

目录 / Table of Contents

序	Preface
禅宗无门关1. 赵州狗子	The Gateless Gate of the Chan School: 1. Zhaozhou's Dog
禅宗无门关2. 百丈野狐	The Gateless Barrier 2: Baizhang's Wild Fox
禅宗无门关3. 俱胝竖指	The Gateless Gate of the Chan School 3. Juzhi Raises a Finger
禅宗无门关4. 胡子无须	The Gateless Gate of Chan, 4: The Bearded Barbarian Has No Beard
禅宗无门关5. 香严上树	The Gateless Gate of Chan, Case 5: Xiangyan Up a Tree
禅宗无门关6. 世尊拈花	The Gateless Barrier of the Chan School 6. The World-Honored One Holds Up a Flower
禅宗无门关7. 赵州洗钵	Chan School Gateless Barrier 7. Zhaozhou Washes His Bowl
禅宗无门关8. 奚仲造车	The Gateless Gate 8: Xi Zhong Makes a Cart
禅宗无门关9. 大通智胜	The Gateless Barrier of the Chan School 9. Great Penetrating Wisdom Victory
禅宗无门关10. 清税孤贫	The Gateless Gate, Case 10: Qing Shui's Solitary Poverty
禅宗无门关11. 州勘庵主	The Gateless Gate of the Chan School 11: Zhaozhou Examines a Hermitage Master
禅宗无门关12. 岩唤主人	Chan School Gateless Barrier 12: Yan Calls "Master"
禅宗无门关13. 德山托钵	The Gateless Gate, Case 13: Deshan Carrying His Bowl
禅宗无门关14. 南泉斩猫	The Gateless Barrier of the Chan School 14. Nansen Kills a Cat
禅宗无门关15. 洞山三顿	The Gateless Gate, Case 15: Dongshan's Three Blows
禅宗无门关16. 钟声七条	The Gateless Barrier of the Chan School 16: Seven Strikes of the Bell
禅宗无门关17. 国师三唤	Gateless Barrier of the Chan School 17: The National Teacher's Three Calls
禅宗无门关18. 洞山三斤	The Gateless Gate, Case 18: Dongshan's Three Pounds
禅宗无门关19. 平常是道	Chan School Gateless Barrier 19: Ordinary Mind Is the Way

禅宗无门关20. 大力量人	<i>The Gateless Gate of the Chan School 20. A Person of Great Strength</i>
禅宗无门关21. 云门屎橛	<i>The Gateless Gate of the Chan School, 21: Yunmen's Dried Shitstick</i>
禅宗无门关22. 迦叶刹竿	<i>The Gateless Gate 22: Kāśyapa's Banner Pole</i>
禅宗无门关23. 不思善恶	<i>Gateless Gate of the Chan School 23: Neither Thinking Good nor Evil</i>
禅宗无门关24. 离却语言	<i>The Gateless Gate, Case 24: Leaving Words and Speech</i>
禅宗无门关25. 三座说法	<i>The Gateless Gate of the Chan School 25. Three Dharma Talks</i>
禅宗无门关26. 二僧卷帘	<i>The Gateless Gate, Case 26: Two Monks Roll Up the Screen</i>
禅宗无门关27. 不是心佛	<i>Gateless Barrier, Case 27: It Is Not Mind or Buddha</i>
禅宗无门关28. 久响龙潭	<i>The Gateless Gate of Chan Buddhism 28: Longtan's Enduring Resonance</i>
禅宗无门关29. 非风非幡	<i>The Gateless Gate 29: Neither Wind nor Banner</i>
禅宗无门关30. 即心即佛	<i>30. Mind Itself Is Buddha</i>
禅宗无门关31. 赵州勘婆	<i>The Gateless Barrier of the Chan School 31. Zhaozhou Examines an Old Woman</i>
禅宗无门关32. 外道问佛	<i>The Gateless Barrier of the Chan School, 32: A Non-Buddhist Questions the Buddha</i>
禅宗无门关33. 非心非佛	<i>The Gateless Barrier of the Chan School 33: Neither Mind nor Buddha</i>
禅宗无门关34. 智不是道	<i>The Gateless Gate, Case 34: Wisdom Is Not the Way</i>
禅宗无门关35. 倩女离魂	<i>The Gateless Gate, Case 35: Qian Nu's Soul Leaves Her Body</i>
禅宗无门关36. 路逢达道	<i>The Gateless Barrier of the Chan School, Case 36: Meeting a Master of the Way on the Road</i>
禅宗无门关37. 庭前柏树	<i>The Gateless Barrier of the Chan School, Case 37: The Cypress Tree in the Courtyard</i>
禅宗无门关38. 牛过窗棂	<i>Gateless Barrier, Case 38: The Buffalo Passes Through the Window Lattice</i>
禅宗无门关39. 云门话堕	<i>The Gateless Barrier of the Chan School, Case 39: Yunmen's "The Words Fall"</i>
禅宗无门关40. 倒净瓶	

*The Gateless Gate of the Chan School, Case 40: Kicking Over the Water
Vase*

禅宗无门关41. 达磨安心

The Gateless Gate: 41. Bodhidharma Calms the Mind

禅宗无门关42. 女子出定

*The Gateless Barrier of the Chan School 42: The Woman Emerging
from Samādhi*

禅宗无门关43. 首山竹篴

Chan School Gateless Barrier 43: Shoushan's Bamboo Whisk

禅宗无门关44. 芭蕉拄杖

Gateless Gate, Case 44: Bajiao's Staff

禅宗无门关45. 他是阿谁

The Gateless Gate of Chan, Case 45: Who Is He?

禅宗无门关46. 竿头进步

Gateless Gate, Case 46: Advancing Beyond the Hundred-Foot Pole

禅宗无门关47. 兜率三关

*The Gateless Barrier of the Chan School, Case 47: The Three Barriers
of Tuṣṭita*

禅宗无门关48. 乾峰一路

Ganfeng's One Road

序

Preface

佛语心为宗，无门为法门。既是无门，且作么生透？岂不见道：从门入者，不是家珍。从缘得者，始终成坏。恁么说话，大似无风起浪、好肉剜疮！何况滞言句、觅解会，掉棒打月，隔靴爬痒，有甚交涉！

The Buddha's teaching takes mind as its principle and no-gate as its dharma gate. Since it is gateless, how does one pass through it? Have you not heard it said: "What enters through a gate is not a family treasure. What is gained through conditions is subject, from beginning to end, to formation and decay." To speak in this way is much like raising waves where there is no wind, or cutting into sound flesh to make a wound! How much less is there any relevance in clinging to words and phrases, seeking intellectual understanding, striking at the moon with a stick, or scratching an itch through one's boot!

慧开绍定戊子夏，首众于东嘉龙翔，因衲子请益，遂将古人公案，作敲门瓦子，随机引导学者，竟尔抄录，不觉成集。初不以前后叙列，共成四十八则，通曰“无门关”。若是个汉，不顾危亡，单刀直入，八臂那吒拦他不住。纵使西天四七、东土二三，只得望风乞命。设或踌躇，也似隔窗看马骑，眨得眼来，早已蹉过！

In the summer of the wuxi year of the Shaoding era, Huikai was head of the assembly at Longxiang in Dongjia. At the request of patch-robed monks seeking instruction, he took the koans of the ancients as tiles for knocking at the gate, guiding students according to their capacities. They were then copied down, and before he knew it, they had formed a collection. They were not originally arranged in any sequence; altogether there are forty-eight cases, collectively called "The Gateless Gate." If you are a true person, disregarding danger to life and limb, you will charge straight in with a single blade; even Nata with his eight arms will be unable to stop you. Even the twenty-eight patriarchs of India and the six patriarchs of China will have no choice but to flee at the mere sight of you and beg for their lives. But if you hesitate, it is like watching a rider pass by through a window: in the blink of an eye, the opportunity has already slipped away!

颂曰：大道无门，千差有路。透得此关，乾坤独步。

Verse:
The great Way has no gate;
A thousand different paths lead to it.
Pass through this barrier,
And you alone stride beneath heaven and earth.

禅宗无门关1. 赵州狗子

The Gateless Gate of the Chan School: 1. Zhaozhou's Dog

赵州和尚因僧问：“狗子还有佛性也无？”	A monk asked Chan Master Zhaozhou, “Does a dog also have Buddha-nature or not?”
州云：“无。”	Zhaozhou said, “No.”
【无门曰】	[Wumen said:]
参禅须透祖师关，妙悟要穷心路绝。祖关不透，心路不绝，尽是依草附木精灵。且道：如何是祖师关？只者一个无字，乃宗门一关也，遂目之曰：禅宗无门关。透得过者，非但亲见赵州，便可与历代祖师把手共行，眉毛厮结，同一眼见，同一耳闻，岂不庆快？莫有要透关底么？	To investigate Chan, one must penetrate the barrier of the patriarchs; to attain wondrous awakening, one must exhaust the road of mind. If one has not penetrated the patriarchal barrier and the road of mind has not been exhausted, one is merely a ghostly spirit clinging to grass and trees. Tell me: what is the barrier of the patriarchs? It is simply this one word, “No.” This is the one barrier of the Chan school; therefore it is called the Gateless Barrier of Chan. Those who penetrate it will not only see Zhaozhou face to face, but may join hands with the patriarchs of every generation and walk alongside them, their eyebrows interwoven, seeing with the same eyes and hearing with the same ears. Would that not be a great joy? Is there anyone who wishes to penetrate this barrier?
将三百六十骨节八万四千毫窍，通身起个疑团，参个无字，昼夜提撕，莫作虚无会，莫作有无会，如吞了个热铁丸相似，吐又吐不出。荡尽从前恶知恶觉，久久纯熟，自然内外打成一片，如哑子得梦，只许自知。蓦然打发，惊天动地。如夺得关将军大刀入手，逢佛杀佛，逢祖杀祖，于生死岸头得大自在；向六道四生中，游戏三昧。	Make the three hundred and sixty joints and eighty-four thousand pores of your entire body into one mass of doubt, and investigate this single word, “No.” Hold it up day and night. Do not understand it as empty nothingness, nor as a matter of being or nonbeing. It is like swallowing a red-hot iron ball that cannot be spat out. Sweep away all your former mistaken knowledge and mistaken awareness. When this becomes thoroughly mature over time, inside and outside will naturally become one unbroken whole, like a mute person who has had a dream and can know it only for himself. Suddenly, you will break through, startling heaven and earth. It will be as though you had seized General Guan’s great sword: meeting a Buddha, kill the Buddha; meeting a patriarch, kill the patriarch. At the brink of birth and death, you will attain great

	freedom; amid the six realms and four modes of birth, you will sport freely in samādhi.
且作么生提撕？尽平生气力，举个“无”字，若不间断，好似法烛，一点便著。	But how should one hold it up? Exert the full strength of your life in raising this word, “No.” If you do not let it lapse, it will be like a Dharma candle: touch it once, and it ignites.
【颂曰】	[The verse says:]
狗子佛性，全提正令。才涉有无，丧身失命。	A dog’s Buddha-nature—fully bringing forth the true command. As soon as one enters into being or nonbeing, one loses body and life.

禅宗无门关2. 百丈野狐

The Gateless Barrier 2: Baizhang’s Wild Fox

百丈和尚凡参次，有一老人，常随众听法，众人退老人亦退。忽一日不退，师遂问：“面前立者复是何人？”	Whenever Chan Master Baizhang addressed the assembly, there was an old man who would always follow the community to hear the Dharma. When the others withdrew, the old man withdrew as well. One day, however, he did not leave. The Master therefore asked, “Who is this standing before me?”
老人云：“某甲非人也，于过去迦叶佛时，曾住此山。因学人问：‘大修行底人还落因果也无？’某甲对云：‘不落因果。’五百生堕野狐身，今请和尚，代一转语，贵脱野狐。”	The old man said, “I am not human. In the time of Kāśyapa Buddha, I once lived on this mountain. A student asked me, ‘Does a person of great cultivation still fall under cause and effect or not?’ I replied, ‘He does not fall under cause and effect.’ For five hundred lifetimes, I have fallen into the body of a wild fox. I now beg the Venerable Master to speak a turning word on my behalf, so that I may be freed from this fox body.”
遂问：“大修行底人还落因果也无？”	He then asked, “Does a person of great cultivation still fall under cause and effect or not?”
师云：“不昧因果！”	The Master said, “He does not obscure cause and effect!”

老人于言下大悟，作礼云：“某甲已脱野狐身，住在山后，敢告和尚，乞依亡僧事例。”	Upon hearing these words, the old man experienced great awakening. After making prostrations, he said, “I have now been freed from the body of a wild fox. It lies behind the mountain. I venture to inform the Venerable Master and beg that the rites for a deceased monastic be performed.”
师令无维那白槌告众：“食后送亡僧”。大众言议：“一众皆安，涅槃堂又无人病，何故如是？”食后只见师领众，至山后岩下，以杖挑出一死野狐，乃依火葬。	The Master instructed the monastic officer to strike the gavel and announce to the assembly, “After the meal, we shall conduct the funeral rites for a deceased monastic.” The assembly discussed this among themselves: “Everyone is well, and no one is ill in the Nirvāṇa Hall. Why should this be so?” After the meal, they saw only the Master leading the assembly to the foot of a cliff behind the mountain. With his staff, he drew out the corpse of a wild fox and then had it cremated according to the rites.
师至晚上堂，举前因缘。黄檗便问：“古人错只对一转语，堕五百生野狐身。转转不错，合作个甚么？”	That evening, the Master ascended the Dharma seat and recounted the preceding circumstances. Huangbo then asked, “The man of old gave one mistaken turning word and fell into the body of a wild fox for five hundred lifetimes. If, turning word after turning word, one makes no mistake, what then?”
师云：“近前来与伊道。”	The Master said, “Come closer, and I will tell you.”
黄檗遂近前，与师一掌。师拍手笑云：“将谓胡须赤，更有赤须胡。”	Huangbo stepped forward and gave the Master a slap. The Master clapped his hands and laughed, saying, “I thought only barbarians had red beards—here is another red-bearded barbarian!”
【无门曰】	[Wumen said:]
不落因果，为甚堕野狐？不昧因果，为甚脱野狐？若向者里著得一只眼，便知得，前百丈赢得风流五百生。	If one does not fall under cause and effect, why does one become a wild fox? If one does not obscure cause and effect, why is one freed from the wild fox? If you gain an eye of insight here, you will know how the former Baizhang gained five hundred lifetimes of carefree freedom.
【颂曰】	[Verse:]
不落不昧，两采一赛；不昧不落，千错万错。	Not falling, not obscuring—two calls in a single contest. Not obscuring, not falling—a thousand errors, ten thousand errors.

