerable One said, “Just so, just so.”
举手是表什么？花又是表何物？宗下常说麻三斤，庭前柏树子，都是不相干。后来人硬学那一套。实属可笑。	What did the raised hand signify? And what did the flowers signify? The Chan school often speaks of “three pounds of flax” or “the cypress tree in the courtyard”; these are all seemingly unrelated. Later people force themselves to imitate such a manner. It is truly laughable.
世尊因长爪梵志索论义，预约曰：我义若堕，当斩首以谢。世尊曰：汝义以何为宗？志曰：我以一切不受为宗。世尊曰：是见受否？志拂袖而去。	When the brahman Long Claws sought a discussion of doctrine with the World-Honored One, he made this agreement: “If my position is defeated, I shall cut off my head in apology.” The World-Honored One asked, “What is the central principle of your position?” The brahman said, “I take not accepting anything as my principle.” The World-Honored One asked, “Do you accept this view?” The brahman brushed his sleeves and left.
行至中路，有省，乃叹曰：我义两处负堕，是见若受，负门处粗，是见不受，负门处细。一切人天二乘，不知我义堕处，惟有世尊诸大菩萨知我义堕。回至世尊前曰：我义两处负堕，故当斩首以谢。世尊曰：我法中无如是事，汝当回心向道。于是同五百徒众，一时投佛出家，证阿罗汉。	Partway along the road, he had an insight and sighed, “My position is defeated in two ways. If I accept this view, my defeat is obvious; if I do not accept this view, my defeat is subtle. Among all humans, devas, and followers of the two vehicles, none knows where my position fails. Only the World-Honored One and the great bodhisattvas know where it fails.” He returned before the World-Honored One and said, “My position is defeated in two ways, and therefore I should cut off my head in apology.” The World-Honored One said, “There is no such thing in my Dharma. You should turn your mind toward the Way.” Thereupon he and his five hundred followers all took refuge with the Buddha, left home, and attained arhatship.
且问中途而省，省个什么，及见世尊谢罪，终未说明如何负堕，仁者还见么？世尊云：汝当回心向道，可见妙处只在一回。使神秀而悟此，第二次作偈，便入了门也。六祖亦只就其前偈一回心耳，省却多少事。即如世	Now ask: what was it that he realized midway? And when he saw the World-Honored One and apologized, he still did not explain how his position had failed. Do you see it? The World-Honored One

间法，凡多事的，即是天下至愚笨的人。如无事生事，事上添事，又不能了事者，只缘有心，转辗多事，你且放下著。	said, “You should turn your mind toward the Way.” This shows that the marvel lies only in a single turn. Had Shenxiu awakened to this and composed his verse a second time, he would have entered the gate. The Sixth Patriarch, too, merely turned his mind in relation to Shenxiu’s earlier verse; this spared much trouble. The same is true in worldly affairs: those who are always making complications are the most foolish people in the world. Those who create trouble where there is none, add complications to complications, and then cannot resolve them do so only because they are attached to mind; they go round and round, multiplying matters. Just put them down.
期城太守杨　之参达摩初祖，问西天五印，师承为祖，其道如何？祖曰：明佛心宗，行解相应，名之曰祖。又问：此外如何？祖曰：须明他心，知其今古，不厌其有无，于法无取，不贤不愚，无迷无悟。若能是解，故称为祖。	Yang Xuanzhi, governor of Qicheng, visited Bodhidharma, the First Patriarch, and asked, “In India, the five seals have been transmitted from master to disciple, and those who receive them are called patriarchs. What is their Way?” The Patriarch said, “To clarify the Buddha-mind school and have practice and understanding correspond is to be called a patriarch.” He further asked, “What lies beyond this?” The Patriarch said, “One must understand others’ minds, know their past and present, be unwearied by existence or nonexistence, and take hold of nothing in dharmas. Neither worthy nor foolish, neither deluded nor awakened—if one can understand in this way, one is therefore called a patriarch.”