我们要启大机大用，只要于识得本来后，绵密保护，在事境上精勤锻炼起用，除去所有粘着、疑滞、贪嗔等妄习，运用纯熟，自然融入大机大用之境。千万勿被这“大”字吓倒，想到高深玄妙中去。一切机用，尽在目前，只于临机无滞、无疑即得，一落疑滞即飞去矣。	If we are to activate great capacity and great function, we need only, after recognizing our original nature, to safeguard it continuously and closely, diligently tempering and applying it amid circumstances. Remove every attachment, obstruction of doubt, and deluded habit such as greed and anger. When its use becomes thoroughly mature, one will naturally merge into the realm of great capacity and great function. By no means should you be intimidated by the word “great” and imagine something lofty and abstruse. All capacities and functions are present right before you. At the moment of action, simply be without obstruction or doubt; the instant doubt or obstruction arises, it flies away.
如百丈野狐公案。当僧问：“大修行人还落因果否？”答他不落因果，原无甚过错，乃自生疑而落狐狸身。可怜生，五百年后犹自不惺惺，幸得百丈慈悲为他释疑道：“不昧因果。”方才将这一疑团放下，释然而化。	Take the Baizhang Wild Fox koan as an example. When the monastic asked, “Does a person of great cultivation still fall under cause and effect?” the answer, “He does not fall under cause and effect,” was in itself not greatly mistaken. Yet he himself gave rise to doubt and consequently fell into the body of a fox. Poor fellow! Even after five hundred years, he still had not awakened. Fortunately, Baizhang compassionately resolved his doubt by saying, “He does not obscure cause and effect.” Only then did he put down this mass of doubt, become released, and pass away.
“不落”、“不昧”，相差一字，意境大有死活天渊之别，但在达人份上确无丝毫分别。	“Not falling” and “not obscuring” differ by only one character, yet their meanings differ as vastly as life and death, heaven and abyss. For one who has realized the Way, however, there is not the slightest distinction between them.
以佛性天真，一丝不挂，一尘不染，一法不立，因因果果向甚处去着，死即无有，活从何处来？其间还容是非、正误否？这野狐能从不昧处悟去固幸甚，如能从不落处悟去，则海阔天空更胜一筹。临化去，还要百丈做亡僧礼火化，更是粘着，而百丈亦俯从其请，亦不免混身落草，落在因果中矣。	Buddha-nature is naturally pure: utterly bare, unstained by a single speck of dust, not establishing a single dharma. Where could causes and effects attach themselves? If death does not exist, whence could life arise? Is there still room therein for right and wrong, correctness and error? It was indeed fortunate that this wild fox awakened through “not obscuring.” If he could have awakened through “not falling,” it would have been still more expansive and a step beyond. Yet, when he was about to pass away, he still required Baizhang to perform the funeral rites and cremate him as a

	deceased monastic. This was further attachment. Baizhang, too, complied with his request, and thus could not avoid falling bodily into the weeds—falling into cause and effect.
——元音老人《禅海微澜》节选	—Excerpted from <i>Slight Ripples on the Chan Sea</i> by Master Yuanyin

禅宗无门关3. 俱胝竖指

The Gateless Gate of the Chan School 3. Juzhi Raises a Finger

俱胝和尚，凡有诘问，唯举一指。后有童子因外人问：“和尚说何法要？”童子亦竖指头。	Whenever Chan Master Juzhi was questioned, he simply raised one finger. Later, when an outsider asked an attendant boy, “What essential Dharma does the master teach?” the boy likewise raised a finger.
胝闻，遂以刀断其指，童子负痛号哭而去，胝复召之，童子回首，胝却竖起指，童子忽然领悟。	When Juzhi heard of this, he cut off the boy's finger with a blade. The boy ran away weeping in pain. Juzhi called him back; when the boy turned his head, Juzhi again raised a finger. The boy suddenly awakened.
胝将顺世，谓众曰：“吾得天龙一指头禅，一生受用不尽。”言讫示灭。	When Juzhi was about to pass away, he addressed the assembly: “I received Tianlong's one-finger Chan and have never exhausted its use throughout my life.” Having said this, he entered extinction.
【无门曰】	[Wumen said]
俱胝并童子悟处，不在指头上。若向者里见得，天龙同俱胝并童子，与自己一串穿却。	The place of awakening for Juzhi and the boy does not lie in the finger. If you see it here, Tianlong, Juzhi, the boy, and you yourself will all be strung together on a single skewer.
【颂曰】	[Verse]
俱胝钝置老天龙，利刃单提勘小童。巨灵抬手无多子，分破华山千万重。	Juzhi made a fool of old Tianlong; with a sharp blade, he tested the little boy. When the giant spirit raised his hand, it took no great effort to split Mount Hua's myriad towering ridges.

禅宗无门关4. 胡子无须

The Gateless Gate of Chan, 4: The Bearded Barbarian Has No Beard

或庵曰：“西天胡子，因甚无须？”	Oran said, “Why does the Western barbarian have no beard?”
【无门曰】	[Wumen said]
参须实参，悟须实悟，者个胡子，直须亲见一回始得。说亲见，早成两个。	To investigate, one must truly investigate; to awaken, one must truly awaken. This barbarian must be seen face-to-face once before it will do. But to speak of seeing him face-to-face already makes two.
【颂曰】	[Verse]
痴人面前，不可说梦。胡子无须，惺惺添懵。	Before a fool, one cannot speak of dreams. The barbarian has no beard; the clear-eyed only add to the confusion.

禅宗无门关5. 香严上树

The Gateless Gate of Chan, Case 5: Xiangyan Up a Tree

香严和尚云：“如人上树，口衔树枝，手不攀枝，脚不踏树，树下有人问西来意，不对即违他所问，若对又丧身失命。正恁么时，作么生对？”	Chan Master Xiangyan said: “It is like a person up in a tree, holding a branch in his mouth. His hands grasp no branch, and his feet rest on no part of the tree. Someone beneath the tree asks him about the meaning of the Patriarch’s coming from the West. If he does not answer, he fails the questioner; if he does answer, he loses his body and life. At just such a moment, how would you respond?”
【无门曰】	[Wumen said:]
纵有悬河之辩，总用不著，说得一大藏教，亦用不著。若向者里对得著，活却从前死路头，死却从前活路头，其或未然，直待将来问弥勒。	Even if you possess eloquence like a cascading river, it is of no use. Even if you can expound the entire Buddhist canon, it is of no use. If you can respond appropriately here, you bring to life the former dead road and put to death the former living road. If not, wait until Maitreya appears in the future and ask him.
【颂曰】	[Verse:]

香严真杜撰，恶毒无尽限。哑却衲僧口，通身迸鬼眼。	Xiangyan truly concocted this out of nothing; his vicious poison knows no bounds. He silences the mouths of patch-robed monks and makes demon eyes burst forth over their entire bodies.
--------------------------	--

禅宗无门关6. 世尊拈花

The Gateless Barrier of the Chan School 6. The World-Honored One Holds Up a Flower

世尊昔在灵山会上，拈花示众，是时众皆默然，惟迦叶尊者破颜微笑。世尊云：“吾有正法眼藏，涅槃妙心，实相无相，微妙法门，不立文字，教外别传，付嘱摩诃迦叶。”	Long ago, at an assembly on Vulture Peak, the World-Honored One held up a flower and showed it to the gathering. At that time, everyone remained silent; only the Venerable Kāśyapa broke into a smile. The World-Honored One said, “I have the Treasury of the True Dharma Eye, the wondrous mind of nirvāṇa, the true form that is formless, and the subtle Dharma gate—established not on words and letters, a special transmission outside the teachings—which I entrust to Mahākāśyapa.”
【无门曰】	[Wumen said:]
黄面瞿昙，傍若无人，压良为贱，悬羊头卖狗肉，将谓多少奇特。只如当时大众都笑，正法眼藏作么生传？设使迦叶不笑，正法眼藏又作么生传？若道正法眼藏有传授，黄面老子诳呼闾阎；若道无传授，为甚么独许迦叶？	That yellow-faced Gautama, as though no one else were present, debased what is worthy and exalted what is cheap, hanging up a sheep’s head while selling dog meat. He must have thought this remarkably extraordinary. But if everyone in the assembly had laughed at that moment, how could the Treasury of the True Dharma Eye have been transmitted? And if Kāśyapa had not smiled, how could the Treasury of the True Dharma Eye have been transmitted? If you say that the Treasury of the True Dharma Eye was transmitted, then that yellow-faced old fellow was deceiving the common people. If you say that it was not transmitted, why was Kāśyapa alone singled out for approval?
【颂曰】	[Verse:]
拈起花来，尾巴已露。迦叶破颜，人天罔措。	The moment he held up the flower, the tail was already showing. Kāśyapa broke into a smile; humans and devas were at a loss.

禅宗无门关7. 赵州洗钵

Chan School Gateless Barrier 7. Zhaozhou Washes His Bowl

赵州因僧问：“某甲乍入丛林，乞师指示。”	When a monk asked Zhaozhou, “I have just entered the monastic community. I beg the Master for instruction.”
州云：“吃粥了也未?”	Zhaozhou said, “Have you eaten your porridge?”
僧云：“吃粥了也。”	The monk said, “I have eaten it.”
州云：“洗钵盂去”。其僧有省。	Zhaozhou said, “Go wash your bowl.” The monk had an awakening.
【无门曰】	[Wumen said]
赵州开口见胆，露出心肝，者僧听事不真，唤钟作瓮。	Zhaozhou opened his mouth and revealed his gallbladder, laid bare his heart and liver. Yet this monk did not listen carefully and mistook a bell for a jar.
【颂曰】	[Verse]
只为分明极，翻令所得迟。早知灯是火，饭熟已多时。	Precisely because it is so clear, realization is delayed. Had he known earlier that the lamp was fire, the rice would have been cooked long ago.

禅宗无门关8. 奚仲造车

The Gateless Gate 8: Xi Zhong Makes a Cart

月庵和尚问僧：“奚仲造车一百辐，拈却两头去却轴，明甚么边事?”	Master Yue'an asked a monk, “Xi Zhong made a cart with one hundred spokes. If you remove both ends and take away the axle, what does this reveal?”
【无门曰】	[Wumen said:]
若也直下明得，眼似流星，机如掣电。	If you can realize it directly, your eyes are like shooting stars and your responsiveness like a flash of lightning.
【颂曰】	[Verse:]
机轮转处，达者犹迷。四维上下，南北东西。	Where the wheel of function turns, even adepts are bewildered. The four directions, above and below; north and south, east and west.

禅宗无门关9. 大通智胜

The Gateless Barrier of the Chan School 9. Great Penetrating Wisdom Victory

兴阳让和尚因僧问：“大通智胜佛，十劫坐道场，佛法不现前，不得成佛道时如何？”	A monk asked Master Xingyang Rang, “Great-Universal Wisdom-Excellence Buddha sat at the seat of awakening for ten kalpas. The Buddhadharma did not manifest before him, and he could not attain Buddhahood. How was this?”
让曰：“其问甚谛当。”	Rang said, “Your question is most fitting.”
僧云：“既是坐道场，为甚么不得成佛道？”	The monk said, “Since he was sitting at the seat of awakening, why could he not attain Buddhahood?”
让曰：“为伊不成佛。”	Rang said, “Because he was not a Buddha.”
【无门曰】	[Wumen said:]
只许老胡知，不许老胡会；凡夫若知即是圣人，圣人若会即是凡夫。	Only the old barbarian is permitted to know; the old barbarian is not permitted to understand. If ordinary beings know, they are sages; if sages understand, they are ordinary beings.
【颂曰】	[Verse:]
了身何似了心休，了得心兮身不愁。若也身心俱了了，神仙何必更封侯。	Resolving the body—how can that compare with bringing the mind to rest? Once the mind is resolved, there is no need to worry about the body. If body and mind are both completely resolved, why would immortals need to be granted noble rank?

禅宗无门关10. 清税孤贫

The Gateless Gate, Case 10: Qing Shui's Solitary Poverty

曹山和尚因僧问云：“清税孤贫，乞师赈济。”	Once, a monk asked Chan Master Caoshan, “Qingshui is alone and destitute; I beg the Master for relief.”
山云：“税闍梨！”	Caoshan said, “Ācārya Shui!”
税应：“诺。”	Shui responded, “Yes.”
山曰：“青原白家酒三盏，吃了犹道未沾唇。”	Caoshan said, “You have drunk three cups of Qingyuan’s White Family wine, yet you still say it has not touched your lips.”

【无门曰】	[Wumen said:]
清税输机，是何心行？曹山具眼，深辨来机，然虽如是，且道：那里是税阁梨吃酒处？	Qingshui missed the opportunity—what was the working of his mind? Caoshan had the discerning eye and deeply recognized the capacity of the one who had come. Yet, even so, tell me: where was it that Ācārya Shui drank the wine?
【颂曰】	[Verse:]
贫似范丹，气如项羽。活计虽无，敢与斗富。	Poor as Fan Dan, proud in spirit as Xiang Yu. Though he has no livelihood, he still dares to contend in wealth.

禅宗无门关11. 州勘庵主

The Gateless Gate of the Chan School 11: Zhaozhou Examines a Hermitage Master

赵州到一庵主处问：“有么有么？”	Zhaozhou came to a hermit's hut and asked, “Is there? Is there?”
主竖起拳头。	The hermit raised a fist.
州云：“水浅，不是泊舡处。”便行。	Zhaozhou said, “The water is too shallow; this is no place to moor a boat,” and left.
又到一庵主处云：“有么有么？”	He then came to another hermit's hut and asked, “Is there? Is there?”
主亦竖起拳头。	This hermit too raised a fist.
州云：“能纵能夺，能杀能活！”便作礼。	Zhaozhou said, “Able to release, able to seize; able to kill, able to give life!” Then he made a bow.
【无门曰】	[Wumen said]
一般竖起拳头，为甚么肯一个，不肯一个？且道，讹在甚处？若向者里下得一转语，便见赵州舌头无骨，扶起放倒，得大自在。虽然如是，争奈赵州却被二庵主勘破，若道二庵主有优劣，未具参学眼；若道无优劣，亦未具参学眼。	Though both raised a fist, why did he approve of one and not approve of the other? Tell me, where does the discrepancy lie? If you can utter a turning word here, you will see that Zhaozhou's tongue has no bone: he can raise up and cast down, attaining great freedom. Yet, even so, Zhaozhou was seen through by the two hermits. If you say that the two hermits differed in superiority, you do not yet possess the eye of practice; if you say that they did not differ in superiority, you likewise do not yet possess the eye of practice.
【颂曰】	[Verse]

眼流星，机掣电；杀人刀，活人剑。	Eyes like shooting stars, activity like lightning; a sword that kills, a sword that gives life.
------------------	---

禅宗无门关12. 岩唤主人

Chan School Gateless Barrier 12: Yan Calls "Master"

瑞岩彦和尚，每日自唤主人公，复自应诺。乃云：“惺惺著！”	Every day, Chan Master Ruiyan Yanzhao called out to himself, "Master!" and then answered himself. He would say, "Be ever alert!"
“喏！”	"Yes!"
“他时异日，莫受人瞒。”	"From this day forward, do not let others deceive you."
“喏喏！”	"Yes, yes!"
【无门曰】	[Wumen Says]
瑞岩老子自买自卖，弄出许多神头鬼面。何故？一个唤底，一个应底，一个惺惺底，一个不受人瞒底。认著依前还不是，若也效他，总是野狐见解。	Old Ruiyan bought and sold himself, producing all sorts of spirit-heads and ghost-faces. Why? One calls, one responds, one is alert, and one is not deceived by others. If you recognize them, it is still not it; if you imitate him, it is all wild-fox understanding.
【颂曰】	[Verse]
学道之人不识真，只为从前认识神。无量劫来生死本，痴人唤作本来人。	Students of the Way do not recognize the true, Only because from the beginning they have taken the conscious spirit for it. This is the root of birth and death through measureless kalpas; Fools call it the Original Person.