偈曰：亦不睹恶而生嫌，亦不观善而勤措，亦不舍智而近愚，亦不抛迷而就悟。达大道兮过量，通佛心兮出度，不与凡圣同躔，超然名之曰祖。	The verse says: “Neither seeing evil and giving rise to aversion, nor observing good and diligently pursuing it; neither abandoning wisdom to draw near to folly, nor casting off delusion to seek awakening. Comprehending the great Way, one transcends all measure; penetrating the Buddha-mind, one goes beyond all bounds. Not following the same track as ordinary beings or sages, one is called, transcendentally, a patriarch.”
道自道，祖自祖，两不相干。因不是祖的道也，惟具有道，方可度生，遂尊为祖。祖与佛不二，同一鼻孔出气也。此偈乃极究竟处，只表心无所住之境，原为已悟的人说。	The Way is the Way, and a patriarch is a patriarch; the two are not the same thing. Because it is not merely the Way of one who is not a patriarch. Only one who possesses the Way can liberate sentient beings, and is therefore honored as a patriarch. Patriarch and Buddha are nondual; they breathe

	through the same nostril. This verse speaks from the most ultimate standpoint. It merely expresses the state in which mind abides nowhere, and was originally spoken for those who have already awakened.
未悟者，执取法相，转辗迷远，但不是祖害人，是人自误。譬如刀剑，不是童孩所弄，自丧其生，不能咎刀剑也。世有见此偈而疑者，必是执取善恶智愚迷悟等见，倘从四个亦不上会，斯是过量出度，凡百苦恼颠倒，都缘自量自度所缚，出世关键，唯此一点。	Those who have not awakened grasp at dharma appearances and become ever more deeply and distantly deluded. Yet it is not the patriarch who harms them; people mislead themselves. A knife or sword is not a thing for a child to play with. If the child loses his life, the knife or sword cannot be blamed. Anyone who sees this verse and doubts it must be clinging to views of good and evil, wisdom and folly, delusion and awakening. If one can understand from the four occurrences of “neither,” this is transcending measure and going beyond deliverance. All the hundredfold sufferings, afflictions, and inverted views arise from bondage to one’s own measuring and self-deliverance. The key to transcending the world lies solely here.
庵提遮女问文殊曰：明知生是不生之理，为何却被生死之所流转？文殊曰：其力未充。	The woman Ānticchā asked Mañjuśrī, “Though one clearly knows the principle that birth is unborn, why is one still carried along by birth and death?” Mañjuśrī said, “Because one’s strength is not yet sufficient.”
此是极微细疑处，妙在明知二字。因开悟是一事，习气未净，又是一事，人人有此通病，到此一疑即退，不复再究，便是自误。古德有云，贵子眼正，恐知之不明不正耳。学人于此，正是进力之时，最忌中途自弃。且道明知之后，还能再被生死所流转么？	This is an extremely subtle point of doubt, and its marvel lies in the words “clearly knows.” Awakening is one matter; habitual tendencies not yet being exhausted is another. Everyone shares this common failing. When they reach this doubt, they retreat and investigate no further, thereby misleading themselves. An ancient worthy said, “What is precious is that your eye be correct”; the fear is only that one’s knowing may be unclear or incorrect. For practitioners, this is precisely the time to exert themselves; most to be avoided is abandoning oneself midway. Tell me: after clearly knowing, can one still be carried along by birth and death?
四祖入牛头山，问寺僧此间有道人否？曰：出家儿那个不是道人？祖曰：阿那个是道人？僧无对。别僧曰：此去山中十里许，有一懒融，见人不起，亦不合掌，莫是道人么？祖遂入山，见师端坐自若，曾无所顾。	The Fourth Patriarch entered Oxhead Mountain and asked a temple monk, “Is there a person of the Way here?” The monk replied, “Which one of us who has left home is not a person of the Way?” The

	Patriarch said, “Which one is a person of the Way?” The monk had no reply. Another monk said, “About ten li into the mountains from here, there is a Lanrong. When he sees people, he does not rise or join his palms. Could he be a person of the Way?” The Patriarch then entered the mountains and saw the master sitting upright and at ease, paying no attention to anything.