禅宗无门关13. 德山托钵

The Gateless Gate, Case 13: Deshan Carrying His Bowl

德山一日托钵下堂，见雪峰问：“者老汉钟未鸣，鼓未响，托钵向甚处去？”山便回方丈。	One day, Deshan descended from the hall carrying his bowl. On seeing him, Xuefeng asked, "Old fellow, the bell has not rung and the drum has not sounded—where are you going with your bowl?" Deshan thereupon returned to the abbot's quarters.
--	--

峰举似岩头，头云：“大小德山未会末后句。”	Xuefeng related this to Yantou. Yantou said, “For all his greatness, Deshan has not understood the final word.”
山闻，令侍者唤岩头来，问曰：“汝不肯老僧那？”岩头密启其意，山乃休去。	When Deshan heard of this, he had an attendant summon Yantou and asked, “You do not approve of this old monk, do you?” Yantou secretly revealed its meaning to him, and Deshan then let the matter rest.
明日升座，果与寻常不同。岩头至僧堂前，拊掌大笑云：“且喜得老汉会末后句，他后天下人不奈伊何。”	The next day, when Deshan ascended the seat, he was indeed unlike his usual self. Yantou came before the monks’ hall, clapped his hands, and laughed loudly: “How fortunate that the old fellow has understood the final word! From now on, no one in the world will be able to do anything with him.”
【无门曰】	[Wumen said:]
若是末后句，岩头德山俱未梦见在，捡点将来，好似一棚傀儡。	If this were truly the final word, neither Yantou nor Deshan had even dreamed of it. Examined closely, they are like a troupe of puppets.
【颂曰】	[Verse:]
识得最初句，便会末后句。末后与最初，不是者一句。	If you recognize the first word, then you understand the final word. The final and the first are not this one word.
三峰禅师透不过这个公案：难道是师父不行吗？一定要徒弟告诉他吗？“密启其意”启的是什么意思？他说三年，德山就活三年，难道他给德山授记吗？这么许多问题都透不过去。	Chan Master Sanfeng could not penetrate this koan: Does this mean that the master was incapable? Must the disciple tell him? What meaning was disclosed in “secretly revealed its meaning”? He said three years, and Deshan lived for three years—was he giving Deshan a prophecy? He could not penetrate any of these many questions.

透不过就参哪！参得“头面俱肿”——头、脸都肿起来了。就这样久久坚持，疑情不断，艰苦受尽，触机遇缘，好消息就要来了。有一天，三峰禅师到后院去，听到劈竹子的声音，“啪！！”一下子就打开了。	If you cannot penetrate it, then investigate it! Investigate until your “head and face are both swollen”—until your head and face are swollen. Persist in this way for a long time, without letting the sense of doubt break off; endure every hardship, and when the right trigger and conditions are encountered, good news will come. One day, Chan Master Sanfeng went to the rear courtyard and heard the sound of bamboo being split. With a sharp “crack!” he was suddenly opened.
我们修行，不能一下子修黄教，一下子修红教，一下子又改念佛、或是参禅。见异思迁，就一事无成了。修任何法门都应该持之以恒。要像雪窦禅师那样，二十年如一日，不怕艰难困苦，“二十年来曾苦辛，为君几下苍龙窟”。	In our practice, we must not practice the Yellow Teaching for a while, then the Red Teaching for a while, and then switch again to Buddha-recitation or Chan investigation. If we keep changing our minds whenever we see something different, we will accomplish nothing. Whatever dharma gate we cultivate, we should persevere in it. We should be like Chan Master Xuedou, constant for twenty years as though they were one day, unafraid of hardship and suffering: “For twenty years I have endured hardship; for your sake, I have entered the cave of the blue dragon several times.”
——元音老人《碧岩录》节选	—Excerpted from Master Yuanyin’s The Blue Cliff Record

禅宗无门关14. 南泉斩猫

The Gateless Barrier of the Chan School 14. Nansen Kills a Cat

南泉和尚，因东西两堂争猫儿，泉乃提起云：“大众道得即救，道不得即斩却也。”	Chan Master Nanquan, when the monks of the eastern and western halls were disputing over a cat, picked it up and said, “If any of you can say a word, I will save it; if you cannot, I will cut it in two.”
众无对，泉遂斩之。	No one replied, so Nanquan cut it in two.
晚赵州外归，泉举似州，州乃脱履，安头上而出。	That evening, when Zhaozhou returned from outside, Nanquan told him what had happened. Zhaozhou then took off his sandal, placed it on his head, and walked out.
泉云：“子若在，即救得猫儿。”	Nanquan said, “Had you been there, you could have saved the cat.”
【无门曰】	[Wumen said:]

且道：赵州顶草鞋意作么生？若向者里下得一转语，便见南泉令不虚行，其或未然，险！	Tell me: what was the meaning of Zhaozhou's putting a straw sandal on his head? If you can utter a turning word here, you will see that Nanquan's command was not issued in vain. If not—perilous indeed!
【颂曰】	[Verse:]
赵州若在，倒行此令，夺却刀子，南泉乞命。	Had Zhaozhou been there, he would have reversed the command: seized the knife, and made Nanquan beg for his life.
讲到机用，举凡一举一动，莫不是大机大用，只随顺时节因缘，衷心毫无委屈，无所滞着即是。所谓纵横自在、收放无拘。翠竹黄花皆是玄机，活杀与夺，莫非妙用。宗下大老证到最后，皆有此大机大用。	Speaking of function and activity, every gesture and movement is none other than great function and great activity. One simply accords with the time, circumstances, causes, and conditions, with no inward twisting or contrivance and no attachment or obstruction whatsoever. This is what is meant by freedom in every direction, unrestrained in gathering in and letting go. Green bamboo and yellow flowers are all mysterious workings; giving life, taking life, granting, and depriving are all wondrous functioning. When great elders of the school realize the ultimate, they all possess this great function and great activity.
如南泉斩猫，归宗斩蛇。皆具活杀自在手段。但有人看到这些公案，往往透不过，心中不免起疑：斩猫杀蛇岂不犯了杀戒？大修行人怎会有此丧生害命的行径？断不是事实，恐怕只是寓言，用以表示杀却心中之贪着、恨、斗殴等妄念而已。	Thus Nanquan cut the cat, and Guizong cut the snake. Both possessed the skillful means of giving life and taking life with complete freedom. Yet when people encounter such koans, they often cannot penetrate them and cannot help but give rise to doubts: Does cutting a cat or killing a snake not violate the precept against killing? How could great practitioners engage in conduct that destroys life and takes lives? Surely this was not an actual event; perhaps it was merely an allegory, intended only to signify cutting off such deluded thoughts as greed, anger, attachment, and contention within one's own mind.
大约是在1956年，有一位胡老大德在上海静安寺为大家开讲《指月录》，讲到这则南泉斩猫公案，就对大家说：“请不要做真实斩猫会，这只是寓言。如庞公云：护生须用杀，杀尽始安君。	Around 1956, an elder layman named Hu was lecturing on the Record of Pointing to the Moon for everyone at Jing'an Temple in Shanghai. When he came to this koan of Nanquan's cutting the cat, he said to the assembly: "Please do not take this as an actual cutting of a cat. It is only an allegory. As Layman Pang said: 'To protect life, one must use

	killing; only when killing is exhausted can you be at peace.”
乃杀尽自己心中之贪、 、执著妄习也。”这话亦对，但要看用功人功夫到什么程度，若果功深，到了活杀同时，杀就是活，活就是杀，非但活杀无所区分，而且毫无区分之迹，就不妨是事实了。	That is, one must kill off the deluded habits of greed, anger, and attachment within one's own mind. This is also correct, but it depends on the level of the practitioner's cultivation. If one's practice is truly profound and one reaches the point where giving life and taking life occur simultaneously, then killing is giving life, and giving life is killing. Not only is there no distinction between giving life and taking life, but not even a trace of distinction remains. In that case, there is no harm in taking it as an actual event.
当时座下有一位老参，不肯其说，起立云：“这只是你老的证境，可不是王老师的本怀，王老师无此杀活之见，虽斩犹活，不妨实有其事。”胡老不肯，俩下发生争执，正于此相持不下时，不知哪位老参作猫叫一声，众闻囟然惊悟，争执乃息。	At that time, an experienced practitioner seated among the audience would not accept his explanation. Rising to his feet, he said, “This is merely your own realization; it was not Master Wang's original intent. Master Wang held no view of killing and giving life. Though he cut, it was still giving life; there is no reason why this could not have been an actual event.” Elder Hu would not concede, and the two began to argue. Just as they were locked in dispute, some experienced practitioner—no one knew who—gave a cat's cry. On hearing it, the whole assembly was suddenly startled into awakening, and the dispute ceased.
关于这则斩猫公案，南泉之意原非要斩猫，只要两序有人出来道得一句印心语以发明心地即得。奈无人会此意，道不得救猫之句，南泉一语既出，即随手挥刀杀之。	With regard to this koan of cutting the cat, Nanquan's original intention was not to cut the cat. He only wanted someone from among the two groups to step forward and utter a Mind-Seal phrase that would reveal the mind-ground. But no one understood his intention and no one could speak the words that would save the cat. Once Nanquan had spoken, he immediately swung his knife and killed it.
其时两序或者并非无人，但要进一步看南泉作略，究竟如何？不肯出来道一句以救猫，亦未可知。待后来赵州回，南泉告以往事，赵州脱鞋顶头而出，南泉赞曰：“子若在，即救得猫儿也。”	At that time, perhaps the two groups were not in fact without anyone capable of responding; perhaps they wished to examine Nanquan's manner of action more deeply and see what he would ultimately do. It is impossible to know whether they deliberately refused to come forth and say a word to save the cat. Later, when Zhaozhou returned, Nanquan told him of the

	earlier event. Zhaozhou took off his sandal, placed it on his head, and walked out. Nanquan praised him, saying, "Had you been there, you could have saved the cat."
——元音老人《禅海微澜》节选	—Excerpted from Master Yuanyin, Slight Ripples in the Chan Sea

禅宗无门关15. 洞山三顿

The Gateless Gate, Case 15: Dongshan's Three Blows

云门因洞山参次，门问曰：“近离甚处？”	When Dongshan came to consult Yunmen, Yunmen asked, "Where have you come from recently?"
山云：“查渡。”	Dongshan said, "Chadu."
门曰：“夏在甚处？”	Yunmen said, "Where did you spend the summer retreat?"
山云：“湖南报慈。”	Dongshan said, "Baozi in Hunan."
门曰：“几时离彼？”	Yunmen said, "When did you leave there?"
山云：“八月二十五。”	Dongshan said, "The twenty-fifth of the eighth month."
门曰：“放汝三顿棒。”	Yunmen said, "I spare you three blows of the staff."
山至明日却上问讯：“昨日蒙和尚放三顿棒，不知过在甚么处？”	The next day, Dongshan again went to pay his respects and asked, "Yesterday Your Reverence spared me three blows of the staff. I do not know what my fault was."
门曰：“饭袋子！江西湖南，便怎么去？”山于此大悟。	Yunmen said, "You rice bag! You go from Jiangxi to Hunan just like that?" At these words, Dongshan had a great awakening.
【无门曰】	[Wumen said:]
云门当时便与本分草料，使洞山别有生机一路，家门不致寂寥。一夜在是非海里，著到直待天明，再来又与他注破。洞山直下悟去，未是性燥，且问诸人，洞山三顿棒合吃不合吃？若道合吃，草木丛林皆合吃棒，若道不合吃，云门又成诳语。向者里明得，方与洞山出一口气。	Yunmen at once gave him the proper fodder, enabling Dongshan to find another living path, so that his household would not become desolate. He had Dongshan struggle all night in the sea of right and wrong until dawn; when Dongshan returned, he gave him another thrust that broke it open. Dongshan awakened directly, not because he was impatient by nature. But I ask you all: did Dongshan deserve those three blows of the staff or not? If you

	say that he did, then the grasses and trees throughout the forest would all deserve blows as well. If you say that he did not, then Yunmen has uttered a lie. If you understand this point, only then can you let Dongshan breathe a sigh of relief.
【颂曰】	[Verse:]
狮子教儿迷子诀，拟前跳踯早翻身。无端再叙当头著，前箭犹轻后箭深。	When a lion teaches its cub the secret of bewilderment, Before it can leap forward, it has already turned itself around. Without cause, he again recounts the blow that struck him head-on: The first arrow was still light; the second arrow penetrated deep.

禅宗无门关16. 钟声七条

The Gateless Barrier of the Chan School 16: Seven Strikes of the Bell

云门曰：“世界怎么广阔，因甚向钟声里披七条？”	Yunmen said, “The world is so vast and wide—why don the seven-strip robe at the sound of the bell?”
【无门曰】	[Wumen said]
大凡参禅学道，切忌随声逐色，纵使闻声悟道见色明心，也是寻常。殊不知，衲僧家骑声盖色，头头上明，著著上妙。然虽如是，且道：声来耳畔，耳往声边？直饶响寂双忘，到此如何话会？若将耳听应难会，眼处闻声方始亲。	In investigating Chan and studying the Way, one must above all avoid chasing sounds and forms. Even if, upon hearing a sound, one awakens to the Way, or upon seeing a form, one realizes the mind, this is still ordinary. Do you not know that the patched-robed monk rides upon sound and covers over form? In every particular he is clear; in every action he is wondrous. Yet, though it is thus, tell me: does sound come to the ear, or does the ear go toward sound? Even if sound and silence are both forgotten, how will you express your understanding at this point? If you listen with the ear, it will be difficult to understand; only when you hear sound from the place of the eye does it become intimate.
【颂曰】	[Verse]
会则事同一家，不会万别千差。不会事同一家，会则万别千差。	If you understand, affairs are all one family; if you do not understand, there are ten thousand distinctions and a thousand differences. If you do not understand, affairs are all one family; if you

understand, there are ten thousand distinctions and a thousand differences.

禅宗无门关17. 国师三唤

Gateless Barrier of the Chan School 17: The National Teacher's Three Calls

国师三唤侍者。侍者三应。	The National Teacher called his attendant three times. The attendant responded three times.
国师云：“将谓吾辜负汝，元来却是汝辜负吾。”	The National Teacher said, “I had thought that I had failed you, but it turns out that you have failed me.”
【无门曰】	[Wumen said:]
国师三唤，舌头堕地，侍者三应，和光吐出。国师年老心孤，按牛头吃草，侍者未肯承当，美食不中饱人餐。且道那里是他辜负处？国清才子贵，家富小儿娇。	When the National Teacher called three times, his tongue fell to the ground; when the attendant responded three times, harmonious light issued forth. The National Teacher was old and lonely, pressing the ox's head down to make it eat grass. The attendant was unwilling to take it up; fine food is not fit for one already full. Tell me, where did he fail him? When the realm is clear, the talented are esteemed; when the household is wealthy, the children are pampered.
【颂曰】	[Verse:]
铁枷无孔要人担，累及儿孙不等闲。欲得撑门并拄户，更须赤脚上刀山。	An iron cangue without a hole demands someone to bear it; to burden one's children and grandchildren is no small matter. If you wish to support the gate and uphold the household, you must climb a mountain of blades barefoot.

禅宗无门关18. 洞山三斤

The Gateless Gate, Case 18: Dongshan's Three Pounds

洞山和尚因僧问：“如何是佛？”	A monk asked Chan Master Dongshan, “What is Buddha?”
山云：“麻三斤。”	Dongshan said, “Three pounds of flax.”
【无门曰】	[Wumen said]
洞山老人参得些蚌蛤禅，才开两片，露出肝肠。然虽如是，且道：向甚处见洞山？	Old Dongshan had realized a bit of clam-and-oyster Chan: he had only just opened the two shells and

	exposed his very guts. Yet, even so, tell me: where do you see Dongshan?
【颂曰】	[Verse]
突出麻三斤，言亲意更亲。来说是非者，便是是非人。	“Three pounds of flax” suddenly stands forth; the words are intimate, and the meaning more intimate still. Those who come speaking of right and wrong are themselves people of right and wrong.

禅宗无门关19. 平常是道

Chan School Gateless Barrier 19: Ordinary Mind Is the Way

南泉因赵州问：“如何是道？”	Because Zhaozhou asked Nanquan, “What is the Way?”
泉云：“平常心是道。”	Nanquan said, “Ordinary mind is the Way.”
州云：“还可趣向否？”	Zhaozhou said, “Can one direct oneself toward it?”
泉云：“拟向即乖。”	Nanquan said, “The moment you intend to direct yourself toward it, you go astray.”
州云：“不拟争知是道？”	Zhaozhou said, “If one does not intend to direct oneself toward it, how can one know that it is the Way?”
泉云：“道不属知，不属不知。知是妄觉，不知是无记。若真达不拟之道，犹如太虚廓然洞豁，岂可强是非也？”	Nanquan said, “The Way does not belong to knowing or not knowing. Knowing is deluded awareness; not knowing is indeterminate. If you truly reach the Way beyond intentional direction, it is like vast empty space, open and unobstructed. How could it be forcibly judged as right or wrong?”
州于言下顿悟。	At these words, Zhaozhou suddenly awakened.
【无门曰】	[Wumen said]
南泉被赵州发问，直得瓦解冰消，分疏不下，赵州纵饶悟去，更参三十年始得。	Pressed by Zhaozhou’s question, Nanquan’s words collapsed like tiles and melted away like ice; he could not offer any further explanation. Even though Zhaozhou awakened, he still had to continue his investigation for thirty more years before he truly attained it.
【颂曰】	[Verse]
春有百花秋有月，夏有凉风冬有雪。若无闲事挂心头，便是人间好时节。	In spring there are a hundred flowers; in autumn, the moon. In summer there is a cool breeze; in

	winter, snow. If no idle matters hang upon the mind, every season is a fine season in the human world.
我们学禅修道，先须有悟由，而悟由的关键在于善知识的开发。赵州和尚也不例外。他在师事南泉禅师时，一日问南泉：“如何是道？”南泉指示说：“平常心是道。”这“平常心”三字就是指平常日用事，即是大道之所在。	When we study Chan and cultivate the Way, we must first have a basis for awakening. The key to this basis lies in the guidance of a good spiritual friend. Chan Master Zhaozhou was no exception. One day, while studying under Chan Master Nanquan, he asked, “What is the Way?” Nanquan instructed him, “Ordinary mind is the Way.” The three words “ordinary mind” refer to the affairs of everyday life; this is where the great Way is found.
其或不然，一息不来时，躯壳尚在，怎么不会言笑运动？庞居士悟道偈云：“日用事无别……唯吾自偶谐，神通与妙用，运水与搬柴。”可见举凡嬉笑怒骂，瞽掉臂，无一非真心妙用，只是世人迷于色相而不自知罢了。	If this were not so, then when one breath no longer comes, though the physical shell remains, why would it be unable to speak, laugh, or move? Layman Pang said in his verse on awakening to the Way: “The affairs of daily life are no different... I alone am in harmony with them; spiritual powers and wondrous functioning are carrying water and hauling firewood.” Thus, all laughing, scolding, coughing, and swinging of the arms are none other than the wondrous functioning of the true mind. Ordinary people are merely deluded by forms and appearances and do not know it.
次就字面说来，平者不曲，常者不断，禅者之心如能做到时时平直无曲，处处相应不断，那当体呈现的光明与自在的妙用，也就是道了。这样也将说得过去，但非宗门的正说。	In terms of the literal wording, ping means “not crooked,” and chang means “unbroken.” If a Chan practitioner’s mind can remain straight and unbent at all times, responding continuously in every circumstance, then the luminosity and free wondrous functioning that manifest in its very being are the Way. This interpretation is passable, but it is not the orthodox explanation of the Chan school.
但此道又在何处？是否可以通过某种方法去证取？因此赵州又问：“还可趣向否？”南泉答道：“拟向即乖！”意思说，如意有拟议，心有趣向，即与道相背，怎能悟道？盖大道无形，大音希声，无可拟向攫取，息念即昭昭在前，生心即为影遮，故无可趣向也。	But where is this Way? Can it be realized through some method? Therefore, Zhaozhou again asked, “Can one direct oneself toward it?” Nanquan replied, “The moment you intend to direct yourself toward it, you go astray!” This means that once the mind forms an intention or directs itself toward something, it turns away from the Way. How, then, can one realize the Way? The great Way is formless, and the great sound is scarcely heard. There is nothing toward which one can direct oneself or

	that one can seize. When thoughts cease, it is luminously present before one; when the mind stirs, it is obscured by shadows. Therefore, there is nothing toward which one can direct oneself.
可惜许多学佛修法人，都落在拟议趣向上。看经听法时，认为有实法可得；修法用时，又以为有圣境可取。纷纷为趣向忙碌，徒自辛劳，宁不冤苦？！其实，道本现成，不属修证，而且人人不二，就看你迷不迷于色相。因此古德讲：道在悟而不在修。	Unfortunately, many people who study Buddhism and cultivate practices fall into intending and directing themselves toward something. When reading sūtras or listening to Dharma teachings, they believe there is some real Dharma to be gained; when practicing diligently, they imagine that there are sacred states to be attained. Bustling about in pursuit of such aims, they labor fruitlessly. Is this not a needless and bitter suffering? In truth, the Way is originally complete and ready at hand; it does not belong to cultivation or realization, and it is no different in anyone. It depends only on whether you are deluded by forms and appearances. Therefore, the ancient worthies said: the Way lies in awakening, not in cultivation.
那么，不用思想去拟议，怎么知道是道呢？故赵州又问：“不拟怎知是道？”	Then, if one does not use thought to form intentions, how can one know that it is the Way? Thus Zhaozhou again asked, “If one does not intend, how can one know that it is the Way?”
南泉答道：“道不属知，不属不知。知是妄觉，不知是无记。若真达不疑之道，犹如太虚，廓然荡豁，岂可强是非耶？”	Nanquan replied, “The Way does not belong to knowing or not knowing. Knowing is deluded awareness; not knowing is indeterminate. If you truly reach the Way beyond doubt, it is like vast empty space, open and unobstructed. How could it be forcibly judged as right or wrong?”
大道虚廓，宛如虚空，一法不立，一丝不挂，了了分明，妙用无边。有知则头上安头，面目全非；无知则如木石，不起妙用。就宗说来，不属知，乃官不容针；不属不知，系私通车马。既知与不知俱无立脚处，还说什么道不道、佛不佛与是非得失呢？	The great Way is vast and open, like empty space. Not a single dharma is established; it is utterly bare. It is clear and distinct, and its wondrous functioning is boundless. Knowing adds a head on top of one's head, utterly distorting one's original face; not knowing is like wood or stone, incapable of wondrous functioning. In terms of the Chan school, “not belonging to knowing” means that not even a needle can enter by official permission; “not belonging to not knowing” means that horses and carts may pass through by private access. Since neither knowing nor not knowing affords any foothold, why speak of Way or no Way, Buddha or no Buddha, right and wrong, gain and loss?

赵州在南泉指示下，悟明禅理。我们学佛修法的人，也应如此。以理明心，以心显理，时时处处以平常心而应缘，那么道即在其中矣。	Under Nanquan's instruction, Zhaozhou awakened to the principle of Chan. Those of us who study Buddhism and cultivate practices should do likewise. Clarify the mind through principle, reveal principle through the mind, and respond to conditions at all times and in all places with ordinary mind. Then the Way is right within it.
——元音老人《碧岩录》讲座节选	—Excerpted from Master Yuanyin's lectures on the Blue Cliff Record

禅宗无门关20. 大力量人

The Gateless Gate of the Chan School 20. A Person of Great Strength

松源和尚云：“大力量人因甚抬脚不起？”	Chan Master Songyuan said, “Why can a person of great strength not lift a foot?”
又云：“开口不在舌头上。”	He also said, “Opening one's mouth is not a matter of the tongue.”
【无门曰】	[Wumen said]
松源可谓倾肠倒腹，只是欠人承当。纵饶直下承当，正好来无门处吃痛棒。何故？要识真金火里看。	Songyuan may be said to have poured out his very guts, yet he lacked someone to take it up. Even if someone were to take it up directly, that person should still come to Wumen's place and receive a painful blow of the staff. Why? To recognize true gold, look at it in the fire.
【颂曰】	[Verse]
抬脚踏翻香水海，低头俯视四禅天。一个浑身无处著，请续一句。	Lifting a foot, he overturns the fragrant-water ocean; lowering his head, he gazes down upon the four dhyāna heavens. One whose whole body has nowhere to abide—please continue with one line.

禅宗无门关21. 云门屎橛

The Gateless Gate of the Chan School, 21: Yunmen's Dried Shitstick

云门因僧问：“如何是佛？”	A monk asked Yunmen, “What is the Buddha?”
门云：“干屎橛！”	Yunmen said, “A dried shit-stick!”
【无门曰】	[Wumen said]

云门可谓家贫难辨素食，事忙不及草书。动便将屎橛来撑门拄户，佛法兴衰可见。	Yunmen might be said to be so poor that he could scarcely prepare even a simple vegetarian meal, and so busy that he had no time to write a rough letter. At every turn, he brings out a shit-stick to brace the gate and prop the house. The rise and decline of the Buddhadharma can be seen in this.
【颂曰】	[Verse]
闪电光，击石火；眨得眼，已蹉过。	Lightning flash, spark struck from stone; blink once, and it has already slipped past.

禅宗无门关22. 迦叶刹竿

The Gateless Gate 22: Kāśyapa's Banner Pole

迦叶因阿难问云：“世尊传金 袈裟外，别传何物？”	Because Ānanda asked Kāśyapa, “Apart from transmitting the golden-brocade kāśāya, what else did the World-Honored One transmit?”
叶唤云：“阿难!”	Kāśyapa called out, “Ānanda!”
难应：“诺!”	Ānanda replied, “Yes!”
叶云：“倒却门前刹竿著。”	Kāśyapa said, “Knock down the temple flagpole in front of the gate.”
【无门曰】	[Wumen said:]
若向者里下得一转语亲切便见灵山一会，俨然未散。其或未然，毗婆尸佛早留心，直至而今不得妙。	If, right here, you can utter an intimate turning word, you will see that the assembly at Vulture Peak has solemnly never dispersed. If not, Vipāśyin Buddha had already set his mind upon this, yet even to this day has not attained its wonder.
【颂曰】	[Verse:]
问处何如答处亲，几人于此眼生筋。兄呼弟应扬家丑，不属阴阳别是春。	How intimate the answer is to the question! How many, here, have sinews grown in their eyes? Elder brother calls, younger brother answers, exposing the family shame; it belongs neither to yin nor yang —this is a different spring.