祖问曰：在此作什么？师曰：观心。祖曰：观是何人？心是何物？师无对。便起作礼曰：大德高栖何所？祖曰：贫道不决所止，或东或西。师曰：还识道信禅师否？祖曰：何以问他？师曰：向德滋久，冀一礼谒。	The Patriarch asked, “What are you doing here?” The master said, “Contemplating mind.” The Patriarch said, “Who is it that contemplates? What is mind?” The master had no reply. He then rose, made reverence, and asked, “Where does Your Reverence reside in seclusion?” The Patriarch said, “This poor monk has no fixed dwelling; sometimes east, sometimes west.” The master asked, “Do you know Chan Master Daoxin?” The Patriarch said, “Why do you ask about him?” The master said, “I have long revered his virtue and hope to pay him a visit.”
祖曰：道信禅师，贫道是也。师曰：因何降此？祖曰：特来相访，莫更有宴息之处否？师指后面曰：别有小庵。遂引祖至庵所，绕庵惟见虎狼之类，祖乃举两手作怖势。师曰：犹有这个在。祖曰：这个是什么？师无语。	The Patriarch said, “I am Chan Master Daoxin.” The master asked, “Why have you descended here?” The Patriarch said, “I have come especially to visit you. Is there another place where one may rest?” The master pointed behind him and said, “There is a small hermitage there.” He then led the Patriarch to it. As they circled the hermitage, they saw only tigers, wolves, and the like. The Patriarch raised both hands in a gesture of fear. The master said, “There is still this.” The Patriarch said, “What is this?” The master had no reply.
少祖却于师宴坐石上，书一佛字，师睹之竦然。祖曰：犹有这个在。师未晓，乃稽首请说真要。	A little later, the Patriarch wrote the character for “Buddha” on the rock where the master had been sitting in meditation. Seeing it, the master was startled. The Patriarch said, “There is still this.” The master did not understand and bowed deeply, requesting instruction in the essential truth.
祖曰：夫百千法门，同归方寸，河沙妙德，总在心源，一切戒门定门慧门，神通变化，悉自具足，不离汝心，一切烦恼业障，本来空寂，一切因果，皆如梦幻。无三界可出，无菩提可求，人与非人，性相平等。	The Patriarch said, “The hundred thousand dharma gates all return to this square inch; as numerous as the sands of the Ganges, all wondrous virtues are contained in the source of mind. All gates of precepts, samādhi, and wisdom, all spiritual powers and transformations, are fully present of

	themselves and do not depart from your mind. All afflictions and karmic obstacles are originally empty and quiescent; all cause and effect are like dreams and illusions. There are no three realms to escape, no bodhi to seek. Humans and nonhumans alike are equal in nature and appearance.”
大道虚旷，绝思绝虑，如是之法，汝今已得，更无阙少，与佛何殊？更无别法。	“The great Way is empty and vast, beyond thought and deliberation. You have now attained such a Dharma. Nothing is lacking; how are you different from the Buddha? There is no other Dharma.”
汝但任心自在，莫作观行，亦莫澄心，莫起贪嗔，莫怀愁虑，荡荡无碍，任意纵横，不作诸善，不作诸恶，行住坐卧，触目遇缘，总是佛之妙用，快乐无忧，故名为佛。	“Simply let your mind be free and at ease. Do not undertake contemplative practices, and do not try to still the mind. Do not give rise to greed or anger, and do not harbor sorrow or anxiety. Vast and unobstructed, let yourself move freely in every direction. Do not do good; do not do evil. Walking, standing, sitting, and lying down, whatever meets the eye and whatever conditions arise are all the Buddha’s wondrous functioning. Joyful and free of care—this is called Buddha.”