禅宗无门关23. 不思善恶

Gateless Gate of the Chan School 23: Neither Thinking Good nor Evil

六祖因明上座趁至大庾岭，祖见明至，即掷衣钵于石上云：“此衣表信，可力争耶？任君将去！”明遂举之，如山不动，踟蹰悚栗。”	Because the Sixth Patriarch had received the robe and bowl, Senior Monk Ming pursued him as far as Dayu Ridge. Seeing Ming approach, the Patriarch threw the robe and bowl onto a rock and said, "This robe represents the seal of faith. Can it be fought over by force? Take it away if you wish!" Ming then tried to lift them, but they would not move, as if they were a mountain. He hesitated, frightened and trembling.
明曰：“我来求法，非为衣也，愿行者开示。”	Ming said, "I have come seeking the Dharma, not the robe. I pray that the Practitioner will instruct me."
祖云：“不思善不思恶，正与么时，那个是明上座本来面目？”	The Patriarch said, "When you are thinking neither of good nor of evil, at just such a moment, what is Senior Monk Ming's Original Face?"
明当下大悟，遍体汗流，泣泪作礼问曰：“上来密语密意外，还更有意旨否？”	Ming awakened greatly on the spot. Sweat streamed over his whole body, and with tears he bowed and asked, "Apart from the secret words and secret meaning just spoken, is there any further significance?"
祖曰：“我今为汝说者，即非密也。汝若返照自己面目，密却在汝边。”	The Patriarch said, "What I have now told you is not secret. If you turn the light back and contemplate your own face, the secret is right beside you."
明云：“某甲虽在黄梅随众，实未省自己面目，今蒙指授入处，如人饮水冷暖自知，今行者即是某甲师也。”	Ming said, "Although I followed the assembly at Huangmei, I had never truly recognized my own face. Now, through your instruction, I have entered the gate, like a person drinking water who knows for himself whether it is cold or warm. You, Practitioner, are now my teacher."
祖云：“汝若如是，则吾与汝同师黄梅，善自护持。”	The Patriarch said, "If that is so, then Huangmei is the teacher of us both. Take good care of yourself."
【无门曰】	[Wumen said:]
六祖可谓事出急家，老婆心切，譬如新荔枝，剥了壳去了核，送在尔口里，只要尔咽一咽。	The Sixth Patriarch may be said to have acted with urgent concern, like an old grandmother anxious to help. It was like a fresh lychee: he peeled off its

	skin, removed its pit, placed it in your mouth, and only wanted you to swallow it.
【颂曰】	[Verse:]
描不成兮画不就，赞不及兮休生受，本来面目没处藏，世界坏时渠不朽。	It cannot be described or painted; praise cannot reach it, so cease seeking to bear it. The Original Face has nowhere to hide; when the world decays, it does not perish.
六祖得衣钵离开黄梅之后，有很多人要追赶抢夺。有一个叫惠明的，未出家前是个将军，有武功，跑得比别人快，他第一个追上六祖。	After the Sixth Patriarch received the robe and bowl and left Huangmei, many people sought to pursue him and seize them. One of them was named Huiming. Before becoming a monastic, he had been a general; skilled in martial arts, he ran faster than the others and was the first to catch up with the Sixth Patriarch.
这时六祖想：“我这衣钵是表法信的——就是表示得了心法的物证，哪可用武力抢呢？”于是六祖把衣钵摆在巨石上，自己隐在草莽中，看你怎么处理。	At that time, the Sixth Patriarch thought, “My robe and bowl are tokens of Dharma transmission—that is, material proof that one has received the mind Dharma. How could they be seized by force?” He therefore placed the robe and bowl on a large rock and concealed himself in the grass, to see how Huiming would deal with them.
惠明追到，见衣钵放在石上，心想：“这下衣钵随手可得，祖师的宝座归我们了。”哪知用手一拿，却拿不动。为什么拿不动呢？关于这点众说纷纭。有人说，衣钵是传法的信物，惠明没有得法，护法神不许，所以拿不动。	When Huiming caught up and saw the robe and bowl on the rock, he thought, “Now they are mine for the taking; the Patriarch’s seat will belong to us.” But when he reached out to take them, he could not move them. Why could he not move them? There are many different explanations. Some say that the robe and bowl were tokens of Dharma transmission. Since Huiming had not received the Dharma, the Dharma-protecting spirits would not permit him to take them.
又有人说，不是这样，惠明也知道衣钵是传法的，不能用武力抢，自己还没有得法，纵然用武力抢来了，不过虚有其表，而且是恶行，内心有愧，就再也拿不动了。说法虽有不同，但归根结底“法信”是不可用武力抢夺的。	Others say this is not so. Huiming also knew that the robe and bowl represented Dharma transmission and could not be seized by force. Since he himself had not yet received the Dharma, even if he seized them by force, he would possess only their outward form. Moreover, it would be an evil act; ashamed in his heart, he could no longer lift them. Though the explanations differ, ultimately the “seal of faith” of the Dharma cannot be seized by force.

所以惠明悔悟说：“我为法来，不为衣来。”于是六祖大师出来对惠明说：你为法来，我为你说法：不思善、不思恶——就是你好的也不想、坏的也不想。	Thus Huiming repented and said, “I have come for the Dharma, not for the robe.” The Sixth Patriarch then emerged and said to Huiming, “You have come for the Dharma, and I will teach you the Dharma: think neither of good nor of evil—that is, think neither good thoughts nor bad thoughts.”
我们的思想都不过在善、恶、美、丑这两方面转，离开这两方面妄念就不行了。所以六祖说：你好的既不想，坏的也不要想。就是叫他不要动念头。	Our thoughts do no more than turn within the two spheres of good and evil, beauty and ugliness. Apart from these two, deluded thoughts cannot continue. Therefore the Sixth Patriarch said: do not think of what is good, and do not think of what is bad. In other words, he told him not to stir a thought.
这样，惠明良久——心念一动也不动了——正在这个关键时刻，六祖指示他道：“正与么时，那个是明上座本来面目！”换句话说就是在这一念不生时，那了了分明的灵知是什么？不是你本来面目又是什么？这一点，大家当下可试验。	Thus Huiming remained for a long while—without a single movement of thought. At precisely this critical moment, the Sixth Patriarch instructed him: “At just such a moment, what is Senior Monk Ming’s Original Face?” Put differently, when not a single thought arises, what is that clear and distinct spiritual knowing? If it is not your Original Face, what else could it be? Everyone may test this for themselves at once.
一念不生时，就是前念已断，后念未起时，是不是像木头石头一样没知觉？显然不是。一念不生时，心是了了分明的。比如大家在这房间里面，一念不生，心无所住，样样东西都在各人视线之内，清清楚楚如镜照物，了无分别。	When not a single thought arises—when the preceding thought has ceased and the next has not yet arisen—are we like wood or stone, without awareness? Clearly not. When not a single thought arises, the mind is clear and distinct. For example, while everyone is in this room, when not a single thought arises and the mind abides nowhere, every object lies within each person’s field of vision, clear as objects reflected in a mirror, without any discrimination.
假如心有所住呢？这是什么？是伞啊！更进而想是尼龙伞还是自动伞？心念一起，有所住着，只见此物，别的东西就不见了。	But what if the mind abides somewhere? “What is this? It is an umbrella!” Then one goes further and thinks, “Is it a nylon umbrella or an automatic umbrella?” Once a thought arises and there is attachment, one sees only this object and no longer sees the others.
当心无所住，空空荡荡，一切都看见，而一切又似乎没看见的时候，这像镜子一样朗照无住的是谁？用功人就在这关键时刻，回光一鉴，猛着精彩，就豁开正眼了。	When the mind abides nowhere, open and empty, seeing everything while seeming not to see anything, who is it that shines brightly without abiding, like a mirror? At this critical moment, a

	practitioner turns the light inward for a single look and exerts keen effort; then the true eye suddenly opens.
所以六祖指示惠明：你在一念不生，而了了分明时那朗照无住的是谁？这就等于告诉他，那了无分别的神光就是你本来面目啊！因为此时除此之外，无有别物，所以惠明当下悟去。禅宗就这样直截了当。在各大宗派中，禅宗独称宗下，以其快捷简便非余宗所能企及。	Therefore the Sixth Patriarch instructed Huiming: when not a single thought arises and yet there is clear and distinct knowing, who is it that shines brightly without abiding? This was equivalent to telling him that the spiritual radiance free from discrimination was his Original Face. At that moment, apart from this there was nothing else, and so Huiming awakened immediately. This is how direct the Chan school is. Among all the major schools, Chan alone is called the school of direct transmission, for its swiftness and simplicity cannot be matched by the other schools.
——元音老人《碧岩录》讲座节选	—Excerpted from Master Yuanyin's lectures on The Blue Cliff Record

禅宗无门关24. 离却语言

The Gateless Gate, Case 24: Leaving Words and Speech

风穴和尚因僧问：“语默涉离微，如何通不犯？”	Because a monk asked Chan Master Fengxue, “Speech and silence both involve separation and subtlety. How can one penetrate them without transgressing?”
穴云：“长忆江南三月里，鹧鸪啼处百花香。”	Fengxue said, “I always recall the third month in Jiangnan: where the partridges sing, a hundred flowers are fragrant.”
【无门曰】	[Wumen said]
风穴机如掣电，得路便行，争奈坐前人舌头不断，若向者里见得亲切，自有出身之路。且离却语言三昧，道将一句来！	Fengxue's responsiveness was like a flash of lightning: once he found the way, he went straight ahead. Yet he could not break free from the tongues of those before him. If you see intimately here, you will naturally find a way out. Now, setting aside the samādhi of language, speak one phrase!”
【颂曰】	[Verse]
不露风骨句，未语先分付。进步口喃喃，知君大罔措。	A phrase that reveals neither wind nor bone—before words are spoken, it has already been imparted.

As one steps forward, the mouth keeps murmuring;
you know that one is utterly at a loss.

禅宗无门关25. 三座说法

The Gateless Gate of the Chan School 25. Three Dharma Talks

仰山和尚，梦见往弥勒所，安第三座，有一尊者，白槌云：“今日当第三座说法!”	Venerable Yangshan dreamed that he went to Maitreya's abode and was assigned the third seat. A venerable one struck the gavel and announced, "Today, the Dharma will be expounded from the third seat!"
山乃起，白槌云：“摩诃衍法离四句绝百非，谛听谛听。”	Yangshan then rose, struck the gavel, and said, "The Mahāyāna Dharma transcends the four propositions and cuts off the hundred negations. Listen closely, listen closely."
【无门曰】	[Wumen said:]
且道是说法不说法，开口即失，闭口又丧，不开不闭，十万八千。	Tell me: was this an exposition of the Dharma or not? Open your mouth and you miss it; close your mouth and you lose it. Neither open nor closed—ten thousand eight thousand.
【颂曰】	[Verse:]
白日青天，梦中说梦。捏怪捏怪，诳呼一众。	In broad daylight beneath the blue sky, dreaming within a dream. Conjuring up strange tales, deceiving the whole assembly.

禅宗无门关26. 二僧卷帘

The Gateless Gate, Case 26: Two Monks Roll Up the Screen

清凉大法眼，因僧斋前上参，眼以手指帘。	When monks came to receive instruction before the monastic meal, the Great Dharma Eye of Qingliang pointed to the curtain with his hand.
时有二僧，同去卷帘。	At that time, two monks went together to roll up the curtain.
眼曰：“一得一失。”	The Great Dharma Eye said, "One gains; one loses."
【无门曰】	[Wumen said:]

且道是谁得谁失，若向者里著得一只眼，便知清凉国师败阙处。然虽如是，切忌向得失里商量。	Tell me, who gained and who lost? If you can open an eye here, you will know where National Teacher Qingliang failed. Even so, take care not to reason within gain and loss.
【颂曰】	[Verse:]
卷起明明彻太空，太空犹未合吾宗。争似从空都放下，绵绵密密不通风。	Rolled up, it clearly opens onto the vast sky; yet the vast sky still does not accord with our school. How could it compare with letting go of even emptiness altogether—continuous and seamless, allowing no wind through?

禅宗无门关27. 不是心佛

Gateless Barrier, Case 27: It Is Not Mind or Buddha

南泉和尚因僧问云：“还有不与人说底法么？”	A monk asked Master Nanquan, “Is there also a Dharma that is not spoken to people?”
泉云：“有。”	Nanquan said, “There is.”
僧云：“如何是不与人说底法？”	The monk asked, “What is the Dharma that is not spoken to people?”
泉云：“不是心，不是佛，不是物。”	Nanquan said, “It is not mind, not Buddha, not a thing.”
【无门曰】	[Wumen said:]
南泉被者一问，直得搥尽家私，郎当不少。	Confronted by this question, Nanquan had to bring out all the treasures of his house; he was quite put out.
【颂曰】	[Verse:]
叮咛损君德，无言真有功。任从沧海变，终不为君通。	Repeated exhortation diminishes your virtue; wordlessness truly has merit. Though the blue sea may change, I will never explain it to you.

禅宗无门关28. 久响龙潭

The Gateless Gate of Chan Buddhism 28: Longtan's Enduring Resonance

龙潭因德山请益抵夜，潭云：“夜深，子何不下去？”	Because Deshan had remained until nightfall while seeking instruction from Longtan, Longtan said, “It is late at night. Why do you not go down?”
--------------------------	--

山遂珍重揭帘而出。见外面黑却回云：“外面黑。”	Deshan then bade him farewell, lifted the curtain, and went out. Seeing that it was dark outside, he returned and said, "It is dark outside."
潭乃点纸烛度与，山拟接，潭便吹灭，山于此忽然有省，便作礼。	Longtan lit a paper candle and handed it to him. Just as Deshan was about to take it, Longtan blew it out. At that moment Deshan suddenly attained realization and made obeisance.
潭云：“子见个甚么道理？”	Longtan said, "What truth have you seen?"
山云：“某甲从今日去，不疑天下老和尚舌头也。”	Deshan said, "From this day forward, I shall no longer doubt the tongues of the old masters everywhere."
至明日，龙潭升堂云：“可中有个汉，牙如剑树，口似血盆，一棒打不回头，他时异日向孤峰顶上立吾道在。”	The next day, Longtan ascended the Dharma seat and said, "Among us there is a fellow whose teeth are like sword trees and whose mouth is like a basin of blood. One blow of the staff will not make him turn back. One day, atop a solitary peak, he will establish my Way."
山遂取疏抄，于法堂前将一炬火。提起云：“穷诸玄辨，若一毫致于太虚，竭世枢机，似一滴投于巨壑。”将疏抄便烧，于是礼辞。	Deshan then took up his commentaries and notes. Before the Dharma hall, he raised a torch and said, "To exhaust every subtle argument is like placing a single hair in the vast void; to exhaust all the world's ingenious devices is like casting a single drop into a great abyss." He then burned the commentaries and notes, made obeisance, and took his leave.
【无门曰】	[Wumen said:]
德山未出关时，心愤愤口悻悻，得得来南方，要灭却教外别传之旨。及到澧州路上，问婆子买点心。	Before Deshan left the region, his heart was indignant and his mouth full of vehement words. He deliberately came south intending to extinguish the meaning of the special transmission outside the teachings. When he reached the road in Lizhou, he asked an old woman to buy some refreshments.
婆云：“大德车子内是甚么文字？”	The old woman said, "Venerable, what text is in your cart?"
山云：“金刚经疏抄。”	Deshan said, "Commentaries and notes on the Diamond Sūtra."

婆云：“只如经中道：过去心不可得，见在心不可得，未来心不可得，大德要点那个心？”	The old woman said, “The sūtra says: ‘The past mind is unobtainable, the present mind is unobtainable, and the future mind is unobtainable.’ Which mind does the Venerable wish to refresh?”
德山被者一问，直得口似匾檐。然虽如是，未肯向婆子句下死却，遂问婆子：“近处有甚么宗师？”	At this question, Deshan was left speechless, his mouth like the eaves of a flat roof. Yet even so, he was unwilling to die beneath the old woman’s words. He therefore asked her, “Is there any Chan master nearby?”
婆云：“五里外有龙潭和尚。”	The old woman said, “Five li from here is Chan Master Longtan.”
及到龙潭纳尽败阙，可谓是前言不应后语，龙潭大似怜儿不觉丑，见他有些子火种，即忙将恶水蓦头一浇，冷地看来一场好笑。	When he arrived at Longtan, he fully exposed all his shortcomings. One could say that his earlier words failed to accord with his later words. Longtan was much like a mother who, unaware of her child’s ugliness, sees that he has a little spark of fire and immediately pours foul water over his head. Viewed coolly, it is all quite laughable.
【颂曰】	[Verse:]
闻名不如见面，见面不如闻名。虽然救得鼻孔，争奈瞎却眼睛。	Hearing of the name is not as good as seeing the face; seeing the face is not as good as hearing of the name. Though he saved his nostrils, his eyes were nevertheless blinded.
“德山棒，临济喝”誉满禅林，德山、临济两大禅德，是禅宗里棒喝交驰的两位大祖师。德山宣鉴禅师，俗姓周，二十岁出家，精究律藏，于性相诸经，贯通旨趣。	“Deshan’s staff and Linji’s shout” are celebrated throughout the Chan forest. Deshan and Linji, two great Chan masters, were the two great patriarchs of the Chan school in whose teaching staff and shout went hand in hand. Chan Master Deshan Xuanjian, whose lay surname was Zhou, left home at the age of twenty. He thoroughly studied the Vinaya collection and mastered the purport of the sūtras on nature and characteristics.
他原在四川讲《金刚经》，时称“周金刚”，著书注解《金刚经》，书名《青龙疏钞》。他听说南方禅宗倡导“见性成佛”，顿悟本来，当下是佛。他以为是“魔说”。	He originally lectured on the Diamond Sūtra in Sichuan and was then known as “Zhou of the Diamond Sūtra.” He wrote a commentary on the Diamond Sūtra entitled Qinglong Commentary and Notes. He heard that the southern Chan school advocated “seeing one’s true nature and becoming a Buddha”: awakening suddenly to one’s original nature, one is a Buddha here and now. He regarded this as “demonic teaching.”

依教下的理论，须要千劫学佛的威仪，万劫学佛的细行，然后成佛。他南方魔子，竟敢说即心是佛！于是他便发奋，担着《青龙疏钞》，直往南方，去破这些魔子。走到澧洲这个地方，见一位老婆婆在路边卖油糰。	According to the doctrines of the scriptural schools, one must spend a thousand kalpas learning the Buddha's deportment and ten thousand kalpas learning the Buddha's fine practices before becoming a Buddha. Yet these southern demons dared to say, "Mind itself is Buddha!" So he roused himself, shouldered the Qinglong Commentary and Notes, and headed straight south to refute these demons. When he reached Lizhou, he saw an old woman selling fried rice cakes by the roadside.
油糰是当时的一种食品，类似于现在糯米做的汤团。他走得肚子饿了，便放下担子，要买油糰作点心吃。老婆婆问他挑的是什么，他说是《青龙疏钞》，解释《金刚经》的。	Fried rice cakes were a food of that time, similar to today's glutinous-rice dumplings. He had become hungry from walking, so he set down his load and wished to buy some cakes for refreshment. The old woman asked what he was carrying, and he told her that it was the Qinglong Commentary and Notes, an explanation of the Diamond Sūtra.
老婆婆说：“我有一个问题，你若答得出来，我就布施油糰给你作点心；若答不出来，就请你到别处去买。”德山说：“可以，你问吧。”老婆婆说：“《金刚经》云：过去心不可得，现在心不可得，未来心不可得。	The old woman said, "I have a question. If you can answer it, I will give you some rice cakes as refreshment; if you cannot, please buy them elsewhere." Deshan said, "Very well. Ask your question." The old woman said, "The Diamond Sūtra says: The past mind is unobtainable, the present mind is unobtainable, and the future mind is unobtainable."
上座您要点哪个心呢？”德山善于讲《金刚经》，原以为自己通达经中奥义，没有什么问题能难得住他，谁知到这里却被一个老婆婆问倒了。他干瞪眼答不出话来，老婆婆就指示他去参问附近的龙潭崇信禅师。	"Which mind, Venerable, do you wish to refresh?" Deshan was skilled at expounding the Diamond Sūtra and had assumed that he understood its profound meaning so thoroughly that no question could stump him. Yet here he was silenced by an old woman. He could only stare blankly, unable to reply. The old woman then directed him to seek instruction from Chan Master Longtan Chongxin nearby.
德山到了龙潭禅师那里，一进门就说：“早就向往龙潭，谁知到了龙潭，潭也不见，龙也不现。”龙潭和尚从屏风后走出来，说：“你已经亲自到了龙潭了。	When Deshan arrived at Chan Master Longtan's place, he said as soon as he entered, "I have long admired Longtan. Yet now that I have come to Longtan, I see neither pond nor dragon." Master Longtan emerged from behind a screen and said, "You have personally arrived at Longtan."
”诸位，“潭也不见，龙也不现”怎么会是“亲到龙潭”呢？这就是接引他。《金刚经》云：“若见诸相非	Everyone, how can "neither pond nor dragon is seen" mean that he had "personally arrived at

相，即见如来。”假如见潭、见龙，那就着相了。不见潭、不见龙，正好离相而见本性。	Longtan"? This was a way of guiding him. The Diamond Sūtra says, "If one sees all appearances as non-appearances, one sees the Tathāgata." If one sees a pond or sees a dragon, one is attached to appearances. Seeing neither pond nor dragon is precisely to be free of appearances and to see one's true nature.
再者，我们的佛性本来就是离相的啊，“离一切诸相，即名诸佛”。龙潭禅师是一语双关！但周金刚当时心粗，没有当下契入，只是依礼貌顶礼而退。	Moreover, our Buddha-nature is originally free of appearances: "To be free of all appearances is called all Buddhas." Chan Master Longtan's words had a double meaning. But Zhou of the Diamond Sūtra was then coarse-minded and did not immediately enter into accord with it. He merely made a polite bow and withdrew.
到了晚上，德山入室参问，他善讲《金刚经》，讲了很多《金刚经》的义理，龙潭禅师只是唯唯噢噢应付。天已经很晚了，龙潭和尚说：“夜已深，你下去休息吧。”德山就道个珍重，揭帘而出。	That evening, Deshan entered the master's room to seek instruction. Being skilled at expounding the Diamond Sūtra, he spoke at length about its principles, while Chan Master Longtan merely responded with assent. It was already very late. Master Longtan said, "It is late at night. Go down and rest." Deshan bade him farewell, lifted the curtain, and went out.
他一看外面很黑，伸手不见五指，便又退回，说：“外面黑。”龙潭禅师就卷了个纸卷当蜡烛，点着了递给德山。德山刚接到手里，龙潭禅师却“扑”地一下把火吹灭了。德山豁然大悟，立即向龙潭禅师礼拜。	Seeing that it was pitch-dark outside, so dark that he could not see his hand before his face, he withdrew and said, "It is dark outside." Chan Master Longtan rolled up some paper into a candle, lit it, and handed it to Deshan. Just as Deshan took it in his hand, Chan Master Longtan suddenly blew out the flame with a puff. Deshan was thoroughly awakened and immediately bowed to Chan Master Longtan.
“吹烛”怎么就能悟道？这里面有什么道理？若诸位在这里透不过，回去好好参一参。龙潭和尚说：“你见了个什么，便礼拜？”德山回答说：“从今以后，我再不怀疑天下老和尚说的话！”	How could "blowing out the candle" enable one to awaken to the Way? What principle is involved? If you cannot penetrate this point, go home and investigate it carefully. Master Longtan said, "What have you seen, that you bow?" Deshan replied, "From this day forward, I shall no longer doubt what the old masters everywhere say!"
第二天，龙潭禅师上堂云：“可中有个汉，牙如剑树，口似血盆，一棒打不回头（自老婆婆始，早已两棒三棒了也！）。他时异日，向孤峰顶上，立吾道去在。	The next day, Chan Master Longtan ascended the Dharma seat and said, "Among us there is a fellow whose teeth are like sword trees and whose mouth is like a basin of blood. One blow of the staff will not make him turn back. One day, atop a solitary

	peak, he will establish my Way.” (From the old woman onward, he had already received two or three blows of the staff!)
”德山把《青龙疏钞》堆在法堂前，举着火炬说：“穷诸玄辩，若一毫置于太虚；竭世枢机，似一滴投于巨壑。”从这种词语里，可以看出德山禅师的文采，那《青龙疏钞》一定写得“天花乱坠，地涌金莲”。	Deshan piled the Qinglong Commentary and Notes before the Dharma hall. Raising a torch, he said, “To exhaust every subtle argument is like placing a single hair in the vast void; to exhaust all the world’s ingenious devices is like casting a single drop into a great abyss.” These words reveal Chan Master Deshan’s literary brilliance. The Qinglong Commentary and Notes must surely have been written with an extravagant abundance of eloquence.
太虚、巨壑（大海）比喻佛性，玄辩就是玄妙的思辨，枢机比喻聪明智慧。穷尽了玄妙的思辨，也只像一根毫毛放在太空里；竭尽了世间的聪明才智，只好比一滴水投入大海。佛性就是如此广大无边。德山禅师竟把他沥尽心血写成的《青龙疏钞》付之一炬。	The vast void and the great abyss—the ocean—are metaphors for Buddha-nature. Subtle argument means profound speculation, while ingenious devices are a metaphor for intelligence and wisdom. Even if one exhausts profound speculation, it is only like placing a single hair in the sky; even if one exhausts all worldly intelligence and ability, it is only like casting a drop of water into the ocean. Buddha-nature is so vast and boundless. Yet Chan Master Deshan consigned to the flames the Qinglong Commentary and Notes, into which he had poured out his heart’s blood.
——元音老人《碧岩录》讲座节选	—Excerpted from Master Yuanyin’s lectures on The Blue Cliff Record

禅宗无门关29. 非风非幡

The Gateless Gate 29: Neither Wind nor Banner

六祖因风 刹幡，有二僧对论：“一云幡动，一云风动，往复曾未契理。”	When the Sixth Patriarch saw a temple banner fluttering in the wind, two monks were arguing about it. One said, “The banner is moving”; the other said, “The wind is moving.” They went back and forth without ever reaching the principle.
祖云：：“不是风动，不是幡动，仁者心动。”二僧悚然。	The Patriarch said, “It is not the wind that moves, nor is it the banner that moves; benevolent sirs, your minds are moving.” The two monks were startled.
【无门曰】	[Wumen said]

不是风动，不是幡动，不是心动，甚处见祖师？若向者里见得亲切，方知二僧买铁得金，祖师忍俊不禁，一场漏逗。	It is not the wind that moves, nor the banner that moves, nor the mind that moves. Where do you see the Patriarch? If you see this intimately here, then you will know that the two monks bought iron but obtained gold. The Patriarch could not suppress his laughter: what a complete disclosure!
【颂曰】	[Verse]
风幡心动，一状领过。只知开口，不觉话堕。	Wind, banner, and mind move—one charge covers them all. They know only how to open their mouths, unaware that their words have already fallen.

禅宗无门关30. 即心即佛

30. Mind Itself Is Buddha

马祖因大梅问：“如何是佛？”	Because Damei asked Mazu, “What is Buddha?”
祖云：“即心是佛。”	The Patriarch said, “Mind itself is Buddha.”
【无门曰】	[Wumen said:]
若能直下领略得去，著佛衣吃佛饭，说佛话行佛行，即是佛也。然虽如是，大梅引多少人，错认定盘星。争知道说个佛字，三日漱口，若是个汉，见说即心是佛，掩耳便走。	If you can immediately grasp this, then, wearing the Buddha’s clothes, eating the Buddha’s food, speaking the Buddha’s words, and carrying out the Buddha’s conduct, you are the Buddha. Yet although this is so, Damei led many people into mistakenly taking the fixed pointer for the standard. Who would know that merely saying the word “Buddha” requires rinsing one’s mouth for three days? If one is a real fellow, upon hearing “mind itself is Buddha,” he covers his ears and runs away.
【颂曰】	[Verse:]
青天白日，切忌寻觅。更问如何，抱赃叫屈。	In broad daylight beneath a clear sky, beware of seeking. To ask further, “What is it?” is to clutch stolen goods and cry injustice.

禅宗无门关31. 赵州勘婆

The Gateless Barrier of the Chan School 31. Zhaozhou Examines an Old Woman

赵州因僧问婆子：“台山路向甚处去？”	A monk asked an old woman, “Which way does the road to Mount Wutai go?”
婆云：“蓦直去!”	The old woman said, “Go straight ahead!”
僧才行三五步，婆云：“好个师僧又恁么去!”	When the monk had taken only three or five steps, the old woman said, “What a fine monk—going off like that again!”
后有僧举似州，州云：“待我去与尔勘过这婆子。”	Later, a monk reported this to Zhaozhou. Zhaozhou said, “Wait until I go and examine that old woman for you.”
明日便去，亦如是问，婆亦如是答。	The next day he went and asked in the same way; the old woman answered in the same way.
州归谓众曰：“台山婆子，我与尔勘破了也。”	When Zhaozhou returned, he told the assembly, “That old woman of Mount Wutai—I have exposed her for you.”
【无门曰】	[Wumen said:]
婆子只解坐筹帷幄，要且著贼，不知赵州老人善用偷营劫寨之机，又且无大人相，捡点将来，二俱有过，且道：那里是赵州勘破婆子处？	The old woman only knew how to sit behind the curtains and devise strategies, yet she was caught by a thief. Zhaozhou, the old man, was skilled at the tactics of sneaking into a camp and plundering a stronghold, but he also showed no marks of a great person. Examined closely, both were at fault. Tell me: where did Zhaozhou expose the old woman?
【颂曰】	[Verse:]
问既一般，答亦相似。饭里有砂，泥中有刺。	The question was the same, and the answer likewise similar. Sand in the rice; thorns in the mud.

禅宗无门关32. 外道问佛

The Gateless Barrier of the Chan School, 32: A Non-Buddhist Questions the Buddha

世尊因外道问：“不问有言，不问无言。”世尊据座。	An outsider asked the World-Honored One, “I do not ask about words, nor do I ask about wordlessness.” The World-Honored One took his seat.
--------------------------	--

外道赞叹云：“世尊大慈大悲，开我迷云，令我得入！”乃具礼而去。	The outsider praised him, saying, “The World-Honored One, in great compassion, has dispelled the clouds of my delusion and enabled me to enter!” He then made full prostrations and departed.
阿难寻问佛：“外道有何所证，赞叹而去？”	Ānanda later asked the Buddha, “What realization did the outsider attain, that he praised you and departed?”
世尊云：“如世良马，见鞭影而行。”	The World-Honored One said, “It is like a fine horse: seeing the shadow of the whip, it moves.”
【无门曰】	[Wumen said:]
阿难乃佛弟子，宛不如外道见解，且道外道与佛弟子相去多少？	Ānanda was the Buddha’s disciple, yet his understanding was far inferior to that of the outsider. Tell me: how far apart are the outsider and the Buddha’s disciples?
【颂曰】	[The verse says:]
剑刃上行，冰棱上走。不涉阶梯，悬崖撒手。	Walk upon a sword’s edge; run upon icy ridges. Without ascending the steps, let go on the cliff’s edge.