师曰：心既具足，何者是佛？何者是心？祖曰：非心不问佛，问佛非不心。师曰：既不许作观行，于境起时，心如何对治？祖曰：境缘无好丑，好丑起于心，心若不强名，妄情从何起？妄情既不起，真心任遍知。汝但随心自在，无复对治，即名常住法身，无有变异。	The Master said, “Since the mind is already complete, what is Buddha? What is mind?” The Patriarch said, “Do not ask about Buddha apart from mind; when you ask about Buddha, it is not other than mind.” The Master said, “Since you do not permit contemplative practice, when objects arise, how should the mind counteract them?” The Patriarch said, “Objects and conditions are neither good nor bad; good and bad arise from the mind. If the mind does not forcibly impose names, how can deluded feelings arise? Once deluded feelings do not arise, the true mind freely knows everywhere. Simply follow the mind in freedom and ease, without further counteraction. This is called the ever-abiding dharmakāya, without any change or alteration.”
这个那个，不易识得，佛菩萨苦口婆心，只是要你识得这个，不是骗人装门面的事，千七百章公案，尽在这一案中包括无余。	This “this” and “that” are not easy to recognize. The Buddhas and bodhisattvas have painstakingly and compassionately sought only to make you recognize this. It is not something for deceiving people or putting on a show. All seventeen hundred koans are fully encompassed in this single case.

西域崛多三藏者，天竺人也，于六祖言下契悟，后游五台，见一僧结庵静坐。师问曰：孤坐奚为？曰：观静。师曰：观者何人？静者何物？其僧作礼问曰：此理何如？师曰：汝何不自观自净？彼僧茫然。	Jueduo, a Tripiṭaka master from the Western Regions, was an Indian. He awakened upon hearing the words of the Sixth Patriarch. Later, while traveling on Mount Wutai, he saw a monk who had built a hermitage and was sitting quietly. The Master asked, “Why do you sit alone?” The monk replied, “I contemplate stillness.” The Master said, “Who is the one who contemplates? What is this stillness?” The monk bowed and asked, “How should this principle be understood?” The Master said, “Why do you not contemplate yourself and purify yourself?” The monk was at a loss.
师曰：汝出谁门耶？曰：秀禅师。师曰：我西域异道最下种者，不堕此见。兀然空坐，于道何益？其僧却问：师所师者何人？师曰：我师六祖，汝何不速往曹溪，决其真要。其僧即往参六祖。六祖垂诲，与师符合，僧即悟入，师后不知所终。	The Master said, “From whose gate have you come?” The monk replied, “Chan Master Xiu.” The Master said, “Even the lowest followers of non-Buddhist paths in the Western Regions do not fall into this view. What benefit is there in sitting vacantly and rigidly?” The monk then asked, “Whom does the Master take as his teacher?” The Master said, “My teacher is the Sixth Patriarch. Why do you not quickly go to Caoxi and settle the essential point?” The monk immediately went to study with the Sixth Patriarch. The Sixth Patriarch’s instruction accorded with that of the Master, and the monk thereupon entered awakening. No one knows where the Master eventually went.
只此一误，不知误了多少人。你看江西马大师，尚不免此病，甚矣其难也。	This single error has led astray who knows how many people. Look at Great Master Mazu of Jiangxi: even he could not avoid this failing. How exceedingly difficult it is!
南岳禅师居般若开元寺，中有沙门道一，即马祖，在衡岳山，常习坐禅。师知是法器，往问曰：大德坐禅，图什么？一曰：图作佛。师乃取一砖于彼庵前石上磨。一曰：磨作什么？师曰：磨作镜。	Chan Master Nanyue lived at Prajñā Kaiyuan Temple. There was a monk there named Daoyi, namely Mazu, who often practiced seated Chan on Mount Heng. Knowing that he was a vessel of the Dharma, the Master went to ask him, “Venerable, what do you seek by sitting in Chan?” Daoyi replied, “I seek to become a Buddha.” The Master then took a brick and began grinding it on a stone in front of the hermitage. Daoyi asked, “What are you grinding it for?” The Master replied, “I am grinding it into a mirror.”
一曰：磨砖岂得成镜耶？师曰：磨砖既不成镜，坐禅岂得作佛？一曰：如何即是？师曰：如牛驾车，车若不	Daoyi said, “How can grinding a brick make a mirror?” The Master said, “If grinding a brick cannot

行，打车即是？打牛即是？一无对。师又曰：汝学坐禅？为学坐佛？若学坐禅，禅非坐卧。若学坐佛，佛非定相。	make a mirror, how can sitting in Chan make a Buddha?" Daoyi asked, "Then what should one do?" The Master said, "It is like an ox harnessed to a cart. If the cart does not move, should one whip the cart or whip the ox?" Daoyi had no reply. The Master continued, "Are you learning seated Chan, or are you learning to sit as a Buddha? If you are learning seated Chan, Chan is not sitting or lying down. If you are learning to sit as a Buddha, Buddha has no fixed form."
于无住法，不应取舍。汝若坐佛，即是杀佛，若执坐相，非达其理。一闻示诲，如饮醍醐，礼拜问曰：如何用心？即合无相三昧。师曰：汝学心地法门，如下种子。我说法要，譬彼天泽。汝缘合故，当见其道。	"With regard to the dharma of non-abiding, one should neither grasp nor reject. If you sit as a Buddha, you are killing the Buddha. If you cling to the form of sitting, you have not understood its principle." On hearing this instruction, Daoyi felt as though he had drunk clarified butter. He bowed and asked, "How should I apply my mind so that it accords with formless samādhi?" The Master said, "You study the Mind-Ground Dharma Gate as one plants seeds. The essentials of Dharma that I teach are like the rain that falls from heaven. When your conditions come together, you will see the Way."
又问：道非色相，如何能见？师曰：心地法眼，能见乎道，无相三昧，亦复然矣。一曰：有成坏否？师曰：若以成坏聚散而见道者，非见道也。听吾偈曰：心地含诸种，遇泽悉皆萌。三昧华无相，何坏复何成？	He further asked, "The Way has no material form; how can it be seen?" The Master said, "The dharma eye of the mind-ground can see the Way; formless samādhi is likewise so." Daoyi asked, "Does it arise and perish?" The Master said, "If one sees the Way in terms of arising and perishing, gathering and dispersing, one has not seen the Way. Listen to my verse: The mind-ground contains all seeds; when they meet the rain, all sprout. The flower of samādhi is formless— what can perish, and what can arise?"
前云北秀是禅，南能是宗，以执取于禅，故难归宗。既直下归宗，斯名顿法，禅定自在其中矣。马祖自此不取坐相，却又无时不在禅定中也。种子人人有，其奈不肯下种何？	Earlier it was said that Northern Shenxiu represents Chan, while Southern Huineng represents the essential tradition. Because one clings to Chan, it is difficult to return to the source. Once one directly returns to the source, this is called the sudden teaching, and meditative stability is naturally contained within it. From this time on, Mazu no longer clung to the form of sitting, yet there was never a time when he was not in meditative

	absorption. Everyone possesses the seed; but what can be done if they are unwilling to plant it?
排印至此，尚余十页，忽值防空紧张，市上又无此纸料，而经费不足，不能久待，遂乃截止，俟来日补印专册，以供同好。且此事为一时方便，向上一关，全没交涉。何况狗尾之续，转迷眼目，正是仁知的罪过，读者谅之。	At this point in typesetting, ten pages still remained. Suddenly, air-raid precautions became urgent; moreover, this paper was unavailable on the market, and funds were insufficient. Unable to wait long, we therefore stopped here and will print a supplementary booklet at a later date for fellow enthusiasts. Yet this is only a temporary expedient and has nothing whatever to do with the ultimate matter. Moreover, this dog-tail continuation only further confuses the eye; it is indeed Renzhi's fault. Readers, please forgive it.
仁知居士又志。	Lay Practitioner Renzhi adds this note.