禅宗无门关33. 非心非佛

The Gateless Barrier of the Chan School 33: Neither Mind nor Buddha

马祖因僧问：“如何是佛？”	Once, when a monk asked Mazu, “What is Buddha?”
祖曰：“非心非佛。”	the Patriarch replied, “Neither mind nor Buddha.”
【无门曰】	[Wumen said:]
若向者里见得，参学事毕。	If you see clearly here, your work of Chan study is finished.
【颂曰】	[Verse:]
路逢剑客须呈剑，不遇诗人莫献诗。逢人且说三分话，未可全施一片心。	When you meet a swordsman, you must present a sword; when you do not meet a poet, do not offer verse. When meeting people, speak only thirty percent; do not yet give your whole heart.

禅宗无门关34. 智不是道

The Gateless Gate, Case 34: Wisdom Is Not the Way

南泉云：“心不是佛，智不是道。”	Nanquan said, “Mind is not Buddha; wisdom is not the Way.”
【无门曰】	[Wumen said]
南泉可谓，老不识羞，才开臭口，家丑外扬，然虽如是，知恩者少。	It may be said that Nanquan, though old, knows no shame: no sooner does he open his foul mouth than he exposes the family disgrace to the outside world. Yet, though this is so, few know how to appreciate his kindness.
【颂曰】	[Verse]
天晴日头出，雨下地上湿。尽情都说了，只恐信不及。	When the sky is clear, the sun comes out; when rain falls, the ground grows wet. He has said it all without reserve; I only fear people will not believe it.

禅宗无门关35. 倩女离魂

The Gateless Gate, Case 35: Qian Nu's Soul Leaves Her Body

五祖问僧云：“倩女离魂，那个是真底？”	The Fifth Patriarch asked a monk, “When Qian nü's soul leaves her body, which one is the true one?”
【无门曰】	[Wumen said]
若向者里悟得真底，便知出壳入壳。如宿旅舍，其或未然，切莫乱走，蓦然地水火风一散，如落汤螃蟹，七手八脚，那时莫言不道。	If you awaken here to what is true, you will know how to leave the shell and enter the shell. It is like lodging at an inn. But if you have not yet done so, do not wander about recklessly. When earth, water, fire, and wind suddenly disperse, you will be like a crab dropped into boiling water, flailing all eight legs. Then do not say that I did not tell you.
【颂曰】	[Verse]
云月是同，溪山各异。万福万福，是一是二。	Clouds and moon are the same; streams and mountains differ. Ten thousand blessings, ten thousand blessings—is it one or two?

禅宗无门关36. 路逢达道

The Gateless Barrier of the Chan School, Case 36: Meeting a Master of the Way on the Road

五祖曰：“路逢达道人，不将语默对，且道将甚么对？”	The Fifth Patriarch said, “When you meet a person who has realized the Way on the road, do not respond with words or silence. Tell me, how will you respond?”
【无门曰】	[Wumen said:]
若向者里，对得亲切，不妨庆快，其或未然，也须一切处著眼。	If, at this point, you can respond intimately and aptly, there is cause for celebration. If not, you must keep your eyes open everywhere.
【颂曰】	[Verse:]
路逢达道人，不将语默对。拦腮劈面拳，直下会便会。	When you meet a person who has realized the Way on the road, do not respond with words or silence. A fist strikes across the jaw and full in the face; if you understand directly, then you understand.

禅宗无门关37. 庭前柏树

The Gateless Barrier of the Chan School, Case 37: The Cypress Tree in the Courtyard

赵州因僧问：“如何是祖师西来意？”	A monk asked Zhaozhou, “What is the meaning of the Patriarch’s coming from the West?”
州云：“庭前柏树子。”	Zhaozhou said, “The cypress tree in the courtyard.”
【无门曰】	[Wumen said]
若向赵州答处，见得亲切。前无释迦，后无弥勒。	If you see intimately at the point of Zhaozhou’s answer, then before you there is no Śākyamuni and after you there is no Maitreya.
【颂曰】	[Verse]
言无展事，语不投机。承言者丧，滞句者迷。	Words do not reveal things as they are; speech does not accord with the occasion. Those who rely on words are lost; those who stagnate in phrases are deluded.

禅宗无门关38. 牛过窗棂

Gateless Barrier, Case 38: The Buffalo Passes Through the Window Lattice

五祖曰：“譬如水牯牛过窗棂，头角四蹄都过了，因甚么，尾巴过不得？”	The Fifth Patriarch said, “It is like a water buffalo passing through a lattice window: its head, horns, and four hooves have all passed through. Why can its tail not pass through?”
【无门曰】	[Wumen said:]
若向者里颠倒，著得一只眼，下得一转语，可以上报四恩，下资三有。其或未然，更须照顾尾巴始得。	If, at this point, you can overturn it, gain an eye, and utter a turning word, you may repay the four benefactions above and aid the three realms below. If not, you must look closely after the tail before it will do.
【颂曰】	[Verse:]
过去堕坑堑，回来却被坏。者些尾巴子，直是甚奇怪。	Going through, it falls into a pit; turning back, it is ruined. This little tail is truly a most strange thing.

禅宗无门关39. 云门话堕

The Gateless Barrier of the Chan School, Case 39: Yunmen's “The Words Fall”

云门因僧问：“光明寂照遍河沙……”一句未绝。	When a monk asked Yunmen, “The luminous, quiescent illumination pervades Ganges sands ...,” he had not yet finished the sentence.
门遽曰：“岂不是张拙秀才语？”	Yunmen abruptly said, “Is this not the verse of the scholar Zhang Zhuo?”
僧云：“是”	The monk replied, “Yes.”
门云：“话堕也。”	Yunmen said, “Your words have fallen into words.”
后来死心拈云：“且道那里是者僧话堕处？”	Later, Sixin commented, “Tell me, where did this monk fall into words?”
【无门曰】	[Wumen said:]
若向者里见得，云门用处孤危，者僧因甚话堕？堪与人天为师；若也未明，自救不了。	If you can see clearly here, you will understand that Yunmen's way of functioning is solitary and perilous. Why did this monk fall into words? You will be worthy to serve as a teacher of humans and devas. But if you have not yet understood, you cannot even save yourself.

【颂曰】	[Verse:]
急流垂钓，贪饵者著。口缝才开，性命丧却。	Fishing in a rushing current, those greedy for bait are caught. The moment the lips part, life is lost.

禅宗无门关40. 倒净瓶

The Gateless Gate of the Chan School, Case 40: Kicking Over the Water Vase

沩山和尚，始在百丈会中，充典座。百丈将选大沩主人，乃请同首座，对众下语，出格者可往。	When Chan Master Weishan was initially in Baizhang's assembly, he served as the tenzo. As Baizhang was about to select a master for Mount Dayi, he asked Weishan and the head monk to speak before the assembly; whoever gave the outstanding response could go there.
百丈遂拈净瓶，置地上，设问云：“不得唤作净瓶，汝唤作甚么？”	Baizhang then picked up a clean water vase, set it on the ground, and posed this question: “You may not call it a clean water vase. What would you call it?”
首座乃云：“不可唤作木掇也！”	The head monk said, “It cannot be called a wooden block.”
百丈却问于山，山乃 倒净瓶而去。	Baizhang then asked Weishan. Weishan kicked over the clean water vase and left.
百丈笑云：“第一座输却山子。”也因命之为开山。	Baizhang laughed and said, “The head monk has lost to this mountain fellow.” He therefore appointed him as the founding master.
【无门曰】	[Wumen said:]
沩山一期之勇，争奈跳百丈圈 不出。检点将来，便重不便轻，何故 ？脱得盘头，担起铁枷。	Weishan showed great courage for the occasion, yet he could not jump free of Baizhang's enclosure. On close examination, he took up the heavy rather than the light. Why? Though he slipped free of the head binding, he took up an iron cangue.
【颂曰】	[The verse says:]
下簾篱并木杓，当阳一突绝周遮。百丈重关拦不住，脚尖 出佛如麻。	He casts down the basket and wooden ladle; with one direct charge, all encirclement is cut off. Baizhang's formidable barriers cannot hold him back; with the tip of his foot, he kicks out Buddhas as numerous as hemp.

禅宗无门关41. 达磨安心

The Gateless Gate: 41. Bodhidharma Calms the Mind

达磨面壁，二祖立雪断臂云：“弟子心未安，乞师安心。”	Bodhidharma was facing the wall in meditation when the Second Patriarch stood in the snow and cut off his arm, saying, “This disciple’s mind has not yet found peace. I beg the Master to set it at peace.”
磨云：“将心来，与汝安。”	Bodhidharma said, “Bring me your mind, and I will set it at peace for you.”
祖云：“觅心了不可得。”	The Patriarch said, “Having sought for the mind, I cannot find it.”
磨云：“为汝安心竟。”	Bodhidharma said, “I have already set your mind at peace for you.”
【无门曰】	[Wumen said:]
缺齿老胡，十万里航海特特而来，可谓是无风起浪。末后接得一个门人，又却六根不具，咦！谢三郎不识四字。	That old gap-toothed barbarian sailed across the sea from a hundred thousand li away, coming expressly for this—one might say he stirred up waves where there was no wind. In the end he took on a disciple, who moreover lacked the full complement of the six faculties. Ah! Xie Sanlang did not recognize the four characters.
【颂曰】	[Verse:]
西来直指，事因嘱起。挠聒丛林，元来是尔。	The direct pointing that came from the West—this matter arose because of your request. It has disturbed the Chan monasteries; in the end, it was you all along.
如二祖神光大师，见初祖达摩曰：“学人心不安，乞师安心。”祖曰：“将心来，与汝安。”师良久曰：“觅心了不可得。”祖乃顺水推舟曰：“与汝安心竟！”师于言下大悟。	For example, when the Second Patriarch, Chan Master Shengguang, met the First Patriarch Bodhidharma, he said, “This student’s mind is not at peace. I beg the Master to set it at peace.” The Patriarch said, “Bring me your mind, and I will set it at peace for you.” After a long while, the master said, “Having sought for the mind, I cannot find it.” The Patriarch then took advantage of the situation and said, “I have already set your mind at peace for you!” At these words, the master awakened greatly.
此即于觅心了不可得处(前念断，后念未起时)而彻见这不落断灭(当时念虽断，但非如木石无知)了了灵知的	This is to penetrate completely, precisely where the mind cannot be found—when the previous thought

性。这则公案的妙处，即在心是集起虚妄的，并无真实来处，一经追问，即便化为乌有。

has ceased and the next has not yet arisen—and to see the nature of lucid spiritual knowing, which does not fall into annihilationism. Although thought has ceased at that moment, it is not unconscious like wood or stone. The wonder of this koan lies in the fact that the mind is an assemblage of empty delusions, with no real source. Once it is pursued and questioned, it immediately vanishes into nothing.

但念虽息空而能(即性)不灭，会者即于此际，猛着精彩，回光荐取，即为见性。关于能量不灭，现代科学家都承认。而能量最大者，莫过于性能。

Yet although thoughts may cease, emptiness and the capacity to know—that is, intrinsic nature—do not perish. Those who understand seize this very moment with utmost vigor, turn the light inward, and directly realize it; this is seeing one's true nature. Modern scientists all acknowledge that energy is indestructible. But no energy is greater than the power of intrinsic nature.

因性无形无相，至大至坚，大而无外，小而无内，能摧一切，一切不能摧它，故无法衡量，无可比度。投生六道，受罪享福的是它，了生脱死，逍遥化外的也是它，所以要了脱生死，必须明心见性也。

Because intrinsic nature is without form or appearance, supremely vast and supremely firm—so great that nothing lies beyond it, so small that nothing lies within it—it can destroy all things, while nothing can destroy it. Therefore, it cannot be measured or compared. It is this that takes rebirth in the six realms and undergoes suffering or enjoys blessings; it is also this that transcends birth and death and wanders freely beyond transformation. Therefore, to be liberated from birth and death, one must realize the mind and see one's true nature.

——元音老人《略论明心见性》节选

—Excerpted from Master Yuanyin, A Brief Discussion of Realizing the Mind and Seeing One's True Nature

禅宗无门关42. 女子出定

The Gateless Barrier of the Chan School 42: The Woman Emerging from Samādhi

世尊昔因文殊至诸佛集处，值诸佛各还本处，惟有一女人，近彼佛坐，入于三昧。

In the past, when Mañjuśrī came to the place where the Buddhas had assembled, he found that each Buddha had returned to his own abode. Only one woman remained, seated near the Buddha and absorbed in samādhi.

文殊乃白佛：“云何女人得近佛坐，而我不得？”	Mañjuśrī then addressed the Buddha: “How is it that this woman may sit near the Buddha, while I may not?”
佛告文殊：“汝但觉此女，令从三昧起，汝自问之。”	The Buddha told Mañjuśrī, “You yourself awaken this woman from samādhi, and then ask her.”
文殊绕女人三匝，鸣指一下，乃托至梵天，尽其神力，而不能出。	Mañjuśrī circumambulated the woman three times and snapped his fingers once. He then transported her to the Brahmā Heaven and exerted all his spiritual powers, yet was unable to bring her out of samādhi.
世尊云：“假使百千文殊亦出此女人定不得，下方过一十二亿河沙国土，有罔明菩萨，能出此女人定。”须臾罔明大士从地涌出，礼拜世尊。	The World-Honored One said, “Even if a hundred thousand Mañjuśrīs were to try, they could not bring this woman out of samādhi. Below, beyond twelve hundred million Ganges-sand worlds, there is a bodhisattva named Wuming who can bring this woman out of samādhi.” Before long, the great being Wuming emerged from the earth and paid homage to the World-Honored One.
世尊敕罔明，却至女人前，鸣指一下，女人于是从定而出。	The World-Honored One instructed Wuming to go before the woman and snap his fingers once. The woman then emerged from samādhi.
【无门曰】	[Wumen said:]
释迦老子做者一场杂剧，不通小小，且道：文殊是七佛之师，因甚出女人定不得，罔明初地菩萨，为甚却出得？若向者里见得亲切，业识忙忙，那伽大定。	Old Śākyamuni put on quite a farce, utterly without sense. Tell me: Mañjuśrī is the teacher of the Seven Buddhas; why was he unable to bring the woman out of samādhi? Wuming, a first-bhūmi bodhisattva, was able to bring her out—why? If you see this intimately here, then the busy karmic consciousness itself is the great Nāga samādhi.
【颂曰】	[Verse:]
出得出不得，渠依得自由。神头并鬼面，败阙当风流。	Whether she can be brought out or cannot be brought out, she herself is free. Heads of gods and faces of ghosts—failures and shortcomings make a fine spectacle.
从前释迦佛在世时，有个女子坐在释迦佛边上入定了。文殊菩萨走来一看，这个女子怎么这样不懂规矩，在释迦佛身边入定？应该远远退到佛后面去才是。	When Śākyamuni Buddha was in the world, there was a woman seated beside him, absorbed in samādhi. When Mañjuśrī Bodhisattva came and saw her, he thought: How can this woman be so lacking in propriety as to enter samādhi beside

	Śākyamuni Buddha? She should withdraw far away behind the Buddha.
故在女子面前弹指，唤这个女子出定，但女子仍然纹丝不动，没有出定；文殊菩萨见女子没有出定，就显神通，把她举到三十三天，那女子还是不出定；文殊菩萨一看不行，又把她打入十八层地狱，仍不能使她出定。	So he snapped his fingers before her, calling for her to emerge from samādhi. Yet she remained utterly unmoved and did not emerge. Seeing that she had not emerged from samādhi, Mañjuśrī displayed his spiritual powers and lifted her to the Heaven of the Thirty-Three, but she still did not emerge from samādhi. Finding this ineffective, he cast her into the eighteenth level of hell, yet still could not make her emerge from samādhi.
释迦佛说：“你不能叫她出定，下方有个罔明菩萨能叫她出定。”话才说完，下方的罔明菩萨来了，佛说：“你来得正好，你就叫这个女子出定吧。”罔明菩萨就在这个女子面前一弹指，这女子就出定了。	Śākyamuni Buddha said, “You cannot make her emerge from samādhi. Below, there is a bodhisattva named Wuming who can do so.” No sooner had he finished speaking than Bodhisattva Wuming arrived from below. The Buddha said, “You have come at just the right time. Make this woman emerge from samādhi.” Bodhisattva Wuming snapped his fingers before the woman, and she emerged from samādhi.
这个公案很迷人，因为文殊菩萨是七佛之师，是七尊佛的师父，智慧大得不得了，怎么不能叫这个女子出定呢？而罔明菩萨不过是下方的一个菩萨，他怎么一弹指就能叫这个女子出定呢？这个公案应从实质上来看，这个女子取相入定，已经是大错误。	This koan is very perplexing. Mañjuśrī Bodhisattva was the teacher of the Seven Buddhas—the teacher of seven Buddhas—and his wisdom was inconceivably great. Why, then, could he not make this woman emerge from samādhi? Wuming was merely a bodhisattva from below; how could a single snap of his fingers make her emerge from samādhi? This koan should be viewed in terms of its essential meaning. The woman's entering samādhi through grasping at appearances was already a grave error.
我们刚才讲了，你住在定相上，有所住，就不对，要成佛，要丝毫无粘住，活泼泼地起妙用，不可死住在定上。	As we have just said, if you abide in the appearance of samādhi, then you are abiding somewhere, and that is wrong. To become a Buddha, one must not cling in the slightest. One must function with lively, wondrous activity, not remain rigidly fixed in samādhi.
这女子住定先错，继而文殊菩萨呢？是代表大智慧的，大智慧不是很好吗？但我们的所谓智慧，是世智辨聪，不是般若大智。要成佛，是要将这妄智去除干净才行。	The woman first erred by abiding in samādhi. Then what about Mañjuśrī Bodhisattva? He represents great wisdom. Is great wisdom not good? Yet what we ordinarily call wisdom is worldly cleverness and dialectical intelligence, not the great wisdom of

	prajñā. To become a Buddha, one must completely eliminate this deluded wisdom.
你有聪明智慧呀，就是所知障，所知愚，障住你悟道之门，不得开悟。昔日孔老夫子去见老子时，老子和他讲：“掊击尔智”，就是叫他把聪明智慧取消打倒，心中空荡荡地一无所有，毫无所住，才能悟道。	Your cleverness and intelligence are precisely the obstruction of knowledge and the ignorance of what is known; they block the gate to awakening and prevent you from awakening. In the past, when Confucius went to see Laozi, Laozi told him, “Smash your cleverness.” That is, he told him to discard and overthrow his cleverness and intelligence. Only when the mind is empty and open, with nothing whatsoever in it and no abiding anywhere, can one realize the Way.
所以我们不要夸自己聪明，弄小聪明是一个大障碍，要大智若愚，心不动摇，无所住执，才能成大道。	Therefore, do not boast of your cleverness. Petty cleverness is a great obstacle. Only by possessing great wisdom while appearing foolish, with the mind unmoved and free of abiding and attachment, can one accomplish the great Way.
心定不动，无所住执，不是象木石般的不知道，不晓得，而是了了分明、清清楚楚的无舍无取无爱无憎的不动心，所以我们要明白，正定是对境不惑，无出无入的，不是死坐不动的。	When the mind is settled and unmoving, free of abiding and attachment, this does not mean being like wood or stone, without awareness or understanding. It is a mind that is lucid and clear, neither rejecting nor grasping, neither loving nor hating, yet unmoved. We must therefore understand that right samādhi means not being deluded when encountering circumstances, with neither entering nor emerging; it does not mean sitting rigidly without moving.
那么罔明菩萨为什么能叫她出定呢？罔明就是要把你的世智辨聪取消掉，罔而无知无著，则般若大智现前。所以这个公案是表法的，不是文殊菩萨真不能让她出定，更不是罔明高于文殊菩萨。	Why, then, was Bodhisattva Wuming able to make her emerge from samādhi? Wuming means that one must discard worldly cleverness and dialectical intelligence. When one is without knowing and without attachment, the great wisdom of prajñā appears before one. Thus, this koan is an illustrative teaching. It is not that Mañjuśrī Bodhisattva truly could not make her emerge from samādhi, nor is it that Wuming was superior to Mañjuśrī Bodhisattva.
——元音老人《大手印浅释》节选	—Excerpted from Master Yuanyin's A Brief Explanation of Mahāmudrā

禅宗无门关43. 首山竹篴

Chan School Gateless Barrier 43: Shoushan's Bamboo Whisk

首山和尚，拈竹篴示众云：“汝等诸人若唤作竹篴则触，不唤作竹篴则背，汝诸人且道，唤作甚么？”	Master Shoushan held up a bamboo stick and addressed the assembly: "If you call it a bamboo stick, you are in contact with it; if you do not call it a bamboo stick, you turn away from it. Tell me, all of you: what do you call it?"
【无门曰】	[Wumen said]
唤作竹篴则触，不唤作竹篴则背。不得有语，不得无语，速道速道！	If you call it a bamboo stick, you are in contact with it; if you do not call it a bamboo stick, you turn away from it. You must not speak, and you must not remain silent. Speak quickly, speak quickly!
【颂曰】	[Verse]
拈起竹篴，行杀活令。背触交驰，佛祖乞命。	Holding up the bamboo stick, he issues the command that kills and gives life. Turning away and touching race together; Buddhas and patriarchs beg for their lives.

禅宗无门关44. 芭蕉拄杖

Gateless Gate, Case 44: Bajiao's Staff

芭蕉和尚示众云：“尔有拄杖子，我与尔拄杖子，尔无拄杖子，我夺尔拄杖子！”	Chan Master Bajiao addressed the assembly: "If you have a staff, I will give you a staff. If you do not have a staff, I will take your staff away!"
【无门曰】	[Wumen said:]
扶过断桥水，伴归无月村。若唤作拄杖，入地狱如箭。	It supports one across the waters by a broken bridge and accompanies one home to a moonless village. If you call it a staff, you will enter hell like an arrow.
【颂曰】	[Verse:]
诸方深与浅，都在掌握中。撑天并拄地，随处振宗风。	The depths and shallows of all directions are all within its grasp. It props up heaven and braces the earth; wherever it is, it stirs the spirit of the school.

禅宗无门关45. 他是阿谁

The Gateless Gate of Chan, Case 45: Who Is He?

东山演师祖曰：“释迦弥勒犹是他奴，且道他是阿谁？”	Patriarch Yanshi of Dongshan said, “Śākyamuni and Maitreya are still his servants. Tell me, who is he?”
【无门曰】	[Wumen said]
若也见得他分晓，譬如十字街头撞见亲爷相似，更不须问别人，道是与不是。	If you see him clearly, it is like encountering your own father at a crossroads; there is no need to ask anyone else whether it is so or not.
【颂曰】	[Verse]
他弓莫挽，他马莫骑，他非莫辨，他事莫知。	Do not draw his bow, do not ride his horse, do not judge his faults, do not concern yourself with his affairs.

禅宗无门关46. 竿头进步

Gateless Gate, Case 46: Advancing Beyond the Hundred-Foot Pole

石霜和尚云：“百尺竿头如何进步？”	Chan Master Shishuang said, “How does one take a step forward from the top of a hundred-foot pole?”
又古德云：“百尺竿头坐底人，虽然得入，未为真，百尺竿头须进步，十方世界现全身。”	An ancient worthy also said, “Though one seated atop a hundred-foot pole may have gained entry, this is not yet genuine. From the top of a hundred-foot pole, one must take a step forward; then one’s whole body appears throughout the ten directions.”
【无门曰】	[Wumen said]
进得步翻得身，更嫌何处不称尊，然虽如是，且道百尺竿头如何进步？嘎！	Once you can take that step and turn your body around, what place would fail to honor you? Yet even so, tell me: how does one take a step forward from the top of a hundred-foot pole? Ha!”
【颂曰】	[Verse]
瞎却顶门眼，错认定盘星。拚身能舍命，一盲引众盲。	Blind the eye atop your head; mistake the fixed star for the compass. Risking his body, he can cast away his life—one blind man leads a host of blind men.

禅宗无门关47. 兜率三关

The Gateless Barrier of the Chan School, Case 47: The Three Barriers of Tuṣṭa

兜率悦和尚，设三关问学者：	Chan Master Doushuai Yue set three barriers for students:
“拨草参玄只图见性，即今上人性在甚处？”	“You push aside the grasses and investigate the mystery solely to see your true nature. Where is your true nature at this very moment, venerable sir?”
识得自性，方脱生死，眼光落时，作么生脱？	Only after recognizing your own nature can you be freed from birth and death. When the light of your eyes fades, how will you free yourself?
脱得生死，便知去处，四大分离，向甚处去？”	Once freed from birth and death, you will know where you are going. When the four elements separate, where will you go?”
【无门曰】	[Wumen said:]
若能下得此三转语，便可以随处作主，遇缘即宗；其或未然，粗餐易饱，细嚼难饥。	If you can give a turning word to each of these three questions, you may be master wherever you are and, upon encountering conditions, make them your source. If not, coarse food is easily filling, but finely chewed food is hard to satisfy with.
【颂曰】	[Verse:]
一念普观无量劫，无量劫事即如今。如今觑破个一念，觑破如今觑底人。	In a single thought, one universally contemplates countless kalpas; the events of countless kalpas are precisely this very moment. Now see through this single thought, and see through the person who now sees.

禅宗无门关48. 乾峰一路

Ganfeng's One Road

乾峰和尚因僧问：“十方薄伽梵，一路涅槃门，未审路头在甚么处？”	A monk asked Chan Master Qianfeng, “The Bhagavāns of the ten directions have but one road to the gate of nirvāṇa. Where does this road begin?”
峰拈起拄杖，划一划云：“在者里！”	Qianfeng lifted his staff, drew a line with it, and said, “It is here!”

后僧请益云门，门拈起扇子云：“扇子勃跳上三十三天，筑著帝释鼻孔，东海鲤鱼打一棒，雨似盆倾。”	Later, a monk asked Yunmen for instruction. Yunmen raised his fan and said, “The fan leaps up to the thirty-third heaven and strikes Indra on the nose. Strike a carp in the Eastern Sea with one blow, and rain pours down as if from an overturned basin.”
【无门曰】	[Wumen said:]
一人向深深海底行，簸土扬尘；一人于高高山顶立，白浪滔天。把定放行各出一只手，扶竖宗乘，大似两个驰子相撞著，世上应无直底人，正眼观来，二大老总未识路头在。	One proceeds along the floor of the deep sea, raising dust and stirring up waves; another stands atop a high mountain, where white waves surge to the sky. In holding fast and letting go, each extends one hand. They uphold the school, much like two horsemen colliding. There should be no person of straightforward character in the world. Yet, viewed with the true eye, these two old masters still do not know where the road begins.
【颂曰】	[Verse:]
未举步时先已到，未动舌时先说了。直饶著著在机先，更须知有向上窍。”	Before one raises a foot, one has already arrived; before one stirs the tongue, one has already spoken. Even if every move is made before the pivotal moment, one must still know that there is an opening beyond.
从上佛祖垂示机缘，据款结案，初无剩语，揭翻脑盖，露出眼睛，肯要诸人直下承当，不从他觅。若是通方上士，才闻举著，便知落处，了无门户可入，亦无阶级可升。	Since ancient times, Buddhas and patriarchs have presented opportunities for realization and judged cases according to the evidence, without a single superfluous word. They overturn skullcaps and expose the eyes, wishing that all of you would directly take responsibility and not seek from others. If one is a person of broad understanding, then upon merely hearing it raised, one immediately knows where it lands. There is no gate to enter and no rank to ascend.
掉臂度关，不问关吏，岂不见玄沙道：无门解脱之门，无意道人之意。又白云道：明明知道，只是者个为甚么，透不过。怎么说话，也是赤土搽牛奶。若透得无门关，早是钝置无门，若透不得无门关，亦乃辜负自己。所谓涅心易晓，差别智难明，明得差别智，家国自安宁。	Swinging one's arms, one passes through the barrier without asking the gatekeeper. Have you not seen Xuansha say, “The gate of liberation is without a gate; the intention of a person of the Way is without intention”? Baiyun also said, “Though one clearly knows it, why can one not penetrate it?” To speak in this way is also like smearing red clay on milk. If you penetrate the Gateless Barrier, you have already needlessly encumbered Wumen; if you do not penetrate the Gateless Barrier, you

	likewise betray yourself. As it is said, “The mind of nirvāṇa is easy to understand; differentiated wisdom is difficult to clarify. Once differentiated wisdom is understood, one’s family and country are naturally at peace.”
时。绍定改元解制前五日。杨岐八世孙无门比丘慧开谨识。	At the beginning of the Shaoding era, five days before the end of the retreat. Respectfully recorded by Huikai, the monk Wumen, eighth-generation descendant of Yangqi.
无门关卷【终】	The Gateless Barrier, Fascicle: End